

The Advent REVIEW AND HERALD And Sabbath

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

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CROSSING THE SEA.

BY FANNIE BOLTON.
(Ann Arbor, Mich.)

Down at the verge of the waters they stood,
Israel's host;
Egypt behind, and before them the flood—
All, all seemed lost.
Behind them was death by an enemy's hand,
Before them the sea.
O, where was God in his majesty grand?
Where, where was he?

The Pillar of cloud and of fire was there,
The Angel of love,
Afflicted in all his poor children's care,
Watched from above.
O, when they saw every earth-hope grow dim,
Then was the rod
Stretched o'er the sea. When they cried unto
him,
Then answered God.

"Forward!" 'twas all they could do. High and
bright
Moved on the cloud.
Their feet touched the waters, and then, left and
right,
Waves 'gan to crowd.
Solemn and awful, in grand majesty,
Back rolled the flood,
And Israel's host passed dry-shod through the sea,
After their God.

Stand still, O Israel, where'er you be,
Wait for the rod;
Wait for the opening up of the sea;
Cry unto God.
Aye, touch the waters that look so like death,
Life is for thee!
Forward, go forward! Hear what God saith.
Dread not the sea.

Solemn, but songful, with great ecstasy,
Walking dry-shod,
Israel shall still find a path through the sea,
Following God.
After the Pillar of cloud and of fire,
Hov'ring above,
Ah! thou shalt find the bright land of desire,
Praising His love.

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.

CEASE FROM IDOLATRY.

BY MRS. E. G. WHITE.

As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as his representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach

the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation.

In his sermon at Nazareth, Jesus declared that he had come to fulfill the word of the Lord by the prophet Isaiah. He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was the mission of Christ to our world, and he is our example in all things. Through the power of his grace we are to take up the work where he left it, and carry it forward to completion. We are to relieve the miseries of our fellow-men as far as we can, and to pray that our pitying Redeemer will comfort and help where we cannot. We all have a work to do for the Master. We are to break the bands of oppression, to proclaim deliverance to those who are bound in the fetters of vicious habits. By precept and example we are to aid our fellow-men, that they may reach a higher and nobler life, aiding them to the utmost of our ability to enlarge their capacity, to increase their happiness, and to obtain a moral fitness for the life to come.

There are hundreds professing to believe the truth, who are doing nothing except to serve themselves, who should be engaged in most earnest work for the Master. They should yield their hearts to God, purify their souls by obedience to the truth, and let the love of Christ enlarge their natures, so that they may come into sympathy with their fellow-beings who need the aid of Christian love and unselfish effort. If all who profess to be followers of Christ would follow him in deed and in truth, many souls would be rescued from the snare of the enemy. The language of those who would be laborers together with God, would be, "Jesus, my Master, died for a ruined world, leaving me an example that I should follow in his steps. I must do for others as Christ has done for me." Selfishness and indifference must be put far from the children of God; for a great work waits to be done for the world.

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in his service. They choose to follow plans for their own selfish pleasure, while souls are perishing whose blood will be required at their hands. Brethren and sisters, we must put on the whole armor of God, and work while it is called to-day. Many are doing nothing who could do much for God, if they would give themselves wholly to him. Their minds are now crippled with selfish thoughts and desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by my sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they

profess to be followers of Christ, the Saviour does not abide in their hearts by faith.

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing. Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God.

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, "After I have worn out this garment, I will make the next plainer." What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment according to the prevailing style; and can you not now manifest just as much zeal in refashioning it to meet the approval of God? Can you not work as hard to conform to God's order as you did to conform to the order of fashion? You could afford time, effort, and money to place yourself in harmony with the world, and can you not now manifest zeal in seeking to stand upon the Bible platform?

The apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Peter writes concerning the apparel of women, saying, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." And Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Great neglect has been shown in the matter of bringing our church-members up to the standard of the Bible in this matter. After admonition, after time for Bible study and reflection, those who are walking contrary to the Scriptures, and will not reform, should be suspended from the church. The church is weakened, her power is enfeebled, her influence is limited, because church-members fail to live in accordance with the direc-

tions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day.

My sisters, let us face the mirror of God's holy law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, mind, and strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul-temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt have no other gods before me." Examine your thoughts and actions in the light of God's law, and see if you have not failed in your duty to your fellow-men. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means intrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratification of selfish desires in dress or in any other way, is money lost to the cause of God.

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church. Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on his ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the attention, and souls are drawn away by fashion from the things that pertain to their eternal interest. None can afford the outlay necessary for dressing in the light of style, for it involves robbery toward God, nor can any afford the loss of spirituality that is sure to follow. They will become bankrupt in the things of God.

Let those who have been expending means and time and thought on needless decoration of themselves, face the mirror of God's law and behold their real defects. Do not make excuses, but pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." If the money used in multiplying pictures of yourselves were devoted to the cause of God, if means expended for mere selfish gratification were turned into the channel that flows to the treasury, our missionaries would be well supplied with the necessities of life, our publishing houses would not be burdened with debt, and the treasury would be full and running over. Complaints

would not be heard concerning our inability to extend our missionary operations.

Let all who profess to be members of Christ's body, look at the facts candidly and carefully, and put the question to their souls, "Am I living in obedience to the first four commandments? Do I love God supremely?" We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticize our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God's precious word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meeting? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol.

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They declared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom he died. Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under his guidance to teaching others the way of truth, and to building up the spiritual interests of his cause. Many who make these excuses show by their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men.

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life.

MENTAL PURITY.

BY ELDER J. P. HENDERSON.
(Winthrop, Iowa.)

"As he thinketh in his heart, so is he." Prov. 23:7. In a material sense man is a thinking-machine. Thoughts evaporate from a healthy brain like light from a burning lamp. They flow involuntarily, and are fed from the surrounding elements in which we live. Our five senses take cognizance of such things as they come in contact with. Whatever the eye looks upon or the ear hears, sends a throb of a similar character through the brain. Profane or vile words, or obscene pictures, will leave thoughts generating in the mind that we dare not utter. Again and again they will flash upon us until the soul is corrupted or, if seeking the purity of heaven, divine help is implored to drive them away. The promise of seeing God is only to the pure in thought. Matt. 5:8.

We live in the sphere of our material surroundings. We are known by the company we keep and the books we read; but God "searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Chron. 28:9. To keep ourselves pure necessitates a total abstinence from other men's sins, and a continual warfare against the passions of life, inflamed, as they are, by daily contact with the evil temptations around us.

On the street or in public gatherings, the vulgar and profane exercise but little respect, and one is continually subjected to these annoyances. The mind is polluted, the public morals are continually being corrupted; and this generation is rapidly attaining to the condition of man as he was before the flood, when "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. The advertising illustrations on placards, the public show-bills, the theatrical display of nudity, the wily schemes of Satan that meet the eye and the ear on every hand, betoken the evils of the days in which we live, and are fast ripening the tares for the harvest of God's wrath. Matt. 13:30.

It is hardly possible to escape the sight and sound of these things, although we strictly guard our fireside and maintain pure conditions around the home circle. The only sure remedy is a strict education in moral duties, and the cleansing power of God's Spirit:—

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen.
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

A FEW THOUGHTS FOR LONELY SABBATH-KEEPERS.

BY CHAS. F. WILCOX.
(Battle Creek, Mich.)

DEAR SCATTERED ONES: However lonely you may feel, you should ever remember that those who revere the commandments of God and have the faith of Jesus, occupy an exalted position. Of late, some ideas concerning your exalted condition, and the almost infinite possibilities for you, have come to my mind, and I wish to present a few thoughts, which I trust may help you to hope in God and be of good courage.

God has called *you*, whoever you are, wherever you are found,—God has called you out of spiritual darkness into *his* marvelous light. Can you realize this, your high calling in Christ Jesus? Are you enabled by grace to look above the things that are seen, and to say to your soul, "Soul, it is well with thee, Christ is thine, and thou art free"? The admonition of Paul is for all: "Stand fast therefore in the liberty wherewith Christ hath made us free." Rejoice therefore in your liberty and freedom.

But perhaps you feel you are *really* one of the lonely ones, one of those who have none of the same precious faith with whom to commune, and you may feel like saying, "Oh, if I only could look at the matter in that light, it would indeed be joyful; but as it is, I never see those who love the truth, and it does not seem as though I could ever feel free and be of any use in the world." But let us see what God can do with and for you.

First, suppose you are so far from other Sabbath-keepers that you cannot see them all, or at most, but very seldom; and perhaps even you are the only one in your family who really loves Jesus; and now, is it really true that you can never do any good, or have any joy in your own experience? You can thank God that *you* love Jesus; but that of itself will build you up in the truth, and help to make you a partaker of the divine nature. Jesus speaks to you, and he says, "*Ye* are the light of the world;" and that embraces every precious believer in Christ. It may not appear just now how you are the light that Jesus says you are, but never mind that, for God will reveal the light that is in you to a wondering world in his own time. Praise God for the light he has given you, and "stand ready to be used where God may station you." The time may soon come when you will be "stationed" in an important place,—in a place where your own soul and that of others will depend on your action, where you can give glory to God, and obtain an eternal reward for yourself.

You should read the *REVIEW*, the *Signs*, and the *Instructor* (and, if possible, you should also have one or both of our good health journals), and

then, with these helps and the Bible, you may qualify yourself to accomplish a good work for the Master. You feel that you are alone, yet you are not alone; for Jesus says he is with you. Certainly you believe that; and with him for your light and joy, you read and study, and what is the result? Perhaps you grasp a precious promise, or see some important truth for the first time, and are filled with joy and gladness. But what do you do with it? Keep it to yourself?—No, never; that would never do. If you should attempt it, you would soon lose it yourself. You should give it away as soon as possible; and strange as it may seem, in giving it away, you will keep it yourself.

When you find an article in one of the papers that presents some subject in a way that you think would please some of your neighbors, mark the article, and ask them to read it. Do not ask them to read anything else in the paper. It is that special piece which you wish them to read. If they wish to read more, they can do so. In placing reading before others, you are sowing seed,—doing good,—and it may yield a hundred-fold.

There is another point over which you may be troubled and tempted. You may often think that if you had the privileges that the brethren in Battle Creek, or Oakland, or some other large church have, it would be much easier to live a consistent Christian life. But this, dear friends, is untrue; it is a snare of the enemy. It will not be long before those who are in these large places will have to scatter to all parts of the earth, and be as lonely as you are now. God has a great work to be done, and he is fitting you up *just where you are*, to act a part in the closing work of the gospel. Soon people will come to you and ask, "What shall we do to be saved?" and "Where is the way to the celestial city?" And then, if you are walking in the way of life, abiding in Christ, you will be able to point them to Christ, who is the way, the truth, and the life.

While you are alone, you may, like Enoch and John the Baptist, have time to study and learn the ways of God, and little by little you can tell the story of truth to others as opportunities offer. Thus you will gain an experience which will be of value by and by. When you feel lonely and downcast, you can have hope in considering that God has given all the "exceeding great and precious promises" that you, even you, "might be partakers of the divine nature." That, my lonely brother and sister, is for you. As soon as you accept the promise of God as given to you personally, God makes the thing promised yours indeed.

If, perchance, you do not *see* and *feel* that it is yours, as you would like to, you can know that God has given it to you, and *it is yours*, and that when you are so situated that it is needful that the fact should be made manifest, God will make it manifest for your comfort and consolation, and to increase and establish your faith in God.

The people all around you must yet listen to the truth, and why may they not hear it from your lips as well as from the lips of any one else? If you accept the instruction of Jesus to let your light shine, you will find your whole soul filled with light,—the light and glory of heaven. Then, instead of wishing you could move to some large church, you will look with sincere pity upon those who are called to fill humble places in connection with the work in these large centers. Thus, also, you will escape the assaults of the enemy which are made at every point of importance, and yet you will be able to do a great work.

Consider carefully the history of Daniel and Joseph. For long years it appeared that they would never do anything to advance the truth of God, yet in God's own time they, alone and single-handed, gave the knowledge of the true God to all the inhabitants of the earth. God worked with their integrity in a wonderful manner. Be ready, full of courage; for the Lord may call you to do a similar work of testifying for his name.

THE TEMPLE.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

"Ye are the temple of the living God," 2 Cor. 6:16.

THOUGH the sunshine and play-time of childhood,
The warm aspirations of youth,
Fade fast like the flowers of the wildwood,
Still strong and abiding is truth;
And the work we engage in is holy,
If true to the Master we prove,
And our hands rear the magical temple,
The temple whose gateway is love.

The great world its changes is ringing
As we, in our houses of clay,
See the buds and the bloom in their springing,
That ever drift on and away;
And we, spite of all imperfections,
This truth to our hearts duly prove:
There is nothing so sweet as affection,
So grand and enduring as love.

When the brain glows with thoughts that are burning,
And the spirit is filled with unrest,
And the world through its cycles is turning
As time speeds away to the west;
While the heart throbs with melodies sweeter
Than music's harmonious swell,
We are framing that wonderful temple
Where the Master's sweet Spirit may dwell.

We feel a pure joy in our being
When once we have mastered the night,
To stand with our faith ever seeing
The robes that are washed and made white.
Oh! if there is ever a moment
When angels smile down from above,
It is when we are building the temple
Whose mystical gateway is love.

Around us are guardian angels,
Though their beautiful hands are unseen;
Nor hear we their holy evangel,
For the murmurs of earth intervene.
But our hearts and our hands are uplifted
For infinite light from above,
While the years slowly finish the temple
Whose mystical gateway is love.

We are leaving time's darkness behind us;
We are bidding adieu to the night;
No more shall dull earth-shadows blind us,
For our eyes are upraised to the light.
While the temple is filled with His presence,
And the joys of the blest we can prove;
While light fills the wonderful temple
Whose mystical gateway is love.

IS GOD'S SABBATH A DEFINITE DAY?

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

To the question, "Should not the national Sunday-rest law simply enjoin a seventh day, and not presume to settle the vexed question of which day is the Sabbath?" Mrs. Bateham, Superintendent of the Sabbath Observance Department of the National W. C. T. U., replies: "The law could never be enforced, unless the day was uniform; and it is reasonable to choose as the civil rest day the day recognized by the vast majority as a sacred day, rather than one held by less than one half of one per cent. of the people."

It is evidently true that a Sabbath law "could never be enforced, unless the day was uniform." But just such a law,—a law requiring no definite day,—she represents the great Jehovah as having made. In the same leaflet she says, "This seventh-day Sabbath was given only to the Jews. The fourth commandment, being part of the universal code, says nothing about the seventh day of the week; it was carefully worded to fit all nations and all time. The Sabbath day was to be kept holy, and God blessed the Sabbath day, and the seventh day is only spoken of as subsequent and in relation to six days of labor, and not necessarily the seventh day of the week." Here is a distinction between the Sabbath and the seventh day, the day that God says *is* the Sabbath. It is "carefully worded," so that it will fit any other day just as well.

Such a law cannot be enforced; for it is no law at all. Such a theory makes a chaos of the weekly cycle. "God is not the author of confusion." To set apart a weekly rest day that may be kept on any and every day of the week, is just equiva-

lent to setting apart no rest day at all. O that all might have discernment to see how God is blasphemed by such a representation! To represent him as giving a command for the commemoration of his rest day, yet "carefully worded" on purpose to make it indefinite, so that it may fit to any day that men may choose! There is no danger that our legislators will ever commit such folly. When they say Sunday, they will mean the first day of the week.

God did set apart, separate, distinguish, one day of the seven as the Sabbath, or rest day. That day was the day on which he rested from his work. Mrs. B. says, "God blessed the Sabbath day, and the seventh day is only spoken of as subsequent and in relation to six days of labor, and not necessarily the seventh day of the week." This is a distinction without a difference. We read that God "blessed the Sabbath day, and hallowed it." Ex. 20:11. We also read, "And God blessed the seventh day, and sanctified it." Gen. 2:3. Why?—"Because that in it he had rested from all his work." The week originated at the creation; and by God's providence it has come down to us, because he desires that we may be able to keep his commandment, if we will. As there are but seven days in the week, it follows of necessity that God's rest day was one of the seven. That seventh day on which he rested is his Sabbath, or rest day. No other can become his rest (Sabbath) day, until he shall rest upon it. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." Gen. 2:3. When it becomes one's supreme desire to know the truth that he may do it, he will see no necessity for disorganizing and deranging the week, in order to get out of it a sanctified rest day, a day on which the Lord did not rest, and which he never blessed and sanctified. How strangely inconsistent it is to make God's Sabbath indefinite in respect to the day, and then make it the basis of a law of the State compelling all to rest on a definite day! If it were God's Sabbath they were trying to enforce, their course would be widely different,—they would not seek to undermine and destroy his law.

NECESSARY AFFLICTION.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

MANY become discouraged under affliction and disappointment. In their sorrow they take their affliction as an evidence that they are forsaken of the Lord. Such feelings bring on a very unhappy state of mind. But instead of permitting these troubles to engulf them, they may take it as an evidence of God's care. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes." Of course these chastenings are unpleasant experiences. No nature in its normal condition covets sorrow and sadness; yet such passages in life may, by the exercise of faith and patience, prove to be very great blessings. It is by these things that the Lord chooses to discipline and train the natures of his children. The Lord speaks to us upon this point through the prophet Isaiah, saying, "I have chosen thee in the furnace of affliction." Says David, "Thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place."

If man was left to choose his own route to the land of life, the road of difficulty would never be trod. We would have no occasion for singing of the "weary traveler in tattered garments clad." We would never pass through the fire, nor would we have men ride over our heads. That white-robed throng that John saw, could not have borne palms denoting a victory gained, for even

they would have avoided the contest; and there can be no victory without a conflict.

The apostle Peter exhorts in these words those who are under the chastening hand of God: "Let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." The thought is that God is caring for our souls, and that he is faithful to us, correcting us for our good. David remarks upon this point: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." But he says, "Before I was afflicted I went astray." David's prosperity had become too much for him. After the death of Saul, victory had crowned all his advances; yet he suffered defeat in the citadel of his own heart, by an enemy who was stronger than Saul, and much more capable of doing him harm. It was to keep him from continuing in the friendship of his worst enemy that he was afflicted. It seems that no man ever lived who was strong enough to bear up faithfully under uninterrupted prosperity. Even the great apostle Paul needed the constant rod of affliction upon him, to curb the rising vanity that God saw would manifest itself if the buffetings were discontinued. It was not until he had thrice sought God's help for respite from his constant infirmity, that he could see the danger that was hanging over him in case his prayer for relief was granted. He was then informed that his afflictions were a necessity that he might be kept within the bound of humility.

But in all our afflictions there is One who suffers with us. Could we but lift the veil that hides from mortal eyes the unseen, and with the eyes of our understanding behold, and with our spiritual senses hear, the infinite councils between Father and Son that are for our peace, we would more fully appreciate the meaning of the prophet when he says of Christ: "In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." The wise father and mother often see that it is necessary to chasten their children; yet it is an affliction to the one who does this in love and in pity. They can in a measure comprehend the prayer of the weeping prophet when he pleaded, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."

David confessed that his feet had well-nigh slipped, as he meditated on the prosperity of the wicked and the afflictions of God's people. He was greatly puzzled to understand why he should be chastened every morning, while the wicked were allowed to peaceably enjoy all that their covetous hearts could wish. But when he went into the sanctuary of God, and by faith beheld the final settlement of the different classes in the judgment, he was enabled to witness the consuming terrors that would finally overtake the ungodly. He then stated that he had acted very foolishly. He saw that he had the continual help of God. Then he said: "Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." (See Psalms 73.)

TRUTH AND UNITY.

BY ELDER G. E. FIFIELD.
(South Lancaster, Mass.)

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:17-21.

The Christian world is at present divided into some hundreds of sects, each professing to be Christian, and to base its belief on the Bible, and yet each teaching a faith different from that of all the others, and, in some respects at least, contradictory to them; each claiming to have the truth, and yet each antagonizing all others who make the same claim, till the theological world is a wild storm-tossed ocean, whereon many a fragile bark is hopelessly wrecked ere its anchor is cast by faith, within the veil. Small wonder that there are so many agnostics, and, what is fully as bad, so many among even the church-members who declare that the Bible is a "fiddle on which any tune can be played." Meanwhile, one large body, professedly Christian (the Roman Catholics), preserve on the outside the semblance of unity, and are constantly taunting Protestants with their lack of such unity, as an evidence that God is not with them. The Protestants thorned into action of some kind by this unanswerable charge of the Romanists, are either making desperate attempts at a kind of false unity by means of alliance or confederation, or they are declaring that all this diversity of creed and opinion is of God, and that more good can be accomplished by a divided Church than by a united Church. As a prominent speaker in the national convention of the Evangelical Alliance held in Boston last winter, expressed it: "Just as a handful of quicksilver, dashed to the floor, breaks up into a thousand glittering globules, each reflecting a full-orbed sun, so the Christian Church has broken up into many sects, yet each reflects to the world a full-orbed Christ."

Some, they say, are more easily reached by the Baptists, some by the Methodists, and some by the Presbyterians, etc., etc., and so the Church is more comprehensive and cosmopolitan in its work than if it were a unit.

Of this last position it need only be said that it flatly contradicts not only reason and the Scripture, but also the universally acknowledged facts of experience. It is one of the first principles of reasoning that all truth agrees with truth. There can be no two truths in the universe that contradict. If two propositions contradict, it is positive evidence that one of them is false, and both may be; for two falsehoods can contradict, and a truth and a falsehood can contradict; but two truths, never. Now, all the divisions in the Church are the result of the contradictory doctrines taught by the Church; and all the contradiction in the Church is the result of the error in the Church. This all must admit. We may say that all the truth is in our creed, and all the error in our neighbor's creed; but still the error is the cause of the contradiction, and therefore of the division. To say, therefore, that the Church is a greater power on account of this division, is simply to say that it is a greater power on account of its error; and that is to say that *error is more potent than truth*. Now, all truth is from God, and all error is from the father of lies. To say that error is more potent for good than the truth, is therefore the same as to say that Satan is more potent for good than God; and that would be simply to dethrone God, and make Satan supreme in God's stead.

Moreover, the Church, according to the Scripture, is to be the "pillar and ground of the truth;" i. e., God's means of teaching his truth to the world. How can the error of Satan in the Church make it more capable of teaching the truth of God?—Evidently it cannot; so from all this we say that the position that the divided Church is more powerful for good than the Church united would be, is opposed to reason. It is likewise opposed to Scripture. Christ, in that wonderful prayer to the Father, besought that the Church might be sanctified through the truth, that they might be *one* as he and the Father were one, *that the world might believe that the Father had sent him*. And Paul earnestly pleaded with the church in Corinth, where Christianity first manifested a tendency to divide into sects, to all speak the same thing, that there might be no

divisions among them; but that they might be perfectly joined together in the same mind, and in the same judgment. 1 Cor. 1:10. Then he indignantly asks, "Is Christ divided?" as much as to say that a divided church would not, and could not in each of its parts, "reflect a full-orbed Christ."

The Church is the army of God fighting for the right. An army that is divided into hundreds of sects, each fighting for different things, is no longer an army at all, but rather a mob. The power of unity and the weakness of division are well known, and are always recognized in the army; and this is no less manifest in the Church. If the Church had been one through all the centuries, always and everywhere revealing to the world the same great and glorious scheme of redemption, divine in its infinite adaptation to human needs and human aspirations, always and everywhere telling the same story of God's tender love, the world would have believed on Jesus, and thousands who now have no faith, and no hope for the future, would have been resting in his love.

From all this, it is seen that the teaching of the Church so popular to-day, that God designed all this diversity of belief and this division of the Church, is a fraud. At the best it is but a sickly apology for what they know to be their greatest manifestation of weakness; it is their only reply to an unanswerable argument in proof of their departure from God, and their contamination with worldly errors. From the prayer of Jesus, as well as from reason and experience, unity is seen to be desirable, the one thing desirable, if the Church would have power. Many see this; hence the effort at alliance and confederation of the churches, and the attempt to unite on certain points, and compel others to accept the national creed. Herein lies a new mistake and a new danger. The idea of the strength of unity and the weakness of division, which lies at the root of all this attempt at the establishment of a national creed, is a true idea; but the method of obtaining unity is a false one, and can result only in a false unity, the unity of the Roman Church, held together in one by an infallible pope with power to enforce his infallible laws.

All the persecution of the world is the result of the world's oft-repeated attempt to attain and maintain unity in that way. All the unity ever attainable in that way is simply the unity which results from the spiritual and intellectual death of the masses, who under the pressure of law and public opinion, refuse to think, and to walk in the light for themselves, because such thinking and walking have become so dangerous. They now let some other one man (the pope) do their thinking for them, and as he agrees with himself, there is unity. Such unity is always bought at the expense of life, and the price is too great. Better life with diversity than death with unity; but there need be neither.

(Concluded next week.)

IMPURITY AND HOLINESS.

BY E. E. H.

IN a sinful state, man cannot realize the nature of his sin, nor, indeed, rightly appreciate any part of it. Sin darkens the eye-sight to inward depravity. We must be cleansed, uplifted, and irradiated by the Spirit before the enormity of all sin is fully apparent to us. The good man, the righteous man, is more sensible of his comparatively few shortcomings than is the unforgiven sinner of his utter evilness. The filthier a man is, the less able is he to realize the depth of his sinfulness. The holier a man is, the less he thinks of his own perfection. When the Spirit of God convinces us of sin, we feel the need of pardon; but when we ask for it and receive it, we then fully realize how deplorable was our sinful condition, and wonder why we so long continued in such a state.

The Mission Field.

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

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

THE ANTI-OPIMUM BILL.

7

THE British House of Commons has at last freed itself from the disgrace attached to its name for sanctioning the Indian opium commerce. On the night of the 10th of April the following resolution passed the House by a majority of thirty votes, the vote standing 160 for the resolution, and 130 against it:—

That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should *cease to grant licenses for the cultivation of the poppy, or for the sale of opium in British India, except to supply the legitimate demand for medical purposes; and that they should, at the same time, take steps to arrest the transit of Malwa opium through British territory.*

The passage of this resolution through the House of Commons is another "miracle" in the history of missions. The commencement of the nefarious traffic dates back to the time of Warren Hastings, the first British governor-general of India.

In 1826 the British Indian Government entered into an "engagement" for the production of opium with the native rulers of the most magnificent agricultural country in the world, that of Southern Rajputana, and of Malwa, Central India, to "hold good as long as the British Government deem it expedient." It was not found to pay quite so well as was expected, and in 1829 the British Government "deemed it expedient" to abolish it, and in its place substitute the present deadly system, by which warehouses were established in several places, managed by English Government servants, called "opium agents." The native merchants were invited to bring as much opium as they could induce the cultivators to produce to these warehouses, from whence it was transhipped to a great central government warehouse at Bombay, and from thence to China. A "transit duty" was levied from the sub-warehouses to Bombay. The present average of a "good" year is 40,000 chests, which, however, does not include 22,000 chests annually eaten on the spot by the natives of the states.

It is the natives of India who raise the opium; it is the British Indian Government who purchase it from them. It is not the common people who get any profit on the enormous British Indian opium traffic. In the Patna district, which is directly under the control of the British, government pays the cultivators of the poppy as low as it possibly can, giving them a trifle more than they can get on food crops or cotton. The Rajputana-Malwa rulers do the same thing. The British Government takes seventy-five per cent. of the taxable profits in India of the Rajputana-Malwa opium, and the local rulers take the remaining twenty-five per cent. This twenty-five per cent. has greatly increased the wealth of the local rulers.

The British Government has ever held on to the opium traffic, on the ground that it yielded them an average revenue of £7,000,000 *per annum*, which could be raised in no other way, and without which the British administration in India could not be carried on. They have refused to discontinue this traffic on the supposition that they could not afford to do so. They say and have said, that the British Government in India cannot be kept on a self-supporting basis without it, and that there are no other funds from which the home government can draw in order to make up the deficiency.

This position is not valid, because, as already stated, they have been engaged in the opium traffic in India from the time of Warren Hastings, the first governor they ever sent there. So they have never tried any scheme but the opium traffic to make up the deficit in the revenue, and therefore do not know whether any other scheme would or would not prove successful.

It is true that the opium traffic has yielded a yearly revenue of £7,000,000; but we believe that it is not very difficult to show that it has cost three times that amount, or even more.

In the first place, the land upon which the poppy has been grown is the best land of India.

It is the land which, prior to the introduction of the poppy, always yielded the finest food crops and the best cotton. Thus thousands of acres formerly sown to grain and cotton have been turned into poppy farms. This makes the food supply short; and in years when there is a dearth in the land, these acres which should have produced the most and the best of food crops, have yielded no food at all, because they were sown to poppies. This makes famines worse than they otherwise would be, and invariably the government is called upon to support the starving natives. Viewing the matter from this standpoint, the net gain of £7,000,000 to the government must be heavily discounted, because although that amount may be placed in the treasury as profit receipts from opium traffic, a certain proportion of it, or other moneys, must be paid out to provide for the wants of famishing natives, who, if the ground had been sown to wheat instead of to poppies, would not be starving. For whenever the opium trade is slack, large areas of land are laid down to food crops and cotton instead of to the poppy. The result is a great reduction in the price of food grains and cotton. During the last two years, the opium trade has been slack, and the grains used by the poorest of the people have fallen in value twenty-five per cent.; and cotton, from which all their clothes are made, has fallen forty-two per cent. This is good for India; but if, as some statisticians state, the reduction in the export of opium from India is caused by the increase of the poppy in China, then more food for the Hindu means less for the Chinaman. More anon. P. T. M.

A LETTER FROM ELDER HOLSER.

[THE following letter, which was mailed at Queenstown, May 13, will be of interest to all the readers of the REVIEW.]

On Board Steamship "Teutonic," May 11, 1891.

DEAR BRO. WHITE: I thought that you would like to hear what kind of a time we are having on this trip, so I drop you a few lines. According to appointment, we left New York, May 6, on the "Teutonic," of the White Star Line. The boat left the dock at 3 p. m., and at 5 o'clock our pilot left us, and we were soon making out into the great deep at full speed. As the last point of land vanished from our constant gaze, in the shades of evening, the question came with peculiar force, Shall we ever see our native land again?

Our company is composed of five,—Elder Olsen, his secretary, two canvassers for England, and myself. We have a pleasant location in the vessel, two of us being in one room, and three in another. The "Teutonic" is indeed a fine boat. She is 582 feet long, of 10,000 tons' burden and 16,000 horse-power. The engine makes seventy-five strokes per minute, and every stroke sends us ahead twenty-two feet. At this rate, it will take about 707,000 strokes of the engine to take us from New York to Liverpool. The ventilation of the boat is excellent, so that there is, practically, none of that disagreeable ship-smell which makes so many sick.

There are about 400 in the first cabin, 188 in the second, and some 800 in the third; these, with over 350 in the ship's crew, make over 1,700 on board. So far, our ship has made nineteen miles per hour. Thursday noon we were 349 miles from New York; Friday noon we had made 448 miles more; the next day, 456; the next, 465; and to-day, 447. The service on this boat is excellent. The stewards are all obliging, and the board is all that could be asked. We took a basket of fruit with us, but so far, could have done very well without it.

The first three days of our voyage were quite good, and few were sick; but the last two days we have had it quite rough, and many have succumbed. To-day the waves struck us squarely sidewise, and the boat, being narrow, has rolled much. At times it has been lively on deck; when an extra large wave struck the boat, a number would lose their equilibrium and go shooting

across the deck, and fetch up with considerable force against the railing. Shortly after dinner to-day, we passed a steamer, the "Runie," of this line. She is a much smaller boat, and was a good illustration of the size of the waves. First, she would rise to the crest of a swell, and then plunge her nose into the next wave; several times the water washed over her decks. As she would rise, with the foaming waters pouring off, the sight was interesting. No one was on deck. Our boat lowered her flag in salutation, but no one ventured on the deck of the "Runie" to return the courtesy, so they whistled instead. We have passed many boats on this trip, some days as many as four. There is a wide range of ages, professions, and languages among the passengers in our cabin. There are six ministers. On Sunday we held two services, it being so arranged that all of the preachers had some part in the service. In the forenoon, Bro. Olsen spoke from Matt. 11:28-30. Dr. Sullivan was to preach next, but it was so rough in the evening that he could not do so; in fact, only two preachers were able to be at the service, and it fell to the lot of Bro. Olsen to speak again. Very good attention was given to the words spoken. Services were also held in the Swedish and Welsh. In the steerage, two Salvation Army men hold forth much of the time with songs and exhortations.

So far, none of our company has been sick, and the prospects are good for the most pleasant voyage that I have yet made. I think that I am getting used to the sea, so that an ocean voyage is not such a dread to me as after my first. Under the worst motion, I have been able to be about the boat, and have felt no bad results. While I am writing this, I am seated in my upper berth, machine in lap, and Bro. Olsen is doing the same in the berth opposite me, while Bro. Nelson is down below, with his machine on the wash-stand; so we are all putting in our time to good advantage. I find that a machine is an excellent companion on a boat. The jar of the engine is so great that it is not easy to write with pen, and somehow, one does not feel much like reading; but a writing machine does wonders to break up the monotony.

Bro. Olsen seems to stand the ocean the best of any in our company, and is having a good rest from his arduous labors. He is now where no committees can get at him. It is an excellent thing for a man in his position to make an ocean voyage occasionally, for it seems to be about the only place where one can for a time escape the perplexing cares of his office.

If all goes well, we shall be able to mail our letters at Queenstown to-morrow evening, and will reach London sometime the 13th. We feel thankful that the Lord has given us such a good voyage. At present prospects, we shall arrive at London all well and rested, instead of being all worn out, as some are after a voyage. At London, we shall meet representative workers from every European field but Russia, and that will be indirectly represented by Bro. Conradi; and having the President of the General Conference with us, we shall have an excellent opportunity for counsel. I am very glad that we can have such an opportunity for our field. It will be a sort of a second edition of the General Conference. Yours in the blessed hope,

H. P. HOLSER.

—There is a language of words which is often loud spoken, but there is a language which speaks *louder still*, although *no noise* is heard; it is the language of *good deeds*. The *first* patient the wife of Bishop Woburn attended as a physician in India, was a native woman. The doctor performed an operation, and gave great relief to the poor sufferer. Neither could *she speak a word* to the other, but the kindly little patting on the doctor's shoulder was as readily understood and appreciated as the doctor's kindly service. It was her "welcome" to India, where she still labors, while the bishop is at home busy getting men and money.—*Medical Missionary Record*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 2, 1891.

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WHAT IS REQUIRED?

A BROTHER has sent us the *Advanced Quarterly*, of April, 1891, containing the International S. S. Lessons for the second quarter of the present year, issued by the "American Baptist Publication Society." The "Catechetical Lesson" for June 21, is concerning the fourth commandment. In answer to the question, "What is the fourth commandment?" the commandment is quoted in full from Ex. 20: 8-11. In answer to the next question, "What is required in the fourth commandment?" this answer is given:—

"The fourth commandment requires that we set apart one day in every week for the special worship and service of God, and that we abstain from worldly labors and pleasures, in order to seek him with undivided purposes and affections, that we may have grace to live unto the Lord all the days of our lives."

This is an answer to which, so far as it goes, no exception can be taken; every statement it makes is true. But this is not sufficient; that "one day in every week" which we are required to set apart, must be specified; and in order to conform to present religious practices, it must be shown that that day is the first day of the week. Hence the next question and answer read as follows:—

"Ques.—Which day of the week is to be kept holy?
Ans.—Before the resurrection of Christ, the seventh day was commanded to be kept holy; but since his resurrection, the first day of the week, on which he rose from the dead, is set apart as the Lord's day. (Mark 16: 9; John 20: 19; 1 Cor. 16: 1, 2; Rev. 1: 10.)"

Our Baptist friends have here barred up against themselves several of the usual runways which many people are inclined to work so zealously nowadays to avoid the claims of the seventh day. First, they admit that all sabbatical obligation rests upon the fourth commandment; secondly, that that commandment has reference to the week, as it sets apart one day in every week for the worship of God; and as an inevitable consequence, thirdly, that the seventh day of the commandment is the *seventh day of the week*, as we now have it, which it is becoming so popular for ministers to deny; and this is further explicitly admitted, when it is asserted that formerly "the seventh day was commanded to be kept holy," but now "the first day of the week is set apart," &c.

On the basis of these principles, they will find it no small job to establish the Sunday: for,—

1. All the reason that ever existed for observing the seventh day, exists still; and the institution must exist so long as the reason exists, unless the Lord is a changeable being, acting without reason.

2. If the Lord should see fit to introduce a new institution for another purpose, that would not affect any pre-existing institution, the reason for which still remained.

3. If the fourth commandment ever required the observance of the seventh day of the week, it requires the same still, unless it can be found where the commandment has been abolished, or where a new commandment has been substituted for it by express announcement, putting some other day in place of the seventh. But this cannot be done.

4. For the seventh day we have the express command of God; for the first day we have the texts named, two of which simply assert that Christ rose on the first day of the week and met with the disciples that day, and the third appoints secular business to be done on the first day, which would not be proper on the Sabbath; and the fourth speaks

of a "Lord's day" without telling us which day of the week it is (and there was no need of its telling; for the Lord had already told what day was his, Mark 2: 28).

Is it possible that any one can take these texts as equivalent for the first day, to the fourth commandment for the seventh day? Is it possible that any one can suppose that these few historical statements, without any instruction to that effect whatever, have superseded the fourth commandment, and that by them "we are required" to discard the former day and keep another day?

But further, even if we grant that the first day of the week is called the Lord's day, how and where and when has it been "set apart" in any manner whatever? Where has it been told us what we should do with it, and whether it should be observed at all or not, and if it is to be observed, how we should observe it? On all these points the Lord is silent; the "man of sin" alone has spoken.

Where, then, is the foundation for the institution of the first day of the week as the Sabbath? Would a little sawdust spread over water a hundred feet deep, be considered a good foundation to stand upon? It would be better than the foundation for Sunday-keeping.

Keep these facts before the people.

NOTES FROM THE UNIVERSITY OF MICHIGAN.

Our readers are for the most part already aware of the fact that "present truth" is beginning to find its way, through its representatives, into our country's chief centers of education. This is a fact which, we believe, is to be considered with feelings of gratification. If these individuals are true representatives of the faith, the important truths which they possess will not be hidden from the eyes of those around them. Their religious influence will be felt, and whatever influence prevails in such places, touches society at its fountain-head. The world scarcely presents a better field for earnest, careful, intelligent Christian labor.

At the University of Michigan some effort has been made during the past year to extend a knowledge of the principles of religious freedom. An organization was formed, which took the name of the Religious Liberty Society, and fifty copies of the *American Sentinel* have been distributed weekly to professors and students. Under the auspices of the society, Bro. A. F. Ballenger, of Chicago, delivered an able and interesting public lecture on the subject of religious freedom, before an audience of students in one of the University buildings, which was well received. A large proportion of the students here are found to have correct ideas on the subject, but there is difficulty in convincing many of the present need of religious liberty work. The work of the society is as yet somewhat experimental, and it remains to be seen whether the best plans have been laid to accomplish the work which they have in view.

Some stimulus to religious liberty work here is found in the fact that the propriety of making the Bible an elective study in the University has for some time been under serious consideration by those having the oversight of the college curriculum. The general sentiment seems, at the present time, to be in favor of such a move. It would not, indeed, be surprising if there should be seen here ere long the spectacle of a great State University maintaining at public expense a fledgling department of theology. Here, as elsewhere, the minds of people are not awake to the inconsistency and the danger of the first steps taken in the direction of the union of Church and State.

Contrary to the opinion which seems to be entertained by many, the religious element in the University is very strong. The Students' Christian Association is by far the most prominent of the student organizations, and in granting the freedom of the institution to public speakers, there is a manifest preference given by the authorities to pro-

fessors of Christianity. While no speaker would be debarred on account of his denominational views, there is no doubt that a non-professor, were he of pronounced antichristian views, would be excluded by the faculty. Permission is even granted to one distinctively denominational organization, the Foley Guild (Catholic), to engage Catholic and Jesuit speakers to fill in the list of lecturers by whom the students of the University are favored during the school year. Only recently Bishop J. J. Keane, president of the Catholic University in Washington, D. C., addressed a large audience in University Hall, under the auspices of this guild, his subject being, "The American of the Future." His address was able and exceedingly well delivered, very few of his utterances being such as even a Seventh-day Adventist could not indorse. One effect of his speech, which no doubt those who employed him had in view, was to disarm prejudice and create a more friendly sentiment toward Catholicism in the minds of the Protestant portion of his audience. To this end his effort was certainly well calculated.

The Students' Christian Association will hold their meetings next year in their new hall, a fine stone building, which is now sufficiently near completion to admit of its being open to the public. The facilities thus afforded them in religious work will be greatly in advance of those previously enjoyed, and no doubt will contribute much to the growth and prosperity of the association.

Those of our young people who may have it in mind to attend this University the coming year, will find here an opportunity to spend a few months of their lives in the midst of pleasant associations and the most favorable of opportunities. To any such we would say, Come prepared to identify yourselves with the religious interests of the institution, remembering that in all places where fortune or providence may place you, missionary work is the work that most needs to be done. The little company now here will welcome every addition to their number and their working force, for the year 1891-2.

L. A. S.
Ann Arbor, Mich.

NO MORE SORROW, CRYING, OR PAIN.

COULD well-authenticated news be brought to the general public of the discovery of a spacious country on our globe where every circumstance was so favorable to human life that no one living in it ever died or wept or felt a pang of sorrow or a pain, what a rush there would be to obtain a residence there! There would be the greatest emigration that was ever yet seen. Every conveyance would be loaded, every train or steamer leading hither would be crowded, and passage on foot would not be despised. Nothing ever seen in our world would draw like that. King, peasant, millionaire, beggar, rich, poor, sick, and well, all alike would seek to obtain some small place, at least, in it. What more could be desired?

Yet just such a country as that lies within our reach, if we will but avail ourselves of means at our command; and nothing hard, dishonorable, or disgraceful is required of us to obtain it. There cannot be any question but that such a land is to be obtained, for One that cannot lie has said so. Hear his testimony: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21: 4, 5. The country where these blessed things are to be found, according to these true and faithful words, will be as large at least as our world,—large enough to contain everybody that wants a place in it. There will be no lack of room there. Every one can have a goodly farm in it, a beautiful home upon which no mortgage will ever be put, where no frost will ever come. Birds, beau-

tiful flowers, purling streams, and glorious fruits will be plentiful, and will never fail. They will be generously given to the emigrant who cares to seek that country, freely to be his forevermore. They will never be taken from him, nor be lost through sickness, poor crops, bad luck, or low prices. For such things are never to be found in that country.

Existence there will not be a continual struggle with enemies and disagreeable obstacles. No noxious insects there to fight; no depredations of destructive animals; no blight, mildew, driving storms, furious tempests, hail, cyclones, tornadoes, fierce winds, or thunderbolts; no long-protracted droughts or floods of destructive torrents, chilling fogs, or icy blasts. Oh! no; none of these vicissitudes so common in this poor world of sin and death. But everlasting spring there forever abides. No unpleasant cold or enervating heat, but that perfect, balmy, mellow, pleasant, clear, and delicious temperature which makes life enjoyable.

Did we ever stop and carefully consider and thoroughly weigh the meaning of these expressions of Holy Writ? All tears forever wiped away. All crying abolished. Where there is no sorrow, how could we cry? And if we never cry, how could there be tears? Sorrow is defined to be "the uneasiness or pain of mind which is produced by the loss of any good, real or supposed, or by disappointment in the expectation of good; grief at having suffered or occasioned evil; regret; unhappiness." But in that world there is to be no pain, and hence no uneasiness of mind. There will be no loss, for there will be no enemies to destroy that which we possess. There will be no disappointment, for we never could have conceived of all the blessings God has in store for them that love him. There will be no suffering, for pain will never exist any more; no evil, for all will be good; and no unhappiness of any kind, for everything desirable will be at hand. Why, then, should sorrow exist? or why should we cry? or why should tears be shed? Thus God will wipe away all tears, by removing all cause of sorrow forevermore.

"No more pain." What a thought! This must include mental and physical suffering. Ofttimes mental troubles are more severe than any other, more dreadful to bear. Here perplexity and anxiety; fear of losses; disappointments; sorrow because of loss of property, or of friends by sickness and death; the presence of danger, real or supposed, keep the mind upon a strain till weariness and care bring gray hairs and aching heads. The fret and worry gnaw the heart-strings till life becomes almost a burden, and we long for rest. But we will have no occasion for this in the world where all things become "new." The mere struggle for existence with multitudes in our world is a fearful one. The bare necessities of life they find it very difficult to obtain. To well provide for an honorable discharge of the duties and obligations of life, and furnish all proper things, is quite an important matter even to those highly favored with ability and opportunities. How many weary hours are passed by the toilers in all lands! How many aches and sore muscles, tired heads, hands, and bodies, are everywhere to be found! Men and women bent and stooping with infirmities and overlabor are all about us. Swollen joints, rheumatic inflammations, and calloused hands speak of the toil-worn, sweating laborer as driven by the necessity of providing needful comforts for wife, children, self, and those dependent upon him.

Then the vast range of diseases everywhere prevailing, bringing constant pain, anguish, and misery. Go into the hospitals. Behold the thousands waiting for help for their infirmities. View the amputations, the draughts of nauseous medicines, the terrible suffering. Attend the bedside of the sick, worn-out toiler who needs to be lifted, turned over, or changed in position to alleviate the dreadful pain. Long, weary nights give place to restless, hopeless days of sorrowful waiting. Nerves thrill with agony, limbs cramp with pain that seems un-

bearable. The whole head is sick and the whole heart faint. And day by day, Death, the monster, strikes down his victims, one each second of time on our earth, year by year; and so they drop off into eternity, to render their last account, and the sorrowing friends lay them away with many a heart-throb, many a tear, many a hopeless sorrow, which fills their hearts with anguish. And this is but a faint picture of this poor world, cover it as we may by philosophical reflections, bright dreams of future prosperity, or a desperate rush for the common objects of desire all about us. Yes, "the whole creation groaneth and travaileth in pain together until now."

But, thank God! this is not always to be so. Soon it will be said, All these things are passed away. And then the "new" order will come in. And what a happy contrast! Immortal bodies, like that of Jesus, our great Captain! Yes, he "shall change our vile body, that it may be fashioned like unto his glorious body." Then it will not be impeded with any slow methods of locomotion. It can mount up as eagles mount, can run and not be weary; soar away to the clouds; dart away in an instant, and pass to other worlds; dwell in the glory of heaven; behold the faces of all the good who have ever lived, and look into the loving eyes of that Saviour who died in agony upon the cross for the privilege of bestowing all these blessings upon a poor, sinful, wretched race.

Brethren and sisters, don't you want to emigrate to such a land and such a world, such society and such joys? Such privileges and blessings are for all eternity. No end to them forevermore.

"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

And, thank God! it will not be long till we shall see of these glories. The last warning message is sounding now over the earth, which is to herald that glad day. Already the dawning light appears in the eastern horizon, showing the approach of the King in his glory. Weary pilgrims, let us look up and rejoice, for our redemption draweth nigh. Who can be satisfied in such a world as this, where sorrow prevails, pain is experienced, anguish weakens, sickness wastes, and death reigns, when God himself invites to such a world as we have feebly talked about? All the heavenly powers are willing we should share it, nay, most anxiously working to induce us to seek for it. "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." How precious the invitation! How generous the offer! How glorious the hope! And how full, complete, and satisfying will be the experience!

O. I. B.

LEAVING FOR EUROPE. 12.

On our return from Lincoln, Nebr., we had only two and a half days at Battle Creek preparatory to leaving on our tour to Europe. There were, of course, many things to be attended to, and, indeed, the last four months have been the busiest months of our life.

In the work preparatory to and during the Conference, and the work that followed, there has been one continued strain without any break or let up. But we have been blessed with a remarkable degree of health, for which are very thankful. We have also had many evidences of God's blessings in our councils and our work. The greatest perplexity has been the scarcity of experienced laborers to fill the many urgent calls and promising openings that come from almost every part of the field. While the Foreign Mission Board and the General Conference Committee have made most earnest efforts to supply these demands, they have been able to do but little.

We left Battle Creek for New York, via Washington, D. C. Our object in going to Washington was to meet Bro. J. S. Washburn, and talk over the matter of his going to England, and the inter-

ests of the work at Washington. We had a very good meeting with the Washington church on the Sabbath, and were glad to see so many new faces, and to listen to the good testimonies. As we talked to them about the work, and showed how God's providence has gone out before us, our hearts were filled with gratitude to God and renewed courage in the work, and a desire to be of some use wherever the way might open. Bro. and sister Washburn expressed their willingness to go to England and labor if it be the wish of the Foreign Mission Board that they should do so. They will arrange to close up their work in Washington so as to attend the summer institute, and be ready to sail for England after that time, which will be in September next. We are now here in New York. Tomorrow, May 6, we expect to sail on the steamer "Teutonic," of the White Star Line, for Liverpool. There will be five in our company.—Elder H. P. Holser, who is on his way back to Switzerland; two canvassers, who are going to England; and John N. Nelson, our secretary. Our plan is to spend one week at the Ministers' Institute in London, one week in attending the Conference and the camp-meeting at Fredrickshavn, Denmark, and four weeks at the Ministers' Institute in Christiania, Norway. Here will be gathered all the laborers from Denmark, Sweden, and Norway. At the same time, the Norway Conference and the Scandinavian Publishing Association will hold their annual meetings. Leaving Norway, we will attend the camp-meeting and Conference in Sweden one week; spend some days at Copenhagen, in the interest of our Scandinavian schools, and a day or two at the mission in Hamburg, Germany, as we proceed on our way to Switzerland, where we shall remain one week attending their camp-meeting and Conference. If we are prospered, we expect to return to America early in August. We ask to be remembered in the prayers of our brethren, that God's blessing may go with us, so that we may be able to accomplish the good that we desire to accomplish on this tour.

O. A. OLSEN.

New York, May 5.

THE GERMAN MISSION. 13

SLOWLY but gradually the work progresses in this important field, for which we feel grateful to God. Our institute last winter has proved a blessing to all those who attended, and the workers have gone forth with new courage. Six new ones have entered different branches of the work, thus adding strength. As to our lectures, we were brought into close straits for a hall, which, no doubt, was a disadvantage. While we did not see great results, yet a few took a stand, and a number became interested. We learn more and more that we cannot judge by immediate results; only the day of God will reveal all the fruits of such efforts. We had a plain illustration of this. Some fifteen years ago, when Bro. Erzenberger was lecturing in Rhenish Prussia, a young girl went to hear him with her mother, and it proved to her the commencement of her religious experience. The seed thus sown slumbered for years. She became a Baptist, and finally moved with her husband, a local Baptist preacher, to Hamburg. Here the handbill of our meetings fell into her hands, and she at once recognized the name and wished to hear him. Her husband, afraid that she might be led astray, accompanied her, and now both rejoice in the blessed truth.

Our church in Hamburg is still increasing. Since New Year's, eight have joined by baptism, nine by vote, and several by letter, and we have lost two by apostasy and two by letter, our present membership being fifty-four. But the number of Sabbath-keepers exceeds sixty. Seven of these live in Hamburg, a town on the other side of the river; they have already started an interesting Sabbath-school, and desire a course of lectures. In Barmen, Bro. Böttcher has baptized three persons, and their tract society is very active. They sold, last quarter, twenty-five dollars' worth of tracts and *Heralds*. In

Wiesbaden, also, where Bro. Perk is laboring, the interest seems to be on the increase. Several are keeping the Sabbath, and they have now a regular Sabbath-school.

Our canvassers are having in general quite good success, and three are now laboring in Stettin, in Eastern Germany. They found several persons keeping the Sabbath. Where they cannot sell books, they sell small pamphlets by the thousand, and thus many families are supplied at least with some of our literature and our address and catalogue. Our ship mission work is becoming an interesting feature of the cause here, and the Lord blesses Bro. Rasmussen in his efforts. He has received permission from the Steamship Company to labor among the emigrants, and he thus disposes of many of our publications. He also visits quite a number of other ships, and has met a number of interesting cases. One brother from Russia assists in the work. We greatly need publications in the Polish, Bohemian, Hungarian, and Finnish. We now have at least one tract about ready in the first three languages, and are trying to find a translator for the Finnish.

As to our city mission, we need more workers, having only sister Ohm and Bro. Frauchiger for the present, and the latter is becoming more and more needed in Harburg. Three other sisters are working in as secretaries for the Austrian, Russian, and German fields, translating part of the time in the Hungarian and Russian, and we are getting already some encouraging letters. We give a sample letter, written by an evangelical speaker in Bohemia:—

"Herein I would express my heart-felt thanks for the *Herold der Wahrheit* which you have kindly sent me. I must confess that the journal pleases me very much, and the questions treated therein are of great interest to me, especially the Sabbath question. As to your kind offer to answer queries or to send me small tracts, I would kindly ask you to send me 'Which Day and Why?' and 'The Sleep of the Dead.' With many thanks,

"Sincerely yours."

We hope that we soon can have a laborer also in the Austrian Empire. From Holland, Bro. Grul writes as follows:—

"I greatly desire to see the time when we can have more workers in Holland. The way for our work seems to open more and more. Many Christians are not contented with the present religious condition of their churches, and they are looking about for something better. My canvassing work seems to go better. I made some changes: finding that many could not pay so much at once, they pay me by installments, and when all is paid I deliver the book. During the last fortnight, I have taken twenty-three orders. There are now 126 books sold in Utrecht, and 227 orders taken, for which I feel grateful to God. May the Lord bless the work in this country and everywhere."

Thus we see that God is opening the way in all these different fields, and we hope that we may soon see scores of laborers where we have one now.

L. R. C.

OUR DUTY TO ADVANCE.

We think that we are safe in saying that there never was a more favorable time to make advance moves in the work than the present; and not only is the time favorable, but the circumstances demand earnest, aggressive work all along the line.

The late General Conference was a precious meeting. The Spirit of God was present in a large measure, and this was a source of great encouragement to all. The missionary work, both home and foreign, received more attention than at any Conference heretofore. The foreign missionary work was also better represented by delegates direct from the field than at any previous gathering of the General Conference. The presence of Elder Haskell, just back from his tour around the world, in the interest of the missionary work, was a feature of much interest. Much pains was taken to have his talks and discourses fully reported in the *Bulletin*, that all our brethren and sisters might get

the benefit of them. Of other representatives of our foreign work, we had with us Elder Boyd from South Africa, and Elder Holser from Europe. Our people have also made the subject of missionary work more of a study the year past than heretofore, and they were thus prepared to appreciate the facts brought out more fully than they otherwise would have been. All of these things together gave the missionary work a prominence that it never before has had among us. We fully believe that it is in harmony with God's will that it should be so. If it be a fact that this gospel of the kingdom is to be preached in all the world for a witness unto all nations, then it means very extensive missionary operations indeed; and that this is to be so, no one who believes the words of our Saviour can doubt. And everything seems to indicate that the time has fully come when advance steps must be taken. Everywhere there are abundant openings. The calls for help are most urgent; and it appears certain that much will be lost should we be indifferent to the needs of the present hour. Therefore it is proper that this subject should receive no little attention just now.

But there is another feature which must have struck the readers of the reports of the Conference with some astonishment; viz., the few recommendations for laborers to foreign fields. The casual reader may have received the impression that the urgent appeals for help met with no response from the delegates to the Conference. But this was not the case, for a greater interest could hardly have been manifested in this respect than that which was seen at the late Conference. And while it is true that but little was done in the way of sending men abroad, it was not because of a lack of interest, but owing to the fact that laborers are so few. The Conference found it a very difficult task to do justice to every branch of the work; and while we all feel the deepest interest in the foreign work, we cannot afford to imperil important home interests by sending laborers abroad. This subject is a serious one, and demands very careful consideration. Generally speaking, the work of selecting and sending laborers abroad takes more time and consideration than can properly be given to it during the session of the Conference. Our past experience has taught us the importance of considering well every such move in all its bearings before deciding.

As before mentioned, the home work and the home interests must not be imperiled by taking away laborers that cannot be replaced. But the work is onward, and we can assure the reader that all these matters are receiving careful attention. The General Conference of 1889 took a very important step in creating a Foreign Mission Board of fifteen members; and in constituting it as they did, they assured themselves of a care for the home interests, while at the same time all will be done that possibly can be done to open up the work in foreign lands. We also believe it to be an advantage and to the best interests of the work when appointments can be made to take effect sometime in the future, thus giving time and opportunity to adjust matters generally.

The only appointment for a foreign field at the late Conference was that of Elder R. C. Porter and wife, to go to South Africa. Other appointments were under consideration, but were left for the Foreign Mission Board and the General Conference Committee to arrange. Since the close of the General Conference, some of these things have been acted on, while others are held for further consideration. The sending of Dr. E. J. Waggoner and the writer to Europe is only for a short time, and can therefore hardly be called an appointment for foreign work.

Since the Conference, the Foreign Mission Board has recommended that sister White go to Australia, if it be in harmony with her sense of duty; also that Elder W. C. White accompany her. There has been a long and urgent call from Australia for sister White to come there, but the way has not been open; and even now it seems like an unreasonable undertaking for her, at her age and in her worn condition, to attempt such a journey; but she is of good courage, and has responded favorably, and it is quite probable that she and Elder White will sail for Australia next November.

We shall also make an effort to send a teacher to Australia at the same time. Elder L. J. Rousseau has been favorably considered for this position, but

no definite action has been taken as yet. Nothing is more evident than that something must be done to prepare the way for educating laborers in Australia on their own ground. Already ten or more have come from Australia and New Zealand to attend our schools in America, and we learn that quite a number more are contemplating doing so. All can realize that the money paid out in transportation would go a great ways in building up an educational interest at home, where a much larger number could have the privilege of attending, many of whom could never come to America. All can see the justice and consistency of at once beginning to move in this direction. But few of our brethren can appreciate how rapidly the work is advancing, and what demands are being made on us for men and means. With our best endeavors we are far from keeping pace with the demands of the work.

The greatest obstacle in the way of doing something immediately for the educational interests in Australia, is the want of competent and experienced instructors. Elder Rousseau is now in attendance at the College in Battle Creek, but wishes to continue longer; and the same is the case with others. It is high time that we awake to the importance of our educational interests, and that our young people avail themselves of the opportunities now afforded in our schools already established. The demand for laborers in the different branches of the work will continue to increase every year.

The prospect that Elder W. C. White will go to Australia, makes it necessary to find some one to work in as his assistant as foreign mission secretary. Bro. W. A. Spicer, who is now in London, has been called to assist Bro. White. This, in turn, will demand that we send some one to the work in Great Britain. Elder D. A. Robinson's time will be taken up largely with editorial work on *Present Truth*, and they will therefore be in need of help in that field. To supply this demand, the Foreign Mission Board is contemplating sending Elder J. S. Washburn, who is now in Washington, to England.

We are glad to report some progress in the outlook for South America. At a recent meeting of the Foreign Mission Board, the General Canvassing Agent was instructed to organize two canvassing companies for South America, one company to go to Brazil, and the other to the Argentine Republic. This is the first positive step toward opening the work in South America, and we hope that these companies will be ready to go as early as November next. May God's blessing be on this move.

The General Canvassing Agent has made arrangements for Bro. N. Z. Town and wife, of New York, to head a company of colporteurs to go to Scotland. But as yet we have not been able to do anything toward answering the urgent calls from the West Coast of Africa and many other places. But we assure you, brethren, that the Foreign Mission Board is not indifferent to these many urgent calls for help. We shall do our utmost to find men and means to carry the gospel to all these waiting people. But we need your help, brethren. We know that you are interested, we know that your hearts are cheered by hearing good reports from the missionaries and laborers in the field, and we know that you are desirous that we shall push the work onward in every way possible. And this we will do. But there are two things that must be considered, which you must supply, and that is *men* and *means*. The laborers must come from the ranks of our people. It is especially to our sons and daughters that we must look for re-inforcements to swell the ranks of our laborers; therefore we plead with you to interest yourselves in this matter, and do what you can to bring more laborers into the fields, which are white already to the harvest. Then we need funds with which to carry on the work and support the missionaries that we have already sent abroad, as well as to push the work into new fields. You can readily see that you sustain a very important relation to the work, and that really you are the backbone of the work itself. Mission boards and committees are only your chosen instrumentalities to carry out your will and bidding in this matter. The present is a most favorable time, and it would seem as if God's providence was urging us forward with more than ordinary haste. While we have made some advance, we have really only made a very small beginning compared to what must be done when the message is to go with power to all the world. And from the present outlook, that time cannot be far away; therefore, now is the time for making an earnest and advance move all along the line.

O. A. OLSEN.

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.

JESUS IS MINE.

BY C. EDWIN JOHNSON.
(Clermont, Fla.)

Jesus is mine! earth cannot give
A boon that yieldeth half the sweet
Comfort and joy that can be found
Sitting at Jesus' feet.
He is my love, my life, my song,
My hiding-place from Satan's power;
His glorious arm the victory gives
In strong temptation's hour.

Jesus is mine! I will not fear
If he direct my pilgrim feet;
Though rough and thorny be the way,
In him is joy complete.
He lends a gentle, listening ear
To all my little cares and woes,
And gives me consolation sweet,
And conquers all my foes.

Jesus is mine! and he will guide
Me safely o'er life's troubled sea;
I will not fear the breakers' roar,
If he my pilot be;
For he will guide my fragile bark
Unto that bright, immortal shore,
Where tempest clouds are never seen,
And surges dash no more.

Jesus is mine! and I must tell
His boundless love to all below,
That sin-sick souls may turn to him,
And joy and comfort know.
He is the remedy for sin,
The only sure, unfailing cure;
And all who put their trust in him
Forever shall endure.

WASHINGTON.

FARMINGTON.—Last Sabbath and Sunday were days of rejoicing. The Lord came very near to us by his Spirit, and hearts were made tender before him. On Sunday we organized a German church of S. D. Adventists in this place, with sixteen members, all heads of families. This is the first church of Germans in this Conference. A number of others are interested, who we hope will soon give their hearts to the Lord, and take their stand with the people of God. There are many Germans in this Conference that are like sheep upon the mountains, without a shepherd, and many of them have become interested in present truth through reading. O for laborers to enter the harvest-field, to gather the golden sheaves from the fields of sin!

H. SHULTZ.

VERMONT.

ESSEX JUNCTION.—It was my privilege to attend the general meeting at this place, May 8-11. Doubtless others will report the details of the meeting, so I will speak of only one or two items. Nearly all of the workers were present, and Bro. Wakeham, also, was present from abroad, and labored faithfully in the interests of the health work. Pledges were taken for an "endowment bed" at the hospital. Thus Vermont becomes the first, as a Conference, if I mistake not, to provide a free bed at the hospital, for her worthy poor sick members. In response to an invitation of the minister, a discourse was delivered at the Baptist church, Sunday evening, on the subject of missionary work in South Africa. At the close of the service, a collection was taken up for the S. D. A. work in that field. The minister requested liberal donations. The next morning this sum was raised by contributions from our sisters, to the amount of thirty-eight dollars. May God help the donors and those for whose salvation it was given, is my prayer.

CHAS. L. BOYD.

SOUTH DAKOTA.

FLANDREAU AND WATERTOWN.—Since closing my regular series of meetings at this place, I have spent two weeks in a neighborhood near Flandreau. The interest was not what was anticipated, but two or three readily took hold of the truth. Then I spent about two weeks in looking after affairs at home that needed attention, after which I returned to this place, and found the interest still good.

April 4, 5, Bro. W. B. White was with us in a two days' meeting, which was a great help to our new friends. The attendance was excellent, the house being crowded on Sunday night. At that time our Sabbath-school was formally organized, with a membership of twenty-six, which has since been increased to thirty-four. April 24, by request of the Conference president, I visited Watertown and held quarterly meeting. This meeting, by the blessing of God, was very successful. The ordinances were celebrated, one was baptized and united with the church, and the brethren generally expressed themselves as much encouraged. I attended the late meeting at Vilas, of which I have fully spoken in another report. Personally I wish to say that I have an intense desire to draw near to God, and so connect with him that I may be enabled to do just the work that is assigned me.

May 8.

S. B. WHITNEY.

MICHIGAN.

BUNKER HILL, LESLIE, TOMPKINS, AND SPRINGPORT.—Since my report of May 5, I have visited the churches and companies above named. In nearly every meeting the attendance of the brethren was good, considering the busy time. Quite a number from the outside came also. As a general thing we find the brethren of good courage, and hungering for more light from God's word.

O may we as his people come up to the standard where we may receive precious drops of the latter rain! And to his name be all the praise!

May 20.

L. N. LANE.

ALLEGAN.—It has been a long time since I have reported personally through the REVIEW. I have been laboring under the direction of the Michigan Conference, in the eastern part of the State, during the past three years, as my strength would admit. My nervous difficulty has improved much during the past year, and I am now able to visit and hold meetings every day, and am glad to report that the Lord has not only seen fit to give me physical strength to labor in his vineyard, but his blessing has attended me for months; and wherever I have gone, God has blessed my labors to the good of his people. To him be all the glory!

We came to this place a little over three weeks ago, and since coming here have been called upon to preach four funeral discourses,—three at Allegan and one at Otsego. We have held twenty-two meetings with the church at Otsego. God has greatly blessed the church during these meetings. Several expressed a desire to go forward in baptism. It seemed to us that the church had duties to do, and it would be better to postpone baptism for two or three weeks, and let the church enter upon neglected duties, which they seemed anxious to do, before others joined them in church fellowship. The message is going forward as never before. This truth is becoming apparent to our enemies. I would to God that our own people might realize it more than they do! O that we might individually say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," and go forward!

W. OSTRANDER.

May 15.

MINNESOTA.

AMONG THE CHURCHES.—At the last General Conference, it was recommended that I make Minnesota my field of labor. In harmony with that recommendation, I came here April 15, to enter upon the work. Since that time I have visited the following-named places: Minneapolis, Good Thunder, Mankato, Lake Eunice, Duluth, Winona, and St. Paul. Elders Grant and Hill were with me at Minneapolis. It being the time of their quarterly meeting, the ordinances were celebrated, and business matters pertaining to the church were attended to. Elders Porter and Flaiz were with me at Lake Eunice, and Bro. Fairchild, the director of the district, was at Mankato. The other places I have visited alone. It has been the aim at all these meetings to inspire courage, hope, and confidence in the minds of the brethren and sisters, and in this we have been encouraged as we have seen them manifest their desires to walk in the light.

It seems good to again engage in the work, after having been out of it for a few months. We look back and thank the Lord for the experiences of the past winter at the Ministers' School and the General Conference, and the precious lessons of truth learned at that time.

My courage is good, and as I take hold of the work with the brethren in Minnesota, I feel at home, and am glad to see the work moving along so well. There is a prospect of a good camp-meeting, with a large attendance. We are now at Minneapolis preparing for the workers' meeting, which begins May 26.

A. J. BREED.

REDWOOD FALLS, WORTHINGTON, ETC.—Since the middle of January, I have labored most of the time at Redwood Falls, assisted by the director, F. B. Johnson. Our labor, through God's blessing, has resulted, we trust, in much good. The church has been put in a better working condition. Some backslidden ones have been revived, and others who had been keeping the Sabbath were confirmed in the truth and added to the church. A goodly number of the youth have been converted, and several new ones have accepted the faith. I think, also, that much prejudice has been removed and a favorable impression made upon the general public. I have made brief visits to the churches of Kasota and Garden City, and held a few meetings at each place. May 1-5 I was at Worthington, in company with Elder H. Grant. Bro. J. W. Collic and W. A. Alway have labored there during the winter. Bro. Hill was also there, and held a discussion with a Disciple minister. The enemy has succeeded in creating a large amount of prejudice, and open, determined, bitter opposition has been made against our work; nevertheless, it was my privilege to baptize eleven persons, and a church of fourteen members was organized. They seem to love the truth and rejoice in it, and to be of good courage.

May 7-10 I was at Shetek. Bro. Johnson was with me. The little company there have been striving faithfully amid trials and opposition, to hold up the light of truth. Three were baptized, and I organized a church of four members. We hope others will unite with them soon. I then returned to Redwood Falls. Sabbath, May 16, I baptized twelve, and fourteen were added to the church. There are quite a number of others who have accepted the truth, that I trust will soon unite with the church. I feel to praise God and take courage to labor on.

E. A. CURTIS.

May 20.

OHIO.

AMONG THE CHURCHES.—Since the first of April, we have visited the following churches: Cleveland, Mt. Vernon, Bellville, Newark, and Columbus. We were glad to see the dear brethren and sisters at each of the above-named places, and to join with them in seeking a nearness to our blessed Lord. All seemed encouraged to go forward in the cause of God. At each place our meetings were very well attended by our own people, also by others. This was quite encouraging to us, because we felt sure that if our people will live near to Christ, they will have a gathering influence; for their neighbors will see a difference between those who are living up to the "Golden Text," and those who are not.

The church at Columbus seemed to be in much better condition spiritually than when we visited it before. We hope and pray that the good work will go on in this large city, until the capital of our good State shall be enlightened with the "gospel" of Christ, and many precious souls rejoice on account of the light of the third angel's message. We expect to visit Dist. No. 4 next.

G. A. IRWIN.

E. J. VAN HORN.

TOLEDO, PORTAGE RIVER, CLEVELAND, ETC.—April 3 I left Battle Creek for my new field of labor in Ohio. I spent one week with the church at Toledo, who have had but little ministerial help for a long time. The Bible work has been carried on here since last fall, by Bro. C. H. Keslake. Several have accepted the present truth, and others are interested. The Disciples kindly granted us the use of their church and baptistery. Three sisters were buried with their Lord in baptism. April 10-12 I held quarterly meeting with the Portage River church. The ordinances were celebrated. The roads were so extremely bad that the attendance was rather small, but all felt that the Lord came very near by his Spirit. I visited several families at Bowling Green, and held one meeting with them. A strong effort should be made here to revive the interest and build up the church. April 16-22 I met in council with the Ohio Conference Committee, at their good mission home at Cleveland. Plans

were laid for future labor. All our meetings were good, being characterized by the Spirit of God. The workers in this mission find plenty of earnest readers among the best class of people in the city, and seem to realize the sacredness of their work. The membership of the church is steadily increasing.

In company with Elders Geo. A. Irwin and E. J. Van Horn, April 22 I stopped one night at the pleasantly located Sanitarium near Mt. Vernon. With the experience of O. G. Place, M. D., at the head, and his earnest Christian assistants and helpers, this seems a desirable place for the invalid and those in affliction to spend a little time in regaining their lost vigor and health. From April 23 to May 6, I was at Washington C. H. To better accommodate all, I held meetings at three different points. Three were baptized and four united with the church. I obtained two subscriptions for *Good Health* and one for the *REVIEW*. J. G. WOOD.

PENNSYLVANIA.

OIL CITY AND SPARTANSBURGH.—In my last report I mentioned the fact that I was going to Oil City to have a seven nights' debate with Elder C. W. Stephens, and as some may be anxious to hear the outcome, I report again. From the first I had an easy time with my opponent, and after the third night he was so completely beaten that he could do nothing in the remaining four nights but get on his "merry go round." I followed him closely, and cut his circles short. That old story about the covenants and the law was repeated night after night. The congregation saw that his argument would not hold together, and when I took a vote from the audience to see who agreed with him that the commandments were against them and contrary to them, only one had the courage to raise his hand and hold to that decision. Even one of his own brothers in the ministry came to me after the fifth night, and quietly requested me not to be so hard on him; but I quoted Isa. 58:1 to him. I could feel God's Spirit with me all through the discussion, and am glad to report that the brethren and sisters are much strengthened in the faith. To God be all the praise!

The work in Spartansburgh is still onward. Since coming back from Oil City, our meetings continue to be well attended. Between twenty-two and twenty-five have accepted the truth here thus far, and we are hopeful for others. Some who have taken hold are the best people here, and we feel very much encouraged in the work.

Brethren and sisters, pray for the cause here, as the opposition is working hard.

May 12.

E. E. FRANKE.

ALBION, OIL CITY, BUTLER, ETC.—Since returning to Pennsylvania from the Ministers' School, I have, by the help and blessing of God, labored to build up the interest of the church at Edinborough. I was with this church during their quarterly meeting. The Lord blessed, and all felt encouraged to press on in the work, and stand ready to be used wherever God may place them.

April 11, in company with Bro. Ward, I met with the church at Albion. We held one meeting, in which all present spoke of their peace and joy in the cause which they love. The following Sabbath I met with the church at Conneautville, and held two meetings. The blessing of God filled each heart to overflowing, and deep love prevailed among the brethren.

I spent one day with the church at Blooming Valley. I found them struggling on in discouragement, but still hopeful and trusting in the Lord. This little church is much in need of help, and I hope it will be given them soon. While on my way to Butler, I stopped over with the Oil City church, and held meetings on Sabbath and Bible readings on Sunday. The Lord blessed, and all were of courage to cling to the Lord by living faith. Monday, the 27th, I took the train for Butler, where a company of us is located for the summer, to further the interest that has been created by the reading of books sold here last year. Many openings for Bible readings, as well as lectures, are on every hand, and many are anxious to hear more of the truth. I am holding meetings every Sunday afternoon in a school-house granted us for the summer, located two miles from Butler. Some have requested us to get a hall and hold meetings, but on account of not having means to carry on the work, we are unable to do so. We hope our Conference will hear our plea for help, and send a tent to our assistance, for the field is ripe and ready for harvest. Praise be to the Lord for what

has been accomplished in this part of the great harvest-field! On account of the oil field's failing, we find it somewhat difficult to sell books. Our hope is in God, and he will carry on his work through us to his glory. A. F. ANDERSON.

May 13.

WISCONSIN.

OXFORD.—No doubt those who have seen past reports of the work at Oxford would be glad to hear of the prosperity of the cause at this place. We have organized a church of thirty members, fourteen of whom were transferred from the Briggsville church. As there remained only a few members of the Briggsville church, and they were so near Oxford, it was thought best for them to unite with that church. There are several others who were not present, who will unite soon. A tract society was organized, with about twenty-five members. The church has been plastered, and will soon be ready for dedication. We now expect that the dedicatory services will be held June 28, soon after our camp-meeting. Our hearts are filled with gratitude to God as we consider how he has worked for his truth in this place. We feel that we can trust the work in his hands, for he loves the children of men, and will do all things well. I am now at Sparta, assisting Bro. Sanborn in a series of meetings, at the close of which the church here will be dedicated. B. J. CADY.

May 19.

IOWA.

AMONG THE CHURCHES.—Since returning from Battle Creek, I have met with the companies at the following places: Davis City, Afton, Anita, Adair, Sharpsburgh, Kellerton, Delphos, Woodburn, Osceola, Confidence, and Moravia. At Sharpsburgh there seemed to be a special interest manifested in the meetings, and notwithstanding the bad roads, there was a good outside attendance. The Lord was present with us in a rich measure. There seems to be a favorable opening for an extended effort at this place, at a more opportune time of year.

The Spirit of the Lord met with us at all of these places, and witnessed to the truth. As God manifests his divine presence with us, from time to time, how it encourages our hearts, and fills them with praise to him! May these brethren and sisters, and all the Lord's chosen, continually look to God, and by faith grasp his promises. They will then always abound in every good work to the glory of God. Press on always, brethren and sisters. The prize is sure. H. V. ADAMS.

May 21.

DIST. No. 1.—A profitable meeting was held with the Village Creek church, May 14-17, the outgrowth of our services there last winter. Eight precious souls were buried with their Lord in baptism, and as many united in membership. Whole families rejoice in the truth. Tears of gladness flowed freely. The Lord seemed very near to aid us in this precious work. The Waukon church has again had its numbers diminished by the removal of two good families. Those remaining are of good courage, and propose to "hold the fort" until Jesus comes. One was added to their number by baptism.

In company with Bro. Chapman, I visited some of the isolated Sabbath-keepers of Allamakee County. One, a lady of declining years, greatly desires to be baptized and to unite with the church. She comes as some of the good fruit of Bro. Ebbert Chapman's (deceased) ministerial labor. She is ten or twelve miles from church, with no convenience for attending. We could only give her words of encouragement and a promise of future baptism. Another, a young lady convert, the result of missionary work by a sister in Emmetsburgh, has recently given up good wages and returned to her home near Frankville, that she may properly observe the Sabbath. She will be a candidate for baptism at our coming camp-meeting. We also found Father Nichols, a good old gentleman of seventy-two years, who has been keeping the Sabbath for three or four years, principally from the reading of his Bible, and his love for it. His present home is with his daughter, near Postville, who with her family are very much opposed. Our visit cheered him greatly, as his tears testified, and we could not help but feel how important it is for the minister to visit these lonely ones. He will unite with the Waukon church.

At Clermont, May 20, we held service in the

home of sister Harrington, a few of our people and a number of citizens being present, among them the daughters of ex-Governor Larabee. After service, we retired to the beautiful river near by, where Bro. Chapman's daughter, Della, was buried with her precious Saviour in the watery grave. It was an affecting scene; heavenly influences melted our eyes to tears. How sweet and precious in the sight of God must be the humiliation of those whose hearts have been melted by a Saviour's love. So the good work goes on. Personally, I am beginning again to enjoy this labor of love.

West Union, May 21.

J. P. HENDERSON.

LOUISIANA.

GALVEZ, MORROWS, NEW ORLEANS, ETC.—I have not reported for some time, but have been engaged in the work at different places, and several persons have embraced the truth. I have again held some meetings at Galvez, where my life had been threatened, and I am glad to say that I got through safely, and had the largest attendance that I have had in that neighborhood for a long time. Perhaps some did not come with the best of feelings, while others came to protect the meetings, and to keep peace and order; but nevertheless they came and heard the truth, and seemed interested. Some prejudice was removed, peace and order prevailed, and "I therein do rejoice," and to the dear Lord, whose truth I am trying to proclaim, shall be all the honor and glory. I held a few meetings at Beauregard, Miss. There are a few Sabbath-keepers at that place who seem inclined toward our work, and I trust they will yet fully embrace the message for this age of the world.

Early in April my brother and I began meetings near Morrows, La., with a good attendance and interest. I was called home on account of sickness in my family, but my brother continued the meetings. He reports a good interest; quite a number have accepted the truth, and there is hope for others.

While I have been kept at home for a few weeks with my family, who have all had quite a hard time with measles, I have tried to do all I could to help the work in New Orleans. The interest is good, and the attendance larger than it has ever been since I came to this field. If some laborer could devote his entire time to the work in this city, I believe that good results would be seen. This has been demonstrated in the little time that has been devoted here, and I have reasons to believe that much greater results could be reached by regular systematic efforts being put forth. One new member has recently been added to the church by baptism, two others have been added from other churches of our people, and we have hope for others who are now keeping the Sabbath and regularly attending our Sabbath meetings. May the Lord bless this church, and make them a blessing to others. Our hope and courage are good for the work in Louisiana.

My address is now, 103 Eighth St., New Orleans, La.

B. F. PURDHAM.

May 10.

TEXAS.

OAK HILL, PEORIA, AND CORPUS CHRISTI.—Sabbath and Sunday, April 24, 25, following the close of our good spring meeting at Dallas, we spent with the church at Oak Hill, and had some precious meetings with the brethren and sisters. As we presented to them Christ and the liberty there is in him, many were enabled to grasp these precious promises by faith, and were made to rejoice in the Lord. God greatly blessed our labors at this place. His Spirit was present in a marked manner, and we trust the meeting was a profitable one for the church. Sunday afternoon, ten were buried with their Lord in baptism, and we left the church much revived and their faith in God greatly strengthened.

We went to Peoria on the 26th, and remained till the 29th. The same can be said of the meetings here as of those at Oak Hill. The brethren seemed hungering for the truths of God's word; and as Christ and his righteousness were presented before them, and they began to see that this righteousness was really for them by taking Christ as their personal Saviour, the voice of praise and thanksgiving was again heard among God's people. At both of these places the time between services was largely taken up in laboring for anxious inquiring souls, the time thus occupied sometimes extending far into the night after evening

service; but we felt more than repaid for all our efforts, in seeing precious souls blessed of God and finding freedom in Christ. To God be all the praise!

We are now at Corpus Christi, engaged in a tent effort, with Bro. D. U. Hale as assistant. We began meetings Friday night, the 8th, and have held five services to date, with only moderate-sized congregations, though some interest is manifested already by those attending. This is an entirely new field. No work has ever been done in this part of the State, except the canvassing which just preceded our coming. Corpus Christi is a coast town, right on the gulf (or rather, on Corpus Christi Bay, which opens into the gulf), some 300 miles southwest of the limits of the work heretofore done in the State, being only 160 miles from Mexico. It is a town of about 6,000 inhabitants, about one half of whom are colored people and Mexicans, with a large Catholic element. However, some over 200 volumes of "Thoughts" and "Bible Readings" have been sold here the past winter, and it was thought that good could be done here by entering the field at this time. We hope and pray for some precious souls to take their stand with us.

May 12.

W. S. HYATT.

W. A. McCUTCHEN.

ATLANTIC CONFERENCE.

As the plans for work in this field are now arranged for the first part of the season, I will mention a few points concerning them that may encourage others.

Another series of tent-meetings is in progress in Washington, D. C., in the northwest quarter of the city, and the opening meetings have been well attended. Elder J. S. Washburn and Bro. C. L. Taylor, S. B. Horton, and A. J. Howard are in charge, and the whole church are assisting as far as possible. With God's blessing as heretofore, we may expect our work to be brought still more prominently before the cultured people of the National Capital.

In Baltimore the work is growing steadily, although the church is not much favored with help from the Conference. But J. F. Jones, the church elder, has entered the canvassing work, and we trust his example in this respect may encourage others of mature years and business talent to do likewise. Other canvassers there have developed a good field for Bible work.

A special feature of interest is the opening of a mission in the city of Wilmington, Del. Elder S. J. Hersum is located there, and will be assisted in Bible work by sisters Parmele, Neale, and Taylor. The canvassing work, which has been followed there for over a year with good success, will be continued the present season. Elder H. will conduct meetings in the large parlor of the mission home, and next year we intend to locate one of our tents in that city.

Elder D. E. Lindsey, who has nearly finished a successful series of meetings in connection with the church at Camden, N. J., will soon start the tent work at Beverly, N. J. Elder R. D. Hottel, of Virginia, will join him there about June 1. The little churches at Hollandsville, Del., and Vineland, N. J., have been visited by Bro. C. L. Taylor, in the interests of the Sabbath-school work, but otherwise have had but little assistance. Elder Lindsey has labored considerably with the church at Paulsborough and the little company at Burlington, and will still be able to meet with them occasionally while at Beverly. Considerable interest is being awakened in Paterson, N. J., by the canvassing and Bible reading work. I go out occasionally on the Sabbath, and preach to them in the good hall they have secured. New York City, Brooklyn, and Jersey City constitute an immense field for labor, and the few Bible workers stationed here are having success; quite a number of persons have accepted the truth. Meetings are held in the part of the city where the most work has been done. Three encouraging canvassers' institutes have been held, under the charge of Bro. C. F. Parmele, and this important branch is growing with the rest of the cause.

Some inquiry has been made regarding the time and place for our next annual meeting. Since consulting with Elder Olsen, it seems that the latter part of September or the first part of October will be most favorable. The definite time and place will be duly announced, but this will enable all to plan for attending.

H. E. ROBINSON.

Brooklyn, N. Y., May 12.

NORTHERN NEW HAMPSHIRE.

THE townships of Lincoln, Woodstock, Thornton, and Campton, N. H., are situated among the mountains in the Pemigewasset Valley. The resident territory of these townships at Lincoln is narrowed to a single thoroughfare, while Campton, twenty-five miles farther down the valley, covers an area of several miles in width. The principal business is farming and caring for the many tourists who visit the mountains during the summer, and lumbering during the winter months.

About eighteen years ago Bro. P. C. Rodman, of Rhode Island, labored in this valley, holding meetings in several places. The whole country was stirred, and quite a number within the space of twenty miles embraced the truth. Sabbath meetings were held in two places for a time, but having little help, they soon became discouraged; some of them died and others gave up the truth, four or five only continuing to observe the Sabbath in that region.

At the close of our camp-meeting in July of last year, it was decided that I should visit this field, and labor as the way might open. I did so, and after careful consideration and consultation with one or two Sabbath-keepers there, it seemed best, in order to lay a permanent foundation for the establishment of the work, to canvass the entire valley for "Bible Readings," which I proceeded to do in the next three months, selling to all classes of society, and to at least half of the families in the four townships. In the meantime I visited the four or five lonely Sabbath-keepers on Sabbaths, and labored for them and their families; and during the latter part of September I held some meetings in their houses, preparatory to the three days of fasting and prayer in October, which I also spent with them. During this season several backsliders sought the Lord, and found peace in believing.

The last of January I visited them again, and found the work progressing. One adult, who had begun the observance of the Sabbath soon after my last visit, took a decided stand with her husband for the whole truth. Meetings were held where one or two families could meet, some traveling nine miles each way to attend. These meetings were characterized by the presence of the tender Spirit of God. Every one present seemed to be desirous of making the most of every meeting. Persons who were too far distant to attend were visited and instructed. The subjects of tithing, spiritual gifts, first-day offerings, etc., received special attention in all of these places, and as a result, two more heads of families paid tithes for the first time, and several joined in paying first-day offerings, using the little boxes which had been previously provided. We believe this is as it should be. Our Creator, who owns all the gold of the earth, would have those who claim his protection, show their appreciation by sustaining his cause in extending his truth to others. I also visited many of those to whom "Bible Readings" had been sold, and held Bible readings with them, in some cases taking their subscription for *Signs*, or *Sentinel*, etc. As there was considerable sickness, especially in some families where there were persons interested, and as many others were away in the lumber woods for a week at a time, it was thought best to defer more public labor until a later date, when a more general attendance could be secured.

All the Sabbath-keepers in the valley—thirteen in all, including those who had lately started—joined heartily in signing a covenant to keep the commandments of God and the faith of Jesus, and to endeavor by a well-ordered life to labor for the spread of the truth. If this covenant is kept, and proper labor is bestowed, with God's blessing, we expect to see others in the near future join in swelling the call of that message which is to ripen the harvest of the earth.

WM. J. BOYNTON.

THE INSTITUTE AT TRURO, N. S.

THIS was held according to notice, May 5-17. The enrollment was not so large as last year, as some could not leave their canvassing work, and a few are detained at home for a time. We were greatly strengthened and encouraged, and the rich blessing of God accompanied the faithful labors of Elders Robinson, Goodrich, and Cottrell, and my brother, G. W. Morse, who were all with us during the first part, and over Sabbath and Sunday. The good work that was begun while they remained, continued, and even gained in interest to the close.

A company of twelve canvassers go out from this meeting, and I think all will devote themselves con-

stantly to the work the coming season. Four others who did not attend, are now at work, and more expect to engage in canvassing before the summer is over. A company of five or six (and more soon to follow) will enter Prince Edward Island. Three are working in Nova Scotia, and four expect to work in New Brunswick. Brethren, pray for the work in this new field.

F. W. MORSE, *Provincial Agt.*

KANSAS MINISTERIAL INSTITUTE.

THIS meeting was held according to appointment, from April 30 to May 10. All of the ministers, licentiates, and Bible workers in the State were present; also the larger portion of the canvassers, together with a goodly number of visitors from outside churches. These, with the brethren and sisters living in Ottawa, made a goodly number who were gathered to enjoy the benefits of this meeting.

The morning meetings were seasons of devotion, followed by an hour and a half of Bible study. In the afternoon, one and a half hours were devoted to Bible study, followed by an evening sermon. The forenoon Bible study was for the especial benefit of the laborers, in which our duty and relation to the message and the work of God were duly considered. The idea that the laborers are ambassadors for Christ, and are his representatives here on the earth, was continually kept in view, thus reminding us that our calling is a high and holy one. The afternoon Bible study was for the benefit of the congregation as well as the laborers, and brought to mind our relationship to God; our lost and undone condition without Christ; his great love, which has redeemed us from the bondage of sin, and made us sons and daughters of God, and free men in Christ Jesus.

The evening discourses (at which many outsiders were present) were devoted to practical subjects, the promises of God, faith, the gospel, sin, and unbelief, etc., each receiving attention. We were much disappointed in not meeting Bro. Jones on this occasion. His absence placed much additional work upon Bro. Underwood, who was suffering from an attack of *la grippe*, which nearly prostrated him in the early part of the meeting; but in answer to the united prayers of the brethren, his strength returned, and he was able to carry the two lines of Bible study through the entire meeting. Several other meetings were held during this time, for the benefit of the laborers, of the school, and of the canvassers.

In the distribution of laborers for the coming season, it was decided to use three tents, the first of which will be located in Atchison County, with Bro. and sister Hill and Bro. Foster in charge; the second, in Cloud County, in charge of Bro. Thorn and Dexter; the third, in Cowley County, under the direction of Bro. Morrow and Brock. Bro. Fortner will labor in connection with the last-named brethren, or in the immediate vicinity. Bro. Ferren will labor in the interest of the tract society and Sabbath-school work, while Bro. Stebbins will labor among the churches in the southern part of the State. Bro. Neal was given missionary license, and will do general colportage work among those interested in matter distributed by canvassers. Bro. Morey and wife will continue in charge of the mission in Kansas City, assisted by sisters Lucy and Olive Phillips, Anna Neal, and Nora Stebbins. Sister Anna Agee and Mary Doan will enter the Bible work in Topeka. A few of the canvassers will remain in Kansas, and several will go to different portions of Indian Territory; while the larger number will be distributed over various portions of Arkansas, all under the direction of competent leaders. The extent of our canvassing work during the coming season will bring into active exercise all the strength and activity of our State agent, to properly direct it in so many new fields.

The closing exercises of the Ottawa Academy were held May 1; and the evident benefit of the winter's school, and the interest taken by the students and brethren generally in this school, were such that it was voted to continue the same during the coming season. A school board was elected, consisting of C. A. Hall, Oscar Hill, and G. W. Lawrence, and arrangements were made by which school will begin Oct. 19, and continue six months.

Sabbath, May 9, was a day long to be remembered by all present. Sabbath-school was held at an early hour, followed by a touching and powerful discourse by Bro. Underwood, in which he exhorted all to put on the whole armor of God, which is able to

keep us from all the fiery darts of the enemy. This, with the proper use of the sword of truth, and faith in the power of God, will keep the workers from falling, if they put their trust in him. At the close of the service, several came forward for prayers, and in the season that followed, the Spirit of the Lord was made manifest in a marked degree. In the afternoon a social and praise service was held, and the testimonies borne gave evidence to the fact that precious light had been given to souls, and they were rejoicing in the new experience of the love of God felt in their own hearts. We especially rejoiced to hear the confession of one of our brethren who had been separated from us, but who now stated his determination to walk in harmony with the message, and desired to be re-instated in the fellowship of the church. Sunday morning seven willing souls followed their Saviour in the ordinance of baptism. According to previous arrangement, the entire company assembled in the afternoon to celebrate the ordinances of the Lord's house. This was an occasion not soon to be forgotten by those present. The blessing and goodness of God were indeed something felt and realized by all present on that occasion, and expressions of thankfulness and praise were heard on every side.

In the evening Bro. Underwood presented the Sabbath question from the standpoint that Christ was the creator of all things, and that he also made the Sabbath; therefore it belongs to him; he is Lord over it by virtue of being its creator, and he commands its observance. The universal decision was that it was the most complete and logical sermon on the Sabbath question ever delivered in this place. Quite a number of outsiders were present, and many favorable impressions were made, which we hope will culminate in their accepting it. At the close of the meeting, Bro. O. S. Ferren was ordained to the work of the gospel ministry.

Thus closed the most important meeting ever held in this State. The many precious experiences, the lessons given, the blessings received, and the manifest tokens of God's presence in our midst, were greater than ever witnessed before in any meeting in Kansas. Bro. Underwood's clear, forcible, and practicable method of imparting the lessons on the love of God for his people, and the great condescension of the Saviour; the many promises given to cheer and sustain the believers; and the power of God, only awaiting the demand of faith, were made so clear that many were enabled to grasp these ideas with greater confidence than ever before, which brought light and joy to many; and expressions of praise, and a determination to make a more complete consecration to God and to have a closer walk with him, were heard on every side. We are confident that the experiences gained and the blessings received will mark a new era in our work in this State. The laborers go out with greater confidence in God, and a more complete consecration to the message, by reason of the blessings received here.

As we look back on the meeting, its privileges, its benefits and blessings, our hearts swell with gratitude to that loving Father and Saviour of mankind who has deigned to bestow upon us such evidences of his divine blessing.

C. A. HALL, Pres. Kan. Conf.

STATE MEETINGS IN DIST. NO. 5.

OWING to an attack of *la grippe*, I was unable to attend the State meeting at Denver, Colo. I was glad to learn that Elder E. W. Farnsworth was present, and that they had an excellent meeting. I reached the Texas meeting at Dallas the second week of the meeting. There were about seventy-five in attendance, the most of whom were either in the ministry or the canvassing work, or expecting to enter the work soon. The greater part of these were camped on the ground, in fifteen family tents, with a fifty-foot tent in the center for public meetings. The good Spirit of God was at work when I arrived, and continued to be manifest until the close of the meeting. This was my first visit to Texas. I was glad of the opportunity to become acquainted with the brethren in that State, and to learn more of their wants than it is possible to know through others when not on the field. Texas is a large field, equal in territory to about three such States as Ohio or Michigan, and is rapidly filling up with a good class of people. The canvassers are doing a good work in the State. Ministers and all went forth to their work from the meeting, with much better courage and more of an abiding faith in God and his work than ever before.

The meeting in Arkansas was at Springdale. Elder McReynolds had just come to this field to begin his work in the Conference. N. P. Dixon, who had been placed in charge of the canvassing work in the State, by an arrangement between Kansas and Arkansas at the last General Conference, had been on the field a short time, and had started some out into the canvassing work, with good results. Sister Wilcox, from Kansas, was also present, who had come from that State to act as secretary of the T. and M. society. The brethren and sisters in Arkansas gave these laborers a hearty welcome to their new field of labor. The wants of the field were studied the best we could during the meeting, and plans were laid to advance the work. As the promises of God and the blessed privileges of the Christians were presented, new and abiding faith sprang up in the hearts of many. There was a good outside attendance at the evening services. Three or four were baptized at the close of the meeting. Elder McReynolds and the workers in Arkansas go out with good courage, knowing in whom they believe. I was personally glad of the opportunity of meeting the good brethren in this State. May each and all stay up the hands of the laborers in this Conference with their prayers and means, as God gives the ability.

The ten days' institute in Kansas was at Ottawa. This was designed especially for the laborers in the Conference. The school closed at its commencement, and a goodly number of the students remained through the institute. Ministers, Bible workers, and canvassers numbered about sixty or seventy; and there were others in attendance, making up a class of about 100. Elder A. T. Jones was expected to be present and take charge of at least one line of Bible study, but for some cause he failed to come. This was quite a disappointment at first. Each day, at 9 A. M., there was a devotional meeting; at 10:30, Bible study especially designed for the laborers; and at 4 P. M., Bible study for all; then preaching or Bible study at 7:45 P. M. At 2:30 P. M. there was usually a meeting held with the canvassers. So the time was fully occupied for the ten days. As we studied the searching truths of God's word, our own powers appeared less and less, while the power of Christ and his word were magnified to us all by the blessed Spirit that was with us. I was still suffering from the effects of *la grippe*, and Elder Jones had failed to come. We presented the case to God in prayer, and I was greatly blessed and strengthened for the work of the meeting. The Lord came very near from the first, and the meeting grew in interest till the close. Many were made to know that they were free sons and daughters of the Lord.

The last day of the institute seven were baptized, after which the workers and the Ottawa church united in the ordinances of the Lord's house. It was a blessed occasion. At the close of the service on Sunday evening, Bro. O. S. Ferren was set apart to the solemn work of the gospel ministry by ordination. This was a solemn and impressive occasion. This closed the institute, and the laborers separated, some to go to Arkansas and Indian Territory to canvass, and others to the Bible work and ministry, with renewed courage and faith in the work of God.

R. A. UNDERWOOD.

SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.	
No. of members.....	484
“ “ added.....	9
“ “ dismissed.....	18
“ reports returned.....	229
“ letters written.....	503
“ “ received.....	128
“ missionary visits.....	428
“ Bible readings held.....	115
“ persons attending readings.....	175
“ subscriptions obtained.....	104
“ pp. books and tracts sold, loaned, donated.....	42,470

Cash received on account, \$371.47; first-day offerings, \$93.77; Union College, \$171.00; sales, \$69.19; camp-meeting fund, \$23.75; Christmas offerings, \$28.25; poor fund, \$10.00; canvassers' fund, \$7.78.

We would have been pleased to see a larger report. As the canvassers were at school during this quarter, we have an opportunity to know something in regard to how we are doing in the tract and missionary work alone, as tract societies. I trust we will, as members of the different local societies, be faithful in all our work until we shall hear the "Well done."

I. S. LLOYD, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members.....	518
“ reports returned.....	101
“ members added.....	3
“ “ dismissed.....	6
“ letters written.....	162
“ “ received.....	64
“ missionary visits.....	305
“ Bible readings held.....	142
“ persons attending readings.....	433
“ subscriptions to periodicals.....	7
“ periodicals distributed.....	2,642
“ pp. books and tracts sold.....	1,271,109
“ “ “ “ loaned.....	19,258
“ “ “ “ given away.....	33,515

Cash received on membership, \$3.00; donations, \$43.12; sales and accounts, \$2,612.15; first-day offerings, \$49.61; Christmas offerings, \$8.25; missionary ship, 32 cts.; canvassers' loan, \$26.00. Total receipts for the quarter, \$2,742.45. J. V. WILLSON, Sec.

FROM NEW YORK TO LIVERPOOL.

ACCORDING to previous arrangement, we sailed on the steamer "Teutonic," of the "White Star Line," Wednesday, May 6, at three o'clock P. M. With the exception of about one day, the weather has been very fine. The little wind and storm was just enough for quite a number to give them a little experience in the inevitable sea-sickness.

Our noble ship is one of the finest on the Atlantic Ocean. She has made a very good record as a fast boat. The largest run on any one day on this voyage was 465 miles. On Tuesday night, May 12, we reached Queenstown, where we unloaded our mail, and set quite a number of passengers ashore. Our company have been well all the way. We have enjoyed this voyage very much. It has given opportunity for a change and much needed rest, and as we have been favored with such good weather we have enjoyed the trip as a real luxury. It has also afforded time for meditation, reading, and doing much neglected writing.

This is our first voyage on this line of steamers, and we feel free to say that the second cabin accommodations here are better than we have had on any former voyage. In fact, we have all we could reasonably ask for. Our state-room is well lighted and ventilated, and kept in a neat condition. The dining-room is situated on the main deck, is large, light, and airy, and has a very cheerful appearance. The stewards are very kind, and the service in every way is excellent. We can recommend this line as one of the best, to those who may have occasion to cross the Atlantic Ocean.

On Sunday forenoon and evening, religious services were held in the dining saloon, several clergymen on board taking part. It fell to our lot to speak a few words to the people. The room was full, and all gave the best of attention.

We feel very thankful for God's kind providence that has been over us. Our desire is that we may so relate ourselves to God and his work, that he can use us to his glory, and our efforts be blessed to the advancement of his work.

We expect to reach Liverpool Wednesday afternoon, and then hasten on to meet our brethren assembled in the institute at London. We hope to be remembered in the prayers of our brethren and sisters.

O. A. OLSEN.

Royal Mail Steamer "Teutonic," May 13.

Special Notices.

DIRECTIONS FOR REACHING THE WISCONSIN CAMP-MEETING.

As previously announced, our camp-meeting will be held this year at Fond du Lac, June 16-23. The location is in Taylor's Grove, only a few rods southwest from the depots of three railroads,—the Chicago, Milwaukee, and St. Paul; the Wisconsin Central; and the Northwestern. These are named in the order of their proximity to the ground, the former two being side by side, two blocks from the grove, and the last-named four blocks. Those attending the meeting who have to come over two roads, should take the shortest route, and buy a ticket only to the point of junction with the road with which they desire to connect, calling for a certificate duly signed by the agent of whom they purchase the ticket, showing that they have paid full fare to our camp-meeting. A certificate should be secured from each road over which you travel in reaching the meeting. Then if such certificate is signed by the secretary of our camp-meeting, S. D. Hartwell, it will entitle you to re-

duction of fare in returning home. The return fare will be one third the regular fare.

Those living in the northwestern part of the State will find it to their advantage to take the Wisconsin Central, and if they do not live near it, to reach it by the nearest route leading toward Fond du Lac. Those living in the southwest should take the Northwestern, or change to it at Madison or Milton Junction, as may be most direct. Those going *via* Milton will ticket to Fond du Lac without change of cars. Those going *via* Madison should change cars at Jefferson Junction, but there is a union depot at this place, and no expense for transfer is required. Those living in Milwaukee and on the line of the Northwestern in the southeast, will probably find it most convenient to take that road because of the time of the running of trains, and its being the shortest and quickest route. Persons can go on the Wisconsin Central or the Milwaukee and St. Paul, however, if they choose to do so. Those living in the western part of the State should take the Milwaukee and St. Paul, or reach it at the nearest point, and ticket to Fond du Lac *via* Portage and Iron Ridge. (See Wisconsin Reporter for June, for more particulars concerning time of trains, etc.)

The distance from the depots to the grove is so short that all can walk, unless they are feeble, it being only about forty rods from the farthest depot. All baggage will be carried by our own teams, at ten cents per trunk for both ways, to be paid in advance when the check is given up to our baggageman, who will meet all trains and give help and instruction to those who arrive, and take charge of their baggage. If these instructions are carefully followed, much perplexity and trouble will be saved. The reduction of fare will be granted to those who attend the workers' meeting, on the same terms as are secured for the camp-meeting.

M. H. BROWN.

DUTIES OF THE DIRECTOR.

At our recent State meeting at Jonesborough, Ind., the interests of the tract society were quite fully considered; and as all the directors were present, we had a good opportunity to consult in regard to their particular line of work. These brethren have a wide field of usefulness before them. With the help of God, they can accomplish a vast amount of good for our churches and scattered brethren. The director is expected to look after the interests of the tract society, and as far as his time allows, of all the organizations among us. All our societies will, of course, willingly yield to the advice and recommendations of the director, knowing that his wider experience and thorough study of the best plans for carrying on the work, qualify him to advise and direct in all these matters. The director will be expected by the Conference to look after the spiritual wants of the churches; to see that meetings are kept up, that family prayer is practiced, that our papers are taken, that the first-day offerings and Sabbath offerings are regularly contributed, and also that all our church-members are paying a faithful tithe into the Lord's treasury. This is an important point, and our directors can, in many cases, do as much in this line as our ministers, or more. We trust they will work with courage in these lines and in others not mentioned.

F. D. STARR.

NOTICE FOR NEW ENGLAND.

We give notice to our brethren and sisters in the New England Conference that Bro. S. L. Edwards, of So. Lancaster, Mass., has been appointed special agent to introduce our health publications, and to employ others to canvass for the same in this Conference. All persons not engaged in canvassing for other works, and wishing to canvass for *Good Health*, "Christian Temperance and Bible Hygiene," or "Sunbeams of Health and Temperance," are requested to correspond with him.

A. T. ROBINSON, Pres. N. E. Tract Soc.

REMOVAL NOTICE!

The office of the Toronto Branch of the Review and Herald Publishing Company has been removed from 62 Spadina Ave., to No. 20 Melbourne Ave., to which address all correspondence should hereafter be sent, both for the office and the undersigned.

G. W. MORSE.

CAMP-MEETING AT FRAZEE, MINN.

The local camp-meetings in Northern Minnesota have usually been held in the fall of the year, at a time when the farmers were very busy gathering in their crops and preparing the soil for another year. This made it difficult for many of our brethren to attend these meetings, and some have urged that the Conference committee arrange to hold a meeting in the spring of the year.

After due consideration, it has been decided to hold a camp-meeting at Frazee, same place as last year, June 17-22. The rush of spring work will be past before that time, and we hope to see a large attendance of our brethren at this meeting. Do not make the mistake of planning to come on Friday. Come in time for the very first meeting, Wednesday evening, and remain to the close. Valuable instruction will be given from the first, which we can ill afford to lose. Children's meeting will be

held each day, so bring the children. Family tents will be on the ground; same terms as last year.

MINN. CONF. COM.

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON XI.—THE HEAVENLY CITIZENSHIP. PHIL. 3: 15-21.

(Sabbath, June 13.)

1. What was the one thing that Paul wanted to know and have? Phil. 3: 8-10.
2. Did he count himself as having reached the goal, so that all danger was past? Verse 12.
3. What did he keep doing? Verses 13, 14.
4. What exhortation does he give to others? Verses 15, 16.
5. What is the "same rule" by which we should walk? Gal. 6: 14-16.
6. What confidence did Paul, by the Spirit of the Lord, have in the course which he was pursuing? Phil. 3: 17.
7. Would he have us follow him regardless of Christ? 1 Cor. 11: 1; Eph. 5: 1; 1 Thess. 1: 6.
8. What necessity is there for taking note of those who walk according to the rule set forth by Paul? Phil. 3: 18, 19.
9. Instead of minding earthly things, what should we mind? Col. 3: 1, 2, margin.
10. Why should we do this? Phil. 3: 20.
11. What is the sense of the word "conversation" in this verse? (See Revised Version and note.)
12. If our citizenship is in heaven, how shall we hold ourselves as relates to this world? 1 Pet. 2: 11; Heb. 11: 13-16.
13. How did King David, in the light of his power, regard himself? Ps. 39: 12.
14. Since our citizenship is in heaven, for what purpose do we look for the Lord Jesus? John 14: 1-3.
15. Before taking us to the eternal mansions that he has prepared for us, what will he do? Phil. 3: 21; 1 Cor. 15: 51-54.
16. What other scriptures corroborate the statement that we shall be fashioned like unto Christ's glorious body? 1 John 3: 2; Rom. 8: 17, 18; Matt. 13: 43; Dan. 12: 1, 3.
17. What is the power by which this wonderful transformation will be effected? Phil. 3: 20, 21; Col. 1: 29; 2 Pet. 1: 3.

NOTE.

"For our citizenship is in heaven." This is the proper reading of the first part of Phil. 3: 20. The word "citizenship" expresses the exact meaning of the Greek word. The idea is that this present world is not our home. Our citizenship is in heaven, where is our King; there is the city which contains our permanent residence; and we look for our Saviour to take us there according to his promise. Therefore, as stated in Phil. 1: 27, we should live as citizens worthily.

News of the Week.

FOR WEEK ENDING MAY 30.

DOMESTIC.

- The population of Alaska, as per corrected returns, is 30,000.
- Italian laborers at Lima, Ohio, Sunday, riddled the American flag with bullets, and slashed it to pieces with stilettos.
- Two men were killed and three fatally injured, Thursday, by a boiler explosion in a saw-mill at Frankfort, Ind.
- Two men bound and gagged an employee, and robbed the American Express office at Carroll, Iowa, Sunday night, of \$3,000.
- The United States steamer "Charleston," in port at Callao, reports having not seen the "Itata." The chase will be resumed.
- Near Belton, Tex., Tuesday night, Monroe Shephard (colored) was summoned to his door by a party of men, and riddled with bullets.

—The Michigan House passed a bill, Wednesday, submitting to the people the question of calling a convention to revise the State constitution.

—The bronze statue of John Harvard, at Harvard University, was painted red Wednesday night. The work is supposed to have been done by college boys.

—Twenty-one Italian immigrants who arrived on board the steamer "Massalia," were debarred from landing, Monday, on the ground that they were ex-convicts.

—Eight heirs of the Edwards estate in New York City, residing at Kalamazoo, Mich., are about to bring suit to recover sixty acres of land in the heart of the city of New York.

—A gang of thirteen robbers, ranging in age from fourteen to nineteen years, has been discovered and placed under arrest at Columbus, Ind. The boys had been reading wild West stories.

—Negotiations have been completed by which the Indian tribes now occupying the great Colville Reservation in Washington, are to cede to the Government 1,500,000 acres to be thrown open to settlement.

—Judge Breckinridge, of St. Louis, of the Committee on Theological Seminaries, while in the midst of a speech before the Presbyterian General Assembly, at Detroit, Mich., Thursday afternoon, fell dead of heart-disease.

—The Ohio Farmers' Union, in convention at Columbus, adopted a declaration of principles, Wednesday, in which they declared themselves in favor of prohibition, and as opposed to the project of the Government's loaning money at two per cent. interest.

—The United States Supreme Court, Monday, upheld the constitutionality of the original package law, passed by Congress, and also held that it was not necessary for the State of Kansas to re-enact its prohibitory law, after the passage of the Congressional act, in order to shut out liquors in original packings.

FOREIGN.

—Owing to the intervention of the government, the strike of the Paris stage-drivers is at an end, and the drivers are victorious.

—A dispatch from Rome states that the cabinet is trying to induce the king to issue a decree advancing the duty on American petroleum.

—The populace of Misterbianco, a town in Sicily, revolted, Thursday, against a local tax, and the troops had to be called out before the mob was dispersed.

—The czar will issue a ukase soon, greatly reducing the sentences passed on Siberian prisoners. The sentences of life convicts will be reduced two thirds.

—The British House of Commons, by a vote of seventy-eight to fifty-two, has rejected a proposal to legalize the election of women as members of the county councils.

—The reports of French commanders stopping the sale of bait to Americans in Newfoundland waters are confirmed. Steam launches from the French war-ships drove the boats from the sides of the American schooners.

—Saturday night, with closed doors, the Newfoundland Legislature passed a coercion bill, causing indignation among the people, and the holiday in honor of Queen Victoria's birthday was disregarded, and the flagstaff on the Colonial Building was cut down.

RELIGIOUS.

—During 1890 there were built in the United States 8,500 churches; ministers to the number of 4,900 were ordained; and a membership, in all denominations, of 1,090,000 was added.

—The general synod of the Reformed Presbyterian Church, in session at Pittsburgh, Pa., Wednesday, adopted resolutions declaring the actions of the ministers who voted at an election as a "heinous sin and scandal."

—The American University was organized at Washington, Wednesday, by representatives of the Presbyterian, Protestant Episcopal, Baptist, and Methodist Episcopal churches. Mark Hoyt was elected president, and Bishop Hurst chancellor. Five million dollars will be asked for.

Appointments.

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

A GENERAL meeting for Dist. No. 4 will be held at Allegan, Mich., June 13, 14. We wish to see as full an attendance as possible. Opportunity will be given for baptism.

WM. OSTRANDER.
F. S. CLARK, Director.

THE next annual session of the South Dakota Sabbath-school Association will be held in connection with the S. D. A. camp-meeting at Madison, So. Dak., June 23-30, 1891. At this meeting the officers of the association will be elected for the ensuing year.

MRS. HATTIE KAUBLE, Pres.

THE Wisconsin Sabbath-school Association will hold its next annual session at Fond du Lac, Wis., June 16-23, 1891, in connection with the camp-meeting. This will be an important meeting, and we hope that representatives from every school in the State will be present to participate in the deliberations.

W. H. THURSTON, Pres.

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.

PENNSYLVANIA camp-meeting, Elmira, N. Y., June	2-9
New York " " Fulton, " "	9-16
Canada Conf. " Fitch Bay, P. Q., " "	24-30
Vermont " " Aug.	25-Sept. 1
Maine " " Sept.	1-8
N. E. Conf. at So. Lancaster, Mass., Oct.	2-11
Ministerial Institute for Dist. No. 1, " 13-Nov.	15

DISTRICT NUMBER TWO.

Tennessee River Conf. camp-meeting, Sept.	1-8
Southern council and institute, " 11-Oct.	12

DISTRICT NUMBER THREE.

*Ohio camp-meeting, Mt. Vernon, Aug.	18-25
Indiana " " 25-Sept.	1
Michigan " " 27-	8
*Illinois " Decatur, Sept.	8-16

DISTRICT NUMBER FOUR.

*Minnesota camp-meeting, Minneapolis, June	2-9
Iowa " " Des Moines, " "	9-16
*Wisconsin " " Fond du Lac, " "	16-23
*So. Dakota " " Madison, " "	23-30
Nebraska " " Seward, Aug.	18-25

DISTRICT NUMBER FIVE.

*Texas camp-meeting, Oak Cliff, Aug.	11-18
Arkansas " " " "	11-18
Missouri " " " "	18-25
Colorado " " Sept.	1-8
Kansas " " " "	16-23

DISTRICT NUMBER SIX.

North Pacific camp-meeting, East Port-	
land, Oregon, May	26-June 2
California camp-meeting, Humboldt Co., Aug.	20-31
" " State meeting, Sept.	17-28
Southern California meeting, Oct.	15-26

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

ADDRESSES.

UNTIL further notice, the address of C. L. Taylor will be 1515 Delaware Avenue, Wilmington, Del. All communications relative to Sabbath-school work should be sent to this address.

My address until further notice will be Beverly, N. J. D. E. LINDSEY.

DISCONTINUE PAPERS.

I HAVE enough papers at present, having received several thousand copies. Thanks to the brethren and sisters for them. C. F. CAMPBELL, 10 Prospect St., Portsmouth, N. H.

AN INSANE WOMAN AT LARGE.

MRS. G. H. WOOD, though carefully guarded by loving friends, suddenly left her home in Roscoe, Ill., the evening of March 27. She was temporarily insane, her physicians having agreed that she would recover in the fall. Her footsteps could be easily traced to the river bridge, and as no tracks could be found leading away, it was supposed that she had drowned herself. Although thorough search has been made, her body has not been recovered. Four weeks later, news came to the sorrowing friends that the Sunday following the Friday on which Mrs. Wood disappeared, an insane woman answering perfectly to her description, had been seen on what is called Sand Prairie, between Rockton and Beloit. Her friends lost no time in advertising and inquiring, but no other trace can be found.

Mrs. G. H. Wood (her maiden name was Hattie Cleaves) was thirty-one years of age; height, five feet, five inches; weight, one hundred and fifteen pounds; dark brown hair; large, dark blue eyes; full red lips; long, slender feet and hands. On leaving home, she wore a brown flannel wrapper, made plain, with red coral pin at throat; no hat, wrap, gloves, or rubbers.

Mrs. Wood was a member, in good standing, of the S. D. A. church in this place. Any of the brethren who may see or hear of any such person will please inform G. H. Wood, Roscoe, Ill. This is more especially for the brethren in Wisconsin and Minnesota, for the woman seen was travelling north.

Obituary Notices.

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

LEECH.—Eddie Leech, son of A. T. and C. Leech, was born June 26, 1870. He was baptized in the autumn of 1886. When the church was organized at Rockville, in the spring of 1887, circumstances prevented his being present at the time, and joining the church when the remainder of the family did; and as his health was not good, that, with other things, prevented his ever doing so. He attended Sabbath-school as often as he could, and was always a good class member. Consumption had been preying on him for some time, and early in the autumn he was confined to his bed. He bore his suffering patiently, and was mindful of the needs of others to the very last. Funeral discourse from Job 14, by R. A. Jeffries (Christian), none of our ministers being accessible at the time of his death. He fell asleep March 11, 1891. JAS. KLOSTERMYER.

PERKINS.—Died at his son's home in Allegan, Mich., May 9, 1891, Isaac M. Perkins, in the seventy-ninth year of his age. His wife, sister Perkins, fell asleep in Jesus about eighteen months ago. They moved from Ohio to this State in 1854. Their two sons, the only remaining children, are members of the S. D. Adventist church at Allegan. The funeral service was held at the house, conducted by the writer.

W. OSTRANDER.

FRANSISCO.—Died near Allegan, Mich., May 4, 1891, Elmer J. Fransisco, aged 36 years, 1 month, and 10 days. Bro. Fransisco was born in this State. When he died, he was not a member of any church, but he professed faith in Christ, and held to the doctrines of S. D. Adventists. He leaves a wife and three children to mourn their loss. Funeral services were conducted by the writer.

WM. OSTRANDER.

BURT.—Sister Alice Burt died in Battle Creek, Mich., April 17, 1891, aged forty-seven years. She was born in Chautauqua County, N. Y., Nov. 1, 1844, and was married in Elmwood, Ill., to Clifford W. Burt. She embraced the Sabbath under the labors of Elder Peabody, about eleven years ago. She was faithful to the last. Elder Loughborough and the writer made some remarks and offered prayer at the house, after which her remains were taken to Illinois for burial.

R. S. WEBBER.

PATCHEN.—Eliza A. Patchen died of lingering consumption, in Cleveland, Ohio, May 15, 1891, in the fifty-seventh year of her age. She was baptized by Elder J. E. Swift, and united with the Cleveland S. D. Adventist church, July 21, 1888. Though feeble in body and greatly persecuted at home, she died fully in the faith. As a tired child, she welcomed the sleep which Jesus gives his well-beloved. Funeral services conducted by the writer. Lesson, 1 Thess. 4: 13-18; text, John 3: 16.

J. D. RICE.

ABBOTT.—Died April 23, 1891, at her home in Lima, Ohio, Mrs. Sallie E. Abbott, aged 60 years, 9 months, and 11 days. Sister Abbott was born in Freehold, Warren Co., Penn., and was married to Albinus C. Abbott, July 1, 1853. She leaves a husband and five children. The deceased had suffered from consumption a long time, but always bore her sufferings with so much patience that she left a worthy example for us to follow. No minister of like faith being here, Rev. Ballanger, the U. B. minister, conducted the services.

LIZZIE E. THOMAS.

ALDRICH.—Died of cancer, in Park, Mich., May 13, 1891, sister Rebecca Aldrich, aged sixty-nine years. She was born in Niagara County, N. Y., Jan. 22, 1822. She was married to Mr. J. H. Aldrich in 1852. Sister A. was converted at the age of seventeen, under the labors of Alexander Campbell, and afterward embraced the Sabbath under the labors of Elder J. N. Andrews and Elder J. N. Loughborough, and joined the S. D. A. church in Park, Mich. She continued a faithful member until the day of her death. The funeral was conducted by the writer.

R. S. WEBBER.

ABBOTT.—Died April 6, 1891, of pneumonia, Frederic W. Abbott, aged 23 years and 28 days. For about two years he lived with his uncle, Henry Hayton, in Astoria, L. I., and was noted for industrious and steady habits. Although not a professor of religion, he seemed to realize the need of a Saviour, and during his last sickness often spoke of the future with hope. His mother, sister Henrietta Walker, of the Boston, Mass., S. D. A. church, was with him during the last few days. Funeral discourse by the writer.

H. E. ROBINSON.

DAVIS.—Died in Bedford, N. H., April 30, 1891, of acute inflammation of the lungs, Lizzie M. Davis, adopted daughter of C. L. Davis, aged 11 years, 5 months, and 10 days. Her death was very sudden. She was at school through the day, and visited friends in the evening. After returning home, she said she could not breathe very well. Little notice was taken of it. As no pain accompanied, she was sent to bed, but died in less than one hour. She was a loving child, beloved by her teacher and school-mates, and all who became acquainted with her. Especially will she be missed in the little church, as her voice was always heard in songs of praise. The funeral was largely attended. Words of comfort were spoken by Rev. Smith and the writer.

F. W. MACE.

WILEY.—Wm. P. Wiley died of apoplexy, May 4, 1891, near Cornum, Ind. He was born in Juniata County, Pa., May 22, 1811, his age, therefore, at the time of his death, being 79 years, 11 months, and 22 days. He was one of Indiana's oldest settlers, having moved from Lockport, Ohio, in 1848, and has since lived on the farm where he died. He was the father of eight children, five of whom survive him. He leaves an aged widow, twenty-four grandchildren, and eight great grandchildren to mourn the loss of a kind husband and an indulgent parent. He was a member of the Disciple Church. He expressed himself as desiring to go, and as being ready to lay down the cross, saying, "I have fought a good fight." Funeral services held May 16, conducted by S. Moote, assisted by Bro. Carpenter, of Kokomo, Ind.

M. A. LEWIS.

CONRAD.—Died at Craig Hill, in Auburn Township, Susquehanna Co., Pa., April 17, 1891, Mrs. Lydia E. Conrad, wife of Nelson Conrad, aged 59 years, 10 months, and 19 days. She was taken with pneumonia, and pleurisy also followed. Her sufferings were great, but were borne with Christian patience. She leaves a husband, and eleven children, who will miss her wise counsel and godly example. Eight of her children were present to pay the last tribute of respect to their dear mother. Two sons are in the far West, and one is in California. The subject of this notice confessed Christ about thirty years ago, and has always esteemed the Bible very highly. Last summer, while Bro. Mulhollen and the writer were engaged in a tent effort near Montrose, Pa., she and others drove a distance of sixteen miles to attend our meetings, and after we moved our tent to Elk Lake, she, with others, frequently drove to Elk Lake, a distance of seven miles, where she accepted the Sabbath. She had previously received the truth on the state of the dead and the coming of the Lord. Last fall she and one daughter attended our State meeting held at Salamanca, N. Y., which she

enjoyed much. She remained firm in the truth to the time of her death. The writer spoke upon the occasion of her funeral, from Isa. 43: 5-7 and Rev. 22: 17, to a congregation of about 300. A large procession followed her to her last resting-place, there to leave her until Jesus comes to raise those who sweetly sleep in him, to a glorious immortality. This blessed hope cheered and sustained her while traveling life's rugged pathway.

J. L. BAKER.

VARNER AND KINSELY.—Died April 22, 1891, at Amos, W. Va., Lulu Varner, aged 8 years and 6 months. Her death was caused by measles combined with other ailments. Lulu was a good girl, and loved the Sabbath-school and the Bible. Her death was unlooked for, and was a heavy blow upon Bro. and sister Varner, but they sorrow not as those who have no hope. We believe that Lulu sleeps in Jesus.

Also died April 22, 1891, at Basnett, W. Va., Clyde Kinseley, aged 3 years and 9 months. His death, also, was caused by measles combined with other diseases. Clyde was the youngest, and the favorite of the family, being bright and full of life. He was fond of music, and desired his father to sing to him much of the time during his sickness. The blessed hope comforts these sorrowing parents. The funeral services for Lulu and Clyde were both held at the same hour, April 24, conducted by the writer. Text, Jer. 31: 16.

W. J. STONE.

ROSEBOOM.—Died of gangrene of the bowels, near Romeyn, Phelps Co., Nebr., May 8, 1891, Sarah Roseboom, aged 51 years, 7 months, and 2 days. The subject of this notice had been a professor of religion ever since her youth, and belonged to the Baptist Church. She went to the Oxford camp-meeting in 1889, and was pleased to find a people who she thought were trying to do right. She came home determined to help her husband take hold of the truth, and worked on patiently until last March, when they both began to keep the Sabbath and to attend Sabbath-school. She was sick three weeks, and I do not think a murmur escaped her lips during that time. She praised the Lord that she had heard and obeyed the truth, and she was so thankful that she had had the privilege of attending Bible readings. The third night before her death she desired her attendants to sing, and they sang "O When Shall I See Jesus?" and two other pieces. When they ceased, she said she was ready to go, and asked and obtained the promise from her husband and seven children to prepare to meet her. Blessed are the dead that die in the Lord.

C. I. PEARCE.

RICKER.—Died in Ipswich, Mass., May 6, 1891, of paralysis, sister Lydia M. Ricker, aged 74 years and 1 month. She was a native of Maine, and in 1842, when the near coming of the Lord was preached, she accepted the doctrine and looked for his coming in 1844. When the disappointment came, she still believed that his coming was near, and waited for more light. In 1847 she heard of the Sabbath, and embraced it. In 1848, Elders Bates and Rhodes went to Bangor, and preached the third angel's message, which she received with joy. She was a faithful, devoted Christian, one who knew the power of God in healing disease, having been raised to health two or three times in answer to prayer. She and her husband became readers of the Review and other of our papers as they were published. Her countenance bore an expression of joy which was an evident token that she fell asleep in Jesus, and that when he who is our life shall appear, she will be made like him, clad in immortality, to die no more. She leaves two sons to mourn her loss. Words of comfort were spoken by the writer, to the mourning friends, from Rev. 14: 13.

H. J. FARMAN.

(Signs of the Times, please copy.)

WARNER.—Died at Landisfield, Mass., Feb. 1, 1891, of dropsy of the heart, Harvey D. Warner, aged 87 years, 5 months, and 1 day. During the last year of his life, father had more or less trouble with his breathing, and the last week he had not been feeling as well as usual. Friday night he became worse, and on Sunday, about noon, he passed away. The 17th of last August we laid mother away. Had she lived until the 25th of the following October, they would have been married sixty-five years. They raised ten children,—four sons and six daughters,—of whom eight survive them, two daughters having died. All of those living have families. Six out of the eight living children are members of the S. D. A. Church, as also were father and mother. Father kept the Sabbath several years before joining the church, which he did about four years ago. He had a hard struggle to break away from his former thoughts and practices, on account of his age, his hardest struggle being with the habit of using tobacco, which he conquered with the help of the Lord. He was an earnest Christian, and died in the hope of receiving a home in the earth made new. Words of comfort by Rev. D. C. Stone.

J. W. WARNER.

STORER.—Died at Camden, Mich., April 10, 1891, sister Emily Sedgwick Storer, aged nearly eighty-seven years. Sister Storer was born in Hartford, Conn., May 13, 1804. Early in life she came to Wayne County, N. Y., with her father's family. At the age of twenty-two, she was married to George H. Storer, in 1826. They came to Michigan in 1853, and settled on a farm in Camden, near which place the family has since resided. Sister Storer had survived her husband about twenty years, and she now leaves behind her three of seven children,—two sons and one daughter. The two sons are now serving as officers of the church at Camden, respectively elder and deacon. Grandma Storer, as she was widely known, with her three children and some of her grandchildren, embraced the "present truth" in 1881, during the tent-meeting held that year at Camden; and though she was at the advanced age of seventy-seven, the truth seemed no less bright and precious. She had never before made an open profession of religion, though she had always led a pure and simple life. She was the oldest person the writer ever baptized. It may be said of her that she did what she could. Her testimony was clear and hopeful to the day of her death. She had lived with her second son, the elder of the Camden church, for the past nineteen years, and died at his home, of old age. Though never in robust health, yet she outlived all her father's family. She rests in hope, and will be deeply missed by those whose tender care has made the parting more sad to endure. Funeral services were held at the church in Camden, on Sunday, April 12, 1891. Remarks were made from the 90th psalm, by the writer. The assembly of people was large that came to honor her memory.

D. H. LAMSON.

WADE.—Amelia Catherine Wade fell asleep in Jesus at her home in Topeka, Kans., May 2, 1891. Sister Wade was born in Cooper County, Mo., May 10, 1843. While on a visit to her father's, at Blair, Nebr., in the summer of 1883, she embraced the light of the third angel's message under the labors of Elders Farr and Nettleton. She loved the service of the Saviour. Being faithful unto death, she awaits the coming of Christ to call her forth to life. JAMES A. MORROW.

WEED.—Died of cancer at East Norwalk, Ohio, April 22, 1891, Mrs. Clarissa Coleman Weed, aged 65 years and 2 months less one day. At the age of sixteen she united with the Baptist Church. For nearly fifty years she diligently sought to walk with her risen Lord. In 1879 she began investigating the present truth, while Elder H. A. St. John was preaching in the neighborhood. April 9, 1881, she united with the S. D. Adventist church at Norwalk, in which she lived a devoted, faithful member till her death. She peacefully fell asleep in Jesus, awaiting his soon coming and the resurrection to eternal life. She leaves an aged companion, a daughter, and other relatives and many warm friends, who deeply mourn her loss. Sermon by the writer, to a large congregation in the neighborhood meeting-house, from Rev. 22:14,—text selected by deceased. J. D. RICE.

PAULLIN.—Our dear brother, T. J. S. Paullin, of Grape Grove, Ohio, son of David and Susanna Paullin, was attacked with *la grippe*, from which he never fully recovered, and it finally terminated in pneumonia, from which, after twelve days of intense suffering, he died on Tuesday, April 7, 1891, aged 61 years, 4 months, and 15 days. Having received the training of Christian parents, he was led in his youth to unite with the Christian church in Jamestown, Ohio, of which he remained a worthy member until he became convinced of the views of S. D. Adventists, which he heartily accepted. Bro. Paullin was a consistent man in his religious views, and moved cautiously in the change he made. He was a very conscientious man, and when he was told that the end of his pilgrimage was near, he replied, "I have been preparing for the change for years." He died in hope of the resurrection of the just. "Precious in the sight of the Lord is the death of his saints." He was local elder of the S. D. A. church at Grape Grove. He leaves a companion, who enjoyed with him his religious views, and two sons, one daughter-in-law, grandchildren, and many friends, who feel sadly bereaved at his death. Discourse given by Rev. Dunlap, of the Christian Church at Jamestown, Ohio. J. Q. A. HAUGHEY.

SMITH.—Died, at Unity, N. H., March 28, 1891, of apoplexy, my mother, Matilda Smith, aged eighty-two years lacking eleven days. Mother was born in No. Reading, Mass., April 8, 1809. In 1829 she married Stephen Smith, and came to New Hampshire to live, which State has since been her home. She was converted, and joined the M. E. Church in her early married life, and was a member of it until the proclamation of the Advent doctrine in 1843, when she embraced that faith, in which she ever after lived, and in which she died. She was among the first to embrace the Sabbath, and was always a strict observer of it. For eleven years she had been a patient sufferer from cancer, and her endurance and fortitude were often remarked upon by friends and neighbors. For some time she had seemed to feel that her end was near, and she longed to go and be at rest. But a few days previous to her death, she expressed the wish that she might go quickly, and it was granted. She was the mother of seven children, six of whom are living, and five were present at her funeral. In the absence of a minister of our own faith, words of comfort were spoken by Rev. O. C. Sargent (Baptist), and we laid her away to sleep until the morning of the resurrection, when, if faithful, we expect to meet her again, to be parted no more. HATTIE E. SMITH.

(Signs of the Times, please copy.)

TUCKER.—Mrs. Eliza C. Tucker died April 14, 1891, of pneumonia following *la grippe*, at New Auburn, Minn., aged fifty-two years. She was desirous to live for the sake of her children, but when it became evident that she could not, she said that she felt prepared to die if it was the will of the Lord, and she committed the care of her children to him, charging them to obey and serve him, and to remember the Sabbath. She had been a widow for about seventeen years, and had reared her family of six children (the youngest born after the death of her husband) mostly amid the pinchings of poverty, working hard to give them an education that would qualify them for usefulness. They will sadly miss the counsel and help of their fond mother. May they heed the counsels she gave them. She knew nothing of the comforts of religion till Elder I. H. Ellis and the writer held a series of meetings at New Auburn, in the winter of 1876-7, when she became interested in the truths of the third angel's message, gave her heart to Christ, and accepted fully the faith of the word of God. She became one of the members of the New Auburn church at its organization, and remained loyal to the faith. The writer was requested by telegram to attend her funeral on the 16th, but, by a storm, was prevented from reaching the place. Prayer was offered by Elder Crofoot (S. D. Baptist). The funeral sermon was postponed till a future time. D. P. CURTIS.

NELSON.—Sister Olena Amelia Nelson died of diphtheria, on Sabbath afternoon, April 25, 1891, aged 13 years, 6 months, and 12 days. From her earliest childhood she has served God according to the light she had; for years she has taken part with the family in their devotions. She was baptized last fall at the Swan Lake camp-meeting. In December she was chosen teacher of a class in Sabbath-school which she took great pains to instruct. She was a very conscientious Christian, and repented of her sins as soon as they were revealed to her. She was sick twelve days. A season of prayer was held for her, at which all present were greatly blessed. She revived and seemed better, but soon had a relapse and grew worse till she died. Before she died, she disposed of what little money she had, giving it to different missions. A few hours before her death, she wrote letters to each of her two brothers, now in school in Copenhagen, Denmark. She was much in prayer during her sickness, and enjoyed peace of mind and the blessing of God. Her dying moments seemed joy and peace to her, and she died without a struggle. Her parents mourn deeply the loss of their daughter, but they find comfort in the promise of a resurrection, when they hope to meet her again, nevermore to be separated. The

funeral sermon was preached on May 9, from Ps. 46:10, 11, to a large congregation who mourned the loss of a faithful sister in the Sabbath-school and in the church. May God comfort and bless the mourning members of this family.

O. A. JOHNSON.

BISEL.—Died of pneumonia, at her home near Waterford, Ohio, on the morning of the 12th of April, 1891, sister Eliza Bisel, wife of George Bisel, aged 65 years and 19 days. She was baptized and united with the S. D. A. church at Waterford, June 15, 1879, under the labors of Elder A. O. Burrill. She remained a faithful and consistent member of that church until her death. She was a great sufferer during her short illness, which lasted only eight days; but she bore her suffering with Christian fortitude, looking to, and trusting in, a higher power, which enabled her to endure her suffering with a patience that was truly remarkable. Her place was seldom vacant in the Sabbath-school and prayer and social meeting. Her prayers and testimonies will ever be remembered by those with whom she associated, especially her advice and admonitions to the young. May they heed them, and walk in her footsteps, setting the same example to others that she has left them. In our affliction we do not mourn as those who have no hope, but we lay her away to rest, confident that in the morning of the first resurrection, when the Lifegiver shall come, he will call her forth and clothe her with immortality, and give her that crown of righteousness which is to be given to all that love his appearing. She leaves a husband, one daughter, and many other sorrowing friends to mourn her departure. Words of comfort were spoken to a large and sympathizing congregation, by the writer, from Job 14:14. J. S. ELLES.

BRAINARD.—Charissa H. Brainard died at the home of her daughter, in Shelton, Nebr., at the age of 76 years, 9 months, and 18 days. She died on April 18, after an illness of about two days. Her constant desire during life was that she might not outlive her usefulness. She experienced the Christian religion at the age of ten years. She joined the M. E. Church at that time, in Otsego, N. Y. In 1865 she joined the U. B. Church. In 1884 she embraced the third angel's message, at the time when the tent-meetings were held at Shelton. The following year she was baptized, at the age of seventy-one. She always tried to live out her motto, and until the time of her last sickness her hands were busied in endeavoring to do what she could in the many details of life, to assist those with whom she associated; and in this way the prayer of her life was answered. For more than three-score years a devoted Christian, she has always been ready to walk out in the light that has shone upon her pathway. She died in hope, passing away without a struggle. Her sorrowing children have laid their mother away to rest, but not as others that have no hope. For they look forward to the time not far distant, when the Lifegiver will speak, and she will come forth clothed with immortal bloom and vigor, ever to reflect the image of the One it has been her life-long joy to follow. Assisted by the pastor of the M. E. church, the writer spoke words of comfort from Mark 14:8: "She hath done what she could." L. A. HOOKS.

CROUSE.—Mrs. Tamzon Fry Crouse fell asleep in Jesus at the home of her daughter, Mrs. Jane E. Youmans, Tracer, Kans., April 12, 1891, aged 84 years, 10 months, and 12 days. Grandmother was born in Greene County, Pa., May 17, 1806. At the age of nineteen, she was married to John Crouse, and the same year gave her heart to the Saviour, lovingly following him until she was called to lay down the armor in death. She was the mother of seven children,—four sons and three daughters,—four of whom are still living: Wm. F. Crouse, formerly of Ohio; George W. Crouse, of Croton, Ohio; James P. Crouse, of Boulder, Colo.; Mrs. Jane E. Youmans, of Tracer, Kans. Grandfather Crouse's family moved from Pennsylvania to Appleton, Ohio, in an early day, where they endured the hardships of pioneer life. They were active members of the M. E. church at Croton, Ohio, for forty years. Grandmother embraced the views of the Seventh-day Adventists eight years ago. Not being satisfied with her early baptism, for a long time she had a desire to receive Bible baptism; but being a cripple, and unable to walk, she was not baptized until four years ago, when, at the age of eighty years, she was carried down into the stream, where she was buried beneath the waves by her son, Wm. F. Crouse, and united with the S. D. A. church at Tracer, Kans. Grandmother's life ended as a candle that is burned out. We have confidence to believe that when the Lifegiver comes, she will come forth to meet him. For the last four years I have often talked with her. She delighted to talk of the goodness of God, and said she had much to be thankful for,—God had spared her life so long, giving her ample time to bring her life into conformity to his will. Her hope was always bright. She often assured us that when the trumpet should sound and the saints should be gathered home, she would be there to meet us. Words of comfort were spoken by Bro. John P. Farnsworth, from 2 Tim. 4:6-8, after which we laid her to rest in the Beaver Creek cemetery, to await the coming of Him whom she delighted to honor. JESSE W. CROUSE.

"SONGS OF FREEDOM."

LIKE many other enterprises of importance, this patriotic collection has grown beyond what was generally expected. At first it was thought that about sixty-four pages would contain all the valuable material of this character which could be collected; but more being contributed than was supposed possible, a change of size to ninety-six pages was announced, the prices being set at 30 cents, paper covers; 40 cents, boards; and 50 cents, flexible cloth.

And still the book grew in size. It now contains 120 pages,—too large a collection to be durable in paper covers, in which the 30-cent book was advertised to be bound; and hence it has been decided to issue the collection in but two bindings,—a heavy, card-board manilla, with cloth joints, at 35 cents; and a strong, flexible cloth, with cloth joints, at 50 cents, postage paid. In lots of twenty or more to

one address, by freight or express, prepaid, 5 cents less per copy. The prices thus remain virtually the same, notwithstanding the book has been enlarged twenty-four pages.

And in order that all shall be satisfied, orders already in for the 30-cent book will be filled with the better, or 35-cent binding; and orders for the 40-cent book, in boards, will be filled with the 50-cent flexible cloth, at no extra charge.

As the books will be put up in the most substantial pamphlet bindings ever issued at these prices, we are certain that the compromise will give satisfaction to all, especially those who receive a better as well as a larger book at the old price, by virtue of their long and patient waiting for it.

All orders will be filled this present week.

W. A. COLCORD, Sec. N. R. L. A.

"HOW TO LEARN HOW."

For a few practical points in a small compass, a booklet of thirty-two pages, with the above caption, by Henry Drummond, is very commendable. It contains two lectures; viz., "Dealing with Doubt," and "Preparation for Learning." It represents the origin and office of doubt in a new light, gives good advice in regard to its treatment, and concludes with valuable hints concerning the necessary preparation for learning how to acquire an understanding of the will of God. Published by F. H. Revell, Chicago and New York. Price, 20 cts.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

EAST	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	At. Pacific Express.	B'veg Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.35	am 9.00	pm 12.30	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	am 8.10	am 11.10	pm 2.00	pm 4.45	am 12.25	pm 1.25	pm 7.00
Niles.....	am 10.25	pm 12.45	pm 2.55	pm 5.50	am 1.45	am 12.40	pm 8.25
Kalamazoo.....	am 11.50	pm 2.20	pm 4.00	pm 7.04	pm 3.35	pm 2.17	pm 10.05
Battle Creek.....	pm 12.25	pm 3.03	pm 4.30	pm 7.37	pm 4.20	pm 3.04	pm 8.00
Jackson.....	pm 3.10	pm 4.30	pm 5.55	pm 8.52	pm 5.25	pm 4.45	pm 9.55
Ann Arbor.....	pm 4.42	pm 5.29	pm 6.45	pm 9.45	pm 6.55	pm 5.35	pm 11.00
Detroit.....	pm 6.15	pm 6.45	pm 7.30	pm 10.45	pm 8.20	pm 7.30	pm 12.10
Buffalo.....	am 8.10	am 8.10	am 8.10	am 8.10	am 6.25	am 4.55	am 8.30
Rochester.....					pm 8.00	pm 8.00	pm 11.20
Syracuse.....					pm 8.00	pm 11.35	am 1.30
New York.....					pm 4.30	pm 8.50	am 7.24
Boston.....					pm 6.30	pm 10.57	pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	B'veg Express.
STATIONS.							
Boston.....	am 8.20	pm 2.15	pm 8.00	pm 7.00			
New York.....	am 11.50	pm 4.50	pm 6.00	pm 10.00			
Syracuse.....	pm 8.30	pm 11.55	pm 2.10	pm 8.00			
Rochester.....	pm 10.40	pm 1.42	pm 4.20	pm 10.45			
Buffalo.....	pm 11.30	pm 1.30	pm 2.25	pm 6.50	am 11.40	am 8.45	
S. pen. Bridge.....	am 12.25	pm 12.28	pm 3.25	pm 6.25	pm 12.50		
Detroit.....	pm 8.30	pm 7.50	pm 9.25	pm 1.20	pm 9.15	pm 4.45	pm 7.45
Ann Arbor.....	pm 9.45	pm 8.57	pm 10.10	pm 2.10	pm 10.30	pm 5.55	pm 8.58
Jackson.....	pm 11.25	pm 10.05	pm 11.18	pm 8.20	pm 11.60	pm 7.15	pm 10.25
Battle Creek.....	pm 12.55	pm 11.55	pm 12.22	pm 4.30	pm 1.28	pm 8.47	pm 11.57
Kalamazoo.....	pm 2.17	pm 12.12	pm 12.50	pm 5.02	pm 2.17	pm 9.30	pm 12.50
Niles.....	pm 4.10	pm 1.23	pm 2.08	pm 6.07	pm 4.35	pm 8.00	pm 8.10
Michigan City.....	pm 6.25	pm 2.31	pm 3.08	pm 7.20	pm 6.45	pm 8.55	pm 4.30
Chicago.....	pm 7.35	pm 4.35	pm 4.50	pm 9.00	pm 8.05	pm 11.20	pm 6.40

*Daily. †Daily except Sunday. ‡Daily except Saturday.
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.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8.00 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.
Trains on Battle Creek Division depart at 8.03 A. M. and 4.35 P. M., and arrive at 12.40 P. M. and 7.00 P. M., daily except Sunday.

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

Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 8.30
pm 3.00	New York.....	am 9.50
pm 5.00	Buffalo.....	am 9.50
pm 5.00	Niagara Falls.....	am 10.10
pm 5.00	Boston.....	am 10.10
pm 5.00	Montreal.....	am 10.10
pm 5.00	Toronto.....	am 10.10
pm 5.00	Detroit.....	am 10.10
pm 5.00	Chicago.....	am 10.10
pm 5.00	Port Huron.....	am 10.10
pm 5.00	Lapeer.....	am 10.10
pm 5.00	Flint.....	am 10.10
pm 5.00	Durand.....	am 10.10
pm 5.00	Lansing.....	am 10.10
pm 5.00	Charlotte.....	am 10.10
pm 5.00	BATTLE CREEK.....	am 10.10
pm 5.00	Vicksburg.....	am 10.10
pm 5.00	Schoolcraft.....	am 10.10
pm 5.00	Cassopolis.....	am 10.10
pm 5.00	South Bend.....	am 10.10
pm 5.00	Haskell's.....	am 10.10
pm 5.00	Valparaiso.....	am 10.10
pm 5.00	Chicago.....	am 10.10

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.
Meals served in O. & G. T. Dining Cars on all through trains.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 2, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 350.

Elder H. R. Johnson expects to attend the South Dakota camp-meeting.

The interesting report from Bro. Olsen, "Leaving for Europe," bears date of May 5, which would seem to indicate some dilatoriness in its publication. But it did not, for some cause, reach this Office in season for last week's issue.

We would call the attention of the reader to the "Business Notice" from Bro. N. W. Allee, in last week's REVIEW, of his farm for sale. He wishes to dispose of it in order to be able to give his whole time in the field to the work of the message. We trust some one may be found who would like the property.

The toxic effects of the Sunday theology are indeed remarkable. Isa. 29: 9, 10. The Sunday Sabbath is the one question on which some clergymen seem to manifest the least modicum of common sense. Thus in the *Christian Herald* of May 27, 1891, there is published a sermon by Dr. Talmage, on the creation of our world, as described in the first chapter of Genesis, in which he has the work begun Monday morning, and man created Saturday afternoon!

Such providences as are mentioned in Bro. Conradi's report of the German mission, are indeed encouraging. A husband accompanies his wife (who has become interested in the great truths for this time) to a meeting, to guard her against being led away into error; when, lo! as he comes to see for himself what is taught, he finds it Scripture, not error; he sees the light; and now both are rejoicing in the truth. May we not hope that many others may be brought to the light of what we denominate "the present truth," in ways as providential as this?

Elder A. T. Jones left Battle Creek last Wednesday night to attend the Pennsylvania camp-meeting, going by the way of Bradford, Pa., where he stopped long enough to make arrangements for the hearing on the proposed Sunday closing ordinance for that city, mention of which was made in last week's paper. Word received since from him

states that the prospects for the Pennsylvania camp-meeting are good, and that the hearing at Bradford will probably come off this week, Thursday evening.

We had the pleasure last week of a call from Bro. C. C. Lewis, from New Haven, Ct., where he has been the past year studying at the University. He was on his way to attend some of the camp-meetings in the West. He remained over Sabbath, and occupied the Tabernacle pulpit in the forenoon, speaking from Micah 7: 8. Three most precious and encouraging lessons were drawn from the text; first, a lesson of courage; secondly, of perseverance; thirdly, of determination; the whole crowned with the assurance of victory over all enemies, and light at last to dispel all darkness. Bro. Lewis will return and give the address at the commencement exercises of Battle Creek College, June 16.

SAD CALAMITY.

JUST as the REVIEW was going to press Monday morning, June 1, the Sanitarium printing-office was entirely destroyed by fire. Many plates of health works, and the June number of *Good Health* fell a prey to the devouring element. We are happy to say that no serious casualties occurred. The loss is estimated at about \$40,000; insurance, \$20,000. We have not yet learned the cause of the fire. The spread of the flames was so rapid that nothing was saved.

S. S. LESSONS FOR TENT USE.

"PROPHECY," "The Life of Christ," "Sin and Righteousness," are Senior lessons in pamphlet form, published as regular numbers of *The Bible Students' Library*, by the International Sabbath-school Association. Any desiring these lessons should address Pacific Press, Oakland, Cal.

"SATURDAY, NOT SUNDAY."

THE Washington (D. C.) *Post* of May 18, gives the following notice of the tent-meeting now in progress in that city. The reporter was evidently exploiting in a field with which he was not very familiar, and hence inadvertently represents one of our brethren as calling the original Sabbath, the "Jewish Sabbath," which we never do; and the other as saying that Paul kept one first-day, which we never admit. With these exceptions, the report is evidently a correct and candid notice of the meeting, and the outlook is encouraging:—

"At the religious liberty tent, on Ninth Street, near R, yesterday, two meetings were held by the Seventh-day Adventists. At the 3 o'clock service Mr. S. B. Horton discussed the institution of the Sabbath, and claimed that the original, or Jewish, Sabbath is still binding as part of the moral law of God on Christians to-day. Mr. Horton was a door-keeper in the Fifty-first Congress, and up to last September he was a 'Sunday-keeper,' but upon hearing the Seventh-day Adventists' doctrine expounded regarding the law of God and the second advent of Jesus Christ, he became an Adventist. Mr. Horton is a forcible talker, and the audience appeared deeply interested.

"Last night the second meeting was held, and Elder J. S. Washburn discussed the Sabbath in the New Testament. He quoted from the Bible, and read every text naming the first day of the week, and it was nowhere spoken of as the Sabbath. Mention of the first day was made but eight times. Paul kept eighty-four Saturdays and one Sunday. Elder Washburn is the pastor of the Washington church, which has about 115 members. He is to go as a missionary to England in September. The meetings are largely attended, and will last several weeks."

ITALY AND ROME.

THE views of an Italian on the Roman question, will be of interest to our readers at the present time. G. F. Airolì, in *La Rassegna Nazionale*, Florence, April, 1891, treats the subject from the standpoint of Italian unity; and from his article we present the following extracts:—

"The principal reason for the evils under which Italy is laboring, is, and has been, the Roman question. At the beginning of our revolution was

born the fierce discord which grew out of the conflicting claims of national independence, and the temporal power of the pope. That discord, late on, broke out in open war, of which, by reason of the superiority of the Italian forces, and the spirit of the times, the issue could not be doubtful. In fact, as soon as the Italian soldiers knocked at the gates of Rome, she had to open them. With the entrance into the Eternal City of the forces of Italy, the temporal power reached its termination,—a termination deplorable for the violence with which it was accomplished, but in no way different from the violence which has to be endured by all kingdoms, when the hour of God signifies the completion of their mission on earth."

With reference to the restoration of the temporal power, he further says:—

"The same lack of circumspect prudence shown in the management of the Roman question was exhibited in other affairs. Italy gave everything to its allies, without getting anything in return. She guaranteed to Germany the possession of the Italian provinces conquered from France, and to Austria the possession of the Italian provinces subject to it. What did our new allies guarantee to Italy? The possession of Rome? But what man of sense could imagine a restoration of the temporal power of the pope? A theocracy in these times would be a perfect anachronism. How could the pope maintain himself in his kingdom if he got it?"

So without the concurrence or the overthrow of Italy, the restoration of the temporal power is not to be looked for.

NEWS FROM THE LONDON INSTITUTE.

Word from Dr. Waggoner, written from London, May 12, states that the institute there was then just half through; that they met at first at "The Chalonsers," but on account of the class increasing, they were obliged to hold their sessions in the hall used for Sabbath and Sunday evening services. He says:—

"There are now fifty-eight members enrolled in the class. Of this number forty-five are from England, four from Ireland, four from Norway, four from Germany, and one from Switzerland. Twenty-four give their occupation as canvassing, eight are engaged in ministerial work, ten are mission workers, and the remainder have no special connection with any branch of the work. The brethren and sisters residing in London attend the class as their time and duties will permit. Our Bible class work covers three hours a day, divided into two sessions. A session of the canvassers' institute is also held each day, conducted by Bro. Ellery Robinson.

"The interest in the Bible work seems to be good, and to be increasing daily. I can say for myself that I enjoy it, and find new strength and beauty in the work.

"We are expecting Bro. Olsen and Holser tomorrow."

He states that his health is good, though he has not found time to get fully rested from the continuous labors in the school held in Battle Creek last winter, which was followed by constant labor in the General Conference that came immediately after; but that the Lord gives strength for the work that must be done. He says "The Chalonsers" is crowded to its utmost capacity, and that the mission family are exerting themselves beyond their strength, he fears, to care for the large number present.

W. A. C.

POTTER'S ADVANCED GEOGRAPHY.

Correction.

THE notice of this work given in REVIEW of May 26, was written under the impression that this was simply a new edition of the geography written by sister Morton, and published some years ago. But we are informed that this is not the case. This was a work for use in primary classes; but this is a new and higher work for advanced classes. The general plan of the work is the same; but this is for grammar and high schools, for those students who have mastered the elementary principles, and wish to complete this line of study. Those who have the first book will need this, which is a completion of the series, just the same, and will find it all it claims to be.