

The Adventist Review and Herald

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

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CHARITY.

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

THE kind words of love and of pardon
That we to the erring have given,—
There is One who will note and reward them,
They secure recognition in heaven.
God pity us! we are so careless,
And our love for the Master so small;
When our friends are so human and prayerless,
What wonder that often they fall?

O Charity, daughter of heaven,
How little men know of thy grace,
Of the peace and the joy that are given
In the smile of thy pitying face;
But poor fallen man in his blindness,
Forgetting the weakness of clay,
His brother reviles with unkindness,
While the angels turn weeping away.

And Christ ere returning to heaven,
Left this prayer that his children should pray,
That our trespasses might be forgiven
As we forgive others astray.
Then let us be kind to each other,
And our actions be prompted by love,
And forgiving the faults of our brother,
Lift our hearts and affections above.

On earth there is naught that can harm us
If our spirits are lifted to God;
In heaven there are beauties to charm us
If we walk as the Master has trod.
O the welcome so sweet to the portal
Of the jasper walled city above!
O the holy existence immortal,
Where saints dwell together in love!

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

OUR NEED OF UNSELFISH LOVE.

BY MRS. E. G. WHITE.

IN the lack of pure, unselfish love among Sabbath-keepers is manifested the working of Satan's corrupting influence. The constant tendency of the world is to crowd out the mercy and love that God would implant in the hearts of his children. Even among those who occupy important positions in the sacred work of God, the sentiment is uttered that "business is business;" implying that religion is to be kept apart from matters of business. Men may be very exact in their accounts, very rigorous in their religious observances; but all this is as sounding brass and a tinkling cymbal, if the love of God is not manifested in the daily life. Christ spoke words of rebuke to the scribes and Pharisees, because they failed in their duty to their fellow-men in this regard. He said, "Ye pay tithe of mint and anise and cum-

min, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

The influence of the world leads those who engage in business activities, even in the work of God, to be content with a low level. Under the exercise of faithfulness to the cause of God, they gratify selfish ambition and unholy desires, thus enfeebling conscience and perverting religion. The Lord does not accept this kind of faithfulness. Look well to this matter. God is working that he may lift us up to a high standard of character; but as long as there is so little realization of the great need of his Holy Spirit in the transaction of business, in councils and board meetings, there will be continual deterioration in spiritual life, while at the same time there may be great activity in setting agencies at work for the advancement of the knowledge of the truth. But if the truth is not brought into the life, to sanctify the soul, those who engage in these activities will become stumbling-blocks to others. In the fear of God I tell you that these things have been repeated to me many times. We are far from being spiritual in character. The natural tendencies of the human heart must be subdued by the grace of God. They cannot be kept under our own control, but must be put under the control of the Spirit of God. Unless we do submit ourselves to God, we cannot work according to his will. Self, self, self, is mingled with the sacred work of God, and it stains and mars that which is most holy.

Men in important positions glorify themselves instead of God. They little realize how self works in their most solemn councils, and the working of self is the result of their failure to become partakers of the divine nature, escaping the corruption that is in the world through lust. This lust is not to be understood as referring simply to licentiousness, but to all unlawful desires, to ambition, grasping for power, desire for the praise of men. It comprehends all the desires of the selfish heart. It is revealed when men wish to make others recognize their power over them, showing them that they can put those they dislike into hard places. There are many, many ways in which a man can be hard and cruel, and yet term his actions works of justice, faithfulness to the cause. This spirit of exaction will increase in all the business of the cause unless men shall humble themselves and put their will on the side of God's will. When the professed servants of God surrender themselves fully to him, they will become teachable, considerate of others, full of love and tenderness. Their consciences will become tender, and they will represent not the attributes of Satan, but the attributes of God, exhibiting the working of the principles of love and truth. They will drink from the Fountain from which only flow the pure streams of salvation, and will manifest in their lives the love and sympathy that characterized the life of Christ. They will send forth pure streams that will be as living water to the world.

Men are connected with the work of God who are destitute of the pitying, tender love of Jesus; but the work of the Lord needs not to be done in a harsh, denunciatory way. Christ ever made mercy his delight; in kindness and love he melted

his way into the hard, obdurate heart. The driving process is not according to the order of God. Jesus invites men to come to him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "Him that cometh to me, I will in no wise cast out." O, what mercy, what tender compassion was ever manifested by the world's Redeemer for the fallen children of men! And yet there are men who profess to be the followers of Christ, who cannot be depended upon to love mercy, and deal justly, to be pitiful and courteous. They cultivate a harsh, coarse spirit, and move in accordance with their feelings.

If anything happens to disturb them, woe be to him who shall go to them to ask a favor; for they will treat him with a denunciatory spirit, wholly unlike the spirit of Christ. When opportunity comes where they might be a blessing in speaking kindly words, in doing kindly deeds, they speak and act in a way that stirs up the worst passions of the human heart, and become agents of Satan in opening doors of temptation to those with whom they are associated. Those who are in connection with them are led to doubt the truth of Christianity. Men in responsible office give decisions in councils when they are in no fit state of mind to think unselfishly; for they have not the spirit of Christ, because something has happened to stir up their feelings, and they have yielded to the control of the evil one.

Moses was successful in leading Israel because he felt his own inefficiency. He cherished the spirit of meekness, and God could talk with him, and guide him in right ways. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

After the Lord had given Moses all these gracious assurances, did he rest in satisfaction, and settle down in content?—No; he still desired something of the Lord; he prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." The glory of God was revealed to Moses, and it will be revealed to those who seek for it as earnestly as did Moses. Those who have taken the solemn vows of the ministry upon them, should reveal the glory of God. They should live with singleness of purpose to glorify their Redeemer.

Self must die. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

Ministers should hunger and thirst after God. They should plead as did Moses, that they may have clear conceptions of God. They should pray that they may have clear conceptions of their own weakness, and of the necessity of the power and presence of God. Like Moses, they should say, "I cannot do this solemn work without thy presence." They should feel that they cannot possibly fulfill the purpose of God unless his Spirit and power is with them in their ministry. The minister must drink at the Fountain of life, or he cannot refresh others. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled."

As the wax takes and retains the impression of the seal, so should the soul take and retain the image of God. We should be "filled with all the fullness of God." The character, the Spirit of God, is to be revealed in finite man. When the truth is received into the soul, a great work begins, that sanctifies the man; "for he that hath this hope in him purifieth himself, even as He is pure." Those who are united with Christ become laborers together with God. The grace of God that bringeth salvation, teaches us that denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world, looking for and hasting unto the day of God. Man must co-operate with God. No radical change will be wrought in life and character, unless we depend upon the grace of Christ every hour. Many have altogether too low an idea of that which constitutes religion, and the standard must be raised, or they will perish in their sins, and drag others to perdition with them.

Religion is not a mere theory, a sentiment; it is an earnest working out of our salvation with fear and trembling; for it is "God that worketh in you, both to will and to do of his good pleasure." Faith and love are precious plants, but they need careful cultivation and care, that they may flourish in the life and bear fruit to the glory of God. Those who enter the mansions which Christ has gone to prepare will be those who love God and keep his commandments. They must have the gold tried in the fire, the gold of faith and love. Those who hold high positions in the cause of God need to seek for this gold; they need the transforming grace of Christ. The crucifixion of self must take place, or their names will be blotted out of the book of life. God can make them pillars in his work; he can make them faithful servants by his grace. Then let them seek God while still it is called to-day. Now is the time when the Lord is testing character, weighing moral worth in the balances of the sanctuary. O, let us seek the gold tried in the fire, let us seek the white raiment of Christ's righteousness, that the shame of our nakedness do not appear, and anoint our eyes with the heavenly eye-salve, that we may discern the working of God, and not be found groping our way in blindness.

COULD THE APOSTLES HAVE BAPTIZED THREE THOUSAND ON THE DAY OF PENTECOST?

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

A BAPTISMAL scene has lately occurred in Burmah which fully proves that the 3,000 who were added to the number of Christians on the day of Pentecost could easily have been immersed by the apostles in the afternoon of that day. Of course it would have been impossible if they had

been compelled to conform to the ritualism prescribed by most of those who practice sprinkling, and call it baptism. But such burdensome rites were not in vogue in those early days of Christian simplicity.

The event referred to above, transpired at Rangoon, Burmah, Feb. 3, 1891. On that date, and at that place, two Baptist ministers immersed 1,688 candidates, beginning at 1:05 p. m., and concluding at 7 p. m., sharp. The time from the beginning to the conclusion of the administration of the ordinance was five hours and fifty-five minutes. Twelve men working as expeditiously as these two, could have baptized 10,128 persons during the same time.

The authority which I have for the above matter of missionary history, I obtained from the father of a young lady missionary who was present at the baptism. My informant is a resident of Goshen, Ind. He told me the report that he had from his daughter in Burmah was also confirmed to him by letters from other missionaries who were present, and that the same had been reported in missionary reports.

THE HEAVENLY RECOGNITION.

BY J. L. WAGNER,
(Waco, Nebr.)

THE question is often asked, "Do you think we shall know each other in heaven?" Some are very curious to be informed on this subject. It is a point they seem more anxious to know than some other more important points. I am afraid we shall not *all* know each other in heaven. I am afraid we shall not *all* be there to know and be known. Let us first try to get to heaven. It is more important that we should be there, than that we should know what other persons are there. Let us repent with a broken heart, and believe in Jesus Christ for a title to heaven; and let us "follow . . . holiness," that we may be furnished with a fitness for the place that Jesus has gone to prepare. And being ourselves "accepted in the Beloved," and sanctified through the Spirit, let us try to get as many others to heaven as we can. Let us leave the subject of mutual recognition in heaven for subsequent consideration. By the time we have done these things, we shall be close upon the celestial confines—perhaps within heaven's limits.

THE OLD AND THE NEW COVENANT.

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

THE DAYS OF THE NEW COVENANT.—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. 31:31.

These days came with the last week of the seventy prophetic weeks appointed unto the people of Daniel. Dan. 9:24, 27. The seventy weeks were prophetic, for they began when the promise went forth to restore and to build Jerusalem, and many years were used only to build the city. Seventy literal weeks do not make even one and a half years, and consequently cannot be applied to the events here spoken of. The seventy prophetic weeks are 490 years, a day being counted for a year. Eze. 4:6.

Now, if we count from the year before Christ 457, when Artaxerxes, the king of Persia, in his seventh year confirmed and completed the command which Cyrus had begun, and Darius continued (see Ezra 7:8, 11; 6:14), then the last of the seventy weeks began A. D. 27, and closed A. D. 34. In the midst of this last week, or seven years, Christ caused the sacrifice and oblation to cease, he himself being offered. A shadow can never reach beyond the body which causes it. It must cease at the reality. "The offering of the body of Jesus Christ once for all" was the reality, and the many thousand sacrifices being offered before that time were shadows.

They were types as well as prophetic testimonies about the coming Messiah.

During three years and a half Christ himself and his apostles confirmed the covenant with many. Before his death, Jesus entered solemnly into the covenant with the representatives which he had chosen. On the cross he sealed it with his blood, and three years and a half after this the apostles continued to confirm the covenant with many of the people of Daniel. The Lord was with them, and they testified of the resurrection of Jesus with great power. The apostles invited the Jews to the great supper of the Lord (Luke 14:16); but still there was room. They turned to the Gentiles, and their sound went into all the earth (Rom. 10:18; Col. 1:6, 23); yet still there was room.

Since that time the gospel has been proclaimed more or less through many centuries, but still there is room. Still the gracious invitation comes to us: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Still there is room in the sheep-fold of Israel, and the Good Shepherd calls his sheep. There is still room on the true olive-tree, and the Jews and the Gentiles alike can be grafted into it by faith. When they learn to know the Lord, they become the children of the covenant.

THE KNOWLEDGE OF THE LORD.—In his prophecy of the new covenant, the prophet speaks of three things which the Lord would do for his people, and it is the same that he always has done for his children ever since the days of Abel: (1) He would write his law in their hearts, (2) he would be their God, and (3) he would forgive their sins. Jer. 31:33, 34. In the last-named verse he also mentions a condition of the covenant, *that they should know the Lord*.

In order to obtain the promised blessing, it is necessary to know the Lord. Of this, Jesus says: "And this is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "He was in the world, and the world was made by him, and the world *knew* him not." "But as many as received him, to them gave he power to become the sons of God, even to them that *believe* on his name." Chap. 1:10, 12. Jesus is the Good Shepherd, and he says: I "know my sheep, and *am known* of mine." Chap. 10:14. Paul desired to be found in Christ, that he might "*know* him, and the power of his resurrection." Phil. 3:9, 10.

Why, then, does the prophet say (Jer. 31:34) that "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord"?—Because all of them, both small and great, have become members of the new covenant. Then God writes his law in their hearts, and becomes their God, and they are his people; and every one of them knows the Lord.

In harmony with this, John testifies concerning the members of the Church, that they had learned to know the Father: "I write unto you, fathers, because ye have *known* him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have *known* the Father." 1 John 2:13. He also tells us how we may be sure that we know God and his only begotten Son: "And hereby we do know that we *know* him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Verses 3, 4.

BETTER PROMISES.—In Heb. 8:6, the apostle says of the new covenant, that it is better than the old covenant, and that it is "established upon better promises." The old covenant being a national covenant, could not give eternal life, but the services of the first covenant pointed continually to the promise of Christ in the everlasting covenant made with Abraham. Thus individuals could obtain eternal life by faith in Christ then, as well as now. That the promises of God in the new covenant are better than the promises

the old covenant is easily seen, when they are placed side by side:—

PROMISES OF THE OLD COVENANT.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23: 25.

"All the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

"There shall nothing cast thy young, nor be barren, in thy land: the number of thy days I will fulfil." Verse 26.

"John 3: 16. 'And this is the Father's will which hath sent me, that of all which he hath given me he should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' Chap. 6: 39, 40.

"I will send my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their backs unto thee." Verse 27.

"You free, ye shall be free indeed." Chap. 8: 34-36. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53.

"And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee." Vs. 37.

"where ye may be also." John 14: 2, 3.

These promises were written in the book of the covenant.

In every one God promised to do something for the Jews as a nation, and he kept his promise.

It was something which they could not do themselves.

Therefore the Lord said: "I will take sickness away."

"The number of thy days I will fulfil."

"I will make all thine enemies turn their backs unto thee."

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PROMISES OF THE NEW COVENANT.

"And in thy seed [Christ] shall all the nations of the earth be blessed." Gen. 22: 18; Gal. 3: 16. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21. "To him

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"John 3: 16. 'And this is the Father's will which hath sent me, that of all which he hath given me he should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' Chap. 6: 39, 40.

Sin and death are man's worst enemies. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make

"The last enemy that shall be destroyed is death." 1 Cor. 15: 26. "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53.

"Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am,

The promises of God in the new covenant relate to things which the children of the covenant can never themselves do or merit. But God will do them for them in his great mercy.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

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WAUBASCON.*

On, on, glides Waubascon
Through the primeval wood,
Where the beech and the oak
For ages have stood;
On, on, where the meadows
The plow-land impinge,
A silvery band
With an emerald fringe.

On, on, glides Waubascon
Like a king among brooks,
Here as straight as a line,
There toying in crooks;
Now rusbing, now dimpling,
Now waltzing along,
As if to the notes
Of some forest bird's song.

On, on, glides Waubascon
To the Kalamazoo,
Where the Indian maid
In her bark canoe,
As she frolicked, gave chase
In the years gone by,
To the red-skinned chief
With the flashing black eye.

On, on, glides Waubascon
To the northerly brink
Of the Kalamazoo,
Where its wavelets sink
In the watery flood
That, in turn, makes haste
To be lost itself
In the ocean's vast waste.

On, on, glides Waubascon
Through each month in the year,
Still dimpling, still dancing
As if in good cheer,—
On, on, to the river,
Where it is forgot
And lost in the flood
Of great waters, I wot.

O tell me, Waubascon,
How thou canst in such glee
Go down to thy grave;—
The river and sea?
Is there then to thy waves
No pang in the thought
Of having their fame
And their name come to naught?

On, on, glides Waubascon,
Never deigning reply,
While dimpling and dancing
Its bright waves go by;
A fit type of the race
To which we belong,
Who speed to their graves
Full of laughter and song.

—Wolcott H. Littlejohn, in *Battle Creek Journal*.

HOLINESS.

BY G. W. DRAVER,
(Austin, Tex.)

NATURE OF HOLINESS.

HOLINESS means purity of life. The controversy among Christians is chiefly in regard to degree and not on the meaning of the term. To learn what constitutes Bible holiness, let us appeal to the Scriptures, our guide into all truth.

The most glaringly absurd theory is the antinomian teaching that people are sinless because the law of God, which condemns sin, has been abrogated, and therefore nothing which they may do will bring them into condemnation. Every text in the Bible which teaches the enduring authority of the law of God, and every text which describes the fruits of a Christian experience, contradict such a theory; and no one who loves righteousness and hates iniquity, could for a moment entertain a theory so utterly opposed to the dictates of the human conscience.

But there is a theory which probably does as much harm as the former. It is that holiness consists not in deliverance from the power of sin, but in doing the best you can in keeping down your evil nature. This view does not give license to follow the natural inclinations, which the former does; but on account of its far greater prevalence, and its preventing multitudes from entering into the liberty of the children of God, it is just as much to be deplored as the antino-

* The Waubascon is the Indian and present name of a fine brook which runs through the township of Bedford, and unites with the Kalamazoo, four miles west of the city of Battle Creek.—*Ed. Journal*.

mian theory. This view is that our sinful natures cannot and will not be destroyed till we put on immortality; that though we may become very good by constant striving, yet we cannot be freed entirely from sin, but must keep on sinning and repenting all our days.

This theory I consider not only a denial of the scripture teaching concerning holiness, but dishonoring to God, by denying either his ability or his willingness to destroy the fruits of sin in his own acknowledged children. Not that we can become absolutely perfect, or be freed from liability to err in judgment, or made free from temptation. Adam and Eve were tempted and sinned in the garden of Eden, and yet they came perfect from the hands of God. Angels sinned and fell from heaven; and God has never promised to place any one in this life beyond the possibility of falling. Holiness does not mean that we cannot sin, but that we do not commit any conscious sin.

I offer the following propositions in support of this view, and give Scripture testimony:—

1. *God hates sin, and wishes to destroy it.*—Without any Scripture testimony, this must be evident from the character of God. But from the beginning to the end of the Bible, God insists on his people separating themselves from every kind of iniquity, and having their hearts cleansed from all sin. The whole Bible is a record of God's warfare against sin.

2. *The mission of Jesus Christ was to destroy sin in his people.*—"He shall save his people from their sins,"—not the consequence only, but their sins. Matt. 1: 21. "For this purpose the Son of God was manifested, that he might destroy the works of the Devil (1 John 3: 8); 'that he might redeem us from all iniquity.' Titus 2: 14. (See also Eph. 5: 25-27.) Now the chief work of the Devil, and the root and cause of all evil in mankind, is man's sinful nature. If the hearts of all men were purified, all evil would cease; for 'out of the heart proceed . . . the things which defile a man.' Therefore the work of Christ was to destroy man's sinful nature, his disposition to do evil. This is what is meant by writing the law in the heart. And when, as quoted above, men have been redeemed 'from all iniquity,' their sinful desires will have been completely eradicated.

3. *God's saints desire to be cleansed from all sin, and to live blamelessly before him.*—David prays, "Create in me a clean heart, O God;" and Paul writes, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. It has been and is the experience of every child of God to desire to live to please God in every particular. No matter what failures he has made, he wishes and longs to live blamelessly before Him.

4. *Whatever state of righteousness a man once attains through the blood of Christ, he can be kept therein.*—"Now unto him that is able to keep you from falling, and to present you faultless," etc. Jude 24.

SUMMARY.—God wishes to destroy sin in men's hearts. Christ died for that very purpose. God's servants desire to be cleansed and kept from all sin. And God is able to keep them, when cleansed, from falling. Then since God desires it, man himself cries out to God for it, and Christ died to accomplish it, why cannot men be purified and kept without sin in this life? The only barrier is the condition which God has ever placed between man and the accomplishment of his lawful desires; namely, "According to your faith be it unto you."

WHY CHRISTIANS DO NOT BECOME HOLY.

But some object that they see no examples of holy living, as it is here set forth. That does not alter the testimony in regard to its possibility. It is admitted that the mass of Christians do not enjoy this experience. But if there were no living examples, that would not prove that the experience was impossible. Sin and iniquity in the

"It is a good rule never to do for the sake of that gain one would not do for love or duty."

world, although more abundant, do not prove that there is no purity and goodness; neither would sin in all Christians with whom we are acquainted prove that there are none holy, or that holiness is an impossibility. If you ask for a certain measure of deliverance from sin, and obtain it (which you must have done if you have any Christian experience), why should you deny me the privilege of exercising greater faith, and obtaining complete deliverance? The lack of such experience on the part of the great majority of Christians is due to two causes—*ignorance* and *unwillingness*.

1. *Ignorance*. Many, I might say a majority, and including many of the next class, are ignorant of the *conditions* of cleansing from heart depravity. They regard such experience as unattainable in this life, and do not seek for it. However much they may desire and strive after purity, they have not the *faith* to claim complete deliverance, because they have been taught that it is impossible.

2. *Unwillingness* to comply with the conditions. All spiritual blessings are offered on conditions, and those who will not pay the cost will not receive the blessings. Multitudes are kept out of this blessed experience because they are clinging to something which God insists shall be given up, perhaps something which they will admit and feel is of small value compared to the blessing they seek; and yet they cling to it in the vain hope that God will finally compromise and allow them to have both.

(Concluded next week.)

THREE OF A KIND. 5

BY L. J. CALDWELL.
(Battle Creek, Mich.)

1. THAT awfully cruel despot, the czar of Russia:—

A measure has been introduced in the Russian council of the empire, forbidding Hebrews to observe the Hebrew Sabbath, by closing their stores or business places, or by refraining from work, and compelling the Hebrews instead to close their stores or other places of business on Sundays and upon other days which are observed by the orthodox Greek Church.—*N. Y. Voice*, June 4, 1891.

2. The enlightened emperor of Germany:—

The German emperor severely condemns Sabbath-breaking, and is endeavoring to check the spread of unorthodox views. But on the other hand, he favors dueling. So long as his people stick to the church, and conduct themselves decorously on Sunday, they may cut and slash each other to their hearts' content six days in the week.—*Atlanta Constitution*, June 4, 1891.

3. That concentration of modern progress, the Prohibition Party:—

"Plank 10, National Platform of 1888: For the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe the same or any other than the first day of the week."

That is to say, the Government shall . . . maintain the day as a day of rest. There is here no linking of Church and State. The State does not say a man must worship one day in seven, but that, simply for civil reasons, one day in seven shall be maintained free from the ordinary activities and labors of business life. It has the same right to do this that it has to create a legal holiday on the Fourth of July.—*N. Y. Voice*, June 4, 1891.

Why are these non-Romish dignitaries getting so "churchly"?

1. The Greek Church respected and defended the true Sabbath long after the Roman Church adopted the heathen sun-day in its stead. This is shown in the Greek rule never to fast on Saturday, while the Roman Church always fasts on that day, but never on Sunday.

2. The emperor's grandfather, Wilhelm I., backed by Bismarck, carried on a long contest with the pope. The great chancellor boasted, "We go not to Canossa," referring to the degrading humiliation of Henry IV. of Germany by Pope Gregory VII. at Canossa, Italy, in 1076. The *entente cordiale* with the Vatican has been restored, and Bismarck is under the ban. Will the emperor go clear to Rome?

3. If the *Voice* had been less frank (or more honest [?]), and not told us "there is here no linking of Church and State," we had been sorely

misled—their demand looks so like that of the professedly theocratic kaisers! The difference is merely one of pretense and of penalty: the thing, superficial Sunday-keeping, is the same. The czar would oppress only Sabbath-keepers; the Prohibitionist would oppress only Sabbath-breakers. The former the few, the latter the many.

In logical consistency and frank honesty, the *Voice* crowd suffers in comparison.

1. Why demand a *religious* observance of any other day than Sunday, while accepting a merely *civil* observance of that day?

2. If Sunday and the Fourth of July rest on the same right, why not enforce both alike—either make all rest (except those who *religiously* observe the Fourth of July on some other day!), or allow those to work who wish? So also of Christmas, New Year's, and the "other days" of the (Church and) State.

3. A religious institution relates to God; a civil one, to man alone. Sabbath-keeping is a matter of work and rest—neither of which, when not disturbing the same of our fellow-men, can be either civil or uncivil (else what God commanded might be criminal), but wholly personal, and may be religious or irreligious. To talk of religiously observing a civil institution, or of civilly observing a religious one, betrays a lack of either information or honesty,—surely of logic.

Still, nowadays, as in the days of Caesar or Hildebrand, all roads lead to Rome; and it must be joy to the childless man of sin at the Vatican, to see his adopted pet, the Sunday, made the object of such tender solicitude by his professed enemies. Well can he afford to write so bulkily upon the labor question; others will see to the rest question.

DOES IT MEAN ANYTHING? 6

BY MRS. E. H. BRADLEY.
(Toronto, Ont.)

A RECENT number of the REVIEW had a short article, headed, "What Does It Indicate?" calling attention to the remarkable changes, year by year, in the earth's surface, and the decrease in the supply of fresh water, chiefly illustrating the second point by quoting from a scientific paper referring to American lakes and rivers, and their yearly noticeable decrease. Now, Canada furnishes a further illustration of this second item. In the *Campbellford Weekly Herald* (Ontario) for May 7, 1891, the following paragraph occurs:—

The lowness of the water-level of the Great Lakes is again a subject of grave apprehension to mariners. At present the general height of the water is some inches below that of last year. For ten years or more the level of the Great Lakes has been gradually lowering, until many harbors which were accessible to deep-draught vessels formerly, are now so shallow that vessels drawing ten feet are unable to navigate them without serious difficulty and danger.

This was not written by an Adventist, with any view to point a moral, or to attract attention to the nearness of the end of this world's present stage. It was simply a newspaper report of an important geographical *fact*, which portends untold trouble in one direction only from the mariner's point of view.

In the same column of the same paper was an account of a new discovery of fine coal extending over a considerable number of acres, and unusually near the surface. This "find" was reported at Belleville, in the same province, and was being tested by competent persons with good prospects of valuable cash mines being worked at small cost. As the reckless depletion of forests has been a cause of concern to all thoughtful people on the continent for some years, and the near approach of a fuel famine was anticipated by many, this new find of useful coal in the province of Ontario may well be hailed with unusual gratitude by many. That is, as a new source of supply for fuel merely, which in Canada means so much to all the people, as fire is as essential as food in the winter. But is this all that the new find means? Why was not this surface fuel found

out before? What does the frequent "striking oil" in many districts mean? The "natural gas" supplies, and other inflammable substances formerly unknown and undreamed of, are not mere accidents.

Peter's description of the melting elements, when "the earth also and the works that are therein shall be burned up," begins to look *scientifically* possible. Yet, how few of the professedly diligent Bible students of this day, even among those who openly avow their belief in the near approach of our Lord's return, even allude to Peter's plain prophecy! "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" does not at all represent the great body of professing Christians of this last end of the nineteenth century. David surely had a vision of that coming day when he said: "Our God shall come, and shall not keep silence: a fire shall devour before him." Isaiah saw it more clearly, and described it in a wonderfully graphic way. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll," is a terrible picture of a great reality.

Bible students would do well to study closely, prayerfully, and listen humbly for the teaching of the Holy Spirit upon the wonderful words spoken by Joel 2: 28-32, noting the sequence of events there indicated. Micah spoke of melting mountains, and of valleys being cleft "*as waters before the fire*." Every child knows *how* wax melts before the fire. And in Heb. 12: 29, Paul says, "Our God is a consuming fire;" and some other words meaning very much the same, in 2 Thess. 1: 8. The signs multiply all around, that the last days are *upon us*; yet the ranks of the scoffers, whose existence is one of the proofs that these are the last days, are swollen by thousands whose names are on church rolls as "fully accredited members;" and these all unite with open sinners and avowed unbelievers in swelling the contemptuous cry, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" These, and such as these, are blind to the accumulating stores of fuel and kindling being placed ready for the torch-light of the wrath of the Lamb. They will not note the drying up of the waters, but go on believing, and persuading others to believe, that the great works of man's hands will last forever and ever. They plan and execute many a tower of Babel, to overtop all former edifices the world has seen, producing profits from their many stories in proportion to their height and size,—fire-proof, too, to defy that destroying element. They cannot see the thunderbolts even now poised in the hand of the Almighty, much less can they hear that terrible laugh which is even *now* mocking at the coming calamity.

"I never preach on prophecy," said one prominent minister, "though my people often ask me to do it." "Why?" queried his astonished listener; "have you not cared to study them? Are the prophecies not given as *part* of God's revelation to us?"—"O! yes, I have studied them closely," said he, "and because I know so much about them, I refuse to speak of them." Queer logic from one of the shepherds, the teachers of the flock! Yet not so queer, for surely many sermons *seem* to aim at presenting subjects of which the preacher is, apparently, very ignorant in a practical, common-sense, helpful way, and it may be they choose darkness rather than light. Be this as it may, we quote again the question with which we started, slightly changed: "Do these signs, this scoffing, this ignoring of God's truth, mean anything or nothing?" Let him who has eyes to see, look! Let him who has ears to hear, listen. To those who look and listen, the divine Spirit will surely reveal knowledge of passing events, and will speak to every sinner's soul in the language only understood by the genuine children of the kingdom, whose names are written in the book of life.

The Home.

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

THE DOOR-KEEPER.

"Set a watch, O Lord, before my mouth; keep the door of my lips."—Ps. 141: 3.

My lips are like a double door,
Opening to let things in;
Lord, keep this portal guarded well,
Lest I should thereby sin.
Help me exclude strong drink, and aught
That any way defiles.
And eat and drink for health and strength,
Beneath thy loving smiles.

My lips are like a double door,
Opening to let things out;
Help me to suffer naught go forth
That savors of a doubt.
May I be sure the thoughts are pure
Before they are expressed;
Then shall my words a blessing prove
To those with whom they rest.

—The Olive Leaf.

SOMETHING TO DO.

So large a proportion of men and women find themselves burdened with cares and anxieties, that it seems to them a matter of astonishment that time should ever hang heavily with any one. Yet there are very many persons in our workaday world who fail to realize the blessing that lies in having something to do. Complaints are frequent, and abound on every side, concerning the hurry and rush each day demands, in order that each day's work may be done. Yet experience proves over and over again that exertion is a very saving element, is an invaluable element in nearly all lives. When God decreed that bread should be earned by the sweat of the brow, it became henceforth a necessity that man should work; and where labor is regarded as a necessity, it is accepted as a portion dealt out by the hand of God, and becomes a help to nature, a pleasure, a welcome, needed stimulus to an otherwise objectless existence. God never endowed the noblest creatures with his entire creation with eyes with which to see, ears with which to hear, hearts with which to feel, brains with which to think and plan, and hands with which to work, without designing all these faculties to be used to good purpose; and to some purpose or other they absolutely must be used. The accomplished writer and editor who sometimes called himself Timothy Titcomb, wrote, "There is really nothing left to a genuine idle man, who possesses any considerable degree of vital power, but sin." Herein is shown clearly a very conclusive reason why grown persons, both men and women, should have some decided, legitimate employment. The old couplet familiar to our childhood, setting forth the fact that the arch-deceiver of souls finds still plenty of work of a mischievous nature for idle hands to do, is emphasized in the few words quoted, showing that idleness will naturally be the outcome of genuine idleness, and probably the manner and degree of sinning will be the greater according to the amount of vital power possessed. The simple truth is, so many of our choicest blessings seem to come to us in disguise, that it takes time and experience to find them out. Having something to do is one of the best blessings in life; and that because of the trials, the disappointments and myriad troubles, that come up all the weary way. Work becomes a help, a panacea, and, as the explorer Stanley puts it, a "cure." He ascribes it to a wide, far-reaching, and healing power, in saying, "The cure of all doubts, grief, misery, and mystery, is action." Another brief bit of wisdom, from an unknown source, advises, "Do not hunt happiness—do honest work, and happiness will hunt you."

Parents who desire the best ultimate good for their children, would do well to study carefully their tastes, discovering if possible what is likely to prove the most congenial employment, then encouraging and stimulating them in that particular direction all that they can. Many a boy is un-

successful at the start and unsuccessful all through life, because of being forced to follow an utterly distasteful occupation. It is the old story of trying to fit a round peg into a square hole. One of the most successful and popular of doctors and surgeons became fascinated with the books and instruments he saw in his father's office when he was a very young child. The old practitioner followed up the boy's natural bent, and thousands of sufferers were ultimately blessed because of the skill and wisdom which ripened so completely from having received help and encouragement from the very beginning of the child's interest and curiosity in what afterward became a thoroughly learned profession and life work.

The best work that is done in the world is that which is done for Christ and the Church. No need that any one should complain that no special work presents itself; all that is needed is the spirit to do something, and opportunity will not be long wanting. Spurgeon said: "The man who has in him the elements of a worker for Christ will find a field or make one. Paul when a prisoner made converts in Caesar's household."

That is the idea. "If you want a field of labor, you can find it anywhere." Yes, anywhere and everywhere there is something to do. There are no barren days when the work of the world or the need of the world stops short, and it is something for which to thank God devoutly that there always is a plenty to do. The cure for heartache, the panacea for brooding and morbidness, the stimulus for health, prosperity, and happiness, lies in constant, faithful work—in having continually something to do.

"There lies no desert in the land of life;
For 'e'en that tract that barrenest doth seem,
Labored of thee in faith and hope, shall teem
With heavenly harvests and rich gatherings rife."

—The Christian at Work.

THE AMAZON OF HABIT.

PEOPLE imagine that habit is a tide which has its turning. In themselves, and in their friends, they make this great mistake. Wrong-doing, they say, is a transient thing. Why be over-anxious? Another mood will take us by and by, even if habit should get to running strongly. Good people see their children drifting away from religious life. Their sons weary of church-going. They live largely away from home. They are too much at the club. They read skeptical literature. They speak slightly of the faith of their fathers. They get in a powerful drift away from hope and heaven. But loving parents look on without disquietude. They think the tide will turn. They make no response to the anxieties of ministers for their children. They are not roused to earnest prayer. They are content to wait, believing all the time that this is only a tide. It will turn by and by. Our children, they think, cannot permanently remain at enmity with God. Blood will tell. Have they not a godly ancestry? What prayers have gone up for them! The tide will turn. Let us wait.

Meanwhile the current of impenitency outruns all limits and periods. It proves itself to be no tide at all. It is the river Amazon. This tremendous stream gathers its head-waters within a hundred miles of the Pacific Ocean, and, facing eastward, rushes over an extent of nearly 3,000 miles before it reaches the Atlantic, draining the Andes slope for a stretch of 2,000 miles; receiving, in its mad sweep across the continent, tributaries as large as itself; very soon cutting its channel to the depth of sixty feet, it plows deeper and deeper, until near the sea it becomes 300 feet deep.

It throws its gathered forces against the ocean tides, and the sea piles itself up in vain to resist. The struggle is soon over, and the resistless current sweeps on. Far out at sea sailors dip up fresh water. The tides are felt 450 miles up the river, but the current outruns it and makes its freshening influence felt 500 miles from shore. There is no tidal law to control the force of such

a stream. It is persistent, growing, irresistible. The forces of sinful habit are not feeble than the rushing of the Amazon. The lives of unrepenting men are gathering tributaries from days and years. They rush on in tremendous rapids and plunges. The powers of the world to come, like ocean tides, sweep far up from the shore into the thoughts and passions of men. Heaven makes its influence felt through years of growing impiety. But the current of sinful habit sweeps on unrestrained, and carries character and doom far out upon the bosom of eternity. Life is what life makes itself. Its momentum creates permanence. Its awful sweep makes nothing of jetties and restraining forces. On it goes, more and more like itself, until its bitterness or its sweetness are as certain as eternity is enduring. —Rev. F. G. Clark, D. D.

DO NOTS FOR BOYS AND GIRLS.

Do not snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Do not snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Do not snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Do not snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Do not snub a boy because of physical disability. Milton was blind.

Do not snub a boy because of his dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Do not snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Do not snub any one. Not alone because some day they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian. —Sel.

THE PERFECTION OF POLITENESS.

"In a company in which I found myself lately," says a writer in the New York Star, "the conversation turned upon politeness, which some one well defined as 'timely thoughtfulness, with human sympathy behind it.' One member of the party told of the most thorough bit of true politeness he ever saw.

"Some time ago," said he, "a friend of mine gave a little dinner, to which a young friend, his wife, and their little child were invited. The child, only three years old, was a very precocious, bashful, and terribly sensitive little one. During the dinner, she upset a glass of water upon the table-cloth, and hastily noticed the looks in her direction. Her lips quivered and her eyes filled with tears.

"At that moment my friend who gave the dinner knocked over his own glass with a crash that drew every eye in his direction. He laughed over the matter, said it made no difference, etc., and completely succeeded in withdrawing attention from the child, who soon smiled again.

"That I consider to have been the perfection of politeness." —Sel.

—A bottle thrown into the Atlantic on Nov. 24, 1887, from the "Cephalonia," about 400 miles out from Boston, recently washed ashore on a little islet in the Caribbean Sea, 6,300 miles away. Just so a word buoyed by love, set adrift on the wide ocean of thought, will eventually find rest in some bosom, though it may be long hence, and in a far-off locality. Let kind words abound. "Cast thy bread upon the waters; for thou shalt find it after many days."

The Mission Field.

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

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

THE PEOPLE OF AUSTRALIA.

OUR work in Australia is not a missionary work in the sense in which that term is sometimes used. From letters we have received, we perceive that there exists in the minds of some in the United States, an utter misconception of the nature of our work. These, I judge, if they were to imagine themselves in Australia, would anticipate a wild and savage country, and themselves in danger of being cooked and eaten by the untamed inhabitants of the bush. The pictures which we used to see of Australian scenery, generally represented a crowd of black men with spears and boomerangs, surrounded by emūs and kangaroos. These sights are no more familiar to us than have lately come to Australia, than they were before we came here; in fact, not quite so much so.

Our mission to Australia is to a people of intelligence and cultivation, a Christian people, in the ordinary sense of the term. There are about 3,000,000 inhabitants in Australia. These are almost entirely of British origin, either having come directly from the United Kingdom, or descended from those who have done so. Germans, Scandinavians, and Americans are seldom met with. English, Scotch, and Irish people make up the bulk of the inhabitants. Their coming to this far-off country has in some respects broken up their long-established ways, and especially in the second generation has rendered them peculiarly colonial, which we may say is about half way between a conservative Englishman and an out-and-out independent Yankee,—a combination which all will confess is not a very undesirable one. The hospitality and warm friendship of the Scotch, English, and Irish, united with the energy and activity of the Americans, form what may be regarded as quite a desirable character. Generally speaking, the people acknowledge the authority of the Bible. Infidelity, or free thought, is much less outspoken and more unpopular here than in the United States. The natural conservatism of the people stands in the way of their receiving strange doctrines, but the same principle operates to make them tenacious of what they do receive. In some instances there is a distrust of American institutions and of those who come to introduce them. In other respects there is an admiration for that which comes from the United States. Americans might have enjoyed a good reputation here if they had kept some of their swindles at home.

The principal diet of the people has been bread, meat, and tea. Intemperance prevails to a very sad extent, and what renders it still more sad is that so many of the female class are among its victims. Drunken women are nearly as common as drunken men, and both are much more common than in the average of American cities. Most grocers deal in liquors, and supply them to their customers for table use. Under this practice the evil of intemperance is greatly encouraged. Another thing which encourages women in the use of intoxicating drinks is, that the bars are nearly all attended by maids, so that a woman can obtain her liquors from one of her own sex; and the same fact acts as an attraction to the opposite sex.

Australians are exceedingly given to sports and amusements, upon which immense sums of money are expended. Their audiences become demonstrative under excitement, and public meetings are sometimes wild and disorderly. It is not an uncommon thing for a speaker to be interrupted when he does not please his audience, and I have attended several meetings where it was impossible for the speakers to obtain a hearing on account of the disapproval of a large portion of the hearers. In ordinary domestic and social life there are many noticeable yet unimportant peculiarities. The names of objects frequently vary from those by

which they are known in America, so much so that a "new chum" from America will find himself quite embarrassed in the ordinary process of shopping. G. C. T.

THE COMMONWEALTH OF AUSTRALIA.

THE action of the Federal Convention at Sydney, in creating the Commonwealth of Australia, is one of enormous historical importance. It really inaugurates a new, great continental empire ruled by an English-speaking race.

It is to be a commonwealth, not a dominion, like Canada. That means the assertion of independent self-government, with only the very slight fiction of subordination to Great Britain in the permission for the Crown to nominate a nominal governor-general. The constitution attempts to combine the merits of the forms of government both of the United States and Canada, avoiding their defects. While the Crown appoints the governor-general, the governors of the states are elected by their legislatures, as we elect our Senators. There will be a Federal Senate and House, based closely on our own; but marriage, divorce, and bankruptcy are controlled by the Congress and not by the states. There are seven members of the Cabinet, who may sit in either House. It is peculiar that the Crown may veto a decision of the Supreme Court, as well as the acts of Parliament. Members of the Parliament will receive a salary of \$2,500. The Lower House has a three years' term, and the Upper a six years' term.

Australia, settled nearly 200 years after the American Continent, waited until it had a population almost identical with that which the American colonies had in 1776, before it formed a Union of its several colonies. The necessity was the same. The colonies have had separate government, responsible only to England. One has had protection, another free trade. So great were the rivalries that the railroads of the three principal colonies are of three different gauges, and it has been proposed to surround each with a close wire fence, that each might exterminate its own rabbits. The rivalry between New South Wales and Victoria, for instance, has been extreme and mischievous. This could not last, especially as matters of foreign diplomacy have arisen with which no one colony could cope alone.

We suppose the adjacent colonies of Tasmania, New Zealand, and Fiji, with Southern New Guinea, will all be included in the new commonwealth, with a representative Congress to control general affairs, and all local matters left to the control of the legislative assemblies of the several colonies or states. One of the first results of the Confederation will be a more active policy to control the neighboring islands where French or German aggression is feared. It is not unlikely that England will find herself obliged to break the tie which connects her with the commonwealth, to avoid complications that are likely to arise in New Hebrides or New Guinea, or even as far off as Samoa and the Caroline Islands. With a strong, ambitious commonwealth like Australia, overflowing all the neighborhood, the tenure of Spanish and French, and even Dutch possessions may be seriously endangered.

But we expect nothing but good from this new imperial republic. It will unify the interests of Australia, will promote population and trade, will fill up the wilderness of the continent with people, and will create a strong Christian nation, of our own stock and faith, with which we shall be in the closest sympathy, and whose example will, we may well believe, control very considerably the future even of our Northern Canadian neighbors.—*Independent*.

A PROMISING MISSIONARY FIELD.

[FROM an interesting symposium of writers on missionary topics in a late number of *The Independent*, we take the following by Mr. H. Olin Cady, missionary of the Methodist Episcopal Church, whose theme is "Unoccupied Land an

Opportunity for Some One." It presents one of the brighter and more promising sides of missionary work, and may well engage the attention of those interested in the spread of gospel truth.—Ed.]

The three provinces of Kweichow, Yun-Nan, and Szechuen form a distinct and important part of China. They are separated from the rest of China by high mountains, while lofty mountains and hostile peoples shut them off on the south and west. The only available road for commerce is through the Yang Tze gorges. The known mineral wealth of the three, and the fertility and teeming population of Szechuen, have caused merchants to look with longing eyes on this portion of China. But it has greater charms for the missionary. Here are one fourth of the inhabitants of the empire speaking in the main but one dialect, and that the Mandarin, or official dialect.

Up to 1877 no missionaries had settled in these provinces; but in that year the China Inland Mission opened up work in all these provinces, and as yet they are the only mission in Kweichow. In Yun-Nan the Bible Christians have two stations and seven workers, the China Inland Mission have three stations and thirteen workers. But the field is hard; and as yet the number of converts does not equal the number of years that have passed since the work was begun. They, as well as we, need the prayers of God's people.

Szechuen has, on the other hand, been one of the most fruitful and promising fields. Of the eleven cities now occupied, the most have been entered in the last five years. The representatives of American Churches are the Baptists at Su-chow [Sui Fu], and the Methodist Episcopal at Chungking. These missions, as well as the British missions, are meeting success. The London Mission at Chungking recently received the names of eighteen inquirers; and last November the China Inland Mission completed the first 100 baptisms in the Chentu district.

Apart from the present success, we are encouraged to expect greater things. 1. No province buys as many portions of Scripture and tracts as this province. 2. In no province do the women come so readily to hear the gospel. Last Sunday morning I preached in the chapel to an audience of 180 men and boys and 159 women and girls. In all the stations where there are lady workers, large and interesting classes of women meet for religious instruction. When the husband becomes interested in Christ, he is sure to want his wife to attend the chapel. Women, seemingly, are under less restraint, and take a more active part in life than in other provinces. 3. Without extra inducements that are offered in other provinces, our lay schools are filled with boys, who are taught the gospel and the elements of Christian truth.

Our great need is an outpouring of the Spirit that will cause the seed sown to bring forth fruit. Our second need is that of more workers. Separated as we are from the other part of China, we have no help from them, and so we greatly lack native helpers. We must wait until they are called from our converts. This makes the lack of missionaries more deplorable. If any Church is thinking of opening a new mission, here is a large and needy field not one tenth occupied, where they ought to reap success without long waiting.

—The province of Hu-nan, China, is the only one in that great empire as yet unentered by missionaries. It has a population of 9,000,000 souls. Missionaries have visited it, but no one has settled there. The people are said to be friendly and willing to hear.

—The emperor of Japan has selected as the first president of the first Japanese Parliament a member of the Presbyterian Church.

—When the Moravian Church had but 600 members, it began to send out foreign missionaries.

Special Mention.

"HOWLING DERVISHES."

"My yoke is easy, and my burden is light." The truth of the Saviour's words is often verified by every child of God who has had a thorough Christian experience, and steps out of self and selfish purposes to fulfill the law of God by acts of love, for "love is the fulfilling of the law." It is then sweet labor to work in the Master's cause with God's approving smile to lighten our pathway. Our loving Master never calls upon his children to do penance by passing through fire, or making a pilgrimage on hands and knees, or scarifying, distorting, or otherwise maiming the bodies which he would gladly claim as temples of the Holy Ghost. What a marked contrast between the service required by our loving Saviour and the service the servants of the prince of this world are often called upon to pass through! In olden times, how often they were "cast down," "thrown into the fire," or made so frantic as to lacerate themselves with stones and sharp instruments; or if entirely bereft of reason, how often they eked out their existence among the tombs, shunned and hated by all!

What objects of pity are these deluded souls who, knowing not the True Shepherd who loves his sheep, think their life depends upon walking with bare feet upon red-hot iron, or holding the body in one position until they lose the use of their limbs and otherwise maim the body by heinous practices, which but portrays the power their master has over them. This was brought most forcibly to my mind as I had the privilege recently of witnessing a modern exhibition of the power the evil one has over men, in a Mohammedan service, which I will describe briefly.

A few days ago, after arriving in Cairo, we learned of a special yearly service to be held in the mosque of Mohammed Ali, to begin at 8 o'clock in the evening, and last until 11 P. M. We first engage a dragoman, and with a donkey ride up the paved streets. In three fourths of an hour we pass through the arch of the citadel, and soon reach the principal mosque of Egypt. It is built of white marble, and is surmounted by several domes and two stately minarets. It is magnificently lighted up with thousands of gas-jets, for it is the occasion of the khedive's yearly visit to the tomb of his illustrious great-grandfather, whose remains rest here.

We find the colonnade on both sides of the main entrance crowded with tourists from all parts of the world, and kept back from the door by a double row of policemen, while the square in front of the mosque is equally crowded with the equipages of the khedive and other notables in the city, in front of which, in two rows on both sides of the road and facing each other, stand the body-guard of the khedive, mounted on superb black horses, richly caparisoned, and they are well uniformed and armed. We take our places among the Gentile spectators, who are not allowed to enter until the khedive departs. After waiting a half-hour for his Majesty to finish his devotion, we hear a rustle at the door, and the khedive, preceded and followed by attendants in rich military dress, passes out, bowing graciously right and left, steps into his carriage, and is driven rapidly away. This is the signal for us to enter, and our dragoman changes our shoes for slippers. We take our shoes in our hands and pass into the mosque, the inside of which presents a noble appearance, with its bronze Corinthian columns and the graceful arches to the walls supporting the more central domes, and all embellished with rich carving, interspersed with bas-reliefs wrought in gold. The floor is carpeted with a hand-made fabric, which presents designs of figures and groups in bright colors. In the light of many lights, the great room presents a palatial appearance. To our right is the beautiful sarcophagus of Mohammed Ali, raised on a pedestal and protected by marble railings.

But we turn from the building itself to the numerous circles of "howling dervishes" performing in various parts of the room. We first notice several rings sitting on the floor tailor-fashion, with their bodies swaying back and forth. Their expressionless faces show plainly that in feeling they have migrated to the sphere of their gods, and are communing with them in a dialect made decidedly emphatic by the contortions of their faces. This they keep up for the space of two hours, little heeding the moving throng about them, who have the privilege of examining them *ad libitum*. Their jargon is unintelligible and disconnected, the noise seeming to be the main outward manifestation of their service; for the more they make, the better they seem to serve. Altogether, if called upon to diagnose the novel manifestation, we should say they presented a form of hysterics not uncommon in more civilized countries.

But we pass on to other persons performing in altogether another style. These are standing barefooted in rings composed of twenty-five to forty, and dressed in a variety of styles, from the clean black robe of the sheik (which resembles a plain "mother Hubbard"), to the dirty and tattered blouse of many colors so characteristic of the professional street beggar. We should judge their ages would range from fifteen to fifty years. In color of face, they present all shades, from the slightly tinged half-breed to the thick-lipped ebony black of Upper Egypt, who with their large white eyes and teeth in contrast, add anything but dignity to the scene. Some of the men wear their hair in long, strait masses down the back; while others have the peculiarity of growing their hair in tangents, which makes the head look decidedly bushy. Altogether, they present a "hit and miss" variety, truly ludicrous, but presumably not studied on their part.

The sheik stands in the center of the ring, timing the devotional gymnastics with a graceful nod of the head. One or two young boys chant in Arabic by his side, while another plays on a native flute made of sugar-cane. Another beats a tambourine or native drum, and still another exercises a pair of wooden cymbals. These comprise their orchestra; but they are not the only persons within the ring, for two, and sometimes three dervishes exercise within the ring, with poise of body decidedly dramatic, the head slightly inclined to one side, with face upturned, the arms extended upward and outward, with hands poised artistically while they whirl, seemingly with no effort of their own, or at most little exertion, and with a rapidity that would unbalance a novice immediately; and yet their practice and devotion are such that they keep it up for more than an hour at a time.

Those in the circle are far from being as graceful in their movements, which consist of extreme flexions, forward and backward, of their lithe bodies, with arms akimbo. As they straighten up and flex backward, they in concert utter a coarse guttural sound, quite similar to that made in the use of a coarse saw. This guttural sound is interspersed at intervals with a prolonged howl. They commence the motion at first slowly, and as they get "warmed up" they gradually increase the motion to a degree that shows marvelous agility, even to fifty or sixty per minute. Their heads flying through the air back and forth, their long hair circumscribing a still greater arc as it sweeps the floor in front and then behind, suggests to our minds flying demons of mythology rather than devotees of theology.

After an hour's exercise, in order to rest the body the motion is varied to a diagonal combination of rotation and flexion, which is comparatively mild when they also omit the guttural sounds. But soon they again commence the former exercise, and carry it to an extent that is often very exciting, when one or more will jump into the center of the ring, with a prolonged howl, grasp some extra cymbals, and clash them together with a vigor and air that seems to say he has the victory over the enemy of his soul.

In one of these rings a poor old man, in a frenzied condition, jumps from the ring, and seems to make two complete revolutions before he alights, with an inhuman yell, several feet from the ring in the midst of a group of Gentile relic-seekers. It is needless to say there is a panic outside the ring, which is fortunately put to an end by the leading sheik, who lays hands on him, when he becomes submissive, and is led to the farther side of the ring, where he is again soon lost in the exciting orgies.

In the light of their excitement, it is truly painful to behold their distortions and agony as these poor deluded souls agonize in a fruitless attempt to purchase the boon which our loving Saviour is more willing to give than we are to receive it. Let us pray that these may yet learn of our Saviour, when, free from excitement, they can experience in the "still small voice" that "peace that flows like a river," and that communion through which the child of God here can view his promised inheritance.

After about two hours of vigorous exercise, the sheik, by motion of his head, gradually lessened the exertions, until with a few words he dismissed his human machines. At first they looked around them bewildered, but soon appeared to be what they naturally could not help,—simply fatigued human beings, returned to their accustomed occupation of begging and stealing. Our dragoman very seriously cautioned us to look well after our watches and money. We left the mosque feeling that while we would not care to repeat the experience, we had been especially entertained, as such an occasion occurs but once a year. However, the tourist may see the dervishes in some form every Friday afternoon, in the tomb of the Mamelukes and other places, and occasionally see a still more vigorous exercise performed at funerals, when only three or four dervishes participate and keep up their weird howling until the blood starts from their throats, which is the evidence that they have done their duty to the deceased and the bereaved family. A donkey ride in the fresh air under the blue canopy of heaven bespangled with stars, served as a refreshing antidote to sweep away the cobweb of horrors and bring our hearts to a grateful recognition of God's goodness and mercy in permitting us to see the light of present truth and the gift of his dear Son.

W. H. MAXSON, M. D.

Cairo, Egypt, March 11.

—In his report, Surgeon-General Hammond thus directs attention to what some readers of *America* think it dwells upon with too persistent reiteration: "During the last six years, under the operations of existing law, the vast number of 2,666,276 immigrants have arrived on our shores. The introduction of this vast number of people into our political organization, most of whom are entirely ignorant of our traditions, customs, and laws, cannot be viewed without concern and apprehension." And yet politicians shut their eyes to its effect upon our institutions, morals, and race, and the dear people pooh-pooh the idea that the stream of our national life is being defiled.

—The first section of the new railroad in the Congo Free State has been opened. It extends from Matodi to the Leopold Ravine. The first Belgian locomotives are actually running within sound of the falls of Yellala. There are now 4,000 workmen employed at different points along the line. It will be a glad day for the millions of the Congo basin when the cataract region, that has for so long proved an insurmountable barrier between it and the rest of mankind, shall be pierced by a road over which the unwearied, unsuffering iron horse may carry, safely and quickly, any number of missionaries and any amount of material. God hasten that day for the gospel's sake!

—About 5,000 members were added to the Protestant churches in Japan last year.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 28, 1891.

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A BIG PARENTHESIS.

DR. TALMAGE's paper, *The Christian Herald and Signs of our Times*, seems to be peculiarly unfortunate in its efforts at prophetic instruction—unfortunate as to the particular "school of the prophets" which secures admission to its columns. It recently ladeled out to its readers some of the vagaries of the renowned Baxter, and is now doing the same thing for Lieut. Totten. In its issue of July 3, it devotes a half-page article to "An Epitome of Professor Totten's Views on Prophetic Chronology." These are set forth with no dissent, and while they are not positively indorsed, they are presented with the air of one who supposes he is doing the public a favor by making them known.

It will only be necessary to speak of two points to show to any reader of the REVIEW the nature of Mr. T.'s views. He draws the usual wonderful conclusions from the prophetic period of 2520 years—a prophetic period which does not exist. And as the period itself is wholly imaginary, so the deductions based upon it are imaginary also.

But the way the seventy weeks of Daniel 9 are handled, can hardly be, like the foregoing, the result of carelessness. The "seventieth heptad" seems to be a delightful term, and is introduced as follows: "If, as the professor believes, the final end of the dispensation should be on or about Passover day, 1899, then the years from 1892 to that date will be the seven years comprehended in Daniel's seventieth week. (Dan. 9:27.)"

Indeed! How do you know these years will be the seven comprehended in Daniel's seventieth week? Why not say that these will be the last seven years in which Noah was building the ark? There would be just as much connection between the two. Who does not know that the seventy weeks are one connected period? Where does the prophecy intimate that they are to be taken and applied in detached sections? Everybody admits that there is no break in them till the end of the sixty-nine weeks. What right, then, has any one to tear the seventieth week away from the rest, and throw in over 1800 years before it is fulfilled? This looks to us like the sheerest nonsense and the most reckless wresting of the prophetic word. To fit the scheme of these interpreters, a period of seven years seems to be wanted to close out this dispensation; and knowing not where else to find them, to give it all a prophetic air, they seize the last week of Daniel's seventy.

The events which he predicts to transpire in this week are equally wild with the application of the week itself. In the seven years between 1892 and 1899, we are told, antichrist is to be manifested, and negotiate a covenant with the Jews to restore their nationality; a new ten-horned confederacy is to be formed, and put forth blasphemous pretensions, and "in the midst of the week" violate this covenant with the Jews, etc. But the prophecy of Daniel's seventieth week says nothing about any such work as this. This is all gratuitous. It was in the midst of the week, according to the prophecy, that the Messiah was to be cut off, not a covenant with the Jews to be violated.

"The sixty-nine weeks," he says, "ended at Calvary, and the parenthetic period, of which Daniel knew nothing, began. The final week of the seventy, the last seven years of this dispensation, still remain to be fulfilled." At Calvary the Messiah was cut off; but that was in the midst (middle) of the last week of the seventy, not at the end of the

sixty-nine weeks. By the "parenthetic period," he means the years that have intervened between the death of Christ and the present time, and to continue to the close of this century. A pretty big parenthesis to throw in where the sacred writer himself has not placed any. But nothing was ever better said than that Daniel "knew nothing" of this "parenthetic period" between his sixty-ninth and seventieth weeks. That is strictly true. He knew nothing about it. And we may add that any one else who knows anything about it, is wise above what is written.

What conceivable pretext there can be for thus treating the seventy weeks is beyond our comprehension. They all stand together. They were cut off from the period of 2300 days, and allotted to the Jewish dispensation and the Jewish people, who were then the depositaries of the truth of God in the earth. At the end of sixty-nine weeks the Messiah appeared and entered upon his work of confirming the new covenant. Dan. 9:27; Mark 1:15. In the middle of the last or seventieth week, he was cut off on the cross, and caused the sacrifice and oblation (ceremonial and typical offerings) to cease. According to chronological dates, he continued his ministry from the autumn of A. D. 27, three and a half years (half of a prophetic week) to the spring of A. D. 31, and was there crucified, as the prophecy foretold. Three and a half years more remained, and the whole period ended in A. D. 34. The Jewish people were then no longer to be regarded as the special people of the Lord, and the apostles soon turned to the Gentiles. Adding to this latter date 1810 years to make up the 2300, we are brought to 1844. Since then Christ has been engaged in the work of cleansing the heavenly sanctuary (Dan. 8:14; Heb. 9:23), the last brief work he does preparatory to his second coming. Such an application is simple, straightforward, clear, and scriptural.

In their appropriate stages, grand and sublime, the prophecies of God are moving on to their accomplishment; and it is to be inexpressibly regretted that right in this focal time such speculations, which can only mislead and confuse, should be put forth from sources in which the generality of people will be more disposed to place confidence than in any other.

IN THE QUESTION CHAIR.

BE ANGRY AND SIN NOT.

Eph. 4:26: "Be ye angry, and sin not: let not the sun go down upon your wrath." What are we to understand by the first clause of this passage? and what is the teaching of 1 John 5:16?

W. L. G.

Answer.—The strangeness of the first clause of Eph. 4:26, lies in the apparent injunction to be angry, whereas other scriptures enjoin the suppression and putting away of anger. Three ways are suggested of meeting the difficulty: 1. To understand the expression as conditional, which Meyer says is according to Hebrew usage; that is, if you are angry, do not sin by cherishing it; but put it away speedily; let not the sun go down and find you still cherishing that feeling. So Alford says, "That anger which is an infirmity, by being cherished may become a sin." But we do not understand that the apostle would make provision for any such "infirmity," inasmuch as he says in verse 31, Let all . . . anger . . . be put away." 2. To understand the word "anger" not as meaning personal feelings of resentment and passion, but as a holy indignation against sin, which it is sometimes proper to cherish. This would be simply limiting the word to a particular kind of anger. 3. To give to the imperative verb, "be ye angry," no such sense as would now be implied by the word "anger" either as a holy indignation or a sinful passion, but only the sense of an intense feeling and exercise of the mind in reference to the fear of God and in opposition to sin.

In favor of this last view we have Ps. 4:4:

"Stand in awe, and sin not." Here the Septuagint use the very same words, in the same order, that are translated "Be ye angry, and sin not," in Eph. 4:26. Now, if the word as used by the Septuagint may be translated "stand in awe," why may it not have a like meaning as used by Paul? In this case it would indicate such emotions as the same apostle, writing to the Corinthians (2 Cor. 7:11), said constituted "godly sorrow," namely, "carefulness," "indignation," "fear," "vehement desire," "zeal," "revenge." This would accord exactly with the tenor of Paul's instruction in Ephesians 4. Stand in awe, fear before God, be intensely hostile to evil, and sin not; harbor no ill-will, put away all anger, malice, and every evil passion.

The teaching of 1 John 5:16 seems clearly to be that all sin is the subject of prayer and forgiveness, except the sin against the Holy Ghost, which is, of course, a sin unto death.

UNEQUALLY YOKED WITH UNBELIEVERS.

Please explain through the Question Chair, 2 Cor. 6:14, and oblige. J. L.

Ans.—The reason why we should not be "unequally yoked together with unbelievers" is given in a few statements immediately following: "For," Paul continues, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

The figure employed by the apostle is that of two animals yoked together for work. To be *unequally* yoked, is to have two yoked together, one of which, from superior physical development or strength, or relation to the work, has all the advantage over the other, and can control all movements, and impose extra tasks upon the other, at his will.

Now Paul says to the Christian, Don't be yoked up with an unbeliever in any such way. Every true Christian desires to be wholly free and untrammelled in the service of his Master, and to put the interests of his cause first and foremost; but the unbeliever has no interest in, or concord or fellowship with, the cause of Christ. Now, if the Christian puts himself in such a relation to an unbeliever that the latter has power to carry out his own ideas and oppress the Christian by hindering him in his work for Christ, interfering with his freedom in the gospel, or depriving him of privileges to be enjoyed in connection with the Church, such an one is *unequally* yoked; and the apostle warns against getting into that trap.

Some apply this instruction exclusively to the marriage relation. But while the evil here warned against is more liable to be experienced in that relation, perhaps, than in any other, we think it has a broader application, and covers any relationship whereby the believer puts himself into the power of an unbeliever so that the irreligious views and conduct of the latter can carry the day as against the faith and practice of the believer. The believer is *unequally* yoked if he has not just as much liberty and freedom from every kind of restraint in the cause and service of Christ, as the unbeliever has in the service of the Devil.

As already remarked, trouble on this point more frequently arises in the marriage relation, than perhaps any other. The unbelieving wife may make home a veritable purgatory for the believing husband, as many have learned to their sorrow; and the unbelieving husband may do the same for the believing wife, depriving her of means by which she would be glad to help what she believes to be the cause of truth, keeping her from meeting, and embittering in a thousand ways her Christian life.

While sometimes a believer has married an unbeliever and won him or her over to the truth, the experiment is a very hazardous one; for one of three things will inevitably happen. Either (1) the believer will win over the unbeliever, which occasionally takes place; or (2) the unbeliever will drag

the believer down into apostasy and perdition, which is more frequently the case; or (3), both parties remaining unchanged, the believer becomes subject to a life-long cross; for however considerate and kind an unbelieving companion may be, the religious life of the other cannot be what it would be if both were united. Thus there are two chances against one, and all the probability on the side of the two, that the union of a believer with an unbeliever will not be, from a religious point of view, a happy one for the believer.

The ideal union is one in which both parties are united in religious faith as well as properly related in tastes and temperament; and while this can never in this life be absolutely sure (for one of two unbelievers may afterward embrace Christianity, or one of two believers may apostatize), still those who propose to enter into the marriage relationship should, as far as possible, keep within the probabilities of such an ideal union by maintaining as a general rule the instruction of the apostle in 1 Cor. 7:39, and marry "only in the Lord."

ELISHA.—NO. 7.

The Anointing of Hazael.

THE war with Syria seems to have closed for the time being, with the precipitate flight of the Syrian army from before Samaria. And it is probable the seven years of famine closed not far from that time. For we are next informed of the return of the woman of Shunem, whose son Elisha healed, from the land of the Philistines. To be sure the record speaks (2 Kings 8:1-6) not only of her return, but of Elisha's advice for her to go from her own country because the famine was coming. But we are not to suppose these incidents all occur in exact chronological order. Sometimes the events included in a narrative may have been several years in being accomplished, yet are spoken of as if transpiring in a short period. Elisha had evidently advised the woman to go long before this, and she went and had resided among the Philistines seven years. And now that the famine had closed and the war with Ben-hadad had terminated, she returned at an auspicious moment.

King Joram, desirous of hearing all the particulars possible about the wonderful events of Elisha's life, had called Gehazi, his former servant, to him. It would seem from all the circumstances, that this must have been after the healing of Naaman, when Gehazi had become a leper. The king said: "Tell me, I pray thee, all the great things that Elisha hath done." And while he was telling him how Elisha restored to life the dead son of the Shunammite woman, she herself appeared, and cried to the king to restore her house and land, which during her absence had been appropriated by another. And Gehazi recognized her at once as the one who threw herself at the prophet's feet with such agony to get him to raise to life her dead boy. And he said, "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life." The king at once inquired of her if this was true, and she told him it was. Then he appointed an officer, and commanded him to restore all that was hers, with the fruits which the field had borne during her absence. Thus God providentially favored this devoted woman who had manifested such an interest in the comfort, welfare, and society of his servant. She had been preserved from the terrible dearth of seven years' duration, by going to a land of plenty by the advice of Elisha. And when she returned to her own people, she obtained her own again, with the revenue arising from its products.

We next learn of Elisha at Damascus. This great city was one of the most ancient and famous in the world, and even yet, though in existence before Abraham's time, contains a population of some 150,000 people. Situated in the midst of a great plain about thirty miles in diameter, made fertile by the river *Barada*, probably the "Abana" of Naaman's time, it abounds in the richest productions of the

earth. Here the olive, walnut, pomegranate, fig, plum, apricot, citron, pear, and apple are produced in the greatest perfection. The river runs directly through the city, supplying it with an abundance of pure water, and irrigating the meadows and corn-fields which would otherwise be a desert, after leaving it. In Elisha's time it was a great and magnificent city.

There had been many wars between Israel and the Syrians of Damascus. Even in David's time great battles were fought between them. And Syria was one of the agencies most effective in bringing Israel to a low condition. God used it as one of his weapons to punish the apostasy of his people. We know of but one reason for Elisha's visit to this city. It was a long journey of many scores of miles, which very likely the prophet may have taken on foot, as that was the customary method of travel in ancient days, for even the Lord's prophets. And the object of the journey must have been to the prophet a very sad one.

Some twenty years before this, when Elijah had fled from the presence of Jezebel away off to the desert of Sinai, to the mountain of God, and the Lord communed with him after the "still small voice" had spoken peace to his troubled mind, he was commanded to "anoint Hazael to be king over Syria: and Jehu the son of Nimshi . . . to be king over Israel: and Elisha . . . to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay," etc. 1 Kings 19:15-17. Elisha was called immediately to assist the prophet in his work. But a score of years, more or less, passed, and yet Hazael had not been anointed or called to do the part assigned him. He was chosen as one of the agents who would bring great affliction upon apostate Israel, far more terrible than King Ben-hadad had been able to consummate.

And now after this long lapse of time, this man of blood was to be called to do his work. Elijah had mercifully been spared the sad task of calling him to his work of destruction, by being translated into the presence of God. To his successor fell the unpleasant task. We may behold Elisha in our imagination, going on foot all these weary miles, with this sad burden upon his heart. He had become a very famous man. The mighty works which had been wrought through him were known all through Palestine and Syria, and most likely to far distant lands. The cause of the flight of Ben-hadad's army from Samaria had by this time become generally known. It was understood to have been caused by the Deity himself, as no enemy from Egypt or the surrounding nations had been near to cause such terror. Josephus informs us that the knowledge of this fact caused Ben-hadad "to be mightily cast down at his having God so greatly for his enemy, and fell into a distemper."

When it was known that Elisha was in the city, the sick king upon his bed hoped that he might obtain some encouragement from him. Had not Naaman, his servant, a few years before been healed of his leprosy through his agency? Had not many mighty works been wrought through him during the progress of the war? And was he not a man of great mercy and kindness of heart, as proved by his sending home the soldiers unharmed who were in his power? He would do all he could to appease this man of God, and obtain, if possible, good tidings and a blessing from him. Hazael was a servant of the king, probably a leading man, a minister of state and the ruling favorite.

The king said to Hazael, "Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?" 2 Kings 8:8. So Hazael prepared a princely present "of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?"

Of ordinary mortals it is said that "gifts blind

the eyes." But we may be sure Elisha was not in the least affected by this munificent offer. We recall the former occasion when Naaman brought his princely gifts amounting to scores of thousands of dollars, and he would take nothing. We cannot suppose he did in this case, though the record is silent concerning this point. His answer to the question of the king was no doubt ambiguous; as given in our version, it was this: "Thou mayest certainly recover;" that is, God had not ordained his death. The *disease* was not necessarily a fatal one to surely cause his death. If nothing was done to cause his death beyond the effects of the disease, he would recover. But "the Lord hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." As he looked upon Hazael with a steadfast gaze, the Spirit of God revealed to him his character. He would murder the king to obtain the throne. The prophet foresaw this clearly. And as the blood and carnage, war, and destruction and death of women and children which would follow Hazael's elevation to the throne clearly opened before him, the tender heart of the prophet was deeply moved, and he wept with great sorrow. He recognized in this man a more determined, persevering, masterful mind than that of Ben-hadad. He knew dire calamities threatened his nation and people. Yet God sent him to be the means of calling him to power, that such a work of punishment should be inflicted upon Israel for their great wickedness and their rejection of much light.

Hazael could not understand what was passing through Elisha's mind as he stood before him weeping, and inquired, "Why weepeth my lord?" He then told him what would follow, and the calamities which were about to fall upon his nation through his agency. Hazael's reply, as given in our version, is said by scholars not to give the sense of the original: "But what, is thy servant a dog, that he should do this great thing?" This would imply that such wickedness would be very abhorrent to him. The Revised Version gives it a little differently: "But what is thy servant, which is but a dog, that he should do this great thing?" Dr. Clarke paraphrases it thus as giving the sense of the original: "Can such a poor, worthless fellow, such a *dead dog*, perform such mighty actions? thou fillest me with surprise." Josephus gives somewhat the same sense. In short, he did not show any horror that such deeds were ascribed to him, but expressed surprise that he should have power to do them. His course afterward was in harmony with this sentiment when power was given him. And Elisha's next statement also: "The Lord hath showed me that thou shalt be king over Syria."

This closed the sad interview. We may suppose Elisha returned to his own country at once, as we next hear of him there. But Hazael returned to the feeble king, and told him that he should "surely recover." But the day following he caused a wet cloth to be laid upon the mouth of the king, which doubtless smothered him, as he was weak from long sickness; and then he became king. We need not suppose for a moment that Hazael was a good man at heart, faithful and loyal to his sovereign till Elisha put the thought into his mind of taking the king's life. Everything in his character goes to show he was a proud, ambitious man, and very likely Elisha saw that even then he was planning to obtain the crown. Ben-hadad had been defeated, and was likely unpopular. How often have ambitious men in Oriental countries, under similar circumstances, pursued the same course! His whole life was that of an unscrupulous, selfish man. Like Pharaoh, such men are agents for afflicting God's people when they need chastisement, that they may see their need of him. Elisha in no way indicated he should do the criminal act he performed. What the prophet said to him was the truth, and he hastened by foul means to bring it about. Very likely it might have come about naturally, had he not been a murderer at heart.

G. I. B.

EDITORIAL NOTES.

THERE is no use in trying to "get around" a text of Scripture. If you hold some doctrine against which there is a plain declaration of Scripture, the conclusion must be either that the doctrine is not true, or that the Scriptures are not reliable as a guide to spiritual truth. But no true Christian entertains any doubt of the truth of St. Paul's words to Timothy, that "all Scripture . . . is profitable for doctrine." If you have the truth, you will not have to exercise your ingenuity in answering the question, How do you get around that text? You will have no occasion to dodge the force of any Scriptural truth.

It is well for Christians to remember that while they are separated from the world by their faith and manner of life, and oftentimes from each other by unfortunate denominational lines, they are not to cut themselves off from association with worldly people, or with each other, simply for that reason. Those who have been favored with the light of spiritual truth, should remember that all other persons have need of that light, and that if it reaches them it must be brought to them. It was for this reason that the Saviour said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There are some persons who seem to think that their being of different religious faith is a reason why they should keep aloof from "outsiders"; but that is the very reason why they should feel an interest to do otherwise.

There are two great opposite principles which underlie and control human lives in this world,—the principle of selfishness, and the principle of love,—and by which the race is divided into two great classes. Selfishness is the great underlying principle of worldliness, and love (or unselfishness) stands in the same relation to Christianity. The person who is unselfish will not find it hard work to be a Christian, for he will only be moving in harmony with his chosen principle of action; but the selfish person, who is ever seeking an opportunity to get rather than to give, will find it just the opposite. His religion, if he has professed such, will consist merely in a round of forms and religious exercises, and he will find it hard even to keep up an appearance of true piety. No reformation will benefit him which does not go to the root of the matter and eliminate the evil principle of self-love. So long as this principle rules, it makes no particular difference whether his name be down on the church-book or not.

There is a great difference between reading the Bible to find evidence to support one's views, and reading it simply to discover what it teaches. In the one case the individual has his views already formed before he reads, in the other he forms them afterward. In the first case also it very frequently happens that something is read into the text which inspiration has not put there, or a peculiar meaning given to it by a process which only merits the name of Scripture jugglery. The apostle Peter speaks of a class of persons in his time who wrested certain portions of Scripture, and their descendants are living and numerous in the world to-day. Numerous examples of this wresting process occur in the familiar arguments made in support of such doctrines as infant baptism, the temporal millennium, and the first-day Sabbath. But the phenomenon is not confined to any particular portion of Christendom. It may be seen in any denomination when an attempt is made to establish some preconceived view upon a scriptural basis, or when the "unstable and unlearned" undertake to deal with writings "hard to be understood." Undue stress laid upon the exact wording of a text, an unnatural emphasis given some particular and often insignificant word, a peculiar twist to some phrase, a literal interpretation of what is figurative, or a figurative construing of what is literal,—these are some of the most common means by which this Scripture jugglery is accomplished. If people would approach the Scriptures in a humble and teachable spirit, laying aside preconceived opinions, and invoking the aid of that Spirit whose divine office it is to guide the Christian seeker into all truth, there would be less apparent foundation for the skeptical assertion that "any doctrine can be proved by the Bible."

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.

SOWING AND REAPING.

BY A. K. ATTEBERRY.
(Keokuk, Ill.)

In childhood, in youth, and in hoary old age,
With seed good or bad we are sowing the field;
O how stands the record on heaven's fair page?
What seed are we scattering a harvest to yield?

Foul tares are we sowing the soil to pollute?
An influence shedding to scatter abroad?
Or sowing good seed that shall yield precious fruit,
To be garnered ere long in the kingdom of God?

The poor are around us, the blind and the lame,
The hungry, the thirsty, the sad, the distressed;
O what have we done in the Master's dear name?
Whose sorrow assuaged, or whose life have we blessed?

The Lord is soon coming, O where shall we stand
When we, with all nations, before him appear?
A place shall we have at the Saviour's right hand?
Or, "Ye cursed, depart!" from his lips shall we hear?

O "be not deceived," what we've sown we shall reap;
The harvest is sure as the word of the Lord;
The sound of his voice shall awake those who sleep,
And all shall come forth to receive their reward.

Lord, grant us the aid of thy presence divine,
Thy grace to overcome foes without and within;
Our hearts to the love of each duty incline,
And cleanse us, dear Saviour, from every foul sin.

KANSAS.

HUTCHINSON AND STERLING.—From June 12 to July 1, I was with the church at Hutchinson. The Lord gave liberty in speaking. Seven were added to the church, two by vote and five on profession of faith. I am now at the Sterling church, and have been since July 1. One united with the church by baptism last Sabbath. As I visit with the dear brethren and sisters, and thus better appreciate their needs, the language of my heart is, O for the spirit of the True Shepherd!

JAMES A. MORROW.

MONTANA.

BOZEMAN.—We pitched our tent in this place, and began meetings July 10. We have held six meetings, with an attendance of from fifty to 100, a goodly number of whom are attending quite regularly. This is a town of about 3,500, and we had hoped for a much larger attendance than we have had thus far. There are seven of our people living here at present, which will be quite a help to us in our work, as we shall at once start a Sabbath-school and weekly meetings. We are trying to walk humbly before God, that he may bless our labors.

J. W. WATT.

C. H. WARREN.

MASSACHUSETTS.

HAVERHILL.—We pitched our tent at this place about the first of July, but owing to the celebration connected with the 4th, we thought it best not to begin the meetings till the afternoon of the 5th, when we opened with a very small congregation, which has increased till last evening, when there was a goodly number present.

Our tent is pitched in one of the best localities in the city. Although the attendance has not been as large as we anticipated, we are of good courage in the Lord.

C. H. EDWARDS.

July 13.

WM. J. BOYNTON.

LOUISIANA.

MORROWS, EVERGREEN, BODOC, ETC.—On May 21 I left Evergreen to take charge of the State agency in Louisiana and Mississippi. I then visited all the canvassing companies in the State, and found them of good courage and doing well. After spending a few days in New Orleans, I again visited the little company of Sabbath-keepers at Morrows, where a number had recently signed the covenant. I also visited the new church at Evergreen, and found them strong in the faith and doing well. I

found that their Sabbath-school, which I had recently organized, was in a prosperous condition. After holding a few meetings here, I went to Bodoc, where I had previously spoken twice, and here I held a number of meetings. The interest was good till the very last. Twelve dear souls signed the covenant, and two others are keeping the Sabbath. About eight more are halting between two opinions, whom we hope soon to see rejoicing in the truth. The Sabbath-keepers here are very anxious to be organized into a church and Sabbath-school. I am now assisting my brother in tent work.

July 17.

F. T. PURDHAM.

MINNESOTA.

OSAKIS.—We have been here about two weeks, and have had good audiences from the first. The interest seems to be deepening among the people. They invite us to their homes and bring provisions to the tent, and what cheers us more than all is, that some say they believe the truth which we present from the desk. We have not reached the Sabbath question yet, but will do so soon. What the people will do then remains to be seen. We hope and pray that some will be led to give their hearts to God and keep his commandments.

July 15.

W. B. HILL.

W. A. ALWAY.

C. PARKER.

MICHIGAN.

GRAND RAPIDS.—The cause is still onward in this city. Our quarterly meeting was a precious season. The sweet, tender spirit of the Master was present from the first, and all felt that it was good to be present. Seven adults joined by baptism, and one who had been baptized joined by vote of the church. Personally we feel greatly encouraged for this manifestation of God's willingness to bless our feeble efforts in his cause. To him be all the glory! We expect others will soon go forward in this ordinance.

Our Sunday evening services are well attended, and a commendable interest is manifested. Our missionary society is flourishing, as is also the Sabbath-school. Truly the Lord is good to those who trust in him.

The city is now being canvassed for *Good Health*, by a company sent out by Dr. Kellogg. I feel very thankful for this timely as well as efficient help. It will, I believe, be but the opening wedge for still greater light. Some of the best people in this city have given their influence to this excellent journal. May the Lord bless this noble band of young people as they go from house to house in the interests of this good work.

The people are becoming more and more acquainted with us as a people, and with the cause we represent, and I look forward to the time when many who now seem to be bound by circumstances will take their stand for the truth of God. I am of good courage, and have very fair health.

July 6.

L. G. MOORE.

VIRGINIA.

AMONG THE CHURCHES AND SCATTERED BRETHREN.—June 4 I left New Market, in company with Elder A. C. Neff, for the Page Valley church, at which place we labored for one week, presenting to the brethren the precious light of life through Christ, which can be obtained only by faith, because it is the gift of God; and as the brethren received the light, the Spirit of God came in, and many hearts were cheered. We left them much encouraged in the Lord. We found a few trusting, faithful ones at Port Republic, with whom we held several interesting meetings, by which they were much benefited. There was also a growing interest from without.

At Keezletown we found a faithful family of observers of the law of God, to whom we spoke, and left them much encouraged. We visited Mount Crawford, Timberville, New Market, Mount Vernon, Laurel Grove, Snickersville, and Mount Gilead, and also our brethren near Washington, D. C. We had excellent meetings and visits at all these places. All seemed to be much encouraged, as did we ourselves in our short visit with the dear brethren and sisters in this Conference. We expect there will be a steady coming up upon tithing, and all points of our faith, and a good attendance at the camp-meeting, which will be held at Winchester. We have secured a good ground here, free, just inside the corporation, for our tent work and

camp-meeting, and we have our tent pitched in nice order. We have held four services, with an increasing audience and interest. There were about 400 attentive listeners present last night. We are of good courage in the work.

July 13.

F. M. ROBERTS.
G. A. STILLWELL.

DELAWARE.

WILMINGTON AND HOLLANDSVILLE.—Since my last report to the REVIEW, we have continued our work for the people of Wilmington as the way has seemed to open before us. Several have already decided to keep the Sabbath, and quite a number of others acknowledge that they believe it is the right day to keep. We have all the openings for holding Bible readings we can fill, and had we as many more workers in this city, they would find enough to do.

Sabbath, July 4, I met with the church in Hollandsville in their quarterly meeting. The members of this church are very much scattered; not more than two thirds of them were present, but we had a very good meeting. The enemy has been at work among them, but I hope the brethren there will be on their guard, and close every avenue against his approach. I enjoyed my visit with them very much.

Last Sabbath, July 12, was a good day for us here in Wilmington. The Sabbath-keepers had a quarterly meeting. The ordinances were celebrated, several taking part in them who never had celebrated them *all* before. There were some not of our faith present. Bro. Taylor, also, was with us. It was a precious season indeed, a day which will long be remembered by us.

The Lord is truly going out before his truth, and we hope to see a good harvest of souls gathered here for his garner.

Brethren, remember the work here.

July 16.

S. J. HERSUM.

TEXAS.

CORPUS CHRISTI AND BRISTOL.—Bro. Hale and myself remained at Corpus Christi about two weeks after Bro. Hyatt left there, as mentioned in his last report. The work had gone slow from the beginning, and there seemed to be but little interest at the time Bro. Hyatt left us, but we did not feel free to leave that little. We labored hard during the two remaining weeks of our stay, without much more visible fruit, and had to leave some at last for whom we had labored long and patiently, without knowing positively what they were going to do. Since we came away, six more have taken their stand in that place and elsewhere as a result of the efforts there, making about ten in all, and others still are interested.

Our efforts seemed almost a failure there for quite a while, but the seed sown is bearing fruit, even after our leaving the field, and some of the cases are very interesting. One is that of an owner and captain of a schooner plying between the Gulf coast towns, who lives at Galveston. He made two or three trips to Corpus Christi while we were there, and finally took his stand with us publicly on the Sabbath question, with a due sense of what it meant, having been studying the truth for a couple of years, and having a very good knowledge of it. A letter just received from him brings the good news that his family—wife and two grown daughters—have taken their stand with him, and all are rejoicing together in the truth. I also received a letter a few days ago from an intelligent young man whose acquaintance I made just before leaving Corpus Christi. He says that he and his wife have commenced the observance of the Sabbath, and that he is a firm believer in all our teachings, and wishes to unite with us. He was an employee in a bank there, and has given up his position in order to keep the Sabbath, and asks if he will be permitted to study and prepare to enter into our work. I am still laboring with other promising cases there by correspondence and the use of our literature. Five subscriptions were taken for the REVIEW.

I am now engaged in a tent effort at Bristol, Ellis Co., with large attendance nightly. I have held five services to date. Each evening the fifty-foot tent has been about full, and last night many more were present than the tent would hold. The people have been very kind to us here from the first. About twenty men aided us in pitching and seating the tent. A lady near by loaned us her parlor organ, and a choir of singers aids in the

singing. Our temporal wants are quite liberally supplied, and I cannot begin to fill all the invitations to visit as fast as they come in. Myself and wife are here alone, but we expect Bro. J. M. Huguley in a few days to help. We hope for some fruit here.

July 13.

W. A. McCUTCHEN.

ILLINOIS.

My last report closed June 4, when I had just returned from the southern part of the State to Chicago. I was with the Chicago church over two Sabbaths. From June 19–21 I was with the church at Onarga. At the request of the church, the quarterly meeting services were held at this time. These meetings were full of interest. This place is the home of Elder R. F. Andrews, who took part with me in conducting the services, and expressed himself as fully determined to press on with this people, to see the close of this work with which he had been so long acquainted.

June 24–28 I was with Bro. A. J. Olsen at Sheridan. Here we had very interesting meetings in connection with the canvassers' institute. Although but few workers came in for the drill, the preaching services were a source of good cheer to the church. Elder Ballenger, of Michigan, who was there visiting his children, assisted in the services.

On June 29 I was permitted to speak to a good audience in the tent at Ottawa. I learned that several had already accepted the truth as the result of the labors put forth there. We hope to see a church formed of the few who were obeying the truth before, and the new ones who are joining them.

July 3–5 I was with the church at Rockford. This was their quarterly meeting occasion. On Sabbath, July 4, I was permitted to baptize three in the baptismal font of the Baptist church. Two of these sisters united with the Rockford church, and one will unite with the Chicago church, as that is her home.

July 9 we came to Battle Creek. After spending three weeks in the summer council of the General Conference Committee, and attending the camp-meetings of Ohio and Indiana, I hope to be in Illinois Sept. 1, at the beginning of the workers' meeting. I hope to see at the Decatur camp-meeting a full attendance of our Illinois people and their friends. We have sent you a circular letter respecting the camp-meeting. Come up to meet with us in the name of the Lord.

J. N. LOUGHBOROUGH.

NEBRASKA.

MINDEN AND SHELTON.—After our camp-meeting at Oxford, I came to Minden to spend a few days in preparing for a series of tent-meetings. I obtained a good location for our tent, met a number of the business men, visited several families, attended prayer-meeting at the M. E. church, and thus became acquainted with the people. I think it a good plan to spend some time prior to beginning meetings in a new place, in getting acquainted with the people; for by so doing we can know how to work for them. A doctor should understand his case before he begins treatment.

By earnest request, I spent Sabbath and Sunday with the Shelton church. Their elder being absent, they had not celebrated the ordinances for several quarters. It afforded me pleasure to once more meet with this church, and engage with them in the celebration of the ordinances of God's house. Several of the members from a distance were present. I spoke three times on Sabbath day and once on Sunday. Sabbath afternoon we went to the Wood River, and in the presence of the congregation, under the cool shade of the trees, I buried six souls in the waters of a holy baptism.

On my way back to Minden I stopped off at Grand Island, where I visited several families, and spoke Sunday evening in their chapel. Bro. Hyatt was with me, and assisted in these meetings. I enjoyed much of God's good blessing in my work at these two places. We now have our tent pitched at Minden, and expect to commence our meetings Friday evening, the 17th. The people are kind to us, and we have received favors from them. One man has loaned us 100 chairs to use in seating our tent. There is one family of our people at this place, and with them we have a home. Bro. W. A. Hennig and A. E. Whittier are with me.

We are of good courage, and hope for God's blessing in our work. We desire the prayers and help of our people, and if there are those living near who can do so, we shall be glad to have them meet with us, especially on Sabbath days.

July 16.

DANIEL NETTLETON.

TENNESSEE.

DUNLAP, KIOUKI, ETC.—During the last three months my labor has been of that nature to prepare the way for future work. After spending a week with Bro. Heacock at Dunlap, preparing for tent work at that place, I came to Kiouki, a small settlement on Walden's Ridge, where we had an invitation to hold some meetings. Here I delivered three discourses and made fourteen visits. But finding the people so busily engaged in their farm work, and those who were not, so extremely bitter in their opposition to the work, I thought best, after counseling with some of the brethren, to drop the work there for awhile. Also at this place were two aged superannuated ministers who had heard the truth in the North, who used very effectually the "stay-away" idea. The people seemed loth to hear the truth, and one statement from either of the above-named was worth more to them than a whole chapter of Scripture from me.

I have visited Brayton, Dayton, and Graysville. The company at the Cove have now an organized Sabbath-school of twenty-three members, in good working order. A club of *Little Friend* is taken by the children, while a copy each of the REVIEW, *Signs*, and *Sentinel* are taken among the adults, which they read with much interest. May God help this dear little company to stand firm under the present outburst of persecution which some are wont to urge upon them. Some are lying in ambush, like a coyote, to catch them working on Sunday, so as to report them to the grand jury.

I go from here to Austell, Ga., to labor. That will be my address until after the Southern Council, from Sept. 11 to Oct. 12. We desire the prayers of our people that the way may open for an effectual work to be accomplished at Austell.

July 15.

GRANT ADKINS.

OHIO.

AMONG THE CHURCHES.—It has been several months since I have reported to the REVIEW, and perhaps my western friends wonder what has become of me. After arriving at Geneva, Ohio (my present home), in January, my time for several months was occupied in re-arranging our home. I was glad to be able to attend the general meeting at Cleveland, in April, which afforded me an opportunity to become acquainted with the Conference Committee and others. It was decided then that I should labor until camp-meeting in Dist. Nos. 3 and 8. No until June 24 did I begin work. Since then I have met with the following companies: Bloomfield Green, Girard, Youngstown, East Liverpool, and St. Clairsville. The Bloomfield church is very much scattered; it had two Sabbath-school branches and we helped organize a third. We had a good quarterly meeting at the pleasant home of Bro. R. A. Underwood, and we were all thankful for the pleasure of his presence and assistance at this meeting. This church has been much crippled for many years. Nearly all the members, and representatives from other companies, were present, and at the business meetings the state of the church was discussed, and all felt that something must be done or God could not bless them as a church. There was a difficulty of nine years' standing which had to be removed, and I am thankful to say that the steps taken later on seemed to accomplish this, and families who had been bitter these long years were brought together and united in Sabbath-school and church work, both promising not to talk about past grievances, for all such had been satisfactorily confessed and forgiven. This is simply another evidence of God's willingness to work for us when we trust him. We shall look for better days for the church. It was agreed that certain neighbors also who were conversant with the difficulty, should receive a confession; and although not of our faith tears came to one lady's eyes when she saw what the Spirit of the Master had done, and she expressed herself as being grateful that a reconciliation had taken place. O if we all could learn that the object of the church is to reveal Christ, what a different state of affairs we would see in many places.

We find, wherever we go, our people much sea-

tered, and holding on to the truth under adversity on account of the difficulty experienced in getting and retaining positions while keeping the Sabbath; and it is only through love for it that they endure; but the Lord says, "Gather my saints . . . that have made a covenant with me by sacrifice," which Christ enables us to do by promising to be with us to the end of the world; and those who endure "shall be saved." We were glad to meet friends of the cause at Green from Wayne, together with Elder Underwood and wife. This little company have a very pleasant church building, which is all paid for except what is due to one of the brethren. Their numbers are few. We were glad to find a spirit of unity.

At Girard we found the pleasant home of Bro. Reed, where we were glad to find a son about to enter the canvassing work. It seems impossible to get all the members of the Youngstown church together, on account of distance and for want of a place in which to worship. While visiting the few families in the city, we tried to have them organize a branch Sabbath-school at private homes. But often even in this enterprise our hearts are made sad by some not being willing to open their homes; and again, this is often occasioned by parents who do attend, letting their children feel that the house is at their disposal. Children should be taught decorum and submission, and then many more would be ready to respond to such demands of the Sabbath-school.

Liverpool has quite a company when all are together, but there is but one man belonging. We held six meetings at different places, and on Sunday two united with the church, one by baptism, the service taking place in the Ohio River on the West Virginia side, as the river was high and the banks steep and muddy on the Ohio side. Bro. Morgan, who has been canvassing here, was present at all our meetings, and he and Bro. Williams rendered efficient service in rowing across the skiffs which conveyed to the baptism. There is a very strong prejudice here, all the ministers having denounced Bro. M.'s canvassing work, causing a loss in delivery of over one half his orders.

At St. Clairsville we were glad to meet sister Lucy Berry, just home from the canvassing field at Cincinnati, who was full of courage; also Bro. Russell and sister, who have been laboring in this locality, were with us at the Sabbath meetings. We are sorry to find so many of our people who do not take the REVIEW. I cannot see how any S. D. Adventist can afford to be without it a month. From St. Clairsville we go to Akron and Cleveland. We expect to spend Sabbath at each place, which will occupy our time till camp-meeting. The Macedonian cry comes up all along the line. We have had occasion many times during this trip to feel the special presence of the Holy Spirit. We often exclaim, "How good God is!"

July 16.

C. P. HASKELL.

MINNESOTA TRACT SOCIETY PROCEEDINGS.

The nineteenth annual session of the Minnesota Tract Society was held in connection with the camp-meeting at Pleasant Park, Minneapolis, June 2-9, 1891.

The first meeting was called to order by Elder R. C. Porter, the President, at 4:15 P. M., Tuesday, June 2. The hymn, "Ho! Reapers of Life's Harvest," was sung, and prayer was offered by Elder S. N. Haskell. The reading of the minutes of last session was waived. The President spoke briefly concerning the progress made by the Society during the year, showing what had been one in the different lines of work. The report of the canvassing work given by him was especially encouraging, showing that the Lord had given us great prosperity in that line.

The Treasurer read a report of the receipts and expenditures for the ten and one half months ending March 31, which was as follows:—

On-hand May 18, 1890,	\$ 493 39
Received from all sources during year,	31,092 12
Total receipts,	\$31,585 51
aid to publishing houses,	\$17,129 26
aid on all other accounts,	13,795 42
Cash on hand April 1, 1891,	660 83
Total disbursements,	\$31,585 51

The Secretary read a record of the minutes of several meetings of the Board of Directors. The State Canvassing Agent, C. M. Everest, gave a brief report, showing that 103 canvassers had been at work at different times during the past year. Detailed reports had been received from seventy, showing the amount of work actually done by them. Some questions were asked which brought out more clearly some points in this report.

The Chair being authorized to appoint the usual com-

mittees, announced them to be as follows: On Nominations, John Emerson, Byron Tripp, O. P. Norderhus; on Resolutions, C. W. Flaiz, S. N. Haskell, E. A. Curtis.

It was also voted to raise a special committee of three to consider and report upon the advisability of incorporating the Society. It was announced as follows: C. N. Woodward, A. J. Breed, C. M. Everest. It was also voted to raise a special committee of five to make recommendations in regard to the proposed revision of the Constitution. The Chair appointed this committee as follows: D. P. Curtis, John Hoffman, H. R. Johnson, C. J. Kunkel, Wm. Perkins.

Adjourned to call of Chair.

SECOND MEETING, JUNE 3, AT 11:45 A. M.—The report of labor was read by the Secretary, as follows:—

	Societies.	Agents.
No. of members	905	
“ reports returned,	997	44
“ members added,	38	
“ “ dropped,	30	
“ letters written,	2,744	615
“ “ received,	709	289
“ missionary visits,	5,257	2,925
“ Bible readings held,	732	203
“ persons attending readings,	2,068	1,952
“ subs. for periodicals (yearly),	284	50
“ “ “ (less than year),	130	14
“ periodicals distributed,	25,654	89,764
“ pp. of books and tracts sold,	708,727	269,897
“ “ “ “ loaned,	128,988	47,385
“ “ “ “ given away,	163,940	72,213

The Committee on Revision of the Constitution reported, recommending the Constitution adopted by the International Tract Society at its last session. Art. 3 was amended by striking out the words "contribute regularly," and inserting the words "make offerings." A motion to substitute the words "may be" for the words "shall be," in the same article, was pending when Society adjourned to call of Chair.

THIRD MEETING, JUNE 4, AT 2:30 P. M.—As there was a motion under consideration when the last meeting adjourned, this was taken up as unfinished business. Quite a number of the brethren expressed their opinion regarding the force and meaning of the words "shall be," found in art. 3 of the new Constitution; and when the vote was taken, the motion was lost. The Constitution was then adopted as amended. (Copies of the Constitution will be sent to churches and all others interested, upon application.)

The Auditor, E. A. Sutherland, reported having examined the books carefully, and that to the best of his knowledge and belief all entries had been properly made and the books correctly kept. His report was accepted.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That our Directors and Librarians shall do what they can to have all our churches adopt and carry out the recommendation of the *Home Missionary* to hold weekly missionary meetings.
2. *Resolved*, That all our people be urged to carry out the plan of making offerings for the foreign mission work, on each first day of the week.
3. *Resolved*, That it is the sense of this body that our ministers, directors, church elders, and librarians shall place before our churches the importance of, as well as the blessing to be received by, doing faithful missionary work.
4. *Resolved*, That we recommend a continuance of the cash system as adopted by the officers of the Society.

In considering the first resolution, quite a number of the brethren made remarks showing their appreciation of the plan of holding weekly missionary meetings. Regarding the second resolution, Bro. Haskell read a few scriptures showing that this is a scriptural institution, and should be closely followed out. Some questions were asked about the intent of the third resolution, which were answered by the chairman of the Committee. Bro. Porter thought we should use care and good judgment in doing work of this kind, and not do things that would counteract our work. We should not in any way slacken our efforts, but press carefully forward. After a few remarks upon resolution four, the report was adopted.

The Committee on Incorporation reported that they had obtained legal advice, and had found that our laws provided for incorporating such bodies; and that after considering all the points, they would recommend incorporating. Quite a good many questions were asked about the matter, which were answered by the Committee. Pending a vote upon the question, the meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 5, AT 2:30 P. M.—The report of the Committee on Incorporation was taken up as unfinished business, and without further discussion was adopted. The report of the standing of the Society was read by the Treasurer, as follows:—

RESOURCES.	
Property per invoice,	\$ 9,088 34
Merchandise per " "	5,931 56
Due from all other sources,	10,784 44
Cash on hand,	660 83
Total,	\$26,465 17
LIABILITIES.	
Due publishing houses,	\$ 4,246 40
“ on deposits and other accts.,	9,604 47
Present worth of the Society,	12,614 30
Total,	\$26,465 17

The report was accepted. The Committee on Resolutions rendered an additional report, as follows:—

5. *Resolved*, That we recommend that all our canvassers and Conference laborers report to their home societies.

6. *Resolved*, That we express our appreciation of the faithful labors of our canvassers, and that by our prayers we will aid them in their labors of love.

Considerable time was spent in discussing these resolutions, especially the fifth, but the report was finally adopted. The Committee on Nominations reported as follows: For President, Elder A. J. Breed; Vice-President, D. W. Emmerson; Secretary and Treasurer, C. N. Woodward; Assistant Secretary, L. B. Losey; Corresponding Secretary, Mrs. A. E. Ellis; State Agent, C. M. Everest; Board of Directors: Dist. No. 1, M. A. Winchell; No. 2, M. H. Ellis; No. 3, F. B. Johnson; No. 4, A. D. West; No. 5, to be supplied; No. 6, E. Hilliard; No. 7, J. A. Fairchild; No. 8, Andrew Mead; Nos. 9 and 10, to be supplied; for Trustees to incorporate the Society, A. J. Breed, C. N. Woodward, D. W. Emmerson.

A motion to raise the number of Trustees to five, and to add the names of C. W. Flaiz and C. M. Everest, was carried. The report as amended was adopted. No further business being presented, the meeting adjourned *sine die*.

R. C. PORTER, Pres.

C. N. WOODWARD, Sec.

NEW YORK TRACT SOCIETY PROCEEDINGS.

The twentieth annual session of the New York Tract Society was held at Fulton, in connection with the camp-meeting, June 9-16. The first meeting opened at 9 A. M., June 11, President S. H. Lane in the chair. Prayer was offered by Elder F. Wheeler. The minutes of the last session were read and approved. The President made some remarks showing our need of a new Constitution, as our work had outgrown the old one. It was voted that the President appoint a committee on Constitution and By-laws. Elder Lane stated how the tract and missionary work had received a new impetus by the visit of W. F. Crafts to the State last winter, and as a result, several new ones had started out in the work, and consequently many thousands of pages of reading-matter had been distributed. The Society has sent the *American Sentinel* to the members of the State legislature the past winter, and it has produced a good effect.

Adjourned to call of Chair.

SECOND MEETING.—A table of statistics was exhibited on the blackboard, showing that the sales of the Society had doubled every successive year for the last three years. An interesting statement was made showing how Mr. Crafts had stirred up our people by his visit last winter, and how good it was for the local societies to have a credit laid up for such an emergency, so they could draw a supply of reading-matter to distribute when needed.

The Committee on Constitution and By-laws reported in favor of adopting the new Constitution recommended to the States by the International Tract Society. It was moved that to art. 1 be added the words, "of Seventh-day Adventists."

Moved, That art. 3 be amended by adding the words, "or by an accredited minister in the Conference."

Moved, That the Constitution be referred back to the Committee.

Adjourned.

THIRD MEETING.—The Committee on Nominations reported, and the following officers were elected for the ensuing year: President, S. H. Lane; Vice-President, A. E. Place; Secretary and Treasurer, J. V. Willson; Directors, Dist. No. 1, C. W. Lindsay; No. 2, F. Wheeler; No. 3, H. D. Church; No. 4, S. M. Cobb; No. 5, Geo. B. Stevens; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, Wm. Groff; No. 9, C. Gilbert; No. 10, J. E. Rose; Auditor, P. Z. Kinne.

The Committee on Resolutions presented their report, but it was left over till the next meeting.

FOURTH MEETING.—The report of the Committee on Constitution and By-laws was taken up, and it was moved that the word "regular" be stricken out of art. 3.—Carried.

The Constitution as amended was adopted. The following resolutions were discussed and adopted:—

1. *Resolved*, That we express our gratitude to God for his prospering care that has been over the work of this Society, and for the influence of his Spirit that has led so many to connect with the canvassing work.

2. *Resolved*, That we call special attention to the matter of first-day offerings, and urge upon all our brethren and sisters the importance of faithfully carrying out the plan for the support of our foreign mission work.

3. *Resolved*, That we recognize the importance of fourth Sabbath offerings, and will endeavor to increase them in order that our churches may have a fund to use in distributing literature at all times, and especially in emergencies.

4. *Resolved*, That we indorse the efforts of the *American Sentinel* in trying to inform the people of the dangers of religious legislation, and all movements tending toward a union of Church and State; and that we will inform ourselves on this important subject, and seek to increase the *Sentinel's* influence by circulating it more widely.

Whereas, The canvassing work is coming to be an important factor in the work of God, and a work by which the truths of the third angel's message will be carried to every nation, tongue, and people; therefore,—

5. *Resolved*, That we give it our hearty co-operation and earnest prayers, and that we urge forward and encourage those who have entered and those who contemplate entering this important work.

Whereas, The cash system in our T. and M. Society has, by the blessing of God, been a grand success; therefore,—

6. *Resolved*, That we adopt the cash system with the offices, and pay up our present indebtedness by borrowing money at five per cent. interest.

Moved, That the selection of Corresponding Secretary be left with the officers of the Society.—Carried.

Voted, That we accept the appointment of Bro. J. R. Calkins as State Agent.

Voted, That the Society furnish copies of the new Constitution to the Librarians.

The report of the Auditor was read and accepted. It was voted that the Society accept the proposition of the Health and Temperance Association that the Society assume charge of the health and temperance work in the Conference.

Adjourned *sine die*.
J. V. WILLSON, Sec.

S. H. LANE, Pres.

Special Notices.

TENTS FOR VERMONT CAMP-MEETING.

PERSONS desiring to rent tents for the Vermont camp-meeting at Essex Junction, from Aug. 25 to Sept. 1, will please inform T. H. Purdon, 10 Crescent St., Rutland, Vt., stating size of tent wanted.

MISSOURI CAMP-MEETING.

THOSE coming to the camp-meeting at Holden, Mo., Aug. 11-25, will get a certificate when buying their tickets, paying full fare to the meeting; then by having the certificate signed on the camp-ground, they will be entitled to a return at one third fare over all lines of the Missouri Pacific R. R. in the State. In changing roads, be sure to get a certificate in buying tickets, as we hope to get a reduction on other roads, which, if we do, we will note later.
J. J. NICHOLS, Sec. Mo. Conf.

LATER.—Reduction of fare has been obtained on the M. K. & T. and Gulf R. R. Good pasture can be had for horses, at five cents per day per head, with good water.
J. J. N.

THE COLORADO CAMP-MEETING.

It has been decided to hold our camp-meeting at Colorado Springs. This was done especially for the benefit of those living in the southern and western parts of the State, and we hope they will make a special effort to come. We expect a larger attendance than we have ever had before, and will make our plans accordingly. We hope that all have noticed the articles in the REVIEW on the object of camp-meetings, and that all will come filled with the Spirit personally, and then we may have it collectively. Special rates will be had on railroads as before.

We will also give notice of a workers' meeting to be held from the first to the eighth of September, and request all the delegates, church elders, and Conference laborers to be present. Bro. Underwood will be with us, and we hope that much of the business will be arranged during the workers' meeting, so as to devote the time of the camp-meeting to its proper use.

J. R. PALMER, Pres.

THE MICHIGAN CAMP-MEETING.

AUG. 27 to Sept. 8, 1891, is the appointed time for this important camp-meeting. All will see that it covers two Sabbaths and Sundays. The business sessions of the Michigan Conference, Tract and Missionary Society, Sabbath-school Association, and Health and Temperance Association will be held this year with the camp-meeting. (See appointments.)

The workers' meeting will begin Aug. 19. At this time the Conference committee, auditing committee, and camp-meeting committee will meet and commence their work. We shall confidently expect quite a number of our brethren and sisters from the different churches to attend the workers' meeting. This preparatory meeting can be made a source of great good to the camp-meeting.

The camp ground is located in the south part of the city, not far from the Grand Trunk depot, at the terminus of the street-car line, on land owned by the street-car company. This company has agreed to furnish the ground, clear it ready for pitching our tents, give us a good supply of water, all the wood we want to use, oil and gasoline to light the camp, and transfer our baggage to and from the ground free. In return for all this, all our brethren and sisters are expected to patronize the street-car to and from the ground, and only pay five cents each way. Any one would be very ungrateful if he did not show the street-car company this favor.

The railroad rates this year are all that could be desired, as already noticed in the REVIEW. The Michigan Passenger Association has made very favorable terms, granting on all roads in Michigan one fare for the round

trip, which is the same as half-fare, on two days, and only two, Wednesday, Aug. 26, and Monday, Aug. 31. To secure half-fare tickets they must be purchased and used on these days, and they will be good to return at any time on or before Sept. 9.

The laborers for our camp-meeting have not yet been secured, but we may confidently expect Elders O. A. Olsen, S. N. Haskell, W. C. White, E. J. Waggoner, W. W. Prescott, and Bro. L. C. Chadwick. Later we will make a more definite announcement.

The Conference year will close Aug. 1, 1891. All laborers in the Conference who have claims to settle should make their reports up to this date, and forward them by mail to the Conference secretary, Hiland Butler, Battle Creek, Mich. This will be necessary that the reports may be arranged for the auditing committee by the 19th.

For camp-meeting expenses a fund has been raised in all parts of the State by the efforts of the officers of the tract and missionary society. Pledges should be paid in now as soon as possible, that the funds may be on hand to use at the workers' meeting. We propose to use economy this year, come back, if possible, to our first simple style of camp-meetings, when we did not need floors in our tents, and so many other displays of pride. Of course all will be made comfortable.

Let all come to this important camp-meeting, the largest S. D. Adventist meeting of the kind in the world. Let all the churches in the Conference be fully represented by delegates. Come praying the Lord for a good meeting. Come expecting his presence and power to be manifested for our individual good.

I. D. VAN HORN.

VIRGINIA INSTITUTE.

DEAR FELLOW-LABORERS: There will be an institute held at Winchester, beginning Aug. 11, and continuing one week. At the close of this institute the camp-meeting will begin, and continue until the 25th. Much valuable instruction will be given, which will be adapted to both the experienced agents and those who think of taking up the work. Circulars have been mailed to all those who have had some experience in the work, requesting them to give their experience upon several topics. This will be a treat to those who are thinking of taking up the work this fall. Come, brethren, and receive all of this valuable instruction, and thus prepare yourselves for the fall campaign. We will have the best time of the whole year before us after the camp-meeting, and by the help of the Lord we can put into the homes of the people many volumes of truth before the winter season sets in.

There are many who ought to be in the work. We hope that all such will come to this meeting. We hear cheering reports from different parts of the State, which causes our hearts to rejoice to know that the truth is progressing. I am sure that the Lord will bear us if we unitedly seek for his blessing to rest upon this training-class, and also guidance in the laying of plans for the future work in our Conference.

Instructions will be given on all points of the work. Those desiring further information will please address the writer at Roanoke, Va. We hope to have your hearty co-operation for the success of our institute.

CHAS. D. ZIRKLE.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON VI.—LESSONS OF FAITH.

MARK 4:26-41.

Parallels: Matt. 8:18-27; Luke 8:22-25.

(Sabbath, Aug. 8.)

1. When will the kingdom of God appear? 2 Tim. 4:1; Matt. 25:31.

2. How and when are the subjects gathered for that kingdom? Zech. 6:12, 13; Eph. 2:19, 20; Phil. 3:21.

3. What is this work of gathering people out of the earth called? Ans.—The kingdom of God. (See note 1.)

4. To what does our Lord liken this? Mark 4:26, 27.

5. Who sows the seed of the kingdom of God? Matt. 13:27; Acts 8:4.

6. Is the work accomplished at once? Mark 4:27, 28.

7. What will surely come at last? Verse 29.

8. What is demanded of those engaged in the sowing work? James 5:7; 2 Thess. 1:4. (See Rev. 14:12.)

9. To what else did he liken the power of his truth on the heart? Mark 4:30-32.

10. What was the custom of Jesus in speaking to the people? Verses 33, 34.

11. What did he propose at the close of the day? Verse 35. (See note 2.)

12. What did they do in response to this? Verse 36.

13. How did they take him?—Id. Ans.—Even as he was, "himself and his disciples" (Luke, Revised Version), weary with the labors of the day, without rest or refreshment.

14. What occurred on the way? Verse 37.

15. How great was the storm?—Id.; Matt. 8:24; Luke 8:23.

16. Where was our Lord? Mark 4:38, first part.

17. How could he go to sleep in such a storm? Ps. 95:5; 77:19.

18. What did the disciples do? Mark 4:38. (See note 3.)

19. What was the result of the request? Verse 39.

20. The truth of what scripture was here demonstrated? Ps. 77:16.

21. How did he rebuke his disciples? Mark 4:40.

22. What emotions did this miracle arouse in them? Verse 41.

23. In what must it have resulted? Ans.—In an increase of faith in the divinity of Christ. Who could command the elements but He who created them?

NOTES.

1. THE KINGDOM.—The kingdom of God does not exist here. This earth will not be the kingdom of God till Christ shall come. Matt. 25:31. But the subjects of that kingdom are yet here. God is gathering them out. That work is the work of the kingdom of God, the work of the King on the throne of grace, and it is therefore called the kingdom of God, the kingdom of heaven, etc.

2. THE OTHER SIDE.—These parables were spoken, as all are agreed, in the vicinity of Capernaum. To the other side would, therefore, be to the east side of the Sea of Galilee, to the country of Gadara. Mark 5:1.

3. THE ALARMED DISCIPLES.—In the appeal of the disciples to Christ, each of the evangelists uses different words. Probably all their expressions were used. The first, "Lord, save us; we perish" (Matthew), is the language of earnest appeal and alarm, but the Master sleeps on; then comes, "Master, carest thou not that we perish?" the language of impatience and reproachful entreaty; and finally the language of almost despair, "Master, Master, we perish!" How small their faith! They had accepted him as the Christ of God, and yet in times of severe danger their faith faltered and failed. But Jesus in his compassion gives them another evidence of his divine power; he shows them that—

"Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water shall swallow the ship where lies
The Master of ocean, or earth, or skies;
They all shall sweetly obey My will,
Peace, peace, be still."

It evidently was Satan's object to destroy Jesus by the fearful storm which he, as "prince of the power of the air," was permitted to bring. But he could not, neither can he destroy one soul in whose heart Christ dwells. Death may come to the trusting Christian, but even in this he is "more than conqueror" through Christ. (See Ps. 112:7.)

News of the Week.

FOR WEEK ENDING JULY 25.

DOMESTIC.

—Sarah Davis (colored) died at Indianapolis Saturday, aged 133 years.

—There are 64,391 post-offices in the United States, an increase of 2,000 offices during the last year.

—John P. Johnson is on trial at Sonora, Cal., for stealing a tombstone and fence from his father's grave.

—Chin Hop, the Chinese leper of New York, has been placed in a hospital. His toes are almost ready to fall off.

—Over 1,000 applications for space in the Columbian Exposition, covering all departments, have been received.

—Peter Pascoe, Jr., and James Dower, Jr., were suffocated by smoke, Tuesday, in the burning mine at Marquette, Mich.

—At Saratoga, Wyo., Wednesday, a rich body of gold ore was struck in the Argonaut tunnel in the Grand Encampment mine.

—Campbell & Elliott's cotton and woolen mill, in Philadelphia, was burned Friday night. Loss, \$600,000.

insurance, unknown. Over 450 persons are thrown out of employment.

—Cincinnati has incorporated physical culture as a part of its public school course, and appropriated \$8,000 for gymnasiums.

—The Hon. Alexander Campbell, of the World's Fair Commission, sailed Friday from San Francisco, to visit China, Java, and the colonies.

—On a recent Monday morning, Topeka, the capital of prohibition Kansas, and a city of 32,000 inhabitants, had but one case before the police court.

—The Chippewa Indians at White Earth Reservation, Minnesota, are in rebellion. They claim that the promises of the Government have not been filled.

—Waller, Cook, & Wagner, corporation lawyers, of New York, on Thursday purchased the entire Detroit Street Railway system for about \$5,000,000.

—Crop reports from Europe show that the United States will be looked to as the source from which the depleted granaries of the Old World may be filled.

—The Michigan Weather Service reports that the month of June was remarkable for the steady temperature, and the very uneven distribution of rain-fall over the State.

—Austin Cox, of White Lick, Ind., cannot, it is reported, get his wheat threshed because he will not join the Farmers' Alliance. His neighbors refuse to allow a machine to stop at his farm.

—George H. Thomas Post, G. A. R., of Indianapolis, Wednesday night, passed resolutions denouncing ball playing on Decoration Day by college students, as an insult to patriotism and the old soldiers.

—S. P. Mandeville, representing a syndicate of Chicago and St. Louis capitalists, on Thursday bought 460 acres of land in Pomona (Cal.) Valley, upon which the largest fig orchard in the world will be set out.

—The Missouri River has carried out several hundred feet of one of the expensive dikes built by the Government for the protection of East Atchison, Kans., two years ago. The current also threatens other dikes.

—Cherokee County, Iowa, was visited by a heavy rain and wind storm Wednesday morning. Two buildings in Cherokee were swept into the river, and an immense amount of damage was done to crops and other property.

—President Harrison issued a proclamation, July 1, that Great Britain, Belgium, France, and Switzerland having granted equal copyright privileges to United States citizens, like privileges are granted here to citizens of those countries.

FOREIGN.

—Recently at Huasco, the Chilean insurgent troops met with a crushing defeat.

—France has a population of 36,095,150, an increase of 208,564 since the last census.

—The French Government has appropriated \$300,000 for the destruction of locusts in Algeria.

—The British Columbia fleet secured 17,800 sealskins in the waters of Bering Sea up to June 30.

—Twenty Chilean army officers were shot, having been convicted of poisoning Admiral Montt and several other members of the revolutionary party.

—The duty collected at Vancouver, B. C., on Chinamen for the year ending June 30 was \$15,958, an increase of \$12,395 over the previous year. The amount collected from each Chinaman is \$120.

—Reports from Russia represent the crops this year to be the worst on record. The cereals are almost an entire failure, and famine is feared in many parts of the empire. There will certainly be great suffering.

—The only countries now outside the Universal Postal Congress are Cape Colony and the South African Republics. At the recent meeting in Vienna a number of important changes were made regarding postal-cards and the registry fee.

—S. Gerber, of Omaha, an American citizen, is said to have been banished to Siberia by the authorities of Myszynca, Russia, who, it is alleged, confiscated his property. He went to Russia for the purpose of bringing his family to America.

—Switzerland owes a great deal to the tourists who visit that land. Last year the Swiss hotels and boarding-houses disposed of 62,500 beds that were used by 5,720,000 tourists, who paid over 71,000,000 francs for their accommodations.

RELIGIOUS.

—General Booth, of the Salvation Army, proposes to buy land in the western part of the United States to found a colony similar to that which he has established in England.

—At the Round Lake meeting of the New York Christian Alliance, Miss Louise Shepard, a converted society belle, offered the rings from her fingers to aid in mission work. Her example was followed by the congregation until the collection aggregated \$1,500.

—The Baptist Missionary Union closed the year with a debt of \$61,593, the Presbyterian Board of Foreign Missions with a debt of \$90,102, the English Baptist Society with a debt of \$52,500, the English Wesleyan Missionary Society with a debt of \$96,885, and the British and Foreign Bible Society now has a debt of nearly \$100,000.

—At the recent Convention of the American Union of Hebrew Congregations, in Baltimore, Mayer Sulzberger, of Philadelphia, spoke of the persecution of the Jews in Russia. Among other things, he said: "Christians cannot stand indifferent before this great enormity. But the persecution must go on until the Russian Government chooses to put a stop to it. In the next ten years not less than 200,000 to 300,000 Russian Jews will come to this country. This influx will not affect the great body of the American people, but it will nearly double the number of Jews in the United States in comparison with what there were before the persecutions in Russia began."

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 " " Colo. Springs, Sept. 8-15
Kansas (local) " " Florence, " 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.

BRO. J. L. BEILHART will meet with the church at Bedford, Mich., next Sabbath, Aug. 1.

THE next annual session of the Maine Tract and Missionary Society will be held in connection with the workers' meeting and camp-meeting at Auburn, from Aug. 25 to Sept. 8. J. B. GOODRICH, Pres.

THE next annual session of the Ohio Tract and Missionary Society will be held in connection with the camp-meeting at Mt. Vernon, Aug. 18-25. The election of officers and other important business matters will be considered at this time. We hope to see all the librarians and other T. and M. officers present. E. J. VAN HORN, Pres.

THE twenty-fifth annual session of the Maine Conference of S. D. Adventists will be held at Auburn in connection with the workers' meeting and camp-meeting from Aug. 25 to Sept. 8, 1891. We request our churches to elect delegates, and the church clerks to see that they are furnished with credentials, so they may be present at the workers' meeting as early as Wednesday, Aug. 26. Every church clerk will be furnished blanks for credentials in good time. J. B. GOODRICH, Pres.

THE Lord willing, we will meet with the churches in Dist. No. 7, Mich., as follows:—

Reese,	July	27-30
Fair Grove,	"	31-Aug. 2
Watrousville,	Aug.	3-6
Elmwood,	"	7-9
North Branch,	"	10-13
Lapeer,	"	14-17
	R. C. HORTON.	
	E. L. SANFORD.	

THE thirty-first annual session of the Michigan Conference of S. D. Adventists will be held at Lansing in connection with the annual camp-meeting, from Aug. 27 to Sept. 8. The elders of all churches will see that delegates are elected and furnished with credentials in time to be present at the first meeting, Aug. 28, at 9 A. M. The secretary of the Conference will furnish blanks for credentials in good time to every church. The auditing com-

mittee will meet at Lansing, Aug. 19, and will do their work during the time of the workers' meeting.

I. D. VAN HORN, Pres.

LABOR BUREAU.

WANTED IMMEDIATELY.—A good girl to do general housework, in a convenient cottage of a family of four having no children. Mrs. G. H. Murphy, Battle Creek, Mich., care Sanitarium.

WANTED.—A middle-aged woman, strong and reliable, to live with, and care for, two aged people. Reasonable wages paid. No objection to a Sabbath-keeper. Address, Luther A. Tarbell, West Wilton, N. H.

WANTED.—A first-class job printer in a flourishing town of Southwestern Iowa. One who has ability to take charge of such work, and under favorable circumstances would make a success of the same. Good printing material furnished, etc. A Seventh-day Adventist preferred. Or would sell the type and printing works at reasonable rates. Address C. M. Gardner, Bloomfield, Davis Co., Iowa.

DUTCH PAPERS WANTED.

ALL persons having clean copies of *De Bijbel Lezer* will confer a favor upon the Holland emigrants passing through Chicago, by sending these papers to the Chicago South Side Tract Society, 28 College Place, Chicago, Ill. They will be placed in racks in the depot. Send by mail or prepaid express.

READING-MATTER WANTED.

THOSE having unsoiled copies of *Signs, Sentinels*, or temperance or health leaflets will confer a favor by sending the same to J. R. Ogden, 101 Millwood Ave., Wichita, Kans.

Obituary Notices.

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

FRENCH.—Died at Cedar Grove, Tex., May 22, 1891, little Mamie French, aged 2 years and 4 months. Her father and mother embraced present truth under the labors of Bro. Drummond and Mc Cutchen, about three years ago. From the time she could talk, although of such a tender age, she wanted to go to Sabbath-school; and when the Sabbath was over, and we engaged in our evening devotions, she would kneel humbly down beside her little chair. We hope to meet her on the resurrection morn. Words of cheer by Bro. Atwood. H. B. FRENCH.

BELL.—Died of dropsy, in Oakfield, Aroostook Co., Me., Dec. 18, 1890, after an illness of two years, sister Vianna, wife of John Bell, aged 69 years, 1 month, and 12 days. She was born in Gilead, Oxford Co., Me., Nov. 6, 1821; was married Feb. 29, 1844. She experienced religion at the age of sixteen, and embraced the third angel's message fifteen years ago. She was faithful until death removed her from us. She leaves a husband, six children, and a large circle of friends to mourn their loss. On account of bad weather only a prayer was offered at the time of her burial. Sermon by the writer, July 5, 1891, from John 11:23. May God bless the afflicted family, and give them a home where changes will never come. J. B. GOODRICH.

FARNSWORTH.—Died of consumption, at Hamilton, Mo., July 17, 1891, my wife, Mrs. Lizzie H. Farnsworth, aged 45 years, 11 months, and 25 days. Lizzie Hornby was born in Port Stanley, Ont., July 22, 1845. When she was eight years old her parents moved to Davenport, Iowa, where she lived till our marriage, Oct. 27, 1883. She was converted at the age of twenty, and united with the Baptist Church. She became acquainted with the truths taught by Seventh-day Adventists through reading their literature, and embraced their views and united with the church at Pilot Grove, Iowa, in 1873. In the spring of 1878 she was elected secretary of the Iowa Tract and Missionary Society, which position she held for seven years. Her falling health admonished her that her burdens were too heavy. In the winter of 1886 she was stricken with nervous prostration, from which she never fully recovered. In the fall and winter of 1886-7 she taught the missionary classes in the College at Battle Creek. In the spring of 1888 she began having hemorrhages of the lungs, which greatly weakened her constitution. In the spring of 1890 she went to Florida, partly in the hope that the climate would be beneficial to her health, and also with the desire of being of some comfort and assistance in Elder Butler's family. She had been there but a short time when she was taken with malarial fever. When the fever passed away, it left her with a hard cough and pain in her lungs. She returned in September, and we accompanied her to Colorado, and there she remained till a few weeks before she died. When all hope was lost, she desired to return, that she might die with her friends. God most wonderfully sustained his child till the last. And as she came nearer the end his sustaining power was manifested more and more. She had suffered intensely from her throat; she had also lost her voice several weeks before her death, so that she could only speak in the lowest whisper. But the day she died she said she suffered no pain, and her voice returned so that she conversed for an hour or more without weariness, and sufficiently loud to be heard by all in the room. She praised and magnified her Saviour. Her face seemed radiant with the blessing of God, and she said she never was more peaceful and happy in her life. She said she knew that her sins were forgiven, and that God accepted of her and her work for Christ's sake. She fell asleep as peacefully as a child upon its pillow. The funeral was held July 19. Remarks were made by Elder J. S. Washburn, from Rev. 14:13. We laid her precious form away to rest till the Saviour comes to claim his own. E. W. FARNSWORTH.

HOLLINGSWORTH.—Died near Mountain Grove, Mo., May 4, 1891, of *la grippe*, Edgar Allen, son of O. S. and Mattie Hollingsworth, aged 14 years, 9 months, and 12 days. We miss our dear boy very much, but we are sure that if we are faithful a little longer, we shall meet him again where such sad parting scenes are not known.

O. S. and MATTIE HOLLINGSWORTH.

WASHBURN.—Our dear mother, Lucy C. Washburn, died in Paris, Me., May 29, 1891, of heart failure. She would have been eighty-nine years old the 16th of July. She was in the first angel's message, and embraced the third angel's message through the efforts of Bro. Edward Andrews and wife, while living in the northern part of Oxford County. She was strong in the faith of the soon coming of the Saviour, about which she talked much, and fell sweetly asleep without a struggle. She leaves two sons and three daughters to mourn their loss. Remarks by Bro. Henry Davis, from 2 Tim. 4:7, 8.

G. W. WASHBURN.
ABBIE E. WASHBURN.

FRANK.—Died at the home of her son, in Hermon, St. Lawrence Co., N. Y., Jan. 19, 1891, sister M. Frank, wife of Bro. Nelson Frank, aged about sixty-eight years. Sister Frank embraced present truth some seventeen years ago. Although slow to take her stand at first, after hearing and being convinced, when she did confess the truth and cast her religious interest with those keeping the commandments of God, she became a firm and consistent member of the Pierrepont church. She was in poor health for several years. Her remains were brought to Pierrepont for burial. The funeral services were conducted by the Baptist minister from Hermon.

C. O. TAYLOR.

WILBUR.—Died at Crystal Springs, Cal., April 25, 1891, of consumption, Gracie, daughter of E. G. and L. G. Wilbur, aged 18 years, 11 months, and 1 day. She was born in Michigan, and with her parents removed to this State in 1886. From infancy she was taught to love and fear God. About three years ago she made a public profession of religion. Gracie had a strong desire to live, and be a blessing to others; but when satisfied that this could not be, her greatest desire was that she might know of her acceptance with God, and that her many young friends would meet her when the trump of God should call her to life again. By her request, remarks were made to them from Eccl. 12:1.

J. FULTON.

ROBBINS.—Died at his home in Sharpsburgh, Taylor Co., Iowa, May 19, 1891, after a short illness, Cyrus Robbins, aged 93 years, 11 months, and 18 days. The subject of this sketch was born in New Hampshire, May 30, 1797. In childhood he moved with his parents to Vermont, and in an early day emigrated to Ohio, thence to Wisconsin, and in 1870 to Iowa, where he has since resided. In early life he identified himself with the M. E. denomination, acting as class-leader for some years. He then joined the United Brethren, and remained with that body till 1874, when a course of lectures was given in his neighborhood by Elder G. H. Buxton. He and his estimable wife, who survives him, gladly received the light of present truth, and have ever since been firm believers of all doctrines taught by the S. D. Adventists, and lived out their profession. Feb. 27, 1888, a church was organized at Sharpsburgh, and he had the privilege of uniting with the people of his choice in church fellowship. He was always in his place at Sabbath-school, and unless prevented by sickness, never missed a meeting of any kind. His prayer and cheerful testimony, as well as his contributions, were always ready. The church was the child of his love, and long will his words of encouragement be remembered by us. He lived to see the fifth generation, and died in the blessed hope of soon seeing Jesus. His last days were marked by a humble submission to God's will. No murmur escaped his lips. He retained consciousness till a few hours before his death, and his mental faculties were wonderful for one so aged. His death was traceable to no disease; the vital forces seemed exhausted from age. The funeral services were conducted by Elder C. M. Gardner. Text, 1 Cor. 15:51. A large audience listened attentively to the words spoken.

ALICE A. WOOD.

GUILFORD.—Mrs. Mary E. Guilford, of Clyde, Ohio, died at her home June 15, 1891, of consumption of the bowels. She was a great sufferer, but patiently endured to the last. A few days before her death she told her dear husband that she desired to be at rest. The deceased was born in Erie County, Ohio, June 6, 1836. She accepted the present truth, through reading, and missionary work done by a friend in 1864, and in 1865 was married to Elder O. F. Guilford, and united with the Clyde church at its first organization, of which she remained a faithful member till her death. Her age at the time of her death was 55 years, 5 months, and 9 days. Her husband and one brother are all the near relatives left to mourn her death. Services were conducted by Elder G. A. Irwin and the writer.

E. J. VAN HORN.

ROUSE.—Died at Hanson, Minn., April 6, 1891, Bro. Edwin Rouse, aged sixty years. He was born in St. Johns, Canada. At the age of eighteen he gave his heart to the Lord, and joined the Methodist Church. Twenty-one years ago, Bro. and sister Rouse heard and embraced the doctrines of Seventh-day Adventists. His home has been a place where the toil-worn servants of God have always found a welcome. Nearly a year ago his health began to fail. Last fall he left home to visit a son in Wisconsin, hoping to receive help through medical aid from a physician there. But he continued to fail, and felt that he must return home to bid his children farewell. He had strength to go as far as his daughter's, three miles from home, where he lived a few days, during which he made arrangements for his family, and urged them to meet him on the other shore. He leaves a wife and eleven children, eight of whom were present at the funeral. Bro. Rouse died with a bright hope of immortality. The writer spoke words of comfort from Rev. 14:13.

H. GRANT.

WOOD.—Hattie E. Wood, of Roscoe, Ill., was drowned in Rock River, March 27, 1891. She was suffering from a severe attack of illness, affecting her brain. In this condition of mind she escaped from the watchcare of her friends. On the morning of the 28th, she was tracked to the banks of the river, but by the most diligent search her body was not found until June 28. At the time of her death she was aged 31 years, 5 months, and 25 days. She was a devoted and earnest member of the Roscoe church. Her testimony in the last meeting she attended was, "I have a personal friend in the Saviour, one on whom I can cast every care." Her funeral address was given by the writer, at Roscoe, July 5, from 1 Cor. 15:26, to a large assembly of friends and citizens who had done all in their power to show their sympathy for this sadly afflicted family. The Presbyterian and Methodist ministers of Roscoe assisted in the funeral services. We all felt on the occasion, that the loving Saviour was very near to console our hearts.

J. N. LOUGHBOROUGH.

HARLOW.—Died April 7, 1891, at La Grange, Ind., sister Cynthia J. Harlow, aged 79 years and 3 months. The immediate cause of her death was *la grippe*. She became a believer in present truth by reading, in 1862, at Sturgis, Mich., and she continued to believe and love it till the time of her death. She was a member of the S. D. A. church at Sauk Centre, Minn., near where she had lived with her daughter, sister Jane D. Wilson. She went to the State of Indiana in the fall of 1889, to visit some relatives, and was not spared to return as she expected. She died without fear, trusting in her Redeemer, and we believe she rests in hope. The particulars of her funeral I have not learned. She leaves three daughters to mourn her loss. Sister Wilson, with whom she had lived, feels especially sad because she died away from home, and she could not have the privilege of ministering to her in her last hours. It was a singular fact that her subscription for the REVIEW expired the day she died. We hope to meet her soon in the kingdom.

E. A. CURTIS.

BRACKIN.—Died at her home near Prescott, Wis., at 5 o'clock p. m., April 27, 1891, of nervous prostration and a complication of diseases, Mrs. Anna L. Brackin, aged 56 years, 4 months, and 19 days. Her maiden name was McMillan. She was born in County Antrim, in the North of Ireland. Her people emigrated

to the United States when she was fourteen years old, and settled at Pittsburgh, Pa., from which place they removed in the fall of 1855, to Prescott, Pierce Co., Wis. She was the mother of nine children, six of whom survive her, three having died in infancy. She was formerly connected with the Presbyterian Church, but in 1868 she received the doctrines of the Seventh-day Adventist Church; and the testimony borne by her large circle of acquaintances is, that she was a devoted mother and a faithful Christian. She had her share of the trials of mortality, which she bore with rare patience and fortitude, leaving a bright testimony for her children and many friends, of the triumph of the Christian faith in the hour and event of death, earnestly desiring her children to live so that they might all meet her at "the gathering of the faithful." A large concourse of people followed her to her last resting-place in the Stirrat Cemetery, near her home. Words of Christian consolation were spoken by the writer, from Isa. 25:8.

CHAS. A. SMITH.

PUCKETT.—Died in Bonanza, Mo., June 22, 1891, of consumption, Charity M., daughter of Constant and Elizabeth Puckett, aged 38 years, 8 months, and 21 days. For several years she was an observer of the Sabbath with her parents, and united with the Hamilton church less than a year ago. She was resigned to die, and conversed calmly of the approaching end of her pilgrimage, having a firm faith in the power of the Saviour to rescue from the grave. Sermon by the writer, from the text of her own choosing, — 1 Thess. 4:14.

N. W. ALLEE.

SELNER.—Died in Harrisburgh, Ark., June 20, 1891, of congestion of the bowels, Irvin Chester, only child of Alonzo I. and Ella Selner, aged five months. Little Irvin was sick but a few days when it was seen that our darling was soon to pass away. He died on a beautiful Sabbath morning, as one falling into a peaceful and quiet sleep. My dear brother and sister are comforted with the blessed thought that it will not be long until their darling boy will be restored to them, never to die any more. Services were conducted by Rev. Blakemore (Methodist).

LOTTIE SELNER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.		Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atlantic Express.	1 Eveg Express.	1 Kal. Accom'n.
STATIONS.								
Chicago.	am 7.55	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55	
Michigan City.	9.10	11.10	2.00	4.48	am 12.25	11.25	7.00	
Niles.	10.20	pm 12.43	2.53	5.50	1.45	am 12.10	8.25	
Kalamazoo.	12.00	2.20	3.55	7.04	8.35	2.17	pm 10.05	
Battle Creek.	pm 12.55	2.50	4.25	7.37	4.20	8.04	7.27	
Jackson.	3.05	4.25	5.32	8.52	6.25	4.45	9.05	
Ann Arbor.	4.42	6.25	6.22	9.45	7.45	6.05	10.19	
Detroit.	6.15	6.45	7.20	10.45	8.20	7.30	am 11.25	
Buffalo.	am 3.00	am 3.00	am 3.00	am 6.25	pm 6.05	pm 6.05	pm 7.00	
Rochester.				6.50	9.55	8.10		
Syracuse.				8.00	12.15	10.20		
New York.				pm 3.45	pm 8.50	pm 7.00		
Boston.				5.40	11.05	10.45		
WEST.		Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	1 Kal. Accom'n.	1 Eveg Express.
STATIONS.								
Boston.		am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.		10.30	4.50	6.00	9.15			
Syracuse.		pm 7.30	11.55	am 2.10	7.20			
Rochester.		9.35	am 1.45	4.20	9.55			
Buffalo.	pm 11.00	11.00	2.40	5.30	11.50	am 8.45		
Suspension Bridge.			3.25	6.25	pm 12.50			
Detroit.	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00	
Ann Arbor.	9.35	8.30	10.10	2.19	10.30	5.52	9.15	
Jackson.	11.25	9.40	11.15	3.17	11.50	7.15	10.45	
Battle Creek.	pm 1.00	11.12	pm 12.22	4.25	am 1.23	8.47	am 12.05	
Kalamazoo.	2.17	11.55	12.59	5.00	2.17	am 12.00	1.10	
Niles.	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10	
Michigan City.	5.37	2.14	3.08	7.20	5.45	8.55	4.50	
Chicago.	7.55	3.55	4.50	9.00	8.05	11.15	6.50	

*Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.59 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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

CHICAGO & GRAND TRUNK R.R.

Time Table, in Effect May 10, 1891

GOING WEST.		STATIONS.		GOING EAST.	
pm	am			am	pm
3.00	9.00	Boston.		8.30	9.50
5.00	6.00	New York.		9.55	7.40
6.00	6.00	Buffalo.		8.55	6.00
7.45	7.35	Niagara Falls.		7.30	8.10
		Boston.		8.30	9.50
		Montreal.		8.10	7.45
		Toronto.		8.42	5.50
		Detroit.		9.50	7.45
Chl. Pass.	R. C. Ltd. Exp.	Pacific Exp.	Mail Exp.	Mail.	Ltd. Exp.
5.50	4.14	12.13	8.50	10.31	12.31
7.25	5.40	1.21	10.10	8.55	11.15
8.05	6.27	1.48	10.49	9.45	6.17
8.49	7.20	2.14	11.24	10.30	9.17
10.00	8.25	3.00	12.33	11.30	10.30
10.31	8.58	3.25	1.06	12.05	11.00
1.00	10.00	4.10	2.00	1.00	11.50
1.49			2.50	1.48	12.30
1.58				1.58	
2.52			5.25	9.48	1.22
3.40			6.10	4.25	3.55
			7.21	5.55	6.10
			9.30	8.05	7.30
				pm	am
				8.40	3.00
				8.15	10.40

Where no time is given, train does not stop.
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Pacific Limited, Day and Night Expresses, daily.
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The Review and Herald.

BATTLE CREEK, MICH., JULY 28, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 478.

F. R. Dunlap, 1011 J Street, Fresno, Cal., whose advertisement for grape-pickers appeared in the REVIEW of July 14, requests us to say that no one from a distance should think of coming to California on the strength of that notice without first corresponding with him. Grape-picking lasts only about sixty days, and it is very hard for Sabbath-keepers to find work in that State, in competition with Chinese labor.

The position which Turkey holds in the line of last-day prophecies makes any movement affecting the condition of that power both significant and interesting. A revolt of the Arabs in Yemen, Arabia, is reported, which threatens to be serious. They have risen against their Turkish rulers and driven them out. If this move proves permanent, all the Arabs will revolt, an Arabian caliphate be established with a lineal descendant of the prophet as its spiritual head, and Ottoman supremacy cease in a great part of Asia. This is the avowed object of the Arab leaders; but this the sultan cannot afford to permit; for if he loses the caliphate, the last prop of his waning power is gone. Hence Turkey will attempt summarily to quell the revolt, and has already dispatched an army of 10,000 men to Yemen for that purpose. Whether suppressed or not, the revolt is significant as revealing an element of weakness which must hasten the dissolution of that power the end of which is the signal for the setting up of the glorious kingdom of our Lord and Saviour.

SAY IT AS IT IS.

THE *Christian Nation* of July 15, 1891, prints a summary of a recent address on "The Sabbath Rest," by Dr. H. H. George, in Rochester, N. Y., in which he says, "Are we to be allowed to have a Sabbath in this country?" One would gather from such a wail that a terrible pressure was being brought to bear upon him to take away from him his Sunday. But does he have any fears that the time will ever come when he will not be allowed to keep Sunday?—Nothing of the kind. Then what

does he mean, and what does he want?—He wants matters so arranged in this country that religionists of his stamp can compel everybody to keep the day he calls the Sabbath; and his question should have been worded as follows: "Are we to be allowed to have a law in this country so that we can bring all the people to our terms, and oblige them to observe the day we call the Sabbath, whether they regard it so and wish to keep it or not? This is the intent of the outcry in behalf of Sunday; then why not state it as it is?"

Another speaker, at the same convention, pointed his remarks on the same subject, by saying that "a few years ago several hundred engineers on the Central Railroad asked to be relieved from duty on Sunday, but their request was refused." But was there one of these men who could not have kept Sunday if he had chosen to do so?—Certainly not. But you say he would have lost his place. Very well; is this the standard to be set up, that no one is expected to be a Christian if it involves any cross or any sacrifice, and so the way must be cleared of all these that all may be Christians without any such test? But what would such Christians and such Christianity be worth?

CATHOLIC HOSTILITY TO THE REPUBLIC.

Now and then some circumstance crops out in connection with the operation of papal machinery in this country, which reveals the real attitude of the papacy toward American institutions, and goes to justify the oft-repeated papal assertion that "Rome never changes." Such an one is now brought before the eyes of the public in a published letter from Mr. T. J. Morgan, Government Indian Commissioner, to Father Chappelle, Vice-President of the Catholic Missions Bureau, in relation to Indian education. The facts as stated by Commissioner Morgan are, that during the entire two years in which he has held the office, "the bureau has both directly and indirectly, in season and out of season, publicly and privately, through newspapers and personal interviews, through official correspondence and in the lobby of Congress, assailed the policy of the administration, and attempted to defeat the extension and successful operation of the Government schools." All this time, too, the bureau was receiving hundreds of thousands of dollars from the Government for the support of Catholic Indian schools, the amount for the last fiscal year, as stated by Mr. Morgan, being \$363,349. The largest amount given to any of the Protestant schools for the same time, was received by the Presbyterians, being \$44,850. We hardly need remind our readers that not a dollar of Government funds should ever be expended in support of any denominational school or institution; but when a denomination thus favored (?) is bitterly hostile to the Government, no language is strong enough to portray the folly of such a proceeding.

L. A. S.

REFORMED PRESBYTERIANS AND THEIR WORK.

THE following from the New York *Independent* of July 16, 1891, concerning the working element of the National Reform Association, which consists solely of the Reformed Presbyterian, or Scotch Covenanter, Church, is well worth passing around:—

"As our readers know, there is a National Reform Association, whose object it is to have God recognized in the Constitution of the United States; but it is not so well known that this association, which has scores of distinguished names loosely attached to it and printed in its list of officers, originated in the Reformed Presbyterian, or Scotch Covenanter, Church, or rather, a branch of it, one of the smallest of all the 'split Ps,' and growing daily smaller, now that it is busily engaged in expelling all its ministers who think its members should not be forbidden to exercise the right of the ballot. It is the special and peculiar principle of this denomination that the State is a personality, and has the same duty to recognize and worship God and Jesus Christ as has an individual, and that so long as the State

refuses to do it, voting is a sin. The seven young men who were lately expelled, suffered because they expressed the opinion that the law expelling members from the church for voting should be modified.

"Now the working members of the National Reform Association all belong to this Covenanter Church, and it is interesting to see what position they took in the expulsion of these seven young men. Dr. McAllister, D. D., and R. J. George, D. D., are both secretaries of the association, and were both prosecutors of these young men. Dr. McAllister was moderator of the presbytery which condemned them, and then represented presbytery as prosecutor before the Synod. The association has two newspaper organs,—*The Christian Statesman*, of Philadelphia, and *The Christian Nation*, of this city. Both papers have opposed the young men and indorsed their expulsion, and the *Christian Nation* has given page after page to attacks upon them. Mr. R. C. Wylie, Traveling Secretary of the Association, has written article after article against them. We mention these facts to open the eyes of good men of other denominations, like Felix R. Brunot, President, and others, who give their names to the association, but few of whom are ever seen on its platform. The whole active efficiency of the association is Covenanter, and most of the money comes from that source; and what it would do if it could have its way and let the State after its ideas, may be judged from its persecution of its young ministers who are not willing to forbid everybody to vote."

UNION COLLEGE.

As the time will soon be at hand when it has been announced that Union College will be opened, no doubt many are anxious to know how the work is progressing. Work has continued without serious interruption from the beginning. The college building is now ready for occupancy, except the furnishing, which is now contracted for and will arrive in about six weeks. The Ladies' Dormitory is also about finished, and a portion of the furniture is ordered, and the balance will be purchased at once. The other large dormitory is up and the roof on, but it is not yet plastered. A large crew of hands are at work on it, and should the forthcoming means be furnished, it will be done by the time set for its use. The fitting up of these three buildings with furniture, seating, etc., will cost between \$7,000 and \$8,000.

The boiler house is under way, and the boilers are ordered. These will cost as much more before they are ready for use. All our bills for material and labor are paid up to the present; but during the next sixty days there must be an outlay of perhaps \$30,000. Of this amount some \$15,000 has been promised us by the State Conferences. Since last spring these States have advanced only \$1,900. Whether they will furnish \$15,000 within the next sixty days looks extremely doubtful; but their promises are out for it, and we have been asked to go ahead on these promises.

Our sales of real estate have been good all summer. These have to some extent filled the deficiency caused by the State Conferences not all paying up to the present date. Over \$70,000 worth of property has been sold, about one fourth of which has been cash. From the present outlook, when all collections are made from the State Conferences, and all notes collected, the college improvements will be paid for and the institution out of debt.

But that this may be so, all must feel their obligations and meet them. Considering the stringency of finances at present and during the past year, we have every reason to be thankful that we have been able to keep the work going and bring it so near to completion.

With the present prospect for good crops in the West, certainly our situation should be encouraging, and we would urge all to come forward with their promised aid, and place this college in the front rank financially, and then fill it with young people seeking an education.

A. R. HENRY.

July 24.

THE National Religious Liberty Association will hold its next regular annual meeting at Battle Creek, Mich., Aug. 13, 1891. The importance of the work of the association is becoming more and more apparent. All members are delegates, and we trust a good representation will be present.

By order of the Executive Board.

A. O. TAIT, Cor. Sec.