

Seventh-day Adventist REVIEW AND HERALD

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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PREPARE THE WAY.

A VOICE from the desert comes, awful and shrill,
 The Lord is advancing—prepare ye the way;
 The word of Jehovah he comes to fulfill,
 And on the dark world pour the splendor of day.
 Bring down the proud mountains, though towering to
 heaven,
 And be the low valley exalted on high;
 The rough path and crooked be made smooth and even,
 For Zion, your King, your Redeemer, is nigh.
 The beams of salvation his progress illumine,
 The lone, dreary wilderness sings of her God;
 The rose and the myrtle shall suddenly bloom,
 And the olive of peace spread her branches abroad.
 —Sel.

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.

PRAYER AND FAITH.

BY MRS. E. G. WHITE.

"ELIAS was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Important lessons are presented to us in the experience of Elijah. When upon Mount Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we would become careless, and fail to realize our dependence upon him, and our need of his help.

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is

one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. They begin to feel as did Nebuchadnezzar when he walked around the palaces of his kingdom, exclaiming, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" God had warned the king of his danger in thus taking the glory to himself, but he did not heed the warning, and God sent his threatened judgment upon him, and Nebuchadnezzar was humbled. After he had learned his lesson, and had given honor to God, he was restored to his kingly state and power. Giving praise to men lifts them up in their own estimation, and they forget that their ability is of God, an intrusted capital put in their charge to be used for the glory of the Giver. Men are tested in the use of this earthly capital to see if they may be intrusted with the heavenly riches. When we are in a right condition before God, we shall realize that a great sacrifice has been made in our behalf, and we shall see our own human frailty and weakness, and offer praise to God, instead of to man. All the praise belongs to God. When great men are called upon to speak, it is too often the case that their words do not carry with them a solemn weight of conviction; for much of their address is given to win the applause of the people. They render praise to men, and fail to realize that all power and ability are from God, to whom all the glory belongs. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgressions, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed.

In order to exalt the Lord as we should, we must have genuine faith, that will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work, and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,—the faith that works by love, and purifies the soul.

How are we to know that we have faith in God, that we are his children and have love for him? Is it by our profession? I once visited at the home of a minister who prided himself on his family government. His children made great outward demonstrations of affection, but when he asked them to do some errand for him, or perform some task, they paid no attention to his wants, and did not regard his request. I asked him how he could think that his children really loved him, when they paid no attention to his desires. He replied that he knew they loved him, because they showed such fondness for him; they clung to his neck and kissed him, and seemed eager to manifest their love. But without obedience, all outward profession of affection is a mere mockery. When we see children

spring to obey the command of father or mother, manifesting cheerful love in their service, we know that they really love their parents. How do we know that we love our Heavenly Father? If a child loves his parents, he will obey their commands. If we love God, we shall keep his commandments. The apostle says, "This is the love of God, that we keep his commandments; and his commandments are not grievous."

We must place our will on the side of God's will. It makes all the difference there is between the servant of God and the servant of the evil one, where the will is placed. If our will is on the side of self and Satan, we shall be transgressors of the law of God; if our will is on the side of God, we shall be his obedient children. Jesus declared, "I have kept my Father's commandments," and he bids us follow in his steps. John writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." The keeping of the commandments of God involves a cross. The Sabbath of the fourth commandment lies in the pathway of all those who would be faithful, obedient children of the Lord. Many excuse themselves from obedience to this holy precept, saying, "It is not convenient for me to keep this commandment. It will interfere with my business." Does God ask you if it is convenient for you to keep his commandments? You think that it is a great crime to be dishonest with your fellow-men, but how much worse is it to commit robbery toward God! We should act like men and women of intelligence. God has commanded that the Sabbath day should be kept as a memorial of his creative power and work, and there is no power on earth that can change the precept of Jehovah. Jesus declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

God has given us in his word a standard by which our love is to be tested, and we should inquire, What saith the Scriptures? Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we follow him in humble obedience, we may claim the promises of God. But if the Lord does not immediately answer our petitions, shall we sink down in discouragement?—No; God has given us his word, and if we fulfill the conditions, he will make good his promise. We are to believe the word of God whether we have any manifestation of feeling or not. I used to ask God for a flight of feeling, but I do not do this now. I come to God with the naked promise, and say, "Lord, I believe thy word." Like Elijah, again and again I press my petition to the throne of grace; and when the Lord sees that I realize my inefficiency and weakness, the blessing comes.

My soul has been hungering and thirsting for God, and I have been relying upon him. He lets his blessing rest upon me, not because I have any great wisdom, but because I believe his

promises, and he honors my faith. My heart is humble before him, my soul is melted in grateful love as his light shines upon me. The child of God has to walk by faith, and thus he obtains a rich and deep experience in the things of God. When the enemy comes in with his temptations, the Christian can point to his experience, and boldly declare that the Lord has been his helper, and that he will still triumph through the grace of Christ. I have committed the keeping of my soul unto God as unto a faithful Creator, and I know that he will keep that which I have committed to him until that day. If we had living faith in God, our lips would be filled with his praise continually. How often we speak of our troubles, how seldom of the goodness and mercy of God! Christ says, "Ye are the light of the world." O that we might be as a city set upon a hill, that cannot be hid! Jesus lives; he is not in Joseph's new tomb: he is risen, and pleads for us on high. We have a living Saviour. Let us praise him with heart and soul and voice. If any have lost faith, let them seek God to-day. The Lord has promised that if we seek him with the whole heart, he will be found of us. Turn unto him to-day; for he will abundantly pardon.

THE VICTORY OF FAITH.

BY ELDER J. H. COOK.
(2719 G. St., San Diego, Cal.)

How narrow the dividing line between faith and unbelief, and how great the contrast of the results! With faith alive the Red Sea retires, and Jordan rolls back its resistless current. Where impassable barriers existed from the flood of waters, there is dry land, with no obstacles to the triumphant march of the advancing hosts of Israel. Again, witness Elijah, standing in all the dignity and grandeur of an ambassador of the Great Jehovah (with 400 prophets of Baal, and King Ahab and his lords), as the single representative of God with the numerous hosts against him. May he not fall in death at any moment? Faith says the mighty arm of God and a vast army of the heavenly hosts are there as a wall of defense for the man of God. But when wicked Jezebel sends to him a message threatening his life, faith fails, fearful unbelief takes possession of him, and he flees as a criminal before the avenging hand of justice.

Why this difference in the actions of this wonderful man of God? In the *first* he is moved and made strong by his unwavering faith in God. In the *second* he is made *weak* by the absence of it. How often are the same facts illustrated in the history of ancient Israel. But as—

MODERN ISRAEL,

are we not repeating their history? Have we not come to the Red Sea, Jordan, and the prophets of Baal, and found deliverance?

But the lesser conflicts of life have proved more obstinate and difficult with us than the roaring sea or the restless, swelling current of Jordan; and like Elijah before Jezebel, we have found ourselves retreating rather than giving battle,—submitting to wear the yoke of bondage, rather than risk an open engagement with the enemy. Why this fearfulness, this hesitancy? Unbelief says we will fail. Believing this, what courage can we have? But when faith is in lively exercise,—the child of God is a host. "This is the victory that overcometh the world, even our faith." Yes, thank God! the "gospel of Christ" "is the power of God unto salvation [or deliverance] to every one that believeth," without distinction of race or color.

The *power of God*—what a world of meaning! Can finite mind draw any limit? *Power of God!* to the extent of his saving power. He "saves . . . to the uttermost,"—to the utmost bounds of human necessities. Hence he does not say, Come, and I will examine your case, and see if it is among the possibilities, that you can be saved; but, Come unto me, and be saved. "He saves . . . to the uttermost." "And the *Spirit* and

the *bride* say, Come. And let him that heareth say, Come. And let him that is *athirst* come. And whosoever will, let *him* take the water of life freely." How broad, full, and free are those invitations! How glorious the thought that this salvation is for me! Is it possible? For me?—Yes, for *even me*. The Spirit says to you, Come! The Bride says to you, Come! Let him that *heareth* repeat the invitation, and say, Come! Let him that is *athirst*, come. That means me. And *whosoever*—lay no obstacles in his way. Let him come. O my soul, such a gracious invitation! I hear the loving tones of my Saviour's voice in this invitation. May the Lord help each one to embrace it in its fullness.

TRUTH AND UNITY.

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

THERE is another way to seek unity, and when sought in that way, the unity arrived at is a true unity,—a unity that is not death, but the very highest possible life, the life of the Father and the Son. This unity, and this method of seeking it, Christ speaks of when he prays, "Sanctify them through thy truth, . . . 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 has sent me." This is the unity of truth which reaches its ideal in the unity of the Father and the Son. We are thus brought to the consideration of the so-called mystery of the Trinity. As all truth agrees, and all contradiction is the result of error, it follows that if two minds are compared, the points of conflicting opinion are the points where one or both minds are in error. If two men or two armies are engaged in conflict, they simply represent for the time two conflicting ideas, one or both of which ideas are by the very conflict, shown to be false. If these men hold their minds open for the reception of truth, and continue to walk in the increasing light, every time they exchange an error for a truth, they exchange a point of conflict for one of unity.

If the time should be conceived when these two men should have forsaken all error, and accepted all truth, there could then be no point of conflict between them. *They would be absolutely of one mind.*

In God and Christ all knowledge centers. They have all truth, and in them is no darkness (*i. e.*, error) at all. *They are, therefore, one,—one in mind, one in aim, object, and purpose; one in their infinite love, pity, sympathy, and mercy; absolutely one in mind, and yet two persons.*

All approach that the Church of Christ makes toward truth, is likewise an approach toward unity, the unity of the Father and the Son. If the goal of absolute truth should ever in the future eternal ages be reached by the redeemed Church of God, the unity of the Church would then be as complete as the unity of the Father and the Son now is. This is why Jesus prayed, "Sanctify them through thy truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that *they also may be one in us.*" Such a church would not only be at one with each other, but at one with the Father and the Son, and every approach of the Church toward such unity here, is a corresponding approach toward a like unity with the Church's divine Head above. The true attitude for every Christian to maintain is that of reverently looking and listening for more light and truth from God, ready, whenever it comes, to walk joyfully therein.

However much light and truth we may have, we should still remember that we are all in the dark as compared to God, and that he dwelleth in the light unto which no man hath approached or can approach; that it is only "in the *ages to come*" that he can show fully "the exceeding riches of his grace, in his kindness toward us, through Christ Jesus;" that, meanwhile, he him-

self has no light or truth that he would hide from any one of us, if we are able to receive it; and that, therefore, he himself has declared that the path of the *just* is as shining light that shineth more and more unto the perfect day. Such a church, made up of units, individually walking with God into greater light and grander love, would be a church collectively coming into the unity of the Father and the Son,—a church where there would be "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ" would be "all, and in all."

It is the high privilege of the Church, and of each individual in the Church, to thus realize the prayer of Christ; but in order that it may be realized, all artificial barriers of religious laws and creeds must be swept aside, and the individual soul be left free to walk with its God. The greatest truths have ever been first discovered by the humble, unknown walker with God, while the great and powerful, professing themselves to be wise, became fools by rejecting the light. How sad, then, to see the professed Church of Christ looking to the past for its belief, instead of to the future, fettering itself with creeds, and even trying to crystalize these creeds into religious laws to hold the mind and heart back from all pure and high and holy aspirations Godward, by saying to the human soul, "Thus far shalt thou go, but no farther." How careful we should be, lest even in our minds, or our imaginations, we set boundaries to the realm of truth, and the depth of love that we will permit ourselves to explore and accept, and thus refuse to walk into the greater light and deeper love that God is ever waiting to reveal.

The Church is the pillar and ground of the truth, the light of the world; *i. e.*, God's means of revealing his truth and his love to the world. The church that walks the highway of holiness with God, will ever catch the latest ray, the brightest beam from his glowing countenance, and reflect it to the world below; but when a church writes out its creed, and refuses to walk with God, that moment it not only ceases to be the pillar and ground of the truth, but becomes, and continues from that time on to be an organized effort for resisting truth. Like the Pharisees of old, its members will not go in themselves, and them that would go in they hinder. That prayer of Christ will yet be answered. God will have such a church, individually and collectively, walking continually in the light that grows brighter and brighter unto the perfect day, rising higher and higher above the world with its discord and error, united more and more by the truth as they become sanctified through it, till they become one with each other, and one with Jesus, and one with the Father; then the Saviour will come, and beholding him, they will say, "Lo, this is our God; we have waited for him, and he will save us."

Oh! the harmony, the bliss, the unity of the future, who can tell?

A LIVING STREAM.

BY FANNIE BOLTON.
(Ann Arbor, Mich.)

Two brother rivers were born in the mountain, having their source in the same unfailing spring. Slowly at first, they crept out over the rocks, and then ran through the valley below; for they heard the roaring of the ocean, even up in the mountain, and their hearts leaped with desire to find the sea.

There were pathways to the sea, now running through valleys green and beautiful, now through barren land filled with briars and thorns, desolate and dreary. The ocean had sent them a message to be like him: "I open my bosom to the sun and the air, that the earth may have dew and rain from my heart; that the clouds may be filled with moisture, and make rest-giving shadows over all the land. I renew all the springs of the earth, and fill the rivers out of my infinite bounty. In

giving, I live; and you, my children, must do the same. So go by the way of the meadows, and let the flowers drink your dew. Go by the way of the forests, as your tide grows wider, that the trees planted by the rivers may find their leaf green. Go by the way of the wilderness, and make it blossom as the rose. Go by the way of the crowded cities, and let men burden your waves with their laden barges; for empty and useless you cannot enter the ocean. You must sweep into the infinite life with the infinite life within you."

"All thy springs are in me," said the ocean. "From me is thy fruit found, and without me ye can do nothing. I am the way, the truth, and the life, and he that hath me hath life, and out of him shall flow rivers of living water."

Then the brothers went forth more eagerly, but one grew dissatisfied. "I shall never reach the sea," he said, "if I keep giving my waters out as I go. I must find a channel where my waves will be preserved, and not be eaten up by a thirsty land. I want to flow faster. I will not linger in the desert, nor go by the way of the wilderness, but will seek a fat land, and a short cut to the ocean."

So he turned aside into a rocky channel. He danced over the pebbles, and the mountains began to lower upon him from either side, and finally they shut him in, a captive in an impregnable fortress. He had only a barred window between their tops to see the face of heaven, and there he stopped. His waves ceased to dance, and all his crystal waters grew muddy, stagnated, and turned bitter in his heart. The very tides that were to sweeten the meadows, flowing out again in perfume, transformed into many-hued flowers, brightened into green valleys, multiplied into a thousand branches, changed into song in a million throats, flashing in blossom and beauty and blessing, now moaned in bitter repining, and grew less and less, till the river sunk to a miasmal marsh, and died.

But the other river kept on its way. Its tides grew stronger, so strong that it drew the water of the two rivers into itself, not through the power of selfishness, but through the irresistible might of love, and the other river lost its connection with the infinite source. Love alone can draw love. And to him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have. On swept the river of love, growing, growing, growing; for the ocean sent dew that distilled in the night, and the river sent the dew to the meadows in tender mists, and yet the river grew more and more. And the ocean sent it tremendous tides in storms that harrowed its bosom. Ah! the river knew something of what the ocean had borne, and came into the fellowship of love's sufferings. It shunned not to go by the way of the wilderness and the desert; but it found the shadow of a great Rock in a weary land, and its tides drank of a crystal stream throughout all the journey; for the Rock was smitten, and poured out unfailling refreshment. And the river passed slowly by the cities, that men might pile upon its heart heavy burdens; for the ocean sent it strong waves that it might roll on in noble service, in sublime patience and love. And one day it reached the ocean, and knew the glory of the infinite more fully, and ever more fully. And the river learned that the ocean was love, all love. It learned that love was not the singing of the wave alone, but the singing of the wave in joyful service; and there was no self to be troubled over any more, for self was lost in love's ecstasy in giving all for others. Then the river lived altogether in the ocean, and indeed that had been its life all along, giving its wealth to the winds, to the sun, to the dew, to the cloud; and the life within and without was only one of joyful ministry, drawing from an infinite source to give and give again to the great dependent universe, as a laborer together with the ocean.

So the river that sought not its own, found its own; and the river that sought its own, lost its all.

"HE KNOWETH THEM THAT TRUST IN HIM."
NAHUM 1: 7.

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

How sad and strange it seems to mortal eyes,
That down beneath the surface of men's lives,
Beneath the shell apparent to their sight,—
Down in deep caves, where eyes but dimly see,
Our real life lives, our real spirits move!
And there men hide their noblest and their worst;
There move sad shapes of sorrow through the gloom,
With frenzied hands pressed close to throbbing brows;
There wails of woe shriek through pale, parted lips!

The wan, pinched look of hunger, fiercer far
Than that for earthly bread; deep, mournful eyes
That see no hope; fierce passion's raging fiends,
They all are there, perchance 'neath that calm smile,
Beneath those eyes where other eyes see not,
Save only God's.

And there are shapes of joy,
Sweet Peace, with folded hands and pensive look,
Walking serenely by the river's brink;
Enchanting Hope, with her alluring smile,
One fair hand pointing onward, one held back,
To beckon on the soul. And there are throngs
And throngs of happy things that one heart knows
And other hearts know not.

How little man
Can know his fellow-man!
But God doth know;
And only he can judge the mystery
The deep, deep, meaning of the mystery,
Of human life and human destiny!
He knows why one heart loves and one loves not;
Knows why some eyes must weep and some may smile;
Why one path ranges o'er the rugged rocks,
And through the tangled wold and desert plain,
And why another lies by rippling streams,
And runs through flowery meads and cooling shades.
He knows it all; and in the by-and-by
The thread will be untwined, the problem solved!

Then, joyful heart, be joyful in thy God;
And weary soul that suffers, aching out
Thine earthly passions till the heart is clean,
Be patient until God hath taught thee all
In sorrow's school, the lessons thou must learn.
Judge not thy fellow-man: God is the judge.
Live earnestly and nobly, trust him well;
Then desert wastes shall smile, and tears shall clear
Thy sight for heavenly vision; and sad sighs
Shall turn to joy; and all the ills of earth
Shall pass away, and shall return no more.

ONE OR TWO—WHICH?

BY WM. BRICKEY.
(Kingston, Minn.)

JAMES says a double-minded man is unstable. I think of this when I see men making a double man out of a single man,—putting an immortal man inside of a mortal one. This argument is as unstable as anything I know of. A short time since, I heard the editor of a Christian paper preach an excellent sermon. But he held out both hands, and said that the world appeals to us through our bodily senses,—seeing, feeling, smelling, tasting, and hearing. We commune with the world through this channel. In this way we know the world, but we cannot thus know God. Only by faith can we know him. We might call faith a kind of sixth sense. He made it look quite plausible. This is Lorenzo Dow's argument, but it is fallacious; it is unscriptural. "Faith cometh by hearing." Rom. 10: 17. Then it is not a sixth sense, but it comes through one of the five senses. "How shall they believe in him of whom they have not heard?" Rom. 10: 14. He would have us believe that we have another man inside of us to believe for us.

I once heard another minister prove the same proposition in this way: Said he, "We can't see anything. It is the real man inside of us that looks out of our eyes, just as we stand here in the church, and look out of the window." This sounds well, but it is not true. Knock out the window of the church, and we can see better. But knock out the eye, the window, as he says, of the soul, and the poor soul is left in the dark. God can appeal to us through our bodily senses, and in no other way. All that we can know of God is what he has revealed to us in nature, and in his word, and by his Spirit, which indeed can both be seen and felt. John 1: 32. "O taste

and see that the Lord is good." Ps. 34: 8. "They might feel after him and find him." Acts 17: 27. His eternal power and Godhead are seen by the things he has made. Rom. 1: 20. Men have heard his voice many times. 2 Pet. 1: 17, 18. We repeat that God can and does appeal to us through the bodily senses, and there is no other way for us to know God or anything else. Is it possible for the body to be the temple of God, and God dwell in it, and yet the body not recognize him? (See 1 Cor. 3: 16.) Men would be ashamed of such arguments if they were not blinded by early training. May the Lord open their eyes as he did those of the servant of Elisha.

"ROME AND HER DAUGHTERS."

BY ELDER A. O. TAIT.
(Battle Creek, Mich.)

The following article, with the above heading, appeared in the *Inter Ocean* of April 21:—

CEDAR RAPIDS, IOWA, APRIL 20.—*Special Telegram.*—Easter was celebrated in the First Baptist church yesterday. The Rev. Dr. Garton, the pastor, said in his morning sermon that it might seem an innovation to celebrate the resurrection of Christ on April 19, when the Christian world made quite an ado over this fact this year on March 29; but he said he was not called to answer any pope, council, bishop, or potentate as to the time of the observance of any historical or scriptural fact. He then gave the history of the day. He said that an ecclesiastical historian writes that the apostles had no thought of appointing festal days. Yet Dr. Garton declared that the Catholic Church and her daughter, the Episcopal Church, have been and are still requiring the strict observance of them. But you ask, "What has this to do with Easter?"—Very much. This is one among the many other things which Rome and her daughter would insidiously inveigle us to recognize and observe. If only one step were taken in that direction, perhaps, the danger would be small; but try another and another until the whole road is traveled, and we are not only on our own way but are gone over to Rome, and under her sway and dominion, the slaves of a most tyrannical religious power. He declared the Catholic bishops were "after our children, and the mold in which the Catholics would have the American youth molded, is the Roman Catholic Church, and her daughter here is doing no less in our city. The Episcopal choir here had been made up of boys taken from every church in this city. Under the influence of that church they receive a training which will ultimately make them Episcopalians. What is some of the *personnel* of that choir? I understand that evidence secured for the prosecution of liquor cases came from it." The doctor's remarks throughout the discourse were pointed, and directed at the Catholics and Episcopalians, and created a big sensation.

At this time, when so many of the leading ministers and churches are drifting so strongly toward Rome, it is refreshing to the still genuine Protestant to find that some ministers of influence are not afraid to speak out against the corrupting influence of the papacy.

EVERY MAN HIS WORK.

BY DELLA E. FRISBIE.
(Battle Creek, Mich.)

THE all-wise Creator has so ordained that there should be no contentions, envyings, or jealousies. There is room for all. He has appointed to every man *his* work, and if one will but humbly ask God's guidance, he need never fear but that God will so direct his ways that he may fill just the place intended. If you see a person in what seems to you a more desirable position than your own, and he fills it well, you may know he is in his proper place. If he does not fill it in a becoming manner, rest assured that God will remove him in his own good time and way.

God has given to every man according to *his* ability, each having a work that no other can do for him. If this duty is cheerfully performed, he has the blessed assurance of hearing the "Well done" said unto him, and of entering into the joy of the Lord.

No matter how humble a station in life one may occupy, if God sees it to be for his honor and glory to exalt him, he knows just where he is, and how to find him. How beautifully is this fact illustrated in the early life of David.

David, though a humble shepherd, was not hid-

den from God's view, and he so directed Samuel that he found him, and anointed him. David did not become exalted by this ceremony, but he returned to his humble position as shepherd. Here he poured forth his gratitude to God in sweet songs of praise.

When Saul proved himself unworthy of the trust given him, David would not harm him, even though he knew he was to fill the position so unfaithfully occupied by Saul. He was willing to bide God's time.

In later years, he very much desired to build a house for the Lord, but when informed that he could not do the work, instead of envious, jealous feelings arising, he praised God that one would be raised up fitted for the work. Thus during his whole life, whether prosperity attended, or afflictions and chastisements encompassed, there seems to have been one constant flow of praises to God from David.

O that we, instead of murmuring, complaining, and finding fault, might enumerate the blessings of God! then would our hearts swell in continual praises to God, from whom all blessings flow.

"The field is the world," the Master has said.
His Spirit will guide,—only trust.
If in sunshine our pathway be laid,
O praise him, then praise him we must!
Or when the light in darkness grows dim,
While treading life's journey below,
Our voice should still utter praises to him,
From whom all our blessings still flow!

FOR GOD IS JUDGE HIMSELF! PS. 50:6.

BY S. O. JAMES.

He who has given life to every creature, who knows perfectly every circumstance connected with it, and the degree of intelligence belonging thereto,—He will judge, for He alone is able. I have heard it remarked that in the great day of final settlement many will be surprised. They could not believe here in this present state that any such judgment would be rendered; it was so exactly contrary to that which they themselves had passed. But at last it is fully realized that what God regards is the motive which prompts the act, and so the counsels of the hearts are made manifest, and the hidden things are brought to light. Then will it be understood that the just and loving Creator is no respecter of persons. The exact cast of each mind; the early influences, of whatever nature and from whatever source; the precise amount of efforts put forth to abstain from evil and do good; and the degree of light which God, the great source of light, caused to be shed upon it,—all these are perfectly and impartially weighed and considered in the solemn transaction which is to fix the doom of each soul. And then as the awful truth is forced upon those whom Satan has deceived, and they are fully awakened to their true condition, despair in its fullest measure, such as they have never known, seems to crush their very vitals; and with an overwhelming agony such as language cannot portray, they gnash their teeth and bewail with unavailing cries their terrible choice! How thankful we are that God is judge! Though others who assume this prerogative may pass sentence upon us, it cannot stand; for God is judge himself, employing his own holy rule as the standard, just as spoken and written upon Sinai. Though some think to change it, and others to legislate upon it, it remains firm and pure as the heavens, upon whose face it will be written in words of fire, "*The seventh day* [not the first] is the Sabbath of the Lord thy God."

SATURDAY NOT SUNDAY.

BY D. F. EWEN.
(Pinckney, Mich.)

A CORRESPONDENT in a local paper writes: "I have always been a little curious to know what Christ's opinion was of those *very absurd people*, the 'Advents,' who believe in resting on Saturday when everybody knows that Saturday is not Sunday." I beg leave to remind this pedagogue

—for such he is—that there are only two "Advents," *i. e.*, Seventh-day Adventists, in this township who believe that the Sabbath day is a memorial of God's creative power. The other "Advents" believe in the pogo-papal Sunday which he thinks so essential. If people will read their Bibles carefully, they can easily know what Christ thought of those who keep the commandment of the decalogue. It rests with this writer to show where the first day is the Sabbath, from sacred or profane history.

It is thought by some that it was Christ who spoke the moral law from mount Sinai. Christ told the young man to keep the commandments—"This do, and thou shalt live." Christ says, "If ye love me, keep my commandments." See 1 John 2:3, 4; Rev. 14:12; 22:14-16; also what Solomon says in Eccl. 12:13. Surely you can believe all these testimonies.

JOHN 16:8-11.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

IN these four verses is comprehended the whole plan of salvation as the work of God through the Spirit:—

First: The eighth and ninth verses treat of the origin and nature of sin as a development of *unbelief, opposed to faith*.

Second: The righteousness of Christ as the only means of salvation, as stated in the tenth verse, is especially brought out in his appearance upon the earth, in human form, and his work here for thirty years, his sufferings, death, resurrection, and ascension to his Father; all this is fully brought to light in the gospel.

Third: The judgment is the subject of the eleventh verse. This closes the history of the great rebellion in heaven and upon earth,—six thousand years (approximately) of probation for the human race, and the seventh thousand for the solemn scenes of the judgment. In all this work and labor, the Spirit of God seems to be the active agent, as it was in the work of creation. (See Gen. 1:2.)

"LO, THIS IS OUR GOD."

BY MARION E. CADY.
(College, Battle Creek, Mich.)

THESE are the words that come from an earnest, waiting, praying people, as they catch the first glimpse of their long-looked-for Saviour. They now gaze on him for whom they have lived and sacrificed,—the one who has been more precious to them than even life itself. They have watched, looked, and waited for this glorious personage who now breaks forth on their vision; and in the ecstasy of supreme delight, they give expression to their joy and gladness, with the welcome words, "Lo, this is our God; we have waited for him, and he will save us."

This people before their Lord comes, "exhort one another *daily*." The assembling of themselves together becomes more and more frequent as the glad day in which all their expectations center, draws on. It is their constant theme of joy and delight to tell of a coming Saviour, who is a very present help to them in their daily conflicts with the enemy. Their persecutors grow more and more wrathful; they are imprisoned for keeping God's holy law. But they comfort one another with the glorious prospects before them,—that they will soon be with their Redeemer, and bask in his presence forever. The poet well describes their condition thus:—

"While the slain around are lying,
God's own little flock are sighing;
And in secret places crying,
Jesus, come, O, come to reign."

Do you ask, Who are the people that are being described? Have they yet come upon the stage of action? We answer, Yes, Seventh-day Adventists claim to be looking for the second advent of Christ. What a solemn time in which to be living! Are we ready if he should come to-

morrow? are we waiting for him even as we would for some distinguished personage of earth?

If an individual of high honors, one for whom we had great respect, a king perhaps, should write, saying that we might expect him as a guest at any time, how would we treat the message? Would we say that since we did not know the exact time when he would arrive, we would not trouble ourselves over the matter?—Oh, no; how much the rather would we at once make hasty preparations to meet and welcome him as his honors deserved. We would tell our friends and neighbors of it; it would be our constant theme by day and by night. In our joy we would say to all with whom we came in contact, The king is coming to be my guest. Rejoice with me.

And yet we say the King of kings and Lord of lords has sent us word that he is coming, but has not told us the day nor the hour. Are we showing as much interest in his coming as we would in behalf of a king of earth? When he comes, the destiny of every human being is irrevocably fixed, either to be forever cast from his presence, or to be at his right hand forevermore. Do we love to talk of his coming? If not, we shall not see his face in peace. It is only those who "love his appearing" that will help swell the glad shout of welcome, "Lo, this is our God."

Where are the ardor and zeal that were manifested by those living under the first angel's message? They were not ashamed to talk about their absent Lord, but when his coming was mentioned, their countenances beamed with joy, the language of their hearts being, "Even so, come, Lord Jesus." It was to them a "blessed hope." Are not the people that live to see the Lord coming in the clouds of heaven, to manifest equal earnestness and devotion? What is the language of our hearts to-day? Is it, "Lord Jesus, come quickly"? or is it, "My Lord delayeth his coming"? Oh, let us be thoroughly in earnest, and prepare to meet our God; for "the great day of the Lord is near, it is near, and hasteth greatly."

THOUGHTS ON LUKE 7:50.

BY M. WOOD.
(Worcester, Mass.)

WHOEVER applies to Christ in his appointed way, is sure to be saved by him. Heb. 7:25. Every humble, believing applicant, no matter how vile, is sure to meet with a hearty welcome and a generous dismissal. Our love to God should always be in proportion to the love we receive from him. If we love God, that is a proof that he loves us. 1 John 4:19. Though the enemy of our souls would lead us into clouds and darkness at the remembrance of our past sins, the Saviour declares, "Thy faith hath saved thee." It should, therefore, give us no concern who condemns us, so long as Jesus acquits us (John 8:10, 11); for surely we cannot doubt his word when he commands us to go in peace. It must be so because he said so; only believe. What more can we desire to make us happy children. Here is pardon, safety, faith, and peace; and all for taking Christ at his word. Pardon is the ground of safety. Isa. 40:1, 2. Faith is the foundation of our peace. Rom. 5:1. Peace is the fruit of our faith, and salvation the issue of our pardon. What if our sins were great, Christ's pardoning grace was greater; therefore our joy and peace should be great. Luke 7:47. All the uneasiness we have felt on account of our breaking the everlasting covenant, and all the love we have felt and still feel toward our Saviour, are the productions of faith; and we cannot honor God more, in any way, than by believing on his Son. John 3:16-18. Never take your eye of faith off Christ's righteousness. It was his holy life and bitter death that procured a righteousness for us, in which we may stand with assurance before a holy God. Let us keep up a constant war with sin, and that will secure peace of conscience within.

—"The great secret of success in life is to be ready when your opportunity comes."

The Home.

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

WHAT IS THE USE?

BY ELIZA H. MORTON.
(Portland, Me.)

O WHAT is the use to look forlorn?
O what is the use to groan
O'er the sins of the world and the woes of the earth?
And what is the use to moan
When the flowers all drop their leaves?
It is better by far to smile,
For the heart of the mortal who sits and grieves,
Grows selfish and hard the while.

And what if the days are cold and dark,
And the life is full of fear?
Will the wailing and sighing bring warmth and give light,
Or help you to hear, my dear?
When the winter has spent its blast,
Then the coldness will pass away;
When the star of the morning rises at last,
Then will dawn one eternal day.

O what is the use to be crying?
O what is the use to groan?
You can comfort some heart when your face is aglow.
O what is the use to moan
That the world is wicked, and vile
As the slum on a stagnant sea?
Let your conduct and words and bright, sunny smile
Give promise of what shall be.

AN IDEAL HOME.

MY ideal home, be it a hut or a palace, the abode of peasant or king, is one in which its inmates are governed by the golden rule, which is none other than love. A home in which is never heard between husband and wife one cross word, even under the many provoking circumstances of life. For those who have the Spirit of Christ in their hearts, this is not by any means an impossibility. If the first cross word is kept back, the second never can follow.

Husband and wife should constantly be seeking to make each other happy, thus continually strengthening the cord of love. Manifestations of love should not be suppressed; this, the noblest of all our attributes, should ever be shown in some of the many ways best suited to the occasion. Love should not be spasmodic, but continual. The husband should not have occasion at times to say, "Wife, I love you," as though he were telling her a fact which she did not know. Love should be as real as life; and an expression like the preceding should be as inappropriate as, "Wife, I am still living."

The home should be one in which Christ is an abiding guest; in such a place angels would delight to dwell. In a home like this, both husband and wife can commune with God around the family altar, asking for wisdom, guidance, and direction sufficient for all the cares, difficulties, and perplexities which must continually be met through life.

The home is indeed a sacred spot, and should ever be thus considered. Having dedicated it to all the domestic virtues, would it not be well to have one little room set apart wholly for devotion,—a sanctuary, in which family worship should be regularly conducted, and where each could at any time retire for secret communion with God?

Children should be taught as early as possible, strict obedience, and that disobedience will inevitably be met with punishment. Scolding and repeated threatening of punishment should be avoided. Punishment should never be inflicted while the parent is angry. In this case, wait till the mind has become calm, then take the child to some retired place, and in words of love and tenderness, reason with it concerning the matter. In this way parent and child may become more strongly attached to each other on every such occasion.

The ideal home is a type of heaven,—“a little heaven on earth in which to prepare for heaven above.”

A peacefully quiet and happy retreat,
Where smiles and kind words of affection are given:
To please, and to cheer, and to make living sweet,
And prepare us while here for a blest home in heaven.

With this picture in mind, who cannot see that the religion of Jesus Christ can be made to shine more beautifully in the home than in any other place on earth?
G. E. JUDD.

Berthoud, Colo.

MAKING BABY GOOD.

BERTIE, Tom, and baby were playing together—not in the pleasantest way, though, for baby could not always understand when his turn came and when it did n't, or why it could n't be his turn all the time. So he took turns when he ought not to, and became cross when any one tried to prevent him.

Bert was not the most patient boy in the world, and, boy-like, he began to think baby a little tyrant, which he was, without meaning to be, and to rebel against frequent interference.

“Mamma,” shouted he, “come make baby play fair.” And then when mamma arrived on the scene, headed more thoughtfully, “I don't see why God couldn't have made a good baby instead of a cross one.”

Mamma looked amused rather than shocked. Indeed, it was Master Bert who looked quite shocked when she quietly replied:—

“Judging from your work ever since you began to make him, baby would not be much improved if you had made him just to your liking.”

“Me make baby?” and Bert looked very much mystified.

“Yes, you have been helping to make him ever since God gave him to us. God only made him a baby. It is you and Tom who more than any one else, make him either a good or bad baby. Look at him now.”

As directed, Bert, who was standing with his hands behind his back, wondering what his mother meant, cast his eyes upon his little brother, and saw him standing in exactly the same position, his hands behind him, trying to look as much like him as possible.

“Push your hat on one side of your head,” said mamma.

Bert did so, and baby immediately did the same with his hat.

“Whistle a little,” suggested mamma. In an instant, as soon as he heard the sound, baby, too, was puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said, “Stop mocking me!” and gave baby a push. The reply was a scream of remonstrance, and an angry push from baby.

“See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him.”

Bert obeyed, though rather unwillingly, and baby's face at once cleared, and Bert got a loving hug and kiss from him.

“I told you he wouldn't be cross if you were not,” said Tom, who had been an interested listener.

“He will be just what you boys make of him. He is only acting now by imitating you boys and others; and as he is most with you, you are really making him.”

“Well, Tom,” said Bert, after a moment's thought, “let's not make any more cross into baby.” And Tom agreed.—*Morning Guide.*

RIPENESS OF CHARACTER.

ONE mark of this is beauty. Ripe fruit has its own beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty

of realized sanctification, which the word of God knows by the name of “beauty of holiness.”

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*Spurgeon.*

SOME GOOD RULES FOR YOUNG PEOPLE.

NEVER exaggerate.
Never point at another.
Never betray a confidence.
Never wantonly frighten others.
Never neglect to call upon friends.
Never leave home with unkind words.
Never laugh at the misfortunes of others.
Never give a promise that you do not fulfill.
Never send a present, hoping for one in return.
Never speak much of your own performances.
Never fail to be punctual at the time appointed.
Never make yourself the hero of your own story.
Never fail to give a polite answer to a civil question.
Never pick the teeth or clean the nails in company.
Never present a gift, saying it is of no use to yourself.
Never question a servant or a child about family affairs.
Never read letters that you may find addressed to others.
Never fail, if a gentleman, of being polite and civil to ladies.
Never call attention to the features or form of any one present.
Never refer to a gift you have made, or a favor you have rendered.
Never associate with bad company. Have good company or none.
Never look over the shoulder of another who is reading or writing.
Never appear to notice a scar, deformity, or defect in any one present.
Never arrest the attention of an acquaintance by a touch. Speak to him.—*Religious Intelligencer.*

IS YOUR SOUL INSURED?

A LITTLE boy on his father's knee said:—
“Papa, is your soul insured?”
“Why do you ask, my son?”
“Because I heard Uncle George say that you had your house insured, and your life insured, but he did not believe you had thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?”
It was all too true; and the father was led to seek the divine guarantee of his soul's well-being.—*Sel.*

—We all have to learn, in one way or another, that neither men nor boys get second chances in this world. We all get new chances to the end of our lives, but not second chances in the same set of circumstances; and the great difference between one person and another is how he takes hold of and uses his first chance, and how he takes his fall if it is scored against him.—*Thomas Hughes.*

The Mission Field.

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

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

"IN MANUS TUAS, DOMINE."

God holds the key to all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand, I hear him say,
"My help is sure."

I cannot read his future plans;
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! This covers all my wants,
And so I rest!
For what I cannot see,
And in his care I saved shall be,
Forever blest.

—Sel.

THE ANTI-OPIMUM BILL AGAIN.

THE next question to be considered in connection with the British Indian opium traffic, is whether it has been a detriment or a help to the foreign commerce of British India in the East. Has British India much commerce with China, Thibet, and the other countries which border upon her territory. We cannot ask or answer the question better than it has been asked and answered by a contemporary:—

Why is it that the western and southwestern borders of China are tight locked against Englishmen, while the northwestern borders of the same country hold out open arms to Russians? Why is it that Thibet, the dependent of China, is fast shut against the English on the southern side, while it is as easy for a Russian to cross from the northern side as it is to cross over the border from England to Scotland? There is no other reason but the fact that Russia in the Kuldja treaty puts in an opium prohibition clause, while England is notorious for her desire to flood every corner of the Chinese Empire with Indian opium. And so, for the miserable seven millions of opium revenue, thirty, forty, and perhaps fifty millions or more of honest English traffic is being kept out of the Chinese Empire.

From the foregoing it can easily be seen that there is an *unpaying* as well as a paying side to the opium traffic.

The opium curse has materially hindered the spread of the gospel in China and Thibet, and the passage of the Anti-opium Bill is only another evidence that God is opening the way for the heralds of his truth to proclaim it, with less to trammel them than in the past.

But although the bill has passed, it is not yet in practical operation, and it is a question whether Lord Salisbury's government will enforce it as it ought to be enforced or not. It is possible that the present government will not enforce the measure; not because they do not believe in it, but because of the Indian financial deficit that it will cause in the Indian exchequer. If a motion can be passed through the House to the effect that "this House, feeling the pressure of taxation on the people of India, will take steps to re-imburse the deficiency so caused to the Indian Government," then there will be no question about the enforcing of the anti-opium law itself; for it is this question of re-imburement that causes the governmental party to halt.

Mr. J. C. Alexander, Secretary for the Society for the Suppression of the Opium Trade (Broadway Chambers, Westminster, London, S. W.), has defined the position of the government, and the present phase of the anti-opium bill, as follows:—

The House has, by a decided majority, affirmed the principle that the opium trade is immoral and unjustifiable. This is so far established that the speaker told Sir Joseph Pease that no amendment would be allowed to be put which would affect the spirit of his resolution (the anti-opium motion), but that the House has not yet decided the question in what way the loss to the Indian

Government is to be made up. The government, according to Mr. W. H. Smith's statement on April 18, have determined to avail themselves of this position to stand between the will of the House and the Indian Government, and decline to make any communication "to the government of India in any official form."

My own view of the position under these circumstances, is that the House of Commons has now relieved itself from complicity with the opium traffic as far as it has had the opportunity of doing so. I think our agitation will have to go on for the present, but in a somewhat altered form. It will be needless any longer to send petitions to the House of Commons, as it has voted against the trade. It will be desirable in future at the meetings held, to adopt resolutions thanking the House of Commons for its memorable decision, and calling upon the government to give effect to that decision, and to instruct the Indian Government to carry it out; and copies of the resolution should be sent to W. H. Smith as First Lord of the Treasury, and to Viscount Cross as Secretary of State for India. It is also of the utmost importance that the government should be compelled without delay to place the sale of opium in India under restrictions similar to those in force in Great Britain.

But should the present government refuse to take steps to re-imburse the Indian exchequer, their successors in office will in all probability be obliged to. The closing words of the speech of Mr. Samuel Smith, the member for Flintshire, were significant on this point:—

At the next general election the country will make her voice heard on this question. The opium vote will become the test question to candidates in every constituency, and if this Parliament will not carry out her convictions, Great Britain will elect a Parliament that shall establish national righteousness in this direction throughout her empire.

Public opinion is in favor of the suppression of the trade; the secular press is crying out against it, with the exception of the *Times* and the *Scotsman*. We wait with interest to know the final result.

P. T. M.

—The following letter to the *Christian* shows that there is a good work to be done by Christian teachers in the Argentine Republic:—

I am laboring for the Master in a "camp town"—Las Flores—about six hours' railway journey from Buenos Ayres. The proceeds of a school are my support, and much of my work is among English people. I have been in the country only about eleven months, and have just commenced, with the aid of one or two Christian friends, a gospel meeting in Spanish. Tracts or booklets in Spanish or Italian will be thankfully received. The people welcome them gladly.

R. J. GRUNDY.

Las Flores, P. C. S., Buenos Ayres.

—A marriage was recently performed between a Brahman and fourteen girls belonging to one family. The correspondent of a native paper says:—

We learned that fourteen Misses Bannerjr were to be given away; I went to the spot out of curiosity. The bridegroom, old enough for a grandfather, was seated on a painted wooden seat, and fourteen girls, varying in age from three to twenty-six years, seated about him in the form of a crescent. The ladies were veiled, and faces cast down, as if they were cursing their parents for shambling them off in this fashion.

This was not done a year ago. It was done in the latter half of the year of grace, 1890. No wonder that later on we read:—

The number of persons who died by violence or accident in the Bengal province alone, this past year, was between 30,000 and 40,000. More than ten per cent. of these deaths were from suicide, and the greater number of suicides were among women.—*Regions Beyond*.

There has been much agitation in India of late, on the question of child marriage. The British Government has been trying for some time to raise the "age of consent," and a bill is now in committee, which, if passed, will raise the age from ten years to twelve. But the Hindu priests protest against any revision in the law, on the ground that child marriage is a part of their worship, and that the British Government is pledged to grant them freedom of religious faith.

The British Government is pledged to secure to all the people of India religious freedom, but it is also true that she is pledged to protect the weak against the invasion of their rights by the strong.

—Russia is still submitting the Jews to the horrors of persecution, in order to their expulsion from the empire. The *Times* of Tuesday gave

heart-rending details of the treatment of Hebrews at Moscow:—

The heartless military tore away poor people from their homes in order to send them to some far-off part of the empire, where their forefathers had been born. Numbers fled to the woods outside the city, and wandered about in despair. Those who had three days to dispose of their chattels, realized hardly enough to keep them in bread. Outstanding debts were not paid the poor Jews by their Christian neighbors, and many well-to-do artisans were ruined in the course of a day. In the synagogue there was weeping, and prayers to the throne of Jehovah to send help. Some of the poor people in prison were supplied by benevolent Jews and Christians with bread and railway tickets.

Meanwhile Baron Hirsch is generously promoting a scheme of "exodus," in the hope of settling some of the refugees in lands where they will be allowed to live in peace. It is possible that Russia has this time overreached herself, for it is announced that the Messrs. Rothschild, who had undertaken to raise a new loan, intend to withdraw their proposal. As Israel's trouble becomes more intense, many weary feet are directed to the Holy Land, in the hope of finding there a quiet resting-place.—*Sel*.

—According to the St. Petersburg correspondent of the *Daily News*, the persecution of the Stundists, the Russian sect of Baptists, is to be carried on with renewed vigor, new laws being under consideration before the council. At the present time the regulations in force against them are terribly severe, and it is difficult to imagine in what direction they could be any further strained. Only a few weeks ago seven men were brought up and charged with leaving the orthodox faith for that of the Stundist body; and being found guilty, they were sentenced to various periods of imprisonment, from six months to five years, the latter to include banishment to Siberia and the loss of all civil rights.

—An Anti-slave Trade Conference sat at Brussels from Nov. 18, 1889, to July 2, 1890. The beneficial results seemed liable to be frustrated by the refusal of the Netherlands for a time to sign the stipulations. The Congo Free State must have a revenue if it is to repress the slave trade, and this revenue must come from a tariff on the imports. All the other powers, and now also the Netherlands, have consented to this. The Liverpool Chamber of Commerce at first protested to the government of Great Britain against the signing of the stipulations, but the government nobly replied that these duties were levied only in the interest of human rights. Every year it is said that 400,000 human beings are carried into abject slavery from the Congo region.—*Missionary Review of the World*.

—Statements and counter-statements, true and false, are made about the expulsion of the Jews from Russia. So far as we can make out, the decrees are being carried out with rigor, and it appears to be the intention, if possible, to expel all of that faith. The Jews are coming in unparalleled numbers to England, and many to this country. It is not quite clear how many of the Jewish bankers have protested against the expulsion of the Jews, or made the non-execution edicts a condition of accepting the loan. But the loan hangs fire, and the Jews are bitterly harassed by what now appears to be the most barbarous government on earth.—*Independent*.

—In Si-chuen, the largest province of China, which has more inhabitants than Great Britain, it is estimated that seven tenths of the adult male population are opium smokers. Probably twenty-five years ago only a fraction had contracted the habit. The propensity . . . has spread like wild-fire among the people.—*B. Broomhall*.

—In the city of Bangkok, Siam, there are 10,000 Buddhist priests, who are dependent on the people for their daily food.

Special Mention.

WILL AUSTRALIA BECOME AN INDEPENDENT NATION?

A French Prophecy.

WE make haste, while there is yet time, to speak about England at the antipodes, since the prospects are that before a great while there will be no England at the antipodes. At the convention now in session at Sydney, composed of delegates from each of the states of Australia, it is proposed that they shall form a federal union, in which the general government will have control of the land and sea forces; that there shall be a federal senate, composed of an equal number of members for each state, a house of representatives, in fact, another Constitution of the United States, with this difference: the federal ministry, it is planned, shall be responsible to the federal parliament only, but a governor-general shall be appointed by the British Government. This last functionary will be a marionette without any power, who can at any convenient moment in the future be wiped out of existence and be replaced by a national president. As this program has the support of Sir Henry Parkes, the most influential man in all Australia, it is quite sure to be adopted. If it be, Australia in a short time will be an autonomous country, free and independent, like the United States, attached to England by a thread so slight that it can be cut at any moment, and which is certain to be cut pretty soon. Thus the British Empire is only a dream. The birds which find they are able to fly, leave their nests; grown men separate themselves from the family in which they were brought up, in order to found other families. Thus colonies become strong and powerful.—*Le Petit Journal* (Paris), March 25.

THE "COURSE OF EMPIRE."

WHEN Berkeley wrote, in his poem, "On the Prospect of Planting the Arts and Learning in America," "Westward the course of empire takes its way," the settlement of America had little more than begun. The expression was perfectly true at that time, and it remains true still.

The center of population and of political influence in the United States continues to move westward, just as for hundreds of years the center of civilization and power has, with a few fluctuations and apparent backward waves, moved westward in Europe.

Just where the center of population of the American colonies was when Berkeley wrote, we do not know. Probably it was not far from the spot where the first census of the United States, in 1790, found it—just north of the thirty-ninth parallel of latitude on the eastern shore of the Chesapeake Bay, opposite the city of Baltimore in Maryland.

Since then, by the aid of the enumerations made every ten years, it has been possible to follow the center of population of the United States on its steady westward march.

In the first ten years, from 1790 to 1800, it moved just forty-one miles, to a point eighteen miles west of Baltimore, still in Maryland. In the next ten years (1810), it advanced only thirty-six miles westward—the smallest advance in any ten-year period—and was found in Virginia, just west of the Potomac River.

Ten years more (1820) and it had moved fifty miles; ten years more (1830) it was thirty-nine miles farther west; in 1840, it jumped fifty-five miles; and in 1850, though it had gone another fifty-five miles, it was still in what was then the State of Virginia.

Not until 1860, the immense development of the West and the annexation and settlement of California having given it a long jump of eighty-one miles in the decade, did the center of population enter the State of Ohio. It was now twenty miles south of Chillicothe, in that State.

The year 1870 found it still in Ohio, forty-

eight miles northeast of Cincinnati; but in the succeeding ten years it crossed the Ohio River into the extreme northernmost point of Kentucky.

A bulletin of the census of 1890 shows that it has now marched forty-eight miles still farther westward, and by an interesting coincidence is now well into the State from which the President of the United States now hails—Indiana.

It is located on the Muscatatuck River in Decatur County, Ind., close by Westport, a station on the Cincinnati, Indianapolis, St. Louis, and Chicago Railroad, and about ten miles south of the thriving city of Greensburgh.

During all this period the center of population has moved but very slightly either northward or southward. In 1790 it was in north latitude thirty-nine degrees, sixteen and one tenth minutes; it is now in north latitude thirty-nine degrees, eleven minutes, and fifty-six seconds.

With the development of the Pacific States, and the probable future establishment of large populations on lands to be made cultivable by irrigation in the arid regions of the West, the center of population is likely to make, before it stops at last, still farther westward strides.

It has still to go seventeen whole degrees of longitude before it reaches the center of the area of the United States—excluding Alaska. This geographical center of the country is in Northern Kansas, almost on the very line of latitude—thirty-nine north—which the center of population has so persistently followed.—*Youth's Companion*.

FREEDOM OF WORSHIP AGAIN.

THIS is not a freedom-of-worship bill in any proper sense of the term, but a bill to compel the authorities having charge of "houses of refuge, protectories, or other reformatory or penal institutions," to permit Roman Catholic priests to hold their services and ministrations therein. Is anything of that kind necessary for "the better security of the freedom of religious worship?" The constitution of the State declares that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind;" and no law exists and no public practice exists in the State that is inconsistent with this declaration. Nobody dissents from its wisdom and expediency, except the authorities of the Roman Catholic Church, who have many times and in divers ways denounced its essential principle. The constitutional declaration calls for no affirmative legislation. It simply demands that the State shall not interfere, nor allow any one to interfere, with the right of all men to freedom in religious matters. For it to make any positive provision for any form or manner of worship, recognizing sects and denominations, and making requirements as to their ceremonies or ministrations in or out of public institutions, would be a violation of the spirit and intent of the constitution.—*New York Times*, April 14.

A GREAT CHURCH FAIR.

Mr. Wanamaker's Interference Brought Large Returns.

CHARLESTON, S. C., APRIL 25.—The fair for the building fund of the Roman Catholic cathedral of St. Finbars, which was made a national issue by Postmaster Wanamaker and Parson Whitman, of the Unitarian church in Charleston, came to a close to-day with the raffle of Father Duffy's pony. The pony in question cost originally twenty dollars. It was made historic by a letter written anonymously to the Postmaster-general, by a woman in Charleston, who is supposed to be an ardent advocate of woman's rights. The pony realized nearly \$400. If the raffled list had been held back for two or three days more, it is probable that it would have realized double that amount.

The returns of the fair are not all in, but it is known that the results of the church grab-bag prohibited by Mr. Wanamaker, foot up over \$14,-

000. The publication of Mr. Wanamaker's prohibition brought in returns from every section of the country. The work on the new cathedral, which was begun several years ago, is still in progress.—*Arkansas Democrat*, April 25, 1891.

A BRITISH EXPERT ON AMERICAN WAR-SHIPS.

Engineering (London), in its issues for March 27 and April 3, prints an exhaustive and important paper (with numerous diagrams) on "American War-ships," read by Mr. J. H. Biles before the Institution of Naval Architects (British). Mr. Biles's comments are, on the whole, quite favorable. "It will be seen," he says, "that our fastest ships will probably be slower than the American fastest ships. The building of such a ship as No. 12, which we have nothing to cope with, certainly is an indication of what America is capable of, both in conception and construction." In conclusion he says: "I have thought these facts would be of interest to the members of this institution, as they certainly are to me; and I venture to think they will show that the work of the American constructors, acting under the direction of a capable administrator like Mr. Tracy, is well worth our careful study."—*Sel.*

PERILS OF IMMIGRATION.

THE New Orleans massacre throws light on the peril of having alien "colonies" in this country. The Italians do not become citizens; they read Italian papers, and they might involve us in war. The immigrants are largely paupers. Of 307,000 who came to this country in the last decade, only 24,000 were skilled laborers or professional men; only 28,000 were farmers; 155,500 were unskilled laborers, and nearly 100,000 were without any occupation or means of livelihood. That is a large number of paupers to import. There is no telling how many of them are assassins, and how much it will cost to punish their crime. It is well to note that while the immigration from Great Britain increased last year over 1889 but 10,184, that of Italy advanced 32,886. Our cities dare not disregard the menace of this lesson. The more law-abiding and thrifty citizens we can welcome from abroad, the better; but no paupers, conspirators, or criminals should be landed.—*Northwestern Presbyterian*, April 11.

THE MAXIM GUN.

FORT OMAHA, MARCH 24.—*To the Editor of the Bee*: Will you please explain the principles upon which the Maxim self-acting gun works; by whom it was invented, etc.? N. T. B.

Answer.—The Maxim self-acting gun is the invention of Hiram S. Maxim, an Englishman. The working of this gun is an enigma to one who never saw it in action, and we fear that it will be but an imperfect idea of its workings that we shall be able to convey within our limited space. First, every round, after the initial discharge, is exploded by the recoil of the one previous. The cartridges used are carried in a belt of any length to suit the size of the gun; or, when this is not taken into consideration, to suit the whim of the operator. One end of this cartridge belt is placed into the machinery of the gun, which is "side gear." When the gun is set in operation, and after the first recoil, the cartridges are picked out of the belt by the automatic action of the gun itself; the belt and empty shells being ejected after firing. Every recoil of the gun brings the next cartridge into position, forces it into the barrel, pulls back the hammer, and touches the trigger in a truly human-like manner, all with wonderful rapidity. High-grade Maxim guns have been known to fire over 600 shots per minute. The gun may be turned in any direction by means of a crank. The rate of discharge is regulated by a "controlling chamber," which enables the operator to fire as rapidly or as slowly as he desires.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 9, 1891.

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FLYING ECHOES.

"NON-ESSENTIALS OF CHRISTIANITY."

THE *News and Herald*, Cleveland, Ohio, April 6: "Dr. S. P. Sprecher, in his sermon last Sunday morning, made the rather startling, but no doubt correct, statement that not one minister in a thousand, or one layman in a million believes as true the portion of the creed of all orthodox churches referring to the resurrection of the body."

Whereupon one "H. F. H." hastens to urge that all such non-essentials of Christianity which are not believed by the professed followers of Christ, be "eliminated as speedily as possible" from the creeds of the churches; because, he says, there is "an army of sincere believers in Christ who are kept out of active fellowship with their brethren in the churches, because they are unwilling to subscribe to some of these non-essentials of Christianity in which they cannot conscientiously believe."

What a low conception of the nature of Christianity does such a proposition betray! It would be easy to get the whole world into a church, if they could see any pecuniary advantage in entering into any such organization, by leaving out everything which they did not believe! But what would such a church be worth?

And how long before those who would adopt this suggestion and all who would follow such a guide as Dr. Sprecher, would find themselves in the ditch together? for he is reported as saying further, that "the church of the future" will be one which does not regard the doctrines of the miraculous birth and bodily resurrection of the Saviour. But with these two vital pillars gone, where would Christianity be?—In a worse ruin than the temple of the Philistines, when Samson pulled out the pillars on which it rested.

But it is not merely a question of creed; it is the more vital one of the Bible; for the Bible teaches these doctrines, if it teaches anything. And will these be eliminated from the Bible to suit the unbelief of the masses? If so, the whole might as well be given up at once, for it has no claims stronger than these.

Dr. Sprecher thinks that if the Episcopal Church had sided with MacQueary in his skepticism, it might have become the absorbing "church of the future," and that it lost, in its action, a "grand and rare opportunity;" whereas it barely saved itself, by the small majority which condemned the said MacQueary, from irretrievable disgrace.

DEPARTING FROM THE FAITH.

A writer in the *American Baptist*, April 9, 1891, laments that one of their ministers, though "still pastor of one of their leading churches," is "departing from the faith." He says: "He holds and teaches, in a quiet way, that the unregenerate sinner is not in possession of an immortal soul. This, of course, makes immortality conditional, and hence teaches the annihilation of the wicked. In a conversation not long since, he declared to me in the presence of another brother, that the Devil first taught immortality to mother Eve."

"Good! The minister is right; and we are glad he has the courage of his convictions, to let his views be known. There are multitudes who hold the same sentiments, who dare not express them 'even in a quiet way.'" To all those who believe, contrary to the Scriptures, that man has by nature an immortal soul, and that the wicked are to be preserved by the power of God in eternal conscious torture, we would say that the sooner such a "faith"

is "departed from," the better, both for the credit of the Scriptures, and the honor of God. The writer fears that this departure from the faith on the part of this minister, "will be the cause of trouble in some of their associations;" which we earnestly desire may be the case; not because we wish them trouble, but in the hope that many may thereby be led to a knowledge of the truth.

PEACE AND SAFETY.

The infallible word of prophecy declares: "When they shall say, Peace and safety; then sudden destruction cometh upon them." The "when" of the prophecy, is evidently the "now" of the present. For while Europe is groaning under a war debt, which has reached the enormous sum of twenty-five thousand millions of dollars, and monster iron-clads are armed to the teeth, and fortresses are mantled, and millions of men, with rifles in hand, stand in their ranks ready for the order to charge, and the train is laid for the great explosion, and waits only one spark to fire it, and the nations are just as ambitious, angry, jealous, distrustful, and watchful as ever, and the crash is as sure to come, as a boat poised on the brink of Niagara is sure to go into the abyss below,—right at this time men are consoling themselves with a dream of disarmament and universal peace.

Thus a morning journal of Paris is quoted as saying: "Disarmament is in the air. Statesmen make it the subject of very serious conversation." Again it says: "The conscience of Europe is wrestling with this problem as it has never done before. Great journals are discussing it, educators are pondering over it, influential men everywhere are beginning to face it in earnest. There are many reasons for believing that the war system is doomed to an early destruction. The darkest hour is just before the dawn, and it may be so in this case."

There might be some excuse to indulge such a hope had not the Lord declared just the reverse. He will indeed soon make wars to cease unto the ends of the earth; but it will be by desolations, not by disarmaments. Thus the psalmist says: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Ps. 46: 8-10.

IN THE QUESTION CHAIR.

THE CHINESE AND THE FLOOD.

1. Do the Chinese deny the flood? 2. How far back does the Chinese Empire date? 3. It is said that the Chinese claim to have existed 4,000 years B. C. Is this true? MRS. O. P. R.

Answer.—1. The Chinese do not deny the flood. On the other hand, among the ancient traditions of that event, which are to be found through all the nations of antiquity, the most remarkable is that of the Chinese. "Horne's Introduction," vol. 1, p. 179, says:—

"The orthodox among the ancient Persians, believed in a deluge, and that it was universal, and overwhelmed the whole earth. Similar traditions have prevailed in the East among the Hindus, Burmans, and Chinese. Of these, the tradition of the Chinese is particularly worthy of note, as it not only refers, both directly and indirectly, to the deluge itself, but also to the cause of it. The same tradition of a general flood is also to be traced among the ancient Goths and Druids, as well as among the Mexicans, Peruvians, Brazilians, and Nicaraguans; to whom may be added the very lately discovered inhabitants of Western Caledonia, the Otahitans before their conversion to Christianity, and also the Sandwich Islanders."

The reference to these latter nations will be explained by the fact that this work was published as far back as 1827. With regard to the authenticity of these traditions, a foot-note on the same page says:—

"The above-noticed traditions are given at length in Mr. Faber's 'Horæ Mosaicæ,' vol. i., pp. 98-136, with reference to various authorities for each. Mr. Bryant's *Analysis of Ancient Mythology* (3 vols.), however, is the completest work on the subject of the deluge, as preserved in the traditions of the ancients. . . . But the reader who is desirous of prosecuting this subject, is referred to Mr. Howard's 'History of the Earth and Mankind;' Kirwan's *Memoirs*, in the transactions of the Royal Irish Academy, vols. v., vi., and viii.; Townsend's elaborate work on the 'Character of Moses as an Historian;' Parkinson's *Organic Remains of a former World* (4 vols.); and especially to M. Cuvier's great work on the same subject."

Smith's Bible Dictionary, art. "Noah," says:—

"A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. . . . The Chinese represents Fâh-he, with his wife, three sons, and three daughters, as having escaped the flood, and becoming the author of Chinese civilization."

2. No authentic history of China can be traced back further than about 1,100 years before Christ.

3. The Chinese have traditional legends, in which, according to their conceit and vanity, they make all sorts of extravagant claims. But all these traditions are myths, and entitled to no credence whatever.

EZE. 36: 25-27. SPRINKLING THE PEOPLE.

Please explain Eze. 36: 25-27, and oblige.

C. B. R.

Ans.—The expression in verse 25, "Then will I sprinkle clean water upon you," is simply a figurative expression for the purifying work which God promised to accomplish for his people. See the following expressions: "From all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you; and a new spirit will I put within you," etc. These are works which God alone could do. Strange to say, verse 25 is often quoted as proof that sprinkling is baptism, and is the proper ceremony to be performed. But the passage has no reference to baptism at all, inasmuch as the Lord speaks alone of what he will do, not what he instructs his ministers to do. He has commanded them to baptize; he has nowhere commanded them to "sprinkle." We will not object to sprinkling at any time or for any purpose, provided people will leave it for the Lord to do, the same as he gives the new heart.

INSTANT FAITH VS. A LIFE STRUGGLE.

The following question has been referred by the one to whom it was written, to us to answer:—

"Could Christ have promised the thief on the cross an entrance into his kingdom unless his faith had cleansed him from all sin, and had given him the baptism of the Spirit? and cannot this faith be given in a moment, as well as to struggle a whole life-time for it?" MRS. K. P. Mc N.

Ans.—A few instances of what God can do under great emergencies, are left on record for the comfort and encouragement of some who might otherwise go into despair. But these are not the circumstances on which we should presume, nor the rule by which we should govern our lives. We need not struggle a whole life-time to have faith with its cleansing power. It is better for a person early in life to gain this experience, and live in its comfort and enjoyment while life lasts, than to wait till he knows life is about to end, and then depend on having such an experience as the dying thief had. As to all the blessings and privileges of the gospel which are to be enjoyed here, now, and not the future, is the time to take them.

ELISHA.—NO. 1.

Early Experiences.

In every great religious reformation there are necessarily two prominent features. The first in order of time is to awaken, arouse, stir up the public mind; point out the dangers, the sins, the apostasy from God, preaching repentance and organizing the movement, calling the attention of all interested

to the necessity of a change. It is necessary, then, to alarm and startle the people to get them to thinking, and make them dissatisfied with the existing status, and feel the importance of reform. To do these things successfully, requires boldness, great energy, unconquerable determination, and intense vigilance and activity, allied with divine power.

When the public mind is aroused, then a different order of efforts is required before the best results can be reached. The mind must be led to contemplate the goodness and mercy of God, his faithfulness, his readiness to help us, that faith may lay hold upon him intelligently, and the sweet assurances, of his favor be obtained, and the precious graces of his Spirit be manifested. Our God is not only a "consuming fire," but love personified. "Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." Hence his work, to be properly presented, must not only alarm the sinner, but melt his heart with love and tenderness. It is not always that the same agents most fit to perform one branch of the work can best do the other.

In the great reformation in which Elijah and Elisha were connected, there were two agents employed to superintend and carry out both of these branches. John the Baptist and Christ both illustrated the great religious movement at the beginning of gospel work at the first advent, in something of the same manner. In the great reformation connected with the warning messages, the same principles will be illustrated. There are two parts even to the last message of all,—the commandments of God, and the faith of Jesus Christ. Connected with the first, the apostasy and sin of the churches in trampling on the fourth commandment will be made prominent. The people will be stirred and aroused. But the work in its later phases will bring into much greater prominence faith in Christ and his precious love and goodness.

The work of Elisha was but the completion of that which Elijah began. He was in many respects the counterpart of the latter. It would be improper for us to say which was the more eminent, for both filled with devoted faithfulness and ability the positions God gave them. There was a great contrast between the two in many respects. The whole work of Elijah is startling and strange; and in his dress and appearance and manner of life, there was much that was different from ordinary men. But Elisha seems to have dwelt among the people, residing in a house, in familiar intercourse with others, and living like ordinary mortals. God's power wrought through Elijah to terrify and alarm, to burn and destroy the enemies of God, and cause dread and fear among them. Elisha's influence was healing, encouraging, benefitting to those with whom he came in contact, manifesting tenderness and affection. His miracles were more numerous than those recorded of any prophet since Moses, and resembled those of our Lord more closely than those of any other.

It is difficult to ascertain the exact order of events in his ministry, for the record gives no chronological order of them. The miracles are not given consecutively. In giving an account of them, we will follow the order Mr. Smith gives them in the large Bible Dictionary.

The call of Elisha to the prophetic office appears to have occurred about four years previous to the death of King Ahab, and was caused by the direct command of God to Elijah. When at Mt. Sinai (1 Kings 19:16), he was directed to "anoint" Elisha to be prophet "in thy room." His residence at "Abel-Meholah," "the meadow of the dance," is given. It was situated on the river Jordan. As Elijah passed from Sinai on his way to the wilderness of Damascus, passing up the Jordan he found the farmer Elisha plowing in the Oriental fashion, with eleven yokes of oxen before him, and he with the twelfth bringing up the rear. Travelers tell us it is still customary in that country to plow in this way, their plows being small, antiquated instru-

ments which merely scratch the ground, while they go back and forth upon it till it will do for the reception of seed. It does not seem that Elijah really "anointed" Elisha in the ordinary sense of that term. He "cast his mantle upon him." The latter understood this at once as a call to the work of God. It was a token that he was invested with the prophet's office, and was adopted as Elijah's son.

This meant a great deal to Elisha, and he fully realized it, but did not shrink from the important work to which he was called. He must now relinquish his business, his associations, family ties, and all, to lead that, for the time being, of a servant to Elijah. He slew a yoke of oxen, made a parting feast to his friends and relatives, kissed a farewell to his father and mother, and departed to give his life to the Lord's work. He is afterward spoken of as the one who "poured water on the hands of Elijah;" which would imply that he assisted him as a servant and attendant, as Joshua did Moses, thus learning of him, imbibing his spirit, and taking a part in his work, and thus becoming prepared to succeed him when he was called away.

Some seven or eight years passed away before the time came for Elijah to be translated, during which not a word is said in the record of Elisha. But we have no reason to doubt that he continued with the former, constantly ministering to, and assisting him. We find him called to this work with no intimation that he ever ceased to perform it, and at the close of Elijah's ministry he was with him as a trusted fellow laborer and companion whom nothing could induce to leave his master.

What few hints are dropped, indicate the closest intimacy between them. When the day comes for Elijah to be translated, Elisha is constantly in his presence; and though the former, perhaps to try him, says, "Tarry, I pray thee, here" while he goes on to Bethel, Elisha replies, "As the Lord liveth, and as thy soul liveth, I will not leave thee." This request Elijah repeats again and again. But Elisha is firm, and will not be persuaded to leave him. As the crisis of parting approaches, and Elijah perceives that he cannot persuade his companion to leave him for a moment, he asks him what he shall do for him as a parting favor. Elisha's reply indicates the spirit of the service he had been for years rendering; and the longings of his heart's greatest desire: "I pray thee let a double portion of thy spirit be upon me." This probably does not mean that he requested twice as much spiritual power as rested upon Elijah, but has reference to God's arrangement that the first-born son should have "a double portion of all that he hath." Deut. 21:17. Elisha had been adopted as the son of the great prophet when he threw his mantle over him; and now as he was to depart from him, he claims the first-born's portion of that which to him was of the greatest value of anything in this world,—the Spirit and power of the Highest, such as had rested in its plenitude on his master. He longed for this that he might acceptably fill the position to which he was called. Elijah said the request was a hard one, but it would be granted if his attention was so closely given as to see him when he was taken from him. And as the heavenly chariot, glowing with brightness like flaming fire, comes down, separating him from the master and companion so much loved and so long associated with, he beholds him, and cries, "My father, my father, the chariot of Israel, and the horsemen thereof!" Filled with heavenly power, though sorrowing for the loss of his dear companion, he takes the mantle of Elijah, smites the waters of Jordan twice, when they part, and he goes over dry-shod. And as soon as those saw him who had been watching at a distance, they at once discerned that "the spirit of Elijah" rested "on Elisha." And they came to meet him, and bowed themselves to the ground before him. (See 2 Kings 2.)

G. I. B.

—The chiefest action for a man of spirit, is never to be out of action.—Webster.

FROM SUNDAY LAWS TO SABBATH TRUTH.

As the readers of the last few numbers of the REVIEW may have observed, the citizens of the city of Bradford, Pa., appear to be considerably stirred up over the question of enforced Sunday observance. There are some Seventh-day Adventists and Seventh-day Baptists in the place, and a petition has been circulated in the city, and signed by 500 citizens, asking the city council to pass an ordinance declaring that "all persons are hereby forbidden to perform any worldly employment or business whatsoever, within the city of Bradford, on the Lord's day, commonly called Sunday." Both Bro. I. N. Rhodes (S. D. Adventist) and Mr. G. H. Lyon (S. D. Baptist) have written articles in the city daily papers, against the proceeding. A Mr. Duffee, however, took occasion to divert the issue a little, and ask some questions through the Bradford *Daily Record*, on the law, directing them particularly to Mr. Lyon. But as the opportunity seemed favorable, upon request, we took occasion to answer them, the editor publishing the answers under the caption, "The Sunday Question. An answer to Mr. E. E. Duffee by a Seventh-day Adventist. Straight on the Question of Religious Legislation, but Wrong on the Question of the Sabbath." The following is the article containing the questions and answers, as it appeared in the *Record* of May 29:—

"EDITOR BRADFORD *Daily Record*: We notice that in the *Record* of May 23, Mr. Duffee joins in the denunciations of the proposed enactment of a Sunday law, and of any law that has as a basis the worship of God. We are glad to know that he is straight on the question of religious legislation, or, in other words, of a union of Church and State; but he asks some questions which, as they are evidently aimed at Sabbatarians in general, we take the liberty to answer. Before doing so, however, we wish to state that Mr. Lyon's article was aimed at religious legislation. Mr. Duffee evades discussing this question, and introduces an altogether different subject, that of which day is the Sabbath. We simply follow him into the field to which he himself has gone.

"Question 1.—By what means does a man obtain the Spirit of God?"

"Answer.—By faith. Gal. 3:2, 14. But in turn we might ask, How did man lose the Spirit of God? The answer is found in Isa. 59:2: 'But your iniquities have separated between you and your God, and your sins have hid his face from you.' And the apostle John tells us that 'sin is the transgression of the law.' 1 John 3:4.

"Ques. 2.—Will the keeping of the law gain us salvation?"

"Ans.—The question is not pertinent, from the simple fact that none of us have kept the law. 'All have sinned, and come short of the glory of God.' Rom. 3:23. Salvation cannot, therefore, be obtained in that way. But there is one thing that is also certain, and that is that salvation is not gained by breaking the law of God. No man can go on and knowingly continue to violate the law of God, and be saved. If this be not the case, will Mr. Duffee or any other professed Christian please tell us which one of the ten commandments of God they can knowingly continue to transgress and be saved? To those who have professed the name of Christ, Paul asks 'Shall we continue in sin, that grace may abound?' and answers the question by a 'God forbid.' Rom. 6:1, 2. But how, we ask, can Mr. Duffee or any one else know whether he is continuing in sin or not? Paul says that 'by the law is the knowledge of sin.' Rom. 3:20. Has Mr. Duffee any other means of knowing what sin is than this? If he has, he has got ahead of Paul.

"Mr. D. emphatically denies that the kingdom of God is 'obtainable by faithful observance of God's law as recorded by Moses.' We would remind him, however, that the keeping of the ten commandments as given by God on Mt. Sinai, is very intimately connected with obtaining this kingdom. A rich young man once said to Christ: 'Good master, what good thing shall I do, that I may have eternal life?' The Master's answer was, 'If thou wilt enter into life, keep the commandments;' and in answer to the question 'Which?' Christ quoted a number of the ten commandments to show to what commandments he referred—those of the decalogue. But a man can keep the commandments only after

he is converted, and he can become converted only by exercising faith in Jesus Christ. So it is by faith that a man can keep the commandments and finally be saved.

Ques. 3.—Is it by the works of the law, or by faith that we are justified?

Ans.—It is by faith, and not by works, for our works do not justify us, but rather condemn us; as Paul, in Rom. 3:20, says: 'Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.' But it should not be forgotten that we are justified only by faith in One in whom there was no sin, who never violated the law of God; as Paul in 2 Cor. 5:21, again says: 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Our faith, therefore, which justifies, is faith in a law-abiding Redeemer. Hence we see that faith in Christ does not annul or do away with the law of God. Paul's conclusion, after reasoning upon this very point, is: 'Do we then make void the law through faith? God forbid; yea, we establish the law.' Rom. 3:31.

Ques. 4.—What is religion?

Ans.—Many answers might be given to this; but it is sufficient to say that any religion which ignores the law of God is not the religion of Jesus Christ; for both he and his apostles taught and enforced perpetuity of that immutable law.

Ques. 5.—Is [are] the ten commandments binding, and still in force, the same as when delivered to Moses?

Ans.—From the above reasoning and scriptural citations, it is needless to further answer this question. It is already answered. But if they are not binding and still in force, we would ask Mr. Duffee why it is that Methodists, Baptists, Presbyterians, and nearly all Christian denominations, continue to print them in their disciplines, manuals, and confessions of faith, and teach them as binding and still in force. (See Methodist Catechism, No. 2, chap. 6; Baptist Church Manual, art. 12; etc., etc.) Let him pitch into these churches first, and then when he has righted them upon the point, assume to instruct Sabbatarians.

Ques. 6.—Is it lawful for man to change, deduct, or add to the laws of God?

Ans.—No, indeed; and for that very reason no man, Mr. Duffee nor anybody else, has a right to teach that the first day of the week is the Sabbath, when the law of God and all revelation declare that the seventh day, and the seventh only, is the Sabbath.

Following these questions, Mr. Duffee says: 'Now, if Mr. Lyon will answer me these questions, I will endeavor to show him that the seventh day is not the Sabbath, and will also try to show him that the first day of the week, or the Lord's day, is the proper day for observance.' We do not know whether Mr. Lyon has answered the questions or not; but we have, and he can make his endeavors and efforts in these directions for our benefit, as well as for Mr. Lyon, if he sees fit. But before he begins, we have this to say to him: that after God has said, 'The seventh day is the Sabbath,' for any man to say that he will endeavor to show that the seventh day is not the Sabbath, can only be to throw an insult into the face of God himself; and as to his efforts to show that the first day of the week is the Sabbath, or the Lord's day, or the proper day for observance, had Mr. Duffee from beyond the bounds of time and space to do it in, from the Bible, he could not do it; for the Bible nowhere calls the first day of the week the Sabbath, the Lord's day, or by any other sacred or holy title.

'Yours for the Bible Sabbath.'

W. A. COLCORD.

A SENSIBLE JURY.

It is not often, perhaps, that a grand jury feels called upon to criticise the laws in reference to which they are called upon to act. But it is not inconceivable that laws might be of such a nature as to call for a protest from the jury, to the proper authorities, against the existence of the law itself. Such the grand jury of Philadelphia seem to regard the old Pennsylvania Sunday law of 1794. According to the *Christian Statesman* of April 21, 1891, they call it "an obsolete Sunday law which may have been right and advisable in a small town in 1799, but which is out of place in the new Philadelphia of 1891;" and they arraign said law as a "nuisance" which ought to be suppressed.

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.

THE LIFE I SEEK.

Nor in some cloistered cell
Dost thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near,
And foes annoy;
The sinning to restrain;
To ease the throb of pain;
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forget;
Supplying human needs
By loving words and deeds—
O happy lot!

—R. M. O., in N. Y. Observer.

TENNESSEE.

BRAYTON.—A four weeks' course of lectures has just closed at this place. The power of truth has been shown by uniting a heretofore divided neighborhood. The act of worshipping together again under the same roof was instrumental in this reconciliation. Much searching of hearts has won to the cause many friends, who were heretofore bitter enemies. About 1,000 pages of reading-matter were sold and some was given away, the desire to search to see if these things are true, being prevalent. Some have manifested a desire to obey God, while others are halting between two opinions. May they step out boldly to obey God rather than man.

I leave here to enter tent work, but will try to return soon to note final results. The work seems to open up encouragingly in the South this season. May we have the prayers of God's people, that the cause may advance in this field.

May 13.

W. C. DALBEY.

NEW YORK.

CUBA.—The work here has not moved as easily as in some parts of the field, but from the first an interest has been growing in the minds of many with reference to our faith. Much of the time the attendance has been good—from fifty to more than 125; but as the testing points were preached, some ceased to attend. There have been many of the leading citizens out to hear. There are, at present, six who have decided to obey God, and others are just about to take their stand with them. The sympathy of the best class is in our favor, yet many are slow to act; but the truth is gaining a victory here.

Since coming to this part of the field, we have received over \$7.25 in donations, and have sold ten copies of "Bible Readings," and some other books; have also sold and given away about 2,500 pages of tracts, and obtained two yearly subscribers for the REVIEW. We still ask for the prayers of God's people, that the work here may increase more and more.

May 25.

H. G. THURSTON.

IOWA.

CONFIDENCE, MORAVIA, EXLINE, AND LADOGA.—In company with Bro. H. V. Adams and H. M. J. Richards, I visited the company at Confidence, Sabbath and Sunday, May 16, 17. The words of admonition and encouragement were timely and well received. One was added to the church by confession of faith, and one by letter. From Confidence we went to Moravia. I visited with the brethren until Friday, and then left for Exline, where I spent Sabbath and Sunday. The meetings were well attended, and a good degree of interest was manifested in the preaching. This company of Sabbath-keepers, though they have had but little labor, are of good courage in the truth. May the Lord still add

to their numbers, is my prayer. I went to Ladoga the 25th, and organized this company into a church. They are firm and of good courage in the truth, and we hope that they may ever remain so closely connected with Heaven that they can be instrumental in leading others to Christ and his truth. There are a few others here who we hope will soon cast their lot wholly on the Lord's side, and join their interest with this little band. I am of good cheer in the work.

MATTHEW LARSON.

DELAWARE.

WILMINGTON.—We left Battle Creek, at the close of the General Conference, to labor in the Atlantic Conference. We spent Sabbath and first-day, March 28, 29, in Brooklyn, N. Y., and Jersey City, N. J. We came to Wilmington the first day of April, and after securing rent and getting settled in our new home, we began holding Bible readings and visiting from house to house, as the Lord opened the way before us, which he has done in a marked manner. We have all the openings for holding readings, that we are able to fill. Some are becoming very much interested in the truth. One lady has commenced to keep the Sabbath, and others are in the "valley of decision." We expect there will be a good company here who will obey the truth, for the Lord is certainly working with this people. We find the people very friendly and sociable, as much so as in any place that we have ever labored.

We have a large room (12 x 27 feet) fitted up, in which to hold our meetings and Sabbath-school, of sufficient capacity to seat fifty or sixty persons. Our courage is good, and our hope and trust are in the Lord, who has given, and who we believe will give, us the victory through our Lord Jesus Christ. Brethren, remember the work here at the throne of grace.

S. J. HERSUM.

May 26.

INDIANA.

JONESBOROUGH.—I was left with the church at Jonesborough to follow up the interest after the close of our good State meeting at that place. We took up the work May 19, and remained till the 26th. This is the home of Elder Roberts, and as he was at home making preparations to go to his field of labor in Virginia, he rendered efficient aid in the meetings by speaking twice and otherwise helping in the work. The Lord blessed beyond our expectations the labor bestowed. It was our privilege to see quite a number of the youth and the young people of Sabbath-keeping parents turn to the Lord with weeping, and confess Christ as their Saviour. "Then they that gladly received his word were baptized" and added to the church. Five were baptized on Sunday, the 24th, by Bro. Roberts. Three more candidates were accepted on Monday night, and arrangements were made to baptize them on Tuesday evening. As I had previously made an appointment to begin a series of meetings at West Liberty, on the night of the 26th, I left the closing services with Bro. Roberts.

I think that others besides those mentioned above were baptized at the closing meeting. Still another brother made a public profession and started in the service of the Lord, but deferred baptism for a time till his wife could go forward with him in the same ordinance. I wonder at the tender mercies of God as I labor in his cause. The writer, together with all our people at Jonesborough, desires to express praise and thanksgiving to the Lord for his wonderful love.

WM. COVERT.

MISSOURI.

ORRSBURGH, ENYART, AND ALBANY.—Since my last report, I have visited the companies at the above-named places, also a few isolated families of Sabbath-keepers in this, the northwest part of the State. On this trip six persons, all adults, were baptized. At Orsburgh a church of nine members, and near Albany a church of eleven members was organized. At Enyart we found a few faithful souls who are desirous of walking in all the light, and I am confident that with a little more faithful labor bestowed, a church can be organized at this place by fall.

The northwest part of the State seems to be ripening up for the harvest. Everywhere I went an interest to hear was manifested, and urgent calls for meetings were pressed upon us, until we felt to mourn the dearth of laborers, and the scarcity of means in our Conference! O that God would touch

the hearts of his people, and lay upon them a burden for perishing souls! We have men of talent, and ample means among our own people in this Conference, which, if consecrated to the Master, would enable us to step into the opening providences of God, and fill these calls. When will our people begin to realize that the end is indeed very near, and feel that it would be the part of wisdom to begin in earnest to transfer their wealth to the other shore?

Brethren, where are your hearts? Jesus says that they are where your treasure is. He also says, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." In view of these urgent calls, we have ordered a new tent for Northern Missouri. This tent will cost \$150, and we now call upon you to help us pay for it. There is a tent fund of only about fifty dollars on hand, so you see we have trusted largely to your liberality in making our order. Do not disappoint us nor hinder the work by withholding your means, but let us hear from you at once, with a liberal donation. Send to me at Holden, or to Bro. James Klostermyer at Rockville.

R. S. DONNELL.

May 29.

TEXAS.

HOLLAND, BELL CO.—I have been at this place some over two weeks, and have given seventeen discourses. The interest has been quite good from the first. I am now in the midst of the Sabbath question. One has commenced to obey, and others have said they would do so. I have hopes that a number will take hold of the truth. This is the busiest season of the year with the farmers, and all in this country have large crops of cotton, which makes the attendance rather small during the week, but on Sundays the house does not hold the people that come. The corn crop here at this time is shooting out, and there will be "roasting-ears" in a few days.

W. S. CRUZAN.

May 25.

OAK CLIFF, CEDAR GROVE, AND LIPAN.—In company with my family, I left Battle Creek, March 23, after attending all of the Ministers' School and most of the General Conference. My stay at Battle Creek was very profitable to me personally, and I trust it will prove to be of much value to the cause of present truth. It was indeed a privilege, one which I had coveted for years, to visit our central institutions, and become acquainted with more of the leading characters in our work. Our denominational institutions located there, are a credit to us as a people, and we should praise God and honor those whom he used to establish them among us.

From Battle Creek we returned home by way of Kentucky, where we stopped over about eight or nine days; a sister of my wife came home with us. Being detained by a rise in the Mississippi River, we did not reach Dallas, Tex., till Sabbath morning, April 4. Our meeting at Oak Cliff began April 7. Bro. Underwood did not arrive till the meeting was considerably advanced. He was in feeble health. Notwithstanding this and inclement weather a portion of the time, our meeting was very successful. Some said it was the best to them of any ever held in the State. The meeting at Oak Cliff closing on April 21, on the 22nd I went home to locate my family and have a short visit with my home church, from which I had been absent some months. I did not intend holding any services till the evening of the Sabbath; but the next evening after my arrival, some of the brethren gave out an appointment, and sent me word to be sure to fill it. While on my way there, I was met by some of them coming after me. They have never seemed so hungry for the bread of life, since Bro. McCutchen and myself held a tent-meeting there (Cedar Grove, Tex.) three years since.

I remained at home till the morning of May 4, but had only three nights off while there, besides preaching Sabbath and Sunday. Sabbath, April 25, I baptized four, two of whom were rebaptized, and two had joined in my absence, subject to baptism. Sabbath, May 4, we received four new members, three of whom I baptized that afternoon. Had circumstances permitted me to remain longer, I believe others would have cast their lot with us. Personally, I enjoyed a large degree of the Lord's blessing, and it did me good to tell the brethren and sisters of his wondrous love.

Before leaving Oak Cliff, I received a letter from a member of my home church, stating that there was a Christian (Campbellite) preacher in our neighborhood holding meetings, and that he had requested them to send for one of our ministers, as he expected to "straighten or be straightened." Having lost all desire for such pastime, I made no reply, but settled it in my mind that I would attend to my own legitimate work, regardless of the invitation. Some of the brethren insisted that I should preach on the Sabbath, 2 Corinthians 3, etc. They stated it as being the desire of the people as well as of themselves. So I began, and during the time I had some private conversation with the preacher. When I had spoken upon the Sabbath, the covenants, and the "ministration" in Corinthians, on the same night I completed the last named, and when I had concluded, I gave opportunity for questions or remarks, whereupon he arose and took his stand publicly with us. So when I came to this place (Lipan, Hood Co.), the 5th inst., he came with me, and is intending to preach the truth as soon as he has sufficiently learned it. Bro. George Draper, who also came with me here, has returned home for the present. Apparently, there is no great interest here, but I think there is some. We began here two weeks ago to-night. When Bro. Hyatt was here last fall, the interest seemed quite good. But we labor on in hope, trusting Him who has called us to the work, to give the increase. We are of good courage, and ask the prayers of the faithful.

May 20.

W. T. DRUMMOND.

ILLINOIS.

CHICAGO.—I have been laboring in this place since January, excepting the month of March, when I was in Battle Creek. During that time Bro. C. Norlin labored here, so that the meetings have been going on since the first of January. The Lord has blessed our efforts here to advance his truth. We have lately baptized eleven, and five besides have joined the church, making an addition of sixteen members. Our meetings have been held on the "North Side," and here we have organized a Sabbath-school of fifty members. We have classes in English and also in the Scandinavian languages. The interest is good, and we expect to see the school grow.

Chicago is a large field, and there are many Scandinavians here. There are said to be nearly 100,000 Swedes alone in this city, and very little has been done for them. We hope to take up the work here again next winter, for we feel it a solemn duty to give to our countrymen the last warning of the third angel's message. The expenses for the hall have been paid by collections and donations. The people have been very liberal. Sister Martina Sorensen is working for the Scandinavians; she is also a great help to the church. Several have accepted the truth through her efforts, and others are deeply interested. She holds a young people's meeting every Sunday, which we think will result in much good. She also conducts a very interesting Sabbath-school. Pray for the work in Chicago.

To-day I leave for Minnesota. Bro. Stone will help in the meetings on the "North Side," and will also visit some other places.

June 1.

J. W. ERICKSON.

PLUM RIVER AND GREENVALE.—I have now been in my new field of labor nearly two months, and I am happy to be able to say of a truth that the Lord has been pleased to greatly bless the efforts put forth by his servant in this field, for which I praise his holy name. I went to Plum River, Jo Daviess Co., and began a series of meetings the evening of April 15, and continued them to May 18. I found much prejudice there against the Bible doctrine taught by us as a people; but notwithstanding all that, by the help of the Lord in the presentation of his truth, a goodly number of souls were led to see it, and were impressed by the Holy Spirit to accept all that Christ did and taught.

The Methodist minister in charge, seeing his craft was in danger, became alarmed, and began to visit the people at their homes, advising them not to go and hear; but seeing that his efforts were in vain in that direction, he resorted to another plan. He and a few others combined together and sent off and purchased some slang and abuse from those who have left the truth of God, and are now engaged in trying to expose Adventism. This they peddled from house to house, thinking perhaps it

might serve their purpose, and keep the people away. But I publicly, in the name of Jesus Christ, rebuked such a spirit, showing from the Bible that those who take such a course are not following the teachings of Him who said, "All things whatsoever ye would that men should do to you, do ye even so to them." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." A spirit that would cause any one to act differently from this teaching, can exist only in the heart of an unconverted man.

In answer to a question once asked by David, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" the answer was given, "He . . . that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." To take up a reproach, is to believe what some one else has said about any one, and be ready and willing to carry the same to others. We can praise God to know that all the efforts that were put forth to overthrow the truth there, only served to help establish it. We organized a Sabbath-school with a membership of twenty-five or thirty, and the proper officers were elected. I received five subscriptions for the REVIEW, and the donations more than met all my expenses.

I spent one week in the vicinity of Greenvale, where we have a few brethren and sisters, encouraging them as best I could by visiting, talking, and praying with them. I found some good souls there who are very anxious to have more labor bestowed in their neighborhood. I am now on my way to Ottawa, in La Salle County, to which place my wife and I have been assigned for the summer. We hope to have our tent up, ready to begin meetings, by the first of June.

As I look back upon the past few weeks, I can but praise God for the many favors and blessings he has bestowed upon me, and for the wonderful work he has wrought in that part of his vineyard. The way is now open by which a great work can be done in that part of the State. I hope that Elder Loughborough can visit Jo Daviess County ere long, as the friends there are very anxious to see him again; he having labored in that county a great many years ago. My address for the next few weeks will be Ottawa, La Salle Co., Ill.

May 26.

M. G. HUFFMAN.

WORK IN OUR CONFERENCE.—I have spoken of some things we wish to do to advance the work. We find by letters received from scattered ones, as well as from churches, that they plead for help. Among scattered applicants I note these names: Andrew Williams, David Norton, Jacob Newton, S. M. Shearer, G. F. Shonk, A. E. Bostwick, Jane Griffiths, Edward E. Schell, F. N. Cornell, E. O. Hammond. There are calls besides these, from the churches. There are about ten applications for tent-meetings. We have only three tents to put into the field. One of these must supply a call in La Salle County, where their hopes were raised for a tent-meeting last season. Another tent must be placed near a point in McLean County, to strengthen the work where a company have just come out. The third one will go to Pike County, where nearly a dozen persons have accepted the truth from reading books obtained from the canvassers in that section, but have not, as yet, had ministerial labor.

At our committee council in Chicago, May 10-12, it was decided that Bro. Mason and myself visit the churches and scattered ones in Dists. Nos. 1, 2; that Bro. Bagby do a similar work in Dist. No. 3, the south third of Illinois; that Bro. Baber and wife visit the churches in the interest of the health and temperance work. By letters received, I discern that the Lord is going out before us. Even before we enter upon the summer's campaign, there is "a sound of going." 1 Chron. 14:15. Thirty have accepted the truth in this State since about the first of May,—two where Bro. Huffman is preaching, in Jo Daviess County; nine near Bloomington, where Bro. Merrell and my son are holding meetings; nine in Lorain County, having embraced the truth under Bro. Bagby's labors; six in the Chicago mission, "South Side," three taking their stand as the result of work by the Bible readers, and three coming out during the institute; two in Shelby County, having accepted the truth through the reading of publications; and two in Perry County. Many others are reported as "just about to take their stand." Pray the Lord of the

harvest, that the seed sown may be watered, and a still more abundant harvest appear.

While the work is progressing among our American brethren, we are glad to note the zeal and good cheer of our Scandinavian brethren. It was my privilege to meet with those worshipping on the "West Side," Chicago, in their house of worship, on Sabbath, May 9. Their chapel, 22 x 50 feet in size, I found well filled with an interesting Sabbath-school. After the close of the school, I gave them a discourse presenting some testimonies respecting the rise and progress of this message which is gathering a people from every nation, kindred, tongue, and people. The Lord blessed us together. It was a good day for us.

At the committee council it was also decided to hold the camp-meeting in Decatur, if grounds could be obtained. Bro. Mason and Bro. Crow went there the next day, and secured, in Oakland Park, a splendid ground, with many excellent accommodations. They closed a contract for the exclusive use of the grounds from Sept. 1 to 16, inclusive. Of this we will say more hereafter. Persons were selected by the committee to conduct certain lines of work at the camp-meeting. We hereby notify them, thus early, that they may each prayerfully study their duties, and come up to the camp ready for their work. The camp-meeting committee were appointed at the last Conference, as follows: W. T. Hibben, I. A. Cleveland, Bro. Woodward, Alfred Fareman, Geo. Hicks, W. R. Burkitt. Of these, Bro. W. T. Hibben is now chosen to act as superintendent of the grounds. The camp-meeting is to be preceded by a workers' meeting, to commence Sept. 1, the camp-meeting proper to continue from Sept. 8 to 15. Bro. Baber and wife are chosen to superintend the cooking and restaurant department of the camp. Sisters Delia A. Hicks and E. Hiva Starr will have charge of the children's meetings. Sisters Merrell and Hibben will arrange and conduct the youths' meetings. Sisters Hoxie and Merrell are to act as reception committee. Bro. Merrell will act as first member of the pastoral committee. These designated on the different lines of work are empowered to get such assistants as may be necessary. Especially in the conducting of the youths' and children's meetings, it will be well to instruct still others in the work, that they may be prepared for future emergencies and duties.

A duly sworn city policeman of Decatur is to be furnished free during our encampment, but we have appointed as next under him, head of our camp-watch, Alfred Fareman. It was also decided that all accounts of laborers in this Conference be audited during the time of the camp-meeting. This need not interfere with the meetings of the camp, if the accounts are properly prepared beforehand, and examined by the Conference secretary. If any difficulties exist, have them adjusted or explained by the laborer before the account comes before the committee. This will save the expense of calling the auditing committee together at any other time of year. In the California Conference, in 1888, by observing this plan, over seventy accounts were satisfactorily audited by the committee during the time between the close of the forenoon meeting and the call for dinner on two days; really it was done in two hours. Let each of the laborers in the Illinois Conference who has accounts to be audited, prepare his accounts as he goes along, so that they can be copied and sent to the Conference secretary by Aug. 15. That will give him time to examine each, and to summarize and prepare them for auditing.

On the Sabbath and first-day just passed, I have held meetings with the church in Springfield. It is to this point that Bro. Mason, of Ohio, has just moved. Here, in connection with the chapel, is a mission building. Bible readings held here in Springfield have resulted already in a number of accessions to the faith. I find here a church of about twenty-five earnest members, and a very interesting Sabbath-school. Another Bible worker is to come this week, and a force of six canvassers, who will go out from this building to introduce the printed pages in this region of country. We trust their coming to, and tarrying in, Springfield will be a real addition of strength to the work here for the summer, and that we shall soon see other souls accepting the message as the result of their efforts. From this point I go south to attend the institute in Keenville, Wayne Co., and then to look after the interest in Duquoin, Perry Co. May the Lord grant freedom and much of his Spirit in our labors.

May 18.

J. N. LOUGHBOROUGH.

MICHIGAN.

25

NOTES OF EXPERIENCE.—We left Chicago Monday morning, April 13, and reached Grand Rapids at 4:30 p. m. Mr. and Mrs. Pettitt, Baptist people, and relatives of sister Mousehunt, one of our Chicago Bible workers, met us at the depot with their horse and buggy, and took us to their comfortable home in one of the best portions of the city, where we were very kindly entertained over night. We met Bro. Moore's people in the evening, and talked over the interests of the work in that city.

The next morning, at 11:30, we took the train for Greenville. Stopping two hours at Cedar Springs, we looked up the aged family of Bro. Alvin Kellogg, and had a good talk with them upon points of present truth. They had not had a visit from a minister for a number of years. Reaching Greenville at 5 p. m., we found the preparations for the meeting well under way, and an appointment out for meeting that night. Some of the church-members at this place thought of a new plan for bringing our people in contact with the citizens, which was, to invite the citizens to entertain the delegates to the meeting so far as to furnish them with rooms, the tract society boarding them at the general dining hall. In harmony with this plan, we were invited to go to the home of W. D. Johnson, ex-Mayor of Greenville, where we were very kindly welcomed, and shown to a very pleasant room. We remained with this family for nearly a week, and our stay resulted in quite a warm friendship. We found Mrs. Johnson very much interested in religious work in the Baptist church, where she introduced us, and through her influence we were invited to speak before the Sunday-school, on the inspiration of the books of Jonah and Job; and Sunday evening, to address the Young People's Christian Endeavor Society; also, the same evening, by invitation of the pastor, I filled his appointment, speaking on the subject of "The Power of the Gospel," Elder Van Horn speaking in our own church to a large congregation the same evening. We learn that several others had very interesting experiences at homes where they were stopping, so that we think a plan similar to this in other places, if handled wisely, might result in good.

At Greenville we had some very interesting meetings. Elder Olsen and Elder A. T. Jones were present, also sister White, who spoke both Sabbaths and Sundays during her stay.

From Greenville we went to Grand Rapids, Tuesday, April 28, where we remained over Sabbath and Sunday, and, accompanied by Elder Moore, visited a number of the members of the church at their homes, and called upon some interested families. On Sabbath morning sister White spoke with more than usual freedom, in the Good Templars' Hall, to a large congregation. In the afternoon another hall was secured, and I spoke to the people on the subject of "Righteousness by Faith," following which we had a good social meeting. The blessing of God was present in both meetings. Sunday afternoon sister White spoke again in Good Templars' Hall, under the auspices of the Good Templars' Association, to a still larger congregation, on the subject of "Christian Temperance." The Lord let his blessing rest upon the speaker and the congregation. Many spoke of their appreciation of the presentation of the subject of Christian temperance from this standpoint. We learn that a good impression was made. I have often heard sister White speak on this subject, but never with such clearness and freedom as on this afternoon. The gentleman who presided at the meeting stated to the congregation at the close, that they had had the offer of the recitation of a poem for that afternoon, in addition to the discourse; but that it was his judgment that the impression made in the presentation of this important subject should be left upon the minds of the people, and so thought it wise to postpone the poem till another occasion.

In the evening I spoke to an attentive congregation, filling Elder Moore's regular Sunday evening appointment. The interest and attendance at these Sunday evening meetings are good. We should judge from our short stay at Grand Rapids, that the interest there among the people is very good, and that several Bible workers should be constantly at work in that place.

We left Grand Rapids, Monday, May 4, at 11:30, and reached Petoskey after a pleasant ride, at 8 o'clock in the evening. We were met at the depot by Dr. Lay and Dr. Dowse, at whose homes our company were entertained for the night. Early the next morning we were up on the hill-tops overlook-

ing the bay, and the hours of the day were spent in settling in our new home in Elder Steward's cottage. Sister White remained with us for a few days, until her home was completed, and her family and household goods from Battle Creek arrived.

The country near Petoskey and along the lake is quite scenic and beautiful, and the atmosphere is very invigorating. After the arrival of W. C. White, several days were spent in driving in different directions from the city, in search of a location for the summer Bible school. There were two carriage loads of us in all. We took our dinners and ate in the woods, adding to our lunch the fresh, red, winter-green berries. The wild flowers here are very beautiful; the hills are covered with trailing arbutus, a kind of white lily, buttercups, and other more common flowers. Our work has already begun. Four Bible readings have been appointed, and one was held last Sunday with one of the most influential farmers near Petoskey. Elder Parmelee, who has been living seven and one half miles from here, will engage with us in the work. Having quite a large acquaintance among the people, he will be of great service in introducing us, and also in assisting in the Bible work.

We have not been without some drawbacks in getting started, however, as we believe Satan is on the ground here as elsewhere. Sickness in Dr. Lay's family has prostrated three members of the household, so that instead of rendering us the assistance that he desired, he has needed assistance and care himself; but we are happy to report improvement in these lines. The doctor himself is up again, and we hope soon to see the work moving very rapidly.

We want to mention a couple of what seem to us special providences of God, since coming to this place. On one occasion, by a mistake on the part of some one, gasoline was given us instead of kerosene, to burn in our lamps. In thinking the matter over, and imagining ourselves, five in number, gathered around three kerosene lamps, trying to burn gasoline in them, and no accident resulting from it, we all felt to praise God for his providential care.

The second incident occurred one morning early as three teams of us started for a long drive to the country. Sister White's horse and surrey, with herself, W. C. White, and two other persons in, was leading. The horse started off briskly, and in turning a corner at not an unusually rapid rate, the left back wheel gave way, turning the carriage directly over on its side, the horse trying to extricate himself from the shafts. Our carriage being close behind them, we had a full view of the catastrophe, and our anxiety may be imagined. But soon all were on their feet, and not one received the slightest injury. The horse, although full of life, and trembling with fright, made no effort to get away, but seemed to appreciate the situation, and waited to be helped out. Upon examining the wheel, it was found that every spoke was out of the hub, and that the accident was due wholly to the unfaithful workmanship of the manufacturer of the wheels, the holes in the hubs having been cut for one and one half inch spokes, and inch spokes being used, with wedges to fill up the additional space; but as no injury was received by any one, we felt again called upon to thank God for his special providence, and to take courage, and believe that as Satan seemed to want to destroy us all here, there was reason to hope that some good might be accomplished at this place.

The Michigan Conference has secured one of the best building sites in the city, and the excavation is already made for the cellar of the new church building, to cost, when completed, \$3,000. The house which was upon the lot when purchased, has been moved, so that it stands on the same lot, within twenty feet of the church building. This will be used by our mission family, which comprises the following-named persons: G. B. Starr and wife; Mrs. C. L. Boyd and daughter, Ella; Emma Thompson, from Milwaukee, Wis.; Dora Hallock; and Sarah Robinson, of Greenville, who fills the important position of a good housekeeper. We are all well and happy, and hope to report in the future, evidences of God's workings among the people.

Geo. B. STARR.

COLORADO STATE MEETING.

ACCORDING to appointment, a few of our brethren and sisters in this Conference came together to talk over the wants of the cause in the different parts of

our field, and to lay plans to meet them as best we could.

We felt greatly in need of help from the General Conference. Elder Underwood had planned to be with us, for which we were very thankful. On arriving at Denver, we found a letter from Bro. U., stating that he would be a day or two late. We were a little disappointed, but commenced the meeting with good courage, expecting that he would be with us soon. The second day we received a letter stating that he could not attend the meeting at all, and the sad news that he was suddenly taken very ill. He gave us a few very encouraging words that did us much good. They were, "We must look to a higher power than man for help." In reply I will say we did as he directed, but did not know just how the Lord would manifest himself to us. Soon we learned that Elder E. W. Farnsworth could be present, and we accepted this as a token of God's love to us. Elder Pegg was suffering with *la grippe*, and was not able to help, though he was with us. Before closing, we had with us Elders E. W. Farnsworth, Geo. Anglebarger, S. Sharp, J. D. Pegg, and E. W. Whitney.

The canvassers' institute, which began the second of the month, was continued during the State meeting, with good interest, and with much profit to the canvassers, although Bro. Smith could be there but two days at the beginning. We looked to our Heavenly Father for help, and were not disappointed. We could recognize the presence of God with us at every meeting. Many were relieved of heavy burdens which they had been trying to carry in their own strength, and all go to their different fields of labor with renewed zeal, determined to work until the Master calls, Come home.

Bro. O. States will labor in the west part of the State, near Delta; Bro. Geo. Anglebarger, at Pueblo; Bro. Sharp, at Colorado Springs; and Bro. Pegg will pitch a tent in Cheyenne, during the tent season. We look for good results from our summer's labor. J. R. PALMER.

Special Notices.

NOTICE!

BRETHREN in Arkansas, please notice the change in the time of our camp-meeting from Aug. 11-18 to Aug. 18-25. The meeting will be held at Van Buren, Crawford Co., the same place as last year.

C. McREYNOLDS, *Pres. Ark. Conf.*

ILLINOIS, NOTICE!

THERE will be a canvassers' institute held at Sheridan, Ill., from June 24 to July 1. The first meeting will be held on Wednesday, at 7:30 P. M. Elder Loughborough will be present during the meeting, and will conduct the meeting each evening and on Sabbath. I hope to see a full attendance of all those in this part of the State who expect to enter the work. Are there not many who will avail themselves of the privilege granted to us of engaging in the work of the Lord? Time is drawing to a close, and now is the time to enter the field. Let all who can possibly do so arrange to attend. Come prepared to go from the meeting to the field.

A. J. OLSEN, *State Agt.*

THE CANADA CAMP-MEETING.

This meeting will be held at Fitch Bay, P. Q., June 24-30, on the same ground occupied two years ago. We have indications of a good outside interest, and hope for a full attendance of our people. All should have the benefit of this important meeting. We are pleased to announce that some are planning to come from the Buckingham church and from Eastern Ontario. Should any who reside nearer, who can come with small expense, remain away from this meeting, they would not only lose a rich blessing themselves, but would cast a discouraging influence upon those who have recently come out from the world to walk in the light of truth with us. Come, brethren, bring the light of God's blessing with you.

Elders A. T. Jones, A. T. Robinson, W. C. White, and E. E. Miles, and other experienced laborers, are expected to attend.

A workers' meeting for the instruction and training of canvassers and other workers, and for making preparations for the camp-meeting proper, will commence June 18. All who contemplate entering either the canvassing or other branches of the work, are urgently invited to come at this time.

Those coming on the Canadian Pacific Railroad should stop off at Magog, and take steam-boat for Georgeville. Passengers coming on the Boston and Maine Railroad should take steam-boat at Newport, Vt. Teams will

carry passengers and baggage from Georgeville direct to the grounds. Ask for return tickets on railroad when buying tickets, as no other reduction will be made.

R. S. OWEN.

SOUTHWESTERN NEBRASKA CAMP-MEETING.

At the last session of the Conference committee, it was decided to hold a camp-meeting at Oxford, beginning Tuesday evening, June 30, and closing Monday evening, July 6. It will be held on the same ground as last year, which has kindly been offered again for this purpose. All will be done that can be done to make this meeting a success, and we trust there will be a large attendance of the brethren and sisters in Southwestern Nebraska. God has blessed his people before on this ground, and we confidently expect a good and profitable season. Plenty of tents will be pitched, which may be used free of charge by all who come.

Good help will be provided for this meeting, and we trust our brethren and sisters will come, and bring their unconverted children and friends, as it may be the turning-point in their lives. Let us now seek earnestly a preparation for this meeting, and come prepared in mind and heart, not only to receive, but to impart good.

W. B. WHITE.

OHIO INSTITUTE.

DEAR CANVISSERS: Our annual gathering is fast approaching, which will convene Aug. 18-25; and after counseling with some of the leading brethren, we decided to hold our canvassers' institute two weeks prior to the camp-meeting proper, which will commence Aug. 4, at Mt. Vernon, in the fair grounds, near the Sanitarium. This is a beautiful place, rather artistic in appearance, with plenty of shade, sparkling springs, and good buildings that can be occupied by the canvasser if he arrives in good time. These conveniences are far superior to what we had last year. Our good brethren make us about the same liberal offer as last year. They will furnish the material for all that will obligate themselves to canvass for six months during the year; so that your board will not cost you anything during the time of the institute, except the work necessary to prepare the food. Now, it seems to me that this is quite a liberal offer, indeed; and let us show by a large attendance that we highly appreciate their offer, and not only work six months, but the whole year. I see no reason why we should not have a better institute this year than last, considering that we have the year's experience, and several new ones have lately begun the work, and quite a number more will begin after the institute. The success of the institute will depend upon the effort that we make in its behalf. Therefore we invite all our ministers, directors, church elders, and canvassers to co-operate with us. Let us open up a correspondence with our young people, and try to secure their attendance at this convention. Bro. Froom, our district agent, will be present to give us valuable help in this important branch of the cause. We feel that the Lord has greatly blessed us in the work, and to him be all the praise! May he speed on that glad day when the work will be over, and all the faithful ones enter into the rest that remains for the people of God.

M. W. LEWIS.

HELP FOR THE WISCONSIN CAMP-MEETING.

We are thankful that we are to have the labors of Elders S. N. Haskell and R. C. Porter at our coming camp-meeting at Fond du Lac, June 16-23. We know our people will be glad to welcome Elder Haskell, and listen to his interesting experiences and words of courage and faith, after his missionary tour around the world. We know Elder Porter's labors will also be appreciated, since the pleasant and profitable acquaintance formed with him at our Mauston and Clintonville camp-meetings of last year. We shall also have the benefit of Prof. C. C. Lewis's experience in the interests of education and our school work, and that of Elder W. H. Wakeham in the interests of the health and temperance work. To the above will be added the assistance of Elder J. M. Willoughby, of Iowa, one of the field secretaries of the International Sabbath-school Association.

We trust our brethren and sisters will so appreciate the good help which the Lord provides us this year, that they will not allow any small matters to hinder them from attending this important gathering, and receiving the benefit of the labors of these servants of God. Great expense is incurred in connection with our camp-meetings, to provide good help and other necessary things to make them a success, and hence we are anxious that every one who can possibly attend should receive the benefit of them.

This is, indeed, a solemn and important time, and Satan will do all he can to hinder us from improving every means of grace, especially our camp-meetings and general gatherings, where precious saving truth is presented and important instruction is given.

If we seek the Lord earnestly by prayer and in faith for help and guidance, he will remove obstacles and open the way for us to attend the camp-meeting in many cases where it may appear almost impossible. May the Lord help us to examine our hearts and test our motives, and enable us to see and sense our great need, and to put forth earnest efforts to secure his blessing. The

estimate we put upon sacred things and the blessing of God, is shown by our willingness or unwillingness to sacrifice worldly gain and pleasure to secure the treasure of heaven. Do we place as high an estimate on spiritual blessings as we do upon the things of this world? Will we sacrifice and deny ourselves as much to secure the blessing of God as we will to obtain the things of the world?

Time is short, and the things which are seen will soon pass away; but the things which are not seen, the heavenly treasures, are eternal. May we all be wise unto salvation, and prize the blessing of God above all earthly good, and have understanding of the times to know what Israel ought to do. Brethren and sisters, come up to our feast of tabernacles, and receive the refreshing which the Lord will give to those who attend and who seek his face with earnest prayer and abiding faith.

M. H. BROWN.

TO SABBATH-SCHOOLS AND ISOLATED SABBATH-KEEPERS IN KANSAS.

THERE have been many inquiries something like this: "When will you visit our Sabbath-school? In reply, I will say to one and all, that I am in the field, and will get to your Sabbath-school as soon as possible. I am much pleased to know there is such an interest awaking among our Sabbath-schools as to call forth such inquiries. I would be glad to get over the ground even with greater rapidity, if possible; but I have other duties devolving upon me, which necessarily will retard my progress. It is not the quantity but the quality of work done that tells. It is a good saying, "Strike while the iron is hot;" but we wish to make the iron hot by striking.

The response to the call for addresses of the isolated ones has been quite encouraging. Some twenty-five have responded, and expressed a willingness to join our State Sabbath-school. We are sure this is a step in the right direction. The State secretary has been pleased to correspond with each of these isolated Sabbath-keepers, and forward lesson pamphlets, envelopes, and necessary remarks upon the advantage of belonging to our State school. We trust all will become interested in this means of grace which God has so graciously placed within our reach. It is advisable for all our fellow-laborers not connected with one of our Sabbath-schools, to forward their names to sister Lucy Olds, 821 West Fifth St., Topeka, Kans., and have them placed on the State list.

I wish to say that *Our Little Friend* is just such a paper as our little ones have long needed, and I believe that if we had had it ten years ago, we would not now see so many of our dear children out in world. We want to see in every Sabbath-school a growing interest to grasp this means of salvation to our children. Fathers and mothers, for Christ's sake, wake up to the duties and dangers of the times. Jesus says, "Lift up your eyes." Weave Christ into everything. Keep his cause prominent and foremost.

The Sabbath-school is a Heaven-born institution, and its influence will be felt to all eternity. The Lord is blessing this branch of the great work, our numbers are increasing, and the missionary enterprises are being pushed into the darkest corners of the globe, by our ever increasing class contributions, which now amount to over \$26,000 annually, of which over \$16,000 is donated to the spread of the glorious gospel of Jesus Christ among those who are in darkness.

The *Sabbath School Worker* is another important paper. In order for our officers and teachers to keep up with the work, they should by all means *take and read* every word of this valuable journal. We are glad to know there is an increasing demand for it. Then there is the "Pitcairn Souvenir," a handsome little volume which all Sabbath-school children would be deeply interested in, and which has been duly advertised in the REVIEW. I have read this little volume, and can recommend it to all. It should be in every Sabbath-keeping family. The Lord says he will make bare his holy arm to the people. Again: "The isles shall wait for his law." Then again: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." We will praise the Lord for all his goodness to the children of men.

O. S. FERREN, *Pres. Kans. S. S. Asso.*

NORTHERN MICHIGAN CAMP-MEETING.

THE time appointed for this meeting is drawing near. All should remember that the latest arrangement places the date of the beginning of the workers' meeting the 18th, instead of the 17th as previously appointed. The camp-meeting proper will begin the 23d inst., and continue one week.

We want to make this the best meeting of the kind ever held in this part of the State. This will be so if our people will come to the meeting, and come with the earnest determination to do good and to get good. We have secured good ministerial help, some of whom have never before been to this part of the State. We have some hope that sister White will attend, though this is not yet fully decided.

I am sorry to say that the reduction in railroad rates, so far secured, will be of but little benefit. But you must not let any adverse worldly interests hinder you

from coming. We may be able yet to secure better rates, somewhat similar to last year. The secretary of the Michigan Passenger Association has given us the following as the decision of the association concerning our request for that meeting: "Referring to correspondence regarding reduced rates for Seventh-day Adventist camp-meeting at Sherman, in June, I am at liberty to inform you that the following rates will be granted: For parties originating at one point, ticketed to the same destination, of ten or more and less than fifty, two cents a mile each way for the round trip. For parties of fifty or more, under the same conditions, one and one half cents per mile each direction, or one fare for the round trip. Tickets to be limited for going passage to date of sale, and for return within five days. The certificate plan for granting reduced rates has been abolished.

We hope to be able to offer to our people a better showing than the above. So let all come to the meeting.

All letters and other mail concerning this camp-meeting, or to individuals attending, should be addressed to Mesick, Wexford Co., Mich., instead of to Sherman.

I. D. VAN HORN.

THE CANVASSING WORK AT THE NORTHERN MICHIGAN CAMP-MEETING.

It has been my desire and expectation to visit our churches in Northern Michigan, before the Wexford County camp-meeting, in the interest of the canvassing work, and to look out those who are qualified and might be encouraged to enter this branch of the Master's service. But the cause in the southern part of the State, and the college institute will fully occupy my time and attention, and prevent the expected trip. The Lord willing, however, I shall be in attendance at the meeting proper, where I shall be pleased to meet any and all who are interested in the canvassing work, and who may desire to join us in carrying to the people the precious truths which the Lord has so graciously given us; and arrangements will be made to assist, by way of instruction, all who may decide to engage with us.

Many of the workers who went out from Greenville have left their homes and friends, placed all on the altar, and entered the work for the first time; and the testimony of nearly every one is that their short experience in the Master's service has been the best of their lives, and the Lord has never seemed so near before. Surely God will fulfill his promises to all who consecrate themselves to him and identify themselves with his sacrificing laborers. Are there not others who will join this noble band of workers, and share with them the blessings God will surely give? Are there not others who will esteem it a privilege to accept the invitation of the Lord to go out with him to make known to others the truth that has given light and life to our own souls? Time is short, and the Lord will soon come to reckon with his servants. Then what account will we render of our stewardship? What use will we have made of the talents and abilities he has intrusted to us? Is it not time for us to dig up the rusty talent so long buried in the earth, and put it to the exchangers?

Many whom the Lord could use to his glory, and bless to the salvation of souls, are wasting their time and abilities in the service of self and the world. Let us consider these things, ask ourselves these questions, and see if the Lord will not give us a place in his work; and then let us walk out as the way is opened, and his blessing will attend our efforts.

W. M. CROTHERS, *State Agt.*

The Sabbath-School.

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

EPISTLE TO THE PHILIPPIANS.

LESSON XII.—FAITH AND PEACE. PHIL. 4: 1-8.

(Sabbath, June 20.)

1. With what exhortation does the fourth chapter of Philippians open? Phil. 4: 1, 2.

2. What evidence of care did Paul show for those who, in a humble capacity, had labored with him in the gospel? Verse 3.

3. What general exhortation is again given? Verse 4.

4. What is said about anxiety? Verses 5, 6.

5. Why is there no need of being anxious? Matt. 6: 25-32; 1 Pet. 5: 7.

6. Since God knows that we need these things, of what is anxiety on our part an indication? Ans.—Of unbelief either in God's power or his willingness to help.

7. Knowing all these things, how should we make our requests to God? Phil. 4: 6.

8. What must a person believe when he can return thanks for a blessing while asking for it? Mark 11: 24.

9. When one has such faith as this, what will be the result? Phil. 4: 7; Rom. 5: 1.

10. Is the peace of God passive or active? Phil. 4: 7.

11. What is the final exhortation in the epistle? Verse 8.

12. What determines a person's character? Prov. 23: 7.

13. Then what is the character of those who think of that which is true, just, pure, and good?

14. What is charity, or love? Rom. 13: 10.

15. And what is one of its chief characteristics? 1 Cor. 13: 5, last part.

16. What is the first characteristic of the wisdom that comes from above? James 3: 17.

News of the Week.

FOR WEEK ENDING JUNE 6.

DOMESTIC.

—Three persons were killed by a cyclone at Hazel, S. D., Tuesday evening.

—A complete mail-service with Alaska has been authorized by the Postmaster-General.

—La grippe is causing many deaths among the natives of Alaska, hundreds having already died.

—Twenty-three pauper immigrants were returned to Europe by the Federal authorities at New York, Thursday.

—The Treasury Department has ordered the seizure of 313 barrels of whiskey, in storage at the bonded warehouse in New York.

—In a wreck caused by jumping a switch near Talladega, Ala., Tuesday, the engineer, fireman, and a quarryman were killed.

—Tuesday, 5,390 immigrants passed through the barge office at New York. This is the largest number that ever arrived in one day.

—Many men and their families in St. Louis, Mo., are starving because the city council refuses to pass an appropriation bill to pay them for services already rendered.

—The United States now has a larger trade with Costa Rica than any other nation. The total value of last year's imports was \$4,250,000, of which the United States furnished \$1,500,000.

—It was reported, Thursday, that the Chilean insurgent steamship "Itata," which escaped from the custody of the United States marshal at San Diego, Cal., recently, had surrendered to American men-of-war at Iquique.

—Clarke County, Wash., has 2,000 acres in prunes, 100 in peaches, 600 in apples, 200 in pears, 100 in cherries, 100 in small fruits, and last year it exported 100,000 packages of green fruits and 200 tons of dried prunes.

—It was decided, Friday, that the General Government should defray the actual expenses of five agents, to be selected by the Director-General and appointed by the Secretary of the Treasury, to be sent abroad in the interest of the World's Fair.

—Fire, Tuesday, destroyed Parker & Young's saw-mills and adjacent dwellings at Lisbon, N. H. The total loss was \$100,000. The establishment of the Bradford Belting Company, at Cincinnati, was damaged \$20,000 by fire. The loss by the fire at the Brooklyn Cooperage works, Monday night, was \$420,000.

—Fire, Monday, at Los Angeles, Cal., destroyed Norton Block, the church of the Trinity, and three dwellings. The total loss is \$100,000, with but little insurance. The Buckingham Variety Theater at Nashville, Tenn., was destroyed by an incendiary fire. Loss, 20,000; insurance, \$14,000. Three firemen were injured by falling walls. Burnett's clothing store at Montreal burned, causing a loss of \$65,000.

—The Salt Lake Herald, which has been the special organ of the Mormon Church, has passed into Gentile hands. This is an important change, as it will probably terminate the influence of the Mormons in Utah politics. The Herald will be run in the future as a strong Democratic paper, and will work for the admission of Utah into the Union. It is thought that old party issues will be broken up, and that all action in future will be on national party lines.

FOREIGN.

—The cultivation of tobacco has been prohibited in Egypt by the khedive.

—The would-be assassin of the czarowitz has been sentenced to penal servitude for life.

—The czarowitz opened the first portion of the Trans-Siberian Railroad June 1, and laid a memorial tablet amid a scene of great enthusiasm.

—French crop reports indicate that the yield of corn will be about two thirds of the average amount. The Italian Government has ordered an inquiry into the corn supply.

—It is stated that a hotel has been built in Hamburg, Germany, entirely of compressed wood, as hard as iron, and rendered absolutely proof against both fire and the attacks of insects, by subjection to certain chemical processes.

—A party of Turkish brigands derailed the express train between Constantinople and Adrianople, and after plundering the passengers of all their valuables, seized four German tourists and started north with their captives to the mountains. After reaching their retreat, the robbers released one passenger, who was to demand \$40,000 for the freedom of his fellow-travelers.

—Rio Janeiro, June 1, was in a state of great excitement. President Da Fonseca is a very sick man, and the most alarming reports of his condition are in circulation. The principal trouble with the president is asthma, and his present attack is so acute as to cause the greatest fear for his life. It is said that other complaints have set in, and the complication increases the danger. President Da Fonseca is at Petropolis, a town twenty-five miles north of the city.

RELIGIOUS.

—On June 4, the pope nominated sixty new bishops, including those of Milwaukee, Omaha, Salt Lake, and Dallas.

—The vote of the Presbyterian Assembly condemning the appointment of Dr. Briggs to Union Theological Seminary stood 440 against his appointment to sixty in favor.

—The directors of Union Theological Seminary, of New York, have decided that Charles A. Briggs will continue his professorship in the seminary, notwithstanding the decision of the General Assembly of the Presbyterian Church.

Appointments.

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

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.			
NEW YORK	camp-meeting, Fulton,	June	9-16
Canada	Conf. " Fitch Bay, P. Q.,	"	24-30
Maine	"	Aug.	25-Sept. 1
Vermont	"	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.			
*Iowa	" Des Moines,	June	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	" Van Buren,	"	18-25
Missouri	"	"	18-25
Colorado	"	Sept.	1-8
Kansas	"	"	16-23
DISTRICT NUMBER SIX.			
California	camp-meeting, Humbolt 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.

THERE will be a two days' meeting held at South Woodstock, Maine, commencing Friday, June 19, at 7 P. M. Elder R. S. Webber and other workers are expected to attend. We hope to see a general gathering of our people in the western part of the State at this meeting. Come to work for the salvation of souls.

J. B. GOODRICH.

PERIODICALS WANTED.

PERIODICALS are wanted by the tract and missionary society in the city of Atlanta, for gratuitous circulation, and to use in the missionary rack in the depot. Those of our brethren and sisters who have clean REVIEWS, Signs, Sentinels, Good Healths, Youth's Instructors, and foreign papers which they would be glad to contribute to the missionary work in that rapidly growing city, will please forward the papers to Mrs. John Barrett, 151 Davis St., Atlanta, Ga. (postage paid), and they will confer a great favor on the small but active T. and M. society of that place, and help to advance the cause of our dear Redeemer.

G. T. WILSON.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. 14:18.

WEARY.

THE day is dark and dreary. The winter winds have colder grown. The birds to warmer climes have flown. Fain would I lay my burden down, I am so weary!

The violet leaves are peeping From under leaves so brown and sear, Like memory of one so dear In days gone by. He is not here, And I—am weeping.

Sad heart, cease thy repining; For soon we'll meet. Eternal day Will know no sad lone hearts for aye. The storms and clouds have passed away, The sun is shining.

—Mrs. Tennon.

NICHOLS.—Died at Amherst, N. H., May 4, 1891, of cancer of the stomach, Carrie A. Nichols, aged 56 years and 4 months. Sister Nichols accepted the truth about twenty years ago, under the labors of W. C. Gage. She was a faithful, devoted follower of the Master, loved and esteemed by all who knew her. She sleeps in Jesus. Remarks at the funeral by the writer.

GEO. W. CAVINESS.

WILSON.—Died in Pueblo, Colo., May 14, 1891, of flux, little Bertha, youngest child of J. B. and L. G. Wilson, aged 1 year, 8 months, and 5 days. Bertha was sick only about four days when it was seen that she was soon to pass away. The parents, fearing that she would die in struggles, prayed to God to give her an easy death if it was his will that she should go. The Lord heard the prayer of faith, and the little one passed away as one falling into a peaceful and quiet sleep. Bro. and sister Wilson are comforted with the blessed thought that it will not be long until their darling will be restored to them, never to die any more. Services conducted by the writer.

G. W. ANGLEBARGER.

BARTON.—Died of consumption, at his home in New Haven Mills, Vt., April 24, 1891, Bro. A. W. Barton, aged 46 years and 10 months. For about ten years Bro. Barton has been keeping the Sabbath. He has held acceptably the offices of Conference secretary and treasurer, and district director of the tract society; and he has always been an efficient member of the Bristol and New Haven church, to which he belonged. He was cared for in his last illness by his wife and a sister, Mrs. Carr. He bore all with much fortitude, and now rests in hope of a better life. He leaves a little child, two years of age, and a sorrowing wife. Funeral services at the house. Sermon by the writer, from Isa. 51:6.

I. E. KIMBALL.

HAM.—Died in Madison, So. Dak., April 21, 1891, of heart-disease, Minnie May, daughter of A. K. and Abbie Ham, aged 18 years, 11 months, and 21 days. She was born in Leeds Centre, Columbia Co., Wis. At the age of fifteen she was baptized by Elder A. D. Olson, at Mitchell, So. Dak., at the close of the camp-meeting in June, 1887. On her return home to Madison from the camp-meeting, she united with the church at that place, and led an exemplary Christian life up to the time of her decease. She was loved and respected by all. Evidences of sympathy and sorrow were shown by the attendance at the funeral, and by the many flowers sent by her school-mates. Words of comfort were spoken by the writer, from Ps. 8:4.

I. S. LLOYD.

DE YARMOND.—Our mother, Mrs. Huldah De Yarmond, was taken from us by death, June 1, 1891, at Battle Creek, Mich. The cause of death was heart failure superinduced by gall-stones. Her age was fifty-two years. An aged father and brothers and sisters survive. The immediate family, before unbroken, consists of husband, two daughters, one son, and a step-daughter and step-son who regarded her as no less truly a mother. Our loss is irreparable,—one of the sorrows of earth which only heaven can heal. The perfect God had wrought in her character, and his home will be but her natural abode. Elder W. C. Gage addressed the sorrowing ones assembled at the funeral, while many who had shared her friendship united in the last loving ministrations.

MRS. ADA D. WELLMAN.

HEALEY.—Died at Healdsburg, Cal., May 8, 1891, sister Betsey Healey, wife of Wm. P. Healey. Sister Healey's life of nearly seventy-four years was spent in almost incessant toil and care for her loved ones. She has been a faithful wife and a loving mother. Her career has been characterized by that unselfishness which can be found only where the love of God is shed abroad in the heart. The words of Prov. 31:15, 26-28 are especially true of her. "Her children arise up, and call her blessed; her husband also, and he praiseth her." She was the mother of five children,—four daughters and one son. Two of her daughters have preceded her to the land of rest; one lives in Minnesota, the other, Mrs. B. F. Harris, resides in Healdsburg. The son, Elder Wm. M. Healey, and family, with whom both the father and mother have made their home for years, at Healdsburg, feel that indeed a cloud came over the household as the sunshine of her life left it. But as the entire family are looking for and love the appearing of Jesus, there will soon be a happy reunion. Just before her death she requested the reading of 2 Tim. 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." This text was taken as the basis of the remarks made by the writer.

R. S. OWEN.

ROSSITER.—Died at Hillsdale, Mich., May 27, 1891, sister Mary E. Rossiter, aged 31 years, 9 months, and 11 days. Mary E. Brant was born Aug. 16, 1859, at Ayersville, Defiance Co., Ohio. When she was about five years of age the family moved to Ransom Center, where in her youth she united with the S. D. A. church of that place. Dec. 31, 1883, she was married to S. G. Rossiter, of Hillsdale, and transferred her membership to the Hillsdale church, where she remained until her death. She has ever been a conscientious Christian, a faithful, devoted wife, and died in bright hope of a glorious resurrection. Blessed are the dead that die in the Lord. Her suffering, though most severe, was borne with patience and resignation. She leaves a companion, an aged father, a brother, and a sister to mourn her departure, but not without hope. May they all be reunited in the kingdom of God. "Asleep in Jesus, blessed sleep!"

T. M. STEWARD.

BUCKMINSTER.—Died May 12, 1891, of consumption, near Bakersfield, Mo., Mrs. Abby Buckminster, in the fifty-sixth year of her age. Mother sought the Lord in early life, and was a member of the Methodist Church until 1868. In the winter of 1867-8, through the labors of Elder Ingraham, at Shelbyville, Minn., she was attracted by the doctrine preached by our people, and after an investigation, she gladly exchanged error for truth, which she ever loved and never tired in teaching it to others. Mother's sickness was long, and at times she suffered much, though her suffering was borne with patience. She gave evidence the last few days she lived, that all was well with her, and she was reconciled to go. She was the mother of eleven children, seven of whom survive her, four being at her bedside when she fell asleep. It is hard to part with the dearest tie on earth, but we hope to live so that we can enjoy her company again on the earth made new.

E. R. BUCKMINSTER.

POPE.—Died at Camden, N. J., May 21, 1891, George Pope, in the seventy-eighth year of his age. Bro. Pope was brought up a Catholic, and it was intended that he should be a priest; but becoming dissatisfied, he began to investigate for himself, and joined the Methodist Church, and was also soon made to rejoice over his mother's conversion. When he heard the first message preached, he received it gladly, and remained a firm believer in the doctrine of the near second advent of Christ. He received the third angel's message some years ago, and was the instrument, under God, in bringing the light of present truth to several persons. He was ordained as elder of the Camden church a little more than a year ago. Last September he fell down a flight of stairs, and received severe injuries in his head and body, but recovered so as to resume his usual occupation. He soon began to fail, however, and on May 20 he had a stroke of apoplexy, which resulted in his death. His last words were, "Saved! saved!" We laid him away with the assurance of seeing him come forth in the first resurrection.

JAY W. RAMBO.

TRACY.—Died at Parma, N. Y., May 20, 1891, Mrs. Mary H. Tracy, wife of Bro. A. D. Tracy, in her eighty-sixth year. Our dear sister passed away suddenly on Wednesday afternoon. On Monday, without previous warning, she suffered a paralytic stroke, and soon became unconscious, from which state she never rallied. She was born in Dutchess County, N. Y. In 1834, in company with her parents, she moved to Parma, where in 1840 she married Bro. Tracy. In 1857 they began keeping the Sabbath, under the labors of Elders J. N. Andrews and R. F. Cottrell. Her life was one of faith and trust. Of her it can be said that in life she was "prepared unto every good work," having purified herself by faith in God, and an honest use of her opportunities to do good in his service. Her last public testimony was a thankful recognition of God's goodness to her. She was fond of repeating Christ's own words regarding his preparation and return for his people. Her heart had received the light and warmth of the precious faith, and she rests in sure hope. Over thirty years ago she espoused the cause of God's Sabbath, and she proved faithful. A tender mother, a loving wife, a woman of strong character and firm faith, what better thing can be said. The influence of her sweet life will long be felt in her family and by those who knew her best. She leaves a large circle of relatives and friends. Her aged husband is left lonely indeed. May he receive richly from the heavenly store-house. Funeral from the house. Sermon by Elder A. E. Place. Text, Ps. 146:5 (by request).

E. M. PRENTISS.

LITERARY NOTICES.

CHARLES H. PARKHURST, D. D., has placed in the hands of the Fleming H. Revell Co., New York and Chicago, two sermons which consider the theme, "Church Unity." The problem is treated liberally and sympathetically, with the apparent desire to treat all differences of belief with fairness. Union in Christ is represented as the key to church unity. Address the publishers.

"RAILROAD TAXATION," a pamphlet of forty-five pages, has been received by us, containing a brief history of the recent movement in this State to tax railroads for their proportionate share in the support of local government; and includes the speech of the Hon. Don M. Dickinson, of Detroit, before the joint Legislative Committee at Lansing, favoring the movement. Address A. I. McLeod, Sec. of Mayor Pingree, Detroit, Mich.

"THE SUNDAY AT HOME."

This is a monthly publication issued by the religious tract society of London, Eng., and for sale in this country by Fleming H. Revell, Chicago and New York. It is devoted to the religious interests of the home, bearing the motto of 2 Pet. 1:5,— "Add to your faith virtue; and to virtue, knowledge." Price each, 6d.

POTTER'S ADVANCED GEOGRAPHY.

We should have said in the notice of Potter's Advanced Geography, last week, that the address of the author, sister Eliza H. Morton, is 615 Congress St., Portland, Me., to whom all orders for the book should be addressed. Price of work, \$1.50; post-age, 20 cents additional.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve'g Express, and Kal. Accom'n. Lists routes to Chicago, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, and New York.

Daily, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve'g Express, Kal. Accom'n. 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.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R.R. Time Table, in Effect May 10, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations from Chicago to Detroit, Toronto, Montreal, and New York, with arrival and departure times.

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.

CHICAGO AND NORTH WESTERN RAILWAY. AFFORDS unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, North and South Dakota, Nebraska, and Wyoming.

OF DINING CARS, SLEEPING CARS, and DAY COACHES, Running Solid between CHICAGO and St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, and Portland, Ore. PULLMAN and WAGNER SLEEPERS | COLONIST - SLEEPERS, Chicago to San Francisco, Chicago to Portland, Ore., and San Francisco.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 9, 1891.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.
 Prepare the Way, *Sel.*..... 353
 "He Knoweth Them that Trust in Him," FRED ALLISON HOWE..... 355
 What is the Use? ELIZA H. MORTON..... 357
 "In Manus Tuas, Domine," *Sel.*..... 358
 The Life I Seek, R. M. O., in N. Y. Observer..... 362

Our Contributors.
 Prayer and Faith, MRS. E. G. WHITE..... 353
 The Victory of Faith, ELDER J. H. COOK..... 354
 Truth and Unity, ELDER G. E. FIFIELD..... 354
 A Living Stream, FANNIE BOLTON..... 354
 One or Two—Which? WM. BRICKEY..... 355
 "Rome and Her Daughters," ELDER A. O. TAIT..... 355
 Every Man His Work, DELIA E. FRISBIE..... 355
 For God is Judge Himself! Ps. 50: 6, S. O. JAMES..... 356
 Saturday not Sunday, D. F. EWEN..... 356
 John 16: 8-11, JOSEPH CLARKE..... 356
 "Lo, this is Our God," MARION E. CADY..... 356
 Thoughts on Luke 7: 50, M. WOOD..... 356

Home.
 An Ideal Home, G. E. JUDD..... 357
 Making Baby Good, *Morning Guide*..... 357
 Ripeness of Character, *Spergeon*..... 357
 Some Good Rules for Young People, *Religious Intelligencer*,
 Is Your Soul Insured? *Sel.*..... 357

Mission Field.
 The Anti-opium Bill Again, P. T. M..... 358

Special Mention.
 Will Australia Become an Independent Nation? *Le Petit Journal*..... 359
 The "Course of Empire," *Youth's Companion*..... 359
 Freedom of Worship Again, *N. Y. Times*..... 359
 A Great Church Fair, *Arkansas Democrat*..... 359
 A British Expert on American War-ships, *Sel.*..... 359
 Perils of Immigration, *Northwestern Presbyterian*..... 359
 The Maxim Gun, *Sel.*..... 359

Editorial.
 Flying Echoes..... 360
 In the Question Chair..... 360
 Elisha.—No. 1, G. I. B..... 360
 From Sunday Laws to Sabbath Truth, W. A. COLCORN..... 361
 A Sensible Jury..... 362

Progress of the Cause.
 Reports from Tennessee—New York—Iowa—Delaware—Indiana—Missouri—Texas—Illinois—Michigan..... 362-364
 Colorado State Meeting, J. R. PALMER..... 364

Special Notices.
 The Sabbath-school..... 366
News...... 366
Appointments...... 367
Obituaries...... 367
Editorial Notes...... 368

CAMP-MEETINGS FOR 1891.

See appointments on page 366.

The Kansas City *Times* speaks of the probable power of the papacy "in the twentieth century." But as we read prophecy, we do not imagine there is to be much of a twentieth century for the papacy.

A brother has sent us a clipping from a paper called *Christian Armory*, containing an article from the associate editor against the views of S. D. Adventists, and asks our opinion of it. The article is simply a little no-Sabbath froth, and deserves no reply.

We were happy to receive a call from Bro. and sister Reynolds, of Montana, who stopped in Battle Creek over Sabbath and Sunday, June 6, 7, on their way to Rhode Island, where they are called on business, and which they intend to make their place of residence for the future.

The Tabernacle pulpit was occupied last Sabbath by Elder A. O. Tait, who is at present located in Battle Creek, in the interest of the religious liberty work. He spoke on Rev. 13: 14, drawing a vivid picture of the perils which are to close round the Church of God in the last days, through the working of Satan with all power and signs and lying wonders. The church and the world, men in the highest positions, and of the widest influence, are indorsing the pretensions of the powers of darkness, and walking directly into the snare. He who will open his eyes to the indications all about us, can but be aroused at the situation.

The *Courier des Etats Unis* (New York), May 17, notices a pamphlet which has just appeared in Germany, setting forth the views of Prince Bismarck on the European situation and prospects. He

advocates an alliance between Germany, Russia, and Italy; and as to what would be given to Russia for entering into this alliance, the paper uses the following significant language:—

"This time, it is true, Prince Bismarck, while asking the aid of Russia to give France the *coup de grace*, offers his ally in exchange for the services asked for, *the capital of the sultan.*"

THE HOLY LAND.

"THE latest reports from the Holy Land show an unusual activity and great excitement among God's peculiar people, the Israelites. Building is going on at a rapid rate, and numerous projects for the improvement and colonization of the Holy Land have been set on foot. Jerusalem is to have a new water supply, and the rich are to be charged enough for it that the poor can be supplied free. The railroad is being rapidly completed, and it will not be long until trains will be steaming into the holy mount and Zion, the city of God. The time of the restoration is beginning, and Jerusalem will soon be the city of glory to all the earth.—*The Manna.*"

The foregoing paragraph betrays a great misconception on the part of the writer, in two respects: First, that the "Israelites" are now in any sense "God's peculiar people." Where is there the first intimation from Scripture testimony that they are such? The only "peculiar people" the Lord has on earth are followers of Christ. Titus 2: 14. And in Christ "there is neither Jew nor Greek." Such distinctions, in reference to any promise of God, do not now exist. Secondly, that the movements in Palestine indicate the restoration of the Jews to their former land, and the elevation of old Jerusalem to the highest pinnacle of earthly glory. These things are never to be realized. What, then, is the significance of these peculiar movements in Palestine? Rev. 16: 16 answers. The battle of the great day of the Lord is to have its focus in the "place called in the Hebrew tongue Armageddon." "Mount Megiddo," the locality here indicated, overlooks the plain of Esdraelon, where Barak and Deborah destroyed the army of Sisera. The so-called "holy land" is to be the great bone of contention between the Latin, Greek, and Mohammedan religious bodies; and that land must naturally come into more prominence, and be the scene of much activity, preparatory to the Turkish power moving its seat of government to Jerusalem, and the drawing to that point of the battle of the great day.

THE WORK AT PETOSKEY, MICH.

KNOWING that our brethren and sisters in Michigan will be anxious to know how the work is progressing here, we will make a brief statement. A very desirable location has been procured, of two lots, on corner of Michigan and Petoskey streets, with a house on them, at a cost of \$2,250. The house had to be moved from one side of the lot to the other, to give place for the church building on the corner. The house referred to is now moved, and put on a stone foundation, and is being fitted up for a mission home, which will be ready for occupancy in a few days, when the mission workers will move into it. The ground was bought with a house on it, because there were no vacant lots in a suitable location to be had. The contract has been let to a competent builder, to erect the church edifice, at an expense of \$3,000, all complete, ready for the seats, with furnace for heating. The excavating is done for the basement, which is to be under the whole structure, and is to be 34 x 62 feet. A large amount of lumber, stone, and lime is already on the ground, and we expect the work will begin in good earnest to-morrow morning, May 25. Thus far we have been able to pay all bills promptly, and our reputation is good in the business circles of the place; and we believe our brethren throughout the Conference will respond to the appeal that has been made to them to contribute of the means with which the Lord has blessed them, to meet the expense of this worthy missionary enterprise, and that the contributions will come in liberally, so that all future

demands may be promptly met as they come due (which will be every thirty days a sum equal to seventy-five per cent. of the actual amount expended in labor done and material used in said building during the preceding thirty days). We believe that if this is done by our people, they will be blest of the Lord, and this work will be a success.

Subscriptions to the fund for the erection of the meeting-house at Petoskey, and payments on the same, have been received by the treasurer of the Michigan Conference as follows:—

	Pledged	Paid
From individuals at Battle Creek,	\$904 32	\$318 56
" " " Greenville,	190 30	52 95
" " " per Mrs. E. G. White,	17 00	17 00
Totals,	\$1,111 62	\$388 51

J. FARGO, FOR BUILDING COMMITTEE.

SABBATH-SCHOOL LESSONS.

LESSON pamphlets for Senior classes for quarter beginning July 4, 1891, are now ready, and can be ordered of State tract societies or the Pacific Press Publishing Company, Oakland, Cal. The subject for the remainder of the year will be the Gospel of Mark. These lessons are published as No. 82 of the *Bible Students' Library*. Price, 5 cents per copy, postpaid.

A CORRECTION.

On investigation, it was found that the loss sustained by the burning of the printing-office of the Good Health Publishing Company, was not so great as at first supposed, the total loss being about \$20,000 instead of \$40,000, as reported last week, more than half of which was covered by insurance.

Fortunately, new editions of most of the books published by the company had just been run, and were safely stored at the binders, so that all orders will be filled promptly as heretofore.

BOOK NOTICES.

A MAGNIFICENT BIBLE.

THE "Central Manufacturing Company" of this city are handling a very fine article in the line of Family Bibles. It is called "The Pronouncing Parallel Bible," and takes its name from the fact that every proper name is provided with full diacritical marks to show its correct pronunciation. It contains the common and revised versions in parallel columns. It has a full complement of illustrations, wood-cuts, steel engravings, and colored plates, and contains a large amount of historical and other information designed to aid in an understanding of the Scriptures. We do not see how a Bible within the compass of a single volume, could well be more complete; and we can simply say that whoever possesses a copy, has a treasure. Size, 10 x 12 inches, in heavily paneled morocco covers; thickness, 5½ inches; weight, 19 pounds; price, \$15.00.

"THE BIBLE STUDENTS' LIBRARY."

THERE have come to our table Nos. 68-79 of this series, as follows: "Christ and his Righteousness," "Can We Keep the Sabbath?" "Living by Faith," and "Baptism," by E. J. Waggoner; "The Immortality of the Soul," "Bible Questions and Answers Concerning Man," by A. T. Jones; "The Counterfeit and the Genuine," "The Talents," by M. C. Wilcox; "Jewish," "The Old Testament in the New Dispensation," by W. N. Glenn; "Righteousness—Where Is It to be Found? How May It Be Obtained?" by Wm. Covert.

For the above, address Pacific Press Publishing Company, Oakland, Cal.

CATALOGUE OF MICHIGAN MINING SCHOOL.

WE are glad to note progress in the mining interests of this State. The late report of the director and treasurer of the Michigan Mining School, of Houghton, Mich., is encouraging, both in its past growth and its future prospect. Its curriculum, its regulations, and the results of its brief existence show a stable foundation and a high grade of work. Much might be said in its favor, but the full report is worthy a careful reading by those who may be interested. Address M. E. Wadsworth, Director, Houghton, Mich.