

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

WAHennig 28th

"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. 45.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 18, 1890.

WHOLE No. 1891.

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.

THE GREAT "UNDONE."

BY FRED ALLISON HOWE.
(Ann Arbor, Mich.)

It is not e'er the ill we do
That grieves the soul at set of sun,
That mingles tear-drops with the dew,
But oft the good we leave undone.
The pearl he saw but did not seize,
Seems dearest to the diver's heart:
Good chances missed can steal more ease
Than more good deeds done can impart.

It is not that I ne'er succeed,
But that I e'er have failed to rise,
In any thought or word or deed,
To that which in my vision lies;
That I have never reached that goal
My spirit tells me lies before,—
That oft brings sadness to my soul,
That oft my secret thoughts deplore.

The great Undone, like tireless ghost,
Still haunts our waking and our dreams;
Of many sorrows grieves us most.
Through its dim mist-shape, all the beams
That else would shine so sweet and fair
From all we would be, reach us now
Dimmed and distorted, tinged with care
To try the spirit, pale the brow.

Perhaps 'tis well! God knows the best
What in our lives is for our good,—
How much of labor and of rest,
How much of fasting and of food.
If we could be all we desire,
On earth, all we could wish or dream,
On earth our dreams would then expire,
Nor lift us upward unto Him.

It were not well that every sense
Be filled with all it seeks to know,
That every wish find recompense
Of satisfaction here below.
Not to be all, but to be more,
Brings truest happiness indeed;
To be e'er better than before—
Progression, and not rest, we need.

And as the reef whose pebbly shore,
Kissed by the waves of sun and sea,
Grows wider, wider, evermore,
Till, clothed with many a flower and tree,
A thing of loveliness it lies
Far outward stretching to the sea,
So in thy smiles from paradise,
Lord, let my soul grow out to thee!

To teach my soul that it may scorn
Its own estate of yesterday;
Above its hight at break of morn,
Be when the daylight dies away.
E'er working at the great Undone,
E'er nearer unto all you would,
Then God, at setting of the sun,
Will view your work, and call it "good."

—The one who drifts,
And seldom lifts,
A burden from the dust,
Can never know
The heart-felt glow
That yonder reapers must.

—M. A. Kidder.

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.

A PECULIAR PEOPLE.

BY MRS. E. G. WHITE.

THE law of God is the only genuine standard for the measurement of character. Christ displayed to the world by his life and teaching, by his divine character, what obedience to the law means. He was man's example; but man cannot set up a standard for himself. Man is ignorant of the infinite purity of God, and without divine enlightenment he cannot appreciate the holy exactions of the law of God. While he is ignorant of the uncompromising character of God's law, he is unconcerned about his defective, sinful character. He fears nothing, he has no disquietude, because he measures himself by a false standard.

How many cry, "Believe, only believe. Peace, peace," and fail to arouse conviction, or to convert men from the error of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, lack of perception as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ.

The enemy of Christ, who rebelled against God's law in heaven, has, as a skilled, trained general, worked with all his power, bringing out one device after another, full of deception, to make of none effect the law of God, the only true detector of sin, the standard of righteousness. The great mass of mankind are thoughtless, careless, irreverent, and they do not concern themselves with serious thoughts as to the things of eternal importance. One reason for the state of carelessness in society is that the Christian world itself has made void the law of God. Large numbers claim sanctification who will not hear to the binding obligation of the divine precepts. They are willfully ignorant of the attributes of God, ignorant of the law, ignorant of what constitutes genuine religion, and ignorant of their own sinful, defective characters. If the truth as it is in Jesus should flash upon their hearts, they would be constrained to cry out, "Unclean, unclean." They would, if candid, have to repent of their transgression of God's law; for "by the law is the knowledge of sin;" they would have to exercise faith toward our Lord Jesus Christ, whose blood alone can cleanse from all sin. Then they would have the peace of Christ. Righteousness and peace would meet together in their experience, and they would be able to become symmetrical Christians. They would have the peace that passeth understanding.

There are many who seem to imagine that outside observances are sufficient for salvation; but formalism, rigorous attendance on religious exercises, will fail to bring the peace of God which passeth understanding. It is Jesus alone who

can give us peace. He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of Christ cannot be disturbed by the presentation of truth, for it is in harmony with the spirit of truth.

Those who are self-righteous, who claim that they are saved, are not always patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect false standards of their own, whereby they measure character. They exalt their own ideas, boast of their attainments, of their assurance, and place all their confidence in their feelings. They do not find a foundation for their faith in the word of God. Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but long-suffering and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It was as though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting. The very same reasoning is employed to-day in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience, stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." God cannot change his law in order to save men; he cannot alter it to save the world; but he has not refused to give his own Son, that men might have another probation, and become heirs of heaven. Jesus took humanity upon him, and in so doing what honor he placed upon the race! He suffered as a man, he was tempted as men are tempted, yet without sin. He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Let us call to mind what is due to our Lord from his professed followers, and not be deceived by our own hearts. The truth exerts a purifying,

refining influence upon our characters, that we may be sanctified through it; and we must permit it to work reformation in our life, if we would bear the title, the "peculiar people" of God.

The age in which we live is one of temptation, and if the people of God stand clear from the corrupting influences around them, they will be termed "peculiar," "old-fashioned," and "odd." But God has declared that he is purifying to himself a peculiar people, zealous of good works. If the truth is brought into the character, it will have a sanctifying power upon the life. But those who claim to believe the truth, and yet imitate the world in its practices, and go contrary to the word of God, manifesting selfishness in their business relations, are bodies of darkness. They encourage sin, and are full of hypocrisy. Everything God's people do should be as transparent as sunlight. Escaping detection does not justify crime, and make it honesty and righteousness. Temptations are surrounding us on every side, and our only safety is in becoming in reality the peculiar people whom God is cleansing from all iniquity, redeeming unto himself, to be to him an everlasting inheritance in the kingdom of his glory.

THE FIRST AND THE SECOND APOSTASY.

BY ELDER C. H. BLISS.
(Austin, Minn.)

In reading the history of the past, one thing will impress itself upon the mind of every thoughtful reader; namely, that the heart of man seems inclined to wander away from God. This is clearly expressed by the prophet Hosea in the following language: "My people are bent to backsliding from me." The history of the world is one continual repetition of war, theft, murder, idolatry, intemperance, and every form of sensuality and iniquity.

Only 1,600 years after creation, man had become so corrupted by habitual practices of sinful habits, "that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. This low condition of heart and mind was not the result of a sudden lapse into sin, but a gradual departure from light and truth.

Paul says: "They are without excuse: because that, when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. . . . For this cause God gave them up unto vile affections." Rom. 1:20-26. The continued practice of vile habits had obliterated every trace of the moral image of God; all desire to reform had left them, and the Spirit of God could make no impression upon their minds. They were destroyed by the flood. Soon after the flood, God selected a family, and separated them from all other people, that through them he might preserve a knowledge of his law in the world. The prophet, in speaking of them, says, "The people shall dwell alone, and shall not be reckoned among the nations."

God led this people out of Egypt, and performed signs and wonders before them; yet their history is one of continual murmuring, complaining, and rebellion. Many times they were delivered from their enemies by the direct providence of God. The nations were driven out of the land, and they were settled in their place. The promises of God were fulfilled to them. However, it was but a short time until the Israelites rejected the worship of the true God, and rendered service to the gods of the nations that were destroyed by them. The same heathen worship, with all its horrid rites and debasing ceremonies, which had caused the wrath of God to be visited upon the Gentile nations, resulting in their entire destruction, was now practiced by the Jews. The prophets of God who warned them of the result of their sins were killed.

In Acts 7:52, we read the following charge against them by Stephen: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now

the betrayers and murderers." The Jews are now scattered among all nations. Their cities are destroyed and their land is desolated. The oracles of God have been committed to another people. The Christian Church has replaced the Jewish, and for 1,800 years it has been the chosen instrument to hold up the light of truth before the world. But what has been its history? Less than five centuries had elapsed before the Church had introduced pagan rites and ceremonies; the worship of the true God was mingled with the worship of idols, the Church united with the civil power, and by its aid carried on a relentless persecution against those who worshiped God in spirit and in truth. The persecuted now became the persecutors, and the oppressed the oppressors. The Church united with the world, and carried out the prediction of the prophet: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Again Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

This departure from God began very early in the Church; indeed, the "mystery of iniquity" was already at work in Paul's day. 2 Thess. 2:7. The Church gradually departed from primitive Christianity, until it exalted itself "above all that is called God, or that is worshiped." 2 Thess. 2:4. The Church sought the influence of emperors and kings; and thousands of unconverted potentates of earth, with their millions of corrupt, unregenerated subjects, were received into the communion of the Church. They brought their false doctrines and superstitious ceremonies with them, by which they corrupted Christianity and eclipsed its glory.

History records the following charges against the Church of the fourth and the fifth century: 1. Low condition of morality; 2. Looseness in church discipline; 3. Few genuine conversions; 4. A mixture of the rites and ceremonies of paganism and Christianity; 5. Depending upon these rites for justification; 6. An ambition to extend the power and influence of the Church, regardless of its purity; 7. Seeking the aid of the civil authority to secure this end; 8. The calling of general councils; 9. Adopting a universal creed; 10. Oppression of all dissenting parties; 11. The commandments and traditions of men taught and enforced in the place of the commandments of God; 12. The decisions of Church councils considered equally sacred with the statements of the Scripture.

These are a few of the many sins the Church was guilty of at this time. Image worship, the doctrine of penance, prayers for the dead, saint worship, use of sacred relics and of holy water consecrated by prayer, the power of the clergy as manifested in the absurd notion of transubstantiation, the infallibility of the pope, the sale of indulgences,—all these followed in the line of this apostasy. These false doctrines led to that dismal period known as the Dark Ages.

After the Church had begun its work of apostasy, it sought recognition at the hands of the emperor. This was partially successful; but it was not until A. D. 538, that the Emperor of Rome decreed and supported one visible head of the Church in the person of the Bishop of Rome. Not long after this, however, the bishop who was now pope not only domineered over the Church, but the emperor himself submitted to his authority. The head of the Church was now not only pope but emperor. This was not simply Church and State, but the Church over the State. As all authority emanated from God, and as the head of the Church was the only lawful representative of God on earth, he was very soon regarded as superior to all civil rulers. And instead of retaining his position by the consent of the civil government, the rulers of the civil government held their position only by the consent of the head of the Church.

Notwithstanding the Saviour had said, "My kingdom is not of this world," and "They that take the sword shall perish by the sword," the

Church took the sword in hand, and by the agency of civil rulers, which were simply tools of the Church, she put to death all whom she chose to pronounce heretics. Millions of souls who were true to God even unto death, perished at the hands of this power. Truly the Church had apostatized.

But is there not another apostasy being developed in the bosom of the Protestant Church? In the language of another, "Are we not living Rome's life over again?" Already general councils have been called and alliances formed. Associations have been organized right in the bosom of the Protestant Church, with the expressed object in view of legalizing Christianity. The representatives from these associations are already endeavoring to obtain recognition for their pet theories at the hands of the State and the national government, and what has been said of the Church in the third and the fourth century is largely true of the Church of to-day. Combinations are being formed which will, no doubt, ere long throw the government of the United States into the hands of the Church. The policy of the Church will then be the policy of the State; and, not Rome, but her image will rule in this country. The true Church will then be oppressed again; but at that time "the Lord will be the hope of his people." For he has promised at this time to deliver all who look for him when he comes again the second time. Heb. 9:28.

IRRECOVERABLE GOLD.

BY MRS. MARY MARTIN MORSE.

"In dim green depths rot ingot laden ships,
While gold doubloons that from the drowned hand
fell,
Lie nestled in the flower's bell,
With love's gemmed rings once kissed by now dead
lips.
And round some wrought-gold cup the sea-grass whips,
And hides lost pearls, near pearls still in their shell,
Where sea-weed forests fill each ocean dell,
And seek dim sunlight with their countless tips.

"So lie the wasted gifts, the long-lost hopes,
Beneath the now hushed surface of myself.
In lonelier depths than where the river gropes,
They lie deep, deep; but I at times behold
In doubtful glimpses, on some reefy shelf,
The gleam of irrecoverable gold."

Alas, who may ever tell the pain which the glimpses of the "irrecoverable gold," give to countless hearts!

We stood beside Niagara's rushing waters, awed into silence by a majesty in the presence of which both pen and pencil must ever remain dumb in truthfulness and depth of expression. Above, the tumbling, tossing, irresistible flood of waters; below, the seething, boiling, dashing tide, untamed by the hand of man, and undiminished in the passage of uncounted years. Heaven's bow of promise nowhere comes so nearly within the grasp of man as here, and the fabled "pot of gold" must stand directly beneath our feet. By our side, where the water meets the land, it flows gently over flat ledges, and is so shallow that any barefoot child might dabble in it, apparently without danger. Here, unconsciously I dropped a glove. Daintily the water siren's white-tipped fingers clasped it in loving welcome, and then with maddening swirl swept it over the awful abyss. In return for the poor glove, we have a lesson fraught with deepest meaning, speaking at every dark road's crossing of the "irrecoverable gold," and pointing to the better way. As the current, apparently so slow and shallow, misrepresents its true animus, so are a thousand temptations presented in such pleasing and harmless form as to render attractive that which lures to extinction all that is highest and noblest of laudable ambition, and perchance, ultimately, to utter destruction.

In the frenzied rush for fame and fortune, many meet with disastrous reverses, looking upon life as a failure, unwilling to avail themselves of the sustaining grace of God, and goaded by defeat, they plunge headlong into the unknown future. Industry, thrift, and fortitude might have restored what seemed to them irrecoverable; but

many a barter is made for less than a "mess of pottage," where the lost treasure can never be regained though sought "carefully with tears." Among these, most plentifully strewing life's pathway, are wasted opportunities. Sad, sad indeed, is the fate of those who find themselves fastened by the "Gordian knot," to the "spectre of misspent time."

Two children in thoughtless sport placed a lighted match in a pile of shavings, and the stately home, with its garnered wealth of years, is swept from existence. Too late they mourn over their homeless situation, and that of the aged grandparents. Years pass, and the pilgrims sleep in hope of a more enduring substance; but the brightest morning light of prosperity will ever be dimmed by the thought of the fearful evening when the treasures of successive generations passed into the coffer of the relentless flames as "irrecoverable gold."

"Time destroyed is where more than blood is spilled;" and yet how many young people fritter away that which should be freighted with richest thought and highest purpose. How many talents that God has given, lie unused—hidden in a napkin—because the possessor in some moment of decision, little dreaming it was to shape all the future destiny, here and hereafter, chose the broad highway of inclination, rather than the narrow path of duty. Surely, excepting the anguish of those who are finally lost, there can be no suffering more intense than to stand on the threshold of eternity, and feel one has not accomplished all that he might for the Master—all that the Master designed should be accomplished. How many are blinded to the present opportunity by the tears shed over some object they have longed in vain to secure, and which Heaven seems to have bestowed upon others unsought and unappreciated. We love our friends, not because they are perfect, but because our broader, kinder judgment tells us they are sincere; and so although they sometimes make what seem to us mistakes, our love never changes. Then does not our Father with his infinite love have the tenderest compassion for the purchase of his Son's shed blood? As we review the past, and its many failures, let us not be disheartened, but trust in the divine Wisdom that controls the worlds, yet condescends to number the hairs of our heads, and in the language of faith say,—

"I will not doubt though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the lights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain."

I see hanging in memory's sacred hall a picture that in sublimity outrivals aught else on earth, and in beauty embodies all the golden glory of the "summers that are dead." Thus the loving Father grants us all through life the richest compensations for trivial losses, and in the morn of eternity will come his crowning act bestowing "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

It only remains for us to follow the path of daily duty, continually seeking divine guidance, and in the brief interim that spans the chasm lying between us and the dawning of the endless day, to ask often,—

"If you and I to-day should stop and lay
Our life-work down, and let our hands fall where
they will—
Fall down to lie quite still;
And if some hand should come and stoop to find
The thread we carried so that it would wind,
Beginning where we stopped: if it should come
to keep
Our life work going, seek
To carry on the good design
Distinctively made yours and mine,
What would it find?"

—Do not go out in search of crucifixions; but when God permits them to reach you without your having sought them, they need never pass without your deriving profit from them.—*Fénelon.*

"HE PLEASED GOD." HEB. 11:5.

BY MRS. SOPHIA PARKER.
(Kansas City, Mo.)

'T WAS yesterday I read the words,
Though oft I'd read them o'er and o'er,
That thrilled my heart as they had not
In all the times I'd read before.
And when I laid aside the book
That held the words which stirred me so,
In thoughts I traveled swiftly back
To days that passed long years ago.

'T was in the days before the flood,
But earth was filled with death and gloom,
And wickedness o'er all prevailed,
And for the good there scarce was room.
But there was one of whom 't was said
That he "pleased God, and walked with him"
In child-like faith and hope and love,
Untarnished by the stain of sin.

Methinks I see him as he trod
Amid the scenes where wicked men
Felt not for men and feared not God,
But ever reveled in their shame.
Temptations gathered thick around,
And pressed him close on every side;
Yet still, 't is said, "he walked with God,"
Amid the soul-polluting tide.

No doubt but he was often grieved,
And often wept with bitter tears;
He could not stay the evil tide,
Nor change the doom of coming years.
And while his heart was filled with pain,
And while he struggled here alone,
We read the words that "he was not,
For God took him," and he was gone.

Ah! sweet the words in accents clear,
Come ringing from that bygone time
To us who strive in weakness here
To gain a home in yonder clime;
That Enoch, mid the trying scenes
That thickly crowded in his road,
Could leave, though passing through them all,
The record clear that "he pleased God."

The first of all the host of earth
To gain a home in heaven's fair land,
Without the piercing pangs of death,
The stinging touch of his cold hand.
I can in fancy see the gates,
The pearly gates of beauty rare,
Flung open wide by seraph hands
To welcome this grand hero there.

And oft I seem to hear the strains
The angels sung so long ago,
Escorting to their glorious home
The weary wanderer from below;
And golden harps were struck anew,
And anthems filled the air abroad,
That there was one from off the earth
With this sweet record, "He pleased God."

WE MAY PARTAKE OF THE FULLNESS OF THE FATHER AND THE SON.

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

"For in him [Christ] dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10.

There is a fullness in Christ of which it is our privilege to partake, and whereby we may be made complete, wanting no good thing.

Oh, the blessedness and consolation of this thought! O that we might grasp it to the extent that God would have us, and improve upon it! Then no doubt, no murmuring, no fears, no worrying, no unhappiness could find a place in our hearts, or escape from our lips, and our peace and joy would be complete. Then could all rejoice in tribulation, as did Paul and others in his day. Rom. 5:3, etc. Then would we be prepared for any trial, any worldly loss, any emergency, and any duty that God might see fit to enjoin upon us. We could then live religion, and let the Christian virtues shine under all circumstances.

We see a fullness, a completeness, in all of God's plans and works, excepting those which have been perverted and marred by sin; and even those things that have, to a certain extent, been thrown out of harmony with God's original plans, and that bear the shameful and detestable impress of sin and of the vile rebel who intro-

duced sin into our world, God would in mercy restore, that they may answer to the glorious object for which they were made, and chime in harmoniously with the plans and laws of the universe.

This will be true of our earth, which, not being a moral agent, is not responsible for the sins committed upon it. God will restore our earth independently of any choice or moral act on its part; for he cannot ask of it that for which he has not fitted it. Therefore he has decreed unconditionally that all the earth shall yet be filled with the glory of the Lord. Num. 14:21. But this cannot be said of man, to whom God has given the power of choice, intelligence, discrimination between right and wrong, and the power to perform moral action. Only such of our race shall be restored to their position and place of honor, and to their normal action in the universe, as shall comply with the merciful conditions that infinite wisdom and infinite love have laid down in the plan of human redemption. And, thank God! ample provision has been made to help any one who has an ear to hear and a heart to accept the divine offers of mercy, to reach this glorious result, which is infinitely more inviting than all the riches and gold of earth, and all the honor that mortal man can heap upon us.

Although we claim to be believers in, and worshipers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity. And how many there are of these, and how limited are most of them! Rather, how limited are *all of them!* We do not half study the character of God the Father and of God the Son, and the result is that we make God and Christ such beings as ourselves. In approving sin in ourselves, we sometimes make God a sinner. This is true when we would make it appear by an appeal to God or to the Bible, that wrong is right, and that when we are tempted to do evil, we are tempted of God to do right. James says we should not do this. Thus he speaks on this point: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:12-17.

What a deception—to think that God tempts us to evil! How does this come about?—Simply by our justifying ourselves in a wrong course of action, that has perverted us and blinded our spiritual vision, in saying that God approves us when he does not. And this is not a thing of rare occurrence. It is as natural to do this when there are idols in the heart to which we would cling as with an iron grasp, as it is to breathe. And when the eyes of a man are opened to sense this, so that he has a fair idea of the sinfulness of his course, the first sin that he is in danger of committing, is that of making God such a one as himself, by doubting his willingness to forgive him, and by forgetting that where sin abounds, grace does much more abound. Rom. 5:20.

O the height, the breadth, the depth, of the unmerited favor of God through Jesus Christ, which brings forgiveness and justification to the vilest of sinners that truly repents, and exercises living, appropriating faith in the man of Calvary; which enables us to subdue the remains of inbred sin, and makes us more than conquerors through Him who hath loved us! May God help us to take in more fully the riches of grace, and to honor him by living faith that brings pardon, deliverance, and salvation from the power and bondage of sin; that brings light and life to the soul, and enables humble, penitent souls

who have been washed in Jesus' precious blood, to sit together in heavenly places in Christ Jesus.

God would not only have us place a full cup of the waters of grace to our lips; he would also have us drink freely, with songs of gratitude and salvation flowing from our lips, and praises to God and the Lamb. This is our privilege, and it is a sin not to come up to it; for without this we are weak, and will make serious mistakes; our efforts for God and his cause will be weak and fruitless, and our influence upon others will savor of unbelief, and will be productive of much evil; for if we gather not with Christ, we scatter abroad; if we are not going up the current, we are drifting down with it, and are taking others with us.

God would have us "strong in the Lord, and in the power of his might." Eph. 6:10. These words of Paul are as applicable to us as they were to the Ephesian brethren and to the primitive Church. We have as strong foes as they had, and as many difficulties to meet; but God is as willing to clothe us with power from on high as he was to clothe the early Christians with that power. But in order that we may receive this inestimable favor, we must prize it above every earthly good, and be willing to give up all to obtain it. Then shall God's despised children go forth fair as the moon, clear as the sun, and terrible as an army with banners, giving God the glory for all their blessings, victories, and achievements; and nothing shall be able to stop the work in which they are engaged. They will not then feel as orphans, nor will they be sensitive if slighted or hated by the world or by their brethren. For the Comforter will be with them, and they will have a sense of God's approbation which will be more precious to them than all the vain honors of this world, which will soon pass away before the realities of the day of God.

Brethren and sisters, why not make this to us a present, a living reality? This must soon be true of some. Why may it not be true of us? The riches of grace are exhaustless; there is enough for all of us and for many more. So of the work before us; there is work enough to employ us all and many more. And it does not matter much where we work or what kind of work we engage in, if we only meet the mind of the Lord. So there is no place, and not the shade of an excuse, for envy and jealousy.

I well remember the fever for gold which followed the discovery of the gold mines of California. There was a rush toward that part of the country. Some took six long months to cross the plains with oxen and emigrant teams, exposing themselves to the attacks of Indians, and many perished on the way. Others went by sea. All were anxious to get to California on time, before the gold was all taken by eager hands. Brethren, we need not fear that we shall exhaust the riches of grace. But we should manifest far more zeal and put forth much greater efforts in searching after precious souls for whom Jesus died, and securing them for the city of gold above, the New Jerusalem.

(Concluded next week.) (p. 723)

TREATMENT OF DUMB ANIMALS.

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

I RECENTLY beheld some instruments of torture that had been used by men for cruelly treating their beasts of burden. In most cases, no doubt the poor dumb animals were very tired, and nearly overcome by the unreasonable loads that they were being forced to draw. I have thought upon the miseries of these creatures many times, till my heart was filled with sorrow at their hard lot. Many of them are poorly fed, and have little or no shelter from the cold and the storm. They are forced to pull loads that are almost double what they should be, and then if they stop or stumble, they are beaten with all the force that a strong man can command, with cudgels, clubs, or heavy whips, till it would seem that Satan himself would

take pity and tell his servant to desist. There are many means of torture; they are legion.

The Lord says that "a righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." Prov. 12:10. A righteous man will not only be kind to his beasts of burden, but he will provide conveniences for them so that they may be comfortable. I see hundreds of farms without shelter even for the cows that furnish the milk for their owners. Is this proper regard for the life of the beast? If it is not wickedness, it is inexcusable carelessness, to say the least. All over the country dumb beasts are overworked and under-fed, to a degree that is both unwise and wicked. The ill-treatment arises from the eager haste to get rich, and entails suffering upon hundreds of millions of animals to such an extent that the mind that undertakes to contemplate it, is simply lost in inexpressible amazement at the horrifying and soul-sickening picture. It is true that man was given the rule over all animals, but it is also true that when this dominion was given to man, he had not fallen, and there was nothing that feared or suffered pain. Had man never sinned, these animals would never have suffered. It is certainly man's duty under these circumstances to make the life of the dumb animals as free from suffering as possible.

No beast of burden has ever had the privilege of speaking with man's voice but once, and that only for a moment. But that one spoke in its own defense, and rebuked her enraged rider for beating her. On this occasion God gave the abused beast a voice to rebuke the backslidden prophet. But this one instance is enough to show that the Lord is taking an account of these things. It was a covetous desire for the wages of unrighteousness that was urging this man to madness, when the dumb ass spoke to him. But although these animals cannot talk, the blood of thousands of these misused burden-bearers is crying from the ground for vengeance.

In a recent publication I found the following:—

He who will abuse animals because he has them in his power, is both a coward and a tyrant. A disposition to cause pain, whether to our fellow-men or to the brute creation, is satanic. Many do not realize that their cruelty will ever be made known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were the eyes of Balaam, they would see an angel of God standing as a witness to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures.

The sin of neglect is often the cause of more suffering than that of abuse. Large herds of live stock are kept upon grounds in which there is no living water. They are made to depend upon the surface water that is drained into ponds during the winter and spring. But these ponds are often dried up during the summer months, and then the animals depending upon them suffer, and many even die for want of water, when the earth is full of it, which might have been brought to the surface for their use.

Shedding could also be erected which would give protection from the inclemency of the weather, and cisterns could be made to receive a supply of water which could be caught from these sheds in the rainy season.

The writer saw one cistern that was eight feet in diameter and thirty-six feet deep, and the shedding in the lot was such that this vast reservoir was kept well supplied with pure, soft water. In this could be stored 1,813 cubic feet of water, or 420 barrels, which is sufficient to last an ordinary farmer through any drought that has occurred where farming ought to be followed.

Neglect and abuse are not only sin, but they are certainly very poor economy. A large share of the murmuring and complaining about hard times need not be. The overstocking and overcropping is responsible for much that is charged to other sources. This greed for gain in a large measure counteracts its own effort. It is filling the markets with commodities of a quality that is unsatisfactory to the purchaser and at prices that are ruinous to the producer.

"BABYLON IS FALLEN."

BY A. SMITH.
(Grandville, Mich.)

REV. WILBUR F. CRAFTS, in the *Christian Statesman* of Oct. 9, well illustrates the fallen condition of the popular churches, though, evidently in his view, not so much from the standard of Bible holiness contemplated in Rev. 18:2, as from a consistent observance of the so-called Christian sabbath. The low standard of consistency in the Church on this point indicates that National Reformers would better devote their attention to purifying the Church than to national legislation in the interests of religion. Mr. Crafts says:—

I believe the chief difficulty is that in the Christian descendants of the Puritans on both sides of the sea, Conscience is no longer regnant, but indulgence reigns in his stead. Christians break the Sabbath chiefly because it seems pleasanter or more profitable to do so than to do right. Even church committees receive men into church-membership who are doing needless work on the Sabbath, and intend to continue so doing, sanctioning the excuse that otherwise a salary will have to be sacrificed; that is, a man ought to do right except when it will cost him something. With such a fountain, the subsequent Christian life cannot be expected to rise above the idea that the Sabbath is to be kept only when it is perfectly convenient to do so. Thus convenience has displaced conscience in thousands of Christians.

"What shall we do with our Presbyterian elders?" said a pastor to me recently. "One of my elders owns the motor line and another the electric cars that carry the people to Sunday picnics and base-ball." Half the railroads of the country, I believe, after abundant opportunity to inquire, are owned by men who are devoutly singing "O day of rest and gladness," in the churches, while their employees are toiling and cursing on their Sunday trains. The General Assembly of the Presbyterian Church is itself a stockholder in a liquor-selling, Sabbath-breaking railroad. Some commissioner should raise the question whether it ought not to follow the example of its illustrious adherent, Hon. Wm. E. Dodge, and refuse to share the "wages of unrighteousness." Sunday camp-meetings, which the New England Conference calls "the scandal of Methodism," are not yet wholly abolished, nor that other scandal, the use of Sunday trains by some presiding elders.

In one of our great cities, a leading officer of a Congregational church devoutly worships every Sabbath morning, while his employees indecently work, driving all over the city to furnish the people that necessity of life, ice-cream. One Easter Sabbath I looked into a post-office, and saw those who had been learning of the spiritual resurrection in flowers and songs and sermons, with prayer-books and hymn books in hand, and one in a Quaker bonnet, getting their letters and bills and newspapers, as if to bury the risen Lord again.

Taking a swift run from city to city, let us see who are the owners or controllers of the Sunday papers. In this first city a Baptist trustee, in this next a Methodist steward, in this next a Presbyterian elder, in this next, the editors of both Sunday papers are Methodists, and so following.

Who owns that little store that sells candies and cigarettes and fire-crackers to little embezzlers on their way to Sabbath-school?—A Covenanter, who is very particular that no one should call the Sabbath, Sunday, but allows it to be heathenized in her own buildings rather than risk the rent.

ANOTHER WITNESS.

Not long ago a consistent member of a prominent Methodist church in ———, an important city in this State, told the writer that the pastor stated in public service in the church on Sunday, that if he should go that day to a certain popular lake-side resort, he would find more church-members there than he could find attending services in the churches of the city. For people who profess to believe in Sunday sanctity, the fact reveals a great lack of consistency that is just as likely to be carried into every moral question that enters into their religious profession.

A MINISTER'S TESTIMONY.

A minister in charge of a Congregational church, recently told the writer that all the churches in the city above referred to are filled up with Universalism, infidelity, Spiritualism, Christian Science, etc.; that all the leading members are Christian Scientists, and that one of them, a lady, told him that whenever she partook of the communion, she looked upon the rite as a farce.

How long will be delayed the world-wide cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"?

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.

COMMIT THIS TO MEMORY.

HELP the weak if you are strong;
Love the old if you are young;
Own a fault if you are wrong;
If you're angry, hold your tongue.
In each duty
Lies a beauty,
If your eyes you do not shut,
Just as surely
And securely
As a kernel in a nut.

—Sol.

CHRIST ASLEEP.

WHEN the disciples embarked in their little ship, with Jesus in their midst, they doubtless felt assured of a safe and prosperous voyage. Each time we embark in a new undertaking, how needful, how blessed, to be sure that we have Jesus with us. And yet we may greatly deceive ourselves in the expectations we form of the way in which the presence of our beloved Lord will work. The story of the disciples teaches us some precious lessons.

The presence of Jesus does not keep away the storm. So far from it, it sometimes brings the storm, because he just bids it come to teach us who he is, and how he wants us to trust him. Depend upon it, if you have Jesus with you, storms will come; they are often the indispensable background for the better showing forth of his glory.

The presence of Jesus does not at once reveal itself in the storm. A great tempest arose; but he slept. He showed no sign of being awake to their danger; it was as if he cared not that they perish. Within their bosoms the storm was as dark as on the sea around them. The presence of Jesus helped as little to calm their troubled hearts as the stormy wave. It was just as if he had not been there at all. Many a worker can testify that it has been so. We have known that Jesus was with us as a matter of belief, but nothing has been felt of the help or blessedness of his presence. A great tempest arose, but he slept!

The prayer for Christ to prove his presence is often nothing but unbelief. All the evangelists tell us that when the disciples woke him with their prayer, he reproved them for their want of faith. "Why are ye fearful, O ye of little faith?" Why are ye so fearful? How is it ye have so little faith? Where is your faith? We should have said that their prayers proved their faith. Did they not believe that he alone was able, that he certainly would help them?—Yes, so much faith they had. But it was a faith that wanted to see; they could not trust him while he slept; they could not believe that while sleeping, while apparently forgetting, he was in very deed watching over them. And so much—oh! how much—of our prayer and pleading has far more of unbelief than of faith in it. It cries aloud to wake up the sleeping Christ, as if he cared not that we perish. It knows little of trusting him, even when appearances are against us, of rejoicing in the assurance that all is well because he is with us.

It is only faith in Christ, even when he appears asleep, that can keep the heart in peace, and honor him. It was for this, too, that Christ slept; that he might teach his disciples this precious lesson. It is not the storm around, so much as the sleeping Christ within the ship, that makes faith faint and fail. O all ye disciples and servants of the Blessed Master, who have followed him into the ship, come and learn here Jesus' most difficult and blessed lesson. Trust Jesus when he appears to sleep and not to hear. He is still the Almighty One. He is still the Living God. Beware lest your earnest prayers displease him because of their unbelief. Make this your first study, whether in your own inner life, or in Jesus' work for and with others, to rest in the presence of Jesus, even when you see him not, with the deep restfulness of perfect faith. Let every prayer be animated by this spirit.—A. Murray.

THE VALUE OF LIFE.

It is a good custom that gives place, at certain seasons, to reflections on the value of life and the use we are making of it. A low estimate of life usually results from an improper use of it. The man who is wasting his years in pleasure-seeking or money-getting, or in the pursuit of fame and power for their own sake, is not likely to take a correct view of the value of life. And no man can have an adequate appreciation of life, who does not take the whole of it into view. Those who do not believe in a future existence, and those who habitually leave it out of view in their plans, and do not allow it to shape their conduct, sooner or later find the present life unsatisfactory, and pronounce it not worth living. To them, its net value is but the difference between their pains and pleasures, with the balance on the wrong side of the ledger. In the nature of the case, no man can find satisfaction in the things of this world.

The invariable failure of their efforts to find satisfaction in earthly things, leads men who have no hope of an eternal future of blessedness, to pessimistic views of this life. If they do not go to the extreme of that arch-pessimist, Schopenhauer, that the race is, and is destined to be, supremely miserable, and would show the highest wisdom in totally destroying itself, so that no vestige of it might remain on the face of the earth, they are apt to adopt some such false view as that—

Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

Such morbid cynicism finds no response in healthy minds. In the worst possible circumstances, life is not so utterly miserable as pessimists claim; and sane men are not likely to destroy themselves in very considerable numbers.

The instinct of immortality is strong in men. Those who have a hope of a blessed immortality, find it a solace and support which makes the hardest lot endurable. Those who have no prospect of a better life beyond the grave, cling with tenacity to this, however miserable their condition, and regret the flight of years which brings them nearer to its end. The dread of a worse future reconciles them to the present,—

And makes them rather bear the ills they have,
Than fly to those they know not of.

Pessimistic views of life are the natural fruit of a want of faith in God, and of a worldliness which excludes from the mind all hope of a better state of existence. They never would have been possible, if men had not been guilty of the supreme folly of looking at the present as the whole of life. There can be no just estimate of the value of this life, without a firm belief that it is the beginning of an endless existence, a probation in which we may prepare ourselves for an eternity of blessedness. Carlyle said: "Every meanest moment of time rests on eternity." Every feeling, thought, affection, wish, hope, act—everything that becomes a part of our earthly experience—has eternal consequences, because it has an influence in determining character and destiny. Viewed as the gift of the all-loving, all-wise God, and in its relations to eternity, as affording opportunity to prepare for a blessed immortality, human life has unspeakable dignity, significance, and value, and should be prized as an infinite blessing, both for the joys which God's grace brings into it here, and for its eternal fruitions hereafter.

Infidels object to the doctrine that this life derives its chief value and importance from its relation to the life to come, on the ground that "it robs earth to build up heaven," by requiring men to forego all the joys of this world in order to secure those of the next. On the contrary, the happiest men who walk the earth are those who live for eternity. They are the only men who can get all the real joy there is in this world. The pleasures that are denied them are of a low

sort, and afford no satisfaction to men in the true order of life. They are distasteful and loathsome to him who has set his affections on things above; and those who have not done this, if they are candid and thoughtful, are forced to admit that forbidden pleasure has proved to be nothing but vanity and vexation of spirit.

Making this life a preparation for that which is to come, instead of robbing earth to build up heaven, enriches it with a foretaste of heaven. It multiplies and intensifies the enjoyments of this world, mitigates its hardships and sorrows, and lights up its darkest places with bright hopes of eternal felicity in heaven. We must make the right use of life, in order to get the most happiness out of it.—Rev. C. H. Zimmermann.

JUDICIOUS NEGLECT.

THE thoughtful mother, as her cares increase with an increasing family, finds that she must neglect many things she had thought indispensable. The attention she has bestowed on side issues must be concentrated upon central issues. She must contract her enterprises, and many of them, perhaps, must be given up for the time altogether. With three or four little children to look after, she cannot devote hours every day to practicing music or painting pictures or embroidering fancy patterns. She may have to relinquish courses of reading, give up society to a large extent, and confine her activities to what may seem a very narrow sphere.

Especially is all this true if, in addition to the care of her children, she does all or the greater part of her own work.

In counting over the items that must be done, those that may be left undone, and those that must be left undone, judicious and discriminating choice is necessary. The family must have good food, wisely selected, well cooked, abundant, and at regular intervals; but all fancy dishes and all that consume a great deal of time in the preparation, may be omitted. Children and growing people thrive best on simple and plainly prepared food. Yet this must be selected and cooked with skill and judgment, to be good.

Sufficient and suitable clothing must be provided. It should be neatly fitting and becoming; but it need not have a superfluity of stitches and trimming. A plain garment is quickly made, and with the abundance and variety of patterns of every description for sale in the stores, a woman of moderate mechanical ability can cut and make all ordinary garments worn by her children.

The house must be kept in order. Following the two rules, "A time for everything and everything in its time," "A place for everything and everything in its place," the house-mother will be able to get round the circle of her work more or less thoroughly. It will help if all the superfluous ornamentation of her rooms is put away; if the number of pieces to be handled and dusted and cleaned is reduced to the minimum; if comfort is consulted, to the exclusion of style and luxury. These last two items are very expensive of time and enthusiasm. High thinking is easier if the living be plain.

The house-mother who has courage to draw the line of her activities at those things that must be done, will find time to care for all the essential interests of her family, and will not waste herself on unnecessary enterprises and superfluities. And if she conserve her energies and attend to the duties of the present hour, not allowing her intellectual powers to stagnate and grow rusty, the time may come when the duties of maternity are faithfully performed, when with broadened sympathies, matured judgment, and unimpaired intellect, she may do broader and nobler work for God, and home, and humanity, than she ever could have done in her earlier and less experienced life.—The Common People.

—Work is God's ordinance as truly as prayer.
—George D. Boardman.

The Mission Field.

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

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

TO-DAY.

Sow, for the hours are fleeting,
And the seed must fall to-day;
And care not what hands may reap it,
Or if you shall have passed away
Before the waving corn-fields
Shall gladden the sunny day.

—A. Procter.

SHALL WE SEND A MISSIONARY TO ARGENTINE?

It is just a year since the special needs of South America, and the importance of our sending missionaries to Argentine and Brazil, began to receive general attention among our people. Prior to the General Conference of 1889, but little attention had been given to South America, Mexico, and Spain. The volume of our literature in the languages of the people of these countries, which in most instances is a fair index to the breadth of our plans, was one tract of thirty-two pages in the Spanish, and one of eight pages in the Portuguese.

At the General Conference, many things combined to show that the time had come for us to prepare to enter these fields, and the International Sabbath-school Association came forward with the proposition to devote all the missionary contributions of our schools, from July 1 to Dec. 31, 1890, to the establishment of a South American Mission.

During the year, our churches have given more study than ever before to mission fields in general; and as South America has had a liberal share of attention, we find a deep and growing interest in the field, and a desire that work shall be begun there as soon as possible. In several places we have met young men who are studying the Spanish language, and others who propose to begin their study as soon as they can find a competent teacher. These young men see that self-supporting methods of missionary effort are not only necessary for the greater part of our workers in South America, for economical reasons, but that in papal countries these self-supporting methods promise the surest results. Therefore they aim to fit themselves to be interpreters and teachers of the English, German, or French language, agents for the sale of religious books, or medical missionaries.

These are some of the encouragements which we have that there will be a good corps of laborers ready to enter Latin American countries by and by. But what can be done at once? Must the work wait for these young men to develop before we begin work in South America? Cannot some one begin immediately? These and many similar questions are asked by those who have been studying the field, and who think they see abundant evidence that the work should not be delayed.

And just at this juncture, as if in answer to these desires, there comes a message from our brethren in Switzerland, saying that brother Jose Gomis, the elder of our Spanish church in Relezane, Algeria (whose appeal in behalf of Spain appeared in the *Review* of Oct. 21), had been present at the camp-meeting in Switzerland, and that he would labor there for some time with Elders Ertzenberger and Comte, to gain a broader experience in the work. This will give him an opportunity to assist them in bringing out a series of Spanish tracts, similar to those being published in the Russian language. Competent translators and printers have been secured, and we intend that the tracts shall be followed by pamphlets and subscription books. So we see that preparation for future work among the Spanish people is going forward on both sides of the ocean. But this is not all.

At a recent meeting of the Central European Mission Committee, a resolution was adopted recommending that Elder Albert Vuilleumier, of

Geneva, Switzerland, be sent to Argentine Republic, to labor at first among the French, German, and English people, who are numerous here; and that he begin at Santa Fé, where there is a small company of Swiss Sabbath-keepers.

Many of the readers of the *Home Missionary* will remember Bro. Albert Vuilleumier as the elder of the first Seventh-day Adventist church in Europe, organized at Tramelan, Switzerland, by M. B. Czechowski. It was Bro. Vuilleumier who, taking up a *Review* left in his house, learned that there were Sabbath-keepers in America, and who then began the correspondence that led to Elder Ertzenberger's visit to this country, and to the sending out of Elder J. N. Andrews as our first foreign missionary. For several years Elder Vuilleumier has been an active laborer in Switzerland, France, and Italy, and he has had a good experience as a canvasser, colporteur, and preacher. He speaks the French and the German freely, and has a good understanding of the English. Through his labors in Italy and Algeria, he has also gained some knowledge of the Italian and Spanish languages.

Bro. Vuilleumier is willing, if his brethren think it best, to take his wife and daughters and go to South America, expecting to make that country his home and future field of labor. Thus we see that one is ready to begin the work as soon as means are provided for the support of missionaries in South America.

Let us all lend our influence and our support to the carrying forward of the work in South America. Let us rejoice that the time has already come when our European Conferences can take a part in sending out missionaries to the "regions beyond." And let us pray the Lord of the harvest to send forth more laborers into his harvest.

W. C. W.

DENMARK AND NORWAY AS A MISSIONARY FIELD.

(Concluded.)

As may be seen by reference to the *Home Missionary* for October, our missionary efforts in Denmark and Norway, as well as in Sweden, have been very successful. In thirteen years, more than 1,300 Sabbath-keepers have been gained; churches have been established and Conferences organized. Besides this, a well-furnished publishing house is at work, with a good degree of prosperity. It is located in a central place, and furnishes suitable reading-matter for more than fifty canvassers and Bible workers.

The question naturally arises, whether these Conferences cannot be made self-sustaining?—Perhaps they can after some time. I do not know. But I do know that they are not at present in such a condition that they could carry on the work without considerable help. And the reasons for this are very obvious? The so-called better classes are in possession of the financial means of the country. Among these must be reckoned land-owners in the country (possessing forty acres or more), and officials, teachers, merchants, and well-to-do mechanics in the cities. In most parts of the country land-owners (such as mentioned) do not associate with the lower classes, and they would consider it degrading to attend a religious meeting where common working-men meet. The same may be said about the above-mentioned classes in the cities. There may be a few exceptions from this, but they are indeed few. In all our experience in Sweden, for instance, I believe it has never happened that a patron (owner of a mine or large farm or factory) has attended one of our meetings. The farmers of America are an independent class, and many of them are well-to-do. How well would the mission in America have been sustained financially if this class had never come to our meetings? If this spirit of caste had prevailed in America as it does in Europe, we would have made a poor show financially in this country. The Lord evidently chose the United States of America as the great center for the work of the last message, for wise purposes. This people is able to let the precious light shine to the ends of the earth. May the

Lord help that their willingness may correspond to their ability.

The people gained in the Scandinavian kingdoms are, consequently, principally drawn from the working classes. And when we consider how small wages they obtain for their work, it is evident that they never can raise very great sums of money, although they may give freely according to their ability. In the cities some day-laborers get as high as fifty-four cents a day, and board themselves; but the most common wages is forty cents a day, and many a laborer would be glad to get twenty-seven cents a day on his own board. Victuals are as high as in large cities in America, or higher, and house rent is not less. How a man with a large family, under such circumstances, can make ends meet, is difficult for us to understand. We certainly could not expect that his tithe and first-day donations, with all his free-will offerings, would amount to very much in a year.

In the country the situation is no better. There house rent and food are cheaper, but during the winter many a stout man works from early morning till late at night for thirteen cents a day. It is difficult for a Sabbath-keeper to retain his place or to get any position at all; and when he is so fortunate as to get a place, then he can work only five days in a week as a general thing. Thus he is put on still smaller wages. We have brethren and sisters in the Scandinavian kingdoms who have a little property, and some who can work at a trade. They are better off financially, and can assist the cause a great deal more than the other class; and as a general thing they have done nobly in this respect. But individuals who are really well-to-do, and can give a good lift in the cause when it is needed, are indeed very scarce in our ranks.

Much has been said about work among the higher classes, and I do hope that some success will yet be achieved in that direction; but until that time, we must be content to work with the instrumentalities we have. And every one can easily see by a little consideration, that the missionary work in the countries named needs help from foreign lands, if the many golden opportunities of spreading the light of truth among the people are to be improved only to a small extent.

Denmark and Norway, as well as Sweden, are excellent fields for proclaiming the message through the press as well as by means of the living preacher, and I hope and pray that God may abundantly bless the efforts made in this direction, and that we may see a rich harvest of souls in the eternal kingdom, when the Lord comes to gather his jewels.

J. G. MATTESON.

Boulder, Colo.

THE O-MISSIONARIES.

SOME one has declared that the majority of us are not anti-missionary, but o-missionary. Not to speak of the former, the latter constitute a large class, large enough for our Lord to single them out in the day of judgment, and address them separately—"Depart from me; ye did it not." He did not array before them their sins of commission, and they themselves could not remember when they had offered any open opposition to the idea of feeding the hungry or clothing the naked, or even had refused to visit prisoners. Simply and solely all there was against them was that small sentence of four little words, "Ye did it not." They were not openly and loudly anti-missionary, but they were rather o-missionary. They might have even consented to be put on committees of visitation to the sick and neglected, but they never acted. Yet, like many, they knew their Master's will (else they could not have been condemned), but they did it not.

The truth is, the o-missionaries are tremendously numerous, and everywhere noted chiefly for what they do not do. In these days there is a close relation between omissions and home missions in both sound and sense. The one loads the other with the debts under which it is writh-

ing. Call the roll of the churches who are *bona fide* members of this o-missionary society, and without doubt many would be obliged to respond, "Here." When these shall offer the publican's prayer, and add thereto, "Lord, deliver us from the sin of omission," will they speedily bring forth works meet for repentance? God grant that they may.—*Rev. D. E. Finks.*

Special Attention.

MORE NECROMANCY AND TIME-SETTING.

[The following is taken from the Chicago Sunday *Inter Ocean*, of Oct. 5, 1890, and calls to mind an article which appeared in the Chicago *Times* soon after the death of Brigham Young, in which it was intimated that that great apostle of Mormonism was not dead, but was secreting himself for a time, and would at some future time reveal himself, and come to the help of his people when they were in great stress of circumstances.

W. A. C.]

LATTER-DAY SAINTS CLAIM TO HOLD COMMUNICATION WITH THEIR DEAD LEADERS.

Salt Lake, Utah, Oct. 4.—The Mormon semi-annual Conference was opened here to-day by George Q. Cannon. Wilford Woodruff, the president, was the speaker. He said he was thankful for the prosperity of the church; reviewed the missionary work, and commented on the strict adherence of the church to its tenets for sixty years.

Elder Roberts spoke of a revelation to come from President Woodruff, and said 1890 would rank as an epoch in the history of the church. He cited an alleged prophecy of Joseph Smith supporting this view. Woodruff then came forward and said the Lord would not reveal the time, but he had talked twice recently with Joseph Smith in the spirit, and the purport of it was that the bridegroom was about to mate with the bride. He also talked behind a veil with Brigham Young, and was encouraged greatly.

In the afternoon Apostle Richard said the kingdom was to advance more rapidly than ever, but the Son of man and his angels would not come on earth until Jerusalem is rebuilt and the sun turned to darkness. The saints should study the Scriptures more, and then young men would see visions and old men would dream dreams.

Apostle Thatcher advised the saints to prepare for 1891. They had prospered greatly of late, and that made him fearful. "What we need is persecution and plenty of it." He expressed his full belief in Woodruff's conversations with Joseph Smith and Brigham Young. "The time is coming when this country will again engage in strife between labor and capital, and the Mormon question will be forgotten for a time." Then people would flee from all parts of the land to Utah, and Mormons would welcome them, and would establish here a true republican government, with democratic principles.

THE TABLE TIPPED.

An Interesting Display of Magnetism at the Griswold House.

It was a bright woman who once said, "There is nothing more stupid or uninteresting than to watch a hungry man eat;" and she might have added that a hotel dining-room is the last place in the world to expect to see any unusual sight or strange performance. The guests at dinner at the Griswold House yesterday noon, were treated to a sight as strange as it was interesting. Three persons—a man, a woman, and a little boy, the latter perhaps six years old—were shown seats at a vacant table near the kitchen entrance. They were no sooner seated than the boy stretched his little hands over the table, and called to the man on his left. What he said the guests at the other tables could not hear, but in answer the man stretched his hands over the table, fully eighteen inches above the cloth, and the woman followed suit. A dozen people, perhaps, were looking at them in the way one hotel guest glances at another, and each one of this dozen rubbed his eyes to be sure he was awake, as the side of the table at which these people sat began to rise in the air. There was no doubt about it. The heavy table, loaded, as it was, with dishes and table furniture, slowly tilted up, apparently following the hands of these three persons, who seemed unconscious of the fact that any one was looking. Up and up it went until the side nearest them was fully six inches higher than the other. Then they pushed

it down to the floor. The boy wanted to do it again, but the man shook his head, and the arrival of other people at the table closed the picture. Assistant Head Waiter Dave Jacobs found one of the table castors on the floor after they left. The people who saw it have not got over wondering how it all was done. The party was Mr. H. Laurent, wife and child, of the Ideal opera company.

Head Waiter Roys would not believe the stories of the guests, and asked the actors about it. They were not surprised at the request, and repeated the performance last evening, to the delight of the waiters.—*Detroit Journal*, Oct. 20, 1890.

UNSCRIPTURAL PREDICTIONS.

It is a note-worthy fact that at the time of Christ, when miracles were known, and prophets proclaimed the good news, many counterfeits appeared. Now that the earth, as it looks even to worldly people, is approaching some crisis, false prophets and lying miracles appear and increase. According to Scripture, this must happen when the second coming of Christ as King, is very near. True prophets there will be, who teach in harmony with the word of God; but Satan, with all his fallen angels, will assert his power in opposition, and by false prophesies and miracles lead all he can away from the truth of the last message to mankind.

Another prophet has arisen that rivals Mrs. Woodworth. Twenty pages of the "Arena" for last month are filled with the predictions of Prof. J. R. Buchanan, who deals out horrors of all sorts at fixed dates during the next nineteen years, which he entitles, "The Coming Cataclysm of America and Europe." The faithful student of divine revelation cannot doubt that a fearful time of trouble is just ahead, for the Scriptures predict it; but such texts as Rev. 10:6, aided by Dan. 8:14, etc., show also that beyond that set period of time (which ended in 1844) no dates can be truly predicted—that prophetic time shall be no longer. Previously dates had been closely given for events to transpire, and which did take place; but beyond the date, any time-setting is unscriptural; and with this agrees Matt. 24:36, to the effect that neither man nor angels shall make known the day and hour. We feel sure that those who look forward nineteen years for the closing scenes, will be caught unawares at Christ's soon appearance in clouds of glory. Those who wish to investigate the important and momentous subject further, can secure live scriptural and historical works of the most interesting class, either from the Pacific Press, Oakland, Cal., or the REVIEW AND HERALD, Battle Creek, Mich.; both issue catalogues, free to applicants. This office has a few pamphlets to give away and some larger ones to loan by mail.—*Moral and Scientific Companion*, Florence, Arizona.

TALMAGE'S TABERNACLE.

CONTRIBUTIONS toward the erection of Talmage's new tabernacle have not come in as freely as was expected. Appeals were made to all the world, and various expedients were resorted to, but the cash result has been small indeed. The other day \$125,000 had to be borrowed to carry on the work. And there was some difficulty in getting it; besides the mortgage, the trustees' bond and an insurance policy on the life of Dr. Talmage were exacted as additional security. The fact is that however much good Mr. Talmage may have done his large congregation in other respects, he has, for some reason, failed to teach them the Christian duty of being liberal contributors to the Lord's cause. They give very little to missions either at home or abroad, and when their church building was burned, they seemed to think that the people must build them another. If they were a few and a feeble folk, there would be ready enough responses to the calls for help. But they are numerous and quite able, if they were willing, to erect their own church home. If, instead of devoting the coming win-

ter to the usual revival work, Dr. T. will devote himself especially to an effort to awaken and develop in his flock a spirit and purpose to honor the Lord with their substance, he will be doing a good and much-needed work. It is a shame for such a church to pass around the hat, and we hope it may open their eyes and do them good, that it has come back empty.—*Religious Intelligencer.*

AN INSECT WORTH MILLIONS.

THE cottony cushion scale, says the *Indiana Farmer*, has been for years the greatest enemy to the orange-grower of California. It was brought there from Australia in 1868, on trees and shrubs imported from that country, and spread and multiplied till it promised soon to devastate the entire orange-growing regions of the State. A fruit-grower near San Francisco, under the belief that there must be a parasite for the insect in the country from which it came, went to Australia, and after due investigation, made the expected discovery. It was the lady-bird, the *Vedalia cardinalis*, he found to be the principal enemy of the cottony cushion scale, and he captured and shipped several colonies of beetles and their larvæ to California.

This was the fall of 1888. According to bulletin No. 54 of the California State Board of Horticulture, so rapid was their increase that by Dec. 1, 1889, the work of exterminating the cottony cushion scale was practically accomplished. The money value of this *Vedalia* to the orange growers of the State has been incalculable. The saving of the orchards already infested, the protecting of the others that were sure to be blighted by this terrible curse, to say nothing of perpetuating an industry that it seems will be the king of all horticultural pursuits, is simply grand, and cannot be estimated in the usual dollar and cent test.—*The American Agent.*

INTRODUCTION OF RAILWAYS.

THE introduction of railroads, now intersecting each other at thousands of points, turning the world into a vast checker-board, within the last sixty years has revolutionized travel almost beyond the power of conception. It has been said, "Everybody goes everywhere now." The dates when these roads were introduced into different countries may be of interest. We clip a list from a recent issue of the *Scientific American*:

The following are the dates of the introduction of railways in the various countries from 1825 to 1860:—

England,	Sept. 27, 1825
Austria,	Sept. 30, 1828
France,	Oct. 1, 1828
United States,	Dec. 28, 1829
Belgium,	May 3, 1835
Germany,	Dec. 7, 1835
Island of Cuba,	In the year, 1837
Russia,	April 4, 1838
Italy,	September, 1839
Switzerland,	July 15, 1844
Jamaica,	Nov. 21, 1845
Spain,	Oct. 24, 1848
Canada,	May, 1850
Mexico,	In the year, 1850
Peru,	In the year, 1850
Sweden,	In the year, 1851
Chili,	January, 1852
East Indies,	April 18, 1853
Norway,	July, 1853
Portugal,	In the year, 1854
Brazil,	April 30, 1854
Victoria,	Sept. 14, 1854
Colombia,	Jan. 28, 1855
New South Wales,	Sept. 25, 1855
Egypt,	January, 1856
Middle Australia,	April 21, 1856
Natal,	June 26, 1860
Turkey,	Oct. 4, 1860

Essex Junction, Vt. A. S. HUTCHINS.

—The Watkins Tower, the rival of the Eiffel Tower, will be 1,250 feet high, and will be erected in Willesden, a western suburb of London.

—More than 2,000,000 of the youth of India are now receiving an education in the English language.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 18, 1890.

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THE SUPPORT OF ERROR.

A FEW other points in the article of the *Free Methodist*, in addition to those examined last week, demand a passing notice. We have seen what assumptions and absurdities the editor of that journal runs into in attempting to show that Acts 20:7-12 sustains the observance of the first day of the week. We will now look at what he claims the text teaches in regard to the disciples' not observing the seventh day. He says:—

"This verse [verse 7] plainly teaches that the Christians of that early age did not meet together on Saturday, the Jewish Sabbath, the seventh day of the week."

And the reason which he gives for this wonderful deduction which we suppose must be satisfactory to him, as he soberly proposes it to others, is expressed in these words:—

"For Paul was there seven days (verse 6). He must then have been there on the Jewish Sabbath, but did not preach to the Christians on that day, because that was not their day for worship. No other reason can be given."

Yes; but who says he did *not* preach to them? For bald and barefaced assumptions, which are not only uncalled for, but are just exactly the opposite of the truth, this writer must be allowed the premium. Paul was there seven days; but nothing is said about a meeting on *any* day till we come to the first day of the week. Are we therefore to conclude that Paul, anxious as he was to hasten on his journey as soon as his work for the brethren was done, loafed around there in idleness for a week, and would not hold a meeting till the first day came, but just as soon as he reached that point, started in and preached all night! What nonsense!

But further, verse 5 says that a part of Paul's company arrived at Troas some time before he did, and waited for him there. They must have been there over one other first-day, at least, and probably more. But the record says nothing about any meeting on the first day, during all the time that elapsed before Paul's arrival; and after he came, it mentions only the last meeting he held with them, because that was the one remarkable meeting of the occasion.

Let us now bestow a little candid thought on what the text does prove in respect to the Sabbath. The first fact that strikes the careful reader is that Paul and his company would not travel on the Sabbath. This is evident, because they all waited till the Sabbath was past before they made the first move toward continuing their journey; but just as soon as it was ended, they resumed their journey. As the Sabbath ended at sunset, to enter immediately upon their journey would be to travel in the dark. This those who were going by ship could more conveniently do, and did do. But Paul, as noticed last week, could gain time for another meeting with them by stopping till morning and then going on foot across to Assos, where he would meet his companions with the ship. And this he did. So it is very evident that they would not travel on the Sabbath, because that was the divinely appointed rest day, and was still binding. But just as soon as the Sabbath was past, and the first day had come, they entered just as soon as they conveniently could, according to their different modes of travel, upon their journey, the sailors leaving in the evening, and Paul, the footman, the following morning. And they were all off on their journey all the day-time of that famous first-day, and certainly held no meeting with the disciples at

Troas on that part of the day. They thus showed by their actions at least, that they regarded it as secular time. Yet the editor of the *Free Methodist* very wisely affirms that that was their regular day for rest and worship, and that "*the language* plainly teaches this." Such assertions are supposable only on the ground that a person has no other stock in trade.

A word more as to "the language." The one who writes as above quoted, professes to be a scholar. He therefore must know that in this he is asserting that which is not only untrue, but which any ordinary reader of the Greek is able to expose. He knows that the construction of the sentence is not, for instance, like this: "Now the first day of the week having come, when the disciples met together to break bread," etc. He knows that Luke employs simply a noun and its participle, thus: "And upon the first day of the week, the disciples *having come together* to break bread," etc. This is exactly the construction that would be used to indicate an incidental meeting, and thus shows that this was a meeting of that nature. And plainly the only reason for making special mention of that was to record the wonderful miracle of the healing of Eutychus; for that is the only incident which is especially remarkable that is introduced.

The editor next undertakes to dispose of the great fact that there are so many instances noted in which Paul and other apostles held meetings on the Sabbath; as Acts 13:42; 16:13; 17:2; 18:4; etc. To do this he says, "Read carefully these passages, and you will find that *it was not to a Christian congregation* that he preached," and in the next paragraph he adds: "You cannot find a *single record* of the meeting together on the seventh day of the week, of a company of Christian believers for worship."

Wonderful, is n't it? To whom was Paul sent to preach?—To an unbelieving world, Jews and Gentiles both. When he first entered a place, there were no Christians there till he had made some converts. While he doubtless held meetings every day, as evangelists do at the present time, he did hold meetings, and made special mention of the fact, on that day which he and all others understood to be the Sabbath, the day of rest and worship. But now we are told—"Oh! well, that was not his day of worship; for remember that he was not preaching to Christians!" Strange basis on which to build an argument, to say that he was not preaching to Christians, in places where there were no Christians. Suppose a missionary should be sent to the Indians, and then some one should attempt to base an argument on the fact that we could not find *one instance* where he preached to a congregation of white men!

But it was not always the case that Paul preached to the Jews exclusively. The editor of the *Free Methodist* seems to find it very convenient to overlook verse 44 of Acts 13, where Paul preached at the call of the *Gentiles*, and held his meeting, too, on the Sabbath, almost the whole city, all Christians, certainly, if there were any there, coming out to hear him.

But granting a moment, for the sake of the argument, all that our opponents claim,—that all the meetings recorded as occurring on the Sabbath, were held only with the Jews,—what then? How does that help the matter for them? For if the first-day sabbath had then been ordained as a binding Christian institution, and the apostles were sent forth to teach Christian doctrine and establish Christian institutions among the Jews, was it not their duty to teach them this first-day sabbath also? And would they not have been remiss in their duty if they had not done so? But where did they ever say one word about it? Where is the record of it? And yet Paul expressly says, "I kept back nothing that was profitable unto you;" and again, "I have not shunned to declare unto you all the counsel of God." Acts 20:20, 27. He taught the people publicly, as the book of Acts and his epistles show, concern-

ing every Christian duty and Christian institution; but he said not a word concerning the first day, only that we may use it as a secular day (1 Cor. 16:2), and left not one act of example as to how to keep it (at least the daylight part of it), except a twenty-mile foot journey from Troas to Assos. Acts 20:7-14. Where, then, does it come in as a sabbath?—Nowhere in the Scriptures. How, then, has it come into the Christian world at all? *Ans.*—Through the gate-way of apostasy, tradition, heathenism, and the man of sin.

But it may be asked, Does Paul enforce the Sabbath as a Christian institution?—Most assuredly he does; for first he affirms in the most positive manner the immutability and the everlastingly binding obligation of the law of which the Sabbath is an inseparable part (Rom. 3:31); and, secondly, he has given us, through Luke, in the Acts, the apostolic example of always calling the seventh day "the Sabbath," and always devoting it to the uses which belong to the Sabbath. So even if the early Church or the apostles themselves kept that day, inasmuch as they have said nothing about it, but while keeping "back nothing that was profitable," have kept that all back from the record, that testimony brands it at once as something of no worth.

The fact is, the apostles did not know anything of a first-day sabbath; they did not teach it nor keep it, and men in the 19th century cannot make it stick to them. They might just as well undertake to prove that the people of the United States are cannibals.

We have now examined all parts of the article that make any pretense to argument, and have seen how much the arguments are worth. We can only wonder that men can imagine that with such reasoning they can arrest the progress of the truth. With every conscientious student it will only help it. And the steady and rapid advancement of the Sabbath cause, right in the midst of the torrent of this kind of opposition, should tend to lift the scales from their eyes. Yet this *Free Methodist* editor exhorts his readers not to be afraid of the "Quaker guns" of these "seventh-day-of-the-week people," and he imagines that through a circulation of his tracts, some of them "will open their eyes" (we think that is true), and "come to the truth"! (But they will not find that on his side of the house.) Then he says: "They will rejoice in the happiness which they find in the sanctifying power of the Holy Ghost above that which they found in the observance of days."

But if God has enjoined upon his people to observe a day, and we refuse to obey, we wonder how much "sanctifying power of the Holy Ghost" we shall be able to enjoy. This is a deception which attends the *Free Methodist* movement, and which we fear will, in many cases, lead to fatal results. They seek for a state of feeling, which they think is the "sanctifying power of the Holy Ghost," and this they make *more important* than *obedience to God*! It is strange that men can so deceive themselves; but so it is. They are strenuous for Sunday-keeping, as much so as we are for the keeping of the seventh day; but we wonder if keeping Sunday is not just as much "the observance of days," as keeping the seventh day. It seems impossible for these men to give a discourse or write an article on this subject without unconsciously betraying the insane prejudice, not to say hatred, which they cherish against that one day of the seven which God calls his "holy day," and of which Christ declared himself to be the Lord. Isa. 58:13; Mark 2:28. But the day hastens on when all the traditions, perversions, sophisms, and every contrivance by which men seek to cover up the truth will be swept away; and God will reveal his truth by a light from heaven to which none can shut their eyes, and vindicate it by a power which none can resist. But then, alas! it will be too late for those who have trifled with it, and sought to evade it, to turn around and by obedience to it become sanctified through it, that they may be saved. John 17:17.

ELIJAH.

(Continued.)

His Translation to Heaven.

WHEN we consider the circumstances of the ten tribes, we see a surprising need of such institutions. Since they had revolted from the house of David, the people did not generally attend the temple services as before. Their kings feared to have them, lest they should return to their allegiance to the house of David. 1 Kings 12:26-28. For this reason the golden calves were set up. So we see there was a great lack of instruction until the prophets (and we believe Elijah was prominent in this) established a system where the sons of the prophets first received instruction themselves, and then instructed others. His ten years from his return from Sinai till his translation would be none too much for this. Elijah was thus a great organizer. He thus turned "the hearts of the fathers to the children," instructing them in the ways of the Lord while first upon earth, as the prophet Malachi said he would again when he should return. Having fully prepared the way and established the means of reform upon a firm basis, the Lord saw fit to take his servant to himself.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away the master from thy head to-day? And he said, Yea, I know it; hold ye your peace." 2 Kings 2:1-3. It will be noticed that not only did Elijah and Elisha understand the time had come for the former to be taken away from the earth, but the "sons of the prophets" also understood it well. We understand they were called by this title because they had looked up to these great prophets whom the Lord had specially endowed, as children to parents. They called them father or master. They had been under their constant instruction, and were therefore made acquainted with the fact that had been revealed to Elijah, that he should be taken up to heaven. They had in some way learned the very day this was to occur. To Elisha it was a matter of absorbing interest. From all the circumstances mentioned in their history, there must have been, it seems, the closest intimacy between them.

"And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view [margin, *in sight, or over against*] afar off: and they two stood by Jordan. And Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." Vs. 4-8.

Here we see again the knowledge of the fact of Elijah's ascension among the "sons of the prophets" at another city, and their deep interest in it. They approached Elisha, speaking of it, but seem not to have felt free to speak of it to Elijah. Perhaps something in his appearance and presence forbade. It is of some interest to note the journey made by them. They started from Gilgal. According to the best authorities, there were at least two cities by that name in Elijah's time. One was near

Jericho, the first station of the Israelites after crossing the Jordan. The other was eight miles north of Bethel, in the high hill country, between 3,000 and 4,000 feet above the Jordan. It must have been this Gilgal from which Elijah started in the morning of his translation; for the record says they "went down to Bethel," which would not be true of the Gilgal in the Jordan Valley, some thousands of feet below it. So a journey of eight miles brought them to Bethel. This was one of the famous cities of Palestine existing in Abraham's time, who visited it. Gen. 12:8. In the fields near by, Jacob slept, with a stone for a pillow, and saw the ladder reaching to heaven, and angels ascending and descending thereon. He afterward dwelt there. Samuel afterward judged Israel at that place, and there one of the golden calves was created by Jeroboam, to lead Israel astray. It is only a small village now, with a few Moslem hovels. Here Elijah and Elisha passed, meeting the sons of the prophets who told the latter he should lose his master to-day; and he said he knew it, and told them to hold their peace. It must have been some fifteen or twenty miles from Bethel to Jericho, the place next mentioned, to which the two prophets traveled on foot. We may view them in imagination walking and communing on this long journey, the last they would ever take in this sinful world, the close of ten years' of constant, happy association,—the master and his disciple, servant, and successor. How much we would like to learn of the particulars of that association that day! Doubtless farewell instructions were given and important suggestions made. They would likely discourse of the expected event about to take place. Elisha would closely catch every word uttered by Elijah. The translation from earth to heaven would be a joyful close to Elijah's life of care and perplexity. He had once before "requested for himself that he might die." Now he was to be the second recorded example of being taken alive into the presence of his God, whom he had served so faithfully. But to Elisha, who was to be left behind, the expected event would be sad. The burdens and responsibilities would now drop upon him. The one to whom he had looked for counsel and direction would be no more with him. The master would encourage, no doubt, the devoted disciple all he could.

At last they came to Jericho, the first city on the west side of Jordan which the Israelites captured under Joshua. Here God wrought a wonderful miracle after the people had marched around it seven days in succession. The walls all fell down flat, overturned by angelic hands. The city had lain desolate for centuries, but had been recently rebuilt. It lay some five miles distant from the river Jordan. It was afterward a famous city. King Herod died in it, and it is often mentioned in the New Testament.

The two prophets did not tarry at this place, but pushed on and came to the Jordan, which opened a passage to them when Elijah struck it with his sheep-skin mantle. There they stood. Fifty of the "sons of the prophets" viewed from a high point "afar off," the two prophets, to see what would happen.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more." 2 Kings 2:9-12. And so this grand life of earthly effort for God and his people closed. Like Enoch of old, "He was not, for God took him." No earthly pencil can picture adequately such a scene as that.

The heavenly chariot and steeds of fire—what can poor mortals grasp of their nature and appearance? who can pass judgment upon the nature of that change which instantaneously took place in the man Elijah? The record says, "Elijah went up by a whirlwind into heaven." He did not drop the mortal body, though he did his mantle; but that body, changed, glorified, made immortal like unto the angels, went up in the fiery chariot. There is something real, tangible, about this scene. And it is of surprising interest to us, since he is a type of the living when Christ shall come. Just as literally will they be caught up; yea, and the dead saints in their graves, with their real bodies. They will not be dissipated into mist, vapor, or attenuated nothingness, but will be *real bodies* just as Enoch's, Elijah's and Christ's were, glorified and made immortal like theirs.

And so Elijah passed into heaven without tasting death,—a grand fact demonstrating the real nature of the reward promised to the faithful. Shall we, dear reader, ever take passage upward in those fiery chariots? Shall we meet this grand old patriarch, and hear him speak of his life in glory through all these thousands of years now past? May this indeed be our happy privilege. We will speak hereafter of other circumstances mentioned in the record.

G. I. B.

(To be continued.)

A VISIT ON THE VOLGA.

A JOURNEY of about 2,000 miles brought me from Hamburg to our dear brethren and sisters on the river Volga, in Eastern Russia. Ten days were spent on the way, the train, especially toward Saratow, becoming slower and slower, a feature we notice in every particular going eastward. While Petersburg is a modern city in every respect, Moscow, which I reached Wednesday morning, is a Russian city in every sense of the word. It is the capital of the national life, or as the Russian patriot flatteringly calls it, "Matuscbka Moskwa," "the dear mother Moscow." As I had to wait some eight hours for my train, I went up to the *Kreml*, walked around its ancient walls, and ascended again the noted bell-tower of Ivan the Great, from which one enjoys a grand view of the city. The mighty *Kreml*, over a mile in circumference, with its palaces and churches; the great city around it, with the green and brown roofs sheltering thousands of houses, great and small; and the cupolas of the 400 churches, many gilded, present a view not soon forgotten. Not far from the *Kreml* stands a mighty cathedral, lately built of white marble, with gilded cupola, whose interior is said to be the richest in the world; I myself have never seen its equal. Our train from Moscow was overcrowded; not only were the aisles full, but some even lay under the seats. And to lighten the comfort, some began to sing their national songs, and it was not until morning that I could get a little nap. The prairie, only now and then covered with forests, was white with snow till we drew nearer to Saratow.

Friday morning we reached this city, the terminus of the railroad. The street-car brought me to the house of Bro. Perk's brother, who is in charge of the British Bible Depository here. Hardly had I commenced to eat my breakfast, when two Baptist preachers came and said they had to hurry to make the steamer south. The water being extraordinarily low, the steamers were very irregular. I took a conveyance and hurried with them to the landing, which was a mile from the city. Hundreds of carts and conveyances plowed their way through the sand and water.

After awhile our crowded steamer left the landing, to carry us eighty miles down this river. The German colonies are on both sides of the great river, extending over a territory of some 200 miles in length, and about 100 miles in breadth, forming a part of the governments of Saratow and Samara. The German population is near 400,000, three fourths of whom are Protestants. Some of the colonies number from 5,000 to 10,000 souls. The conveyance away from the river is very poor, and

when the river is frozen sleighs are the only means of travel. Mail requires often from eight to ten days from Saratow. Scattered over this large territory, we have some eighty or 100 Sabbath-keepers, while four years ago, we scarcely had half a dozen. At first when our brethren begin work in a colony, the opposition is very great; they can often remain only a few hours, when the police sends them away; but in course of time they are left more unmolested. All this considered, and the few chances that our brethren here had to labor with those of more experience, explain why the work here had not been fully organized as in other countries; and it had suffered in consequence. Thus far we did not know how many organized churches we had on the Volga, nor could we get any reports.

Sabbath night, at two o'clock, the steamer arrived at the Tscherbakowka landing, where Brn. Laubhan and Klein reside. I was so fortunate as to form the acquaintance of a young man on the steamer, who lived not far from Bro. Laubhan's; and from his house the nightwatch accompanied me to the mill of Bro. L. My last letter had not yet arrived, and I came rather sooner than they expected; but all were glad to see me Sabbath morning, when about twenty gathered. Last spring a church was partly organized here, and since, a Sabbath-school and tract society. After the Sabbath we sent abroad to notify the scattered brethren as far as possible, so as to have a general meeting the coming Sabbath. Several came during the week, and we had a few meetings. Most of the time was occupied in counseling with Brn. Laubhan and Klein, and with the two colporteurs, Brn. Löbsack and Lesser. I started the regular church records and tithing and tract society books. There are now three churches here, and as many tract societies have been formed. Last Sabbath quite a number joined the Tscherbakowka church, and in the evening we celebrated the ordinances. About half of the Sabbath-keepers on the Volga were present, and all seemed thankful for the instruction received. Treasurers and church clerks were appointed, also librarians; some \$30.00 of tithes were paid, a few joined the tract society, and about \$10.00 were handed to me toward my traveling expenses.

Bro. Klein and Bro. Siebenlist (the elder of the church here) gave me a full account of their experience while in jail, and since that time. Bro. Siebenlist, who, with eight of his family, has kept the Sabbath for nearly four years, has a blacksmith shop in a Russian village on the other side of the Volga, in the Astrakhan Government. He had often read the Scriptures to the Russians in the village, and different ones seemed interested. The Russian priest was dissatisfied for some time, as the people would come to him and ask him so many questions. About sixty miles east of here are some sixteen German Sabbath-keepers; these Bro. Siebenlist wished Bro. Klein to visit before he went south. Bro. Klein consented, and just as they started, on the instigation of the priest the police came and took all their books, and put Bro. Klein and young Bro. Siebenlist in jail. The accusation was that Bro. Klein had preached to the Russians, and even offered them some money if they would leave their faith. In prison they tried every way, to have Bro. Klein talk Russian, which he is unable to do; and when after five days Bro. Siebenlist and his son were released, Bro. Klein was in a great strait, as he could understand hardly anything.

Bro. Siebenlist and his son, while released, had their passports retained, a guard was placed before their house, and for several weeks the whole family had to appear twice a day before the police, so they might be assured that none had left the place. Bro. Siebenlist, and also Bro. Klein, had a number of German Bibles, also "The Great Controversy," "Life of Christ," "From Eden to Eden," and our tracts. None of these have been returned. Since then, he has learned that they find it very difficult to find any one to translate these books so as to get an idea of their contents.

At first, Bro. Siebenlist could hardly leave the place, but now, after months have passed, he finds no difficulty. Bro. Laubhan induced his half-brother, who is the judge of the village Tscherbakowka, to go security for Bro. Klein, and he has helped them very much in many respects. His natural brother is one of our church elders in the south. Through his influence, Brn. Laubhan and Klein gained permission to buy property in the colony, and thus have town rights; therefore they cannot now be sent away so easily.

I talked with the judge quite a while, and he will go once more to the Russian judge in the Astrakhan Government, who has Bro. Klein's case in hand, and see whether the matter cannot be settled. According to the law, Bro. Klein could go but twenty miles within the borders of the colony; but the judge is so kind that he permits him to go 200 miles, and will spare no pains to have him freed. Yet some four months have passed, and it is hard to tell how much longer they will let the matter stand.

As the work in Russia suffers so much on account of the lack of laborers, our prayers surely should ascend in behalf of Bro. Klein, that he may be fully freed in the near future. We are grateful that the Lord is moving on the hearts of men of influence to interfere in behalf of our brethren. Three young men who accepted the truth last winter while Bro. Klein was laboring in Frank, are now actively engaged in the canvassing work. We have, in all, four canvassers in Russia. Thus far they have labored without permission, for they could not obtain it; but we think now that we have found a way to sell with much less danger. Several young persons of promise, who understand both Russian and German, are willing to come to Hamburg to be educated.

To-day Bro. Laubhan and I left on our trip to the Caucasus, and I feel indeed thankful for the privilege I have had of meeting with our brethren and becoming better acquainted with the needs and wants of this field. I am sure that if it can be oftener visited, and if more laborers can be educated, it will soon be equal to any of our European fields, in both stability and finances. We now return by steamer to Saratow, and from there go four days by rail. Our large steamer is overcrowded. We are in the second cabin; directly across is a Persian merchant, who, instead of using the table to write on, sits in Oriental fashion on the couch, with crossed legs, and writes while thus seated. A stranger would think at first sight that he has no legs, and would call it surely very uncomfortable; but he writes with perfect ease.

My prayer is that soon all these nations to the very interior of Asia, may hear of this truth; and to accomplish this it is very important that more be done for the great Russian Empire, which is not only the key to the East, but becomes more and more its ruler.

L. R. CONRAD.

Steamer "Samolet," River Volga, Oct. 20.

GROUNDLESS ANSWERS.

We are requested to notice briefly the following question and answer, which appeared in the *Zion's Watchman* of Oct. 4.

Question.—What grounds have we for observing the first instead of the seventh day of the week as the Sabbath?

W. A. KIMBLEY.

Answer.—We have many times answered this question. We presume those who ask the question from time to time have not seen the former answers. To our present inquirer we answer that Jesus is Lord of the Sabbath also. While there is no explicit command in regard to the law of the Sabbath, we cannot suppose that he who came to fulfill all law would suffer his apostles and the pentecostal church to commence a work of saving the world by breaking one of his commandments. A house divided against itself must fall. The work of redemption is a greater work than that of creation. And as creation was commemorated by a Sabbath of rest, so it is eminently proper the work of redemption should have a memorial day.

If the observance of the first day of the week was a violation of the commandment of the Sabbath, how are we to account for the Holy Spirit striking Ananias and Sapphira dead for the violation of the commandment in regard to covetousness, while the violators of the former were spared? We do not put this forward as an argument in favor of the first day of the week, but simply

to show that a sin so general against the law of the Sabbath would not have escaped the judgments of God.

1. Yes; Jesus is Lord of the Sabbath. But the Sabbath is the seventh day, and not the first. Jesus never claimed he was Lord of Sunday.

2. While there is no explicit command in regard to the law of the Sabbath, and no need of one, there is an explicit command in regard to the Sabbath. It reads, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath."

3. Christ had no occasion to suffer his apostles and the pentecostal church to commence the work of saving the world by breaking one of his commandments, for they began their work in no such way. There is no Bible proof whatever that they either disregarded the Sabbath of the fourth commandment, or observed Sunday as a sabbath.

4. The work of redemption is a work of creation.—a manifestation of God's creative power. God in the beginning created man in his own image, a moral being, pure, innocent, and upright. Man fell. By redemption God restores him to his primeval condition of innocence and rectitude. But it requires almighty power to do this. It is nothing less than a work of creation. Thus Paul speaks of "the new man, which is renewed in knowledge after the image of him that created him;" of the brethren as God's "workmanship, created in Christ Jesus," "created in righteousness." Who, then, has authority to say this is more than creation? How can it be said to be greater than creation, when it is a creation, a work requiring creative power, itself?

5. God himself ordained a memorial day in honor of creation, and had it been so "eminently proper" that redemption should have one, he no doubt would have ordained one in honor of that; but the fact that he has not, is good reason for believing it is not so proper, and places those who have instituted and are upholding one, in the light of attempting to instruct the Almighty. It may be well also, in this connection, to bear in mind the fact that redemption, the work of re-creation, is not yet completed. With the apostle Peter, "we, according to his promise, [still] look for new heavens and a new earth," and with Paul are "waiting for the adoption, to wit, the redemption of our body," and "the redemption of the purchased possession."

6. What is said about Ananias and Sapphira is wholly gratuitous. It is based upon the assumption that the Christians in the days of the apostles generally disregarded the Sabbath of the fourth commandment and observed the first day of the week in its stead, which should be proved before it is made the basis of an argument. It is, has been, and ever will be, nothing more than an assumption.

With these observations we dismiss the matter.

W. A. C.

UNION COLLEGE.

THE work at College View, Lincoln, Nebr., has continued to prosper during the summer. The main college building is nearly inclosed and plastered, and will be entirely so within three weeks if the weather is not very unfavorable. The dormitory is further along than the larger building. We have been hindered considerably by the contractors who engaged to furnish brick, but failed to complete their engagements, so that we were compelled to get quite a quantity elsewhere. Several of the State Conferences have not furnished money as they promised; to some extent this deficiency has been met by the sale of real estate. Our sales up to the present time have amounted to \$35,000, of which one fourth has been cash.

We had expected to start another dormitory this fall, but this we cannot do until some of the States that are behind come forward with their promised assistance. This building must be started the last of February or the first of March at the longest. We shall have all we can do to get ready to open the college by Sept. 1.

We are highly gratified that the enterprise has met with as much prosperity as it now shows. The subject of a double-track, electric motor line is now being agitated with a very good prospect of securing it soon. We are almost sure of getting it within the present year. Within the last few days we have secured, on very favorable terms, a farm of 160 acres close by the college, which we are dividing up into small tracts, to suit those who may want a larger piece than a village lot. We shall be pleased to correspond with those who may be interested in this enterprise, or who may desire information.

A. R. HENRY, Agent.

Lincoln, Nebr., Nov. 12.

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.

WATCH.

BY S. W. HICKOK.
(Pine Island, Minn.)

"THEREFORE let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 6.

Sleep not as do others, the time is far spent;
Be sober, be watchful, the foe is at hand;
Of thy long-cherished sins God bids thee repent;
In the cause of thy Master be ready to stand.

Is it wisdom to sleep, when the tempest is high?
Is it better to slumber, when ruin is nigh?
The life-boat still lingers, though tossed by the wave;
Then wake, thou that sleepest, awake and be saved!

When thy Master returneth, O fearful the day!
And thy talent requireth, then what wilt thou say?
How searching the gaze, as it pierces thy heart!
How dreadful the sentence that bids thee depart!

Then sleep not as others, the time is far spent;
Awake from thy slumbers, awake and repent!
O wash thy stained robes—to the fountain repair,
And a home with the blessed, through Christ you may share.

MISSOURI.

BETHANY, HARRISON CO.—We have just closed our meeting at this place. We came here Aug. 31, expecting to meet Bro. Chaffee, with whom we intended to labor; but as he did not come, we secured a location, pitched our tent, and went to work. We had a good hearing from the first, which continued until the lot on which our tent was pitched was sold, and we were obliged to take it down because the new owner began preparations for building. We preached in the tent thirty-seven times, and in the city hall three times. Six took a firm stand for the truth. We organized a Sabbath-school of eighteen members. Bro. Wm. White, a young man that is preparing himself for the work, staid with us and rendered us much aid in singing and holding Bible readings. As usual, the enemy was wroth, but we feel that although the immediate results were not as much as we had hoped for, nevertheless the truth gained a complete victory. If the Lord be for us, who can be against us? We believe there are others in Bethany that will soon be walking in the precious light that is now shining on God's children. Let us take courage, and praise our God. We desire to be so related to him that we can have more of his blessing.
H. K. WILLIS.

Oct. 13.

TENT-MEETING IN IRELAND.

As this is the first tent effort made in Ireland, it may perhaps be of interest to the readers of the REVIEW. The tent was first pitched near a small place called Tanderagee, in the county Armagh. This was selected as it was close to Banbridge, where Bro. Hutchinson had previously held a series of meetings in a hall. On hearing of our intentions, the clergy took a decided stand against us, visiting their congregations and making them pledge not to attend. The consequence was that the attendance was not very large, but those who did come manifested great interest and became warm friends. Nine finally signed the covenant, and as three had already taken their stand, a Sabbath-school of twelve members was organized.

It was then decided to move the tent north to a fine town called Coleraine, having some 7,000 inhabitants. The reason for thus changing our territory was to try some place where we were unknown, and where there was no prejudice, and so give the tent as fair a trial as possible. The people regarded us with suspicion, and as we were not under the "patronage" of the resident clergy, the attendance was again small. Elder Miles Grant "of Boston" had also recently given some lectures, and had stirred up the people, so when we presented the second advent we were set down as his followers, which further prejudiced many. Then, again, there seems to be a general aversion to tent efforts on the part of the more enlightened, and we were forced to the conclusion that we would have done better in a hall. As a result, only four signed the covenant, and a school of fifteen members was organized. Many acknowledged the truths of the third angel's message, but seemingly they are bound in fetters of

brass, so that they dare not step out and obey God. Our Saviour's words, "When the Son of man cometh, shall he find faith on the earth?" were forcibly illustrated.

WILLIAM HUTCHINSON.
FRANCIS HOPE.

Oct. 16.

MICHIGAN CONFERENCE PROCEEDINGS.

The thirtieth annual session of the Michigan Conference convened according to appointment, at Battle Creek, Oct. 22, 1890, at 9 A. M., Elder I. D. Van Horn, President, occupying the chair. The reading of the minutes of the last session was waived, as they had been published in the REVIEW. There were present 126 delegates, representing 114 churches, which constitute our Conference. Five new churches were represented, and desired admission to the Conference. They were accepted as follows: South Haven, with twenty-five members; Willis, with forty-five members; Bear Lake, with thirty members; Crystal, with thirty-five members; Saginaw, with thirty-eight members.

The Treasurer, A. R. Henry, gave the following financial report:—

Cash on hand, Sept. 15, 1889,	\$13,895 51
Received during the past year, to	
Oct. 1, 1890,	29,999 31
Total,	\$43,894 82
Paid to laborers during the year,	\$27,230 75
Tithe to General Conference,	2,887 84
Loaned to General Conference,	3,000 00
Expenses, postage, blanks, etc.,	85 36
Total,	\$32,703 95

Cash on hand, Oct. 1, 1890, \$10,690 87

The four standing committees were appointed, as follows: On Nominations, R. C. Horton, J. L. Edgar, Willard Fay; on Resolutions, L. G. Moore, Wm. Ostrander, J. N. Brant; on Credentials and Licenses, J. Fargo, John S. Day, E. S. Griggs; Auditing Committee, I. D. Van Horn, J. Fargo, Harmon Lindsay, John S. Day, Willard Fay, Howard Hayes, S. W. Hastings, Oliver Pratt, L. B. Kneeland, J. O. Corliss, Corresponding Secretary of the National Religious Liberty Association, presented the following memorial from the executive committee of that association:—

To the Michigan Conference Assembled.

DEAR BRETHREN: At a late meeting of the executive committee of the National Religious Liberty Association, it was thought to be a proper thing to present a memorial to your body respecting the work which ought to be done in the State of Michigan the coming winter. After taking a view of the situation as it is now presented before us, the committee voted to ask the corresponding secretary to prepare a memorial and present it before you in the name of the association. We therefore take this occasion to make the suggestions recommended.

The delegates here assembled are probably well aware that while the efforts of those who have done battle for Religious Liberty have served as a temporary check upon the movement which looks to the securing of a national Sunday law, they cannot for a moment think that the battle is entirely won. Those who are behind the Sunday movement are determined men, and while their movement has been stayed for a short time, it is gaining force by the daily accession of men and means to their cause; and unless we greatly increase our efforts, and God blesses those efforts, we shall soon be overwhelmed by the torrent that is sure to follow quickly.

Already a stupendous scheme has been organized for creating public sentiment in favor of closing the World's Fair on Sunday. The plan of the National Reformers is to hold public meetings in every county of every State and Territory in the Union, and thus secure the co-operation of all church-members in the nation in an appeal to the managers of the World's Fair, to induce the closing of the Exposition on Sunday. Should this movement succeed, it will give additional strength to the one already set on foot for a national Sunday law. In view of the strenuous efforts being made on that side, we ought to make corresponding efforts to place before the people the principles of Religious Liberty. The National Religious Liberty Association has already done a great work, and one that we all are proud of. Its press agents have been a power in the land, through the weighty arguments which they have caused to be inserted in the secular papers of the country. The secretaries also, who have devoted their time to lecturing, have done a noble work in their line.

But we should not be satisfied with what has already been done in these two directions. Existing necessities require deliberate and wise planning. To let the enemies of Religious Liberty gain a single victory, is to add to their strength and boldness of operation. We cannot afford it, because of the extra amount of labor such a victory will make for us, as a people; besides, we believe that every victory they gain will be a dishonor to us, as professed watchmen in the cause of our Master.

In order that you may understand more definitely the line of work proposed by the National Reformers, we give you the text of the petition which they expect to circulate in the county conventions above referred to:—

"TO THE WORLD'S COLUMBIAN COMMISSION: In harmony with the Sunday laws of the States and Territories of the Union; in the interests of public morals and religion, which are the bulwarks of free institutions; for the benefit of the exhibitors and employees of the World's Fair; in compliance with the well-known and express convictions, habits, and desires of many millions of our fellow-citizens who respect and keep the Lord's day; and for the more complete success of the Columbian Fair Exposition to be held in Chicago in 1893, your petitioners hereby respectfully and earnestly request your honorable body to order that its gates shall not be opened to the public on the weekly Sabbath rest-day."

Now, while we cannot go before the country with a petition, and ask the people who believe Sunday to be a sacred day to petition the commissioners of the World's Fair to open their Fair on Sunday, we may lay our plans so broadly, and execute them so fully, that the people may be instructed with reference

to the folly of making Sunday a special hobby in the exposition work.

Permit a few words at this juncture, with reference to plans of labor by which to meet this exigency: First, the State should appoint one good organizer, capable of taking the entire oversight of this work. He should lay his plans, by which he will keep informed concerning the time when county meetings will be held for circulating these petitions, and have a proper force of laborers on the ground, to disseminate the truths of Religious Liberty. While it would be impossible for him to visit, in person, all the counties in the State, he could arrange to be present at the most important points, with an efficient corps of workers. There ought also to be those in other parts of the State on whom he can depend to visit other points, with sufficient help to do the work at those places. As these conventions will, in all probability, be held at the county-seats, it would be important to have lecturers at those places where the meetings are to be held. But in order that no mistakes may be made by rash or wrong statements, the lecturers should be selected, and devote a certain amount of time to receiving instruction as regards the matter and manner of presenting these subjects. Our lecturers should not only speak intelligently, but they should speak in such a way as to command the respect of those who listen to their words.

The value of this line of work cannot be overestimated. Instead of working at random, as much of our labor has been done in the past in this line, the entire State could be visited in the course of the winter. At the county-seat are located the county officials, members of the legislature, lawyers, leading merchants, and other men of influence. Besides, the columns of the principal county paper, which is usually issued at the county-seat, could be secured for the insertion of crisp, bristling articles, setting forth the principles of Religious Liberty, and this paper would reach nearly every family in the county. It will be readily seen that by publishing in county papers instead of in the city papers, there is a manifest advantage; because whereas the large daily papers do not have a great circulation in the country, the county papers, coming but once a week to the homes of the farmers and villagers, are generally thoroughly read and digested. In this way, everybody will know something of the work of the association. Then, again, the intelligence of those who would probably listen to these lectures, would cause them to see the truth on the points presented, and the sympathy and co-operation of many (and, in some cases, the most influential men in the county) would be thus secured in the promulgation of the principles we advocate; and thus the way would be opened for a better hearing by and by, when our ministers shall be called to visit those places to present our doctrinal points before the public.

There is another great advantage in the plan proposed: it will be an efficient factor in the development of laborers. At the present time there is a dearth of men who are qualified to do special work, such as visiting the legislatures in time of a crisis. But if this line of work proposed should be entered upon, our workers would, by coming in contact with the leading men of the country, get the experience which would fit them for these special lines of labor, when they would be needed. Doubtless there are now scores of men in the good State of Michigan who have undeveloped talent, and who might be secured to fill the vacancies in the great field of labor, that are now so painfully apparent. Besides, the time is not far distant when there will be men needed to go into the Southern States and other parts of the country where our laborers are fewer than here, and they need this very training to fit them for future emergencies. There is no doubt that if our people in Michigan will enter heartily upon this work, they will not only achieve success in the work undertaken, but they will have developed laborers sufficient in the enterprise, so that they will not need to say afterward, "We have not sufficient laborers for our work."

Already too much time has been lost in preparing for the emergencies of the future. The training of men for the winter's work should already have been commenced, and it is to be hoped that the points mentioned in this memorial will receive the serious attention of the delegates here assembled. In view of the importance of this work, this memorial is presented to you at the beginning of your meeting, so that it may receive the most thorough criticism and careful consideration of this body.

One word more with reference to the extent to which this work should be carried: If possible, every county-seat in the State should have a few lectures upon Religious Liberty; but if there are some county-seats which the State is unable to reach by the lecturer, there should be workers sent there to distribute literature, and get inserted in the county papers articles that will help the people to a knowledge of the principles of the truth. The executive committee of the National Religious Liberty Association recommend for use in these county meetings, the following leaflets: "God in the Constitution," "Sunday and the World's Fair," "Public Schools—What Are They? For What Purpose Maintained?" "Legislation upon Religion," "Sunday Laws—Their Origin, Development, Nature, and Object," and "Shall Religion Be Taught in the Public Schools?"

Of course this should be considered a Conference enterprise. No one knows so well the laborers, or those who may make laborers in their State, as the officers of the Conference. Workers should be drawn from all parts of the State, who can come together at some convenient point, and have the training referred to, before being sent out to take an active part in this work. The National Religious Liberty Association will agree to furnish a man as instructor to train a class of workers, provided the State will pay the expenses of such a teacher. It is not necessary for the association to offer a man to take charge of the work in the State, as, in all probability, the State of Michigan can provide just as good a man as can be found anywhere in the field.

One thing more before closing: We suggest that the man who has charge of the work in the State should be known as Field Secretary for the State of Michigan, and he, in his labor, shall keep in close communication with the corresponding secretary at the central office, reporting as often as once a week, so that the executive committee may be able to offer suggestions that would be of benefit to him in his work.

And now, brethren, we ask that you give this matter immediate consideration. We see no reason why the Michigan Conference, with its nearly 5,000 members, should not call a sufficient number of workers into the field to work the entire State the coming winter, and then be able to recommend those who have been most successful, to go forth and engage in the same work in other States where there are not laborers to do such work.

Praying that the Lord may guide in your consideration of this matter, we remain as ever,

Yours for the right.

A committee of five was appointed to consider the memorial, which subsequently reported as follows:—

Your committee would respectfully submit the following report regarding the memorial presented by the National Religious Liberty Association to this Conference:—

In harmony with the suggestions of that memorial, the committee would recommend that the State Conference Committee appoint a man of executive ability to superintend the county work throughout the entire State; and, whereas, it is impossible for one man to visit more than one third of the counties in the State in a reasonable time, the committee also recommend that two other men be appointed as assistants, to look after the work in the counties which the superintendent of that work may not be able to visit in person, but to labor under his supervision.

We also recommend that the Conference Committee select from the various parts of the State as many workers as in their judgment will make an efficient force for their section, to labor in conjunction with the three before-mentioned laborers appointed by the Conference.

We further recommend that the State provide a sufficient supply of the literature recommended in the memorial for the work, and that the work suggested be started as soon as possible.

J. O. CORLISS,
J. FARGO,
E. H. ROOT,
L. G. MOORE,
H. S. LAY,

Committee.

The report was unanimously adopted.

The following resolutions were presented by L. G. Moore, chairman of the Committee on Resolutions. All the resolutions were adopted, some after very extended comment and debate.

1. *Resolved*, That in view of the special blessing of God upon our work during the past year, and the evidences of his continued favor, we feel that it becomes us as a people to publicly express our appreciation of the same by a suitable acknowledgment, and, as evidence of our sincerity, we each pledge to others and to God, to be more earnest in his cause in the year to come than ever before.

2. *Resolved*, That while we note with gratitude the evidences of God's prospering hand upon the labors of his servants in new fields, we are filled with sadness as we view the lukewarmness that has settled down upon many of our older churches; and that it is the sense of this Conference that, as a people, we heed the counsel of the faithful and true Witness, and that we seek earnestly by humility of heart and confession of sin, for the "old paths," the good way, and that we will earnestly contend for the faith once delivered to the saints.

Whereas, In some cases the suggestions made by the Conference in resolution No. 7, of the Conference of 1884, in reference to the organization of churches, has been neglected; there fore,—

3. *Resolved*, That it is the sense of this Conference that the suggestions referred to in the resolution above-mentioned, should be strictly adhered to in every case.

Whereas, It becomes necessary to devise means for raising a camp-meeting fund; therefore,—

4. *Resolved*, That we recommend the Conference Committee to immediately lay plans for raising as large a fund for this purpose as in their judgment they deem necessary.

Whereas, The Scriptures show the ordinance of humility to be a component part of the Lord's supper; therefore,—

5. *Resolved*, That where it is impracticable to follow the Lord's example, as recorded in John 13, we recommend to defer the matter until the ordinance can be had in its fullness.

6. *Resolved*, That we deplore the growing disposition on the part of some, to make this omission, and that we would counsel them to seek again the "old paths."

Whereas, The canvassing work is a very important and efficient means of circulating literature on present truth; therefore,—

7. *Resolved*, That we heartily approve of the steps taken by the Michigan Conference the past year, in sustaining a general canvassing drill, or institute.

8. *Resolved*, That we recommend them to encourage the canvassing work by showing the same favors the coming year.

Whereas, We believe medical missionaries are destined to act an important part in the closing work of the third angel's message; therefore,—

9. *Resolved*, That in harmony with the request of the Health and Temperance Association, we will encourage and select for recommendation by the Conference Committee, twenty or more young men and women of ability and consecration, to enter our Sanitarium Training-school the coming winter, to prepare for work in this department.

Whereas, We as a people recognize the fact that a thorough knowledge of the Scriptures is essentially necessary in the work of the gospel ministry; and,—

Whereas, A school has been established for the purpose afore-said; therefore,—

10. *Resolved*, That we, the Michigan Conference, show our appreciation for the same by recommending that our ministers, licentiates, and Bible workers attend the course soon to be given, as far as practicable.

Whereas, Unity and harmony have marked the deliberations of this Conference; and,—

Whereas, We recognize the hand of God in all this; therefore,—

11. *Resolved*, That we express by a rising vote of the Conference, our appreciation of God's blessing.—Carried unanimously.

The following resolution, presented by A. R. Henry, was adopted:—

Whereas, Battle Creek College is laboring under a heavy burden of indebtedness, which is a hindrance to its usefulness; and,—

Whereas, It is located in our midst, and it might be expected that this Conference would take the initiatory steps to remove this incubus to its prosperity; therefore,—

12. *Resolved*, That we take such steps as may be deemed advisable to remove this incumbrance, and invite the adjoining State Conferences to assist in this work.

13. *Resolved*, That a committee of three be appointed under the direction of this Conference, to carry this work forward by soliciting aid and procuring others to assist them.

14. *Resolved*, That this committee correspond with the officers of the adjoining State Conferences, and urge upon them the necessity of organizing a similar movement for the purpose of carrying on this work.

15. *Resolved*, That we invite the co-operation of the General Conference Committee in this work, by encouraging other States to take this matter up in a similar manner.

16. *Resolved*, That this Conference undertake to raise \$15,000 for this purpose, and that we ask other Conferences to pass a similar resolution, according to their ability.

Elder Uriah Smith, chairman of a committee appointed by the Battle Creek church, presented the following "Memorial from the Battle Creek Church to the Michigan Conference of S. D. Adventists," dated Oct. 23, 1890:—

DEAR BRETHREN: The General Conference having invited the Battle Creek church and the Michigan Conference to take under consideration the question of the transfer of said church to the General Conference, the church at the July (1890) quarterly meeting appointed the undersigned a committee to bring the matter to the notice of the Michigan Conference.

We therefore present this memorial for the purpose of ascertaining the mind of this Conference with reference to the said transfer, provided satisfactory arrangements can be made between the Battle Creek church and the General Conference.

URIAH SMITH,
WM. C. GAGE,
GEO. W. AMADON,

Committee.

An entire meeting was devoted to this memorial, and after a lengthy discussion, the following resolution was adopted:—

Whereas, The General Conference has requested the Battle Creek church and the Michigan Conference to take into consideration the question of the transfer of said church to the General Conference; and—

Whereas, The Battle Creek church has presented a memorial to this Conference, to ascertain the mind of this Conference in reference to said transfer; therefore,—

17. *Resolved*, That it is the desire of this Conference that this church should remain a part of the Michigan Conference; but in view of the fact that this church is built up largely by the general interests of the cause, we deem it proper and right that seventy-five per cent of the titles which would otherwise be paid by the Battle Creek church to the Michigan Conference, be paid into the General Conference treasury.

The Committee on Credentials and Licenses presented the following report: For Credentials, Geo. I. Butler, U. Smith, I. D. Van Horn, J. Fargo, W. W. Prescott, R. J. Lawrence, J. O. Corliss, H. M. Kenyon, E. Van Deusen, J. L. Edgar, E. H. Root, A. O. Burrill, H. S. Lay, R. C. Horton, J. F. Ballenger, J. H. Durland, J. W. Covert, L. McCoy, Wm. Ostrander, M. S. Burnham, I. H. Evans, L. G. Moore, Geo. H. Randall, Eugene Leland, T. M. Steward, M. E. Cornell; for License, J. D. Gowell, W. A. Colcord, John Kolvoord, L. N. Lane, Luther Warren, O. F. Campbell, J. N. Brant, G. E. Rose, A. J. Haysmer, Homer Day, C. Stoddard, Fred Brink, Frank Hutchins, James Guilford, D. E. Wellman, B. F. Stureman, F. I. Richardson, E. S. Griggs, C. B. Hughes, D. H. Cress, H. C. Basney, Jasper Harris, W. H. Falconer, J. E. Evans, Frank Carr and S. M. Butler to receive license when their circumstances change so they can labor.

The report of the Committee on Nominations was accepted. It was as follows: For President, I. D. Van Horn; Secretary, Hiland Butler; Treasurer, A. R. Henry; Executive Committee, I. D. Van Horn, J. Fargo, O. A. Olsen, W. C. White, I. H. Evans. After Elder Olsen had presented the great financial need of the General Conference, and after extended comment and debate, the following resolution was adopted:—

18. *Resolved*, That we donate to the General Conference the sum of \$3,000, which we have already loaned them, and also \$5,000 more.

The request of Dr. H. S. Lay, asking for immediate work to be done at Petoskey, was referred to the Conference Committee.

Meeting adjourned *sine die*.

I. D. VAN HORN, Pres.

HILAND BUTLER, Sec.

MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual session of the Michigan Tract Society was held in connection with the State Conference at Battle Creek, Mich., Oct. 21-28, 1890.

FIRST MEETING, OCT. 23, AT 3 P. M.—The President, Elder O. A. Olsen, in the chair. Prayer by Elder J. O. Corliss. The minutes of the last annual session were waived. The report of labor for the past year was given by the Secretary. The Treasurer's report was read by the Treasurer, Harmon Lindsay. The summary of these reports is as follows:—

REPORT OF LABOR.

No. of members,	3,058
" reports returned,	2,808
" members added,	325
" " dismissed,	148
" letters written,	6,959
" " received,	2,207
" missionary visits,	15,668
" Bible readings held,	2,455
" subscrip's obtained for periodicals by members,	1,229
" " " " " canvassers,	768
" periodicals distributed,	218,638
" pp. publications dist. by members,	1,349,746
" " " " " canvassers,	3,648,843

TREASURER'S REPORT.

Cash on hand July 1, 1889, \$ 3,945 22

Received during the year,	21,584 29
Total,	\$25,529 51
Paid out during the year,	\$20,447 52
Balance—cash on hand July 1, 1890,	5,081 99
Total,	\$25,529 51

RESOURCES.

Value of books on hand,	\$ 658 91
" office furniture,	95 15
" periodicals on hand,	45 79
Due from city mission fund,	2,780 38
" societies and districts,	1,243 53
" canvassers and individuals,	3,266 78
" American Sentinel,	18 77
Cash on hand July 1, 1890,	5,081 99

Total,

\$13,191 30

LIABILITIES.

Due Good Health Pub. Co.,	\$ 171 80
" Pacific Press "	54 09
" International Tract Soc.,	73 81
" reserve fund,	6,640 10
" worthy poor,	31 50
Present worth,	6,220 00

Total,

\$13,191 30

The remarks of the President upon the items contained in the report, were listened to with interest. The Corresponding Secretary, Miss Ella A. Carman, gave an interesting report of the different lines of work which had been carried out during the year by the State Society. It was shown that the *Sentinel* had been sent for three months to 2,367 representative men in the State.

The Chair appointed the following Committees: On Nominations, E. S. Griggs, E. H. Root, R. C. Horton; on Resolutions, J. O. Corliss, J. N. Brant, C. H. Knight. Adjourned to call of Chair.

SECOND MEETING, OCT. 24, AT 9 A. M.—Committee on Resolutions submitted the following report:—

Whereas, The Tract and Missionary Society is the authorized agent of the National Religious Liberty Association for the distribution of their literature and the solicitation of membership; and,—

Whereas, The National Religious Liberty Association membership of this State is far below that of the Tract and Missionary Society; therefore,—

1. *Resolved*, That we request all members of the Tract and Missionary Society to put forth adequate efforts to swell the membership of the National Religious Liberty Association in the State, equal to that of the Tract and Missionary Society.

Whereas, The Conference has voted to open a vigorous campaign in the National Religious Liberty work in every country of the State; therefore,—

2. *Resolved*, That each Director of the Tract and Missionary Society arrange to devote his entire time to the work for which he is elected, and that he interest himself in the county canvass for the National Religious Liberty work to that extent that he may be able not only to do valiant service himself in that direction, but to become so well acquainted throughout his district, that he will be able to recommend laborers to the Conference, to work in conjunction with the special laborers appointed for that work by the Conference Committee.

Whereas, District No. 11 covers much territory, and has so many isolated companies of Sabbath-keepers in it as to make it almost impossible for one director to look after the work; therefore,—

3. *Resolved*, That a division of that district be effected, making Leelanaw, Benzie, Grand Traverse, Manistee, Wexford, Missaukee, and Kalkaska counties constitute Dist. No. 11; that the fourteen remaining counties which have hitherto been a part of Dist. No. 11, be known as Dist. No. 12; and that the district hitherto known as No. 12, be numbered 13.

Whereas, The carrying out of the cash system, in many cases, results in serious inconvenience and loss to the canvasser; therefore,—

4. *Resolved*, That the State Tract Society may fill the orders of the regular subscription book canvassers, to be paid for after the books are delivered.

5. *Resolved*, That, in all cases of failure on the part of canvassers to comply with the foregoing resolution, the books shall be shipped C. O. D. only.

Whereas, The canvasser is practically the pioneer representative of present truth, and any irregularities in matters of business invariably leave bad impressions that are lasting; therefore,—

6. *Resolved*, That the State Agent be instructed to select only such persons for canvassers, as shall be able to furnish recommendations for reliability from church or tract and missionary officers, or who shall in some other way give satisfactory evidence of their integrity.

Whereas, It is the wish of the officers of the Tract and Missionary Society that the Directors give all their time to visiting both the churches and the families in their respective districts; and,—

Whereas, A director has ample opportunity to become intimately acquainted with every person in his territory; therefore,—

7. *Resolved*, That we recommend that each director encourage every suitable person within the bounds of his district, to enter the canvassing work, and that he forward the names of all such to the State Agent.

Resolutions 1 and 2 called forth forcible remarks from Elders Olsen, Corliss, Ostrander, Moore, and others. They were adopted.

Other applications for a division of districts being made, it was moved by Elder Corliss that the Chair appoint a committee of three to re-district the State as far as possible. The following were appointed: J. Fargo, I. D. Van Horn, G. H. Randall.

While resolution 4, respecting the canvassing work, was pending, meeting adjourned to call of Chair.

THIRD MEETING, OCT. 26, AT 3 P. M.—Resolution 4

was taken up, and after a lively discussion by Captain Eldridge, C. H. Knight, J. N. Brant, and others, was carried.

The following, presented by the Committee on Resolutions, were also adopted:—

Whereas, In our Conference a lamentable disparity is manifest between the membership of the Tract and Missionary Society and that of the church; therefore,—

8. *Resolved*, That we request the Michigan Conference to instruct its ministers, in their labors both with the churches and in new fields, to set more fully before the members the importance of the tract and missionary work, and urge all who are not now members of that Society, to become such.

9. *Resolved*, That we indorse the plan of holding weekly missionary meetings in each church and society, regarding the same as a means in the hands of God, of promoting spirituality among our people.

10. *Resolved*, That we view with satisfaction the work of our Corresponding Secretary during the past year, and that we regard the creation of this office as an important step in advancing the general interests of home missionary work.

The committee appointed to re-district the State, brought in the following report:—

In looking over the field, it was thought there might be difficulties existing which might be overcome by re-arranging the districts; but owing to the fact that our time at this session is limited for this work, we recommend that this matter be deferred until the next annual meeting, with the exception of Dists. Nos. 11 and 12, in which we would recommend the following changes:—

That the counties of Manistee, Wexford, Missaukee, Kalkaska, Grand Traverse, Benzie, and Leelanaw, with Manitou and Fox islands, be formed into a new district, to be known as Dist. No. 11.

Further, that the remaining fourteen counties—Rosecommon, Ogemaw, Iosco, Alcona, Oscoda, Crawford, Antrim, Otsego, Montmorency, Alpena, Presque Isle, Cheboygan, Charlevoix, and Emmet—and the islands of Bois Blanc, Mackinac, and Beaver, be known as Dist. No. 12; and that the upper peninsula, which now constitutes Dist. No. 12, hereafter be known as Dist. No. 13.

It was voted that Ontario constitute Dist. No. 14.

FOURTH MEETING, OCT. 27, AT 4 P. M.—After the usual opening exercises, the Committee on Nominations submitted their report, and the following officers were elected to their respective offices: President, Elder O. A. Olsen; Vice-President, D. E. Wellman; Recording Secretary, Hattie House; Corresponding Secretary, Ella A. Carman; Treasurer, —; State Agent, J. N. Brant; Directors, Dist. No. 1, Frank D. Snyder; No. 2, W. C. Hebner; No. 3, H. C. Goodrich; No. 4, Wm. Crothers; No. 5, E. I. Beebe; No. 6, C. H. Knight; No. 7, E. L. Sanford; No. 8, E. S. Griggs; No. 9, M. B. Cyphers; No. 10, J. D. Gowell; No. 11, Chas. L. Burlington; No. 12, Timothy Harriman; No. 13, —; No. 14, Samuel Midgley.

There were some vacancies which were left to be provided for by the Conference Committee. At a subsequent meeting the directors of Dists. Nos. 2, 5, and 12 were appointed by the committee.

It was moved by Elder T. S. Parmelee, that the matter of assisting the canvassers financially or otherwise, be left with the Board of Directors.—Adopted.

Adjourned *sine die*. O. A. OLSEN, Pres.
HATTIE HOUSE, Sec.

MR. CRAFTS'S VISIT TO IOWA.

Just previous to our State fair last September, Rev. Wilbur F. Crafts visited two or three points in this State on his way to the Pacific Coast, one of which was Des Moines. During his stay here he gave four lectures on his favorite theme. His meetings were fairly attended, and considerable interest was manifested in the subject matter by his hearers. Formal action was taken by the organization of a sort of vigilance committee, composed of representative members of each church in the city, the object of which was to secure a better observance of Sunday.

The burden of Mr. Crafts's effort on this occasion seemed to be the creation of a stronger sentiment in favor of forced Sunday-closing, and especially the closing of the State fair on that day, but in this latter he was unsuccessful. He also had considerable to say concerning Seventh-day Adventists and their opposition to his work, but usually referred to them in a respectful manner, speaking of them as "honest," "conscientious," "law-abiding citizens," and gave them credit for being well organized, and possessed of great energy in the prosecution of their work. At one time, in a burst of enthusiasm, he exclaimed, "Why, there are 26,000 of them, and every man, woman, and child among them is a preacher!" And again: "They are doing five times as much against this movement as our whole 12,000,000 are doing for it." On account of the inclemency of the weather, but few attended one of his lectures, at which he took occasion to remark: "This [the point he had just made] is objected to by a class of people that I understand are represented in this city, and I have no doubt but that they are present here to-night; for I never knew it to storm hard enough to keep a Seventh-day Adventist away from a meeting where the Sabbath question was being discussed."

For good and sufficient reasons, no effort was made by the National Religious Liberty Association to show up the sophistries of his arguments, and he evidently thought the broad prairies of Iowa were "pastures green;" for on his return he made ten appointments of a duplex nature, affecting some eighteen or twenty cities

of the State. This was the opportune time. The State executive committee of the National Religious Liberty Association took the matter in hand, supplied themselves with an abundance of literature, ordering as many as 105,000 of one leaflet, and, in addition, issued a four-page paper, entitled, *Religious Liberty*, filled with short articles, original and quoted, bearing directly on the subject, and designed as a "center shot" against Mr. Crafts's efforts. The paper bore the imprint of the town where it was circulated, and each issue contained sufficient local advertisements to meet its expense. The distribution of the matter was all arranged for beforehand, so just previous to the advertised visit of the gentleman at a certain town, one of these little papers, together with other appropriate reading-matter, was placed in nearly every house, not only in the towns where he was not, but also at the points where he really was. No matter where he would go, at the depots and hotels, in the street cars, hanging to lamp-posts, or at the homes of his friends, National Religious Liberty literature, like the frogs of Egypt, stared him in the face. Indeed, his opinion of the activity of the National Religious Liberty Association was so enlarged at his second visit, that he declared they were doing a thousand times more against his work than all his friends were doing for it.

The campaign from first to last passed off with scarcely a single break, due almost entirely to the faithful co-operation of our brethren, who everywhere exhibited an earnestness and zeal that were truly commendable. They not only did valiant service in a good cause, but they themselves were blessed in the awakening of an increased missionary spirit that perhaps nothing else could have aroused. Reports are coming in from many places, stating that the effort has been the means of a genuine revival of missionary work among those who did not engage directly in the work, as well as those who did. One correspondent referred to it as a "red letter day" for his church. The papers and leaflets were well received wherever distributed, and in many instances the people asked for more of the same kind of reading-matter, saying that it was just what they had been looking for. Business and professional men gave it many warm commendations, and bade the workers Godspeed in their efforts.

His appointments were filled about as advertised, and representatives of the National Religious Liberty Association were present at all of them. Except in cases of a union service, his meetings were poorly attended, and little interest, apparently, was manifested on the part of any except church-going people. His lectures were all about the same, dealing mostly with "the civil aspect of the question, and leaving the Scriptural consideration of it to the ministers." As a text for his discourses, he invariably held up a dilapidated Oriental saw, "symbol of labor," which he is reported as once having said "Christ laid down on Saturday night, and took up again Monday morning." His time in these lectures was pretty evenly divided in the arraignment of the municipal authorities of the city for allowing anything in the way of Sunday labor, abuse of Seventh-day Adventists, and pleading for a more stringent Sunday law. It is really amusing now to recall the fact that less than two years ago this "insignificant" "seven tenths of one per cent" was totally ignored, but now commands more of his attention than all the other opposition combined. "The lack of persistency and consistency on the part of professed Christians," he said in one of his lectures, "is a greater drawback to Sunday observance than is the saloon." Draw, we believe it. And while he has the former requisite to quite a considerable degree, there are many who would like to have him rise and explain the consistency of denouncing Sunday newspapers, and at the same time allowing them to be used as a medium for advertising his lectures; also the consistency of heaping denunciations upon the head of the poor newsboy crying the sale of the Sunday issue of a paper, and then taking fifteen minutes at the close of his Sunday night meeting, to advertise and receive subscriptions, with pay, for the *Evangel of Rest* and the *Christian Statesman*.

His second visit to Des Moines was on Sunday, and he held three meetings. At the first he attempted to speak on the Sabbath from a Bible stand-point, and till he came to the cross, his arguments were, in the main, clear and logical, and in accord with Scripture; but at this point his vessel became enveloped in fog, and it pounded around on the rocks of "lost time," "round world," "God's seventh, man's first," "seventh part of time," etc., till it was nearly stranded. But few were present, not over sixty, all told, and a good share of them were National Religious Liberty Association representatives. In the afternoon he spoke on "Unfamiliar Reasons for the Rest Day," which were about as unreasonable as they were unfamiliar. It was, in reality, a rehash of his tract on this subject, treated under the heads, "Home Day," "Working-man's College," "Weekly Independence Day," etc. He said: "Laws setting apart a weekly independence day, are no more inconsistent with liberty, and much more essential to it, than the law of the annual Independence Day." In the evening four of the principal suburban churches united in a union service, which filled one church comfortably. He spoke on the "civil" phase of the question, and closed by appeals to the people to see to it that the mayor of the city enforced Sunday observance, or get a mayor who would. "Mayor Nehemiah" was held up as a typical official for Des Moines. At all these meetings his former smooth, kindly words for the seventh-day people were turned to

vials of wrath, which he poured out without stint, no doubt because of the liberal distribution of National Religious Liberty reading-matter. He was particular at all times when talking *compulsion*, to put in a proviso for the S. D. Adventists, but he wanted it distinctly understood that what they did was to be in-doors, where it would not "disturb" any one. How magnanimous! He attempted to answer one or two arguments advanced in the leaflets, but his statement of what was really said was gross and misleading, and was even so admitted to be by those who favored his side of the question. In one connection he declared that "any one who would use his brain in getting up such matter and circulating it, had a head-piece fit only for a hat-rack."

His tirade and abuse called out many comments, and for the next day or so one of our people could hardly go anywhere, and come in contact with those who heard him, but that they would remark upon the antipathy and personal spleen manifested toward us. Upon his previous visit he was shown considerable attention by the press of the city, but the morning papers following his departure, did not so much as even mention his presence in the city, though giving from three to six columns of the doings of other churches and pastors during the same time.

During the circulation of the literature previous to the arrival of Mr. Crafts, the Non-partisan W. C. T. U. of Iowa held its annual convention in the city, at which there were about 400 delegates. These all received a supply of the literature distributed, which evidently incensed some of the friends of the doctor in the union; for one morning one of the leading ladies arose, displayed a *Religious Liberty* and a *World's Fair* leaflet, and said that it was a shame that literature of this character should be brought to their place of meeting, opposing, as it did, Bro. Crafts and his work. She then made a motion that the convention resent it as an insult; but before she could get a second, Mrs. J. Ellen Foster, who presided, said in a kindly manner, "My sister, don't put that motion, for you know we don't deal in insults." The lady sat down, and the matter was dropped. This little episode served as an excellent advertisement for the literature, and that, too, where it would be appreciated.

The efforts of Mr. Crafts in the State were closed in connection with the triple Sabbath Convention at Burlington, at which place there were quite a number of the representatives of this movement in the West. The convention was appointed at Burlington because, as was stated, there was so much interest in the subject manifested by the citizens at Mr. Crafts's previous visit; but for some reason an apparent reaction had taken place, as the local attendance was very small. Indeed, a resident minister who was placed on the program for a fifteen minutes' speech, apologized for his poor preparation on the ground that he had been serving on the committee of entertainment, and stated that he had found more difficulty in securing accommodations for the delegates (not over forty, all told) than he ever before experienced in providing places for ten times that number. He added: "True, I have n't had a large job, but it has been a very wearisome one." Those who knew of the thorough canvass of the city by our National Religious Liberty workers before the convention began, had no difficulty in accounting for the change of sentiment.

The principal work of the convention seemed to be in the line of perfecting the organization of the friends of Sunday observance, and laying plans to secure more stringent Sunday laws, with increased penalties for those already on the statute-books.

Mr Crafts was the leading spirit of the meeting, and endeavored to direct all the discussions as well as to plan for the future well-being of the organization. As an illustration of the former, it might be related that in a discussion one of the delegates said: "I desire to express a sentiment, one over which of late my mind has been considerably exercised; especially since coming to this convention and hearing what has been said on the subject of legislation. It is this: we are all legislators; we do not have to go to Washington to legislate, but we can legislate at our homes." Mr. Crafts interrupted the speaker with this remark: "You are not now saying what you mean, are you, brother?" The speaker emphatically replied: "I am saying what I mean; you can say what you mean." At another time some of the speakers were lamenting the dearth of real principle in Sabbath observance, saying that they believed that before the question of legislating on the subject was considered, it would be well for the people to have some education on conscientious Sabbath observance; in other words, that before they became so clamorous for a law to enforce Sunday observance, it would be a good thing to see to it that the people who are demanding such a law for others, have a little more *conscience* in regard to the matter on the part of themselves. As soon as Mr. Crafts could get the floor, he related an incident, as follows: "What the brother says reminds me of the old Irish lady, who, when asked by her physician whether she would take sherry or whisky, replied that she would take the sherry while he was getting the whisky." The force of this illustration was felt, and showed where he stood on the question.

The usual characteristic National Reform utterances were indulged in, as the following will illustrate: President Blanchard said, "I would like to see the Christian people of this land stand aloof from political men and measures until office-seekers agree to represent Christian principles in Christian government. If the churches

would do this, political aspirants would to a man soon send up the cry, *What shall I do to be saved?*" Another speaker said, "There is a dangerous idea abroad that there should be no union between religion and the State. Until all political measures are advocated from the stand-point of divine law, as a nation, we will be building upon the sand. The basis of all true legislation is God's law."

The following resolution was adopted, called out by the "admirable feature" of the Washington Sunday law:—

Resolved, That our officials be authorized to petition the legislature in our behalf, to so amend our State Sunday law, that public officers who willfully neglect or refuse to enforce it shall be punished by fine and deposition from office.

And should it appear that the proposition that was made at our election, just passed, to revise the State constitution has carried, what a clamor there would be to have something of this nature engrafted therein, in place of the liberal provisions now found in that instrument on the question of religious legislation.

It must not be understood by the above that there is no interest in this question in this State, for there is the best of evidence to believe that there is a strong, deep-seated feeling among a large class of citizens, that more stringent Sunday laws would be an improvement on the existing condition of affairs, and this is further made patent by the fact that there appears such a willingness on the part of pastors of all denominations to co-operate in advancing the interests of the cause Mr. Crafts advocates; but the work in this State so far is but in its infancy. The convention saw it, and so considered it. The American Sabbath Union will hold its next convention at Des Moines, and it is very apparent that the workers in this field are determined to make Iowa the theater of war in the West; and it becomes the lovers of Religious Liberty to be on the alert, and ready at a moment's notice to act, in order that the issues may be properly met.

W. E. CORNELL.

Special Notices.

APPOINTMENT OF PLACE.

THE place decided upon to hold the Michigan meeting, appointed by Elder O. A. Olsen in last week's REVIEW, for Nov. 26-30, is Potterville, Eaton Co. This place is on the Chicago and Grand Trunk R. R., about twelve miles west of Lansing. Only local and mail trains stop at this station. This is a meeting for consultation to lay plans for the winter's work. The Conference committee, all the directors of T. and M. districts, and all officers of the Sabbath-school, Health and Temperance, and National Religious Liberty associations should be present without fail. As many as possible, ministers, licentiates, Bible workers, and librarians from different parts of the State, and others from surrounding churches, should attend the meeting. Bring blankets and bedding as far as practicable.

I. D. VAN HORN.

AN IMPORTANT MEETING.

A SPECIAL meeting in Michigan for the arranging of, and planning for, the tract society and other work for the winter, will be held Nov. 26-30; first meeting at 7 P. M., the 26th. We request all the directors to be present. Some directors have been appointed that were not present at the time of the Conference; therefore we could not organize the work for the winter at that time.

The place where the meeting is to be held is announced this week by Elder Van Horn. If any of our brethren or our churches have any special request to make in reference to labor in their immediate vicinity, or any special interest to mention, they will confer a great favor by writing to us, and making known their requests and the reasons for them.

We shall also be glad to see a large attendance at the meeting. We have important work before us, which demands energetic and prompt action.

Direct all letters to REVIEW AND HERALD, Battle Creek, Mich.

O. A. OLSEN.

SOUTH DAKOTA, NOTICE!

At a recent meeting of the Conference committee, the matter of the proposed institute in December was quite fully considered. Communications had been received from quite a large number of church, tract society, and Sabbath-school officers, which stated that at that season of the year, and also in consequence of close times, it would be impossible for them to attend; and as the institute was to be held largely for the benefit of this class, and also in view of other calls in the financial line, it has been thought best to postpone it for the present. We will assure our brethren, however, that such an

institute will be held, we trust in the near future, as soon as the way opens.

We hope all the churches and companies in the Conference will make a special effort to sustain their work during the winter. Brethren, shall not faithfulness be seen in every department of the work? Let every one personally inquire, Am I faithful in the discharge of every duty that has been laid upon me, and am I doing well my part? We trust a special effort will be put forth to sustain the Sabbath-schools and the weekly missionary meetings. When the cold weather comes on, there is always a tendency in the line of omitting these for awhile. But can we afford to do this? do we not need the benefit of these meetings as much in the winter as in the summer? and is it not as necessary to carry forward God's work at one time as another? Now is the time to work; soon the night will come. May God help us to be faithful in all that is required of us.

CONFERENCE COMMITTEE.

NEW YORK SABBATH-SCHOOLS, ATTENTION!

DEAR BROTHERS AND SISTERS: Just before our general meeting at Adams Centre, I sent a letter to you presenting some of our needs in the Sabbath-school work, and requesting that some one in your school would write something on one or more of the subjects suggested, or any you might think of. We were very much pleased with the papers prepared and read at the Adams Centre meeting; and as Elder Lane has already mentioned, in his article concerning that meeting, our institute was a success in every particular. We considered it especially good considering the very short time all had for preparation, but it has demonstrated the fact that well-directed effort brings success.

We would hereby call your attention to the appointment of another meeting of like nature, to be held at Jeddo, Orleans Co., Nov. 30. This meeting will be held in connection with other meetings before and after that date, for the benefit of the Jeddo church. Elder Lane will be with us, and we hope all our schools located near enough will send a good delegation, and that you will come prepared to take hold and make the institute a success.

We hope all our schools throughout the State will keep this institute work in mind, and begin at once to study and write, so you will be prepared whenever an institute shall be called in your locality, to respond with something good in this line.

We are glad to state that interest in the Sabbath-school work is increasing nearly all over the State, and it is our desire to do all we can to cultivate a strong and healthy growth; and we trust that we may have the hearty co-operation of all.

Yours in the work,

A. E. PLACE.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 9.—DESIRING A KING.

(Sabbath, Nov. 29.)

(Read "Patriarchs and Prophets," pp. 608-609.)

1. What did Samuel do when he was old? 1 Sam. 8: 1.
2. What kind of judges were his sons? Verse 3.
3. What did this give the elders of Israel an excuse for doing? Verses 4, 5.
4. How did Samuel feel about the matter? Verse 6.
5. What did the Lord tell Samuel to do? Verse 7.
6. Whom did he say the people were rejecting?—Id.
7. With whom did Samuel have the honor of sharing reproach? Verse 8.
8. In yielding to the request of the elders, what was Samuel to do? Verse 9.
9. What did he say their king would do to them? Verses 10-18.
10. Did this recital deter the people from their purpose? Verse 19.
11. What reason did they give for desiring a king? Verse 20.
12. Was it in accordance with God's design that they should be like the nations around them? Deut. 14: 2.

13. Was it to their detriment that the Lord wished them to be a peculiar people? Ex. 19: 5, 6; Deut. 26: 18, 19.

14. What was to make them so high above other nations that the nations themselves would notice it? Deut. 4: 5, 6.

15. Then in desiring to be like the nations around them, what were they doing? Ans.—Depriving themselves of their source of superior greatness, and putting themselves on a level with those nations.

16. Against what do the Scriptures give warning? Ps. 146: 3.

17. What is better than putting confidence in princes? Ps. 118: 8, 9.

18. Upon whom is a curse pronounced? Jer. 17: 5, 6.

19. What blessing is pronounced upon the one who trusts in the Lord? Verses 7, 8.

NOTE.

The strength of Israel lay in that which made them different from other nations. When they became dissatisfied, and wanted to be "like other people," they were simply expressing a wish to be put on a level with them. But that was to make them much inferior to the nations around them; for the Israelites were but few in comparison with the other nations, and in a contest depending only on human strength, numbers would of course gain the victory. If it had not been that God did not cast off his people when they rejected him, the nation of Israel soon would have been blotted from existence.

News of the Week.

FOR WEEK ENDING NOV. 15.

DOMESTIC.

—Diphtheria is prevalent in San Francisco.

—The net gold in the Treasury, Wednesday, was \$157,550,381.

—Three men were killed Nov. 14, by a premature explosion of dynamite in Custer's quarry, near Omaha, Neb.

—The Oklahoma Legislature on Monday passed the bill locating the Territorial capital at Kingfisher. It is believed that the governor will veto the measure.

—Near La Harpe, Ill., Tuesday, workmen unearthed wooden and clay images of peculiar design. They are believed to have been the work of an ancient race.

—The area seeded to wheat in Michigan this fall is 1,500,000 acres, an increase over last year of 64,000 acres. The average condition of the plant is in excess of 100.

—The report of the Director of the Mint shows that the coinage of the last fiscal year was the largest ever known, aggregating in gold and silver a valuation of \$60,254,435.

—At a meeting held in the Metropolitan Opera-house at New York, Monday night, at which Dillon and party were present and made addresses, \$37,000 was subscribed to relieve suffering in Ireland.

—The discovery of a large vein of carbonate of lead, carrying from seventy to 100 ounces of silver and thirty per cent of lead to the ton of ore, was reported in David County, North Carolina, Monday.

—It is said that after the railway wreck, Friday, at New Florence, Pa., many of the injured and other passengers were robbed. J. W. Leslie, of Everett, Mass., says that \$200 was taken from his sleeping berth.

—Editor Anthony, of the Kansas Times, has filed a suit for \$10,000 damages against the post-master of Leavenworth, for excluding from the mails the edition of his paper containing an account of a church-fair raffle.

—Two great caverns full of onyx are said to have been discovered in the Ozark Mountains, not seventy miles from St. Louis, Mo. As onyx is worth from \$3.00 to \$15.00 per cubic foot, the value of this discovery is inestimable.

—Thursday night, at Ann Arbor, Mich., students of the State University hanged the mayor in effigy. A number of arrests have been made on charges of participation in the killing of J. J. Dennison during the riot of Wednesday night.

FOREIGN.

—Godard, the famous French aeronaut, is dead.

—Baby King Alphonso of Spain has a private income of \$1,000,000 a year.

—Mrs. Parnell, mother of the Irish leader, expects to visit Chicago in the near future.

—Dr. Nansen expects to start in the spring of 1892 on his expedition to the North Pole.

—The Dutch Parliament, Nov. 14, by a unanimous vote approved the regency of Queen Emma.

—A patent has been taken out in France for an electric furnace for the rapid incineration of human remains.

—Electricity has just been applied to the reeling, weighing, and making up into balls of silk and similar woven fabrics.

—Miss Meredith Brown, speaking of the slum children of London, says that 100 little boys and girls were seen to go into a saloon in the course of an hour.

—Advices from Zanzibar say that the sultan's decree abolishing the slave trade is almost a dead letter, the Arabs persisting in the traffic under the very eyes of the authorities.

—Five hundred armed Armenians concentrated at Mador, on Russian territory, and made a raid on several Kurdish villages, Nov. 9, killing five persons. The band was attacked and dispersed by Cossacks. The police of Erzeroum have made a large find of Martini rifles and ammunition intended for Armenians.

RELIGIOUS.

—The liberal ministers in session in Chicago last week, effected an organization called the Liberal Christian Alliance.

—The Lord Mayor of London, Eng., has called a meeting for Nov. 24, at the Mansion House, to discuss the subject of the persecution of the Jews in Russia.

—The *Missionary Review* says the chief religions of the world may be classified according to the number of adherents, as follows: Christianity, 450,000,000; Confucianism, 80,000,000; Hinduism, 190,000,000; Mohammedanism, 180,000,000; Fetichism, 150,000,000; Buddhism, 100,000,000; Spirit Worship, 50,000,000; Shintoism, 22,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,541,000,000.

Appointments.

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

No providence preventing, we will hold a Sabbath-school institute at Jeddo, Orleans Co., N. Y., Nov. 30. We hope none of our schools near this place will fail to send at least one delegate, and that they will come prepared to help. (See notice in another column.)
A. E. PLACE.

No providence preventing, I will meet with all interested in the canvassing and the Sabbath-school work in Southern Vermont, at Jamaica, Sabbath and Sunday, Nov. 22, 23, and as much longer as the interest and work may demand. Let all come who love these important branches of the work.
F. S. PORTER *St. Agt.*

No preventing providence, the writer will meet with the church at Lancaster, New York, Nov. 22, 23, 1890. Elder Place and the writer will hold meetings with the Jeddo, Orleans Co., church for several days, commencing Nov. 26, 1890. On Sabbath and Sunday, Nov. 29, 30, we hope to see a general attendance of our brethren and sisters from surrounding churches.
S. H. LANE.

Nothing preventing, Elder Grant and myself will meet with the Eunice church Nov. 28 to Dec. 1. At this time it is expected the church at that place will be dedicated. I am requested by the director of that district to announce that the district quarterly meeting for Dist. No. 8 will be held in connection with this meeting. A general attendance is expected.

A general meeting will also be held at Verndale, Dec. 5-8. Elder Grant and myself, together with the director of the district, expect to be present. Meetings will commence Friday evening.
R. C. PORTER.

No preventing providence, the district quarterly meeting for Dist. No. 1, Ohio, will be held at Springfield, Dec. 4-7. The meeting in Dist. No. 7 will be held at Leesburgh, Dec. 11-14. The librarians, business agents, and elders are earnestly requested to be present on Thursday evening, at the first meeting. Brn. Geo. A. Irwin and E. J. Van Horn are both expected to be with us during the entire meetings. We hope to see a general attendance at both places. Let us join in asking God's blessing to attend our efforts on these occasions.
E. B. HAUGHEY, *Director.*

INFORMATION WANTED.

THE following is from the *St. Louis Republic*:—"VERDELLA, Mo., Nov. 3.—In the *Republic* of Oct. 23, you published the following item: "An expedition will visit Pitcairn Island in search of Missionary Cudney, who has been missing for two years." My maiden name was Cudney. Just before the war I became separated from my father's

family, and I know nothing scarcely about my connections. Two of my brothers I have not heard from since the close of the war. Their names were J. A. and H. H. Cudney. If you will publish this, probably some one could give me some information concerning my brothers. Any information whatever will be gratefully received by their sister.
MRS. H. Z. LEONARD.

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.]

WANTED.—Shoe-maker. Good wages and steady work. Reference required. W. W. Shepard, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A position as stationary engineer, or any other employment where I can observe the Bible Sabbath. Address John Reagan, 215 Columbia St., La Fayette, Ind.

WANTED.—A permanent home by a girl of sixteen, a Sabbath-keeper, who will give all extra time and labor for good school privileges, in view of teaching. Address Mrs. M. E. Durkee, Pontiac, Ill.

ADDRESS.

THE P. O. address of Elder J. L. Edgar is now Kalamazoo, Mich., No. 913 South West St.

PAPERS WANTED.

SISTER E. F. COOK, 131 Birch St., Seattle, State of Washington, would like nice, clean copies of the *Signs* and the *Sentinel*, for missionary work in that place. Those who have some to spare, send post-paid to her address, as above.

Obituary Notices.

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

COBB.—Died in Cape Elizabeth, Maine, Nov. 2, 1890, Morris B. Cobb, aged 84 years and 7 months. He began the observance of the Sabbath nearly thirty years ago, and kept it until death. Remarks by the writer, from 2 Sam. 14:14.
J. B. GOODRICH.

ATKINSON.—Eliza Atkinson, wife of Elder John Atkinson, died Oct. 11, 1890, of heart disease and lung difficulty, aged 81 years, 11 months, and 2 days. Grandma Atkinson was born in Canada, P. Q.; from there she moved to Richland County, Wis., where she has since lived. She united with the Seventh-day Adventist Church in 1864. Although the last three weeks of her life were spent in great suffering, she never complained, but said that all was for the best. She leaves seven children and a large circle of other relatives and friends to mourn her loss. But we rejoice in the blessed hope that she will come forth at the first resurrection. Funeral discourse by Elder Ford, of the M. E. Church, from Heb. 9:27.
LIDA ACKLEY.

SAXBY.—Died in Oakland, Cal., of typhoid fever, Oct. 22, 1890, Verdone Irvin, elder son of Bro. and sister Frank Saxby, aged 6 years, 3 months, and 22 days. He suffered greatly in his long period of sickness. He loved the Sabbath-school, and it grieved him greatly if he was compelled to stay away. When, last winter, the children of the California Sabbath-schools were given five cents each of "talent money" to improve upon for the missionary ship, Verdone invested his in candy, and sold \$30.00 worth, returning \$15.00 to the Sabbath-school besides his five cents. It was a pleasure to him to give it, and he wished to engage in the business again so as to earn more. This leaves the bereaved parents but one child, but they may have that hope based on the promises of God's word, that Christ will come again, when all those who are his will meet to part no more. Funeral service by the writer.
M. C. W.

FRENCH.—Died near Mt. Pleasant, Iowa, at the home of her son, W. P. French, Mrs. Jane French, at the advanced age of 88 years and 4 months. She was born in Cumberland County, Pa., June 4, 1802, and died Oct. 4, 1890. She was married to James G. French in the year 1824. They soon after moved to Switzerland County, Ind., where for a number of years they battled with hardships common to frontier life. In this county there were eight children born to them,—six sons and two daughters. Two sons and both daughters are dead. Father moved with his family to Lee County, Iowa, in 1848, where father died

in 1858, since which time mother has been under the watch-care of her surviving children. She was a woman of strong religious convictions; at an early period in life she united with the Presbyterian Church, and was always ready to defend what she believed to be right. Although she maintained her connection with that church till the time of her death, her confidence was materially shaken in regard to Sunday observance, future punishment, and kindred doctrines as held by that church. She was a friend to the poor and the helpless, and her ear was ever open to their appeals. We believe mother rests in hope. Three sons attended the funeral services, which were held at the Adventist church, Rev. Rogers (Congregationalist) officiating.
W. P. FRENCH.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Ad. Falls 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 4.60
Michigan.	9.10	11.10	1.55	4.45	am 12.20	7.55	7.00
Niles.	10.20	pm 12.6	2.58	5.55	1.52	pm 12.00	8.25
Kalamazoo.	11.50	2.23	3.58	7.04	3.35	am 1.18	pm 10.05
Battle Creek.	pm 12.55	3.08	4.30	7.37	4.25	2.03	7.55
Jackson.	3.10	4.30	6.55	8.52	4.45	3.40	7.65
Ann Arbor.	4.45	5.32	8.20	9.45	7.45	4.55	11.30
Detroit.	6.15	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.	am 3.25	am 3.25	am 3.25	am 6.25	pm 4.55	pm 2.15	8.30
Rochester.			6.00	9.20	8.00		11.20
Syracuse.			8.00	11.35	10.20		am 1.30
New York.			pm 4.00	pm 8.50	am 7.30		am 9.42
Boston.			8.30	10.57	9.55		pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Boston.		am 8.30		pm 3.00	pm 7.00		
New York.		11.50	pm 4.50	6.00	10.00		
Syracuse.		pm 3.30	11.55	am 2.10	am 8.10		
Rochester.		10.40	am 4.42	4.20	10.45		
Buffalo.	pm 11.30	11.30		5.30	11.50	am 8.45	
S. pen. Bridge.	am 12.18	am 12.23	3.55	6.25	pm 12.50		pm 5.55
Detroit.	9.05	7.50	9.25	pm 1.20	9.15	4.45	pm 5.68
Ann Arbor.	10.37	8.55	10.19	2.17	10.30		pm 6.80
Jackson.	pm 12.15	10.05	11.18	3.20	11.50	7.11	am 7.95
Battle Creek.	1.50	11.35	pm 12.22	4.30	am 1.23	8.47	7.55
Kalamazoo.	2.37	pm 12.12	12.50	5.02	2.17	pm 9.31	8.59
Niles.	4.17	1.21	2.00	6.17	4.05	7.40	10.05
Michigan City.	5.42	2.25	3.18	7.33	5.45	8.55	
Chicago.	7.55	4.15	4.50	9.40	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. SADLER, Ticket Agent, Battle Creek.

CHICAGO
GRAND
TRUNK RY.

Chicago & Grand Trunk R. R.

Time Table, in Effect May 11, 1890.

GOING WEST.	STATIONS.	GOING EAST.
3.00 pm	..... Boston	8.30 am
5.00 pm	..... New York	11.10 am
6.00 pm	..... Buffalo	1.10 pm
7.45 pm	..... Niagara Falls	3.17 pm
8.30 pm	..... Boston	5.50 pm
8.30 pm	..... Montreal	7.45 pm
8.30 pm	..... Toronto	9.40 pm
8.30 pm	..... Detroit	11.45 pm
8.30 pm	..... Dep.	1.05 am
5.59 am	..... Port Huron	10.31 am
7.28 am	..... Lapeer	6.50 am
8.05 am	..... Flint	8.00 am
8.48 am	..... Darand	9.20 am
10.00 am	..... Lansing	10.37 am
10.37 am	..... Charlotte	11.00 am
1.00 pm	..... BATTLE CREEK	1.45 pm
1.43 pm	..... Vicksburg	2.55 pm
1.58 pm	..... Schoolcraft	3.22 pm
2.52 pm	..... Cassopolis	4.17 pm
3.40 pm	..... South Bend	5.08 pm
4.00 pm	..... Haskell's	5.37 pm
5.20 pm	..... Valparaiso	6.50 pm
6.00 pm	..... Chicago	8.40 pm

Where no time is given, train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
Pacific Limited, Day and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.

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For time of trains, tickets and all information, apply to Station Agents of the Chicago & Northwestern Railway, or to the General Passenger Agent at Chicago.

W. H. NEWMAN, Sd Vice-Pres.
J. M. WHITMAN, Gen'l Manager.
E. P. WILSON, Gen'l Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 18, 1890.

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The first address on the program of the thirteenth annual convention of the Michigan State Sunday-school Association, to be held at Lansing, Mich., Dec. 2, 3, 4, 1890, is an address on "The Value to the State of Interdenominational Work." How edifying to Christians must a discussion of such subjects be! The "value to the State" of their work! What can prompt to the selection of such topics by religious bodies, except it be a desire on the part of the Church for State recognition and approval? The denominations fuse and then bid for State aid and temporal power. Another index of the times.

Although no particular moral issue has been up for discussion during the last political campaign, not a few ministers throughout the land have had considerable to say about "politics," in their Sunday sermons. As the time for election drew on, political leaders, feeling the importance of employing every moment, caught the spirit of thus employing the day, and, in some of the larger cities like New York, did so by holding regular political meetings. Commenting upon this, the New York *World* says: "From the political address in the pulpit to the same thing from the stage of a theater, has proved to be but a short step. From the Sunday political meeting to the Sunday political parade is scarcely a larger reach."

NOTICE!

ALL business communications to this Office should be addressed REVIEW AND HERALD, as letters addressed to private individuals are considered personal mail, and the parties frequently being away, much delay is caused.

MEETING NOTICE.

THE place of meeting in Kalamazoo, Mich., has been changed from the Academy of Music to 913 South West Street. Ministers and other brethren and sisters passing through the place, are cordially invited to call. We give this notice by request of Elder J. L. Edgar, who is in charge of the work there.

A GOOD TESTIMONIAL.

By letter from Bro. C. F. Curtis, the agent of our branch office in Atlanta, Ga., we are happy to learn that the REVIEW AND HERALD took all the prizes in the book department of the late Exposition held in that city. The awards were for, "1. Best Book Paper; 2. Best Book Binding; 3. Best Display of Book Work." There were three other firms in competition, one a large firm in Philadelphia. Our display, besides securing the prizes, called out many compliments from others.

HOW IT STANDS.

THE Chicago *Evening Post* for some weeks past has been calling for ballots in reference to the opening or closing of the coming Columbian World's Fair, on Sunday. Up to Saturday, Nov. 15, the vote stood:—
For opening on Sunday, 7,542
Against opening on Sunday, 3,301
Yet the New York *Independent* says that public sentiment is overwhelmingly in favor of closing the Fair on Sundays. Is it?

UNION COLLEGE.

THE Lincoln (Nebr.) *Daily Call* of Nov. 6, contains an account of a new enterprise in that city, projected largely on account of the establishment of Union College in that place. It is the construction of a double-track, electric street railway, from the B. and M. R. R. station to a point four miles south-east of the city, known as the "Sabin tract," to be extended eventually the entire distance to College View. The company is said to be already formed, and a portion of the equipment for the road ordered, so that the enterprise is assured. Speaking of the ultimate terminus of the road, the *Call* says:—

"It reaches a college that will no doubt be the largest in the West. And in this connection it may be well to say that work on Union College is progressing well, though building will be actively continued until September of next year. Two mammoth buildings are now erected and plastered, and work is commenced on the third structure. Few people have any idea of the magnitude of this, the Adventists' structure; they simply understand that it is an institution which is to receive support from some six or eight States, but they do not realize the vast amount of money now being spent here by this body in establishing their college, or how much more they will yet spend before it is running in the way they desire it. A trip to that locality, and a view of the enormous buildings being erected, will convince the public that it is a big affair, and will build up the south-eastern suburbs in a lively and substantial manner. Already there is quite a town there, and with the coming of the new street railway, new life and energy will be awakened."

"SONGS OF FREEDOM."

IN the recent call for poems designed for use in "Songs of Freedom," the time was limited to Nov. 10; but as circumstances render the publication of the book impossible before the latter part of January, the time is extended to Dec. 10, before which date all competing poems must be received.

J. O. CORLISS.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

PURSUANT to the provisions of the Constitution of the National Religious Liberty Association, the annual meeting of that Association for the election of officers and such other business as may come before the Association, is hereby called to meet in the city of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 4 o'clock, P. M.

Members of the Association are especially requested to be in attendance at said meeting, as at that time a change of Article IV. of the Constitution, relating to officers, is contemplated.

By order of the Executive Committee.

C. ELDRIDGE, Pres.

S. D. A. PUBLISHING ASSOCIATION.

Thirty-first Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-first annual session in Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 3 o'clock, P. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

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

S. D. A. EDUCATIONAL SOCIETY

Sixteenth Annual Session.

THE sixteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 4, 1890, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society, as may come before the meeting.

U. SMITH,	} Trustees.
W. W. PRESCOTT,	
O. A. OLSEN,	
A. R. HENRY,	
C. ELDRIDGE,	
H. LINDSAY,	
W. C. SISLEY,	

HEALTH REFORM INSTITUTE.

THE twenty-fourth annual session of the Health Reform Institute will be held in Battle Creek, State of Michigan, Thursday, Dec. 4, A. D. 1890, at 3 o'clock P. M., Standard Time, for the purpose of electing a Board of Directors for the ensuing year, and transacting such other business as may come before the meeting.

Any shareholder who cannot be present has the privilege of selecting and empowering some one to represent him or her by proxy.

Blank forms for proxy will be sent to any who may request it.

J. H. KELLOGG,	} Directors.
A. R. HENRY,	
D. T. JONES,	
W. H. HALL,	
G. H. MURPHY,	
J. FARGO,	
LYCURGUS MC COY,	

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, \$1,398.)

James Swisher - - - - - \$10 00

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

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West, where there are no local Conferences or State organizations:—

(Previously reported, \$2,900.)

Mrs. Mary B. Gibson - - - - - \$50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.