

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.

VOL. 68, No. 28.

BATTLE CREEK, MICH., TUESDAY, JULY 14, 1891.

WHOLE No. 1924.

The Review and Herald,
ISSUED WEEKLY BY THE
eventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

BY FAITH WE UNDERSTAND.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

By faith we understand;
We could not know without,
The mysteries on every hand,
That fill men's minds with doubt,—
Why nations live and die,
Why strife and ill exist;
But faith draws down a heavenly sky,
And lightens every mist.

By faith we understand
How all the worlds were made;
How all the planets grand,
Sweep on so undismayed;
How all the birds can sing,
And all the flowers are sweet;
How God keeps everything,
And doeth what is meet.

By faith we understand
The glorious book divine.
Faith is a key to mysteries grand,
Locked in each spiritual line;
Opens the book of love,
That fills the soul with light,
Till tear-wet eyes are raised above
Viewing the infinite.

By faith we understand
God manifest below.
In Christ we see his nature grand,
His infinite love and woe.
How darkened is the race,
Who fail his light to see;
But we his toiling footsteps trace
From birth to Calvary.

By faith we understand
Our conflicts day by day.
Faith grasps the Father's hand,
And follows in the way.
Faith sees each step as right,
All through a desert land,
Sings, "All this way is fair and bright:
By faith we understand."

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. 4.

BY MRS. E. G. WHITE.

In the sermon on the mount, Christ said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If our camp-meetings are conducted as they should

be, they will indeed be a light in the world. It is not wisdom to locate them in some far-away place, difficult of access. As I have come upon camp grounds located several miles from a city, I have been pained at heart, and have said to myself, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

The camp-meetings should be moved from place to place, and not located at the same city or town more than twice or three times. They should be conducted in such a way that much good may be accomplished, and the truth properly presented and represented by those who believe it. Whatever manifests the Lord Jesus Christ to the world is light. There are many honest souls who are in darkness; they have confused ideas as to what the Scriptures teach; and if the lessons of Christ, the truths of the Bible, in their simplicity, are placed before them, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of the truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in Christ will come to them, showing them the depth, breadth, and height of divine and spiritual mystery that they did not discern before, that cannot be explained, but only exemplified in Christ-like character. The world in its wisdom knows not God; for the wisdom among men is not drawn from the great Source of all light and wisdom. The world cannot see the beauty, the loveliness, goodness, and holiness, of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The Saviour has constituted the church that channel; for he has said, "Ye are the light of the world." The professed follower of Christ is under the most solemn obligation to let his light shine that Jesus may be made manifest to the world. Christ has revealed himself to us that we may reveal him to others.

The presidents of Conferences, the ministers of the churches, should give themselves to the spiritual interests of the people, and should be excused from the mechanical labor attendant on the camp-meeting. The ministers should not be wearied out, but should feel refreshed and be in a cheerful frame of mind; for this is essential to the best good of the meetings. They should be able to speak words of cheer and courage, and drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit. The Lord has let his light shine upon us that we may impart it to others. Ye are laborers together with God. There are men and women who are following the Saviour according to the best light they have, and the light of advanced truth will be brought before these honest souls. Some will turn their feet away from the Sabbath, and maintain their loyalty to God.

Those who labor at camp-meeting should frequently engage in prayer and counsel together, that they may labor intelligently. The practical lessons of Christ are to be often repeated. Christ and his righteousness are to be so blended with the third angel's message that the whole world may be lightened with his glory. All should have a personal, experimental knowledge of what Jesus may be to them, or they cannot proclaim

the truth as it is in Jesus. Personal faith in the efficacy of the blood of Christ in our own behalf, gives "peace and assurance forever." In the time of trouble and test, we shall fear no evil; for who can lay anything to the charge of God's elect? The Lord justifies them for the sake of Christ, who gave his precious blood for their redemption.

We must walk and act in obedience to God, in harmony with his plan for the salvation of the world. No soul can be saved in disobedience. There is great danger of losing our interest in one another, losing our love for those for whom Christ died, because we do not live in the light of the Sun of righteousness. Brethren, shall we manifest cold indifference toward those whom we know to be in ignorance of the truth that is to make them wise unto salvation? If our own hearts were touched with his divine love, hearts would be melted with the love of Christ, but it is impossible to communicate to others that of which we have no experimental knowledge. This hard-heartedness is of Satan. There are many ways in which he works. He seeks to make men who claim to believe the truth, faithless, loveless, proud, selfish, haughty, tyrannical. He well knows that those who possess such characteristics can never be a savor of life unto life. They exert no fragrant influence, but rather wound and bruise the souls of those whom they might relieve and comfort.

God would have every soul copy the pattern; as he was in the world, so are his followers to be. It is not in the order of God that men should be harsh, unsympathetic, without the grace of love and patience, without true affection for others. Paul says, "Now I Paul myself beseech you by the meekness and gentleness of Christ." Said Job, "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" We only can let our light shine to the glory of God when we manifest the goodness and mercy of Christ, not only toward those who please us, but toward those who are faulty and erring and sinful. Let all our works be wrought in God, and if we have unamiable traits of character, let us overcome these unsavory representatives, and cease to dishonor God and bring the truth into disrepute.

Our ministers and teachers should seek to represent the love of Christ to a fallen world. The discourses at our camp-meetings should not be of an oratorical character altogether, for they will be then as the offering of Cain, without the blood of Christ to make them acceptable to Heaven. They should show how God has manifested his hatred of sin and his love for the sinner. Is there any love in the whole world that bears comparison with the love that God has manifested to a lost world? God has commended his love toward us in that he has given all heaven in one gift, even in the gift of his only begotten and well-beloved Son. The love of God is to be brought before the people. With hearts melted into tenderness, let the words of God be spoken to the people. Let the messages of truth go to all the highways and by-ways of the earth, and let those who are in error be treated with the gentleness of Christ. If those with whom you are laboring do not immediately and readily grasp the truth, do not censure, do not criticise and

condemn, but ever remember that you are to represent Christ in his meekness and gentleness and love. Then you will be indeed a laborer together with God, teaching the truth as it is in Jesus; and every soul won to Christ will be a star in the crown of your rejoicing.

Though you should meet with the bitterest opposition, do not denounce your opponents. They may think as did Paul, that they are doing God service, and to such we must manifest patience, meekness, long-suffering. This is the only way in which we can be a savor of life unto life. Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what he has suffered for you, and be silent. Make no complaint, speak no word of murmuring, let no thought of reproach or discontent enter your mind, even when abused and falsely accused. Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

You should conduct yourself with meekness to those who are in error, for were you not recently in blindness in your sins? and because of the patience of Christ should you not be tender and patient to others? The apostle exhorts us to "be pitiful, be courteous." God has given us many admonitions to manifest great kindness toward those who oppose us, lest we balance a soul in the wrong direction. Our life must be hid with Christ in God, we must know Christ personally; for this is eternal life, to know God and Jesus Christ; then only can we rightly represent him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were he in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life.

Those who keep in a prayerful frame of mind, will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means more than many seem to think; it means to go out and search for the lost sheep of the house of Israel.

Simple faith in the atoning blood can save my soul; and with John, I must call the attention of all to the Lamb of God, which taketh away the sin of the world. Jesus has saved me, though I had nothing to present to him, and could only say,—

"In my hand no price I bring,
Simply to thy cross I cling."

Never did a sinner seek the Saviour with the whole heart, but that the Saviour was found of him. Every soul who trusts in Jesus can say,—

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come."

We may claim the blessed assurance, "I have blotted out, as a thick cloud, thy transgressions." Thy "sins, which are many, are forgiven." O, how precious, how refreshing, is the sunlight of God's love! The sinner may look upon his sin-stained life, and say, "Who is he that condemneth? It is Christ that died." "Where sin abounded, grace did much more abound." Christ, the Restorer, plants a new principle of life in the soul, and that plant grows and produces fruit. The grace of Christ purifies while it pardons, and fits men for a holy heaven. We are to grow in grace and in the knowledge of our Lord Jesus Christ, until we reach the full stature of men and women in Christ.

O that we might all reach the high standard which God has set before us, and no longer remain dwarfs in the religious life! What beams of light would be reflected to the world in good works, if we should become light-bearers such as God would have us! How many would respond to the light, and in their turn become channels of light to others. In place of standing still, go forward. Instead of complaining, rejoice that Christ has made ample provision for your salvation. It is always hard to do the work of God when you leave Christ out of your experience. Jesus says, "Without me ye can do nothing:" but through Christ who strengtheneth us, we can do all things.

I appeal to the presidents of Conferences and to ministers and workers in the cause, to arise by faith and be diligent, valiant workers with God. Every believer must be energized by the Spirit of Christ, and reach the people through the power of God. The Saviour is not in Joseph's new tomb; he has risen from the sepulcher, and has ascended into heaven to be our surety, to plead the merits of his blood in our behalf. We have a living Saviour to carry forward his own work upon the earth. We are not to work alone. The ministers of God must not only preach in the pulpit, but must come in personal contact with the people. Personal labor must be put forth, that souls may be rescued from the snare of the enemy. Then let us work in all earnestness and faith, and we shall reap a blessed harvest.

A QUEER MIXTURE.

BY L. C. CHADWICK.
(Battle Creek, Mich.)

UNDER the above heading, the *Christian Statesman* of May 23 refers to an article that had recently appeared in the *Messiah's Herald*, of Boston, concerning a liturgy proposed for use in the public schools of New Haven, Conn. It seems that at the recent election of the school board, the Protestants and Roman Catholics united and secured the election of men who favored the restoration of religious exercises in the school. The committee of five persons,—consisting of three Protestant ministers and two Catholic priests,—was appointed to arrange a form of worship to be submitted to the Board of Education. They have agreed upon a liturgy which the *Christian Statesman* publishes and comments upon as follows:—

"Teacher.—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Let us pray:

"Direct, we beseech thee, O Lord, all our actions by thy holy grace, and by thy assistance bring them to a happy issue: that every prayer and work of ours may always begin by thee, and under thy guidance may be finished; through Christ our Lord.

"Children Respond.—Amen.

"Teacher.—Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love. Send forth thy Spirit, and they shall be created.

"Children Respond.—And thou shalt renew the face of the earth.

"Teacher.—Let us pray:—

"O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us, we beseech thee, through the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of His consolation who lives and reigns world without end."

Then follow the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, between the first two of which, however, is sandwiched the following astonishing act of worship and supplication:—

"Teacher.—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus!

"Children Respond.—Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen."

There is no danger that any Protestant community will ever tolerate such an exercise as that in any public school. But the very proposal of such a form of worship illustrates the peril of all attempts at compromise. In the days of the slave power, the compromises to which the nation was schooled were always deeds of surrender. So in this case the proposed liturgy contains not one single idea to which the Romanist objects, while it does contain and inculcate one distinctive idea of the Roman system, the worship of the Virgin Mary. We join in the *Herald's* condemnation of this attempt "to force by the aid of the law Romish teaching upon the children in public schools," but we do not acquiesce in its further suggestion: "Let Rome complain that the schools are 'godless' rather than permit this." When we are asked to choose between superstition and atheism, we answer, Neither! The American common school is Christian but not sectarian; bearing no mark of any single denomination, and yet not irreligious.

The *Statesman* applied the title, "A Queer Mixture," to the liturgy, but it seems that the title is equally applicable to its comments and the position which it takes in explaining the logical results of their favorite schemes for teaching religion in the public schools. They object seriously to sandwiching in between the first two commandments the supplication to the Virgin Mary, and say that the very proposal "illustrates the peril of all attempts at compromise."

To the mind of one who looks at this question from the standpoint of the true principles of religious liberty, it only illustrates the peril of any effort to secure the teaching of any religion in the public schools. The *Christian Statesman* and the association of which it is the organ, are ready to join hands with the Roman Catholics or any other organization which will aid them in an effort to secure in our public schools the teaching of the sacredness of Sunday, and the need of its observance and enforcement by law, and they would doubtless raise no objection to having something sandwiched in after the fourth commandment upon this point. But the fact in the case is, that the Catholics have just as much Bible authority for the worship of the Virgin Mary, as have the National Reformers for the observance of Sunday.

There are thousands of people who support and patronize our public schools who do not believe in the sacredness of Sunday, nor wish their children taught it, who have just as much right to protest against the line of instruction which the *Christian Statesman* frequently urges, as has the *Statesman* and all Protestants to protest against the insertion of any such Catholic ideas as are referred to above in a form of public worship.

When any person or class of persons separate themselves from the true principles of religious liberty, and undertake to formulate theories of their own in harmony with their own peculiar ideas, there is no telling what "queer mixtures" they will find themselves led into. The *Messiah's Herald* seems to have had about the right idea when it said: "Let Rome complain that the schools are 'godless' rather than permit this." The *Statesman* says, "The American common school is Christian but not sectarian." The common schools could not be Christian without being sectarian. The Roman Catholic has as good a right to ask for his peculiar views to be taught, as the Presbyterian or the Methodist has to ask that his views be taught, so long as there is a single individual citizen of the United States who does not agree with these views or wish his children taught them. When we make our public schools Christian, they cease to be public schools.

because there are in every community those who have as high views of education as those who would teach religion in the schools and yet do not believe in the Christian religion. May every lover of religious liberty unite to vigorously withstand any effort to make the public schools of our fair country Christian in the sense that the *Christian Statesman* wants to see them do.

NOBODY KNOWS BUT JESUS.

BY MRS. M. J. BAHLER.
(Oakland, Cal.)

"There's nobody knows but Jesus,"
Plaintive was the refrain,
Yet breathing trust so beautiful
I've longed to hear again—

The artless, touching slave girl's song,
Whose chorus rang out sweet
With that heart-touching utterance
For every Christian meet.

But no friend knows the simple lay,
So I have made my own,
And sweetly sing it in my heart
To melody unknown.

"There's nobody knows but Jesus"—
Oh, gladly I attain
To trust which blends faith's triumph grand
In that child-like refrain.

"There's nobody knows but Jesus,"
But he will ease the pain;
There's no one knows but Jesus,
I'll sing it o'er again.

"There's nobody knows but Jesus,"
But he will dry the tears,
And fold me in his loving arms,
To banish all my fears.

"There's nobody knows but Jesus,"
'Tis sweet to have it so;
For thus his love my shelter is,
And no one else need know.

"There's nobody knows but Jesus,"
O mourner, tempest-tossed!
Though "nobody knows but Jesus,"
Yet he's a mighty host.

Then take the slave's sweet comfort,
And make it all your own;
Sing, "Nobody knows but Jesus,"
But *all* to him is known.

Then take my heart's blest shelter,—
'Tis sweet to have it so,—
That nobody knows but Jesus,
And no one else need know.

THE OLD AND THE NEW COVENANT.

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

(Continued.)

THE OLD COVENANT.—"Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9.

Here we find that the covenant which the apostle calls the first, or the old covenant, is the agreement which God made with the Jews after he had brought them out of the land of Egypt. We now wish to consider what this covenant contained, and how it was made.

It was three months after the children of Israel had gone out of Egypt. They had camped in the wilderness of Sinai, before the mountain. They were a great people, and Moses was their leader. Ex. 19:1-3. The Lord now wanted to confirm to the descendants of Abraham the covenant which he had made with him, to give him seed the land of Canaan. "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. The Lord decided that it was best for the people to enter into an agreement with him of their own accord, and to instruct them about the conditions of the covenant, and of the other things which belonged to the dispensation he was about to establish.

The Lord chose Moses for a mediator between himself and the people. Gal. 3:19. "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us." Acts 7:38.

Moses presented the words of the Lord to the people. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:5, 6.

Israel was about to be organized into a church, under the government of God. In order that this could be done, it was necessary that the people should be purified from the destructive idolatry which had polluted most of them in Egypt. Some, like Moses and Aaron, were well acquainted with the commandments of God; but most of them had very dim ideas about their duties to God and their fellow-men. We could hardly expect anything else after they had toiled so many years under the cruel tyranny of the Egyptians. They were ignorant both of their duties and of the way of salvation. Moses called together the elders of the people, and laid before them all the words of the Lord, and the people promised to do all that the Lord had spoken. Ex. 19:7, 8. Thus the people entered into a solemn covenant with God, and promised to accept him as their king. In this way they became his subjects in preference to all other people, since there was not at that time another nation on the earth that would acknowledge the Creator of heaven and earth as their king, or that would agree to be organized into a kingdom of priests, and to be made a holy or separate nation. The Lord promised that if they would obey his voice, then they should be unto him a peculiar treasure above all people, and they should be unto him a kingdom of priests. For centuries they had been the treasure, or property, of the Egyptians. Now the Lord proposed to make them the property of their great Creator.

After this, Moses was commanded to sanctify the people: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19:10. The people should humble themselves before the Lord, and thus be ready on the third day with reverence and solemnity to listen to the voice of the Lord. On the morning of the third day Sinai presented a wonderful sight. There were thunders and lightnings and a thick cloud upon the mountain. Just as the trumpet of God will sound in the great day of judgment, when the Lord himself descends from heaven to awake the dead (1 Thess. 4:16), so the mighty trumpet of God sounded when it announced that the great Lawgiver was about to speak. And the sound of the trumpet was so exceedingly loud that all the people trembled. The Lord descended on the mount in fire; smoke ascended as the smoke from a furnace, and the whole mount quaked greatly. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Ex. 24:17. But in all other places the mount was covered with thick darkness. Ex. 19:16, 18; 24:16, 17; Deut. 4:11.

Moses brought the people forth out of the camp, and they stood at the lower part of the mount. The Lord spoke to Moses with an audible voice in the hearing of the people, and told Moses to come up to him on the top of the mountain. Ex. 19:19, 20. He wanted to make his servant great in the eyes of the people, so that they could have confidence in him. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." Ex. 19:9.

A solemn stillness reigned while the Lord spoke the ten commandments. These commandments were not given in anger, but in love. "The

Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, *he loved the people*; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." Deut. 33:2, 3.

The great truth that God is love, was just as well revealed when God proclaimed his good and holy law on Mount Sinai, as when he gave his only begotten Son to die for us on the cross. If God had never given his holy law, he would never have given his beloved Son to be a propitiation for our sins; for then we would not have known what sin is. Without a revelation of the will of God, we would have been like the beasts of the earth, without responsibility. Thus the Scriptures testify: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, . . . by the hand of Moses thy servant: and madest known unto them thy holy Sabbath." Neh. 9:13, 14.

The majesty and glory which the Lord revealed before the people of Israel on Mount Sinai, when he came down from heaven with his many thousands of angels, and proclaimed his holy law, was the greatest revelation of divine majesty which people had witnessed since the creation of the world. Neither would any such wonderful scene be beheld again until the great day of judgment, when the Lord will return with all the holy angels.

The children of Israel were terrified when they saw the fire and heard the noise of the trumpet, and they removed and stood afar off. Ex. 20:18. They feared because their hearts were not in harmony with God. But some of them humbled themselves before the Lord, so that they could be united with him and draw near to him. Moses and Aaron, with Aaron's two sons and seventy of the elders of Israel, went up into the mountain. They saw the glory of God, and yet their lives were preserved. Ex. 24:9-11. Afterward Joshua also went up into the mount with Moses. They were both into the cloud six days. Then Moses drew near to the Lord, and remained with him forty days. During this time he was instructed about the sanctuary and its service, and he also received the two tables of the testimony, on which the Lord had written the ten commandments. During all this time Joshua waited for Moses, and both descended from the mountain together. Ex. 24:13, 18; 32:17. Those that loved the Lord were happy in his fellowship.

In order to make the people fully understand the ten commandments, the Lord gave them many other commandments through Moses. They related specially to the duties between man and man. They were given in eternal wisdom and righteousness, and served as a rule for the judges of the people. Besides this, the Lord gave them commandments concerning burnt-offerings and peace-offerings, and how they should build the altars of the Lord. Ex. 20:22-26. After instructing Moses thoroughly in all the commandments, the Lord ordained the annual feasts, and promised to send his angel to keep them and bring them into the land of Canaan. He warned them especially against idolatry, and promised at last that they should possess the land of Canaan just as he had promised Abraham more than 400 years before this time. Ex. 23:22, 23; Gen. 15:18.

Moses told the people all the words of the Lord, and they all promised with one voice to obey them. Ex. 24:3. Then Moses wrote all the words of the Lord in a book, which he called the book of the covenant. This book embraced the laws whereby the people were to be governed, the instruction of the Lord concerning offerings, the building of altars, the keeping of annual feasts, and his promises stating that he would bless them and give them the land of Canaan.

When they had offered burnt-offerings, and sacrificed peace-offerings, Moses read the book of the covenant in the hearing of the people. Twice before the people had promised to obey the Lord,

but now they had been further instructed, and the requirements and promises of the Lord were written in a book. Now they could be read whenever it was desired, and thus they could be preserved without any change. The people now promised the third time, to do all the words which the Lord had spoken. Ex. 24: 4-7.

Thus the children of Israel became a chosen people. The Lord committed to them his word, and they preserved it until the promised seed came. Moreover, the Jews have preserved the word of the Lord even to this day, although they walk in the darkness of unbelief, and are scattered among all the nations of the earth. The covenant was confirmed and wholly finished when Moses sprinkled the blood of the sacrificed animals on the people, the book, and the altar. Ex. 24: 6-8; Heb. 9: 19.

This was the first covenant that God made with the house of Israel after the covenant with Abraham. It was made with a whole nation, and related principally to this present life and to earthly advantages and blessings. If they would obey the Lord, then he would bless their bread and water, take sickness away from them, make them fruitful, and give them long life. The Lord would drive out their enemies before them little by little, and would set their bounds "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river." Ex. 23: 25-33.

And what more would the Lord do for them?—Not any more by virtue of the old covenant, for with this the book of the covenant closed.

Did the Lord fulfill this promise to the Israelites?—He certainly did.

Did they then obey the Lord?—Not all, nor always; but some of them did obey him, and they may be said as a nation to have had some confidence in the Lord, after they had seen his wonderful works for many years; otherwise the Lord could not have worked with them as he did, causing their enemies to flee before them, overturning Jericho by his almighty power, and doing many other wonderful works. Thus the Scriptures testify of the children of Israel: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days." Heb. 11: 29, 30.

Could the people under the old covenant obtain pardon for their sins and eternal life?—They could, but they could not obtain it by virtue of the old covenant: "For it is not possible that the blood of bulls and of goats could take away sins." Heb. 10: 4.

How, then, could salvation be obtained under the old dispensation?—By faith in the seed promised in the everlasting covenant. The covenant made with Abraham contains the plainest promises both of the coming Messiah and of the everlasting possession in the heavenly Canaan, of which the earthly Canaan was a type; and the ordinances of divine service pointed diligently to Him who is the true sacrifice, whose blood alone can take away sin. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Jesus is the only Saviour for all people at all times. From Adam to Abraham and Moses, from Moses to Christ, and from Christ to the great judgment day, there has been and is but one way for man to obtain forgiveness of sins and eternal life; viz., by living faith in the Son of God, the faith which works by love. Gal. 5: 6. And the great foundation for this salvation is plainly expressed in the covenant made with Abraham, as the apostle testifies: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts 3: 25.

Some of the children of Israel entered into this eternal covenant, and obtained a new heart; but the majority of them went no further than the

old covenant, and many of them did not even keep that. Yet the people, little by little, under the instruction of the Lord, and under his wonderful guidance, developed faith in God as the king of the nation.

Some of the Israelites did keep the covenant. When the people had sinned, and Moses came down from the mountain, he placed himself in the gate of the camp, and said: "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." Ex. 32: 26. In that day the number of the unbelievers was diminished by 3,000. Verse 28. But of the children of Levi, Moses afterward testified: "They have observed thy word, and kept thy covenant." Deut. 33: 8, 9.

The first generation of Israel, who were brought out of Egypt, died in the wilderness. Their children, who grew up in the wilderness, were less exposed to the destructive influences of idolatry, and the Lord brought them into the promised land. Most of these were also unconverted, but they had a kind of national faith in the Lord, and many of them served him; for the Scriptures testify: "And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that he had done for Israel." Josh. 24: 31.

Thus we see that the old covenant was not in vain. It was proposed by the Lord, and it served to bring about the purpose of the Lord. It made the children of Israel God's chosen people, and separated them from all other people. They preserved the word of the Lord, and in the fullness of time the Son of God was born among them, just as the Lord had foretold by his holy prophets. They did not become a holy people, spiritually, but their first leader was a holy man, who had faith in Christ (Heb. 11: 24-28), and many others in his days and after him were holy men. And Israel became a chosen nation, enjoying great privileges before all other nations. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9: 4, 5.

(To be continued.)

WHO SHOULD SIGN THE COVENANT?

BY ELDER R. C. HORTON.

(Battle Creek, Mich.)

It is highly important before asking people to sign the covenant to keep the commandments of God, that they should understand the nature of the solemn agreement to which they attach their names. "The law of the Lord is perfect" (Ps. 19: 7), and nothing short of perfection will satisfy its demands. James 1: 25. And so every one promising to keep the commandments, does thereby promise to be perfect. Again: the law of God is holy (Rom. 7: 12), and without holiness of heart no one can meet its holy and righteous requirements. Heb. 12: 14; 2 Cor. 7: 1.

What good can possibly accrue to the individual in signing the covenant, who knows nothing of a change of heart? Indeed, I am sure an injury is done the one who promises to do that which it is not possible for him to do until he is born of the Spirit of God, and is made a new creature in Christ. If people sign the covenant before they are converted and have the law written in their hearts, the impression is left on the mind that the letter of the law is all that is required; at least, they have little knowledge of the spiritual bearing of God's holy and divine precepts, and can transgress them in the spirit without feeling that they have broken the covenant which they have promised to keep. Hatred in the smallest degree is forbidden by the spirit of the sixth commandment. 1 John 3: 15. Unchaste thoughts, according to the Saviour's teachings, are a violation of the seventh commandment. Matt. 5: 28. God

searches the heart (Ps. 139: 23), and therefore demands its perfect obedience, and forbids its evil dispositions.

Every change of life from a corrupt, sinful condition to holiness and purity, must be preceded by a deep, heart-felt conviction for sin. It signifies an entire change of disposition and conduct with respect to sin. If the holiness of the law is clearly understood in all of its spiritual bearings, the work will not cease until the sinner has seen and felt the last sin in his heart. Having thus received the divine enlightenment, the weight of his sins resting upon his own soul, he will continue to smite the rock until the waters of true penitence gush forth, and with melting strains of a broken and contrite heart he will come to Christ and receive pardon for all of his transgressions. The Christian service is an internal service; it has to do with the heart; and while it remains unchanged, we cannot serve God, nor can we keep his commandments.

From the beginning God designed that man should obey him and live a perfect, holy, sinless life from the beginning to the end of his probation. But man was overcome and brought under the bondage of sin, and Satan planted his own evil nature in him. Before the fall, man could keep the commandments of God. He needed no change of heart to meet every requirement of God's holy and divine law. Every thought of his heart was pure, all of his words and actions were perfectly in harmony with the will of his Maker. Not so to-day, for all have sinned and come short of the glory of God. The only means that Heaven has provided for our redemption from the bondage of sin, is through our Lord Jesus Christ. He has met the entire demands of the broken law, not only in living in perfect obedience to it, but he died for those who have transgressed it. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. By repentance and faith in Christ, we are made a new creature in him. Then the "righteousness of the law" will be "fulfilled in us, who walk not after the flesh but after the Spirit." Then, and not until then, can the commandments of God be kept; nor should persons attach their names to the covenant until they can keep them in the spirit.

It is true, we may make a better showing in our reports of labor by getting many to sign the covenant,—many whose hearts have never been changed by the divine Spirit. But, brethren, how will the record stand above with us? Who will be held responsible for the wrong? Let us pay more attention to the heavenly record, and thus try to please Him who hath called us to glory and to virtue.

HOW IS THAT?

BY ELDER R. F. COTTRELL.

(Ridgeway, N. Y.)

In a *Quarterly* containing the International Series of lessons for the first quarter of 1891, the editor speaks briefly of what is taught by each lesson of the series. Of the lesson which relates the facts of Elijah's translation, he says, "Lesson 7 teaches that beyond death there is an immediate hereafter for the souls of men."

What does the translation of Enoch and Elijah teach concerning death? Are translation and death the same thing? Are they not opposites? "Enoch was translated that he should not see death;" that is, that he should not die. The translated are saved from falling into the hands of "the last enemy," "death." Then how can the translation of Elijah teach us anything in regard to the state of man between death and the resurrection?

—Charles Kingsley wrote these wise and true words: "Nothing is more expensive than penuriousness, nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back."

The Mission Field.

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

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

THE PATH FOR MY FEET.

I CAST a backward glance down life's rough road,
O'er which my weary, earth-worn feet have trod;
And midst the dark, I see the pathway strewed
With priceless blessings from the hand of God.

What though sharp, piercing thorns infest my path,
Are there not here and there some rare, sweet flowers?
God sends us good and ill in love—not wrath;
We need some bitter in this life of ours.

Are shadows falling? There is light above.
Do storms descend? The sun will shine again.
And so I recognize the hand of love
That guides me gently through a life of pain.

'Tis not all darkness. Some soft, golden rays
Have shed their radiance o'er my darkened life.
And though I wander now through troubles' ways,
Their memory comes like blessings after strife.

So I accept whatever the Father wills,
Since he designs it for my highest good;
For what to our weak sight are seeming ills,
Are richest blessings if but understood.

God has been good to me. I cannot ask
For richer blessings than his love has given,
Until my soul is freed, and I shall bask
In the broad sunshine of his perfect heaven.

O All-wise Father, I will not disown
The love which sends the bitter with the sweet;
Nor will I murmur, though I walk alone
The path thou hast appointed for my feet.

—Sel.

FROM THE WEST INDIES.

As the rainy season in Demerara has set in, thus putting an end to my work in the country districts, I thought I would come over to Trinidad until the weather is more settled in Demerara. Port-of-Spain is the capital of Trinidad, and numbers perhaps 40,000 people; they are the most cosmopolitan of any that I have met in this field. English, French, Spanish, Portuguese, Chinese, and Coolies. The different denominations represented are Church of England, Wesleyan, Presbyterian, Baptist, and Catholic.

The Catholic Church is very strong owing to the great number of French, Spanish, and Portuguese. But the most substantial people of wealth and influence are generally found among the Scotch and English. Some of the heaviest mercantile firms both in Trinidad and Demerara, are controlled by the Scotchmen.

A young Presbyterian has lately come to Trinidad to learn the Hindoostanic language and labor among the Coolies. I have met one of the teachers at Queen's College who is a native Spaniard, and teaches both Spanish and French. Now, would it not be a fine idea for one of our ministers who wishes to learn Spanish, to come down here and labor, and at the same time get a knowledge of Spanish? I understand that there is a talk of sending a minister this way. I wish he were here now.

When I came here, I brought with me a quantity of "Great Controversy," and commenced taking orders, and at the same time delivering as fast as possible, to let the book advertise itself. Among other signatures, I have that of his Excellency the Governor, the Auditor-General, the Register-General, the Acting Surgeon-General, the mayor of Port-of-Spain, the dean of Trinity Cathedral, etc. One wealthy sugar merchant, after purchasing a book, remarked to a friend that that was the best five dollars he ever spent. So his friend bought and paid for a copy, and then referred me to a third, who has paid me the cash for a book. The first man was formerly a member of the Church of England, but when they placed the crucifix and candles on the altar, he withdrew from them. I do not think he is now leading a religious life. Perhaps he does not see anything in the churches worth following. I think some of our ministers who are in delicate health should make the West Indies their field of labor.

The heat is very seldom as great here as with you, and sunstroke is almost unknown. I will quote from Guppy's Almanac:—

The range of the thermometer is usually from seventy at dawn to eighty-eight in the middle of the day. During the hotter months it reaches ninety-three, or even higher; while during the cooler weather, which generally lasts for a few weeks at the beginning of the year, the temperature sinks as low as sixty-six at night. The dry season may be reckoned to extend from the middle of January to the middle of May, but it is sometimes a week or two longer than this.

As one passes from point to point in this part of the world, he will find new objects of interest wherever he goes. Barbadoes is a beautiful island. When you reach Demerara, you find the most beautiful city I have seen in the tropics, with broad streets, electric light, etc.; but the country is low and flat, not a mountain in view, and if it were not for the sea-wall, the country would be inundated at high tide. It is naturally an unhealthy place. Last year they buried 3,000 in Georgetown alone.

In Trinidad we see the grand old mountains once more, a pleasant change after six months in Demerara. I have visited the Botanical Gardens here, and they are simply magnificent. The governor's palace has been erected in these gardens, and with its surroundings affords a home worthy of any potentate. Across the way from the palace is a public square, or savannah, as it is called here, which is as flat as a floor, and contains about 400 acres. I witnessed a military parade there on the queen's birthday.

I shall probably stay in this island till sometime in August, when the dry season will give me an opportunity to finish up my work in Demerara.

WM. ARNOLD.

Port-of-Spain, Trinidad, West Indies, May 31.

PERSECUTION OF RUSSIAN JEWS.

THE news that comes almost daily from Russia shows that the expulsion of the Jews is being carried on in the most ruthless way. Notwithstanding the statement that the government had relaxed somewhat the severity of its course, there seems to be no change in the actual policy pursued. It is said that in Moscow, Jews whose cases are still to be investigated in the courts are expelled, and the police are instructed, in case of their return, to send them out again before sunset of the day of their arrival. At Kieff an order has been issued by Count Ignatieff for the immediate expulsion of all skilled Jewish artisans who receive too few orders, or who cannot perform to the satisfaction of judges who are often their rivals in business. In St. Petersburg a series of domiciliary visits is to be made soon, and all Jews discovered will be sent to prison or to the Pale, that portion of the city distinctively set apart for them, and beyond the bounds of which they are absolutely forbidden to go. It is also stated that an ordinance has been drawn up compelling Jews to open their shops and work at their trades on their own Sabbath, and to observe Sunday. Meanwhile reports have spread, that whatever Jews can reach Berlin will be forwarded by the German Government to South Africa. The Russian law forbids them to leave without a passport, and refuses a passport to any who have not been a full year in some fixed place.

Between the decree of expulsion, the hope of a home if he can get away, and the absolute prohibition to leave, except under conditions that to many are simply impracticable, the poor Jew is compelled either to buy a forged passport (a perfectly easy thing to do, if he has the money), or to sneak across the frontier as best he may, running the constant risk of being shot down by the Russian sentries. Then when he gets to Charlottenburg, he finds a committee of Jews from Berlin, doing all they can, but with two trains arriving every day it is simply impossible to provide for all. The result is that multitudes are turned back, and it is hardly to be wondered at that not a few throw themselves on the track declaring their preference for death to a return to the persecution

of Russia. The Berlin committee are doing a noble work. The organization is perfect up to the limit of its resources. Medical attendants look after the sick, and ladies serve refreshments and care for the children, who, as a rule, are repulsively dirty. Tickets are furnished to those who are sent on to corresponding committees in Hamburg and Bremen, who, in turn, forward them to New York. The poorer Jews having been rendered half savage by the treatment they have received, are often morose, gloomy, reticent, with the air of hunted animals, and are not easy to manage. At once suspicious and importunate, they jabber excitedly in their strange dialects, and it requires considerable skill and firmness to deal with them. Even wealthy men suffer at times from the ignorant brutality of some of the under officials.—*Independent*.

ENGLAND IN AFRICA.

If the treaty between England and Portugal in regard to their respective territories in Africa is carried out as now announced, Great Britain will have an unbroken right of way from the Mediterranean to the Cape of Good Hope. Its supremacy in Egypt carries its right, as against all European nations, to the southern borders of the Egyptian Soudan. There the territory which is left to the British East African Company begins, and extends to the southwestern part of Victoria Nyanza. Then come 200 miles of German territory along Lake Tanganyika, but through this England has the right of transit by treaty. From the southern end of Tanganyika British territory stretches in an unbroken line to the southern extremity of Africa. The control of these vast reaches of territory will make British influence paramount in Africa. We are not always able to approve of England's policy in its colonies, but in respect to civilization and religion it is distinctly in advance of other nations, and we rejoice that the development of Africa is to be so largely directed by English power.—*Baptist Missionary*.

—Referring to the opposition exhibited by the Roman Catholic priests in Brazil against the new government, *Brazilian Missions* says: "One other reason that the priests are howling is because of the civil marriage law. In the late pastoral of the bishops directed to the president of the Provisional Government, the first complaint is about civil marriage; and to show how deeply interested or injured they were, they revert to the same subject in the winding up of the precious document. In other days, the priests always had a hold on all classes of society, on account of the marriage law, which required the official services of a priest or a minister. Now it is optional. The poorer classes can be married gratis, but wishing the spiritual blessing, they must pay five millreis to have the door of the church opened. Very many do not have the five millreis, and so after being married legally, they snap their fingers at the priest and go their way. All this galls the poor priest, and now he seeks his revenge by stirring up the faithful against the government. This may return upon their own heads. A Marquis de Pombal may be raised up, who will teach them to 'give to Cæsar the things which belong to Cæsar, and to God the things which belong to God.'"

—The clerical party which figured very actively in the late elections [in Brazil] was established on a lie; it having given to the world a telegram purporting to have been sent by the pope, granting to it his blessing. The authenticity of which was afterward formally denied by one of the papal cardinals. The party was ignominiously defeated in the election. Not one of its candidates was returned. In many places, where priests attended at the polling places, and were offering tickets, they were openly defied and insulted, as being engaged in a disgraceful business.—*Brazilian Missions*.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 14, 1891.

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S. D. ADVENTISTS AND THE ATONEMENT.

THOSE who write and speak against the views of S. D. Adventists, would greatly oblige us if they would confine themselves to straightforward legitimate argument, and not deal so largely in misrepresentations. The man who has not discernment enough to understand our position, or, understanding it, has not candor enough to state it correctly, would better not exhibit his accomplishments or his character before the world.

These thoughts are suggested by the reception of a little tract which a friend has sent us, written by one Wm. Easton, of Wellington, issued from the "Bible Truth Press," of New York, and being scattered, we are told, quite extensively through the country. This man professes to be horrified at our views of the atonement. He is evidently a person of no investigative turn of mind, and his views being run in a theological mold furnished by others, he can only repeat parrot-like what he has been taught. And when any variation is suggested from his established runway, he seems to know not what to do but to fall into a panic, and work himself up into a great fury until he subsides in a fit of nervous prostration.

A few expressions will reveal his state of feeling. Speaking of our doctrines, he says: "They are the worst—the most blasphemous I ever read or heard of, and shock, or ought to shock, every soul truly born of God." And then occasionally, as he goes on misstating and perverting our views, he interlards the exclamations, "How awful!" "What a revolting idea!" etc., etc.

Now, we presume this man has read or at least "heard of" the worst and wildest blasphemies uttered by the wickedest men on earth; but he says the doctrines of S. D. Adventists are worse than these. Truly, then, they must be something phenomenally awful and revolting. And what is it that he is so disturbed about?—Oh! we do not believe the atonement was made on the cross; and we do not believe the atonement is yet finished. But what is there so terrible in this? He goes on to draw the false and foolish conclusions that if this is the case, Christ did not bear our sins in his body on the tree, that Christ's blood does not atone for sin, and that Christ has not appeared in the presence of God for us, or at least had not till he entered the most holy place, as we hold, in 1844. Then he accuses us of having the Devil make the atonement, etc.

To any one who will read our views with even ordinary care, it will not be necessary to say anything with reference to such misrepresentations as these. This man fails to see the distinction between Christ bearing our sins as a *sacrifice*, which he did upon the cross, and his bearing them as a *priest*, which he does as our mediator before God. He ignores Christ's service in the first apartment of the true sanctuary above, into which Christ entered when he ascended, and where he was *in the presence of God*, just as much as he is in the second apartment. He can see no difference between one bearing sins, as the priest did, to atone for them and put them away, and one bearing them, as the scapegoat did, to *perish with them*. According to his view, Christ must at last go into eternal destruction and oblivion. And these distinctions are generally overlooked in the theological world; and so we have the sacrifice and the priesthood, the offering and the atonement, the forgiveness and the extinction of sin, all thrown together into one "conglomerated mux," which is a veritable Pandora's box of vague-

ness and confusion which have so long afflicted the religious world on this all-important subject.

Mr. E. takes great exception to the idea that the atonement is not yet completed. But is it? Let us see. Are sins atoned for before they are committed, repented of, or forgiven? If so, the most ultra doctrine of predestination, election, and reprobation, is true; the human race is in the inexorable grasp of fate; there is no free moral agency; every one is a machine, and may as well, first as last, submit to the inevitable. If the atonement was made upon the cross, either the horrible doctrine just stated is true, or the doctrine of universal salvation is true; for Christ there bore the sins of the world. Why will not men learn the character and order of events in the work of Christ for the salvation of men? According to the type, the atonement comes at the *conclusion*, not at the *beginning*, of Christ's work as priest in behalf of sinners; and those only will secure its blessings who have sought them through his name.

IN THE QUESTION CHAIR.

PLEASE explain Ex. 12:15, 16. W. H. U.

Answer.—These verses contain the directions concerning the observance of the passover. To this feast seven days were allotted. Commencing with, and including, the fifteenth day of the first month of each year, it continued through the twenty-first day. All these seven days were feast days, called by Paul in Col. 2:16, "holy days;" but the first and last days of this feast were more. In them the people were to refrain from all labor, and hold holy convocations; that is, to assemble for religious duties. This gave these days the character of Sabbaths; and they are among the days which Paul in the passage referred to in Colossians, calls "sabbath days." There were two other feasts with which were connected three more of these festival sabbaths; and two other days which were observed in like manner; making seven in all. These sabbaths came on specified days of the month, and hence on different days of the week in different years. During the passover feast, the Jews were allowed to eat no leavened bread.

PLEASE explain 1 Tim. 4:2-4, and Acts 10:11-16. Would like your view also as to the time when the new birth is experienced. Mrs. A. J. C.

Ans.—1. The time referred to in 1 Tim. 4:1-3, does not seem to be the period elsewhere spoken of as "the last days." The word translated "later" is a word which means "subsequent, following, later," and is not the same word which is translated "last" in 2 Tim. 3:1, and which includes the very last day. It is thus indicated that 1 Tim. 4:1-3 may refer to the times "subsequent" to the days of the apostles, in which the great Romish apostasy was developed. That was full of lies spoken in hypocrisy; that seared the consciences of men as with a hot iron; that forbade to marry, in its preposterous and corrupting doctrine of the celibacy of the clergy; and it commanded to abstain from meats in the puerile and superstitious distinctions it makes in meats; as, for instance, commanding to eat only fish on Friday. 2. Acts 10:11-16 was a lesson to Peter on gospel liberty. During the continuance of the Mosaic economy, the ceremonial distinction between meats, of clean and unclean existed. As the Jews were forbidden to use meats that were denominated unclean, they extended the prohibition to the Gentile nations which made use of such meats, and would not eat or associate with them. The time had now come for the gospel to go to Cornelius, a Gentile. Peter, with his former views, would have declined to go, because he esteemed Cornelius and his people unclean on account of their eating unclean meats. By the vision of the sheet filled with all manner of living creatures, the Lord taught Peter that such distinctions as he had been having scruples over no longer existed, and that he should call no man common or unclean. Verse 28.

3. The new birth on which Christ discoursed to Nicodemus (John 3), we understand to be the work of the Holy Spirit upon the heart which takes place at conversion.

THE [MIS]REFORMED PRESBYTERIAN CHURCH.

THE Reformed Presbyterian Church has given another illustration of the beautiful theory upon which distinctively their organization rests. By a vote of ninety-five to thirty-seven, the Synod, in session at Pittsburgh, expelled from the church five ministers whose offense was that they believed in allowing the members of the church to vote as citizens of the United States. It is a cardinal principle of the faith of this sect, that so long as the Constitution of the United States does not contain an acknowledgment of Christ as king and ruler of nations, the oath of allegiance to it and the act of voting under its provisions, are sins, to be visited as has just been done, with the penalty of expulsion. Accordingly they prohibit their members either becoming citizens or exercising the right of franchise in political elections.

At the same time this sanctimonious company, standing aloof from any participation in the workings of the Government, wrapped in their robes of self-righteousness, assume to instruct the Government in matters of vital importance to its prosperity, and actually demand its reconstruction in harmony with their views! They demand that the Constitution be changed so as to make it a religious document, that Christ be recognized by the nation, as its spiritual and temporal ruler, and that all Christian institutions, usages, and customs be placed "on an undeniable legal basis in the fundamental law of the land." This is the modest demand which they make of a government with any participation in which they refuse to soil their righteous hands, and for venturing to advocate which five of their ministers are punished with expulsion.

It would, no doubt, be a unique and interesting line of reasoning by which this church would attempt to justify their action in expelling these five ministers. Assuming, as they must, that they constitute the one true Christian Church, they expel from their communion five of their number, not for having violated any law or ordinance of the gospel, not for insubordination, or for any other thing which the word of God condemns, but because they had in an expression of opinion relative to the matter of political dissent, gone contrary to the rule of the church. Such a course, as a leading religious journal well says, may be justified "on the theory that the Church of Jesus Christ is a club to which men may be admitted, or from which they may be expelled at the pleasure of the members;" but how on the true theory could such a reason justify an action of so grave a nature as the casting out from her fold of five, or any number of souls, to be thus consigned to perdition?

The Reformed Presbyterian Church seem to have inherited at least the bigotry and zeal of their ancestors, the famous Scottish Covenanters, who stood nobly in defense of gospel truth in the days of the early Reformers; but so far as any value in that line to-day is concerned, they are about on a par with the geese whose ancestors saved Rome.

J. A. S.

ELISHA.—NO. 5.

The Lost Ax and the Incursions of the Syrians.

THE next mention of the prophet in the record, he is by the river Jordan. "The sons [i. e., disciples] of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." He yields to their importunities, and consents to go with them. We judge from this circumstance, that the prophets' school was so well attended that their quarters

became too circumscribed for them; so they had to have more room. Most likely Elisha's fame as the successor of Elijah, and one who performed even more mighty works than he did, caused many to seek his instructions. Though Israel was full of idolatry and generally backslidden, yet a great reformation was in progress among those who had not fully apostatized, and the prophets' schools were increasing. It is a good sign when schools of instruction in God's word prosper. The record does not declare where the prophet was when thus urged by his disciples to go to the Jordan to build larger quarters, but most likely he was at Jericho, which was near by, and where, as we have seen, was a school of the prophets. We are not informed why they were going to Jordan to make their new quarters; perhaps it was because it was a place of greater retirement than Jericho, and also a place of sacred associations; for there the Lord had miraculously opened the waters of the river for the armies of Israel to cross, and but recently Elijah and Elisha had seen the same miracle performed.

There was a thick belt of timber along the banks of the river. And they were going to cut down trees and build a log house, as we would say, for their dwelling and school building—rather a striking contrast to the magnificent edifices of brick, mortar, and stone now thought necessary for such purposes. But in those days of humility and simplicity, they evidently had not anticipated the aesthetic ideas of the moderns. They were likely very poor.

As they were felling a tree for a stick of timber which hung over the edge of the river, the ax had come off from the handle, and fallen into the water. The stream is quite deep along the edge when inside its banks, we are told by travelers, and quite turbid. The user cried out to Elisha, "Alas, master! for it was borrowed." They could not reach it for the depth of water, nor could they see it, for the water was not clear; and the rabbins say the man had nothing with which to pay for it, so it was a bad case. Elisha cut a stick and cast it into the water, and immediately the ax rose to the surface, and the man put out his hand and took it. This was a remarkable miracle, similar in nature to some which Christ performed, a reversal of the laws of gravitation. It is evident there was no virtue in the wood to attract the iron. God's power must have done the work. Our Saviour walked upon the water when on earth, and Peter did so for a space, till his faith failed him, and then the Saviour's power upheld him from sinking. We see little difference in principle between the water upholding heavy metal and upholding a fleshly body. Divine power is requisite for either. We see the Lord's regard for the poor laborer who had lost the borrowed tool. He cares for his children even in small matters.

We next learn of the prophet in Dothan, which was about half way between Samaria and Jezreel, and twelve miles from the former. Here Joseph was sold into bondage. It was on the south side of the plain of Megiddo. War had commenced between Ben-hadad, king of Syria, and Israel. The former sent his soldiers into the land of Israel, instructing them where to lay ambushes so as to take advantage of the Israelites and find them unprepared. But God revealed to Elisha where these were to be. So the Syrians made a total failure in their plans several times. At last the king of Syria suspected treachery among his own servants, and thought surely some of them must have revealed the plans he laid to the king of Israel. At last one of them (perhaps one who had been with Naaman when he was healed) said to him: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber." He at once determined to capture him; and when he found he was living at Dothan, he sent a great host to take him, with horses and chariots not a few. These came by night and surrounded the city. When Elisha's servant arose in the early morning, lo and behold! the Syrians were all

around them; and he cried to the prophet, "Alas, my master! how shall we do?" He saw no way of escape. But the servant of God was not at all alarmed. He replied, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed that the Lord would open the young man's eyes, that he might see things as they really were; and when he did, he beheld the mountain full of "horses and chariots of fire round about Elisha."

What a scene must have opened to the young man's gaze! These horses and chariots were all there before, and Elisha could constantly behold them, but others could not. What a favored man was this prophet! and what powers he had at his command! These heavenly ministers attended upon him more or less continually. The prophetic gift seemed to be his to exercise constantly. Could our eyes be opened, no doubt we should see multitudes of heavenly beings going to and fro on God's errands of love and mercy. How little can blind unbelief realize the Omnipotent power constantly exercised to carry forward God's work in the earth! If God had such a care for the reform in progress in that distant age, shall we not suppose he feels a deep interest in the closing reform for the last days, which will end probation and bring the great judgment day? Will not his angels in their fiery chariots go forth with his servants now as well as then? *Lord, increase our faith.* When the hosts approached to capture Elisha, he prayed unto the Lord to smite them all with blindness. His prayer was answered.

Then the prophet said to them, "This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek." Then he led them to Samaria. It must have been a peculiar sight as this great host, with Elisha at their head, plodded along in their morning march of twelve miles from Dothan to Samaria. Some supernatural power controlled their eye-sight. We are hardly warranted in supposing that they could see nothing, but they were bewildered, and their vision so confused that everything was indistinct. They were glad to have some one direct them. So they submissively followed the prophet all this distance. Generals, captains, horses, chariots, and troops in armor marched along the road and finally found themselves within the city of Samaria, in the presence of the king of Israel and all his host, where they were wholly helpless. Then the prophet prayed that their eyes might be opened, and, lo and behold! they were in Samaria.

The king of Israel said to the prophet, "My father, shall I smite them? shall I smite them?" Elisha forbade such a course at once, and reproved the king for entertaining such a cruel thought. Had these men been in battle or taken captive by his power, the laws of war would perhaps in that age have given permission for him to do so. But the case was very different from that. The Lord, to show the king of Syria and the people generally the superiority of his power over all the idol hosts, had wrought this great miracle. He had done it in mercy, and would not now have these men cruelly slain. He required bread and water to be set before them, and then sent them back to their master to report their experiences. So the king made bountiful provision for them, and they ate and drank, and then were sent to their master in peace.

The king of Syria saw it was useless to attempt stratagems against the prophet of the Lord, and so his bands of marauders came no more into the land of Israel. This incident must have made a deep impression upon all the people of that country, and must have greatly honored the cause of God. It should be a great encouragement to God's servants in all ages. He is the same God to-day as in Elisha's time, and has the same interest in man's salvation, the same Omnipotent power, and is now just as ready to help the needy as then.

G. I. B.

EDITORIAL NOTES.

10

THERE is a difference between striving for a thing, and merely seeking for it. An entrance to the kingdom of heaven is won by the former, and lost by the latter.

The heat of religious zeal and activity, even if it develop a little of that which is termed fanaticism, is far preferable to the coldness which wraps a Christian community in formality and spiritual apathy.

The occasion upon which a lengthy public prayer becomes appropriate is of very seldom occurrence. It has been well said that if God is not omniscient it is not the fault of the instruction and information imparted to him by the long-winded divines of the day.

In any line of reasoning which has to do with our actions toward our fellow-men, let us beware of any logic, or semblance of such, which antagonizes the dictates of our humanity. The founders of the inquisition were only instances of persons who sacrificed all the better instincts of their natures to the relentless demands of their pious (what they considered) logic.

The secret of success in presenting divine truth to the world is revealed in the evangelist's statement of Christ's sermon on the mount, that "he taught them as one having authority." A power accompanied his words which convinced his hearers that he knew whereof he spoke, and that his words were truth. Without it, the Saviour could not have uttered the plain and cutting truths which he did, and still have carried conviction to the hearts of his hearers.

It is of much more importance that right principles should be inculcated in the heart, as a basis for right-doing, than that the individual should be trained to certain outward expressions of morality and religion, by working upon his feelings. The youth who has been taught a natural aversion for evil and a natural inclination to what is good, from an appreciation of the character of each, has the best possible preparation against temptation and sin when the guiding hand of parent or preceptor is removed, and he goes out into the midst of other circumstances and surroundings.

The prosperity of an individual is affected much more by what he gives out, than by what he takes in. Not the things which enter into a man defile him, said the Great Teacher, but the things which come out of him,—the evil thoughts, and the evil words and deeds which follow after. It is equally true that a man is elevated and made greater and better by his good thoughts and words and deeds, and not by the things which he receives from others. The truly successful life is not the passive one which seeks constantly for that which can gratify the senses, but the one which is actively exercised in doing something for the interest and benefit of mankind.

In combating error, a distinction is to be made between dealing with men and dealing with mere principles. In the latter case we may use much stronger language than in the former. Indeed, in opposing wrong principles, the truth can always be stated in the plainest and most uncompromising manner. It is not possible to be too positive and unyielding in asserting true principles. But when in the conflict it is necessary to make ourselves judges of the motives of others, it becomes us to use more caution; for very bad principles are sometimes held and advocated by very good men, whose motives are not lightly to be questioned. It is very poor logic to conclude that because the thing is bad for which a person is working, the motive is therefore bad which prompts him to that work. When his motives are not perfectly plain, he should always be given the benefit of the doubt.

L. A. S.

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.

LIFE.

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

Nor mine a life of cold and dull inaction,
Not mine the joy the sluggard's bosom feels;
Be rather mine the joyous satisfaction
Of rest unending on the heavenly hills.

Not mine a life that clings to earth contented,
Not mine a folding of the idle hands,
But joy and love and hope shall be augmented
By faith's glad view of heaven's shining lands,—

That summer land with lovely flowers undying,
The palms of victory and the white-robed band,
And sees life's sea in wondrous beauty lying,
And hears the ripples lapsing on its strand.

Be mine the active life of care and labor,
The cheerful bearing of the heavy cross,
The kindly greeting for the friend and neighbor,
The love that counts all earthly gains but loss.

Be mine a life to cheer the mourner's sorrow,
To toil in hope, to watch as well as pray,
Nor tarries for some better time to-morrow,
To do the work I ought to do to-day.

VERMONT.

QUECHEE.—We pitched the tent in this village, and commenced meetings June 10. The attendance has been small from the beginning. Our main hope of success lies in visiting and distributing reading-matter, which we have done to all who would accept it. Quite a number are interested, and we hope some will obey. Our courage was never better.

H. W. PIERCE.
I. E. KIMBALL.

TEXAS.

HOLLAND.—I have now been near this place seven weeks, and forty-nine discourses have been given and ninety-five visits made. The book sales have amounted to \$6.80. We have now a lively Sabbath-school of twenty-five members. Eleven adults and five young people are obeying the truth. Two more families, with a few others, are deeply interested, and I have hopes that they will yet obey. Elder W. S. Hyatt has been with me the past two weeks. He left yesterday for Hillsboro, to commence meetings at that place with the tent. To God be all the praise for the success he has given!

June 29. W. S. CRUZAN.

ILLINOIS.

AMONG THE CHURCHES.—In harmony with the advice of our Conference committee, I am laboring among our churches, and visit as many as possible of the isolated members. My first trip was through the western part of the State, where I met with the churches and companies at Aledo, Rock Island, Mackinaw, Princeville, Morrison, and Coleta. I found the brethren at these places of good courage generally, and as the doubting and discouraged ones began to grasp by faith the pardoning love of God, and to appropriate his promises to themselves individually, joy and peace came into their hearts.

At Aledo one sister followed her Lord in baptism and united with the church. The brethren here requested that a series of meetings be held at their church this winter, for the special benefit of their children and the younger members of the church, who have never had the privilege of hearing on all points of present truth. In Whiteside County there are two good openings for meetings after camp-meeting. The brethren there have promised to see that the expenses are all met. There is also an opening for tent-meetings in Fulton County, at a point where one of our canvassers from Vancouver, B. C., did missionary work while visiting friends last winter, and as a result three are keeping the Sabbath.

I was pleased to form the acquaintance of Elder L. D. Santee while visiting the company at Princeville, and to learn that his wife's health is improving so that he will soon be able to resume his ministerial duties. Also two of his daughters expect to enter the canvassing work. The work at Springfield is prospering. The church, which num-

bers twenty-three members at present, is in a good condition spiritually. There are ten in the mission family, two of whom are Bible workers, who are finding many interested families for whom they are earnestly laboring. Six are canvassers, and they are meeting with good success, and are of good courage. I try to arrange my work so as to be at home with this church a few days every three or four weeks. I rejoice to see the cause advancing throughout the State, and our own dear people coming up to a higher standard. To the Lord be all the praise!

June 19.

O. J. MASON.

KANSAS.

AMONG THE CHURCHES.—My entire time for the last two months has been taken up in laboring for our people in companies, in churches, and in families of lonely ones. Some of the most precious seasons I have yet enjoyed have been around the fireside and in the homes of our people, where in a familiar and informal manner I presented to them the wondrous love of God as manifested to us through the light that is shining forth from the message of truth. Many hearts have been made tender, wills have been surrendered, and the precious life of Christ has been put on.

In several places Mal. 4:5, 6 seemed to meet with a marked fulfillment. The tears of parents and children have blended in victory through Christ. At Busby a class of five children were hopefully converted and baptized. Weekly missionary meetings with the *Home Missionary* as the basis of study, have been organized, and Sabbath-school interests have been looked after. In fact, we have sought God earnestly for wisdom to give all the varied interests of the message some thought, labor, and study, and have, by God's help, been enabled to assist the brethren much. To my precious Saviour alone be the praise! I love the work. It is a joy to feel weary and worn while laboring for others. Dear brethren, children, and youth, let us become so fully imbued with the spirit of the message, that we can enjoy, not endure, the religion there is in it.

July 1.

W. W. STEBBINS.

PENNSYLVANIA.

SUNBURY, NORTHUMBERLAND CO.—In harmony with the recommendation of the Conference committee, we came to this place shortly after our camp-meeting, which closed June 10, and after a diligent search we finally succeeded in obtaining an excellent site in a central but retired part of town. Our tent is only one square from the Pa. R. R. depot, and about the same distance from the electric street-car line.

We held our first service Sunday evening, the 21st inst., with a very small audience; but the attendance and interest have increased until both are fair. The friends have begun to donate both provisions and money, and besides, we have had some cordial invitations to visit the people. Two daily papers are published here, the editors of which kindly offer to insert articles for us two or three times each week. This is a city of nearly 10,000 inhabitants, including suburban places, and only two miles from here is Northumberland a nice little town of several hundred people. Six railroads run into this place. Its central location in the State, besides its being quite a railroad center, will make it a very desirable place for holding our camp-meeting next spring.

We have great reason to rejoice at the favorable outlook for getting the truth established in this place. We earnestly request the prayers of the brethren and sisters throughout the State in behalf of the interest here.

K. C. RUSSELL.

H. G. THURSTON.

MONTANA.

LIVINGSTON, VIRGINIA CITY, CHICO, ROSDELL, AND ROCK CREEK.—Since returning to this field, I have spent the time at the above-named places. At Livingston, nine united with the church, and five were baptized. The work is moving along quite well at this place at present. At Virginia City we found all holding on to the truth; some have recently taken hold there. Some have not attended the meetings very regularly, which has caused others to get discouraged trying to keep up the meetings alone; so they had not met regularly for a few weeks. We hope, however, that they will now hold meetings again. The brethren at Chico

have put their membership in at Livingston. As there were only four persons at that place, we thought it would be better for them to do so.

At Rosdell school-house three were baptized, and others will be ready soon to receive baptism. At Rock Creek I spoke once. There is an interest here to hear the truth, but on account of this being a very busy time with the farmers, we can do nothing at this place until later in the season. Next week we shall pitch our tent in Bozeman, twenty-five miles west of Livingston, where we hope to find some precious souls who will obey the truth. We can but praise the Lord for the success which has attended our labors in this field, and hope to walk so humbly before him that he can continue to bless our efforts and give souls for our hire. Brethren, pray for the work in Montana. J. W. WATT.

MISSOURI.

BUTLER.—We pitched a tent at this place June 9, and held our first meeting the evening of the 12th. By an oversight in shipping, the guys and pulleys were not sent, causing a delay of two days in our work here. The ground and the lumber for seating have been given us free of charge. From the first, the ministers have ignored our work, and have used their influence to cause their adherents to stay away, but we feel that God has blessed our efforts and the interest is steadily increasing. At no service has there been less than 150. Last night it was estimated that there were 300 present. We are now in the midst of the Sabbath question. We believe there are omens of good. The weather has been very unfavorable, but the indications are better this morning. We pray that God will overrule all to his glory.

June 22.

C. H. CHAFFEE.
CLARENCE SANTEE.

WEST PLAINS, ANTLER, AND POPLAR BLUFF.—The morning of June 3 I reached West Plains, where I spent two weeks in assisting Bro. Beckner in his meeting there. I did not find the interest very great, though several were attending quite regularly, and seemed to be deeply interested. As I could not stay longer, and feeling that the Lord was opening up the way and moving on hearts at West Plains, and considering that Bro. Beckner needed help, I wrote for Elder Rogers to come and join him in the work. This he did June 16, and the morning of the 18th I went to Wright County. Eight miles north of Mountain Grove, near the Antler P. O., I found a small company of Sabbath-keepers, most of whom had moved in from Kansas. Though in the midst of wheat harvest here, in six days I held nine meetings, attended to the ordinance of baptism, and organized a church of twelve members. There had never been any preaching in this neighborhood before by our people, and each evening the school-house was well filled with attentive listeners. I feel sure that a course of lectures at this place a little later in the season would result in quite an addition to the church already organized. I left the dear brethren here much encouraged and rejoicing in the truth. I hope to meet some of them at the camp-meeting.

From Antler I came to Poplar Bluff. I found the church here in a sad condition in some respects. One member had to be disfellowshipped, and four were placed under censure for using tobacco. Officers for this year had not been elected. This matter was attended to; an elder was ordained. Though sad that some had to be dealt with, as above stated, I leave here feeling that the church is in a better condition than when I came. I go to St. Louis to-morrow.

R. S. DONNELL.

June 29.

TENNESSEE RIVER CONFERENCE.

LANE AND COLUMBIA.—From June 18 I spent a few days with the Lane church. I visited the house where a volley of bullets was fired at Bro. Covert and the congregation who were listening to his preaching. The brethren have now a neat chapel of their own in which they meet to worship the Lord. No decision has yet been rendered in the case of Bro. King, who was arrested for keeping the commandments of God, and is now under heavy bonds for his appearance when wanted. It is quite generally thought that the matter will be carried no further. At the time of this prosecution, several men entered into a covenant, subscribing their names to an agreement to prosecute any and every man found working on Sunday.

Just before my visit there, some influential men cut wheat on Sunday, with a noisy reaper. Prosecution is proposed, while an unhappy sequence is declared by the laborers in case they are troubled. The sequel is watched with feelings of interest. Heavy rains and high water interfered with the attendance at our meetings. But considering the circumstances, the attendance was good, and the interest and order were excellent. Some of those from without were afraid to attend the night services, but the brethren and sisters seemed without fear. No signs of disturbance were manifest; on the contrary, as the subject of the possession of the righteousness of Christ was presented, hearts were moved, and it is hoped that others will soon join the church, of such as will be saved.

I came to Columbia last Friday. One brother has been struggling along here for several years almost alone. He is a man of influence, which he is constantly exerting in favor of the truth, among a respectable class of the citizens of this town. On Sunday, I spoke at 3:30 P. M., at the Y. M. C. A. rooms, to an attentive congregation, on the subject of the necessary preparation to stand in the judgment. At the close of the services, a minister, a judge, a merchant, and half a dozen others came forward requesting the privilege of asking questions. We spent an hour in an interesting study of the word of God.

As other duties prevent a protracted stay at the present time, I am urgently requested to return as soon as practicable. In the evening I spoke in the Cumberland Presbyterian church, on the subject of South Africa. This is one of the most beautiful and healthy towns that I have ever seen in the South. May the time soon come when a goodly number will be found here keeping all of the commandments of God and the faith of Jesus.

CHAS. L. BOYD.

INDIANA.

WEST LIBERTY.—I was at West Liberty from May 26 to June 1. This church has been decimated by removals and deaths until their number is small, yet we enjoyed a profitable meeting. Bro. McMeans was with me two days working in the interests of our health and temperance literature, in which he was quite successful. One brother was baptized and added to the church. This is the place where I engaged in my first tent-meeting, which was held in the summer of 1876. W. W. Sharp, now of the North Pacific Conference, and the writer pitched an old tent in a wood near the village, and for eight weeks the attendance was excellent. Here is the first church organized by the writer. The charter members of this little company are the first to whom I administered the ordinance of baptism. These incidents in my early work deepen within me the desire to see the work at West Liberty strengthened and built up.

WM. COVERT.

NOBLESVILLE, DANA, UNIONVILLE, ETC.—Since our State meeting, I have visited these and other places. At a neighborhood near Noblesville there seems to be quite an interest to hear the truth. I had the privilege of speaking four times to attentive audiences, in a large school-house there. After making an unsuccessful effort to find suitable ground for a camp-meeting at Anderson, Elder J. M. Rees and myself, with other brethren, visited Noblesville, June 3, and secured a location that seems to be a very desirable one; so we now expect that our camp-meeting will be held at Noblesville. We hope for a general attendance. June 6-9, I was at Dana. We enjoyed some encouraging seasons with this new company. Monday, June 8, we went to a stream about seven miles away, and in its beautiful rocky bed six witnesses to the truth were buried with their Lord in baptism. It was an impressive occasion. We hope soon to return and effect the complete organization of a church at Dana. It is expected that several others will then be baptized.

June 18-21, I was at Unionville. We held five services in the Baptist house of worship there. Sunday, the 21st, three were baptized and united with our church. The 22nd and 23d I visited a few scattered Sabbath-keepers near Nashville, Brown Co. Though it was in the midst of a busy harvest season, yet upon short notice the neighbors assembled, filling the school-house, and at both evening services close attention was given to the word spoken. Urgent invitations were given for me to continue the meetings. There is a desire for a

tent-meeting to be held at the county-seat. The hills of Brown County are waiting to echo the grand truths of the third angel's message.

June 24, 25, I held meetings at Moore's Creek school-house. Here is the home of the family of our deceased Bro. Butcher. The Unionville church feel that they have suffered a great loss in his removal by death. I have since visited New Lebanon, and held several meetings with the little company there. A house of worship is soon to be erected near Dugger. I expect to spend a few days at that place. I have been permitted to be in Indianapolis considerable during the past two months. A tent-meeting is now being conducted there, or rather at Haughville, one of the suburbs, with encouraging prospects, by Elders Covert and Bartlett. Five tents are now being used in the State.

F. D. STARR.

THE FRAZEE, MINN., CAMP-MEETING.

The first local camp-meeting of the season, appointed at Frazee, June 17-22, is now in the past. It was a good meeting. The general sentiment was, "It is good for me to be here." I think it might be said that it was a success; not that there were no obstacles in the way, for such was not the case. But God did indeed come near to his people. Souls were converted, sins were forgiven, and many went away rejoicing in the light of his countenance. What if there are trials? What if Satan does try to defeat the object of a meeting? There is victory in God. And when his people learn to exercise a living faith in his name, we may look for still greater victories.

Some of the brethren came in on Monday before the meeting, so the work of preparing the camp was nearly all done by the first meeting. Some did not come until Friday, and these met with a loss. The camp was in a grove, about three quarters of a mile from the town. It was a lovely place, and well suited for the occasion; for what is better suited to spiritual attainments than the silent and shady grove, where man can be alone with his God? There was quite a good attendance of our brethren in this part of the State.

The laborers present were Elder A. J. Breed, Elder C. W. Flaiz, Elder W. B. Hill, and the writer. Bro. Everest was also present, to give encouragement in the canvassing work. The preaching was of a close, practical nature, and it bore fruit.

Revival services were held on the Sabbath, and a general move was made to get into the light of God, that they might realize the evidences of sins forgiven, and enjoy his pardoning love. Confessions were made, and the work was carried forward almost all day. On Sunday eight souls were buried in baptism. We trust that these will walk in newness of life. The meeting was too short to accomplish all that was desired, yet a good work was done, because God worked for his people. Some good confessions were made, and many bore testimony that they had found that for which they sought,—the evidence of sins forgiven, and faith that the Saviour would help them every day. We feel sure that this meeting will be a blessing to the cause in this part of the State. We know that these blessings are but the droppings of a more mighty shower that is just a little way before us. O may we be prepared to participate in these blessings as they come!

Personally, I can say that I have enjoyed my labors in this district during the past year, and I love my brethren and sisters. As I now go to other fields of labor, I know that I shall have their prayers, and that God will go with me; for he says, "Lo, I am with you alway, even unto the end of the world."

H. F. PHELPS.

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

The first meeting of the twelfth annual session of the Upper Columbia Conference convened at Walla Walla, Wash., May 20, 1891, at 9 A. M. President H. W. Decker in the chair. Prayer by Elder Dan. T. Jones. Delegates presented credentials from churches at Milton, Boise City, Dayton, Echo, Pataha, Franklin, Garfield, Moscow, Medical Lake, Swank Prairie, Spokane, Walla Walla, and Viola. The reading of the minutes of the previous session was followed by a brief speech from the Chairman, setting forth the progress of the work in the Conference during the past year. Visiting brethren were invited by vote to take part in the deliberations of the Conference. Three newly organized churches, represented by delegates, were admitted to the Conference by vote, and named as follows: Lostine, Prescott, and a

German church of Farmington. Number of churches thus far represented, sixteen; number of delegates, fifty-one; number of churches not represented, four.

The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, W. W. Steward, J. Hammer, S. H. Carnahan; on Resolutions, Dan. T. Jones, E. E. Andross, J. H. Durland; on Auditing, A. Miller, Greenville Holbrook, N. J. McCormick, W. H. Lee, A. J. Butler, Wm. Kerr; on Credentials and Licenses, D. T. Fero, G. W. Colcord, T. L. Ragsdale.

Meeting adjourned.

SECOND MEETING, MAY 22, AT 9 A. M.—Two delegates from Heppner took their seats. Elder Jones stated the object of the meeting to be a consideration of the school enterprise. After a short talk, he was followed by Prof. Prescott, who gave a brief history of the work at Lincoln, Nebr., on Union College. He spoke of the rise of the work here, and the prospects for the proposed college at Walla Walla. A general discussion followed until the time for public services, when the delegates adjourned to the dining tent. It was voted that this Conference indorse the past action of its representatives with regard to the school enterprise at Walla Walla, and pledge its further support to the movement.

Being instructed by vote of the delegates, the Chairman appointed a committee of five to act in connection with Elders Prescott and Jones in apportioning the amount of money which the upper Columbia and North Pacific Conferences should raise to aid the college enterprise: Greenville Holbrook, A. J. Butler, W. H. Lee, Wm. Russell, and Wm. Semple were named as such committee.

Meeting adjourned.

THIRD MEETING, AT 9 A. M., MAY 25.—Committee on Resolutions reported the following:—

1. *Resolved*, That we recognize the goodness and mercy of God in the prosperity of his work in the Conference the past year.

2. *Resolved*, That we indorse the plan for district ministerial institutes, as recommended by the General Conference, and recommend those who are now laboring in the Conference and those who expect to labor in the future, to take advantage of these institutes to better prepare themselves for their work.

Whereas, The Lord is moving upon the hearts of a goodly number of young men in this Conference to give themselves to the work; and,—

Whereas, The funds of the Conference are inadequate to support all these laborers in the field; therefore,—

3. *Resolved*, That we will be faithful in paying our tithes, that there may be funds in the Lord's treasury to support those who give themselves to his work.

We recommend, That the Constitution be so changed as to provide for five members on the Executive Board, instead of three as at present.

The foregoing report was adopted.

The Committee on Apportionment of Funds to be Raised for School reported the following:—

We recommend, 1. That the Upper Columbia Conference raise \$5,000 for the Walla Walla College; 2. That this be raised by cash donations, and notes bearing ten per cent. interest, one half the amount of notes to be paid in one year, and one half in two years from Jan. 1, 1891.

The recommendation was discussed by Prof. Prescott and several others, and was unanimously adopted by the delegates, and then by a rising vote of the audience.

Meeting adjourned.

FOURTH MEETING, MAY 25, AT 5 P. M.—The Nominating Committee reported as follows: For President, H. W. Decker, Secretary, I. A. Dunlap; Treasurer, S. H. Carnahan; Executive Committee, H. W. Decker, D. T. Fero, T. L. Ragsdale, Greenville Holbrook, Dan. T. Jones. Report was adopted.

Committee on Credentials and Licenses reported: For Credentials, H. W. Decker, D. T. Fero, G. W. Colcord, S. H. Kime, W. W. Steward; for Ordination and Credentials, E. E. Andross, J. O. Beard; for License, C. N. Martin, John Holbrook, Frank Coon, Albert Christiansen, Henry Oliver, D. E. Scoles, W. M. Fee. Report was adopted. The President was requested by vote to appoint an Auditor for the Treasurer's books. Sister L. A. Fero was appointed, and instructed to report to the Conference Committee, as there was not sufficient time to report to the delegates. The remaining members of the Echo church requested to be disbanded. The request was granted.

Adjourned *sine die*.

H. W. DECKER, Pres.

I. A. DUNLAP, Sec.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

The fifteenth annual session of the North Pacific Conference of S. D. Adventists was held on the camp ground at East Portland, Oregon, May 26 to June 2, 1891.

FIRST MEETING, MAY 26, AT 9 A. M.—President in the chair. Elder W. W. Sharp offered prayer. Minutes of last annual session were read and accepted. The President made interesting remarks in regard to the progress of the work in the Conference the past year. There are now thirty-five organized churches in the Conference, with a total membership of about 900. Nearly 200 of these have been added the past year, and five of the churches were organized. At the close of his remarks, he referred to the school question, showing why this enterprise had not gone forward as expected at our last camp-meeting. Counsel from the Spirit of God had advised a union of

school interests in this and the Upper Columbia Conference. At a general meeting during the winter, each Conference had expressed a willingness to unite. He said that before the close of its session, he hoped this Conference would take some action in the matter. The roll was called, and sixteen churches responded, represented by fifty-eight delegates. Five new churches were presented for admission into the Conference, as follows: Newberg, twenty-one members; Eugene, eighteen members; Vancouver, B. C., twenty-four members; Willamina, thirteen members; Marquam, fourteen members. The first three were received into the Conference; the others were deferred until another meeting. The Chair being empowered to appoint the usual committees, named the following: On Nominations, O. Dickinson, F. D. Hurlburt, Geo. E. Henton; on Resolutions, T. H. Starbuck, Prof. W. W. Prescott, J. M. Cole; on Credentials and Licenses, D. T. Jones, W. W. Sharp, G. W. Davis; on Auditing, O. Dickinson, A. D. Guthrie, A. Cloak, Geo. E. Henton, O. W. Barber, J. C. Hall.

Adjourned to 9 A. M., the 28th.

SECOND MEETING.—Several more churches were represented. The Committee on Resolutions submitted the following partial report:—

1. *Resolved*, That we return thanks to God for the prosperity which has attended the efforts put forth in this Conference the past year, and for the many evidences we have of his favor and willingness to bestow upon his people every good blessing.

2. *Resolved*, That we heartily indorse the recommendations of the last General Conference in regard to credentials and licenses.

3. *Resolved*, That we give more attention to the matter of first-day offerings, and make more earnest efforts to raise funds in this way, that our foreign missions may not languish for want of means.

The first resolution was adopted after interesting remarks by Bro. Sharp, Derrick, Ward, and Starbuck. The second resolution was spoken to by Elder Durland. He spoke of the responsibility of the delegates as they were about to send these men forth to labor, also of their duty at home in trying to help these young men, as they visited them, to be all that the Scriptures demand. He said that men called to the ministry ought to so feel their responsibility, and to lay hold of divine strength to such a degree, that at least in their second year's labor full proof of their ministry might appear, and they be ordained to the work of the gospel. While this resolution was pending, the Conference adjourned to 9 A. M., the 29th.

THIRD MEETING.—The resolutions before the house were again taken up, and after a few interesting remarks by Elder Jones and others, were unanimously adopted. The church at Marquam, with fourteen members, was admitted into the Conference. The Committee on Resolutions submitted the following:—

Whereas, During the past two years this Conference has recommended that more suitable buildings be secured for the use of the State Tract and Missionary Society; and,—

Whereas, During the past year the Conference committee has disposed of the old building, secured a new location, and erected buildings for the use of our T. and M. society; therefore,—

4. *Resolved*, That the Chair be empowered to appoint a committee of nine persons, whose duty it shall be to visit the buildings which have been erected, and report the result of their investigation to this body at its next meeting; and also recommend to this Conference what course it shall pursue in regard to the buildings which have been prepared.

The resolution was adopted, and the Chair named the following as the committee: Geo. E. Henton, J. W. Will, Geo. Fulton, W. J. Burden, John Berry, J. C. Hall, P. Clark, J. C. Bunch. As the West Chehalis church had been disbanded during the year, and most of its members had united with the church at Newberg, it was moved and carried that the church be dropped from the Conference. A written request was presented from the Spring Brook church, that the name and place of its meeting be changed from Spring Brook to Kent. Good reasons were presented for the change, and the request was granted.

Adjourned to call of Chair.

FOURTH MEETING, MAY 31, AT 5 P. M.—The Committee on Resolutions submitted the following:—

5. *Resolved*, That we indorse the action of the representatives of this Conference in conjunction with representatives from Upper Columbia Conference and the General Conference, in locating the school for the territory of Oregon, Washington, Idaho, and Montana, at Walla Walla, Wash.; and that we hereby pledge our moral and financial support to the enterprise.

6. *Resolved*, That the North Pacific Conference raise \$7,000 for the Walla Walla College enterprise; with the understanding that this sum is to include the \$3,000 already loaned to the General Conference Association, the \$2,000 now loaned to the Milton institution, the school furniture, and the remainder of cash on hand in the school fund of the North Pacific Conference.

These resolutions called forth interesting remarks from many. Prof. Prescott said that in thus uniting our school interests, we could have a much better school, could secure more financial help from the outside, and could have the assistance of the General Conference. Elder Jones requested all to give the new institution a warm and hearty support. The question was called for, and the resolutions passed with a unanimous rising vote of the delegates, and afterward of the entire audience. Prof. Prescott, in behalf of the General Conference and the Upper Columbia Conference, expressed his thanks for the liberal and hearty co-operation of this Conference in the school enterprise, promising, with God's help and support, to make the school the very best possible for the cause of God.

The meeting adjourned to Monday, June 1, at 9 A. M.

FIFTH MEETING.—The committee sent to investigate the new buildings for the tract society, submitted the following:—

Your committee have visited and examined the location and buildings supplied for the T. and M. society's use, and find them pleasantly located, well appointed, and constructed in an economical manner; therefore,—

We recommend, That they be accepted by this Conference, and that the means necessary to free them from debt be raised by subscription or otherwise, and that the property be deeded to the General Conference Association, to be held in trust for this society. It is the sense of this committee that the Conference accept not less than forty-foot front of the lot now occupied by said buildings, which amount of land can be obtained at a cost of twenty-five dollars per front foot, or \$1,000.

With an amendment to substitute "fifty-foot front" for "forty-foot front," the report of the committee was adopted. An effort was then made to raise funds to meet the growing needs of the work, and something over \$500 was raised in pledges and cash. The Committee on Resolutions submitted the following:—

7. *Resolved*, That the President of the Conference be empowered to appoint the Auditing Committee, and call them together during the workers' meeting, that all accounts may be settled before camp-meeting begins.

The resolution was adopted. The Committee on Nominations recommended the following officers for the ensuing year: President, J. E. Graham; Secretary, Geo. E. Henton; Treasurer, O. Dickinson; Conference Committee, J. E. Graham, W. W. Sharp, G. W. Davis, T. H. Starbuck, and J. M. Cole. The persons recommended were elected.

The Treasurer's report was as follows: Cash on hand at the beginning of the year, \$1,271.16; whole amount of tithe received during the year from individuals and churches, \$11,365.17. In the reading of the amounts given by each church, it was discovered that in sending the tithe through the State tract society, the amounts given by several of the churches had been credited to the East Portland church. The Treasurer urged the necessity of sending the tithe to the right person, thus avoiding confusion. The Willamina church, with fourteen members, was received into the Conference.

Adjourned to call of Chair.

SIXTH MEETING, JUNE 2, AT 5 P. M.—Prayer by Bro. Starbuck. The Committee on Credentials and Licenses presented the following report: For Credentials, W. W. Sharp, W. C. Ward, J. M. Cole, Isaac Morrison, G. W. Davis, Fried Jorg; for Ordination and Credentials, T. H. Starbuck; for License, J. E. Graham, V. H. Lucas, F. S. Bunch, J. C. Bunch, R. D. Benham, J. E. Fulton, G. F. Haffner, H. W. Boyer; for Missionary License, L. A. Logan, E. D. Hurlburt, S. W. Nellis, Olive Johnson, Olive Smith, Mattie Johnson. The report was adopted. The ordination took place at the early morning meeting the next day.

Calls from every part of the Conference were presented by the brethren and sisters, urging that some one be sent to labor in their various vicinities. It was moved that we instruct the Auditing Committee in the next settlement with the laborers of this Conference, to settle on the basis that each laborer pay his own board. The motion carried.

Adjourned *sine die*. J. E. GRAHAM, Pres.
J. A. BURDEN, Sec.

PENNSYLVANIA CONFERENCE PROCEEDINGS

THE first meeting of the thirteenth annual session of the Pennsylvania Conference was held on the campground at Elmira, N. Y., June 4, at 9 A. M., with the President, Elder J. W. Raymond, in the chair. Prayer was offered by Elder J. S. Shrock, after which the Conference was organized with forty delegates from their respective churches. Five churches organized since the last annual meeting, were received into the Conference; viz., Elk Lake, Oil City, Washington, Austin, and Lock Haven, with an aggregate membership of eighty-six. The President then read his opening address, which brought clearly before all the progress which has attended the work during the past year, and the many openings for the work to be continued. He said that in view of the responsibility resting upon us as a people, we should seek divine guidance, and work in the fear of God. The Chair being empowered to appoint the usual committees, named the following: On Nominations, W. W. Williams, D. A. Evans, G. W. Knapp; on Resolutions, L. C. Chadwick, E. J. Hibbard, Fred Spies; on Credentials and Licenses, F. Peabody, A. T. Robinson, I. N. Williams.

Adjourned to call of Chair.

SECOND MEETING, JUNE 6, AT 9 A. M.—Seven additional delegates were received. The Committee on Resolutions made the following report:—

Whereas, "The James White Memorial Home," which is to be erected at Battle Creek, Mich., is a very important and worthy enterprise, and should receive the moral and financial support of our entire denomination; therefore,—

1. *Resolved*, That as a Conference we approve the plan, and as individuals we will aid with our means, as we are able, in the erection and maintenance of the institution.

Whereas, The Medical and Surgical Sanitarium at Battle Creek, Mich., is doing an important part in the work of God; and,—

Whereas, The Sanitarium has large and increasing opportunities for doing charity treatment, and there are often those

among the membership of the Pennsylvania Conference who need and are deserving of such treatment; therefore,—

2. *Resolved*, That we hereby authorize the appointment by the Conference Committee of a standing committee of three, to solicit and receive a sufficient amount of means to provide for the endowment of one or more free beds in the Sanitarium Hospital.

Whereas, Experience has demonstrated the value and importance of city Bible work, when suitable persons are selected for it and properly trained; therefore,—

3. *Resolved*, That we request the Executive Committee of the Pennsylvania Conference to continue the Bible-reading work in the large cities in our Conference.

4. *Resolved*, That only those of mature age and judgment and sound Christian experience should be employed in the Bible-reading work.

5. *Resolved*, That young persons who give evidence of adaptability to the Bible work, should be encouraged to take a thorough course of instruction, that they may in time be fitted for it.

Whereas, Arrangements are being made for a ministerial institute in Dist. No. 1, to commence Oct. 16, and continue four weeks; therefore,—

6. *Resolved*, That we authorize our Conference Committee to arrange for all the Conference laborers to attend during the entire course of study thus provided; and further,—

7. *Resolved*, That church elders and Sabbath-school officers be encouraged to attend as far as they are able to do so.

Whereas, The present situation in our nation demands active co-operation on the part of all lovers of religious liberty; and,—

Whereas, The National Religious Liberty Association is accomplishing a noble work in promulgating the principle of religious liberty; therefore,—

8. *Resolved*, That we as a Conference indorse the work of the National Religious Liberty Association, and urge upon all our members who have not already done so, the importance of uniting and renewing their membership with the association.

Whereas, The educational interests in Dist. No. 1, of the General Conference field, demand an increase of facilities for the accommodation of students; therefore,—

9. *Resolved*, That we will co-operate in the following plan, in order that the matter of carrying on an educational institution in the district may be wisely considered:—

a. That a committee be chosen from the different Conferences in the district, each Conference electing one member, with one additional member for each 400 members, and this apportionment being based on the membership as reported at the last General Conference. This committee to be authorized to act.

b. That this committee meet for consultation at the time of the ministerial institute for Dist. No. 1.

c. That we hereby approve such plans as may be agreed upon by this committee, and that each Conference in the district bear its share of the expense in the execution of such plans, in proportion to its membership.

d. That the Conference in which it shall be decided to permanently locate the school shall pay double in proportion to its membership, of the amount expended on the recommendation of this committee.

e. That the school be under the management of a representative board of trustees, apportioned from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be asked to co-operate with the board of trustees in placing and maintaining the school on a successful basis.

The first five resolutions were fully discussed and adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 7, AT 9 A. M.—After the usual opening exercises, the remaining resolutions were carefully considered and adopted. The Committee on Nominations made the following report: For President, J. W. Raymond; Vice-President, E. J. Hibbard; Executive Committee, J. W. Raymond, E. J. Hibbard, I. N. Williams, J. M. Kutz, M. D. Mattson; Treasurer, W. M. Lee; Secretary, Mary A. Schwartz; Auditing Committee, D. A. Evans, Wm. Simkin, Wm. Jones, G. F. Evans, Otis Bowen, O. P. Galloway; Camp-meeting Committee, I. N. Williams, W. F. Schwartz, J. Humphrey, C. Loughhead, J. N. Quinn. The report was unanimously adopted.

The Committee on Credentials and Licenses reported as follows: For Credentials, J. W. Raymond, J. G. Saunders, J. S. Shrock, L. A. Wing, J. L. Baker, F. Peabody; for License, J. D. Mulhollen, E. E. Franke, J. B. Stowe, H. G. Thurston, M. D. Mattson, J. M. Kutz; for Ordination and Credentials, E. J. Hibbard, K. C. Russell. The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 8, AT 4 P. M.—The following completed the report of the Committee on Resolutions:—

Whereas, The General Conference has demonstrated the advantage of dividing its field into districts, and placing a member of its Executive Committee in special charge of each district; and,—

Whereas, The work in our Conference extends over a large extent of territory, making it impossible for the President to give that special attention to the different sections of the field which the work demands; therefore,—

10. *Resolved*, That we recommend a division of the territory in this Conference into suitable districts, and that a member of the Executive Committee be placed over each of these districts, who shall have the special oversight of the work in the territory assigned him.

11. *Resolved*, That the matter of the division herein contemplated, and the appointment of a member of the committee to the districts, be left to the Conference Committee.

After remarks by A. T. Robinson and others, the resolutions were adopted. The Committee on Nominations further reported: For Committee on Education, J. W. Raymond, E. J. Hibbard, I. N. Williams.—Adopted.

The Committee on Credentials and Licenses further recommended that Bro. Fred Spies be granted license.—Adopted. Adjourned *sine die*. J. W. RAYMOND, Pres. MARY A. SCHWARTZ, Sec.

IOWA CONFERENCE PROCEEDINGS. 18

THE twenty-eighth annual session of the Iowa Conference convened according to appointment, on the camp ground at Oak Park, in North Des Moines.

FIRST MEETING, JUNE 9, AT 9:30 A. M.—President H. Morrison in the chair. Prayer by Elder H. Nicola. The names of ninety-eight delegates were enrolled. The minutes of the last two meetings of the session of 1890 were read and approved. The Chair was authorized to appoint a committee of three to consider the credentials of delegates. The following were appointed: J. T. Mitchell, M. Larson, S. M. Jacobs.

The President's annual address contained many good words of advice and encouragement. He was thankful for the good feelings of love and unity existing among us as a people, and admonished all to keep near to the Saviour. The Lord loves harmony. Although losing some of our workers from time to time, we have no reason to be discouraged. We ought to be thankful that we are able to furnish workers for other parts of the field. All should be interested in the spread of the precious truths of God's word. He compared the statistics of the Conference year ending June, 1890, with those of the year now closing. While there were losses in some respects, the gains, on the other hand, were very preceptible. He dwelt at length upon the thought of doing our part, when the Lord is not only willing, but anxious to perform his part at all times.

The Conference elected by ballot a committee of three (H. Nicola, S. M. Holly, and L. P. Jacobson) to select a Committee on Nominations.

The Chair was authorized to appoint all other committees, which were as follows: On Resolutions, L. T. Nicola, C. C. Lewis, C. F. Stevens; on Licenses and Credentials, C. A. Washburn, H. Nicola, J. T. Mitchell; on Auditing, C. G. Johnston, E. E. Gardner, C. W. Smouse.

Adjourned to call of Chair.

SECOND MEETING, JUNE 11, AT 9:30 A. M.—Names of 114 delegates recorded, representing sixty-three churches. Report of Committee on Credentials of Delegates was as follows:—

We your committee would recommend that when one individual holds credentials for more than one church, he be allowed as many votes as he represents churches.

Amended to read, "So that said delegate be authorized to cast the full vote of the churches represented, in accordance with the Constitution."

On motion, the Grant City church of fourteen members was admitted to the Conference. Following this was quite a lengthy discussion on the organization of new churches.

On motion, the Cedar Rapids church of twelve members, and the Gilman church of nine members, were received into the Conference. The special committee reported the following names for Nominating Committee: J. T. Mitchell, Jacob Shively, W. B. Everhart.

Adjourned to call of Chair.

THIRD MEETING, JUNE 12, AT 9:30 A. M.—On motion, the Albaton church of six members, and the Ladoga church of seven members, were received into the Conference.

The request of the Ames church to change their name to that of Kelly, also the request of the Corley church to change their name to that of Shelby, were granted.

Report of Committee on Resolutions was as follows:—

1. *Resolved*, That we humbly recognize the goodness and mercy of God in whatever degree our efforts as a Conference have been prospered the past year.

2. *Resolved*, That we hereby express our hearty sympathy with the efforts of the General Conference to encourage among lay members and ministers a more careful, thoughtful study of the Scriptures; and that we express our appreciation of their appointment of the ministers' school for Dist. No. 4, to be held at Des Moines, in March, 1892; and that we would extend an invitation to the ministers and workers of the district to attend.

3. *Resolved*, That we thank God for the prosperity which has attended the erection of Union College; and now that the buildings are approaching completion, and the trustees have announced that the College will be open Sept. 30 next, we earnestly urge upon our people the importance of sending their sons and daughters where they may gain an education under influences favorable to the development of Christian character.

4. *Resolved*, That we pledge to Union College the continuance of the moral and financial support of the Conference, and that we will manifest such support by encouraging the youth to attend the college, and by raising before Sept. 30 next, the remainder of our apportionment for the erection of the buildings.

Whereas, We believe the plan of first-day offerings for the support of foreign missions is a good one, equitable to all, burdensome to none, and based upon scriptural principles; and,—

Whereas, Its effectiveness depends upon its general adoption by our people; therefore,—

5. *Resolved*, That we recommend every Seventh-day Adventist in the Conference, old and young, on each first day of the week, to lay by as God has prospered him, means to assist in carrying the gospel to distant parts of the earth.

Whereas, The cause in which we labor is one cause, and its interests are circumscribed by no Conference bounds, and while Conferences are organized for the special purpose of advancing the interests of the cause within their own limits, and those interests

will be conserved by sympathy and helpfulness with reference to the general enterprises of the work; therefore,—

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

7. *Resolved*, That we hereby express our hearty and sincere thanks to the proprietors of Oak Park for the use of their beautiful grounds during the camp-meeting.

8. *Resolved*, That we extend our thanks to the railroads of Iowa for their courtesy in excursion rates granted in favor of those attending the camp-meeting.

9. *Resolved*, That we tender our thanks to the newspapers of Des Moines and the State for their extended notices and full reports of the camp-meeting.

The report was adopted.

FOURTH MEETING, JUNE 14, AT 9:30 A. M.—The names of 126 delegates were enrolled, representing sixty-nine churches. The report of the Committee on Credentials and Licenses was as follows: For Credentials, J. H. Morrison, H. Nicola, C. A. Washburn, J. T. Mitchell, C. F. Stevens, J. S. Hart, L. T. Nicola, J. M. Willoughby, M. Larson, A. A. John, J. P. Henderson, Marcus Stremann; for Ministerial License, W. B. Everhart, E. E. Gardner, C. M. Gardner, H. V. Adams, Geo. Watson, H. J. Schneppe, H. M. J. Richards, L. P. Jacobson; for Missionary License, R. M. Caviness, Nels Jorgensen, P. W. Baker, B. E. Nicola, Robt. Habenicht, Mrs. Flora Plummer, Mrs. Sylvia Nicola, Mrs. Ella Caviness, Mrs. P. A. Holly, Mrs. M. A. Washburn, Mollie Long, Anna King, F. A. Washburn, and all the directors.

The report was adopted.

Report of Committee on Nominations was as follows: For President, J. H. Morrison; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, J. H. Morrison, C. A. Washburn, C. F. Stevens, L. P. Jacobson, J. M. Willoughby; Camp-meeting Committee, S. M. Jacobs, D. H. Tanner, L. P. Jacobson, J. W. Dorcas, W. H. Cox; Grocer, A. J. Stiffler. The report was adopted.

The report of the Treasurer was accepted, which read as follows:—

Cash on hand June 6, 1890,	\$ 3,606 08
Tithe received during the year,	18,127 47
Total,	\$21,733 55

CASH PAID OUT.	
Tithe to Gen. Conf.,	\$ 1,500 00
To laborers, etc.,	14,935 52
Cash on hand June 12, '91,	5,298 03
Total,	\$21,733 55

On motion, the report of the Committee to Audit Treasurer's books was received.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 15, AT 9:30 A. M.—The Nominating Committee presented a list of names of those who were to constitute the Auditing Committee, and the list was, on motion, referred to them for further consideration.

The following resolution was introduced:—

10. *Resolved*, That the Chair be and is hereby instructed to appoint a committee of three to fix a salary for the Conference Treasurer and Secretary, and that they report through the *Bulletin* as soon as possible.

This was amended to read, "That the Conference Secretary and Treasurer be requested to hand in the accounts of labor and expenses to the Auditing Committee for allowance," and as amended was adopted.

11. *Resolved*, That the names of all members of our churches who do not report at least once a year, be dropped from the roll of membership.

An amendment was offered; viz., "provided that such member has been notified by the church clerk, and had an opportunity to report."

Considerable time was spent in consultation on this resolution. We trust every heart will be urged to duty on the point of reporting. While considering this resolution, the Conference adjourned to call of Chair.

SIXTH MEETING, JUNE 15, AT 6 P. M.—The question under discussion at the close of the previous meeting was considered and laid upon the table. The Nominating Committee reported as follows: For Auditing Committee for 1892, Geo. Marshall, P. W. Baker, Peter Johnson, A. M. Corbet, J. L. Syp, Jacob Shively.

Several questions arose in regard to art. 2, sec. 5, of the State Constitution, and while considering the same the Conference adjourned to call of Chair.

SEVENTH MEETING, JUNE 15, AT 9 P. M.—The matter under consideration at the close of the last meeting was taken up, and the Committee on Resolutions introduced the following:—

12. *Resolved*, That it shall be the duty of this Conference to elect or appoint annually a committee of six, who shall not have been in the employ of the Conference during any part of the Conference year for which claims which they may be called upon to audit may be presented. Said committee, together with the Executive Committee, shall constitute an Auditing Committee to examine and audit all accounts which are presented to the Conference at its annual sessions.

The resolution was adopted.

The report of the Nominating Committee for Auditors was adopted. The Conference Secretary's report showed the following:—

Membership of Conference,	2,202
Added during year,	233
Dismissed by letter (mostly removals),	43

Lost by death,	11
Lost by apostasy,	29
Baptisms during year,	150
Number of church edifices,	45
churches in Conference,	90
Value of church property,	\$62,000
Churches added during year,	5

Adjourned *sine die*.

About fifty-three persons were baptized.

C. W. SMOUSE, Sec. J. H. MORRISON, Pres.

NEW YORK CONFERENCE PROCEEDINGS. 19

THE first meeting of the twenty-eighth session of the New York Conference was held at Fulton, June 9, 1891, at 4 p. m. After singing and prayer, the President, S. H. Lane, stated that the object of the meeting was to organize the Conference, and to arrange for the committees and for the work of this meeting. Bro. F. M. Wilcox, Secretary of this Conference, having removed, it was voted that A. E. Place act as Secretary *pro tem* for this session. The roll of churches was then called, and sixteen delegates, representing seven churches, responded and took their seats. The President stated that four committees should be appointed; viz., on nominations, resolutions, auditing, and credentials and licenses. It was voted that the Chair appoint the committees. It was voted that the name of the Silver Hill church be changed to South Russell, to correspond with the post-office of that place.

Adjourned to Wednesday, at 4 p. m.

SECOND MEETING, JUNE 10.—The President read an encouraging letter from Bro. McKenzie, of Keene church, Essex Co. Then followed the address of the President, which presented many interesting facts, and showed the prosperous condition of the cause in the State. He then spoke of the Schroon Lake camp-meeting which was held since the last session of this Conference. The meeting was a good one, and more than paid its own expenses. He then read a letter from Bro. Cowles, of North Creek, concerning the condition of the cause in that part of the State, and the general desire for a camp-meeting at Schroon Lake again.

The President named the committees as follows: On Nominations, F. Wheeler, Norman Kling, Dan. Bowe; Resolutions, A. T. Robinson, A. E. Place, J. R. Calkins; Credentials and Licenses, N. S. Washbond, Charles Coe, H. F. Foster; Auditing, Oliver Ross, Charles Coe, E. S. Lane, H. D. Church, J. R. Calkins.

Adjourned to Thursday, June 11, at 4 p. m.

THIRD MEETING.—On calling the roll, twenty-seven delegates responded. The Committee on Nominations presented the following report: For President, S. H. Lane; Conference Committee, S. H. Lane, A. E. Place, N. S. Washbond, Chas. Lindsay, P. Z. Kinne; Secretary, S. M. Cobb; Treasurer, J. V. Willson; Auditor, P. Z. Kinne. The report was unanimously adopted.

Adjourned to June 12, at 4 p. m.

FOURTH MEETING.—The Committee on Credentials and Licenses presented the following report: For Credentials, R. F. Cottrell, F. Wheeler, H. H. Wilcox, C. O. Taylor, S. H. Lane, A. E. Place; License, P. Z. Kinne, H. L. Bristol, Luther Warren, S. M. Cobb, J. V. Willson. The report was unanimously adopted.

Committee on Resolutions submitted the following report:—

1. *Resolved*, That we hereby express our gratitude to God for his prospering hand during the year that is past, and for the degree of success that has attended the different branches of our work.

Whereas, "The James White Memorial Home," which is to be erected at Battle Creek, Mich., is a very important and worthy enterprise, and should receive the moral and financial support of our entire denomination; therefore,—

2. *Resolved*, That as a Conference we approve the plan, and as individuals we will aid with our means, as we are able, in the erection and maintenance of the institution.

Whereas, Arrangements are being made for a ministerial institute in Dist. No. 1, commencing Oct. 13, to continue four weeks; therefore,—

3. *Resolved*, That we authorize our Conference Committee to arrange for all the Conference laborers to attend during the entire course of study thus provided.

4. *Resolved*, That church elders and Sabbath-school officers be encouraged to attend as far as they are able to do so.

Whereas, The educational interests in Dist. No. 1 of General Conference field demand an increase of facilities for the accommodation of students; therefore,—

5. *Resolved*, That we will co-operate in the following plan, in order that the matter of carrying on an educational institution in the district may be wisely considered:—

a. That a committee be chosen from the different Conferences in the district, each Conference electing one member, with one additional member for each 400 members, and this appointment being based on the membership as reported at the last General Conference. This committee being authorized to act.

b. That this committee meet for consultation at the time of the ministerial institute for Dist. No. 1.

c. That we hereby approve such plans as may be agreed upon by this committee, and that each Conference in the district bear its share of the expenses in the execution of such plans, in proportion to its membership.

d. That the Conference in which it shall be decided to permanently locate the school, shall pay double in proportion to its membership, of the amount expended on the recommendations of this committee.

e. That the school be under the management of a representative board of trustees, appointed from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be asked to co-operate with the board of trustees in placing and maintaining the school on a successful basis.

While discussing resolution 3, the Conference adjourned.

FIFTH MEETING, JUNE 14, AT 5 P. M.—Resolution 3 was again taken up, and brought out an animated discussion from many. It was finally moved and carried to vote upon this resolution separately. Resolution 5 was then spoken to by Prof. Caviness, A. T. Robinson, and others. The following amendment was offered: "The amount proposed in resolution 5 shall not in any way be connected with the Conference accounts, nor shall it be apportioned to the churches."—Carried.

A vote was taken on all the resolutions except resolution 3, and carried unanimously. That resolution was again taken up and discussed. It was moved to amend it so as to read, "The Conference shall pay expenses, and laborers lose their time." Pending the vote upon the motion as amended, the meeting adjourned to Monday, at 9:30 A. M.

SIXTH MEETING.—It was moved to amend resolution 3 so as to read, "Those who shall attend the ministerial institute by arrangement of the Conference Committee, shall receive pay for time and traveling expenses." Seventeen delegates were in favor of the amendment, and five were opposed. The entire congregation were permitted to vote upon the question, and the vote was unanimous in harmony with the majority of the delegates.

Voted, That N. S. Washbond, S. H. Lane, and A. E. Place act upon the school committee.

The Treasurer presented his report, which was accepted. The following resolution was then offered:—

6. *Resolved*, That it is the sense of this Conference that our Conference laborers should be settled with on the basis of paying their own board expenses.

The resolution carried unanimously, and the meeting adjourned *sine die*. S. H. LANE, Pres.

A. E. PLACE, Sec. pro tem.

WISCONSIN CONFERENCE PROCEEDINGS.

The twenty-first annual session of the Wisconsin Conference of S. D. Adventists was held in connection with the camp-meeting at Fond du Lac, Wis., June 16-23, 1891. The Secretary being absent, S. D. Hartwell was chosen Secretary *pro tem.*, and ninety-nine delegates, representing forty-three churches, took their seats. The President delivered his annual address, after which he appointed the usual committees, as follows: On Nominations, J. W. Westphal, Calvin Green, W. S. Shreve, William Fox, R. J. White; on Resolutions, F. H. Westphal, S. S. Smith, R. C. Porter, B. J. Cady, W. H. Thurston; on Credentials and Licenses, H. R. Johnson, G. W. Sheldon, C. W. Olds, S. N. Haskell, P. H. Cady. The ministering brethren from abroad were invited to participate in the deliberations of the Conference.

The Treasurer's report was as follows:—

CASH RECEIVED.	
Tithes from churches,	\$13,784 12
Profits on book sales,	84 03
Donations,	39 79
Loan from Wis. T. and M. Soc.,	1,899 23
Cash on hand May 1, 1891,	2,231 42
Total,	\$18,038 59
CASH PAID.	
To laborers,	\$12,757 84
Tithe to Gen. Conf.,	1,442 18
Expenses,	22 64
Loan returned to Wis. T. and M. Soc.,	1,384 03
Cash to balance,	2,431 90
Total,	\$18,038 59

The Auditor, Mrs. Mary T. Westphal, having reported the book to be correctly kept, the Treasurer's report was accepted.

The Committee on Nominations presented the following: For President, M. H. Brown; Secretary, Geo. M. Brown; Treasurer, Wisconsin Tract Society; Executive Committee, M. H. Brown, H. R. Johnson, B. J. Cady, Alex. Paton, J. W. Westphal; Camp-meeting Committee, William Sanders, H. H. Fisher, W. S. Shreve, C. M. Christiansen, J. B. Scott; Trustees of Milwaukee Church, M. H. Brown, Alex. Paton, J. W. Westphal. The report was adopted.

The Committee on Resolutions submitted the following:—

Whereas, There is no provision in our Constitution for filling vacancies that may occur; therefore,—

1. *Resolved*, That the following clause be added to sec. 4, art. 2: "And to provide for all vacancies that may occur in the Conference offices during the interval between sessions of the Conference."

Whereas, The work in the city of Milwaukee was such as to demand a house of worship; therefore,—

2. *Resolved*, That we approve the work of the Conference Committee in securing a lot and erecting a church building in harmony with the action of the Conference at its session in 1889.

3. *Resolved*, That we approve the action of the Conference Committee in making Milwaukee the head-quarters of the Conference.

4. *Resolved*, That we authorize the Executive Committee of the Conference to require the attendance at the Bible School to be held in Des Moines, Iowa, March, 1892, of such of the Conference laborers as they judge advisable after counseling with

them; and that the Conference pay for their time and traveling expenses while attending said school.

Whereas, The example of our Lord teaches us that two or more laborers, working together, can accomplish more and better work, much of the time, than two can do working separately; therefore,—

5. *Resolved*, That we recommend the Saviour's plan to be followed wherever it is practicable.

In answer to the second query in the President's address, be it,—

6. *Resolved*, That we do no less work with tents, but that we do more by such other means as may be available.

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

8. *Resolved*, That we encourage the German work by licensing those whom we have reason to believe God would accept as laborers, that they may gain an experience with older laborers before the latter are called to other fields.

9. *Resolved*, That we approve the work of the National Religious Liberty Association, and that we will co-operate with it during the coming year, in the circulation of religious liberty literature and such other work as may be judged advisable.

After due consideration, these resolutions were adopted.

The Committee on Credentials and Licenses presented the following report: For Credentials, M. H. Brown, P. H. Cady, I. Sanborn, C. W. Olds, H. R. Johnson, S. S. Smith, S. S. Shrock, F. H. Westphal, B. J. Cady, J. C. Neilson, J. C. Mikkelsen; for Ordination and Credentials, Paul E. Gros, C. A. Smith, J. W. Westphal; for Ministerial License, R. J. White, E. W. Webster, Swin Swinson, J. B. Scott, W. H. Thurston, F. W. Phelps, William Sanders, W. S. Shreve, George W. Cady, Chas. Scholl, J. B. Eitel, Reinhard Klingbeil; for Colporteur's License, O. Oppgaard.—Adopted.

Financial statements were made by the President, of the Milwaukee church, Milwaukee mission, Montfort, Clintonville, and Mauston camp-meetings, and the Conference property (including tents, etc.).

Adjourned *sine die*. M. H. BROWN, Pres.

S. D. HARTWELL, Sec. pro tem.

NEW YORK SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The fourteenth annual session of the New York Sabbath-school Association was held in connection with the camp-meeting at Fulton, N. Y., June 9-16, 1891. The first meeting was called June 10, at 9 A. M., the President, Elder A. E. Place, in the chair. After singing, prayer was offered by Elder S. H. Lane. The reading of the minutes was waived until the next meeting. The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

The committees were afterward appointed as follows: On Nominations, J. V. Willson, C. V. Gilbert, J. V. Lane; on Resolutions, C. L. Taylor, H. L. Bristol, Luther Warren.

SECOND MEETING, JUNE 15.—Elder Place made some remarks concerning the evidences of progress in the Sabbath-school work, and urged upon all the necessity of trying to help carry on the work successfully.

The Committee on Nominations submitted the following report: For President, Elder A. E. Place; Vice-President, H. L. Bristol; Secretary and Treasurer, Mrs. Mary Place; Executive Committee, A. E. Place, Mrs. Mary Place, H. L. Bristol, H. F. Foster, Alex. Gleason. The report was adopted.

The Committee on Resolutions submitted the following report:—

Whereas, The Sabbath-school is designed of God as an instrumentality through which he will help us to a knowledge of his word, and in which he will work mightily for the salvation of our children and youth; and,—

Whereas, The International Sabbath-school Association has requested the appointment in each Conference, of an individual whose duty it shall be to visit the several churches and Sabbath-schools, and to give instruction in Sabbath-school work; therefore,—

1. *Resolved*, That we request the New York Conference to allow the President of this Association (or some other efficient Sabbath-school worker) the privilege of visiting our Sabbath-schools, that we may be instructed how to make a success of this important work, and thus bring great good to ourselves and to the cause of God at large.

Whereas, The Sabbath-school Worker is an indispensable aid in order to success in the work of Sabbath-school officers and teachers; therefore,—

2. *Resolved*, That it is the sense of this Association, that those who lightly regard the Worker, and neglect the privilege of subscribing for, and studying it, are not properly fitted to act in the capacity of officer or teacher.

3. *Resolved*, That we regard the State school as a great blessing, and that we urge all who cannot attend any regular school, to at once join in the good work of this God-given institution.

Whereas, The spiritual life of both parents and children depends upon their being actively engaged in working and sacrificing for Christ; therefore,—

4. *Resolved*, That we encourage all our schools to adopt the "talent" plan as one means of interesting old and young in Sabbath-school missionary enterprises, and of leading them to greatly increase their contributions for the same.

5. *Resolved*, That twenty-five dollars of the funds now in the treasury be tendered to sister H. L. Bristol as part payment for her faithful labor during the past year.

6. *Resolved*, That we extend our hearty thanks to the International Sabbath-school Association, for the visit of Bro. Taylor, and the instruction he has given us.

These resolutions were spoken to by Elder Lane, Bro.

Taylor, Elder Miles, F. E. Hitchcock, and others, many thoughts of interest were presented concerning the resolutions.

The financial report was as follows:—

RECEIPTS.	
Cash on hand March 31, 1890,	\$ 63 86
Tithes from schools to State Asso.,	33 95
Dons. " " " missions,	209 03
Camp-meeting donations rec'd.,	31 41
Total,	\$338 25
DISBURSEMENTS.	
Postage, stationery, etc.,	\$ 9 50
Lesson pamphlets to N. Y. Tract Soc.,	1 05
Donation to N. Y. Conf.,	25 00
Int. Asso. for maps and S. S. supplies,	16 97
Tithes to Int. S. S. Asso.,	3 39
Int. Asso. donations to missions,	238 27

Total receipts for year, \$294 1

Cash on hand to balance, April 1, 1891, \$ 44 0

Adjourned *sine die*. A. E. PLACE, Pres.

Mrs. H. L. BRISTOL, Sec.

IOWA HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The ninth annual session of the Iowa Health and Temperance Association met in connection with the low camp-meeting at Oak Park, Des Moines, June 2-16, 1891. President Wakeham's unavoidable absence necessitated the election of a temporary Chairman, to which position Elder Matthew Larson was called.

The Secretary's report showed that but little had been done during the year past, owing to the absence of the officers from the State. The committees were appointed in the usual way, which resulted as follows: On Nominations, C. W. Neal, G. F. Watson, Mrs. P. A. Holly; on Resolutions, J. M. Willoughby, E. E. Gardner, A. Allen John.

The Committee on Resolutions presented the following:—

1. *Resolved*, That the Constitution of the International Health and Temperance Association, as amended at its last session, be adopted in place of the present one of the State.

Whereas, Resolutions 1 and 2, with their preambles, which were adopted last year, have not been carried into effect, owing to the unfortunate absence of the President and Secretary from the State; therefore,—

2. *Resolved*, That we recommend the carrying out of the same this year.

Whereas, The Health and Temperance Association has been organized with special reference to the physical as well as the moral well-being of humanity; and,—

Whereas, The Lord has already blessed the efforts of those whose philanthropy has led to the endowment of beds in the Sanitarium, for the sick poor; therefore,—

3. *Resolved*, That we make an effort to endow at least one bed for worthy members of our Association, and also assist in helping forward the completion of the James White Memorial Home.

4. *Resolved*, That we make a special effort to advance the work of social purity in the Conference.

Whereas, The Conference Committee has done so much at this meeting for the health and temperance work in conducting a hygienic dining hall; therefore,—

5. *Resolved*, That we ask them to support the President of the Association in carrying out the above resolutions in spirit and letter.

6. *Resolved*, That we express our appreciation of Bro. Miller and sister Fitch in the matter of daily preparing such a variety of luscious and wholesome foods.

After a lengthy consideration of the first resolution, it was voted down, being deemed advisable to defer such action until all were better acquainted with the principles of the new Constitution. The rest of the resolutions were all passed unanimously. A lively interest was taken in this branch of the work. Over 100 names were enrolled while on the camp-ground.

The Nominating Committee presented the following report: For President, A. Allen John; for Secretary and Treasurer, Mrs. E. E. Gardner.

Adjourned *sine die*.

MATTHEW LARSON, Chairman pro tem.

Mrs. E. E. GARDNER, Sec.

PENNSYLVANIA TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

The first meeting of the thirteenth annual session of the Pennsylvania Tract and Missionary Society was called at Elmira, N. Y., Wednesday, June 3, 1891, at 9:30 A. M., in connection with the Pennsylvania Conference. The President, E. J. Hibbard, in the chair. The minutes of the last annual session were read and approved. The President then made a few remarks concerning the progress of the work for the past year, stating that sister Amelia Cook had been efficient in bringing about a missionary interest among the different societies by correspondence. He also mentioned the importance of carrying on a successful missionary correspondence, and the importance of every one taking the *Home Missionary* and the *Medical Missionary*, and believed they ought to be thoroughly circulated. He also advised that some good person be appointed to visit each church, and arouse an interest in weekly missionary meetings, these efforts to be followed up by those of the Corresponding

etary. He also stated that the outlook was brighter than ever, and that it seemed important to revise the constitution and By-laws. The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, K. C. Russell, J. Loughhead, I. D. Van Horn; Resolutions, L. C. Chadwick, L. A. Wing, E. W. Snyder; on Constitution and By-laws, A. T. Robinson, D. Mattson, G. W. Caviness.

Adjourned to call of Chair.

SECOND MEETING, JUNE 4, AT 9 A. M.—Committee on constitution and By-laws made their report. Action on the report was deferred until the next meeting, when copies could be put into the hands of the people for consideration. Copies of the old Constitution were also furnished.

Committee on Resolutions presented the following:—

1. *Resolved*, That we approve of the plan of collecting the names of persons in different parts of the Conference who are interested in reading religious publications, and supplying those names to missionary workers in the churches for missionary correspondence.
2. *Resolved*, That in the use of these names, great care should be exercised in the selection of literature to be sent them, and in conducting the correspondence.
3. *Resolved*, That we use our influence to secure the subscription of some one in every family of Seventh-day Adventists in the Conference, to the *Medical Missionary* and the *Home Missionary* as valuable aids in the missionary work.
4. *Resolved*, That we approve of the plan recommended at the State agents' convention, that our canvassing work should be done with a view to having the same agent re-canvass the same territory with other books whenever it is consistent for this to be followed.
5. *Resolved*, That we recommend in every instance where it is possible, that the full price for the book be obtained at the delivery of the same; but in cases where part payment only can be obtained, that the agent require at least one-half of the price of the book, using a blank lease to secure the payment of the balance.
6. *Resolved*, That we authorize the officers of this Society to prepare a small, simple account-book, to be furnished to the canvassers, to assist them in keeping their necessary accounts.
7. *Resolved*, That we request our agents in dealing with our Tract Society, to adopt one of the following plans: (1.) Cash with order; (2.) Deposit with the Tract Society sufficient to cover order; (3.) The C. O. D. plan; (4.) An approved note for thirty days; (5.) The two-box plan.
8. *Resolved*, That we recommend the continuance of the canvassers' fund, to be used when necessary to assist canvassers in securing their outfit and bearing their expenses to their field of labor, to be returned from the profits on the first delivery of books.
9. *Resolved*, That we urge all of our canvassers to concentrate all their efforts upon the canvassing work, leaving the developments of any interest that may be awakened, to be followed up by the ministers and Bible workers.
10. *Resolved*, That we request ministers, directors, and librarians to avail themselves of the opportunity to secure information upon missionary work by making use of the books belonging to the Tract Society library, which has been purchased for this purpose.

The first resolution was spoken to by E. W. Snyder. The second resolution was spoken to by L. C. Chadwick. There should be taken in conducting missionary correspondence. In the experience he had had during the past year, he had seen much room for improvement in this direction, and he thought there was danger in the correspondent not having sufficient knowledge in this branch of the work. The other resolutions were freely discussed by E. J. Hibbard, E. W. Snyder, L. C. Chadwick, I. N. Williams, and others, all being in harmony with them. The resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 5, AT 4:30 P. M.—The Committee on Constitution and By-laws completed their report, which with slight changes was the same as the Constitution and By-laws recommended for State societies by the International Tract Society at its last annual session. Articles 1 and 3 were changed to read as follows:—

ARTICLE I.—NAME.

The name of this Society shall be the Pennsylvania Tract and Missionary Society of Seventh-Day Adventists.

ART. III.—MEMBERSHIP.

All persons in regular standing in the Seventh-Day Adventist Church, or who may be recommended by an accredited minister of the same, who contribute regularly to the funds of the Society, shall be members.

It was moved to consider the articles separately. The first article was then read. On motion, the last four words of art. 1, old Constitution, were stricken out. After considering each article and section separately, they were adopted as a whole.

The Committee on Nominations reported the following: For President, E. J. Hibbard; Vice-President, W. F. Williams; Secretary, W. M. Lee; Corresponding Secretary, Amelia Cook; Treasurer, W. M. Lee; State Agent, Fred W. Spies; District Directors: Dist. No. 1, John Quinn; No. 2, J. Loughhead; No. 3, J. D. Kimble; No. 4, G. W. Knapp; No. 5, Homer Howe; No. 6, C. O. Holden; No. 7, M. D. Mattson; No. 8, John Ayling; No. 9, G. W. Peabody; No. 10, Samuel Neat. On motion, the report was accepted, and the persons mentioned were elected to the offices named.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 8, AT 4:30.—The Committee Resolutions presented the following:—

Whereas, The International Tract and Missionary Society is doing a very important work by sending publications and correspondence into foreign fields and destitute portions of our own country; and,—

Whereas, At its last annual session, provision was made in its Constitution for an annual membership fee of one dollar, as well as the life membership fee of ten dollars, so that many more may have the privilege of assisting the work of the Society; therefore,—

11. *Resolved*, That we heartily approve the work of the International Tract Society, and that as individuals we will assist the Society as far as we are able, by becoming either life or annual members, and by making special contributions to support its work.

12. *Resolved*, That we indorse the plan of appropriating the fourth Sabbath donations for the month of October, in all our churches, to the International Tract Society, and that we will make a special effort in the churches to which we belong, to secure a liberal donation for this purpose.

Whereas, The demand for laborers in foreign fields is continually increasing, and urgent requests are being made for the various States to supply different classes of laborers for these fields; and,—

Whereas, In response to a request for experienced men to pioneer the work in South America, our State agent has consented to go to that important field, thus making a change of State agents necessary; therefore,—

13. *Resolved*, That we hereby express our full appreciation of the faithful, efficient labors of Bro. E. W. Snyder during the time he has served the Society as State agent; and while we regret to lose him from our Conference, we hereby assure him that he will have our prayers as he goes to his new and untried field of labor, that the Lord may abundantly bless and prosper him in all his work.

14. *Resolved*, That we pledge ourselves to support and assist in every possible way Bro. Fred W. Spies, the newly elected State agent, in the work thus placed upon him.

Whereas, The *Signs of the Times* is especially adapted to our use in missionary work, and is published for that purpose; therefore,—

15. *Resolved*, That we will co-operate with the publishers in any consistent measures or plans which may be submitted for the increase of the circulation and influence of this valuable paper.

Whereas, The Good Health Publishing Company has reduced the price of *Good Health* to one dollar per year, and prepared an excellent premium to be used with it, and a prospectus to use in soliciting subscriptions; therefore,—

16. *Resolved*, That we will show our appreciation of the valuable instruction contained in this excellent journal, by not only subscribing regularly ourselves, but by extending its circulation among our friends and neighbors.

17. *Resolved*, That we will make a thorough effort during the coming year, to disseminate the true principles of religious liberty throughout all the territory of our Conference, by a liberal use of the *American Sentinel* and the publications of the National Religious Liberty Association.

Whereas, The capital of Pennsylvania has never as yet been entered by any of our workers; and,—

Whereas, Efforts have been made within the recent past, by the National Reform workers, to influence the law-makers of Pennsylvania in reference to making stringent Sunday laws; therefore,—

18. *Resolved*, That we ask the Board of Managers of the Tract Society to take into immediate consideration the wants of this important field, and, if possible, to make plans for entering the city of Harrisburg by selecting two or more of the best canvassers in the State, the same to begin work as soon as practicable.

After a free discussion of the foregoing resolutions, they were adopted.

Adjourned *sine die*.

E. J. HIBBARD, Pres.

W. M. LEE, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members	305
“ reports returned	60
“ letters written	137
“ “ received	28
“ missionary visits	368
“ Bible readings held	170
“ persons attending readings	694
“ subscriptions to periodicals	32
“ periodicals distributed	2,274
“ pp. books and tracts distributed	72,463
Cash received on sales and periodicals, \$164.65; fourth Sabbath and other donations, \$49.53; subscription books, \$84.95; membership and special donations, \$1.25; first-day offerings, \$41.88.	

LIZZIE A. STONE, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members	53
“ reports returned	28
“ letters written	77
“ “ received	36
“ missionary visits	659
“ Bible readings held	13
“ persons attending readings	342
“ periodicals distributed	647
“ pp. reading-matters sold, loaned, donated	6,340
Cash received on books, tracts, and periodicals, \$112.55; sales of subscription books, \$229.85; membership and donations, \$19.09; first-day offerings, \$17.63. Amos society failed to report.	

MRS. G. L. BOWEN, Sec.

INDIANA TRACT SOCIETY

Report for Quarter Ending March 31, 1891.

No. of members	524
“ reports returned	157
“ letters written	241
“ “ received	88
“ missionary visits	938
“ Bible readings held	98
“ persons attending readings	303
“ subscriptions for periodicals	49
“ periodicals distributed	4,448
“ pp. books and tracts sold	80,916
“ “ “ loaned	24,913
“ “ “ given away	27,450

RECEIPTS.

On first-day offerings,	\$ 70 69
“ foreign missions,	50
“ International Tract Society fund,	5 00
“ home mission (donations to be applied on Indianapolis S. D. A. church property),	92 00
“ tent fund,	6 50
“ Christmas offerings,	345 46
“ accounts, sales, etc.,	1,886 48

Received during the quarter,	\$2,406 63
Cash on hand Dec. 31, 1890,	1,209 86

Total,

\$3,616 49

DISBURSEMENTS.

Paid first-day offerings,	\$ 74 39
“ Intern'l Tract Soc. fund,	33 12
“ home mission,	250 00
“ Christmas offerings,	535 14
“ International Tract Society,	55 65
“ International S. S. Asso.,	16 00
“ N. Y. P. P. Co.,	71 42
“ Review and Herald,	1,841 34
“ Good Health Pub. Co.,	25 00
Sundries,	313 84

Paid out during the quarter,	\$3,215 90
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Cash on hand March 31, 1891,	\$400 59
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J. W. MOORE, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No of members	1,371
“ reports	578
“ members added	16
“ “ dismissed	22
“ letters written	1,352
“ “ received	241
“ missionary visits	5,830
“ Bible readings held	981
“ persons in attendance at readings	2,698
“ subscriptions obtained for periodicals	212
“ periodicals distributed	34,975
“ pp. books and tracts sold	52,075
“ “ “ loaned	81,089
“ “ “ given away	85,594

Cash received on accounts, sales, and periodicals, \$1,395.86; fourth Sabbath donations, \$350.80; subscription books, \$1,055.95; Christmas offerings, \$2,717.61; first-day offerings, \$493.39; college, \$500; missions, \$99.98; for other purposes, \$532.75. Total receipts, \$7,146.29.

J. S. HALL, Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1891.

No. of members	38
“ reports returned	4
“ letters written	71
“ “ received	49
“ missionary visits	17
“ Bible readings held	1
“ persons attending readings	40
“ subs. to periodicals (less than a year)	1
“ periodicals distributed	204
“ pp. books and tracts loaned	600
“ “ “ given away	327

Cash received on sales of subscription books, \$20.69; fourth Sabbath and other donations 96 cts.; first-day offerings, \$2.14; retail value of books and tracts sold, \$38.50; value of periodicals sold, 85 cts.; tithes paid to church treasurer \$16.16.

AMY A. NEFF, Sec.

OUR PAPERS.

BRETHREN sometimes ask why we publish so many different papers. For instance, there is the *Review*, *Signs*, *Sentinel*, *Instructor*, *Home Missionary*, *Medical Missionary*, *Good Health*, *Little Friend*, etc. You say you cannot read all of these, and ask why our people publish so many. Let me answer by asking, Why do our farmers have the breaker, the stirring and corn plows, the drag, the horse-rake, the mowing machine, wagons, buggies, carts, and many other tools that all farmers use?

Why not let the breaking plow answer all purposes? You will at once reply, that each one of these tools answers the purpose for which it was designed. So with the publications. Therefore, brethren, do not wait until some minister or mission worker comes around to solicit you to subscribe for these papers. It takes time and money to reach you at your homes.

We have a wide field, and if you are not able to read all of these, just hand them around. Put some in the racks in depots, hotels, and other public places. The isles are waiting for just what all these papers contain. May the Lord bless his people and arouse the true missionary spirit all along the line. We are told that we are not doing one twentieth of what we might. I feel stirred as never before, to take hold of this work with such faith that victory will follow wherever I present the truth for this time. Let us praise the Lord for all these blessings and privileges.

O. S. FERREN, Vice-Pres. Kan. T. and M. Soc.

Special Notices.

NOTICE!

If each student of the Ottawa (Kansas) Academy will send me his present address, I will return something in which all will be interested. J. C. Rogers, 920 W. 6th Ave., Denver, Colo.

TENTS FOR NEBRASKA CAMP-MEETING.

ALL who desire to rent tents at the coming camp-meeting at Seward, will please send their orders at once to the secretary of the Conference, Minnie V. Hennig, 1505 E St., Lincoln, plainly stating size desired. Rent will be about the same as last year. If tents are ordered, they will be pitched and reserved for the ones desiring them, so when you reach the grounds your tent will be ready.

W. B. WHITE, Pres. Nebr. Conf.

OHIO INSTITUTE.

DEAR FELLOW LABORERS: The time of our institute, as before announced in the REVIEW, is drawing very near, and therefore anxiety is increasing as regards the success of the convention. The success of the institute, as I said before, will depend upon individual effort. We can, by the help of the Lord, make it just what we desire it to be. If we desire it to be a success, then let every one be there in good time; and in order to do this, it will be necessary for you to start July 30, to get located by the Sabbath, as the drill will commence Aug. 2. It will be held at Mt. Vernon, on the fair grounds, where the camp-meeting was held two years ago,—a beautiful place, with many conveniences that we did not have last year. There are quite a good many buildings on the grounds, that can be used free of charge.

Now, do not forget the liberal offer that the Conference makes us. All those that will canvass six months during the year, will get board free during the institute. We want all of our canvassers to come and get the benefit of this proposition; also those that desire to enter the field after the camp-meeting. And those that can attend, who do not have a special interest in the missionary work, will find it a good place to get their interest aroused. Remember that all will be expected to furnish their own bed-clothes, and if you expect to board yourselves after the institute is over, it would be a good plan for you to bring cooking utensils also. Now, bear in mind the success we had after the institute last year, and all come and encourage each other in the good work. Bro. Froom will be present to help us at this important time. I hope to see all of you present.

M. W. LEWIS.

NEBRASKA, NOTICE!

THE railroad rates to the camp-meeting will be the same as last year—one and one third fare for the round trip. It will be on the certificate plan, the same as heretofore. The roads will grant this reduction, good for the time, Aug. 11–25. If the tickets are purchased more than three days before the 11th, the certificates cannot be honored, nor will they be honored if kept longer than three days after the 25th of August. This is a longer time than has ever been granted us since the Western Passenger Association was formed; and, brethren, let us be very careful to not abuse any privilege the company has given us.

The following railroads have consented to grant reduced rates: B. & M. in Nebraska, C. B. & Q., C. St. P. M. & O., F. E. & M. V., S. C. & P., K. Cy. St. J. & C. B., Mo. Pac., and Union Pac.

Some of our brethren will use only one of these lines, while perhaps there may be some that will need to use two or even three of them. A few simple directions, if heeded, will insure success, and will aid in procuring the favor without any misunderstanding. In every case

pay full fare as far as the line goes toward the meeting, and ask for a certificate (or receipt) showing that you have paid full fare to that point. Should it be necessary to travel over more than one road, then for each road pay full fare for a ticket, and take a certificate (or receipt) the same as before. Be sure to get a ticket and certificate (or receipt) over each road you travel, as it sometimes occurs that some roads will not honor certificates of other roads. These certificates are to be signed by me, at the camp-meeting. Remember that should you not procure a certificate (or receipt), you cannot get the reduced rates in return, as I cannot make out a receipt for you.

The camp grounds are in a beautiful grove, on Mr. Shafer's farm, one and one fourth miles south, and a little east of the public square in Seward, Nebr. We should have been glad to publish these rates before this, but we did not receive the notice in time.

L. A. HOOPES.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON IV.—CHOOSING THE DISCIPLES; UNPARDONABLE SIN.—MARK 3: 13-35.

Parallels: Matt. 10: 1-4; 12: 22-32; Luke 6: 13-16; 11: 14-26.

(Sabbath, July 25.)

[NOTE.—The chronological order of the events connected with this lesson are so much broken that no attempt is made to follow it. Matthew places the miracles recorded in Mark 5: 22-43 after the parables of the unwrought cloth and new wine. Mark follows that parable by two incidents of Christ's regard for the Sabbath day (Mark 2: 23-27; 3: 1-6), in which the chief points are that Christ as the Creator can best know how the Sabbath ought to be observed, and that it was in strict harmony with the Sabbath law to do works of mercy and necessity on that day. And Matthew adds: "It is lawful to do well on the Sabbath days." Matt. 12: 12. This was confirmed by his creative power in at once restoring the withered hand. Then follows (Mark 3: 7-11) a brief summary of a wonderful season in the life of Jesus, in which multitudes followed him and multitudes met him, the sick were healed, the lunatic restored, and demons confessed that Jesus was the Son of God.]

1. What important step in Christ's work have we here recorded? Mark 3: 13, 14.

2. For what purpose were these disciples chosen? Verses 14, 15.

3. How did he prepare himself for this important work? Luke 6: 12.

4. Who were those ordained? Mark 3: 16-19.

5. What were they also called? Luke 6: 13. (See note 1.)

6. What instance is given of the people's eagerness to hear? Mark 3: 19, 20. (See note 2.)

7. How did this probably affect Jesus? Matt. 9: 36; Mark 3: 21.

8. Are such expressions common concerning those who are zealous in the work of God? Gen. 19: 14; 2 Kings 9: 11; Hosea 9: 7; Acts 26: 24; John 10: 20.

9. Will it be likely to be different from this in the last days? Isa. 59: 15, margin. (See note 3.)

10. What did the investigating committee from Jerusalem say? Mark 3: 22. (See note 4.)

11. How did Jesus refute their reasoning? Verses 23-26.

12. How only can Satan be destroyed? Verse 27.

13. Who will accomplish this work? Heb. 2: 14. (See note 5.)

14. How great sins may be forgiven men? Mark 3: 28; Isa. 1: 18.

15. What will never be forgiven? Mark 3: 29.

16. What means has God of putting away sin and changing the heart? Eph. 1: 7; Heb. 9: 14. (See note 6.)

17. Through what power did Christ cast out the demons? Matt. 12: 28.

18. What did the Jews call this power? Mark 3: 22, 30.

19. If, therefore, men deny and blaspheme the only means God has ordained for forgiveness and salvation, can they be forgiven? Heb. 10: 29. (See note 6.)

20. On the other hand, what precious privilege does he open to all? Mark 3: 31-35.

NOTES.

1. DISCIPLE AND APOSTLE.—"Disciple" means a learner, a follower; one who follows to learn by experience. "Apostle" means "one sent forth." The twelve were chosen as learners that they might be sent forth as heralds and witnesses of Christ. They were called and chosen as disciples; they were chosen and appointed (ordained) as apostles. The latter is the official title.

2. THE ZEAL OF CHRIST.—The eagerness of the people to hear Jesus was shown by the dense throngs which were continually crowding round him. It may have been, and doubtless often was, mere curiosity which moved many. But Jesus eagerly accepted every opportunity to instruct, to heal, to save. His eagerness and zeal were shown in the concern of his friends as regarding his sanity. They could not understand his zeal for God and his love for souls. He had already said, "My meat is to do the will of Him that sent me, and to finish his work." John 4: 34. The secret of this is revealed in Ps. 40: 8.

3. REPROACHED WITH CHRIST.—Human nature is the same in all ages; and as those who have been zealous for God in past ages have been called foolish, fanatical, and mad, we may expect the same thing in the last days. We should not so act as to invite such criticism, neither should we quench the Spirit of God in our hearts or neglect to obey his word in order to escape it. It will come for Isa. 59: 15 applies to the last days, as the following verses show, and Peter (2 Pet. 3: 3, 4) confirms the testimony. But if we act wisely and faithfully, we may comfort our hearts that we are not in bad company; for so did the world unto the prophets and the Lord Jesus.

4. THE PRINCE OF DEMONS.—Beelzebub, or Beelzeboul, is used here as the name for Satan. It means "the master of the house," the one whom the Jews had admitted. Its origin is doubtless the Old Testament term Baal Zebub, "the lord of flies," and, earlier still, the sun-god. He became the head of the demons, according to Schaff-Herzog, "because the fly is an unclean and annoying thing; and so the connection of Baal with the flies showed that he was in a sense the most unclean god, and therefore worthy of the greatest contempt." Those who know of the licentiousness of Baal-worship can see another reason for investing the god with a name denoting uncleanness and contempt. "Devils" in the New Testament does not come from the same word as "the Devil," referring to Satan. The former comes from *dæmon*, slightly changed to our demon, while the latter comes from *ho diabolos*, the Devil. The Devil is prince of the demons, his angels. Matt. 25: 41. The Pharisees declared Christ to be in league with Satan, the prince of demons.

5. SATAN OVERTHROWN.—The description given of Satan in the Scriptures, indicates that aside from divine power, none are stronger or wiser than he. (See Isa. 14: 12-14; Eze. 28: 12-17.) He was cast out of heaven by God (2 Pet. 2: 4); he was conquered by Christ (Rev. 12: 7-10; Luke 10: 18); he will be bound by a mighty angel at the beginning of the thousand years (Rev. 20: 1-3), and will finally be destroyed by the power of Christ (Heb. 2: 14; Eze. 28: 18, 19), and to the name of Christ will be all the glory. His first advent was an advanced step toward the great consummation, when the house of God's earth would be restored to its pristine glory, and the trail of the serpent be forever removed.

6. OUTSIDE OF MERCY.—The only means whereby man can be purchased and cleansed is the blood of the Lord Jesus Christ. His change of life and character is wrought through the word of God by the power of his Spirit. To deny one is to deny all; and to deny them is to cast from us the only means which God has for saving us. This every one does who finally rejects Christ. The Jews not only rejected Christ, but with the most conclusive demonstrations of divine power before them, they dared to say it was a manifestation of Satan. They attributed the work of the Spirit of God to the Devil. They committed the unpardonable sin, for they cut off the only means of pardon.

News of the Week.

FOR WEEK ENDING JULY 11.

DOMESTIC.

—The Michigan Legislature adjourned at noon, Friday, July 3.

—The "Itata" and the "Charleston" arrived at San Diego, Cal., July 5.

—A thunder-storm and gale at Fernandina, Fla., Sunday, July 5, caused great havoc.

—Terrific hail-storms devastated the crops in several of the Northern States on Thursday.

—The State Teachers' Institute for Branch and Calhoun counties, Mich., will be held Aug 10-28, at Union City.

—At Eastport, Ind., Monday night, Carl M. Roff was killed by lightning. His wife and child beside him in bed were unharmed.

—Myriads of grasshoppers are hatching out in Eastern Wyoming and in Colorado. It is feared they will destroy crops in Kansas.

—It has been decided to hold the "Itata" on three charges; viz., violating neutrality laws, contempt in leaving while under arrest, and violation of navigation laws.

—It is reported that all the barbed wire interests of the country have been merged into a trust, to be known as the Columbia Patent Company.

—The new American copyright law came into force last week. Great Britain, France, Belgium, and Switzerland are the countries affected thereby.

—Two coaches of a train on the Kanawha and Michigan Road jumped from a half-burned trestle at Charleston, W. Va., July 5, killing thirteen persons and wounding many more.

—Henry C. Adams, treasurer of the fund for the relief of disabled Universalist ministers, was arrested at New York, Monday, in a civil suit for the recovery of a deficit of \$17,700 in his accounts.

—A gang of confidence men at Lathrop, Mo., induced Stephen Trice, a farmer, to draw \$3,500 from the bank, and then chloroformed him on the highway and robbed him of his money, team, and buggy.

—In an attempt to rescue his twelve-year-old son from in front of a train near Alton, Ill., Tuesday, a man named Phillips was dragged under the wheels, and father and son were crushed to death.

—Secretary Tracy has accepted the offer of the commander of the "Itata" to pay \$500 for violating the United States navigation laws. There are two other charges against the officers of the vessel.

—At Baton Rouge, La., Monday morning, a cyclone demolished one of the penitentiary buildings, killing ten convicts and injuring thirty-five, five fatally. In the city, fifty houses were unroofed and a number of people hurt.

—United States authorities raided the Fraternity of Financial Co-operation, a swindling concern at Wheeling, W. Va., Friday, July 3, too late, however, to capture the chief officers. This and similar concerns in three months took in over \$1,000,000.

—A young man at Portland, Ind., has proposed to the managers of the World's Columbian Exposition to furnish that institution with power, light, and heat for all purposes with electricity, to be generated by Niagara Falls, and conveyed by cables to Chicago.

—Fire, Thursday, destroyed the Birmingham (Ala.) soap works, causing a loss of \$25,000, on which there was \$15,000 insurance. The Western Plaster Works at Alabaster, Mich., were partly burned, causing a loss of \$30,000. The insurance is \$26,000.

—Vestibule train No. 1, east-bound on the Erie Road, stopped early Friday morning, July 3, at Ravenna, Ohio. A freight train dashed into it a few minutes later, telescoping a day coach and a sleeping-car, killing nineteen persons and wounding and scalding several others. Fire broke out, and many of the bodies of the victims were burned beyond recognition. It is believed that two of the wounded will not survive their injuries.

FOREIGN.

—Eruptions from Mt. Vesuvius are increasing.

—Africa is now completely encircled by submarine cables, which make up altogether a length of 17,000 miles.

—A special train between Berlin and Richtenau, Germany, ran off the rails July 4. Many persons were killed or injured.

—La grippe is working havoc among the inhabitants near the straits of Belle Isle, Quebec, many having succumbed to the disease.

—Several vessels are reported to have sailed from British Columbia for Bering Sea, for the purpose of catching seals. The British man-of-war "Nymph" is pursuing them.

—The Rev. Charles H. Spurgeon, of London, is seriously ill, and the doctors are very anxious, saying that the utmost care must be taken, in order to insure his recovery.

—The emperor of Japan has decreed that hereafter every challenge to a duel or acceptance of a challenge is to be punished by imprisonment of from six months to two years.

—During target practice on the British war-ship "Cordelia," in Australian waters, a gun exploded, killing two lieutenants and four seamen, and wounding thirteen other persons.

—It is reported from Zanzibar that Emin Pasha and his party are traveling toward Albert Edward Nyanza, from which a scientific expedition will start to the Mountains of the Moon.

—While Queen Victoria, the emperor of Germany, and other princely personages were at dinner, Monday night, in Windsor Castle, a water-pipe in the dining-hall burst and flooded the apartment. The services of the fire brigade were found necessary to stop the deluge.

RELIGIOUS.

—Americau missionaries are alleged to have been driven from Ponape, on the Caroline Islands, by Spanish forces.

—Within two days, recently, 900 Jews quitted Lithuania rather than abandon their faith. The police had ordered them to join the Greek Church.

—A memorial has been addressed to Cardinal Rampolla, the Papal Secretary of State, urging the appointment of a large number of German clergymen as bishops in the United States. The memorial asserts that, whereas, according to the best calculations the Catholic population of the United States should exceed 26,000,000, it really scarcely exceeds 10,000,000. The reasons given for this heavy loss are the lack of oversight of immigrants on their departure, voyage, and landing, the lack of parish priests of their own nationalities, the exorbitant demands often made upon them, the public schools, the lack of such Episcopal superiors as are really helpful and congenial to them. It also urges that efforts be made to keep up the use by the immigrants, of their own languages, on the ground that experience shows that descendants who forget their language are also apt to forget their religion. These dangers, the memorial says, will be in a great degree obviated if bishops can be appointed to represent the different nationalities, and the result will be most advantageous to the Roman Catholic Church. It is reported that the pope has refused to grant the request.

Appointments.

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

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.
NEW YORK camp-meeting, Schroon Lake, Aug. 13-24
Vermont " Essex Junction, " 25-Sept. 1
Maine " Auburn, 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 " Lansing, " 27- " 8
*Illinois " Decatur, Sept. 8-16

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

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.

No providence preventing, I will be at—
Blaine, Me., July 18, 19
Presque Isle (Daggett school-house), " 25, 26
J. B. GOODRICH.

THE next annual session of the Texas Tract Society will be held in connection with the camp-meeting at Oak Cliff, Aug. 11-18. The election of officers and other important business matters will be considered.

W. S. HYATT, Pres.

PROVIDENCE permitting, I will meet with the friends at Dana, Ind., July 17-20. We wish to organize a church there at that time. I hope we may see all of the Dana brethren and sisters present, also those from Montezuma. I expect to visit the tent at Buck Creek, July 21 or 22.

F. D. STARR.

THE next annual session of the Nebraska Tract Society will be held at Seward, Aug. 18-25, in connection with the State camp-meeting. At this time, officers will be elected for the ensuing year, and necessary business will be transacted.

W. B. WHITE, Pres.

THE next annual session of the Nebraska Conference will be held at Seward, Aug. 18-25, in connection with the State camp-meeting. At this time, Conference officers will be elected, and other Conference business will be transacted. We trust every church in the Conference will be represented by delegates.

W. B. WHITE, Pres.

THE next annual session of the Texas Conference will be held at Oak Cliff, Tex., Aug. 11-18, to elect officers and transact such other business as may be necessary. All delegates are requested to be present at the first meeting, which will be held on Wednesday, Aug. 12, at 9 A. M.

W. S. HYATT, Pres.

THE next annual session of the Missouri S. D. A. Conference will be held in connection with the State camp-meeting at Holden, Mo., Aug. 18-25. First meeting, Tuesday, Aug. 18, at 9:30 A. M. So as far as possible, let every delegate be present at the first meeting.

R. S. DONNELL, Pres.

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.—Twenty-five Sabbath-keepers to pick grapes at \$1.25 per day and board. Work will begin about Aug. 20, and will continue for about sixty days. Address F. R. Dunlap, 1011 J St., Fresno, Cal.

WANTED IMMEDIATELY.—A good plumber. Steady employment given. Single man preferred. Address Rural Health Retreat, St. Helena, Cal.

LABOR BUREAU.

WANTED.—A place to work a year or less, for a Sabbath-keeper in Vermont, in a saw-mill or shop or farm; would prefer the former. Address Leon M. Pike, Jamaica, Vt.

WANTED.—A good place to take care of children and assist in housework, among Seventh-day Adventists. Address J. F. Robbins, Winton Place, Hamilton Co., Ohio.

WANTED.—A Sabbath-keeping girl, fifteen years of age or older, who would esteem it a privilege to have a home in a small family, and do light housework, where she could be gaining an experience in tract society work at State depository. Address Mrs. T. E. Bowen, Newburgh, W. Va.

ADDRESS.

THE P. O. address of B. F. Purdham will be Plaquemine, La., till further notice.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.		Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	Live's Express.	Kal. Accom'n.
STATIONS.								
Chicago	am	7:45	am	9:00	pm	12:20	pm	3:10
Michigan City	am	9:10	pm	11:10	pm	4:45	am	12:25
Niles	am	10:20	pm	12:45	pm	5:50	am	1:45
Kalamazoo	am	12:00	pm	2:20	pm	7:04	am	3:35
Battle Creek	am	12:55	pm	2:50	pm	7:37	am	4:20
Jackson	am	3:05	pm	4:25	pm	8:52	am	6:25
Ann Arbor	am	4:42	pm	5:25	pm	9:43	am	7:45
Detroit	am	6:15	pm	6:45	pm	11:20	am	9:20
Buffalo	am	3:00	pm	3:00	pm	6:25	am	5:05
Rochester	am	3:00	pm	3:00	pm	6:25	am	5:05
Syracuse	am	3:00	pm	3:00	pm	6:25	am	5:05
New York	am	3:45	pm	3:45	pm	6:50	am	5:10
Boston	am	5:40	pm	5:40	pm	8:45	am	7:15
WEST.		Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Live's Express.
STATIONS.								
Boston	am	8:30	pm	2:15	pm	3:00	pm	6:45
New York	am	10:30	pm	4:50	pm	6:00	pm	9:15
Syracuse	am	7:30	pm	11:55	pm	2:10	pm	7:20
Rochester	am	9:35	pm	1:45	pm	4:20	pm	9:55
Buffalo	am	11:00	pm	2:40	pm	5:30	pm	11:50
Susquehanna	am	8:20	pm	7:40	pm	9:25	pm	1:20
Detroit	am	9:35	pm	8:39	pm	10:19	pm	2:19
Ann Arbor	am	11:25	pm	9:40	pm	11:18	pm	3:17
Jackson	am	1:00	pm	11:12	pm	12:22	pm	4:25
Battle Creek	am	2:17	pm	11:55	pm	12:59	pm	5:00
Kalamazoo	am	4:15	pm	1:12	pm	2:08	pm	6:17
Niles	am	5:37	pm	2:14	pm	3:08	pm	7:20
Michigan City	am	7:56	pm	3:55	pm	4:50	pm	9:00
Chicago	am	7:56	pm	3:55	pm	4:50	pm	9:00

*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 7:53 a. m., arriving at Niles at 10:05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 8:53 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.				
p m	a m						a m	p m			
3.00	9.00	7.00			Boston.		8.30	9.60	7.30		
								a m	p m		
5.00	6.00	8.00			New York.		9.55	7.40	5.07	10.10	
a m	a m							a m	a m		
6.00	6.00	1.00			Buffalo.		8.55	5.04	4.20	8.30	
a m	a m							a m	a m		
7.45	7.35	2.45			Niagara Falls.		7.30	3.17	8.10	7.10	
								a m	p m		
					Boston.		8.30	9.50	7.30		
p m	p m							a m	a m		
8.40	11.55	1.00			Montreal.		8.10	7.45	7.45		
								a m	p m		
					Toronto.		8.42	5.50	7.40		
								a m	a m		
					Detroit.		9.50	7.45	11.65		
Chl.	B. C.	Luid	Pacific	Pacific		Mail	Expt	Attie	Day	Prt.H.	
Pass.	Pass.	Exp	Exp.	Exp.	Exp.			Box p	Exp.	Pass.	
a m	p m	p m	a m	a m	Dep.		p m	a m	a m	a m	
5.59	4.14	12.13	8.59	7.24	Port Huron.		10.31	12.31	7.35	8.21	
7.23	5.40	1.24	10.48	8.55	Lapeer.		8.35	11.15	6.17	7.01	
8.05	6.27	1.48	10.49	9.45	Flint.		8.10	10.45	5.40	6.27	
8.49	7.29	2.14	11.28	10.30	Durand.		6.57	9.50	5.50	7.40	
10.00	8.00	3.00	11.30	11.30	Tansing.		5.57	9.50	4.00	5.03	
10.37	8.68	3.25	11.06	12.00	Charlotte.		4.58	9.01	4.25	4.37	
10.40	9.00	4.10	2.00	11.00	BATTLE CREEK.		4.08	8.29	3.35	3.55	
1.48	pm		2.50	1.48	Vicksburg.		2.55	7.43	1.48	5.15	
1.58				1.68	Schoolcraft.		2.42		1.38		
2.62		3.25	3.48	2.45	Cassopolis.		1.47	7.02	2.00	2.58	
3.40		6.00	4.55	3.25	South Bend.		1.00	6.20	1.02	1.57	
					Haskell's.						
5.15		7.21	5.55	9.10	Valparaiso.		11.25	5.00	10.50	12.40	
p m		9.30	8.05	7.30	Chicago.		8.40	3.00	8.15	10.40	
		pm	am	pm	Arr.			am	pm	am	

The Review and Herald.

BATTLE CREEK, MICH., JULY 14, 1891.

CONTENTS OF THIS NUMBER.

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

Poetry.

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CAMP-MEETINGS FOR 1891.

See appointments on page 447.

The "Monthly Summary" for April, 1891, from Australia, showing the work done by agents in Australia and Tasmania, reports books sold to the amount of over six thousand dollars' worth, during the month.

The Special Mention and Home departments are omitted this week to make room for an unusual press of matter in the Progress department. Our readers thereby get more news than would otherwise be given, concerning that which is, or should be, of greatest interest to all S. D. Adventists,—the progress of the cause of present truth. It is our aim, however, to have all departments of the paper represented in each issue.

Nov. 12, 1890, the Sixth District of the American Sabbath Union was organized, embracing Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio, and Wisconsin. It is to be known as the "Central Interstate Sabbath Alliance," with Hon. G. P. Lord, Elgin, Ill., as President, and Rev. J. P. Mills as General Secretary. Mr. Mills also has charge of the seventh and eighth districts, more recently organized, embracing States from North Dakota to Texas. Thus the work is constantly being organized and extended which is to bring about the fulfillment of Rev. 13:11-18.

Emperor William, who is just now visiting his royal grandmother in England, made a speech before the London aldermen which has occasioned considerable comment, in which he is reported as saying:—

"My aim is, above all, the maintenance of peace; for peace alone can give the confidence necessary to healthy development of science, art, and trade. Only so long as peace reigns are we at liberty to bestow earnest thoughts upon the great problems,

the solutions of which, in fairness and equity, I consider the most prominent duty of our time. You may therefore rest assured that I shall continue to do my best to maintain and constantly increase the good relations existing between Germany and other nations."

With all Germany's warlike activity, however, there comes a suspicion that the emperor is very much like the man who was determined to have peace even if he had to fight for it.

FIVE HUNDRED YEARS BEHIND.

MR. W. T. STEAD, in the *Review of Reviews*, pleads for the reunion of Christendom, and thinks it can be brought about if the Church will assert its power. The following paragraph sets forth what he desires to see:—

"Whenever there is a question which appeals directly to the Christian conscience, then, on that question, I think you could have a reunion of Christendom of a practical kind. Thereby I hope it may be possible to constitute in the last quarter of the nineteenth century some semblance of that great power which in the Middle Ages could dictate to emperors and kings, which, speaking in the name and with the authority of the whole moral sense of the country, could say, 'This is the will of God. It is your duty to obey.'"

Yes, how man aspires to get into the place of God, so as to be able to attach to his own whims the divine sanction. "This is the voice of God!" This is a pretty plain and pretty loud call for an "image to the beast." But a man who hankers for the diabolical spiritual tyranny of the Dark Ages, should have been born 500 years ago, and should have had a little taste of it, in the trials and tortures of the inquisition.

THE SPIRIT RETURNING TO THE BODY.

Just now Cincinnati is giving quite a little attention to a church trial in one of her most popular churches. One remarkable thing brought out in the trial is a description given by the pastor, to one Mrs. Nunn, of how he had died, telling her that his spirit had at one time passed entirely away, and he saw his body lying on the bed, cold and stiff. Then a voice announced to him that he had conquered death, and told him to again enter life, and reveal to others what he had experienced.

The mythological lore of Greece could hardly furnish anything that would sound more strikingly fabulous. And yet if modern orthodoxy, teaching that the spirit has a separate existence from the body, be true, why should we regard such a thing as incredible?

We are often told that when the body dies, the spirit goes off to higher existence, and knows more than it ever knew in the body. Then why should not a man's spirit be able to see the lifeless clay as it slips away from it? And if the theory of a deathless spirit be true, why should we regard it as incredible that the spirit should be commanded back to the body? Some of this pastor's flock look wise and shake the head, and even go so far as to doubt his sanity. But why should they? If they hold to a theory making such things possible, why should they be surprised when some one announces that his spirit has left the body and returned again? There is no consistency in accepting the doctrine of the immortality of the soul, which is the theory that alone makes Spiritualism possible, and not take with it all the vagaries that follow.

A. O. TAIT.

NORTH CHINA IN A FERMENT.

THE *China Mail* of June 2, contains an extended account of the political disturbances in Northern China, from which we glean the following:—

Of late, riots have characterized the general order of events in that country. At Nanking, the foreign inhabitants having been warned of an impending riot, and advised to remove the women and children from the city at once, did so, and none too soon;

for on the return of those in authority they found the attack had already begun in five different places,—the Roman Catholic mission, the M. E. Hospital, the Methodist girls' school, a Mr. Ferguson's house, and one occupied by Messrs. Saw and Hearnden. Only by prompt governmental aid and severe measures was much damage avoided.

A paragraph from the article mentioned, explains somewhat the cause of the riot, in these words:—

"The general opinion among the people is that the Ko-lao society is at the bottom of the outbreak, and the attack on the foreigners is merely a cover to more ambitious designs. It is thought by embroiling the government in a war with foreign powers, they may be able to make rebellion a success."

Reports from Fung-Yang, Wu-Hu, and Ngan-King bring tidings of the same conduct as at Nanking. Trouble in other cities is rumored.

Over twenty rioters have been captured at Wu-Hu. Rewards are offered by the government for the leaders of the riots,—\$100 for information as to their hiding-places, \$300 for their rendition and conviction, while any one concealing them will receive like penalty; viz., death.

The opinion is expressed by some of the best informed of officials of Nanking, that these outbreaks are but the prelude to a general uprising.

These items, together with the revolutionary record of the world for the past two years, and the vast military movements in Europe at present, show that the nations are being rapidly stirred up, and becoming prepared for participation in the great time of trouble and distress of nations just before us.

N. W. L.

LITERARY NOTICES.

"JOHN OF WYCLIFFE."

THIS is the title of another of the "Young People's Library," by the same author as "Fiji and Samoa," "Northern Icebergs," "Two Cannibal Archipelagoes," etc., etc. These books have been so often mentioned in the REVIEW that this volume will scarcely need a description. It gives a connected history of the more important events of Wycliffe's career, and when carefully read will impart to the reader a good general idea of this notable Reformer's work. Price in cloth binding, 50 cts. Address Pacific Press Publishing Company, Oakland, Cal.

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