

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD 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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THY WILL BE DONE.

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

Thy will, O God, my Saviour,  
I would accept as mine,  
Rejoicing in thy favor  
And fellowship divine.  
Thou art my portion ever,  
I would not choose my way;  
Choose thou for me, and never  
Leave me to go astray.

What is for me to-morrow,  
Thou knowest what is best;  
Let it be joy or sorrow,  
To labor or to rest;  
I trust in thee forever,  
On thee I will depend;  
Thou wilt forsake me never,  
My ever-faithful Friend.

## 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.

### SPIRITUAL ADVANCEMENT THE OBJECT OF CAMP-MEETINGS.—NO 2.

BY MRS. E. G. WHITE.

In giving Timothy instruction, Paul exhorted him to "preach the word." He said, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." The apostle presented before Timothy certain principles which he was to observe and teach, and then he declared, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to his disciples, who had been with him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavor to present the truth as the people are prepared to hear it and to appreciate its value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. Of some truths they already have a knowledge; there are some in which they are interested, of which they are ready to learn more. Show them the deep significance of these truths; and their relation to others which

they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labor. It is "rightly dividing the word of truth."

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will."

The words addressed to Timothy are addressed to all ministers; and would it not be well if they would become doers of these words? Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy was deemed of great importance, and not to be lost, but was to be communicated to faithful men who would disseminate the light, and spread abroad a knowledge of the principles of truth. My ministering brethren, you are to learn the same lessons, for these are the words of Christ through Paul, given for your instruction and admonition. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." No part of the minister's duty is to be neglected. He is to preach the word, not the opinions of men. He is to labor with individuals, to visit families, not simply to talk of the commonplace happenings, but of things of eternal interest, praying with them, and teaching in all simplicity the truth of God.

The State camp-meetings are not as efficient as they should be in bringing about spiritual advancement, because many matters pertaining to temporal earthly things are brought in to occupy the mind. That which relates to business should be reserved to be attended to by those who are appointed to give attention to these matters. And as far as possible these business matters should be brought before the churches at some other time.

Instruction in regard to conducting the Sabbath-school should to a large degree be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord, and how to lead others to him. There must be time for heart-searching, for soul-culture. When the mind is occupied with all these matters of business, there must necessarily be a dearth of spiritual power.

Personal piety, true faith, and heart holiness are not kept before the mind until the people realize their importance. We must have the power of God with us in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." Those who gather at camp-meetings must be impressed with the fact that the object of our meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us.

The ministers need to humble their souls before God, and cleanse the soul-temple of every moral and spiritual defilement, that they may attain unto the likeness of Christ in spirit and character, and know how to watch for souls. This they can never do without the impartation of the divine nature and Spirit. Love must be the abiding principle of the soul that would win others to Christ. But how little love is there for God, or for man formed in his image.

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. The corruption within unites with the corruption without, and men professing to be followers of Christ, fall to a low level, always mourning over their shortcomings, but never overcoming, and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am, who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened, because we are under the impression that others are as unrighteous as we are ourselves.

At our yearly convocations these things should be set before the people, and they should be encouraged to hope in the Lord, for he says, "When ye shall search for me with all your heart," "I will be found of you." The standard should be elevated, and the preaching should be of a more spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be truly blessed of God. When sin is cherished in the heart, there can be nothing but unhappiness in the end; and the sin which leads to the most unhappy results is pride of heart, the lack of Christ-like sympathy and love.

Many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus, and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven. Those who are holding responsible positions need to drink deep at the fountain of Christ's love, that their hearts may be made kind and their actions considerate. By his word, by the testimonies of his Spirit, God is appealing to his people both early and late, urging them to the attainment of the divine ideal.

It was for this end that Christ took human nature upon himself. The elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love; and by beholding, we shall become changed.

When Moses besought God to show him his glory, the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It grieves the heart of God, as our Father, to let justice smite. He "suffereth long and is kind." While men are hard-hearted, condemnatory, and willing to abandon the one who needs help that his soul may be saved from death, the Father, with heart filled with love for the sinner, opens his arms, and says, "Child, come back to me." If the Lord were not full of mercy and abundant in goodness, we should not be the subjects of his grace and love to-day. He pardons abundantly. He entreats the sinner to confess his sin, to come to him and accept forgiveness.

And yet, with the lessons of Christ's life before them, how many who claim to be his followers, fail to be tender-hearted, forgiving, and full of love and compassion. In the hardness of their own hearts, in the iron-like stubbornness of their own will, they wound and bruise the souls for whom Christ has died. If they think a brother has erred, they are severe toward him, not remembering that they themselves are in constant need of God's mercy. They pass lightly over things in themselves that are grievous in the sight of God, but censure without mercy those whom they think blamable. How differently does God deal with the sinner; he forgives transgression and sin. He loved us, and gave himself for us. What does it mean that such hardness of heart is manifested among the professed children of God? It is an offense to God; for it misrepresents his character.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was the love of God that gave Christ to the world, that he might draw all men unto himself. It is for this end that the Spirit is striving with human hearts, that their hardness may be melted away, that they may be purified, ennobled, refined. God would have us of the same mind as was Christ, that we may be fitted for eternal life, and be the sons and daughters of God. When men in connection with the work of God manifest severity, hardness of heart, showing a lack of sympathy and love, they make it evident that Satan is molding them after his own order. The heaven of unrighteousness is working in them, and the loss of souls will result from their unchristian course. My brethren, all this coldness, this hardness of heart, must be put away. When the gold of love is sought for, when the divine nature is imparted to you, men will see a love which is impartial, pure, elevated, and fervent, and the fruits of pure and undefiled religion will appear. To manifest affection in kindly words, in acts of tender consideration, will not then be looked upon as weak and unmanly, but brethren will press together, and bear testimony to the world that the religion of Christ is of divine origin.

#### THE OLD AND THE NEW COVENANT.

BY ELDER J. G. MATTESON.  
(Boulder, Colo.)

IN the Holy Scriptures several covenants are mentioned, but there are two covenants spoken of more frequently, which are called the old and new covenants. "In that he saith, A new covenant, he hath made the first old." Heb. 8:13.

These two covenants are also called the first

and the second: "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7.

The foundation for both of these covenants is the covenant which God made with Abraham; for in this we find both the promises of God concerning a people that should descend from Abraham and possess the land of Canaan, and of a Seed, or Saviour, in whom all the nations of the earth should be blessed.

The original word *berith* is in the New Testament translated partly "covenant" and partly "testament." According to Greenfield, it denotes "any disposition or arrangement; a testament; a covenant, i. e., mutual promises on mutual conditions, or promises with conditions annexed; meton., a body of laws and precepts."

A *covenant* means, "a mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing; a contract; stipulation."—Webster.

The word "covenant" sometimes means *law*: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. The Bible uses the word in this sense in a few places. Where "covenant" signifies a *contract*, it is easily determined by the context, because it always shows that there are two parties who make an agreement with each other, containing certain promises and conditions. "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Heb. 10:16. "Not according to the covenant that I made with their fathers." Chap. 8:9.

Only in a covenant, which is an agreement between two or more parties, can there be room for a mediator. Thus it is said of Christ, that "he is the mediator of a better covenant." Heb. 8:6. A commanded covenant or law has no use for a mediator. It only proclaims the will of one party, and does not inquire into the will of the other party. It commands with authority, premising that it is the duty of the other party to obey the lawgiver.

God's covenant with Abraham: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:1-3.

This is the first mention we find in the Bible about an agreement between God and Abraham. Some claim that the Lord's covenant with Abraham was made up of promises without conditions, but this is a great mistake. The Lord requested plainly that Abraham should do something, before he would bestow the promised blessing upon him. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." If Abraham would not do this, then the Lord would not bless him. But if Abraham would obey the Lord, then he would not only himself be blessed, but all families of the earth would also be blessed in him.

Abraham did not earn this blessing by his obedience, but obedience was the condition of receiving it. Without obedience he would not have been qualified to receive it. It was not the blessing received that produced obedience, for obedience came first and the blessing afterward. But Abraham believed God. He trusted firmly in his word, and his faith produced obedience. He received all the words of the Lord with humble confidence, whether they were in the form of a promise or a command.

Some people think that they have great faith in the promises of God, yet they have no faith in his commandments. But if the commandments of God are worthless, then his promises are

just as worthless. And if God's promises are very precious, then his commandments are also precious. They are both equally divine, and he who despises one, despises God, and his expectations will be bitterly disappointed in the judgment day.

In this beginning of the agreement between God and Abraham, we already find the foundation of the eternal or new covenant. "In thee shall all families of the earth be blessed." These words very clearly point forward to the coming Redeemer.

When Abraham came to the land of Canaan and camped on the plain of Moreh, the Lord appeared unto Abraham, and said: "Unto thy seed will I give this land." Gen. 12:7. God had already promised to make Abraham a great nation. He now promised to give the land of Canaan to his posterity. This is the foundation of the old covenant, or the covenant which God made with the Jews as a nation. Thus we see that the old and the new covenant are both contained in the agreement which God made with Abraham, and this is seen all through God's promises to this wonderful man, who became the ancestor of two of the most remarkable races of people on the earth, the Jews and the Arabs. And not only so, but he also became the father of all true believers among all nations. Rom. 4:16, 17.

Wherever Abraham pitched his tent, there he built an altar unto the Lord, and called on his name. On the plain of Moreh, in Hai, on the plain (or in the grove) of Mamre, and in the land of Moriah, were altars that testified to the faithfulness of this servant of God with whom he had established his covenant. Gen. 12:7, 8; 13:18; 22:2, 9.

After the manifestation of the unselfishness of Abraham, as he left the best pasture for lot, the Lord again revealed himself to Abraham, and renewed the promises. The Lord told him to look out over the land of Canaan, and said: "All the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:15-17.

The Lord at this time promised two things: (1) To make Abraham's offspring very numerous, and (2) to give the land unto him and his offspring forever. Here again we find the old and the new covenant united in the covenant with Abraham. The first part of it was fulfilled when the Jews entered into the earthly Canaan. But that part which belongs to the new covenant still remains to be fulfilled.

Some time afterward, the Lord came to Abraham in a vision, saying: "Fear not, Abram; I am thy shield, and thy exceeding great reward." Gen. 15:1. On this occasion the Lord again promised Abraham numerous children, and to give him the land to inherit it. Verses 5, 7. Abraham "believed in the Lord; and he counted it to him for righteousness." Verse 6.

This instance shows very plainly how the Lord justifies the person that comes unto him; viz., by faith in his promises of redemption. Abraham also had works, but he was not justified by his works, although they were works of faith. And yet his works were necessary, not for the sake of justification, but to show obedience, and thus preserve his covenant with God. If he had disobeyed the Lord's commandments, then he had broken the covenant and rejected the Lord; then the Lord would also have rejected him, and chosen another person in his place.

On this occasion Abraham presented an offering of different animals, according to the arrangement of the Lord. After this, the Lord informed him of the things that would happen to himself and his offspring unto the fourth generation, and made a covenant with him concerning the Jews as a nation: "In the same day the Lord made

a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

(To be continued.)

### TRUSTING GOD IN THE DARKEST HOUR.

BY E. HILLIARD.  
(N. Duluth, Minn.)

WHEN everything runs smoothly and nothing is lacking to make life comfortable, it is quite easy to exercise what we call faith. But let the wheel of fortune be suddenly reversed,—want take the place of plenty, sickness the place of health,—and how few cling to the sure promises of the unchangeable God! How few appreciate his loving-kindness, and realize that their time of need and distress is his opportunity to show his mercy. Instead of waiting in faith and patience God's own time to answer our call for help, we often murmur, which increases our trouble, and places us farther from God.

The blessed Jesus, in his sermon on the mount, gave a beautiful illustration of his love and care for us, when he said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" What a striking comparison! How forcible the question, "Are ye not much better than they?" Does it inspire a holy trust in him who cares for every creature he has made? Mark it! the fowls of the air are fed, the grass of the field clothed by the great Creator; but man, the noblest work of God, has so little faith in his Heavenly Father's willingness to provide for him, that in the hour of need he hardly dares to trust him. How cruel to doubt his kindness in caring for us, when he gives us so many proofs of his love! Shall we wonder if his willingness to feed the fowls of the air, which cannot doubt him, is greater than his willingness to provide for doubting man?

The great God designs to teach man, who is born in unbelief, lessons of faith. To accomplish this, he brings him into a place where all earthly help is a failure. Many times those who profess to believe his promises, make a complete failure when brought to trial. Could such have their eyes opened, they would behold angels of God looking down with deep anxiety to see how the test is being borne. He who gave his life for us, the one of all others the most deeply interested, watches every move, and his great heart of pity pulsates with the sufferer. If it is necessary for the one being tested to be strengthened, he will supply the needed help, even if he has to open heaven itself, and give a view of his power and majesty, as he did for Stephen when he was being stoned. But too often, instead of remaining steadfast like Stephen, we act more like despondent Hagar. When she, cast out with her child, Ishmael, retired at some distance,—“for she said, Let me not see the death of the child,”—an angel addressed her in these words: “What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.” Gen. 21: 17. What a rebuke the words “where he is,” must have been to Hagar! He ought to have been in the mother's arms; but instead, she had laid him under a shrub to die, and thereby had forsaken both the child and God.

When cast down, or when brought into a place where we are inclined to murmur, we can ask ourselves the question in the language of the angel, “What aileth thee?” or the pertinent interrogatives of the psalmist, “Why art thou cast down, O my soul? and why art thou disquieted within me?” Let us not stop here, but let the rest of these life-giving words sink deep into our hearts: “Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.” Ps. 42: 11.

Our faith will revive, and we will grasp the promises of God; our eyes will be open, and we will see the rich blessings of our Heavenly Father teeming on every side. May God help

us to learn the lesson of trust in the hour of adversity.

### CHRIST OUR HOPE.

BY ELDER W. C. WALES.  
(Chicago, Ill.)

JESUS, light of by-gone ages,  
Hope of saints when tempest rages,  
Be our trust when doubt engages.

How can helpless feet be wending  
Upward, at thy presence ending,  
Without thy divine attending?

Leave us not in darkness groping,  
All alone with Satan coping,  
In thy Spirit's power we're hoping.

When our resolutions fail us,  
And temptations fierce assail us,  
Blessings past will not avail us.

To our present succor speed thee,  
In thy warnings help us heed thee.  
Every hour, dear Lord, we need thee.

Though we do not sense our danger,  
Spurn the Prince of throne and manger,  
Treating thee as though a stranger,—

Yet thou knowest all our weakness,  
All our nature's chilling bleakness,  
All our lack of love and meekness.

Let our slumber not deter thee,  
Let thy heart in pity stir thee,  
To our peril we refer thee.

Come, destroy our heart's destroyer,  
Once thy tempter and annoyer,  
All too long our soul's employer;

Break the galling chains that grind us,  
May thy healing virtue find us,  
And thy arms of mercy bind us.

With thy strength we shall not waver,  
But grow mightier and braver  
Through thy everlasting favor.

We implore thee to be near us,  
Through the shoals of peril steer us,  
Let thy constant presence cheer us.

O, with thee is endless pleasure,  
Food and gladness without measure,  
Fullest joy and every treasure!

### ONE OR THE OTHER—WHICH?

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

THAT theological thinkers who have hitherto defended the natural immortality of man are in a dilemma, is evident from confessions which occasionally come to light. The following from Dr. Lyman Abbott, at the time he was installed pastor of Plymouth church, has been published. Speaking of future probation, he says:—

The hypothesis that Christ will be presented in another life to all who have not known him here, I do not accept for lack of evidence to support it.

This would seem to indicate that Mr. Abbott would henceforth repudiate any hope of future probation. What, then, becomes of those who failed to accept offered mercies before death? After speaking further of the uncertainty of the future state, and referring to the fact that the time will come when the song of rejoicing will rise from every creature in heaven, and on the earth, and under the earth, he says:—

If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death, from which there is no resurrection.

He further says, speaking of endless conscious sin:—

It has grown to me unthinkable; I believe it is unscriptural.

It is evident that Mr. Abbott is either a Universalist or an annihilationist. It is doubtful if he is fully settled in either view. But his words show the drift of his mind. Indeed, we have come to a time when no intelligent, thoughtful student of the Bible, imbued with love to Christ, can believe for a moment in the eternal torture of the wicked. But what becomes of them? The choice is between Universalism and annihilationism.

If such men could let go the dogma of the natural immortality of the soul, how easy it would be to accept the plain statement of the Bible, that “the wages of sin is death” (the second death), and that immortality, or eternal life, is a gift of God through Christ. While it is to be regretted that many who know the truth on this subject will not openly avow it, yet it is a matter of some encouragement to know that the precious seeds of truth are germinating and growing. The truth, like the leaven in the meal, is at work, and “it will triumph by and by.”

### DAILY BREAD.

BY T. E. BOWEN.  
(Newburgh, W. Va.)

JESUS taught his disciples to pray, “Give us this day our daily bread.” Although this may refer to the food necessary to supply our physical natures, is there not still another lesson our Saviour intended to teach? In other scriptures he tells us, “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.” “But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.” Christ, therefore, must refer to another kind of bread. In John 4: 32, after his conversation with the woman of Samaria, replying to his disciples, he says: “I have meat to eat that ye know not of.” His explanation was (verse 34), “My meat is to do the will of him that sent me, and to finish his work.” In Matt. 4: 3, 4, we read: “And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” By these texts we learn that Jesus considered the work his Father had given him to do, and the words he had spoken, of greater importance than his daily food. In other words, this was the “daily bread” of our Saviour.

While the children of Israel were wanderers in a barren land, God rained bread from heaven to supply their need. This he did daily (except upon the Sabbath, or seventh day. See Ex. 16: 4, 22-30); hence this constituted their “daily bread.” The psalmist, in speaking of this miracle, says: “Man did eat angel's food.” Ps. 78: 25. And Paul (1 Cor. 10: 3) calls this food of which they ate, “spiritual meat.” Thus when God supplied the Israelites with manna in the desert, it not only supplied their physical needs, but it was also a spiritual food. Through lack of faith, Israel failed to gain all the benefit from it which it was their privilege to gain, because they failed to discern Christ in it.

Paul further speaks of their spiritual drink: “And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed [margin, *went with*] them: and that Rock was Christ.” Verse 4. This is in accord with our Saviour's words in John 6: 32, 33: “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.” Verses 47, 48: “Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.” Jesus simply brings this precious truth into that prayer so full of depth and meaning, and teaches us to ask for this heavenly bread.

He might have said, “Give us this day our bread;” but his meaning would have been incomplete. God has in store a daily portion of this spiritual food; not a weekly supply, but we are to gather it every day. He knows how essential it is for the growth of his children to receive this daily allowance. Thus he has taught us to daily desire and ask for it. As our physical natures require food to build up the waste tissues, so our spiritual natures need spiritual food, or they become dwarfed and eventually will languish and



lie. But how are we to partake of this heavenly food? In what manner are we to eat? Christ tells us plainly that *he* is the *true* bread. Then in some manner we must feed upon Christ. But how can this be accomplished?—By living upon the word of God through faith. Christ's life is unfolded in the word. By feeding upon that, we assimilate into our natures the life and power of Jesus Christ. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John 6: 63.

How necessary is it that we eat of this heavenly food?—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Verse 53. O that we could sense fully our need of this spiritual meat! We need to pray earnestly for spiritual hunger and thirst. How can we be content to feed upon the husks of pleasure and sin, while there is bread and to spare in our Father's house? Let us ponder carefully God's earnest appeal in Isa. 55: 2, 3, and profit by the wise counsel he there gives us: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live."

## Special Attention.

### IS A FINANCIAL CRISIS COMING? 5

BRO. A. FROST, who is engaged in ship missionary work in Baltimore, Md., sends us the following from the *Baltimore Herald* of June 8, remarking that it may be of interest to the readers of the REVIEW, as proof that men's hearts are failing them. He adds: "How thankful we have reason to be that the angels still hold the winds! As for me, these mutterings from the elements of strife serve to urge me on to hasten my part of the harvest work. I do not feel competent for the great work I am trying to do. But there seems to be no other one here to do it, and, God being my helper, I will not desert in the face of the enemy." Under the above heading the article reads:—

There are indications in the financial outlook which are not pleasing. Neither the conditions of to-day nor the prospects for to-morrow are of that assuring character which betokens stability and security. Every financial center on the globe is more or less disturbed, and those who have money invested either as speculators or brokers are keeping out "the weather eye" as sailors do when the sky is thick and storms are brewing. There is a vast feeling of uneasiness which has not been relieved since the operations leading up to the Baring embarrassments last November.

The center of financial disturbance is evidently in Europe. From Russia to the Irish Sea there is a manifest disposition of distrust and suspicion. Men are inclined to turn available securities into money, and hoard that in the banks. The movement of gold to St. Petersburg is only one of many proofs. About \$55,000,000 in specie has been called across the Atlantic from America since last January, and even with these vast exportations the European money market is not one whit more secure than it was in December. The simple fact is that almost every nation in Europe is weakened financially and verging toward bankruptcy. This is apparent enough in Italy, Spain, and France, and only less so in Russia, Germany, and England.

The annual drain of millions to support armies and armaments is beginning to tell. Naturally, the weaker nations are the first to feel the approaching shock. The working people are ground down to the point of revolt, and the rich are losing their fortunes in mad speculation. Financial managers of governments and banking institutions are catching at straws like drowning men, and are making heroic efforts to keep themselves and each other afloat.

The condition of money affairs in Europe is felt in every corner of civilization. In South America the situation is practically hopeless, where not only fortunes in Brazil, Argentine, Chili, and Peru, but those from London, Paris, and Berlin have been drawn into the maelstrom of speculation, and engulfed beyond redemption. In the United States the disturbing influences upon European bourses are felt in less degree, but are, nevertheless, causing anxiety and fear. The long de-

layed event, in preparation for which every nation in Europe has bankrupted itself, appears almost ready to break, and if war does not come soon, a tremendous social upheaval must begin, which, in turn, appears destined to drag down upon the Old World the greatest financial crisis the nineteenth century has ever seen. How such a result can be averted is beyond the ken of any prophet which now has the public attention.

In such an event, America is in a position to gather whatever profit may arise from the misfortunes of other nations, but prosperity is never permanently built up upon the losses of war or speculation, and the calamity that seems about to fall in Europe will be a common misfortune to all the world.

### DARK FOREBODINGS FOR ENGLAND IN INDIA.

DANIEL BELLET, in *La Nouvelle Revue*, Paris, May 12, 1891, points out, in the following graphic manner, the dangers gathering around the position of the English in India; which adds another item to the "distress of nations, with perplexity," which our Lord said would appear in the last days:—

The sole thing which has retarded the final insurrection which threatens the English Empire in India, is the existence of castes, separated from each other by almost impassable barriers. Yet, as Elisée Reclus has remarked, in the masterly pages in which he describes the vast British colonial empire, all the castes combined in 1857 to make common cause against the foreign invader. What prevents the castes from combining again, as they did in 1857?

The fears I express for the future of England in India are not the product of my imagination, but are the result of reading English publications. England has tried to attach the Hindus to her by instructing them. There are now in the East Indies four European universities, 127,000 schools, and 3,000,000 pupils; the sum of 50,000,000 francs is spent on instruction, primary, secondary, and higher. The English, however, best entitled to judge of the matter, do not speak in praise of the results of this education. The Indian, they say, becomes sharper and more cunning, but deteriorates in morality. He has lost the belief of his fathers, without acquiring anything to take the place of that belief. His honesty is based only on fear of the policeman and his club. European education has made the good Hindu a terrible enemy.

The situation is then strained. To make matters worse, manufactures the most diverse are established in India, which compete with manufactures of the same kind in England. The crisis would be terrible if by any economic and political causes the markets of India should be closed to English producers. In a recent speech, Lord Dufferin put in a strong light the importance of the commercial relations between the two countries. The transactions represent a value of 1,540,000,000 francs; that is to say, greater than the amount of transactions with any country, except the United States.

Is the crisis imminent? Alarming symptoms manifest themselves; Wilfred Scawen Blunt, Hyndmann, Decosta, Stobie, Cotton, do not conceal the uneasiness they feel. Mr. Meredith Townsend, an Englishman, asserts that the end of the British Empire of India is near at hand.

### GOVERNMENTAL PATERNALISM. 6

THIS is pre-eminently an age in which the cry of governmental paternalism rises above all other clamors for reform. It is proposed that nearly all the evils which afflict mankind may be abolished by the simple dictum, "Be it enacted." The world has been oppressed for ages under monarchical and Church forms of government, and men in these latter days have turned for relief to a republican form of government. But what is this in the midst of republicanism that lifts its head for recognizance, claiming to bestow on mankind the largest measure of temporal and spiritual prosperity? On every hand we hear the cry, "Let the Government control the railways, and we will have cheaper transportation." "Let the Government resolve itself into a great loan office, where unlimited money can be had at two per cent. interest, and hard times will cease." "Let the Government take in hand the religious education of its people, and the millennium will soon be ushered in."

What is the despair of individualism is the hope of governmental paternalism. But is not every government made up of individuals? If corrupt, shrewd, and unscrupulous men now so manipulate elections and law-making bodies as to bring about the present state of oppression to the poor, and encourage thereby the mighty tide of lawlessness

and crime now sweeping over the land, would these conditions be bettered by delegating these powers to a paternal form of government? or, in other words, can golden conduct be derived from leaden instincts?

We have a few illustrations in our midst of the state of things which would exist were this much-idolized form of government to ensue. In the *Arena* of May, 1891, in the editorial notes, we read:—

The tyranny of authority over hostile or unpopular thought has, as a rule, been measured only by its power. But we are gravely informed that what has been unquestionably true of despotisms, whether secular or religious, in the past, will not to-day apply to a social despotism. We are assured that in the hands of the masses there will be no danger of tyranny. Here again, however, history warns us of the fallacy of such an assumption. Wherever the power and authority of a despot are vested, whether with the individual, the Church, or the State, sooner or later tyranny will appear. Monarchs given absolute power have, in rare instances, proved benignant, and not abused their trust, but in due time successors have exhibited all the ferocity of tyrants. Even religions, which are supposed to appeal to the ideal and the lofty in man's soul, once given power, have manifested the savage cruelty of demons.

Nor do we find the State, under the rule of the masses, any exception to this rule; and because this fact is so serious, I must emphasize it by citing a few illustrations of exhibitions of State tyranny in our midst at the present time.—tyranny which shows that persecutions are only limited by the power vested in the State; tyranny which is blossoming at the present moment from the identical material from which Socialists propose to make their all-powerful government.

There is to-day under indictment and fine in Tennessee, a man who sincerely believes that Saturday instead of Sunday should be religiously observed. After worshipping God according to the dictates of his own conscience on Saturday, he performed work on Sunday, as he could ill afford to be idle on the day which he regards in no way sacred. For this work he was arrested, prosecuted, branded a felon, and incarcerated. He had committed no crime. He in no way deserved the shameful imprisonment to which he was subjected; yet the prejudice of the majority sustains the infamous law that makes criminals of the innocent and takes not into consideration the rights of the minority. If in any State the Adventists, the Hebrews, or any other people who believe in observing Saturday instead of Sunday should happen to predominate, and they undertook to throw Christians into dungeons, and, after branding them criminals, should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout all Christendom against the great injustice, the wrong against the liberty of the rights of the citizen. The only difference is, that the man above referred to is in the minority; he is the type of those who always have been and always will be made to suffer when government is strong enough to persecute all who do not accept what is considered truth and right by the majority.

Another illustration is found in the prosecution of a lady of Dubuque, Iowa, who, after the orthodox physicians had pronounced two cases in a neighboring town absolutely hopeless, was called to minister to them. In each instance the patient consigned to the grave by the regular physician, recovered under the gentle administrations of this woman. As soon as the cures were assured, she prepared to return to her home, but before she could take the train, she was arrested for a common felon, prosecuted, and fined fifty dollars, because, to use the exact words of the indictment, "she had practiced a cure on Mrs. Geo. B. Freeman, and others, contrary to the law of the State of Iowa." And this is true. She had violated a most infamous law. She was branded as a criminal though the only crime she had committed was ministering to those supposed to be dying, and calling them back to life. Yet we are gravely informed that there is no danger of tyranny in a republic. I repeat, that the intolerance of a republic is frequently limited only by its power.

We have seen the practical working of governmental paternalism in ancient Rome and modern Russia. Previous to the French Revolution, the infatuated Frenchmen were deluded with the promise of a government that would banish poverty and enrich all. Liberty, fraternity, and equality were the magic words of the times. The national convention, in its war against the Christian religion and civil rights of mankind, and the reign of terror that followed, teach us that like causes produce like results.

A. W. BARTLETT.

175 Central Ave., Indianapolis, Ind.

—The Bible has now been translated into sixty-six of the languages and dialects of Africa.

## The Mission Field.

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

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

### DO N'T.

7

Do n't what?—Do n't give the wrong kind of encouragement to those who are planning to go to foreign or destitute fields to help carry forward the work of the Lord. Whom do I mean? I mean our ministers especially, but church elders, mothers and fathers, and in general, all who have friends or acquaintances who feel a burden for missionary work. You may ask what occasion there is for this negative injunction. A few weeks ago the Foreign Mission Board authorized me to make up two companies of experienced canvassers for South America. The General Conference Committee requested me to select two companies, one for South Carolina and one for Alabama, and additional canvassers for other States in the South; also a few experienced workers for the city of Chicago. I have been trying by correspondence with the officers of States, to secure lists of names of workers for these fields. I am glad to say that I have been quite successful in getting some good names, and have commenced correspondence with quite a goodly number of those who have been recommended by State officers. I find, however, that some of the very ones who ought to assist in this matter, are taking just the opposite course. I believe that many do not appreciate the influence which they are exerting in the wrong direction; hence I wish to call attention to the matter in this way.

In one of our most important Conferences, there is an earnest, devoted, successful canvasser who became interested in foreign work as a result of some missionary talks given by the writer at a camp-meeting last year, and he responded willingly when the call was made for canvassers to go to foreign fields. In a personal letter recently received from him, he tells me of some of the encouragement which he has been receiving from ministers and others who ought to be equally interested in the foreign work with those of us who have been placed in positions of responsibility where we are trying to provide laborers for these important fields.

I will simply give a few of the words of encouragement which he writes me he has received from some of these good brethren. He writes me that when he speaks of his plans for going to South America, and asks their counsel, they shake their heads, and say, "It is a long way from home;" "It is a very hard field;" "Most all foreigners;" "Awfully hot and sickly down there;" "Would n't go a step unless the Mission Board would agree to bring me back whenever I wanted to come," etc., etc.

I referred to this at an Eastern camp-meeting recently, and found some of the brethren there who had heard about the same kind of encouragement given to those who were thinking of leaving their home field for those more destitute. I wish I could talk a few moments personally with every one who feels inclined to hinder our efforts to supply these fields with laborers. As I cannot do this, I wish to call your attention to a few texts of Scripture, and ask you to read them over carefully, and pray that the Lord will help you to feel the importance of the great field that is yet unentered by those who represent present truth; and then I wish to repeat the admonition which appears at the heading of this article, and simply say, "Do n't" give the kind of encouragement referred to above. Please read carefully the following texts: Matt. 28:19, 20; Mark 16:15; 13:34; Rom. 10:12-15; 1 Tim. 2:3-6; Acts 10:34, 35; 17:26, 27; Rev. 14:6-12.

Please couple these texts together, and then remember that there are millions; yea, hundreds of millions in foreign lands who have never heard of our Lord Jesus Christ; and many others who

have a nominal belief in the religion of the Bible, and yet have never received the knowledge of the "gospel of the kingdom," which has been given to us to proclaim to all parts of the earth just before the coming of the Lord. If you can appreciate the fact that these are "all of one blood" in the eyes of the Lord, and that out of these nations God will select those who will fear him and work righteousness, I firmly believe that you will take a wider view of the special work God has committed to his people in these days, and will assist rather than hinder by your counsel, your sympathy, and your prayers, those upon whose hearts the Lord is moving, impressing them with their duty to leave home and friends, pleasant associations, and the comforts which we all enjoy so much, if necessary, in order that they may help carry the present truth to those who are now in darkness.

God has given our American brethren great privileges in connection with his closing work. The work has developed wonderfully here, and we see in our educational institutions devoted young men and women upon whose hearts the Lord is moving by his Spirit, impelling them to go and carry the truth to heathen lands. As workers together with Christ, we ought to be anxious to use united efforts in encouraging those who feel a burden for foreign fields.

L. C. CHADWICK, *Gen. Canvassing Agt.*

### RIO DE JANEIRO.

ALL who have traveled across the seas have heard of the unsurpassed beauty of the Rio de Janeiro Bay. For every sailor praises it as being the acme of perfection in land and water scenery. It has but two rivals in the world,—Sydney in Australia, and Nagasaki in Japan.

Nitherohi, meaning "hidden water," was the name given to the bay by the natives. The entrance is only a mile wide, while the bay itself is 100 miles in circumference. It is pear-shape, the long and narrow entrance forming, as it were, the neck of the fruit. It is surrounded on all sides by hills of varied contour, which enhance its beauty a thousand-fold. On the left of the entrance, looking landward, is a great, precipitous rock, known as the Sugar Loaf. It is only 1,300 feet high, but so steep and smooth are its sides that it has never been climbed, except by two or three bold adventurers. The bay is bespangled with numerous islands, and the shores are deeply indented.

The streets of Rio run every way, up and down little valleys, round the edge of the bay. True, the streets of the old business part of the town run at right angles. These are on a level piece of ground jutting out into the bay. They are very narrow, generally not more than ten feet wide, paved with "Belgian blocks," with an open drain running down the center, so that the street, instead of being high in the center and lower at the sides, is made *vice versa*.

Some of the streets are so narrow that carriages are not allowed on them at all. The sidewalks are on the same level with the street, so that vehicles frequently drive on the pavements, almost grazing the store fronts, and forcing pedestrians to jump into the nearest doorway. "The houses which border these streets are very picturesque. No two are alike. They range from two to four stories in height, and are in every style of architecture, though all have little projecting balconies, and many have alcoves on the upper flights. Some of the larger and handsomer stores and public buildings are built of cut stone, a sort of granite; others have door and window frames of stone, and the remainder is of brick and stucco."

The walls of many of the houses are gaily colored, reminding the traveler forcibly of some of the towns in Oriental countries. They are red, yellow, brown, and pink, with variegated trimmings.

The "street scenes" of Rio are many and varied. Brazilians, like Orientals, spend much of their time on the streets. At almost any hour

of the day the business streets are filled with men; they do not appear excited or busy, but stand quietly talking to one another in little groups. Walk along the private streets, and you will notice the heads, and most of the bodies also, of women hanging over the window-sills and minutely scrutinizing every passer-by. Curiosity is a wide-spread disease in Brazil. Merchants stand in the door-ways of their stores, and gaze at every passer-by as if he or she were the very first human being they had ever seen. Frank Vincent, in his chapter on "Street Scenes," expresses the condition of business customs quite graphically. Speaking of the merchants, he says:—

They treat a customer with a most nonchalant air, as if they cared nothing for his money in comparison to a quiet, lazy life. Sometimes the shop-keepers reply a once to your inquiry, that they have not the article which you wish, and if afterward you discover it, they merely smile and arch their eyebrows. Frequently if you ask for a particular thing, they will direct you to a large case or cabinet, and, opening it, motion you to search for what you have asked, while they are busy peering out of the door, smoking a little paper cigar, or joking with a friend. No matter how much or how frequently you buy, they allow no discount. If you object to an extortionate price, they repeat it, and simply shrug their shoulders; whether you buy or not, it is quite the same to them. Another exasperation to a foreigner is to find a shop closed on account of its being one of the many fast-days, or perhaps the alleged business hours have not begun, or maybe they are over.

The citizens of Rio are not a reading people. To study and improve the mind, they care not. So their minds become inactive, they have no intense interest in anything special; hence this promiscuous street-gazing. But "some allowance must be made," says Frank Vincent, "especially for the women. Their servants relieve them of all household work. There is not much marking to do; the houses contain but a little furniture to care for; they do not read; and society ordains that generally, unless accompanied by husband or other male relative, they must remain quietly at home. Without tastes to gratify, without resources in themselves, they are literally driven to pass quite one half of their lives hanging over window-sill, or lounging on a balcony."

Although Rio is one of the fairest cities on earth, it is one of the most fatal to health and even existence. "Fortunately there are many sanitariums in the hills around it, and to these the citizens flee, literally for their lives. Small pox and yellow fever are prevalent. But these diseases would not exist to anywhere near the great extent they do, were it not for the dirt habits and hard, poor living of so many of the inhabitants. "Latterly, much has been done to improve the drainage. An offer has been made by an English company, to level one of the small hills back of the city, which would let in a great current of pure air, and also have a tendency to reduce the temperature several degrees." The churches and monastic buildings of Rio number upward of fifty, mostly built in the Jesuit style, but striking from their size and the barbaric magnificence of their decorations."

Rio has one of the finest hospitals in the world. It is known by the name of La Misericordia. Its total capacity is 1,200 patients, and it receives from 12,000 to 15,000 a year. It is in the hands of sisters of charity.

The botanical gardens have a world-wide fame. The most beautiful tropical foliage is there to be seen. The avenue of Royal Palms is lovely beyond description.

P. T. M.

—Four years ago there were only 254 whites located in the Congo Free State. This year there are over 800. Of this number 338 are Belgians, seventy-two English, and thirty-five Swedes. The majority of the English and Swedes are missionaries.

—By meeting opposition you are driven to the God of heaven, and the result will be a lifting up above the temptations of life.—*Mrs. E. C. White.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 30, 1891.

URIAH SMITH, EDITOR.  
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## THE LEAST IN THE KINGDOM.

IN the REVIEW of April 14, the position was taken that the expression, in reference to those who break the commandments and teach men so, that they "shall be called least in the kingdom of heaven" (Matt. 5:19), means that such shall not enter into the kingdom of heaven at all. It still seems difficult for some to understand how this can be. While we think that the subject was made sufficiently plain in the note referred to, which was a response to an inquiry addressed to the Question Chair, yet we are willing to entertain to any reasonable extent sincere doubts and queries, the object of which is, not to maintain a theory and carry a point, but to learn the truth.

The difficulty in this text seems to hinge on the use of the word "in," as it occurs in the expression, "in the kingdom;" for how, it is asked, could a person be "called least in the kingdom of heaven," unless he *was* in there. But the text does not assert that any of that class are there; or, mark, the expression "called least," denotes the estimate put upon those who break the commandments, by those who are in the kingdom; and his estimate can be placed upon that class, though they are not themselves in the kingdom.

We have a statement which will illustrate this point, in Dan. 12:2. The prophet here speaks of one who will be raised to everlasting life, which just, of course, mean the righteous, who will inherit the kingdom of heaven; then he speaks of others who will be raised to shame and everlasting contempt; and these just as clearly are wicked ones who will never enter into the kingdom. But these are held in everlasting contempt. By whom?—Not by themselves, but by the righteous, who are in the kingdom, while they are not. So this wicked class do not have to be themselves in the kingdom, to experience the everlasting contempt of the righteous who are in the kingdom. Does any reader fail to see the parallel between this passage and Matt 5:19? This holding the wicked in contempt, the estimate that is put upon them; it is calling them "least," or of no esteem, as the word signifies. Thus those who never reach the kingdom are "called least," or are held in no esteem, by those who are in the kingdom. The text only asserts that this estimate of character which is entertained of the kingdom; not that any of those who break the commandments and teach men so, will be *in* there.

So much for the phraseology of the text. Let us briefly recapitulate the tenor of the argument. Christ is telling his disciples who will gain the kingdom of heaven, and how they may secure it. It is by being *more* righteous than the scribes and Pharisees. Verse 20. There is no mistaking the meaning of these words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, shall in no case enter into the kingdom of heaven." Now, will any one for a single moment contend that those spoken of in verse 19, who are to be called "least" in the kingdom of heaven, because they break, and teach others to break, the commandments of God, have a righteousness exceeding that of the scribes and Pharisees?—No. Then, our Lord's word for it, they shall *never* enter into the kingdom of heaven. This settles the question forever. The only safe course is to keep, and teach others to keep, the commandments of God—not the ceremonial law, which was not for this dispensation, but the code of moral precepts (the standard of "righteousness")

which cannot be changed in a jot or tittle, while heaven and earth endure.

## HUMAN VS. DIVINE.

THE prophet anciently complained of the Jewish priests because they put no difference between the sacred and the profane. What would he have said if he had lived in these days when some preachers of the word not only go so far as to put the sacred and profane on a level, but even exalt the human over the divine. A late New York paper has this paragraph concerning Dr. Lyman Abbott:—

"The Rev. Dr. Lyman Abbott, Henry Ward Beecher's successor, said in his sermon last Sunday: 'I not only disavow a belief that the Bible is inerrant, but also that it is infallible. I find no claim of infallibility made for the Bible. Because the Bible is not infallible, it is all the more a glorious revelation. To me it is more sacred because probably human.'"

"Ye shall be as gods," said the wily tempter to our first parents in Eden. And when men come to esteem their own sayings as just as good as God's, and perhaps a little better, it shows not only that they accept the words of the deceiver, but that the way is open for all kinds of human vagaries. Thus the *Christian at Work*, some time ago, recognizing the fact that there is no Bible for Sunday-keeping, but that it is only a human institution, fell back upon the assertion that it was all the better because it rested only on human authority.

## IN THE QUESTION CHAIR.

2 CHRON. 34:15. THE BOOK OF THE LAW.

Was the book of the law that Hilkiah found in the house of the Lord (2 Chron. 34:15), the five books of Moses? E. A. J.

Ans.—The term "the law" is applied to various writings, sometimes referring to the five books of Moses (Luke 24:44); but we recall no instance in which, when coupled with the word "book," as in the definite expression, "the book of the law," it is so applied. This expression seems rather to be applied to the civil and ceremonial statutes given through Moses to Israel, which were written in a book, and kept by the side of the ark. (See Deut. 31:24-26.) This was undoubtedly the book of the law spoken of in 2 Chron. 34:15.

LUKE 15:3-8. THE WILDERNESS.

A friend wishes to know what the "wilderness" is where the ninety-nine sheep were left when the shepherd went after the one which was lost, as set forth in the parable of Luke 15:3-7.

M. F. K.

Ans.—This query is admitted, not for the object of attempting any direct answer, but for the purpose of setting forth a principle which should be always borne in mind in the interpretation of parables. One writer has well remarked that "a parable should not be made to go on all fours." A parable is designed to set forth some great truth; and enough particulars are brought in simply to make a consistent setting for this truth. If a friend desires a drink of water, it is the water we give him, not the glass or vessel which contains it. Our friend inquires what and where the wilderness was where the ninety-nine sheep were left. In the same parable as recorded by Matthew (18:12, 13), it is said that the shepherd went off "into the mountains" to seek the lost sheep. We might just as well inquire what and where these mountains were. So in the parable following, in Luke 15:8-10, about the woman seeking for the lost piece of silver, we might inquire what the "candle" was which she lighted, what was meant by the "house," and by the "broom," and by the "sweeping." The fact is, these are only accessories to fill out the proper outlines of the picture. The great truth set forth is, the joy in heaven over a sinner rescued from the thralldom of sin, which is illustrated by the joy of the woman on recovering her lost silver, and the shepherd in rescuing the lost sheep. And all inquiries relative to the mere

frame-work of the parable, such as what is meant by the "wilderness," the "mountains," the "candle," the "broom," the "house," and the "sweeping," are irrelevant and unnecessary.

## THEOLOGICAL DISQUIET.

UNDER the above heading, the *Christian at Work* of June 11 says:—

"The theological world is in a ferment. Two great churches are in trouble over the teachings of their own seminaries. Andover Seminary is before the courts for the heresy of proclaiming probation after death, and the Presbyterian General Assembly has just refused its consent to the election of its professor of Biblical Theology, because of his views, which in its opinion disqualifies him for the office of theological instructor in Union Seminary. Awhile ago Bishop Cummings left the Protestant Episcopal Church for the larger liberty of the Reformed Episcopal Church, which he and others founded. Dr. Dowling leaves the Baptist denomination because he could not stand the narrowness of close communion, and finds greater freedom among the Reformed (Dutch) brethren. Dr. Bridgman also withdraws from the Baptists because editors and theological professors criticize his position on eternal punishment; and so he seeks a new expansion for his beliefs in the Protestant Episcopal Church. The standing committees of Episcopal dioceses all through the land are exceptionally agitated over the question whether to grant or to refuse their consent to the confirmation of Dr. Phillips Brooks as bishop. Rev. Heber Newton is arraigned for preaching false and injurious doctrines on the resurrection of Christ, and other points."

It is evident that the conflict between established religious forms and ideas, and that which is termed advanced theology, is becoming more and more extended, until it seems that the whole system of that which has been considered Christian orthodoxy is threatened with disruption. On all sides there is seen the movement of denominations or their prominent representatives leaving the limits of their once accepted creeds, and passing over to whatever positions they may be led in obedience to the demands of "progressive" and "liberal" thought. In some instances, doubtless, this apparently forward movement is a real advance toward a more perfect Christian faith, and one to be fostered and encouraged. The orthodox creeds of the present are by no means so nearly perfect as to admit of no improvement. But the evidence shows that more often the progress is in another direction. A perfect Christian faith is one which is in perfect accord with revelation, rather than one which may be dictated by any conclusions of human reason, even the most enlightened. And therein is the real value of revelation. It gives us a knowledge of man's relations to God which could never be obtained by any exercise of which the human faculties are capable. But in many of the ideas which are now being advanced as an improvement on those hitherto held by the majority of the Christian world, it is evident that no great effort has been made to conform more closely to the statements of inspiration as the foundation of all true religious belief. So far as Scripture is noticed, the effort seems to be rather to find interpretations therefor which will harmonize it with these ideas, which have been first drawn from the resources of the human mind. Reason, in short, has been exalted above revelation, and as a result, the Christian world seems to be fairly started on a course of theological wandering to which there is no limit. The declarations of Scripture are fixed and unchangeable, and the only progress which is to be sought for in theology is in the direction of a more perfect understanding of these declarations of God's word. If we are not to rely upon these, then, as stated, we are left to a course of endless speculation; for it is not to be expected that the ideas of to-day, so far as they are of human origin, will not be outgrown by those of the future, as have been many times over those of the past.

The same experience, on a smaller scale, forms a



part of the religious life of almost every individual, and is attended by the same danger to his spiritual welfare. His early religious ideas, gathered from various sources and fashioned by the imperfect powers of childhood, give place to the better knowledge of maturer years; and unless the relation between his knowledge and his religion is one of harmony and union,—if, in other words, he continues to hold to religious ideas which his better sense and reason tell him to be false,—the result will be most disastrous; for his religion will only become a dry husk, disconnected from his active life, and altogether valueless. In the progress of thought which comes from the development of his intellect, his theology must not be left behind. But on the other hand, he must not become so progressive as to cut loose from that which God has revealed in his word, and construct a theology out of the resources of his own mind. A very large portion of the Christian world have outgrown in their belief some of the plainest and simplest Scripture statements, such as those found in the first chapter of Genesis, those descriptive of the miracles of Bible times, and various other portions. This is a kind of growth which no Christian can afford to experience. For him, there is no source of knowledge which can take precedence of a plain "thus saith the Lord." The moment this ceases to be the case, at that moment he virtually throws aside all that revelation has said, and becomes his own guide to that celestial realm which he expects finally to reach.

Though the theological world is thus disquieted, and men are everywhere seen abandoning vital points of the faith once delivered to the saints, the fact remains that this grand faith itself is imperishable and unchangeable. "The foundation of God standeth sure." Let every spirit which speaks new things be tried and tested. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

L. A. S.

#### THE DENMARK CONFERENCE AND CAMP-MEETING AT FREDERIKSHAVN.

LEAVING London on the evening after the Sabbath, May 24, we traveled by way of Harwich, Rotterdam, and Hamburg, to Copenhagen. Our journey through Holland was especially interesting; everything seemed as neat and tidy as if it had been polished and brushed. Houses, dooryards, gardens, and meadows all wore an aspect of neatness and good order to an unusual degree. The land being very low, is not cultivated to any great extent; it is all laid out in grass lands, divided up by canals, so that every little plot of ground is entirely surrounded by water. The hay is gathered in boats and floated down to the barn, and this network of water-ways forms a much-frequented means of transit. Dairying, with its various products, forms one of the chief resources of the country, of which fact the many fine herds of Holstein cattle, everywhere present, give evidence. In all our travels we have never seen every part of the ground more carefully looked after or better utilized than here.

After crossing the boundary line into Germany, about the first thing we noticed was a sentinel at every road-crossing, in the position of presenting arms. The northwestern part of Germany through which our route took us, seemed generally to be well watered, fertile, and under a good state of cultivation, but did not seem to abound in natural forest to any great extent. In places where the soil was rather sandy and barren, and thus unfit for the growth of cereals or grass, the land was planted with pine, fir, or similar trees; rigid economy and no waste seems here, also, to be the watch-word.

On our arrival at Hamburg, we were met at the depot by Bro. C. Rasmussen, who is here engaged in the ship missionary work. He spoke to us about the great opportunities afforded here for circulating our literature among almost all nations and all

classes of people, while they are passing through this great center for shipping to their different destinations throughout the world. He urged us to remember him, to furnish him with an abundance of reading-matter in all the languages in which we are issuing our publications.

We arrived at Copenhagen on Monday forenoon. Here I met my brother, Elder M. M. Olsen, who came to that city a little more than a year ago, with a number of our brethren and sisters who have been attending school preparatory to teaching in our new college at Lincoln, Nebr., and other of our Scandinavian schools that are calling for teachers. During the winter the class has numbered twenty. Of this number, ten came from America, and the rest from Denmark and Norway. Some of this class will return with us to America in July, to enter upon the work in connection with the school at College View, while the rest will remain to pursue their studies, that they may be prepared for more advanced work. We feel a special interest in this branch of the work, as it stands so closely related to the future advancement of the message among the Scandinavian-speaking people. God's providence has gone out before us in this country, and God has greatly blessed the efforts that have been put forth by the laborers. But the work has been greatly retarded because of this great lack of laborers, and there has been no prospect for much increase as long as we have had no schools where the young could be educated in their mother-tongue. Attending English schools, they get their education in that language, and to all intents and purposes become Americans, which is the most natural. But we feel greatly encouraged over the prospect that is before us, and our Scandinavian brethren and sisters feel very thankful for the assistance and encouragement that our American brethren have given them in aiding this work of education among them, first, by the erection of necessary buildings at College View for their school; and, secondly, by their contributions to the educational fund, and thus aiding in the preparation of the missionary teacher for our school. We are very thankful that we have been able to accomplish so much within a short time; and although we cannot begin to meet all the demands made upon us to fill present openings, we feel greatly encouraged by the outlook before us.

Our students that have been sent to Copenhagen have done exceedingly well. They have not only made good progress in their study, but they have acted a noble part in connection with the church and the religious interests in the city of Copenhagen, which has been a source of strength and advancement to the work there. We feel greatly encouraged over the results of this undertaking in every way. My brother, who has had charge of our Students' Home, has not only looked carefully after the Home and the interests there, but has also labored to quite an extent in connection with the church. The brethren and sisters in Copenhagen feel very sad in parting with some of these young people who have proved themselves so faithful.

On Thursday, the 28th, at noon, we arrived at Frederikshavn, where the Conference and camp-meeting were already in progress. The camp was very pleasantly located, right in full view of the North Sea, at the edge of a grove on the estate of "Frydenstrand," which is situated on the outskirts of the city, and belongs to the justice of the district, the father of Bro. J. C. Ottesen, who conducted the Scandinavian school last year at Battle Creek. Some time before the beginning of the camp-meeting, the weather had been very cold and damp, rainy more or less every day, and it was feared that the weather might prove unfavorable; but in this we were most happily disappointed. Our brethren who had the meeting in charge, as well as the brethren and sisters generally, all felt the great necessity for the success of these meetings, and all made them a subject of earnest prayer, that God would especially bless the occasion, and favor

us with good weather and other favorable circumstances, that the meetings might result in all that God desired they should for the furtherance of his work in Denmark. If ever prayers were answered, they were on this occasion. The clouds cleared away, and we had the most favorable weather every way. We had none of the unpleasant winds to be expected on the sea-shore, and it seemed as if all nature smiled on the occasion; and this added much to the good cheer and comfort of all who attended. The camp was composed of thirteen tents, twelve family tents besides the large meeting pavilion, forty by sixty feet. Of course this seems like a small gathering compared with our large convocations in America, but we feel very much encouraged over this beginning and the prospects that are before the work here.

There were eleven churches represented by thirty delegates. The laborers present were Elders L. Johnson, J. F. Hanson, E. G. Olsen, K. Brorson, M. M. Olsen, O. Johnson from Sweden, J. P. Hanson, and the writer, with a number of Bible workers and canvassers. The business meetings of the Conference passed off in the utmost harmony. All the different branches of the work were carefully considered. The financial condition of the Conference had improved quite a little during the past year. During this time our brethren and sisters have contributed in tithes and other donations for the furtherance of the work, the amount of 4,984.58 kroner, which is good considering their financial circumstances. Yet we will not say that this is all that could be done; but God is evidently blessing those that are faithful to the trust committed unto them, which is always the case. Especially have the efforts put forth in Copenhagen been productive of much good, where a number of souls have been added to the church during the year just past. They are now arranging to hold a series of tent-meetings on the island of Funen, at Odense, which is the third largest city in the kingdom. The colportage work has been much more successful than during previous years. Some have done remarkably well, and it is encouraging to note that many of the difficulties that were thought to have been insurmountable are being overcome, and that success is crowning every effort. The Conference officers of last year were re-elected by unanimous consent. We never enjoyed a meeting in Denmark more than this. Never was there a greater willingness on the part of all to learn about the work, to understand their proper relation to every interest, that they might in all respects act their part to the Lord's glory and the furtherance of his cause.

Our meetings on the Sabbath were especially interesting. Our Sabbath-school convened at half-past nine. It numbered seventeen classes, with an attendance of 135 scholars. It was one of the most interesting schools we have attended in a long time. All, from the oldest to the youngest, seemed to have the spirit of the occasion in their hearts. In the review exercises the lessons were illustrated by pictures on the blackboard, which was a new feature to most of those present, and added much to the interest. The meeting that followed was characterized by a large measure of the Spirit of God. In the afternoon, when opportunity was given for those who specially wanted to seek the Lord, to manifest this desire, thirty-seven responded. A large number of these were starting in the Christian way for the first time, and some of them had been objects of labor for a long time in the past. The discourses were adapted to the needs and wants of the situation. Much time was given to talking about the work and our relation to it, and our responsibility as those to whom God has intrusted such an important message. On Sunday, four sermons were preached, and God's blessing attended the word. Two discourses were given during the week by Bro. Ottesen, on health and temperance principles. They were listened to with very marked attention. We never before saw our brethren in Scandinavia so much interested in these teachings. We are glad to report that the good work is onward in the Denmark Conference, and that the prospect for rapid advancement all along the line here was never more encouraging than at the present.

Monday morning we broke camp, and at noon took the boat for Christiania. We are having a remarkably fine voyage across the North Sea. Indeed, we have been favored by the elements ever since our departure from New York, for which and all other blessings we feel truly thankful to the Lord.

O. A. OLSEN.

On Board the Ship "Baldur," June 1.

## 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.

### GO WORK FOR CHRIST.

BY FANNIE BOLTON.  
(Ann Arbor, Mich.)

THEY say the markets overflow,  
That men are worthless in the mart;  
O'er-crowded everywhere you go,  
Is trade and literature and art;  
That men stand idle in the way,  
That no one hires, and yet, O hear!  
A heavenly voice is sounding clear,  
"Go work for me; go work to-day."

All through the streets the holy One  
Walks mid the idle, sorrowing throng—  
"A great work waiteth to be done,  
Go rescue souls from sin and wrong.  
The world is crying bitterly.  
Where are the laborers for the right?  
The harvest waits, the field is white,—  
O who will come and work for me?"

Men mourn that life's an empty thing,  
That there is naught demands their best.  
A work to make their spirits sing;—  
O here is toil of highest zest.  
To reach out hands to souls that die,  
To bring sweet hope to sad despair,  
To nurture faith and love and prayer—  
O where is there a work more high?

Men mourn that theirs is meager pay,  
No effort has its just reward.  
Enter his vineyard then to-day,  
And come, and labor for the Lord.  
For every hour sweet peace is given,  
Reward of love, of high desire;  
Reward of lifting souls still higher:  
Reward at last as vast as heaven.

### CANADA.

CHESTERVILLE, ONT.—It has been some time since I have reported through the REVIEW. This province has been my principal field of labor for a year and a half past. Our tent was pitched last summer in the village of Wallaceburg, where there was a good interest to hear, and where several began the observance of the Sabbath. Some of these are good, reliable people, and will be a help to the cause of truth. Bro. Evans and Bro. Harvey have a tent pitched a few miles from this place, and they will look after the work in that part of the field. In company with my brother James, I left the western part of the province and came to this place, stopping over one Sabbath and Sunday at Toronto, with Bro. G. W. Morse. Some ladies of the city came to his house on the Sabbath, and we had a very pleasant and profitable time in studying the Bible together. A number of very influential people in the city have become much interested in the truth, through the efforts of Bro. Morse, and we hope to see them take a stand for the truth. There should be a mission effort made in the city of Toronto, as in other large cities of this province.

On arriving at this place, we found that our tent had not arrived, and so we went to Buck's Bridge, N. Y., and spent Sabbath and Sunday with the little church at that place. We spoke on Sabbath and Sunday in our house of worship; and on Sunday evening, by request, in the M. E. church. The people seemed to appreciate the word spoken. Returning to this place, we pitched our tent and began meetings on Friday evening, June 5. The attendance has been as good as we could expect thus far, and there seems to be a good interest. Sunday afternoon there were over 100 present, and in the evening the tent was packed, and many were standing outside. Last evening, June 8, there were about sixty present of the best class of people in the village. This is a new field, and what the result will be we cannot tell; but we hope to see a good work wrought, and many honest souls turn from darkness to light. We are seeking earnestly for the blessing of God, and with that we shall be able to do acceptable work.

June 9. EUGENE LELAND.

CHESTERVILLE, ONT.—We have now been at this place two weeks, and have given fourteen discourses. One of these was on the Sabbath question, and was quite well received. The Catholics are very strong at this place, and they were much incensed at the

exposition of Daniel 7. Some of the Protestants expressed fears that we would suffer violence; but with a few exceptions, we have been quite well treated. Our congregations range from forty to 300. There is a deep interest to hear, and we hope for much good to be done. After the meeting one night, a man living nine miles away came up and invited me to speak at the Orange Walk to be held some twelve miles from this place. He gave me fifty cents, and bought a copy of "From Eden to Eden." Our collections have amounted to \$10.82, and we have sold some books. All the testing points of our faith have not yet been presented. A gentleman from Montreal who has opened a union mission in that city, called at the tent to-day, and gave some very interesting accounts of his work. He said that he was very anxious to see a better observance of the Lord's day secured by law. I have ordered the *Sentinel* to be sent to him. He gave me a very cordial invitation to visit him, and left a dollar on the table on going away. There are several very influential families who are much interested, and we trust that the seed sown here may spring up in their hearts, and that they will be ornaments to the cause of truth in Ontario. We are seeking the help and blessing of God, so that an effectual work may be wrought.

June 10.

EUGENE LELAND.

JAMES A. LELAND.

### AUSTRALIA.

SYDNEY.—The importance and scope of the third angel's message is manifested more and more as time passes and events unfold. A measure of God's blessing still attends the efforts which are made to extend the work. Plans which proved successful when first tried still work well, so that the laborers have reason to thank God and take courage. On the other hand, the prejudice against our work grows more bitter and the opposition more active. It is plainly evident that our only hope is in God. He has begun the work; he has called us to perform it; and he has all the resources which are necessary to complete it, and will gladly impart to his people all the help they need. Jesus declares that all power is given unto him in heaven and in earth, and promises to be with his people always, even unto the end of the world. O blessed promise! in this we rest.

I have recently changed my field of labor. At the last session of the Australian Conference, it was recommended that I should remove for a time, at least, from New Zealand to Sydney, Australia. This action was confirmed by the General Conference Committee, and I have made the change. My wife and I felt a degree of sadness as we left our work and friends in New Zealand. We had been here since the autumn of 1886. We came entire strangers to all, but during our stay of four and a half years God gave us many dear friends and good homes. We shall ever hold much of our experience in that beautiful country in grateful remembrance.

We arrived at Sydney, March 25. We received a cordial welcome from the brethren and sisters here, of whom there are about thirty. Some of these have come from New Zealand, but the most have received present truth from the labors of Bro. D. Steed, who has been here about a year.

Sydney is the capital of the colony of New South Wales, the oldest and largest colony of Australia. The capital has a population of 389,000; and the colony, of over 1,000,000. So far, but little has been done here. Those who have canvassed in the country districts of the colony have met with great success. We have just started a company of canvassers in this city, and those of experience are doing good work.

We are at present holding a series of tent-meetings in one of the largest suburbs. We find considerable prejudice in this locality; it is where nearly all the work has been done so far. Some of the ministers who have drawn large supplies of tracts and other ammunition from a certain source in America, are working against us. Some of the strangest and most shameful reports are circulated about the immorality of our leaders and the cruel bondage in which they hold all who unite with them. Nevertheless there is some interest. Last night the tent was well filled with an intelligent audience. We believe God will work for us.

A few days ago I had the privilege of attending a missionary meeting, an account of which I feel sure will be of interest and benefit to the readers of

the REVIEW. The meeting was held under the auspices of the Wesleyan Missionary Society. In 1875 this society opened a mission in Fiji, and extended it from time to time to Tonga and Samoa. The missionaries have met with many difficulties and persecutions, but they have prospered, and now they have thousands who have renounced heathenism and worship God. This society is about to open a mission on the island of New Britain and some of the adjacent islands. They have brought about thirty natives and their families from Fiji, Tonga, and Samoa. These men are, I presume, the best among the natives of those islands. They are called native teachers. They have been in the schools for a number of years, and can read their own languages well. They can read the Bible in their native tongues as well as we can read it in English.

At the meeting to which I refer, all these natives and their families were present, and did most of the speaking. There were probably 3,000 Europeans present. The natives were called upon to give their experience while in the darkness of heathenism, and since they embraced Christianity, and their reasons for leaving their native islands to go to other islands. The addresses they gave were truly thrilling. As they told of their former darkness, and the light and joy Christianity had brought to their hearts, the audience were affected to tears. Here is the simple address of a Fijian:—

"TO THE CHIEFS [white men], LADIES, AND OUR ELDERS: I thank you. I thank you that you have brought us to your plantation. This is a great plantation. We are astonished with the wonders we see here. You are nice people. We thank you for all this. But we thank you most for bringing us to our Saviour. I am from Fiji. That is a dark land. I was dark without Jesus. I was very bad. Mr. Brown [the missionary who interpreted] knows all about it. I thank you for sending our good elders to us. They did not come to get something to eat. They did not come to get our land. They came to get our hearts. They came to save our souls. We were afraid of them. We did not like them. We killed some. But we saw they loved us. Then they got our hearts. O you chiefs and ladies, we thank you! O you elders, we thank you! We love Jesus. We are happy. We are going to New Britain to tell the dark folks about Jesus, about Jesus. They may not like us. They may kill us. But we have no fear. We are ready to die. The Lord's will be done."

As we looked at those dark-skinned people who were once naked, cruel savages, and eaters of men, and saw the marvelous change which had come over them, we realized as never before the power of the love of Christ. There they were, clean, nicely clad, and full of tender affection for each other and those who had been instrumental in rescuing them from savagery. The tender, humble spirit they manifested bore evidence of the presence of the Spirit of God in their hearts. And their readiness to leave home and friends to go among the savages of other islands is an example worthy of imitation by those who have long enjoyed the light of present truth.

Such are the people our dear missionaries on the "Pitcairn" are visiting among the islands of the Pacific. Brethren and sisters, let your prayers and your alms come up as a memorial before God, for the people of these islands. They need our help, and many will accept it gladly. What we need most is the love of Christ in our hearts. In these foreign fields we rejoice to hear that our people are drawing near to God. We can feel the influence already, and we receive new life. Pray for us.

May 18.

A. G. DANIELLS.

### KENTUCKY.

HOPKINSVILLE.—We commenced meetings here Friday, June 12, at 8 o'clock P. M. We have held five meetings to date, with a large attendance of attentive hearers.

June 16.

H. W. REED.  
R. G. GARRETT.

### MARYLAND.

BALTIMORE.—The ship work grows on my hands. I am finding many interested readers, and am forming acquaintances that lead to missionary visits and later to Bible readings, if we only had the reader. O how we do need help here in Baltimore! Here are half a million people nearing the judgment, and so few to warn them of it. But the Lord knows his own, and will call them out by some means. I am now spending all my time dis-



tributing papers and selling books. I have as good success as I could expect at the start, and my courage is good because God's hand is set to the work. I go to-day to supply some of the public reading-rooms in the city with the periodicals. Pray that God may give me wisdom to do his work.

A. FROST.

## ILLINOIS.

NEBO, PIKE CO.—We pitched our tent at this place, and began meetings the evening of June 18. We have held five meetings, with a good attendance, and some seem interested. We are trying to present the truth as it is in Christ. Our trust is in him who says, "I am with you alway, even unto the end of the world."

GEO. B. THOMPSON.

June 21.

H. S. SHAW.

## SOUTH DAKOTA.

GALLA AND WATERTOWN.—Since my last report five have been baptized at Galla. The house was filled to overflowing when the subject of baptism was presented, and we found as many more gathered at the river. The occasion was solemn and impressive, yet the candidates seemed peaceful and happy. I have also been holding meetings in another neighborhood near by, with considerable interest.

Last Sabbath and Sunday, by request of the Conference committee, I again visited Watertown. As the result of removals, but two or three Sabbath-keepers are left in the city. We were, however, favored with quite a general attendance of the church, and had profitable meetings. The subjects of health reform, tithes and offerings, and missionary work received attention, and all present seemed interested and revived. Some that have moved have gone into the country where others of the brethren live, and that will be made the center of their work. Arrangements were made to renew labor in the missionary work, which for awhile had been much neglected.

S. B. WHITNEY.

June 12.

## INDIANA.

INDIANAPOLIS.—Our tent was pitched in Haughville, a suburb of the city of Indianapolis, and meetings commenced June 11. Up to date we have given ten discourses. We feel hopeful in the work. About seventy attended our first meeting, and the number has kept up quite well. The attendance yesterday, at 3 p. m., almost filled the tent, and in the evening, the seats were crowded. We do not wish to give the impression that the numbers are immense, for we have only a forty-foot round tent, which will seat 200 or more. People are friendly, and some are becoming really interested. We are selling some books. Our location is quite pleasant, and love and harmony make our labors sweet.

WM. COVERT.

June 22.

A. W. BARTLETT.

DUGGER, WALDRON, AND GREENFIELD.—After our good State meeting at Jonesborough, I spent a few days at home arranging for the summer's work, and then returned to Dugger, where I had been laboring some previously, upon a special call, there having an interest come up apparently after I left there, and there were some that desired to be baptized. I baptized two, and then the brethren there heroically started to work to raise money to build a meeting-house. The outside opposition is as strong as I have ever seen in any place, and the brethren are few, yet they are determined to have a house of worship; and I trust they will soon see their hopes realized. I next went to Waldron. The dear brethren and sisters here feasted upon the precious promises of God, and rejoiced in his purposes to save them by faith; and some expressed themselves as having a stronger determination to go on in the good work than they ever had before.

From here I went to Greenfield, the county-seat of Hancock County, where we had previously shipped the tent, to engage in the tent work. I met Bro. Young here on the 9th inst., and together we pitched the tent, the brethren from Maxwell helping us, and commenced meetings on the night of June 11, with an audience of about 150. Since then our meetings have been so broken into by church festivals, rains, etc., that the audiences have not been so large, with but one exception; yet there is an interest here, and we hope that good may result, and that souls will be saved in the kingdom of God

as the result of these meetings. Brethren and sisters, pray for the work here, that the Lord may be very near us and care for the work, that we may make no mistake, and that his work may not be marred.

D. H. OBERHOLTZER.

June 17.

## TEXAS.

CORPUS CHRISTI AND HOLLAND.—I remained with the tent at Corpus Christi over one month. There had been no great stir in the city, but a few seemed to be truly interested. Up to the time of my leaving, four had decided to obey, and there were others for whom we had hopes. So it was decided for Bro. McCutchen and Hale to remain for a time, while I went to aid Bro. Cruzan at Holland. On my way to Holland I stopped at Austin, and visited the canvassing company there. They are of good courage, and are doing some good work for the Master. At Holland I learned that Bro. Cruzan had been holding meetings in a school-house about three miles from town. A few have begun to obey, and others are deeply interested, for whom we hope.

In connection with the work in the country, we have now begun work in the town. Three services have been held, and as the people were asking for the reason why we keep the Sabbath, I spoke on that subject last night. There were about 200 present, who gave good attention. We hope for some fruit of our labor in this field.

W. S. HYATT.

June 15.

LIPAN.—One month ago last night the meetings were begun at this place. The interest here has been very peculiar in some respects, and our experience has varied somewhat from the usual routine. At first there did not appear to be much interest, but about the second week it seemed to rise, and when we reached the Sabbath and law, those apparently most interested before, hid away, and our congregations became much reduced; and those who did attend appeared to present more nearly anything else than a promising prospect.

On the evening of June 2 (Sunday) our meeting closed conditionally. I thought more could be accomplished by visiting and spending all my time with the people at their homes. But immediately at this juncture, the same night my meeting closed, word came from Bethel Baptist church, four miles east of Lipan, calling me to the assistance of a brother who began the observance of the Sabbath the last of April. He had been holding meetings at Bethel since May 25. His former brethren (Disciples) were opposing him. They said their object was to disentangle him from the meshes of Judaism, recapture him, and save him to the truth as it is in Jesus. In consequence of a fall received a couple of weeks before, his physical condition was such that he was unable to cope with them; besides, he was only recently in the faith. But for some cause he had agreed to debate the issues with them. Monday night I was present and preached. After I had dismissed, they recalled the congregation, and began a review. There were only two ways out, leave or debate. We chose the latter. The debate lasted three nights, when as usual he was compelled to leave on account of previous engagements. I tried to induce him to remain longer, but failed. At the close of the debate I returned to Lipan and vicinity, where I am visiting among the people. The above-mentioned brother remained at Bethel. By special request, I will preach at Lipan to-day at 3 and 8 p. m.

There is yet some interest, which we will look after as long as there is hope. I am invited to hold a few meetings in the Missionary Baptist church one and one half miles east of Lipan, and will probably do so. I have not lost all hope of fruit at Lipan, though the work is hard and moves slowly. My courage in the Lord is good. The truth never seemed more precious. Brethren and sisters, pray for the work.

W. T. DRUMMOND.

June 7.

## WYOMING.

CHEYENNE.—We commenced meetings here June 13, in the large tent. We are pleasantly located in the center of the city, on a vacant lot, with trees to shelter the family tent. There are five churches near us, all within about one block. The ministers from some of these have been to our meetings, and treated us very kindly, as have all the citizens and newspapers. There are about 15,000 inhabitants

here, of all classes and nationalities, nearly all English-speaking, however.

The weather has been cold and wet, and our large tent leaks quite badly; yet the people have sat patiently an hour in the dampness, with water dropping upon them, while we explained to them the prophecies. We did not know of a Sabbath-keeper in the city until after we had been here two or three days, and were about ready to commence, when sister Canright, the mother of Elder D. M. Canright, found us. It did our hearts good to meet this aged sister who has been in the truth so long. Although she is feeble and aged, yet she attends every meeting, and cheers us with a kindly word by times. From what we see and feel, we are sure there will be a company here to represent the truth and radiate it throughout this Territory. Already evidences of God's favor are seen, for which we are thankful. The newspapers grant us space free, and the citizens treat us kindly. Bro. Watson Ziegler and wife are with me in tent work, and sister M. E. Cook is canvassing the place for "Ladies' Guide." She sold about 100 copies of "Bible Readings" here last summer. We ask the prayers of our brethren for the Lord's guidance and power to do the work here right.

J. D. PEGG.

June 19.

## MICHIGAN.

IMLAY CITY.—Our meeting at Imlay City, Sabbath and Sunday, May 23, 24, was conducted to its close with excellent results. The church here entered on a partial organization Jan. 6, 1883; but it was so incomplete, and the records so blind, that nothing was in a satisfactory condition. This was the result of a poor builder. Our impressions of duty to visit this church were of the Spirit of the Lord, and the appointment was timely.

The members of this church are much scattered, yet they showed a commendable zeal by their faithful attendance at every meeting. They all felt that the time had come for a change in the spiritual condition, and in the organization of the church. The discourses given were selected with this object in view. We are sure the Lord gave us his special help and blessing in preaching the word to those who seemed so hungry for the truth.

Sunday forenoon we presented to them the high moral standard of the Christian Church; its connection with Jesus Christ, the Head of the church; the duty of members to him, and the duties of members to each other. It is represented as a building so completely joined together that it becomes a "habitation of God through the Spirit." It became our painful duty to openly reprove and rebuke certain ones who have been no help to the church, by their unsanctified lives and unchristian conduct.

In the afternoon we met together to organize. The first step was to annul the old, imperfect organization. The vote was unanimous, and was done with a readiness that showed determination to get right. We then proceeded to organize, and every step taken was harmonious. Those who stood in the way of the progress of the church were left out. We finally came through with a church of thirteen members, all in union and completely organized, with an elder chosen and ordained. They have a treasurer and church clerk, and are all in union on the tithing system and other financial obligations. A sermon Sunday evening closed this good meeting. The sweet Spirit of the Lord was present, and all seemed cheerful and happy. May the Lord bless them, add to their numbers, and bring them all through to his glorious kingdom.

I. D. VAN HORN.

June 8.

COVERT.—Since our State meeting at Greenville, I have spent most of the time in working on, and superintending the erection of, our house of worship at Covert. It is now completed, and we held our first service in it last Sabbath. Every one we have heard speak about it says we have a neat little building, and it is a credit to our little company here. Even those who are not friendly to our religious views speak in terms of praise of the prosperity that has attended the enterprise. There are about twenty-five Sabbath-keepers in and around Covert, most of whom have expressed a desire to be organized into a church. I hope this can be done in the near future. We have written to Elder Van Horn, the president of the Conference, asking him to meet with us at our next quarterly meeting, July 4, to perfect the organization. We hope also to have matters arranged at that time so we can have our building dedicated. Covert is a small village 16-

cated on the Toledo and South Haven Railway, about four miles from Lake Michigan, in what is known as the Peach Belt. This is one of the finest fruit-growing sections in the State. Apples, peaches, pears, plums, cherries, grapes, and all kinds of small fruit grow in great abundance. The fruit crop promises to be quite good this season, notwithstanding the late frosts. Most of the peach orchards are well filled. Any one desiring a home in a fruit country would do well to visit this country before locating elsewhere. We would like to see some of our experienced brethren that could be spared from some of our stronger churches, such as Battle Creek, locate among these new companies, where they would find not only Sabbath-school and church privileges, but a field of usefulness where they could use their talents to much greater profit in the Master's work.

I am now visiting my family in Illinois, from whom I have been absent one year. I expect to return to my field of labor in Michigan soon, and visit the churches and scattered brethren in Dist. No. 3. Any communication addressed me at Covert will soon reach me. J. F. BALLENGER.

June 16.

#### FLORIDA.

OSTEEN, WALDO, MOULTRIE, ETC.—After returning from General Conference, I visited the little company at Osteen. I found them of good courage, and feeling quite hopeful that others would soon unite with them in their labor of love.

I held quarterly meeting with the Waldo church, April 24-26, preaching five times. Prejudice here is breaking down some. Our services were held in the Baptist church. The Lord wrought for us. The following Sabbath and Sunday were spent with the Moultrie church, near St. Augustine. Brn. J. O. Johnston and C. P. Whitford assisted in our meetings here. God's power was manifested. Four members were received into the church by baptism, and two others will soon follow. This increases the church from seven to thirteen members.

This is the home of Bro. Whitford, and through his labor all these were keeping the Sabbath when Bro. Johnston and I arrived. Brethren, are there not others among us that could have a gathering influence if we would properly relate ourselves to the Lord?

At Moultrie the M. E. church, which had been closed against Elder Kimball a few years ago, was opened to us, and we had the opportunity of speaking twice on "The Power of God" as manifested in creation and redemption. A good impression was made, prejudice was allayed, and we left many warm Methodist friends.

Bro. Johnston and I are now engaged in a tent effort at De Land, Volusia Co. We began meetings May 15. Only a few are manifesting any interest. Thus far, four have fully decided to identify themselves with the remnant people of God. We are hopeful for others. We have received nineteen dollars in donations, and sold some books. We are of good courage in the Lord.

June 10.

L. H. CRISLER.

#### MASSACHUSETTS.

AMONG THE CHURCHES.—Since my last report I have visited the following churches: Haverhill, Newburyport, Springfield, and Ipswich. At Haverhill the church is small and is in much need of help; at the general meeting held at Lancaster, the Conference took into consideration the wants of that church, and decided to send a tent there this summer. We have great reason to believe that if all will come up to the help of the Lord against the mighty, there will be a good work done for that church. Bro. C. H. Edwards, one of the tent company for that place, writes me that he has secured a fine lot of land, nicely located, on which to pitch a tent free of expense, and says: "We believe the Lord's hand has led us so far."

May 30, 31, I met with the church at Newburyport, and on the Sabbath two willing souls were baptized into Christ, and we trust they were raised to walk in newness of life. The same number were added to the church; this church is in a fair way to become a strong church. There are others in the place who will, I think, ere long take a decided stand for the truth. At this place I met Elder Kellogg, who assisted much in the meeting. We left them Monday morning, much encouraged.

June 3 I began meetings with the church at Springfield, and continued services each evening

till the 7th. This is a small church, having been organized only a little over one year; and as some of its members had moved away, only a few were in attendance till Friday evening, when a good company came in to hear. The Spirit and blessing of God was felt from the first till the close of the meetings. Sabbath was a good day for this church. The Lord came very near by his Spirit, and hearts were melted in contrition before him. Good confessions were made, wrongs were righted, souls were made glad, and peace was restored. In the afternoon we repaired to a pond, where four believers were buried with Him by baptism into death. This was an impressive scene, and we trust that some others who were present will remember their Lord's example and follow his footsteps. After the baptism, we celebrated the ordinances of the Lord's house, which was a great source of strength to all present, and closed the Sabbath with praise to God for his wonderful love to man. Sunday evening we were made glad to meet a number of our old friends who came to see us, and to hear the word. We hope the time is not far distant when they will obey the truths they have heard. Our meeting closed with much of the blessing and Spirit of the Lord. Four were added to the church, and all were left with good courage to press on in the heavenly way.

Sabbath, June 13, I met with the church at Ipswich, and we had a very good meeting. All seemed to realize the dangers of neglecting the word of God, and the importance of the times in which we live. In the afternoon a business meeting of the church was called, and it was voted to give letters to its members, so that they might join some of our other churches near by. This was done because the Ipswich church had become so small and scattered, on account of death and removals, that it was impossible for them to hold regular meetings. We hope that as they unite with other churches, they will help to build up and strengthen the things which remain, carrying out the instruction of Paul to the Hebrews in chap. 10:25.

June 15.

H. J. FARMAN.

#### LOUISIANA.

MORROWS, EVERGREEN, MARTHAVILLE, AND WELSH.—May 14-17 I again joined my brother in the work at Morrows. The interest was still good, and the Lord blessed in the meetings. Nine persons promised to obey the truth at this place. We hope to follow up the work until a church can be organized.

We next held meetings at Bayou Rouge, near Evergreen. My brother had been laboring some here also. Three dear souls followed the Saviour in baptism, who with eight others who had been baptized, were organized into a church. Some of these have kept the Sabbath for about two years, while others have recently accepted the truth. I organized a small company here about two years ago, but nearly all of them afterward moved to other places and connected with our people, and thus the church was broken up. Some who then kept the Sabbath but did not unite with the church, have been labored with until they have given up such habits as formerly stood in their way, and now with others rejoice in being united in church fellowship. Only two of the original membership remained to enter the new organization. We now have good hopes for the work at this place, and trust that others may soon unite with this church. From this place my brother started out to take charge of the canvassing work, as it had been decided for him to take the State agency for a time. Perhaps he can still assist me some this summer, while looking after the canvassing work also.

I next visited the little church at Marthaville, and can truly say that the Lord blessed in the meetings. This company has been greatly reduced by removals, and some of the members have been sick, thus causing the Sabbath-school and other services to be discontinued for awhile; but we tried to get the few that remain, to feel a greater burden for the work, and they promised to do all they could to keep up the meetings in the future. The ordinance meeting was one of the best we have ever enjoyed with this little church. May the Lord still bless them.

From May 28 to June 2, I was with the church at Welsh. The meetings were good, and the attendance the largest we have ever seen at this place. Since the meetings held here last winter, two dear souls had taken a firm stand for the truth.

Another took a stand at the last meeting, and still others are interested, for whom we have hopes. We believe the members here are exerting a good influence in favor of the truth, and may the Lord help them to ever realize the importance of being light-bearers to those around them.

There are many openings for labor in this field, but how and by whom they are to be filled, is the perplexing question. We have long been wishing for sufficient help to fill these openings. Some good places that were once open are now closed, and we fear that many others will close if help cannot be given while the interest demands it. May the Lord open some way by which these dear souls can hear the truth for this age of the world!

June 10.

B. F. PURDHAM.

#### KANSAS.

ROTATE, GAYLORD, BELOIT, ETC.—My last report left me snow-bound in Morton County, with the Devizes church. From this place Elder Stebbins and myself pushed on west through the snow, the brethren taking us to the depot. At Rotate we found left of a once large church, a few believers scattered from three to eight miles apart. We met another storm here, but were kindly cared for, and the dear brethren and sisters were glad to travel through the snow to meet together. Although the larger part of this church have moved away, enough are left to "hold the fort." We enjoyed a two days' meeting with them. Bro. John and Mrs. Farnsworth returned from Colorado just in time to be with us, for which we felt thankful. Owing to unfavorable circumstances, the Sabbath-school and the missionary work had gone down. These two branches of the cause were revived, and the brethren were glad to renew their courage. A settlement was made with the tract society, and the little indebtedness was nearly all assumed to be paid next fall. Several subscriptions for our papers were taken, and renewals also were obtained. The ordinances were celebrated, and we left the little company in good courage.

Making our way east, we stopped at Gaylord and Beloit. At both of these places the Lord came very near, and we trust that good was done in the name of the Master. At Beloit, the ordinances were celebrated. Here Bro. Stebbins and I separated, from which place I went north, to visit the little company at Republic City, and thence to Ottawa to attend the ten days' meeting which was held there. This was the best meeting I ever attended. The Lord came so near that we all felt his presence, and I trust a lasting impression was made on every heart. O for a closer walk with God! From Ottawa I went southeast, stopping at Colony and Iola. At Iola three willing souls went forward in the ordinance of baptism.

Bro. Stebbins joined me at Altoona. We remained at Altoona and with the Ward branch over two Sabbaths. The brethren attended the meetings every night to the close; there was also quite an outside attendance. All branches of the work received attention. We hoped for more to be done, still the Lord came into hearts that were ready to receive him, and greatly blessed. Four were buried with their Lord in baptism, to rise to walk in newness of life. The Yates Center church was next visited. This company live in the country, and hold their meetings in a school-house, which is quite conveniently located. This church has more wealth than any church of its size we have found. A good interest was manifested in attending the meetings, all coming out to the services both day and evening. The Sabbath-school received its share of labor, all taking a more active part, and agreeing to double their donations, taking *Our Little Friend*, the *Instructor*, and the *Sabbath School Worker*. A vigilant missionary society was organized, each family taking the *Home Missionary* to form the basis of their work. Some pledges were received for the tract and missionary work. The ordinances were celebrated. The meetings closed with a good interest. Two glad souls were buried beneath the wave, and came forth rejoicing in the Lord.

From Yates Center Bro. Stebbins went south, and I went to Colony, where I had sent an appointment. Arriving at sundown, and with the place of meeting four miles in the country, with Bible in hand I started, hoping to reach the place before the congregation left. I met them on their way home, but all turned back and we held the first meeting. The Lord was near, and blessed greatly in giving freedom in speaking. To his name be all the praise!

June 12.

O. S. FERREN.

## ARKANSAS.

VAN BUREN AND HINDSVILLE.—Since my last report I have labored at the above-named places. Van Buren I spent some time in labor pertaining to the interests of the tract and missionary work, and held several meetings. Six were added to the church, two by letter, one by vote, and three by baptism. The church at Van Buren is growing in numbers, in courage, and in the knowledge of the truth and his truth. Some who embraced the truth more than one year ago are developing into substantial canvassers, and success is attending their efforts. May 28 I started to Hindsville, and on the way visited the family of Bro. Oliver, at Drake's Creek. I spent most of the time till June 7 in visiting and holding meetings. A deep feeling prevailed throughout nearly the entire meeting. Some who had been much discouraged were brought to realize something of the goodness of God, and to accept by faith his blessed promises, and with courage to take hold of the strength and life of Christ. Some of the brethren decided to give themselves fully to God's work, and to enter the canvassing field within a few days. As the meeting closed Sunday night, the Spirit of God moved upon hearts, and some twelve or thirteen arose in response to a call for those who desired to give their hearts to God. These were nearly all, if not all, persons who had never before entered the service of God. I felt sorry to leave them without further work, but hope soon to return. If the dear brethren and sisters of this church will continue to feel the burden of the work, much good may result from the efforts put forth. I returned, Monday, to Drake's Creek with Bro. Oliver's family. I spoke to a small but much interested audience that night, and the next morning they attended a short service, after which Bro. Oliver's two grown daughters, who had given themselves fully to the Lord, were buried with Christ in baptism. God's Spirit was present. The scene was beautiful, and the impression made on the people was good. Bro. N. P. Dixon was with me during the latter part of these meetings, and did good service in the line of work which he is carrying. After leaving Drake's Creek, and riding six miles, we walked thirteen miles in about four hours, carrying a heavy grip, to reach the railroad in time for the train. I praise God for a rapid increase of physical strength. After spending a short time in council with the Conference committee, at Springfield, and holding one meeting, I came to Bentonville, where Elders Geo. W. Page and W. F. Martin are holding a tent-meeting. The interest has been much broken by the very frequent rains; yet there is a small but substantial interest. The brethren are of good courage and joyful in God, and we look for permanent results. The canvassing work is, by the blessing of God, progressing remarkably well in this State and Indian Territory. The value of orders taken, as shown by weekly reports, is more than \$1,000 per week. The faithful labors of Bro. Dixon are appreciated. My faith in the sustaining power of the grace of God and the triumph of his truth was never stronger. I desire a constant interest in the prayers of his people.

C. MC REYNOLDS.

## TENNESSEE RIVER CONFERENCE.

BOWLING GREEN, CROSS PLAINS, AND SPRINGVILLE.—In harmony with previous appointment, meetings were held at Bowling Green, Ky., May 22-26. A few were present from abroad. Among these was a brother who with his wife has recently commenced the observance of the Sabbath. He was baptized, and earnestly requests that means be provided whereby his neighbors may be instructed in the truths in which he now rejoices. Bro. Garrett and Reed assisted in the services.

From May 29 to June 2, services were held in the union church at Cross Plains, Tenn., which is occupied every Sabbath by our people; also in a school-house a few miles distant. Some outside interest was manifested. Two M. E. ministers attended a part of the time. Bro. Garrett assisted in the services. June 5-10, I was at Springville, Tenn. This, I believe, is the largest church in the Conference. I was pleased to meet so many earnest and faithful souls. The State agent and several of the canvassers reside here. The parents and family of Bro. Bollman, associate editor of the *Sentinel*, have recently moved to this neighborhood. It was pleasant to meet with these faithful friends

of former years. Bro. Bollman's daughter and a daughter of the elder of the church were baptized. It was pronounced by some as "the most interesting and impressive baptismal service" they had ever witnessed. At each of the last-named places a discourse was delivered on mission work in South Africa, which seemed to be appreciated by those who listened.

Bro. Garrett and Reed expect soon to commence a series of meetings with a tent, while I visit the churches. Among other places, I expect to visit Dyer County, where our people have suffered so much persecution for the truth's sake. But public sentiment is changing. Northern people are coming South, where they can enjoy a milder climate, and a mutual benefit is the result of the association of the different classes.

CHAS. L. BOYD.

## COLORADO.

PUEBLO.—At our late State meeting, which was held in Denver, it was decided by the Conference committee that myself and wife should move from Denver to Pueblo, to open up the mission work there, as nothing scarcely in this line had been done, and it was thought a very important field. Pueblo contains about 40,000 inhabitants, principally a very fine class of people. Since coming to the State of Colorado, about four years ago, we have spent the greater part of the time in laboring in the city of Denver and for the church there. During the time spent there we became very much attached to the work and the dear brethren and sisters in that place; and it was very hard to leave them, many of the brethren and sisters being our children in the Lord, for whom we cannot help but have a special love, as is mentioned by the apostle John in 3 John 1-4; and O how it will rejoice our hearts to hear from time to time that our children walk in truth!

Acting upon the suggestion of the committee, we started on our trip from Denver, May 8. It being only about 125 miles from Denver to Pueblo, and as we have a horse and buggy to assist us in the work, we concluded to drive through, so we could have it to use in our new field of labor. We had never driven very far from town since coming to Colorado, so we did not know just what we would have to pass through. The roads are not exactly as they are in the East, in our native State—straight and smooth, and fenced on both sides. After you get out of town a few miles, the roads begin to grow more and more faint, and fork here and there as they lead off to ranches which dot the country all along, more or less, and sometimes we thought it was a good deal less when we were in doubt whether we were on the right road or not, and kept looking to see a friendly ranch where we could inquire. The first day we thought we would drive about forty miles, and stop over night with sister M. E. Graham and family, who lived about that distance from Denver, on our way. So we started thinking of the pleasant ride we were going to have. We went along nicely for about an hour, when we began to question ourselves whether we were on the right road. Soon two men came driving toward us, and on inquiry we learned that we should have turned off about two miles back. We went back and found the right road, and then went along quite well for about three hours, when we were hindered in finding a bundle which had dropped from our buggy. Finally, we saw that on account of our delays the sun was going to set long before we could reach sister Graham's, and we did not know how we would succeed in finding the way there, as the moon would not be up until very late in the night. We pressed on, however, until sundown, when we came to a little station, where we inquired again, and learned that it was yet about five miles to sister Graham's, across a long stretch of land, without a house. Soon darkness came on, and at last we could scarcely see the way at all, and had to trust to our good horse to keep the road. We could barely see occasionally that the roads forked here and there. We let the horse take any one he saw fit, not knowing ourselves which one we ought to take. We kept on until we thought we had gone at least ten miles, and had not come to sister Graham's yet. Occasionally we would see a light away in the distance, but before we could reach it, it would disappear from view.

Finally, we concluded we were lost, and would have to stay out in the prairie all night. The more we traveled, the more certain we became that we were lost. So we thought we would make the best of it. Driving up on the brow of a large hill, we

stopped our horse and unhitched, decided to spend all night on the prairie. We tried to sleep in our buggy, but found it quite uncomfortable. When morning came, we discovered a house just a little way ahead, perhaps about 300 or 400 yards. I hastened to it to inquire, and roused the sleepers, when to my great surprise, it was sister Graham's place. Our experience reminded us of the Christian race—how apt we are to get lost and go to sleep right in sight of the prize, if we do not have the true light to guide us continually. I hastened back and hitched up my horse, and drove down to the house, where we were kindly received. We enjoyed a good breakfast with the family, and sister Graham and her husband did all they could to make our visit with them as pleasant as possible. We spent the Sabbath with them, and enjoyed their family Sabbath-school very much. After the Sabbath, it began to rain, and we could not continue our journey until Monday morning, May 10. The rest of our journey was not attended with such difficulties. By Monday evening we reached the top of the great Divide, and stopped over night with a very fine family. They were very kind to us, not willing to take any pay for our lodging and breakfast. We trust a good impression was made upon them, and we mean to do further missionary work with them by correspondence and sending them reading-matter.

The next day we reached Colorado Springs, and stopped over night with Elder Smith Sharp and family, with whom we enjoyed a pleasant visit. We met many of the brethren and sisters who reside there. Elder E. W. Farnsworth is stopping there now with his sick wife, upon whom we called. We also had the pleasure of meeting Dr. G. A. Hare and wife, Dr. J. D. Hare, and W. H. Gilmore, all of Mt. Vernon, Ohio, Sanitarium. It did us good to meet them, as it reminded us of home. The next day we reached our destination, and are now very pleasantly located in Pueblo, Colo., 1007 Abriendo Ave. We have been visiting among the brethren and sisters here, and find them all of good courage in the Lord and united in the work. We are now making efforts to build a church here this summer. Quite a number of the best class of people are interested in the truth, and we hope for a good work to be done. One lady whom we found interested in the truth through the labors of some of the brethren and sisters, was, upon further personal labor, brought to take a stand to keep all the commandments of God, and is rejoicing in the love of the Saviour.

G. W. ANGLEBARGER.

May 31.

## DISTRICT NO. 1.

## NEW ENGLAND.

AFTER my last report, in which I gave a report of my trip to the Maritime Provinces, I spent the time in New England up to the time of the Pennsylvania camp-meeting, which has just closed. Tuesday, May 19, I attended the closing exercises of the South Lancaster Academy. It closed the most successful year of its history in some respects. The desks were removed from Assembly Hall, which was seated with settees to accommodate over 300. The hall was crowded to its utmost capacity, with an audience who seemed to appreciate the exercises, the special features of which were arranged and participated in wholly by the graduating class.

Immediately following the close of the school came our general meeting for New England, which was held at South Lancaster. We had about the usual attendance of our brethren and sisters at this gathering, and the meetings were marked with a good degree of the Spirit of the Lord from the beginning to the close. Elder Haskell was with us, and occupied a considerable of the time. We were very glad to be favored with his words of counsel and instruction once more in this Conference with which he was officially connected for so many years.

Sabbath, May 30, I spent in Lynn, Mass., where Elder Fifield held tent-meetings last year, and has spent a portion of the time during the winter. There are some features in connection with the work in that city which are of special interest. Some years ago two of our brethren spent several weeks canvassing in the city, as a result of which Bro. R. O. Ward accepted the truth, and who, in connection with one or two others who soon after took hold, labored faithfully in the missionary work until fifteen had embraced the Sabbath. I then assisted in organizing them into a church. As a result of the meetings held there last summer,



and the labors of Elder Fifield during the winter, the church now numbers forty-eight. At the close of our meeting on the Sabbath, three were baptized and joined the church. They have some good talent in this church, and if all walk humbly with God, we believe that the work will still continue to grow there.

Sunday, May 31, we held a meeting with the Boston church, and assisted in arranging some business matters in connection with the church. Sunday afternoon we left that city to attend the—

#### PENNSYLVANIA CAMP-MEETING,

which was held at Elmira, N. Y. We reached the ground on Monday evening, which was the closing day of the workers' meeting. We found the arrangements for the camp-meeting nearly completed, and quite a good attendance (though not large) of our brethren and sisters. All seemed of good courage, and the opening of the camp-meeting proper found our brethren and sisters about as far advanced in the spiritual work of the meeting as is generally the case when the meeting is ready to close. The attendance from the city was very good, especially at the evening services, when the large tent was usually filled. I have never attended a camp-meeting where there seemed to be so much of an interest on the part of those not of our faith to listen to the truth, and inquire concerning special features of our faith and work. About twenty or more of the young people on the ground were organized into a reception committee, and held meetings every day. Many interesting cases were reported of conversations held with those who came upon the grounds, many of the reception committee being invited to visit the people at their homes. We are convinced that no better opportunity offers itself for missionary work than during the time of the camp-meeting, both among our own people and those not of our faith. Thousands of people who come upon our camp grounds, there receive their first impressions of our people and work; and if by a judicious effort on the part of our missionary workers these impressions are of a favorable nature, the results may be as far-reaching as eternity. There seemed to be an excellent interest on the part of the people from the city, which increased as the meetings progressed.

On Monday a large concourse of people assembled by the side of the Chemung River, when thirty-two willing candidates were buried in baptism by Elder Raymond. It was an impressive scene. At the closing service, Monday evening, the large tent was filled, benches being brought in to fill up the space around the platform. At the close of a sermon by Elder Van Horn, Bro. K. C. Russel and E. J. Hibbard were ordained to the work of the ministry by the laying on of hands. This seemed to make an excellent impression on the minds of the large congregation who witnessed the service. It was remarked by some of our brethren that during the ordination prayer nine tenths of the audience sat with bowed heads, and the Spirit of the Lord seemed to rest upon the entire audience in a marked degree during the ceremony. The charge was given by Elder A. T. Jones. At the close of this meeting many came forward and expressed regret that our meetings were not to continue longer. When we left the grounds, the brethren were considering the matter of leaving a tent in that place to follow up the interest aroused by the camp-meeting. Many cheering testimonies were borne at the closing meeting, Tuesday morning, and the brethren and sisters separated feeling that they had been well paid for attending the Pennsylvania camp-meeting.

Elder Miles labored at the workers' meeting in the interests of the canvassing work, and then left to attend the New York workers' meeting. Bro. Snyder, who has acted as State agent in the Pennsylvania Conference, is to go to South America to open up the work in that field, and Bro. Fred Spies was elected to take his place. Elder Van Horn and Bro. L. C. Chadwick labored faithfully at this meeting, and left at its close for Michigan, while Elders A. T. Jones and G. W. Caviness, and the writer came to Fulton, N. Y., where the workers' meeting has been in progress about a week. The camp-meeting is just beginning, a report of which I will give in my next.

A. T. ROBINSON.

#### LABOR BY THE WAY IN KANSAS AND COLORADO.

My work in our school at Ottawa, Kans., and for that church, closed May 10. When I came to take charge of the school, I did not know that the burden

of the church would fall to me; but as the Ministers' School took away Elder Mc Reynolds and sister Hill, both of whom we expected to help in the work there, I was obliged to do what I could. The Lord blessed in the church and in the school, and when Elder Stebbins came to help us during the week of vacation in January, all were encouraged by seeing nearly a dozen give themselves to God and several return to him. A large part of this good result was due to the efforts of our "Workers Band," which was organized by Elder C. A. Hall soon after the opening of our school. This band consisted of a few of the devoted members of the church, old and young, who endeavored constantly to encourage and help in every way those around them, meeting once a week to pray and plan for the spiritual good of the church. I believe that such a band would keep alive the spirituality in many of our churches, and revive the life in many others.

Leaving Ottawa, May 11, for Colorado, I unexpectedly stopped with the little company at Newton, Kans., May 16, to spend the Sabbath. Some of the brethren and sisters told me that they were hungry for the word, and urged me to speak to them. I tried to impress the main thought of the Sabbath-school lesson by speaking of our exalted position in being the "light of the world," and our privilege to give the light of the present truth to those around us. Being asked to speak again in the afternoon, the meeting was appointed for three o'clock, and the subject chosen was "The Message, and Our Work" in connection with it. The testimonies given after the morning meeting, showed a love for the work and an appreciation of the words spoken. I was greatly encouraged by trying to help this little church of God's people, and they seemed to receive the same blessing.

Going to Colorado for a rest from continued mental work, I was welcomed by brethren and friends at Colorado Springs. While there, I helped Elders E. W. Farnsworth and Smith Sharp pitch their tent for a series of meetings, which have opened with a good interest.

On June 11 I went to Denver to spend a few days with the brethren there. By request, I spoke on Sabbath forenoon. Knowing nothing of the size of this church, it was quite a surprise to me to see an audience of over 100 in their large, well-furnished hall. The Lord helped, as he always does when we trust wholly in him, while some thoughts were presented on "Our Light—How It Should Shine, and Its final Triumph," based on Matt. 5:14 and John 17:21, 23. If God's commandment-keeping people, scattered, as they are, among the people of the world, will let their light shine by love and unity among themselves, and by going about doing good to all, the truth will need no more convincing argument; and others will inquire, "Whence the source of this godly life?" Then the truth in Christ may be presented in its purity; and thus the precious seeds may be sown by the members of our churches, and the flame kindled which will spread till the earth is lightened with its glory. The enemy will rage in our midst, and try to prevent this by stirring up strife; but, dear brethren, let us humble ourselves enough to obey God's word, and the enemy will be sorely defeated.

As I am deeply interested in our educational work, I find many young people in these States who express a desire to enter Union College; but in most cases the necessary means is lacking. I sometimes wish it were in my power to furnish money to these worthy persons; but simply *furnishing* might not be best for them. Let me say to these young men and women, *Go to work with a will and an honest ambition, and the way must open, if it is God's will for you to be fitted for his work.*

J. C. ROGERS.

#### CAMP-MEETING NOTES.

##### Iowa.

When the general workers reached the Iowa camp ground from the Minnesota meeting, Wednesday morning, June 10, a heavy rain had been falling for some time, and everything was quite thoroughly drenched. A great elm at one corner of the ministers' tent had been shattered by lightning a few hours before, making the ministers thankful, as they gazed at the tree, that they had not arrived sooner. Elder Morrison, the president of the Conference, was fearful at first that the wet weather, together with the announcement of several local camp-meetings to be held later in the State, would prevent anything like a general attendance; but in this he

was happily disappointed, for fair weather so came on to stay through the meeting, and by Friday the 160 family tents were well filled. It was thought there were 1,000 of our people present,—not quite as many as last year, but still enough to make a large meeting.

Besides the ministers of the Conference, the other laborers present were Elders Haskell, Porter, and McCoy in the English language, and Elders A. Johnson and J. M. Ericksson in the Scandinavian. Bro. A. R. Henry looked after the interests of Union College, and Bro. Sherrig attended to the work of the Scandinavian canvassing work. The burden of the preaching fell upon Elders Haskell and Porter. The themes most dwelt upon were the great blessings offered to mankind under the gospel, the privilege of the Christian to know that his sins are forgiven and that he is accepted of God, and the ability and willingness of Christ to keep those who live in him by faith. The meetings were fair good all along, but something of a restraint seemed to prevail until the Sabbath. The Holy Spirit attended Elder Haskell's sermon in the forenoon, and a large number came forward for prayers. Light began to come in, and when Elder Porter stood to preach in the afternoon, a spirit of tenderness and peace rested upon both speaker and audience. The social meetings afterward held in division were excellent. Especially good were the meetings Monday, designed to prepare candidates for baptism. Over fifty (I did not learn the exact number) were baptized in the Des Moines River.

The meeting was held at Oak Park, on the same ground as last year; and a more delightful place could scarcely be found. Cars on the electric motor line made regular trips every half hour from the city, leaving passengers at the border of the camp. On Sunday extra cars were put on to accommodate the crowds who came to the meetings. As a consequence, the people of the city were present in large numbers, and paid excellent attention to the sermons. The papers gave full reports daily, and seemed anxious to favor us in every possible way. One reason of this is the wise course pursued by the tract society. Hundreds of copies of the city papers are taken each year, which are usually disposed of on the ground. Then, too, the reports have been made interesting and readable, and not too long. This, with the liberal and honorable course which the society has always pursued in its business relations with the papers, has made them ready to speak favorably of our work, and to open their columns to full reports of our meetings.

The dining tent was under the management of Bro. G. L. Miller and Mrs. D. A. Fitch, and was pronounced a success in every way. As an indication of the manner in which this practical effort in the line of temperance work was received, I quote from the Iowa *Bulletin* for June 19: "Patrons of the dining tent were favorably impressed with their treatment. The cause of hygienic cookery received a new impetus in our State, by the practical illustrations daily given. What pleased us most was the excellent preparation of the food, the variety of victuals served, the economy manifested, and the cleanliness and fine sanitary conditions which always prevailed, both in and around the kitchen and the dining tent." In this connection it may be said that the temperance society was active, securing over eighty signers to the total pledge.

The financial standing of all the societies is excellent. The tithes amounted to \$5,000 more than last year, with gains in the receipts for other lines of work. A subscription taken on the ground completed the State's quota on Union College, and left a balance to start an educational fund. The Conference expressed its gratitude for the prosperity which God had given to the work, by unanimously passing the following ringing resolution, which speaks for itself:—

"Whereas, The cause in which we labor is one cause, and its general interests are circumscribed by no Conference bounds; and while Conferences are organized for the special purpose of advancing the interests of the work within their own limits, those interests are conserved by sympathy and helpfulness with reference to the general enterprises of the cause; therefore,—

"Resolved, That we hereby authorize our treasurer to make from the treasury of the Conference a donation to the General Conference of \$2,000."

Conference officers elected were, J. H. Morrison, president; C. W. Smouse, secretary; C. F. Stevens, treasurer. Tract society officers were, J. H. Morrison, president; J. M. Willoughby, vice-president.

Nicola, secretary and treasurer; Alice Bos-  
 assistant secretary and treasurer. Sabbath-  
 officers were as follows: Mrs. F. F. Plummer,  
 agent; Mrs. P. A. Holly, vice-president; Mrs.  
 Nicola, secretary; Mrs. Ella Caviness, Miss  
 Adams, additional members of executive  
 committee. Is any State ahead of Iowa in the  
 of committing the interests of the Sab-  
 school into the hands of those who have those  
 nearest their hearts,—the ladies?

the camp-meeting closed, a canvassers' insti-  
 went into session, with F. L. Mead, Z. Sher-  
 and Mrs. F. F. Plummer as instructors. About  
 five workers were in attendance, and a profit-  
 meeting was expected. C. C. LEWIS.

#### MINNESOTA CONFERENCE PROCEEDINGS.

The first meeting of the Conference was called to order  
 the President, Elder R. C. Porter, at 9 o'clock A. M.,  
 Prayer was offered by Elder C. W. Flaiz. Forty-  
 delegates were in attendance at this meeting, and  
 number was subsequently increased to sixty-six, rep-  
 forty-four churches. At the request of the  
 President, approved by the Conference, Elder Grant gave  
 history of the cause in our State from the time  
 first S. D. Adventists settled in Minnesota, to the  
 present. The President then gave a review of the work  
 the past year, and stated some of the apparent results,  
 seen in the new fields that had been entered, and in  
 churches in which special labor had been performed.  
 brethren were invited to participate in the de-  
 clarations of the Conference.

The President was authorized to appoint the regular  
 committees, and announced them as follows: Auditing  
 committee, Wm. Perkins, Wm. S. Gosnell, J. M. Little,  
 Anderson, F. M. Barber, John Emmerson; Nomi-  
 nating Committee, D. W. Emmerson, H. F. Graf,  
 H. Ellis; Committee on Resolutions, W. B. Hill,  
 J. Breed, C. H. Bliss; on Credentials and Licenses,  
 Grant, J. J. Graf, C. C. Lewis.  
 Adjourned to call of Chair.

SECOND MEETING, JUNE 3, AT 9 A. M.—A call was made  
 requests from new churches for admission into the  
 Conference. The first one presented was from the church  
 Worthington, in Nobles County, raised up through  
 efforts of Elder Hill and Brn. Collie and Alway,  
 and their subsequent labors; composed of fourteen mem-  
 bers, and organized by Elders Grant and E. A. Curtis.  
 motion to grant the request, remarks were offered by  
 Elders Hill, Grant, and E. A. Curtis, showing something  
 the strength of the opposition through which the  
 church had come to its present position. The President  
 read from a supplement to the *Worthington Globe*, an attack  
 on S. D. Adventists, by Elder Vankirk, a disciple min-  
 ister, and the reply to it by W. A. Colcord, of Battle  
 Creek, also published, in supplement form by the same  
 paper. The request of the church was granted. The  
 Conference passed a vote of thanks to the editor of the  
*Worthington Globe*, for his fairness and courtesy shown  
 publishing both sides of the controversy, and the Sec-  
 retary was instructed to furnish him a copy of the action.  
 Adjourned to call of Chair.

THIRD MEETING, JUNE 4, AT 9 A. M.—A request from  
 the Tracy church, composed of four members, organized  
 by Elder E. A. Curtis, was read, and a motion prevailed  
 to grant it, after remarks by Elders Curtis and Porter in  
 reference to the stability shown by the little company  
 under very trying circumstances. A request from the  
 Napoleon church, in North Dakota, consisting of forty-  
 line members, organized by Elder Porter and represented  
 by Bro. H. F. Graf, was granted, after remarks by Bro.  
 Graf. This is a German church, as is also the North  
 Branch church, organized by Elder Grant, consisting of  
 nine members, which also applied for admission, and  
 was received after remarks by Elder Grant and Bro. Graf.  
 The report of C. N. Woodward, Conference Treasurer,  
 was presented, of which the following is a summary:  
 Received from churches, in tithes, \$16,019.30; from  
 scattered brethren, \$513.84; from all other sources, \$2,-  
 418.19, making a total of \$18,951.33. Paid to laborers,  
 \$13,441.14; for Minneapolis school, \$215.50; tithe to  
 General Conference, \$729.36; all other disbursements,  
 \$1,895.96; cash on hand, \$2,669.37. Total, \$18,951.33.  
 E. A. Sutherland reported that he had audited the books  
 of the Treasurer, and found them to be correct. Both  
 reports were approved.

The Secretary read a report of the numerical standing  
 of the Conference, showing the number of additions to  
 the churches, reported for the year, to be 182, and of  
 dismissals 141, leaving a gain of forty-one; and the  
 total membership, from latest reports, to be 1,963, which,  
 augmented by the churches added at this meeting,  
 gives a total of 2,052.

The Committee on Resolutions submitted the following  
 as a partial report:—

Whereas, The providence of God has been specially manifested  
 over the laborers in our Conference the last year, as shown in  
 the increase of tithes, and the growth of our Sabbath-schools and  
 churches; therefore,—

1. *Resolved*, That we express our gratitude to God for his  
 blessing, and more fully consecrate ourselves to his service dur-  
 ing the coming year.

Whereas, The enemy Death has invaded our ranks the last  
 year, cutting down in the prime of life and in the midst of ar-

dent labors, our beloved brother, Elder C. Norlin, and also our  
 young Bro. Lawton, while preparing for the ministry; there-  
 fore,—

2. *Resolved*, That we hereby extend our sympathy to the be-  
 lieved relatives and friends, and while bowing submissively to  
 the afflicting providence, we pray the Lord of the harvest to raise  
 up other consecrated laborers to fill their places.

3. *Resolved*, That we approve of the plan already adopted in  
 this State, of bestowing labor during a part of the year, upon  
 the churches.

Whereas, There are increasing demands upon the Sanitarium  
 at Battle Creek for charity treatment; therefore,—

4. *Resolved*, That in harmony with the recommendation of  
 the General Conference at its last session, we pledge ourselves  
 to provide funds for the endowment of one or more free beds in  
 the Sanitarium Hospital.

5. *Resolved*, That hereafter we hold our State Conference and  
 camp-meeting once in two years.

6. *Resolved*, That we urge those who have made pledges to  
 Union College, and have not paid them, to pay the same before  
 Sept. 1, 1891, and that the balance of our apportionment to the  
 college be raised within the allotted time.

The first and the second item of the report were con-  
 sidered, and the remainder was deferred till the next  
 meeting. The Secretary called attention to the Constitu-  
 tional provisions in relation to the ratio of representation  
 of the churches in the Conference as found in art. 7,  
 sec. 1, which provides that "each church shall be en-  
 titled to one delegate, and an additional delegate for  
 every twenty members," and a motion prevailed to so  
 amend the article as to make it read, "And an additional  
 delegate for every fifteen members."

Adjourned to call of Chair.

FOURTH MEETING, JUNE 5, AT 9 A. M.—Report of the  
 Committee on Resolutions was resumed. The fifth reso-  
 lution, relating to biennial sessions of the Conference,  
 was voted to be stricken out, and the remainder of the  
 report was adopted.

Prof. E. A. Sutherland gave a verbal report of the  
 work of the Conference school, held at Minneapolis  
 during the fall and winter, stating that at its close all  
 but three of the students had made a profession of Chris-  
 tianity, and that about thirty of them designed to enter  
 Union College when it opens, and a large number of  
 them had entered the canvassing work or some other  
 branch.

A request for admission into the Conference was pre-  
 sented from the Foldahl church, consisting of thirteen  
 members, gathered mostly by the labors of Bro. L. P.  
 Wallin, and organized by Elder M. M. Olsen and Bro.  
 Moon, and represented by Bro. Wallin. The request was  
 granted.

The Committee on Credentials and Licenses reported:  
 For Credentials, A. J. Breed, W. B. Hill, Harrison Grant,  
 D. P. Curtis, E. A. Curtis, C. W. Flaiz, C. H. Bliss,  
 Andrew Mead; for Ordination and Credentials, Byron  
 Tripp, John Hoffman, H. F. Graf, H. F. Phelps; for  
 Ministerial License, C. C. Lewis, M. E. Cady, O. P.  
 Norderhus, E. A. Sutherland, Carl J. Kunkel, E. Hilliard,  
 J. W. Collie, W. A. Alway; for Missionary License,  
 F. B. Johnson, M. A. Winchell, C. M. Everest, M. H.  
 Ellis, A. D. West, J. A. Fairchild, and sisters A. E.  
 Ellis, R. C. Mead, and Ida Hilliard. The report was  
 adopted.

The Nominating Committee offered the following re-  
 port: For President, A. J. Breed; Secretary, D. P.  
 Curtis; Treasurer, C. N. Woodward; Executive Com-  
 mittee, C. W. Flaiz, J. J. Graf, C. M. Everest, John  
 Hoffman. The report was adopted.

The following resolutions were presented, and adopted  
 without discussion:—

7. *Resolved*, That in parting with Bro. Porter, who has been  
 called by the General Conference to a foreign field, we feel it a  
 pleasure to express our appreciation of his faithful labors among  
 us, and to pledge to him our sympathy and our prayers as he  
 goes from us.

8. *Resolved*, That we tender the thanks of the Conference to  
 the Western Passenger Association and the roads composing it,  
 and to the other roads that have favored us with reduced rates of  
 fare for those attending our meeting.

9. *Resolved*, That we tender our thanks to the city papers  
 which have published the reports of our meetings, and also to  
 the proprietors of the beautiful grounds which we have occu-  
 pied for our camp-meeting.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 8, AT 9 A. M.—The churches of  
 Skyberg and Wadena having become extinct, their names  
 were dropped from the list of members of the Confer-  
 ence. The attention of the Conference was called to a  
 statement prepared by the Secretary, showing the tithes  
 paid by each church, the membership of the church, the  
 number paying tithes, the average sum paid by each,  
 and the average of the amount for the whole member-  
 ship of each church, based on the report of the Treasurer  
 for the Conference year.

The Secretary was instructed to have the report printed,  
 and to furnish a copy of it to each of the churches, and  
 to request that it be read to the churches publicly; also to  
 furnish a copy to each laborer in the Conference.

The Committee on Resolutions submitted the following  
 additional report:—

We recommend, 1. That in licensing men to the ministry,  
 more regard be paid to the requirements set forth in 1 Tim.  
 3:1-7 and Titus 1:7-9.

2. That licenses be granted to such men only as are expected  
 to publicly "preach the word."

3. That licenses or credentials should not be continued to  
 men who do not make full proof of their ministry.

The recommendations were discussed and the report  
 was adopted. It was moved and carried that the name  
 of L. P. Wallin be added to the list of licentiates.

Bro. A. R. Henry gave a very interesting account of the  
 progress of the work on Union College, and of the prospects  
 before the building committee for the completion of the  
 work, and the success that has attended them in disposing  
 of the real estate donated to the institution. He also set  
 before the Conference the need of raising all the funds  
 that have been promised by the several Conferences, in  
 order to the completion of the work in readiness for  
 the school to commence at the time indicated for its  
 opening.

Adjourned *sine die*.

R. C. PORTER, Pres.

D. P. CURTIS, Sec.

#### MAINE CONFERENCE BUSINESS PROCEEDINGS.

THE Conference and camp-meeting committees met for  
 consultation at Canaan, evening after the Sabbath, June  
 13, 1891. President in the chair. After considering the  
 propriety of dividing the State into three divisions, it was  
 decided to do so.

*Voted*, That division one consist of districts Nos. 1  
 and 2, which include the central part of the State, and  
 that Elder R. S. Webber have charge of the same.

*Voted*, That division two embrace districts Nos. 3 and 4,  
 these districts being in the western part of the State;  
 and that Elder P. B. Osborne make this his field of  
 labor.

*Voted*, That division three embrace districts Nos. 5, 6,  
 and 7, which include Aroostook and New Sweden;  
 Elder J. B. Goodrich to labor in this division.

It was voted to raise the camp-meeting fund the same  
 as last year, and the above-named brethren are authorized  
 to collect the same in their several divisions.

J. B. GOODRICH, Pres.

B. F. DAVIS, Sec. pro tem.

#### PENNSYLVANIA HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE thirteenth annual session of the Pennsylvania  
 Health and Temperance Association was held at Elmira,  
 N. Y., June 8, 1891, in connection with the camp-  
 meeting. The following resolutions were adopted:—

Whereas, The International Health and Temperance Associa-  
 tion at its last annual session recommended the discontinuance  
 of State associations as such, and the appointment of a vice-  
 president and corresponding secretary in each State; and,—

Whereas, We believe that the health and temperance work in  
 our State may be more successfully carried forward in this way;  
 therefore,—

1. *Resolved*, That we recommend the discontinuance of the  
 Pennsylvania Health and Temperance Association as a separate  
 organization, at the close of this session.

2. *Resolved*, That we request the Executive Committee of the  
 International Health and Temperance Association to appoint  
 Elder K. C. Russell as Vice-President for our State, and sister  
 Ella Wing as Corresponding Secretary.

3. *Resolved*, That we authorize the Treasurer to pay to the treas-  
 urer of the Pennsylvania Conference the funds now on hand,  
 to be used only in helping to bear the expenses of health and  
 temperance workers in our State.

4. *Resolved*, That we request the Conference Committee to  
 support in active labor in the field, either the Vice-President or  
 Secretary, or both, during such portions of the year as may be  
 practicable.

5. *Resolved*, That we request the Executive Committee of the  
 International Health and Temperance Association to furnish  
 one or more laborers to attend all the general meetings that  
 may be held in our State.

The above resolutions were freely spoken upon by  
 L. C. Chadwick, A. T. Robinson, and J. W. Raymond,  
 and others, and were then adopted.

Adjourned *sine die*.

K. C. RUSSELL, Pres.

MILLIE DETTEL, Sec. pro tem.

#### A CALL FOR HELP.

THE writer is constrained by the urgent calls for  
 labor that are continually coming from every quar-  
 ter, to say a word with reference to this important  
 matter. It is surprising to see such a lack of la-  
 borers in the different branches of the work, when  
 it is realized what a precious privilege it is to have  
 a part in the Lord's vineyard. One of the many  
 excuses presented for not entering the work, is a  
 lack of qualification. It must be remembered that  
 if we love God and our fellow-men as we should,  
 we will not make this excuse. God has provided  
 every means whereby we may be qualified; besides,  
 he has told us that "if there be first a willing  
 mind, it is accepted according to that a man hath,  
 and not according to that he hath not." 2 Cor.  
 8:12. There are so many branches of the Lord's  
 work to which we may adapt ourselves, and so  
 many educational privileges, that there remains no  
 excuse here. The one, and we might say the only  
 reason for such a dearth of laborers, is a love for  
 the world, more than a love for God and precious  
 souls.

Among the many branches of the work, there  
 seems to be none more important than canvassing.

There has been much said upon this subject, but not nearly so much as there should be. I believe this branch of the work is underestimated by the majority of our people. The canvassing work, although so lately introduced, has become one of the main branches of the message. In order to demonstrate the fact of this assertion, we present the following statements:—

1. It is a means by which more people can be reached for the same outlay, than by any other branch of the work.

2. It is not only self-sustaining, but it is a source of great financial strength to the cause.

3. There are those who can be reached in no other way, because they have decided to attend no places of religious instruction.

4. Those who embrace the truth by such a deliberate way of investigation as reading the book carried to them by the Christian canvasser, will be more substantial.

5. There is no experience (to my mind) that will so develop patience and all the other Christian graces, as the canvassing work.

6. There is no better way to learn human nature, and therefore it is a source of obtaining a knowledge that is indispensable to those who labor for souls in any way whatever. While there are those of superior talent who can do more in this work than those of inferior talent, yet it is evident that there are a great many who are not qualified to enter other branches of the work, that can take this work and not only do it so as to meet the approval of God, but can at the same time be gaining an experience that will qualify them for almost any part of the work. The canvassing work is therefore a divine opening that will admit many laborers into the Lord's vineyard, that might otherwise fail to see their calling. "O the goodness and mercy of God in giving 'to every man his work'!" Mark 13:34. "If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures."—*Testimonies*, vol. 4, p. 390. May God impress the minds and hearts of many to enter immediately, not only this field, but all the different fields of labor.

J. B. THAYER.

Pineville, La.

## Special Notices.

### NOTICE FOR MAINE.

As Bro. B. F. Davis has been chosen State agent for the canvassing work in Maine, it was thought advisable at the Canaan meeting to appoint E. C. Taylor, of So. Norridgewock, to act as a member of the camp-meeting committee, to relieve him from that burden.

J. B. GOODRICH.

### MAINE AND VERMONT, NOTICE!

ELDER J. B. GOODRICH writes us that brethren in Maine and Vermont have, by correspondence, decided that the time originally set for their respective camp-meetings would suit them best. The dates were accordingly changed last week. Those concerned will please note them as they now stand.

### MINISTERIAL INSTITUTE FOR DIST. NO. 1.

At the last General Conference it was voted for a ministerial institute to be held in each of the General Conference districts the coming year, to continue not less than four nor more than six weeks. We secured a meeting at that time of the delegates of Dist. No. 1, and it was decided that the institute for this district begin Oct. 13, and continue four weeks, and that it be held either at Rome, N. Y., or So. Lancaster, Mass., the final decision to be left with the presidents of the New York and New England Conferences. At the recent session of the New York Conference it was decided that the institute be held at So. Lancaster.

We have secured accommodations for those who attend the institute, and also rooms for recitation at the "Hotel Lancaster." This is a first-class summer hotel, a strictly temperance house, run by Mr. Harvey Scribner, whose wife is a Seventh-day Adventist. Although the house is run as a summer boarding-house, where fancy prices are realized for board, we have secured very reasonable rates for those who attend the institute. The hotel is located about one mile from So. Lancaster, and within a few rods of the house is one of the finest libraries in the State, which we feel confident we can have free access to during these weeks of study, and which will prove of great value in our work.

We expect as instructors at this institute, the most valuable talent among our people; and we confidently

hope and expect that every minister and Bible worker in the district will be present during the entire course. We speak of this thus early that all our laborers may be shaping their work so as to attend. Others will, no doubt, speak through the REVIEW of the importance of these institutes. We would be glad to correspond with any who may desire further particulars concerning it.

A. T. ROBINSON, Supt. Dist. No. 1.

So. Lancaster, Mass.

## The Sabbath-School.

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

### LESSONS FROM THE GOSPEL OF MARK.

#### LESSON II.—THE POWER OF GOD. MARK 1:21-45.

Parallels: Matt. 4:23-25; Luke 4:31-44.

(Sabbath, July 11.)

1. Where do we next find our Lord? Mark 1:21.

2. How did the people regard his teaching? and why? Verse 22. (See note 1.)

3. How did Satan try to thwart his work? Verse 23.

4. What did the demoniac say? Verse 24.

5. What followed? Verses 25, 26.

6. How did this affect the people? Verses 27, 28.

7. What was here demonstrated? (See note 2.)

8. Where did Jesus next go? Verse 29.

9. How was the power of Christ here manifested? Verses 30, 31.

10. On what day did these noted miracles occur? Verse 21.

11. What occurred at the close of the day? Verses 32, 33. (See note 3.)

12. What is said of further manifestations of the power of Jesus? Verse 34.

13. What characteristic of the life of Christ is next shown? Verse 35. (See note 4.)

14. What rest did he give himself? Verses 36-39. (See note 5.)

15. After the preaching of the sermon on the mount, who came to Jesus? Matt. 8:1, 2; Mark 1:40.

16. What was his purpose in coming?—Id.

17. What confidence did he have?—Id.

18. How did Jesus regard the wretched man? Verse 41.

19. What was the effect of his words? Verse 42.

20. What instruction did the Lord give the man? and why? Verses 43, 44. (See note 6.)

21. How did the cleansed leper heed the words of Christ? Verse 45.

22. In what three ways was Christ's power especially manifested as shown by this lesson? (See note 7.)

### NOTES.

1. DIVINE AUTHORITY.—The people were astonished because Christ taught as having authority. The word also means power, or right. The teaching of the scribes was based on tradition. They had no message from God. The teaching of Jesus was the truth of God. He was in the bosom of the Father, and the words that he spoke were the words of God (John 4:31-34), and therefore it was that they carried conviction to men's hearts.

2. CHRIST AND SATAN.—The evident design of Satan in driving the poor demoniac into the synagogue was to thwart the work of Jesus. The very words Satan put in his victim's mouth were designed to turn Jesus away: "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" If the power of Jesus was sufficient to overcome the evil one, Satan evidently supposed that he would not heal the man who desired him to depart. But Jesus had not only power, but compassion; he not only rebuked the power of Satan, but he restored his victim to his right mind.

3. TRADITION.—After the close of the synagogue services, the rumor of the casting out of the unclean spirit was carried through the town. But bound by the scrupulous traditions of the unscrupulous Pharisees, the sick could not be brought till the close of the Sabbath, which was at even, the setting of the sun. The scribes had gathered and elaborated a vast number of senseless precepts, injunctions, and prohibitions covering every phase of life. Long rules were given as to just what knots could be tied that day. It was forbidden to write two letters which could be read together, either with the right hand or the left, of any language, with anything

on anything where they could be permanent, but this could be written on the sand, or any place where this would not remain long. It was forbidden to give emetic on the Sabbath, to set a broken bone, or put on a dislocated joint. This was the reason why they would not bring the sick to Christ on the Sabbath. Then the Jews brought all their sick, and the compassionate Healer made them whole. (See Geikie's or any other standard Life of Christ.)

4. THE MAN OF PRAYER.—Jesus prayed much. After working late at night, he rose up a great while before day to pray. (See Mark 1:35; Matt. 14:23; Mark 6:46; Luke 6:12; 9:28, et al.) At times he prayed all night. In Gethsemane's Garden, on the Mount of Transfiguration, everywhere, he poured out his soul with strong crying and tears. Heb. 5:7. If the sinless Son of God needed to pray, how much more do we, the sinners!

5. UNSELFISHNESS.—Not once did Christ work a miracle to save himself personal inconvenience, labor, or suffering. Not once did a miracle supply his physical needs. Never did he pause to take a vacation only as necessity absolutely demanded. He came to save men, and his soul's burden would not let him rest while dying men were waiting to hear and be healed. Oh, how few are his true followers!

6. WISDOM.—There was doubtless a threefold object which our Saviour had in giving his instruction to the leper: (1) He would show that he was not against the laws of Moses; (2) that the priests would have no excuse in rejecting Christ, for the evidence of his power would be before them in the cleansed leper; (3) he could better labor in that vicinity before prejudice was unnecessarily aroused. The priests could otherwise say that the man had never been a leper. The rejection of Christ's counsel seemed to have shut the gates of the city against him.

7. THE LESSON.—1. Christ's power and compassion were manifested in defeating the prince of evil and darkness, in freeing his victim, the demoniac, and restoring his mind. 2. Christ's power and care for his people were manifested in healing the relative of a loved disciple. 3. Christ's power and pity were manifested in the cleansing of the poor, loathsome wretch, whom no one else would come near, much less touch. But the finger of power and the word of the Creator change the putrid flesh to that of the little child. Who is there that cannot gather from these incidents precious lessons of faith and trust in God? Are we willing for Christ to heal and cleanse us? The power is his, and he will impart it if we only believe.

## News of the Week.

FOR WEEK ENDING JUNE 27.

### DOMESTIC.

—American railroads employ 3,000,000 persons.

—The forest area of the United States is estimated at 481,764,598 acres.

—Pennsylvania expended \$35,029.22 in suppressing the recent riots in the coke region.

—Earthquake shocks were felt at Pasadena and San Fernando, Cal., Monday night.

—The Kickapoo Indians have again repeated their refusal to take lands in severalty.

—Twenty-five deaths occurred in New York and fourteen in Boston, from sun-stroke, last week.

—A tornado in Southern Kentucky, Monday, destroyed about fifty farm houses and did great damage to crops.

—The Michigan Senate, Tuesday, refused to reduce the appropriation for the World's Fair from \$125,000 to \$100,000.

—Huron, S. D., and Kildonan, Manitoba, were visited by wind and hail storms Tuesday morning. Much damage resulted.

—A butterfly captured in the Sierras was sold to the Smithsonian Institute for \$1,500. It was an individual of a fossil species, supposed to be extinct.

—Monday evening, at Troy, Wis., Mrs. John Larson, during a fit of insanity, drowned her three children. The woman imagines that devils are pursuing her.

—William Caldwell, of Houston, Tex., has been sentenced to hang July 31, for the murder of Dr. Shamblin, whom he shot while he was reading his Bible.

—Seven convicts attempted to escape from a stockade at Cole City, Ga., Monday. One convict and two guards were killed, and four convicts and one guard were wounded.

—Monday, Captain Andrews, of the dory "Mermaid," and Captain Lawler, of the dory "Sea Serpent," sailed from Winthrop, Mass., on a race to Land's End, England, for a purse of \$5,000.

—California has taken an invoice of her giant trees left standing, and finds 2,675. The largest of these is



sixty-nine feet in circumference. Visitors at the World's Fair will see one of them.

—A freight train plunged into a swollen creek where a bridge had been washed away by heavy rains, near York, Nebr., Thursday. The engineer and head brakeman were killed, and the fireman was mortally hurt.

—Repeated cloud-bursts in Iowa, Wednesday, is the cause of much damage and distress. Many miles are flooded, crops, farm buildings, railroad tracks, and one village are swept away. Eight lives are reported lost.

—William K. Duval, of Baltimore, has been sentenced to nine years in the penitentiary for obtaining christening and Christmas gifts from United States Senators and others, under false pretenses, alleging that he had named children in their honor.

—By a formal order issued from the War Department, the field or union of the national flag in use in the army, will, on and after July 4 next, consist of forty-four stars in six rows, the upper and lower rows to have eight stars, and the second, third, fourth, and fifth rows seven stars each, in a blue field.

—The largest and most wonderful spring of fresh water in the world is on the Gulf coast of Florida, in Hernando County. The Wekiva River, a stream large enough to float a small steamer, is made entirely of water spouted from this gigantic natural well, which is ninety feet in diameter and about seventy or eighty feet deep. The water is said to be remarkably pure.

—A hot water artesian well is in operation at Boise City, Idaho. The water company of that place has now two wells, each about 400 feet deep, discharging over 1,000,000 gallons per day of water said to have a temperature of 180 degrees Fahrenheit. Another well is to be bored, and this hot water is to be utilized for bathing purposes and for a large hotel to be built near the wells.

#### FOREIGN.

—Queen Victoria has ordered that the check-line be removed from all her horses.

—The Peruvian Government has peremptorily refused to recognize the Chilean insurgents as belligerents.

—A coal field forty-eight feet thick has been discovered on the great North railroad, South Australia.

—Indications point to the closing down of the tin-plate plants in Wales next Monday, thus throwing 25,000 men out of employment.

—The committee of the French Chamber of Deputies appointed to inquire into Panama Canal matters, has declined to recommend that the government finish the work.

—The British Association of Scientists states that except for a few feet on the surface, the ground on which Yakoutsk, Siberia, stands is perpetually frozen to a depth of over 600 feet.

—The steamer "Fuerst Bismarck" passed Southampton, Thursday, at 10:40, making the passage from New York in six days, thirteen hours, and ten minutes, which is the fastest eastward passage ever made.

—The marriage of Mr. Parnell and Mrs. O'Shea took place near Brighton, June 25, a civil magistrate officiating. It is announced that a second marriage (religious) will take place in London immediately.

## Appointments.

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

#### APPOINTMENTS BY THE BATTLE CREEK CHURCH FOR NEXT SABBATH, JULY 4.

PROVIDENCE permitting, Elder L. J. Rousseau will be with the church at Ceresco, Mich.

Elder G. G. Rupert appoints to meet with the brethren and sisters at Bedford, Mich.

Elder A. O. Tait will be with the believers at Pine Creek, no providence preventing.

Elder W. C. White appoints to be with the church in Convis.

As this is the usual time for the quarterly meetings, it is expected that the ordinances of the Lord's house will be celebrated.

DISTRICT quarterly meeting for Dist. No. 6, Kans., will be held July 11, 12, with the Springside church. We desire a full attendance.

E. M. GWIN, Director.

CLYDE,	Ohio,	July	1-5
Dunkirk,	"	"	6-10
Lima,	"	"	10-13
Van Wert,	"	"	14-17
Elgin,	"	"	17-21
Mendon,	"	"	22-25
Walnut Grove,	"	"	26-30

E. J. VAN HORN.  
G. A. IRWIN.

#### CAMP-MEETINGS FOR 1891.

##### DISTRICT NUMBER ONE.

New York camp-meeting, Schroom Lake, Aug.	13-24
Vermont " Essex Junction, " 25-Sept. 1	
Maine " " Sept. 1-8	
N. E. Conf. at So. Lancaster, Mass., Oct.	2-11
Ministerial Institute for Dist. No. 1, " 13-Nov. 15	

##### DISTRICT NUMBER TWO.

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

##### DISTRICT NUMBER THREE.

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

##### DISTRICT NUMBER FOUR.

*Nebraska camp-meeting, Seward, Aug.	18-25
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##### DISTRICT NUMBER FIVE.

*Texas camp-meeting, Oak Cliff, Aug.	11-18
*Missouri " Holden, " 18-25	
*Arkansas " Van Buren, " 25-Sept. 1	
Colorado " " Sept.	8-15
Kansas (local) " " 16-23	
" (genl.) " Topeka, Oct.	1-13

##### DISTRICT NUMBER SIX.

California camp-meeting, Humboldt Co., Aug.	20-31
" State meeting, Sept.	17-28
Southern California meeting, Oct.	15-26

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

THE Lord willing, we will meet with the churches in Gratiot County, Mich., as follows:—  
Ithaca, July 3-5. We would be glad to see brethren from other churches near by, at this meeting.

Summer, July 7, at 7:30 p. m. Meetings will continue until July 12 if desired.

Alma, July 14-16.

Ashley, July 17-19.

R. C. HORTON.

E. S. GRIGGS.

BARABOO, Wis.,	July	4, 5
Knapp, " "	"	11, 12
Lucas, " "	"	18, 19
Eureka, " "	"	25, 26
Antigo, " "	Aug.	1, 2

Meeting will commence Friday evening at each of these places, unless the circumstances render it inconsistent. We request a general attendance of brethren in those localities.

M. H. BROWN.

THE next annual session of the Arkansas Conference will be held at Van Buren, Ark., in connection with the camp-meeting, Aug. 25 to Sept. 1. We hope that all of our churches will attend to the election of delegates at the coming quarterly meetings, and that no church in the Conference will fail to send a full representation. Blank credentials for delegates will be sent, and should be promptly filled out and returned to the Conference Secretary, Geo. W. Copley, Huntsville, Ark.

C. MC REYNOLDS, Pres.

ELDORADO, Newton, and Brainerd will hold their July quarterly meeting in Bro. Mitchell's grove, at Brainerd, Butler Co., Kans., July 17, 18. The meeting will commence the evening of the 16th, and continue over the evening of the 18th. We hope to see a large attendance at this grove meeting. We invite all scattered brethren to join us, that we may seek God together. Let the church treasurers and clerks, S. S. secretaries, and tract society officers be present with their books and prepared reports. We trust the church officers will make due preparations for this meeting. We may expect God's help if we only believe—have faith.

O. S. FERREN.

#### BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeper with family to take charge of a small farm. S. D. A. church, school-house, and post-office with daily mail, forty rods from dwelling. Also, for sale, farm in same neighborhood. Address with references, A. K. Atteberry, Keenville, Ill.

WANTED.—Two good Sabbath-keeping boys, eighteen to twenty years old; easy work. Address Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

#### LABOR BUREAU.

WANTED.—Seven teams to work in harvest. For further information, address J. R. Wheeler, Pataha City, Garfield Co., Wash.

WANTED.—A good place to do general housework among Seventh-day Adventists. Address Sarah M. Young, Unionville, Ind.

#### PAPERS WANTED.

I WOULD like clean copies of the *Signs* and *Sentinel* for missionary purposes. Please send them post-paid to the undersigned, at E Beach Street, Pueblo, Colo.

WM. T. PILCHER, State Agt.

#### RELIGIOUS LIBERTY LITERATURE.

1. Religious Persecution in Tennessee. 80 c. per 100.
2. Religious Legislation. 50c. per 100.
3. Civil Government and Religion. 25c. each.
4. National Sunday Law. 25c. each.
5. Views of National Reform. 15c. each.
6. The Constitution, Shall it be Preserved? 20c. per 100.
7. Who Do Men Say that I Am? 20c. per 100.
8. Politics in Religion. 15c. per 100.
9. My Reasons for Signing the Petition. 15c. per 100.
10. Legislating on Religion. 15c. per 100.
11. Was Israel a Republic? 15c. per 100.
12. God in the Constitution. 15c. per 100.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 7, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Evening Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.25	7.00
Niles.....	10.25	pm 12.48	2.59	5.50	1.45	am 12.40	8.25
Kalamazoo.....	11.55	2.20	3.55	7.04	3.35	2.17	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	3.04	7.27
Jackson.....	3.05	4.25	5.52	8.72	4.45	4.45	9.05
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	6.05	10.19
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.30	am 11.25
Buffalo.....	am 8.00	am 8.00	am 8.00	am 6.25	pm 12.50	pm 5.05	pm 7.00
Rochester.....			8.00	9.20	8.00		11.20
Syracuse.....			8.00	11.35	10.20		am 1.30
New York.....			pm 4.00	pm 8.50	am 7.20		9.42
Boston.....			6.00	10.57	9.35		pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Evening Express.
STATIONS.							
Boston.....		am 8.30	pm 2.15	pm 8.00	pm 7.00		
New York.....		11.00	4.50	6.00	10.00		
Syracuse.....		pm 8.30	11.55	am 2.10	am 8.00		
Rochester.....		10.40	am 1.42	4.20	4.45		
Buffalo.....	pm 11.00	1.00	2.40	5.30	11.50	am 8.45	
Syracuse.....		3.25	6.25	pm 12.50			
Detroit.....	am 8.20	7.15	9.25	pm 1.20	9.15	pm 4.45	pm 7.45
Ann Arbor.....	9.35	8.28	10.19	2.10	10.30	5.55	9.08
Jackson.....	11.25	9.30	11.18	3.17	11.40	7.15	10.30
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.23	8.47	am 12.08
Kalamazoo.....	2.17	11.55	12.50	5.09	2.17	pm 9.30	1.10
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.05
Michigan City.....	5.37	2.14	3.08	7.20	5.45	8.55	4.30
Chicago.....	7.55	3.55	4.50	9.00	8.05	11.15	6.50

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.59 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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



## Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

GOING WEST.	STATIONS.	GOING EAST.
am 8.00	..... Boston.....	am 8.30
pm 8.00	..... New York.....	pm 8.50
pm 8.00	..... Buffalo.....	pm 9.00
pm 8.00	..... Niagara Falls.....	pm 9.10
pm 8.00	..... Boston.....	pm 9.20
pm 8.00	..... Montreal.....	pm 9.30
pm 8.00	..... Toronto.....	pm 9.40
pm 8.00	..... Detroit.....	pm 9.50
pm 8.00	..... Port Huron.....	pm 10.00
pm 8.00	..... Flint.....	pm 10.10
pm 8.00	..... Lansing.....	pm 10.20
pm 8.00	..... Charlotte.....	pm 10.30
pm 8.00	..... BATTLE CREEK.....	pm 10.40
pm 8.00	..... Vicksburg.....	pm 10.50
pm 8.00	..... Schoolcraft.....	pm 11.00
pm 8.00	..... Cassopolis.....	pm 11.10
pm 8.00	..... South Bend.....	pm 11.20
pm 8.00	..... Haskell's.....	pm 11.30
pm 8.00	..... Valparaiso.....	pm 11.40
pm 8.00	..... Chicago.....	pm 11.50

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso, Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific, Limited, Day, and Atlantic Expresses, daily.  
Meals served in C. & G. T. Dining Cars on all through trains.  
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.  
A. S. PARKER, Ticket Agt., Battle Creek.

#### TO CALIFORNIA, OREGON, WASHINGTON, AND OTHER WESTERN POINTS.

THE constant demand of the traveling public to the far West, for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers.

Each car is in charge of an experienced uniformed Pullman Porter, who is required to keep the car in good order, and to look after the wants and comfort of passengers.

These Pullman Colonist Sleepers are attached to the daily fast express trains, thus enabling passengers occupying these cars, to make the same time as occupants of first-class Pullman Sleepers.

Passengers holding both first and second class tickets are allowed to ride in these cars.

A charge of \$3.00 for a lower or upper double berth is made between Council Bluffs, Omaha, or Kansas City and San Francisco or Portland.

The Pullman Colonist Sleeper is especially commended for the use of the home-seeker who is moving to the West with his family, and who desires comfortable sleeping accommodations en route but cannot afford to pay the first-class Pullman Sleeping Car fare.

For matter descriptive of any State or Territory through which the Union Pacific runs, or for rates, time of trains, etc., apply to E. L. Lomax, Gen'l Pass. and Ticket Agt. U. P. System, Omaha, Nebr.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 30, 1891.

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## CAMP-MEETINGS FOR 1891.

See appointments on page 415.

In the Mission Field, in this number, will be found some important suggestions from Bro. Chadwick, in reference to laborers who are wanted for foreign fields. To all whom it may concern, we would say, Please read and carefully note the points he makes.

Recent word from Elder Olsen says: "We are having an excellent time here in Norway. There are from eighty to 100 in attendance at the institute every day, and the interest is excellent. Doctor Waggoner succeeds well in teaching through a translator."

Now that we are in the midst of another camp-meeting season, the timely instruction and suggestions from sister White now appearing in the articles on the first page, should be carefully studied. The spiritual good to be derived from these occasions, should be the great object of the meetings.

Bro. L. J. Rousseau occupied the Tabernacle pulpit last Sabbath, speaking upon the ever-timely and important injunction found in Amos 4:12: "Prepare to meet thy God." He showed what preparation is needed for that supreme test, and how it can be made.

We omit this week the Home and one page from the Contributors' department to make room for extra matter in the Progress department. We are glad to receive the reports. Let them be no less numerous. But we would suggest to all that now all reports should be in as condensed a shape as possible. Give us the pith of matters, the real and essential particulars. All such will be welcomed by the reader.

Commencing with the paper dated July 3, 1891, *Our Little Friend* will be changed to eight pages, magazine form, and will contain two sets of Sabbath-school lessons, one each for the first and second primary grades. The price of the paper will remain the same as heretofore,—clubs of ten or more copies to one address, forty cents per year,

twenty cents for six months. Single subscription, fifty cents per year. Address *Our Little Friend*, Oakland, Cal.

There is trepidation among the powers of Europe over the political situation, which it is impossible for them to conceal. A correspondent of the *New York Times* says that nobody in Paris or St. Petersburg tries any longer to conceal the fact that it is the plan of France and Russia to fall upon Germany, when the proper time comes, and tear her limb from limb. But France hesitates, because Germany might be at the gates of Paris again before Russia would get her forces up to the Vistula on the other side. And then Italy is an uncertain factor. Germany suggests an alliance with herself, with Nice and Savoy as her share of the plunder, on the partition of France. On the other hand, France suggests that she join the other combination, and take Trento and Trieste from Austria, instead. This she is pondering, and the other armed camps of Europe are apparently now only waiting for her to make up her mind.

## THE ABOLITION OF DROUGHTS.

If we are to believe reports of recent experiments conducted in the interests of meteorological investigation, we may conclude that among the possibilities of the near future is the artificial production of rain-storms, by means of explosions occasioned in the upper regions of the earth's atmosphere. The matter has already proceeded so far that an appropriation has been made by Congress for the conducting of more decisive experiments, and the citizens of Larned, Kans., have petitioned the Government to establish an experimental station at that place. The projectors of these experiments apparently entertain high hopes of being able to abolish droughts and their evil consequences; and it will certainly be one of the greatest triumphs of modern science if their expectations are realized.

## POPE LEO'S ENCYCLICAL.

The publication of pope Leo's latest encyclical does not seem to have created any great sensation in either the religious or the political world. No one expected, perhaps, that it would; still, the knowledge of the fact that great care was being taken in its preparation, and that it was designed by its originators to be a document of more than usual importance, led the public to wait with more than ordinary interest its appearance. As was expected, it treats very largely upon some of the leading questions of the day; but it does not seem to have handled them in anything more than a commonplace manner. The general verdict of those who have finished the task of reading it, is evidently not far from that of the well-known English writer, contemporary with Milton, who expressed his opinion of "Paradise Lost" by saying, "If length be not a merit, it hath no other."

The encyclical deals mainly with existing social difficulties, a large part of it being devoted to a maintenance of the individual right of private property, as against the views and demands of the socialists. In it, strange to say, the pope appears as the champion of individual rights, and takes a position far in advance of that of some Protestant journals which have taken occasion to express their views on the subject. He has carefully noted the strong democratic tendency which is being more and more felt in all parts of the civilized world, and deems it wise to place himself in harmony with it. Under his leadership, the papacy now aims to control and guide the spirit which manifestly it would be hazardous to repress. And in this doubtless her choice has been a wise one.

In what light is this lengthy and authoritative utterance of the papal church to be regarded? Is it to be judged simply by what appears upon its face? Such seems to be the opinion of some Protestant journalists who have given it their notice. Thus a leading *New York* journal speaks of it as a

deliverance coming from a personage held in the highest honor, and speaking with supreme authority to half the Christian Church in the world; infused with a sweet spirit; and as being "the utterances of a good and earnest man who is a thousand-fold better than his predecessor." We cannot logically arrive at that conclusion. We fail to see how Pope Leo can be a thousand-fold better than another pope whom he deems to have been infallible, and whose official doings he must accordingly himself indorse. Our opinion of the encyclical must be determined by a consideration of the motives which prompted it, and it must be borne in mind that the papacy does not speak at one time independently of all that it has asserted at other times. Its acts and utterances down through the centuries form a connected whole, and we cannot separate one act and judge it apart from all the others. The papacy of to-day is to be viewed and judged in the light of all of the facts of papal history. Rome never changes. She has ever one and the same object in view; namely, the subjection of the entire world, spiritual and temporal, religious and civil, to the authority of her head. The same motive which has actuated her in all the past, underlies her actions to-day. If this be not so, then Rome has changed, and now has some other end in view than that for which she has struggled for centuries in the past.

The only logical conclusion, therefore, is that motives of policy have had more to do with the wording of the present encyclical than any real sympathy with the democratic spirit of the age. The ignorance and superstition of past centuries have favored the method of propagation and preservation of the faith which came to an end with the reign of Pius IX. The mental and moral enlightenment of the present century have made another method of work an absolute necessity to success. This method Pope Leo has inaugurated, and the encyclical just issued affords perhaps the best illustration yet given of its milder and more conciliatory nature.

L. A. S.

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