

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

VOL. 68, No. 31.

BATTLE CREEK, MICH., TUESDAY, AUGUST 4, 1891.

WHOLE No. 1927.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

"NOT AS I WILL."

BLINDFOLDED and alone I stand
With unknown thresholds on each hand:
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More soft than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as I will."

—Helen Hunt Jackson.

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.

THE TRUE CHURCH.

BY MRS. E. G. WHITE.

TRUE Christians will be Christ-like. The Redeemer clothed his divinity with humanity, and came to our world—a world seared and marred by the curse of sin, a vale of darkness and woe—to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love.

Brethren, have we any truth in advance of

others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our character, carry out its sanctifying principles in our daily life, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus, and catch his spirit. In this age, the mind is inclined to lose sight of Jesus, and what is the result?—The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth to-day, his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted, there cannot be a ready sympathy with the poor and lowly and oppressed.

By beholding, we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our character into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow-men. They have a right to expect help, comfort, and Christ-like love. But this is

not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart, and investigate his course of action, to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come; ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. "This ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting."

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise, nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach.

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway, has placed us on vantage ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow-men, of our efficiency and missionary spirit.

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light, and have many advantages.

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way.

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer

views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practice. They hear and do the things that Jesus teaches.

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such religion does not give to the world a Christ-like example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing, "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

HOLINESS.

BY G. W. DRAPER.

(Austin, Tex.)

(Concluded.)

THE CONDITIONS OF HOLINESS.

As I have said before, all spiritual blessings are bestowed upon conditions being complied with. If you will not yield to the conditions, you cannot have the blessing. But if you have realized the danger of having sin abiding in your heart, ready to spring into action at every moment, and crippling all your best efforts; if, weary in this desperate warfare against foes within and foes without, you long to find inward peace and rest from sin and condemnation; if you so earnestly desire this that you will accept it on God's conditions, then it may be yours. The conditions are these:—

1. *Renunciation of evil.*—There must be a complete separation from everything which condemns us in the sight of God. "Cleanse your hands;" "lay aside every weight;" "touch not

the unclean thing; and I will receive you." It is folly to ask God to cleanse us from all sin if we are not in earnest about putting it away. Sin and holiness cannot exist together, and one little, apparently trifling thing, clung to against the dictates of conscience, will hinder your entrance into this blessed state. If there is anything whatever out of harmony with God's will which you will not yield, you are not seeking holiness. Besides this, as long as conscience tells us there is a point on which we must yield, we cannot exercise the faith which is necessary.

This shows also that things doubtful must be given up. The Bible teaches that he who does a thing, the rightfulness of which he doubts, is condemned. Therefore the one seeking holiness must be firmly resolved to "keep on the safe side" concerning doubtful things.

2. *Surrender to service.*—Holiness means not only ceasing to do evil, but doing well. Christ gives us rest from the yoke of sin only if we are willing to take his yoke upon us, and the yoke is the symbol of service. We must surrender ourselves to serve in the cause of Christ in any way he leads us. We are not to choose that labor which is most congenial to us, but that which God chooses for us and makes known to us by circumstances or the promptings of the Holy Spirit. There must be a complete surrender of all our powers to do God's will. If God directs us to do a certain kind of work, we must be ready to do it, no matter how unpleasant nor how much personal loss or suffering it may cause. There must be a willingness to follow Christ, not only to heaven, but to a life of sorrow and suffering and shame and contempt.

When such a definite and full surrender has been made, there is only one more step into the life of complete victory over sin, inward as well as outward, and that step is,—

3. *Faith.*—If we believe what is set forth in the beginning of this article, that God is willing to cleanse us, and keep us without sin, and have complied with the two foregoing conditions, there will be no barrier to our faith. If we do not believe that such an experience is possible, of course we cannot exercise faith for its possession. And if we have not fully put away evil and surrendered ourselves, body and soul, time, talents, and means, to be used as God directs, our conscience will not allow us to lay hold on God's promise. But if we have made thorough work in these respects, and our conscience witnesses to it, we can believe without difficulty that God does then and there cleanse us from all sin. Having made a complete consecration, we claim God's promise, and believe that he complies with it. When this is done, we step immediately into the glorious liberty of the children of God, and his Spirit witnesses to us that we are free from sin. Blessed is the one who so earnestly desires purity that he will accept it on God's own conditions.

GROWTH IN GRACE.

But is this the culmination of Christian experience?—No; in one sense it is the beginning. Many deny that sanctification is a definite transaction, on the authority of those texts which speak of a growth in grace. But the cleansing of the soul from its sinfulness, instead of being an obstacle to growth in grace, is the removal of all obstacles to spiritual growth which have existed in the soul. It is true that we have grown in grace since our conversion. It is this growth which leads us to desire holiness. But heretofore the fruits of the Spirit, as testified by our own experience, have been imperfectly developed, owing to the presence of inbred sin. Sanctification is the rooting out and destruction of the weeds of sin, giving room for the perfect growth of the heavenly plants. If the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and every other grace of heavenly origin—have sprung up and made any growth in the soul which is the dwelling-place of sin, how much more shall they

flourish where every obstacle to their growth has been removed. When the soul has been cleansed from indwelling sin, there is no limit to the possibilities for growth in grace. True, when the definite surrender has been made, we will not have to wait years or months, or even weeks, to realize the change which has taken place, because it is not gradual, but takes place the moment the conditions are complied with. But although evidence of the change will appear at once, yet we may then go on with increasing evidences of God's presence, and victory over every foe. Satan can and will still tempt us, but will have lost his power to entrap us into sin. The only way we can be led into sin is by our deliberate choice and consequent forfeiture of the blessing. But as long as our separation from evil and our consecration is complete, and we look to God in faith, we will be kept free from sin. Satan may distress us and cause us suffering, but he cannot overcome us, for God's Holy Spirit rules supreme in our hearts, and we have already accepted the distress and suffering as one of the conditions.

Brother, sister, do you desire this blessed experience? It may be yours, but it will never be obtained by simply desiring it and longing for it. You must comply with the conditions, which are plainly set forth. Rest assured, dear brethren and sisters, that you must obtain this experience if you are to be of that company who are "redeemed from among men," and stand "without fault" before the throne of God. Those who are translated without seeing death, will have to stand without a Mediator, and consequently without sin, during the fiercest temptations and most trying circumstances. God will not by an exercise of his sovereign power prepare his people to stand in that time, but the command will go forth, "He that is holy, let him be holy still."

For our Redeemer's sake and your own salvation, do not delay in the vain hope that God will somehow prepare you for that day without any effort on your part; but *rouse, lay hold on God, and overcome* now, and victory is sure.

GOD'S WORD IN US. 7

BY ELDER OTHO C. GODSMARK.

(Sacramento, Cal.)

"LET the word of Christ dwell in you richly in all wisdom." Col. 3:16. One great reason why there is so little of the vitalizing power of the Spirit of God felt in the hearts, and seen in the lives of those who profess to be followers of God, is that with many there is a lack of a proper study of the Bible. Too frequently the word of God is carelessly read, without stopping to realize that its promises, so full, so rich, and so free, are there for us, and that we may, by taking these to ourselves and storing them up in our hearts, really become partakers of the divine nature. This statement is explicitly made to us in 2 Pet. 1:4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

While it is true that when Jesus comes, he "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21), yet it is equally true that by living faith in his "exceeding great and precious promises," we may in this present life become partakers of his divine nature, and escape the corruption that is in the world through lust. And this divine nature is not to be given us in a sparing manner, but "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." 2 Pet. 1:3. Then we are called of God to leave our own carnal natures and natural dispositions, to receive of him a divine nature, or a nature like that of God; and the means by which we are to receive this wonderful transformation, is by making to ourselves a personal application of the promises given, and rejoicing that they are really ours.

How often do we ask God for the indwelling of his Holy Spirit in our hearts, while we neglect the very means he has placed within our reach of having this blessing so necessary for the Christian's growth and the perfecting of character! In John 6:63 we are told that it is the Spirit that quickeneth: that is, that it is the Spirit that gives us this life which is above the physical animation that all, both saints and sinners, possess in common. It is the Spirit that quickens us from the dead works of a merenominal profession, and makes us alive in Christ Jesus, that we in him may really meet temptation and have overcoming grace. But how is this quickening Spirit to be obtained? Simply by asking? Notice the last reference again where Jesus says, "The words that I speak unto you, they are spirit, and they are life." Then it seems that the Spirit of God accompanies the words he has spoken unto us. And for this reason the apostle exhorts us to let the word of Christ dwell richly in us.

For evidence that there is real strength to be obtained by childlike belief in the promises of God, notice some of the texts bearing on that subject. In Ps. 119:11 we find David recorded as saying, "Thy word have I hid in mine heart, that I might not sin against thee." Then there is real power in the word of God, when it occupies a supreme place in the human heart, to keep that individual from sinning against God. But in order for this to be true in our particular case, we must take it with all its warnings and promises, as an individual letter, personally to us. And day by day, as we hide God's promises within our hearts, and learn to think the thoughts of God, we shall find the temptations of Satan having less and less power over us, until they cease to be temptations, and we realize that we have escaped the corruption that is in the world through lust.

But this is not the only benefit the Christian derives from feasting on the word of God. Consider the individual as he first yields to the pleadings of God's love. He realizes to some extent his lost condition, and coming to God through faith in the atoning blood of a risen Saviour, as applied to his individual case, he stands accepted in the sight of God. He rejoices that the load of sins which once weighed him down are no longer imputed to him, and that he is a free man in the Lord. But is the work all done for him? Is he ready to stand in the presence of a pure God without the intercession of a Redeemer? Can he be said to be perfect, "even as your Father which is in heaven is perfect" (Matt. 5:48)?—Indeed not! The transforming work has but begun. He has simply gotten where God can work for and through him. He has gotten where too many stop, feeling that now as they have peace with God, and their load of sin has been removed, they have nothing more to do but wait in idle expectancy of the coming of the Lord; when they know within themselves that they are poorly prepared to stand the test of the coming judgment, when we will have to stand upon the characters we have built while clothed with the garb of Christ's righteousness. This is one of Satan's surest snares for the feet of those who first taste the sweets of pardoning love. And the barrenness of soul and life that characterizes the experience of so many who have long professed to be Christians, is due largely, if not entirely, to the fact that they stop at this point, and try to remain in just this condition, making no advancement in the divine life.

But is this where God would have us remain? This is the very condition described by David in Ps. 32:1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered." This is truly a blessed condition to be in, and were our sins not covered we could not come into the presence of God in the first place. But must these weak points in our characters always remain only covered? We confess the sins we know of, but must those secret faults, from which David prayed to be cleansed (Ps. 19:12), which separate between us and God, always be only covered? We find

the answer to this most important question in Ps. 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

This power contained in the word of God, also the manner in which we are to receive it, we have presented in 1 Thess. 2:13: "Ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." When we take the word of God in this manner, we shall truly find that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

"SUSPENDED FOR HERESY."

BY ELDER CHAS. L. BOYD.
(Battle Creek, Mich.)

At a secret session of the Methodist Conference, held recently in Toronto, Rev. James Thompson was suspended from the ministry for one year, "for preaching heretical doctrines." He holds that immortality can only be obtained by persistence in well doing; and that "when the wicked die they are out of existence until the resurrection, when they go into punishment for a time and are then annihilated."

How would they have dealt with Paul for teaching that God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life"? What would they have done to the psalmist for declaring of the dying man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "In death there is no remembrance of thee"? Would they have "suspended for heresy" Ezekiel, for "preaching" that "the soul that sinneth, it shall die"? and Obadiah, that the wicked and the backslider shall finally "be as though they had not been"? and David, that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away"?

SELF-DENIAL.

BY ASA SMITH.
(Coon Rapids, Iowa.)

SELF-DENIAL for its own sake is worthless. It is contrary to the Scriptures to imagine that God takes pleasure in our pain and suffering, or that they are the coin with which to purchase his approval or gifts. He has given us freely all things to enjoy. Self-denial is to do right and serve Christ at any cost.

It is clearly our duty to deny ourselves that which is wrong, but to deny ourselves that which is right is not so easily understood. Every one who does not love God, and live for him, loves and lives for self. To dethrone self will cost us pain, a struggle, and continual watchfulness. One has said, "The whole cross is more easily carried than the half. It is the man who tries to make the most of both worlds who makes nothing of either. But he who has drawn the boundary line sharp and deep around his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light."

The only joyousness in life is when we are so interested in our work or recreations as to forget self for the time being. To live in an absorbed interest in that which is outside of one's self, and which is worthy of one's devotion, is to live in joyous self-forgetfulness.

We must deny ourselves all that may harm others. The Christian cannot live to himself. We continually influence those with whom we come in contact. We help or hinder them in living the life God designs them to live. We may have to deny ourselves of many things which are right and do not harm us, but which might be a hindrance to others. We must deny our-

selves the expression of feelings which might awaken wrong feelings in others. We find by studying the life of our Saviour, that his self-denial was not simply a "fast from evil," but it was denying self of every lesser good for the one object of his life—the salvation of others. To follow him, we must do as he did, make it our business to save others even at the cost of laying down our own life.

Much is said of the *pain* of self-denial, little of its *pay*. Let no one shrink from it because of its cost. We should rejoice to give to God that which costs, who has given us such a costly gift in the person of his Son. What we give up for our own sake is clearly gain to us. We give up *earthly* life that we may obtain that *more abundant* life. We must be emptied of selfish delights to make room for the blessings God has for us. For that of which we give up for our fellow-men, we receive from them and experience the joy of having shared the work of the Master, which is a far deeper and more lasting joy than could have been given by anything we surrender. For that of which we deny ourselves for Christ's sake, we receive "an hundred-fold" now and hereafter.

WHEN WILL IT BE.

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

THE Rev. T. De Witt Talmage, in his sermon in his new tabernacle the evening after its dedication, said:—

The money you have given to the house of the Lord shall yield you large percentage, and declare eternal dividends long after the noonday sun shall have gone out like a spark from a smitten anvil, and all the stars are dead.

We do not quote this in order to criticize the grammar or rhetoric. The similes are very fine. But we are reminded of the words of Macaulay, that the "flowers of rhetoric are only acceptable when backed by the evergreens of truth and sense." We do not question the fact that the money invested in the edifice will yield a "large percentage, and declare eternal dividends," for the "liberal soul shall be made fat." But what struck us as rather questionable is the time announced to "declare" the dividends. If the rewards are to be partly declared "after the sun goes out like a spark from a smitten anvil," the query at once comes up as to when that time is. God made the sun "to rule the day." This was before the curse; and when the curse shall be removed, and Edenic purity restored on earth, and the saints enter upon their eternal reward, we read that instead of the sun's vanishing like a "spark from a smitten anvil," its brilliancy will be increased "seven-fold." Isa. 30:26. And the Spirit speaking through David of the eternal stability of the throne of Christ, says: "His seed shall endure forever, and his throne as the sun before me." Ps. 89:36. Thus the fact unmistakably appears that there is no time when the sun can go out as a "spark from a smitten anvil," until the throne of Jehovah shall cease to exist. All "eternal dividends" will be declared *before*, not "*long after*" this time.

The same is true concerning the stars. We know of no time when they will be "dead." They shine on their stately marches now with as great a radiance as when order was evoked from chaos. The infirmity of age does not appear upon them. They possess the same vitality as on the morning when they "sang together." They stand as a prophecy of eternity. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3. They will continue to all eternity, so long as God himself shall exist.

When subjected to a little biblical scrutiny, the brilliancy of the doctor's peroration goes out like a "spark from a smitten anvil," and the rhetorical strain to which his audience were subjected, was only a case of *vox, et præterea nihil*.

—"When free from folly, we to wisdom rise."

The Mission Field.

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

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

THE NATIVES OF NEW ZEALAND. V

VERY little was known of the people inhabiting the islands now bearing the name of New Zealand, until discovered by Captain Cook, the great English navigator and explorer. In 1642 Abel Tasman, a Dutch navigator, sighted the south island, and anchored in one of its bays. While the sailors were preparing to go on shore in search of wood, fresh water, and greens, some of the natives came in their canoes to the vessel. They at first appeared harmless, but when a number of Tasman's men put out in a small boat, the natives rushed furiously toward them and began beating them down with their paddles, killing four of them. This savage treatment filled Tasman and his men with such fear and disgust that they left without effecting a landing. This hasty flight deprived Abel Tasman of the honor of being the discoverer of New Zealand.

Oct. 6, 1769, Captain Cook sighted the north island, and proceeded to land at Poverty Bay, where Gisborne is located. His first experience with the natives was of an unpleasant nature, but he believed he had discovered a great country, and persisted in his efforts to land. He succeeded in establishing friendly relations with the natives, and in six months from the time he first saw the land he had circumnavigated the entire country. He traveled along the coasts of both islands, examining and naming many of the bays and capes.

In Captain Cook's subsequent voyages he visited New Zealand four times, and placed on the island cattle, fowls, fruit-trees, grains, and vegetables, which proved beneficial to the natives. During these visits Captain Cook obtained all the knowledge he could both of the country and the people inhabiting it. When this information was communicated to the people of England, it led to emigration to the country, and to missionary operations in behalf of its heathen inhabitants.

The aborigines of New Zealand were called Maories, from the word "maori," which means native or indigenous. It is estimated that when discovered by Europeans they numbered about 100,000, but at present they do not exceed 40,000, and they are quite rapidly decreasing.

From their language and traditions, it is generally believed that the Maories belong to the Polynesian family, and that they came to New Zealand from the Sandwich Islands. Physically and intellectually they are no doubt equal, if not superior, to any race of savages ever discovered by the white man. But in consequence of the vices they have learned from Europeans, they have degenerated to quite an extent, so that they are not what they once were. What a fearful account will civilized nations be called upon to render for the evils they have communicated to savage races!

When discovered, they practiced tattooing almost universally. The faces of the men were literally covered with colored lines. They were not irregular, but were traced over the cheeks, chin, and nose after some pattern, they having several styles. Only the lips and chin of the women were tattooed. But now this barbarous custom, is almost wholly discontinued.

The Maories had no knowledge of the true God. They had imaginary deities, but no visible idols. They had priests, but no regular forms of worship. At times they offered sacrifices to appease the wrath of malignant spirits, and sometimes these sacrifices were human. They had a standard of right and wrong, but it differed widely from God's standard. Their most sacred and inviolable law was the *tapu*. Whatever was *tapued* was set apart, or made sacred. Its violation was strictly and severely punished. No one but the priest could remove the *tapu* when it was once placed upon anything. The unintentional violation of *tapu* by Europeans often cost them their lives.

The most revolting practice of the Maories was their cannibalism. They would eat any one except their own relatives. It was said that in war the victors would eat the slain. On one occasion they ate 300 persons. Many sailors, navigators, and early settlers met this horrible fate. This dreadful practice filled sailors with such dread and fear that they would lie on their vessels and die of scurvy rather than go ashore in search of fresh water and greens,—a cure for their disease. But civilization and Christianity have long since obliterated this fearful custom. They are now ashamed of it.

The first Christian missionary who visited the natives of New Zealand was Rev. Samuel Marsden, of the Church of England. His first sermon was preached on Christmas Day, 1814, his text being, "Behold, I bring you good tidings of great joy." His words were interpreted by a Maori who had lived in his family some time in Australia.

Mr. Marsden succeeded in gaining the confidence and love of the natives. He spent some time in visiting different parts of the island. Before returning to his home in Sydney, he purchased 200 acres of land and established a mission station. He made six subsequent visits to New Zealand, in which he traveled over large portions of the country, and established stations at different places. On some of his visits he found the missions well-nigh broken up. The native tribes were engaged in exterminating wars, and the missionaries were reduced to great extremity. But his courage never failed. He established peace among the natives, and imparted hope and courage to the missionaries.

Soon after Mr. Marsden's first visit to New Zealand, the Wesleyan Methodists began missionary work for the natives. They planted their first station in the beautiful Kaeo Valley. Their efforts to benefit a people who were enshrouded in moral darkness were untiring, but they were for many years unappreciated by the people. The missionaries at times endured great privation and suffering. The natives would not only refuse to sell them food, but would enter their homes, demand food, take whatever they desired, break down their fences, and sometimes set fire to their houses. Thus they labored and struggled for ten years before seeing one person converted to the Saviour. During this time the missionaries were acquainting themselves with the ways and language of the people. They provided the Maori language with an alphabet and written form, and translated the Bible into the native language.

After Christianity began to bear fruit, it grew very rapidly. "In 1838 the Church Missionary Society had fifty-four schools, attended by 1,431 scholars; 2,476 persons attended church, and 178 were communicants; and as the Wesleyan missionaries had 100 scholars and church-goers, the Christians at that era numbered 4,000 souls." From this time different religious bodies, including Catholics, established themselves among the natives, and taught them the superiority of the Christian religion. As a result, they abandoned cannibalism, polygamy, intertribal wars, and other heathen customs. At present most of them are civilized, and so far as they take any interest in religion, are Christianized. True there is a great deal of formality and cant among them, but perhaps no more than should be expected from the example set them. They are certainly great readers of the Scriptures. Hundreds of them carry the Bible with them, and read it constantly. They are considerably divided as to the meaning of Scripture. Some are of the Catholic persuasion, while some hold with the Church of England, and others with the Wesleyan Methodists. Of late years the Mormons have been among them, and have met with considerable success in proselyting certain communities.

While laboring in Napier, I heard of a settlement of natives about ten miles from town who were observing the seventh day of the week. On visiting them, I found that the report was true, and I was informed that there were several thousand keep-

ing the Sabbath. They stated that one Tekooti was the originator of the movement. Tekooti is still living, and when Elder Haskell was with us we had the opportunity of interviewing him. We failed, however, in eliciting much light respecting the question. He was a man of questionable character in times past, and it is difficult to decide what motives led to the observance of the Lord's Sabbath.

It has been our privilege to meet a number of earnest Christian Maories; and although as a race they are cursed with the vices of civilization, yet many of them have been blessed with the gospel of Christ. They are consistent believers, and unquestionably indulge a good hope of eternal life.

If we could print an illustrated Maori paper, or get out an illustrated book presenting our views, no doubt many would be led to embrace present truth. May we not hope that when the great company of the redeemed shall be made up of every nation, kindred, tongue, and people, there will be found many from the natives of New Zealand?

A. G. DANIELLS.

—We are accustomed to consider ourselves between three and five weeks distant from Japan and China. In the future, however, we must realize that this is by no means the case. Quite recently the Canadian Pacific Railroad landed passengers in Montreal on the fourteenth day after they sailed out of the gulf at Tokio. The company's new steamer, "Empress of Japan," has made the trip of 5,000 miles from Yokohama to Vancouver in eleven days. The time hitherto taken has been at least a week longer. This splendid new vessel must have "logged" over 400 miles a day on an average. The railroad run of 2,900 miles across the continent from Vancouver to Montreal, was made in three days and seventeen hours. In commenting upon this feat of rapid travel, *Regions Beyond* (London) has the following paragraph:—

The thousand additional missionaries for China for which the Church is praying, can now reach that million-peopled empire from England in four weeks instead of six, and at a proportionately reduced expense, while from America they can go in two weeks. How wonderfully God in his providence is facilitating the evangelization of the world! Are not "the valleys being exalted and the hills being made low, the crooked places straight and the rough places plain, to prepare the way of the Lord"? Soon shall his glory be revealed, and all flesh see it together!

—In some parts of heathendom lunatics are buried alive; in others, tortured to death; in others they are left to perish, as in China. All the teachings of Confucius have not as yet reared a building in which these poor unfortunates can be cared for. It is left for Christianity to do that, even as to provide for the blind of China. We hail with pleasure, therefore, the movement now just set on foot to establish the first Insane Asylum in China. . . . Our devoted veteran brother, Dr. Kerr, of Canton, must rejoice in the prospect of the successful carrying out of a plan which he advocated, and which had been a burden on his heart for nearly twenty years. —*Medical Missionary Record*.

—It is impossible for us in the West to comprehend the extent and nature of the terrible calamities which now and then overtake the peoples of the thickly populated East. Writing from Tien-Tsin, China, the Rev. Timothy Richards, of the Baptist Missionary Society, says: "The population of China increases at the rate of four millions a year. Without new means of support, this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names, droughts, floods, etc., about 20,000,000 must have perished from starvation during the last dozen years. This year, in the province where Pekin and Tien-Tsin are situated, we have great floods, such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest."

Special Mention.

RELIGION AND THE WORLD'S FAIR.

THE coming World's Columbian Exhibition at Chicago bids fair to be of no small importance to the religious world, as well as to the world of science and industrial arts. The gathering of the representatives of all nations for the purposes which will be subserved by the great Fair, seems to be a fitting occasion, in the minds of leading divines the world over, for the consideration and promotion of those interests which relate to man's higher nature and welfare, and accordingly there has been appointed as an auxiliary to the Fair, a "General Committee on Religious Congresses," with John Henry Barrows as chairman, to which the whole subject has been intrusted. This World's Fair auxiliary has received Congressional recognition and approval, and is authorized and supported by the Fair authorities. The committee has issued a preliminary address setting forth the nature and purpose of the work which they hope to see accomplished, from which we accordingly quote:—

Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The committee having charge of the religious congresses seek the co-operation of the representatives of all faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages, and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and results of the great historic faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these conventions to create the temper of indifference in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw on the great problems of our age. Ample provision will be made for special congresses of all churches, denominations, or religious organizations which may desire to avail themselves of the opportunities presented by this auxiliary. The central religious congress will, however, rest on a wider basis. We are confident that it may be made illustrious as a representative gathering of men united for the attainment of great moral ends.

Believing that God is, and that he has not left himself without witness; believing that the influence of religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious faith; to review the triumphs of religion in all ages; to set forth the present state of religion among the nations, and its influence over literature, art, commerce, government, and the family life; to indicate its power in promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment; what light religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our time; and what illumination it can give to the subjects of vital interest that come before the other congresses of 1893. It is proposed to have these and similar themes discussed by great masters of human thought from many lands, and we invite suggestions and assurances of co-operation from those persons and religious bodies to whom the address is particularly sent.

From the many favorable responses already received from leading theologians, statesmen, jurists, historians, scientists, authors, and scholars, it is expected that the congresses of 1893 will mark an epoch in the history of the human mind.

To this is appended a list of signatures of leading divines, covering all well-known denominations, after which follows this further statement:—

Assisting this general committee, special committees of different Christian and other denominations will aid in arranging congresses of their religious bodies and of groups of affiliated organizations. Each special committee of this department is authorized to nominate for appointment an advisory council, consisting of prominent men of its own faith, who will co-operate with the special committee. It is expected that International Sunday-school conventions and missionary congresses, both Catholic and Protestant, and meetings of the great societies of young people, such as the Young Men's and Women's Christian associations, the Christian Endeavor, Epworth League, and other similar organizations, including the Union of the American Hebrew congregations, will be held. The Evangelical Alliance of the United States has voted to hold an international convention in Chicago at the time of the Exposition. Arrangements are being made for an international congress on the Sunday question, similar to that which was held during the Paris Exposition of 1889. Additional appointments on these committees, and appointments of other committees will be made as occasion may require.

The reader will notice that the subject of Sunday observance will come in for a due share of attention. Altogether, it seems probable that the year 1893 will be fraught with transactions of great moment in their relation to the religious welfare of the race. L. A. S.

LIGHT WANTED.

[THE following, under the above heading, appeared in the *Canadian Baptist* of July 2. We commend the questions asked, to Baptists and all other Sunday-keepers everywhere. The editor of the *Baptist* seems loth to make reply, but passes the questions on to "Bro. Denovan."

A. O. T.]

Mr. Denovan, in his paper, "The Evolution of the Sabbath," makes this statement: "If the change made by the Christian Church of the weekly day of sacred rest from the seventh to the first day of the week can be justified at all, it can only be because the first day of the week commemorates the resurrection of the Lord Jesus Christ from the dead, when he rested from his great works of law-fulfilling righteousness and sin-atonement sacrifice."

Now, sir, far be it from me to criticise this statement; but Mr. D. states or implies a difficulty which is to me a real difficulty. If we acknowledge the Sabbath of the fourth commandment as still binding upon us as a church, how can we justify the changing of that commandment, without a plain "Thus saith the Lord" for so doing? We as Baptists hold to the principle that the Church has nothing to do with making laws, but is bound loyally to carry out those which are given; therefore I, for my part, cannot find in the above sufficient reason to justify the change. With your permission, I would like to ask two questions. I would like to see them answered by yourself or some one else who is able:—

1. Do we Baptists profess to keep the Sabbath of the fourth commandment? If so, how do we justify the change?

2. Where is any seventh day of rest enjoined by commandment upon the Christian Church?

My only purpose in writing as I have done is to obtain light upon the subject, for with me it is a real difficulty which I have not been able to overcome to my satisfaction.

WM. GURNEY.

London, June 1, 1891.

The foregoing questions seem fair and proper. Perhaps Bro. Denovan himself will kindly supply the answers.—Ed. C. B.

NEW WEAPONS OF WAR.

THE invention of formidable weapons of war continues to receive so much encouragement in Europe that only the most fearful carnage can be predicted as the result of the various efforts to increase the efficiency of guns and explosives. Whether the theory is valid or not that war itself will be abolished from the excess of means of destruction, it is certain that the European governments are not restrained by any theoretical fears, but are vying with each other in the securing of important secrets of advanced methods of war instruments. The Austro-Hungarian War-office

is now sternly guarding the secret of a new explosive called "eccracite," which has been invented by two Austrian engineers. Its power surpasses that of dynamite by ten to seven, and it is serviceable alike for cartridges and cannon. The future of military operations will have an aspect of terror not before known, if this new explosive is put into practice. By experiment it is found that the "eccracite" will cause one bomb-shell to practically demolish a line of 500 men. With such force in operation, the present conditions of the Red Cross or any hospital service would be entirely inadequate, and the increase of Bands of Mercy would be demanded. Another new invention of war with similar purposes of wholesale destruction, is a gun, the manufacture of which has been, until recently, a profound secret in England. This weapon is pneumatic in principle, and is said to be superior to all guns fired with smokeless powder. The gun is described as "almost noiseless, absolutely smokeless, and has no recoil, and even if fired by day, and to a much greater extent if fired by night by a moving field battery in a wood with a shell, the only possible means of judging where the shot came from would be by following the projectiles or watching the direction in which they struck the ground, and so following the line from which they came." The formidable character of this weapon is apparent.—*Boston Journal*.

THEY HAVE MET AT LAST.

In the *Christian Statesman*, Dec. 11, 1884, we read these words: "Whenever they [Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Bishop Ireland, in a temperance lecture in New York, as reported in the *National Temperance Advocate* of May (page 70), said:—

In the formation of this public opinion we can do much by united effort. Thank God that the time has come when we all, Protestants and Catholics, stand together in opposition against this fearful evil. [Applause.] Thank God! we stand together in demanding the faithful observance of Sunday; thank God! we stand together and threaten our legislatures if they dare yield to alcohol. [Renewed applause.] And let me emphasize that word "threaten." Alcohol is a bold enemy. It is truly a loss of time to be coaxing it or to be coaxing its advocates, who by its votes rise into political power. Let us talk to them and tell them what we want, and if they do not give it to us, let us remember them on election day. [Great applause.]

It seems that in 1884 they were willing to meet or "join hands." Now they "stand together." But why should not a mother stand by her offspring? As "Sunday" is purely a Catholic institution, she ought to stand by it. But shame to any Protestant that will join hands with Rome to enforce by law a "papal Sabbath"!

But to show how warmly they are attached to each other, we will quote President Cuyler's closing remarks to Bishop Ireland:—

I cannot tell you with what profit and delight I have been listening to every word the archbishop has said. I can only say this to you, sir (turning to the archbishop), that as we have known you at a distance, for your name has traveled across our broad Continent to us, now that we know you as a personal friend, Archbishop Ireland, we shall love you, and pray God to give you grace and strength for all the remainder of your life-work.

GRANT ADKINS.

—Chicago is to outdo Paris in its great tower, to be known from its projector's name as the Proctor tower. The Eiffel tower is 1,000 feet high; the Proctor tower will go 150 feet more. At the summit, a steel flag-staff will reach 300 feet higher, and from it an immense flag will be unfurled to a current of air which at that altitude will always prevent its hanging lifeless. One hundred thousand people will be accommodated on its platforms and balconies.—*Christian Herald*.

—The mission for lepers in India has established a new center of their own in Neyoor, Travancore, South India.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 4, 1891.

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THE EUROPEAN OUTLOOK.

THE eyes of the world are turned upon the ever-shifting aspect of the war clouds of Europe. Just now they are assuming a more threatening complexion than usual. In the REVIEW of June 30 reference was made to the then pending negotiations in reference to the triple alliance between Germany, Austria, and Italy. The German emperor, who seems to be developing more astuteness and ability for state-craft than he was at first credited with possessing, has secured the formation of this alliance. It is really a quadruple alliance; for the influence of England is virtually committed to that combination. To show this, was the principal object of the late visit of the emperor of Germany to his grandmother, Queen Victoria. The cordial reception given him by the English nation, reveals to all other nations the sympathy and understanding existing between these two most powerful factors in European politics, and in what direction England's help may be counted on in case of need.

Meanwhile two other mighty nations, France and Russia, are forming a combination hostile to the aforesaid alliance, and are showing their sympathy and good will in a manner equally open and exultant. National honors are conferred one upon the other, and the French naval officers and government representatives are being received and banqueted in St. Petersburg with gushing hilarity.

Thus the nations are daring each other, and, as it were, shaking their fists in each other's face. And all the while the "armed peace" which they now maintain, is fearfully sapping their vitality, crushing the poor, and tending to inevitable national bankruptcy.

And now Russia is again taking the aggressive by announcing that she proposes immediately to form a military depot at Kneschk, a short distance from Herat, "the gate of India," in Afghanistan. Had not England just now so much to occupy her attention in other directions, this move on the part of Russia, it is thought, would be considered sufficient cause of war. The Chicago Evening Journal of July 25 says, "Europe is a big volcano, and only a spark is needed to fire the mine on which the nations stand."

DECEIVING AND BEING DECEIVED.

JOHN, in the Revelation, describing the beast that represents the great Roman apostasy, says it was "full of names of blasphemy." And it would seem that the artful leaders in that organization had already played sufficiently upon the superstitions of their followers by which they hold control over their consciences and their pocket-books. But it appears a newscheme has now been set on foot in this line. It is no less than an insurance company which proposes, not to pay over a sum of money to some one here when you die, but to carry out the blasphemous pretension to insure your soul against the tortures of hell in the future. The errors, ignorance, and superstition of the people are thus made a source of immense revenue to those who are cunningly carrying on this work. Poor fools will pay over money for "policies on their souls," and go away feeling very safe for the future; but the money received by the priests they pay over to no one except for their own gratification. This new outburst of imposition is described by the James-town (N. Y.) Sunday Sun of May 31, 1891, as follows:—

"A soul insurance scheme of Father Durgin, of St. Joseph's Roman Catholic church, of Depre, Wis., which he has just put into practice, is an innovation likely to put the priest in conflict with his ecclesiastical superiors. On the plan of indemnifying the bodies of men against loss by accident, and making comfortable their survivors in case of death, Father Durgin proposes to insure their souls for a consideration against the tortures of hell, and he considers his scheme a plain application of business principles to spiritual matters. His company is called the Deliverance Society, and its purpose is to save those who, through carelessness or ignorance, may have committed some sin which, though not deserving punishment in hell, would prevent their entrance into heaven, and perforce demand their detention in purgatory until his society shall be heard from.

"The society has already a membership of several hundred. The prospectus states that it is organized on the same principles as a mutual insurance society. There is an initiation fee of twenty-five cents, and the annual dues are ten cents. Father Durgin says the Deliverance Society was entirely original with him, and it grew out of his exceedingly strong belief in purgatory as the place where the sins of the departed can be expiated, and their souls assisted to a more congenial abode by the prayers of good Roman Catholics."

Thus the fruits continually multiply of that foolish and anti-scriptural doctrine that the soul is immortal, that the dead are conscious, and that men go immediately to rewards or punishments when they die.

IN THE QUESTION CHAIR.

MARK 1: 12. CHRIST'S TEMPTATION.

What spirit was it that drove Christ into the wilderness, according to Mark 1: 12? M. E. S.

Answer.—The same undoubtedly that is spoken of by the other evangelists when describing the same occurrence. Luke records it thus: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Luke 4: 1. There can be no doubt that the Holy Spirit is here referred to. Matthew, Mark, and Luke all use different words relative to the action of which Jesus was the subject. But as all refer to the same transaction, they must be used with the same meaning. So the word translated in Mark 1: 12 "driveth," might have been translated "led up," as in Matthew, or simply "led," as in Luke. Christ's long period of meditation and fasting, and afterward of temptation, was doubtless a part of the wisely arranged experience through which he was to pass in his mission here among men. On this point Daniel Curry says: "No doubt Jesus came from his baptism in a widely changed frame of mind, and with a deep and clear consciousness of his own proper divinity; and, accordingly, under the influence of the indwelling Spirit, he retired into the solitudes of the desert for prayer and meditation, and to wait for further instruction in respect to his Messianic mission."

ROM. 2: 13; 3: 20. LAW AND JUSTIFICATION.

How can Rom. 2: 13 be harmonized with Rom. 3: 20? How can one be justified by doing the law, and yet not be justified by the deeds of the law? J. W. B.

Ans.—If the statement of Rom. 2: 13 was that by doing the law we are justified, it would be difficult to harmonize the two passages. But the declaration is quite different from that; namely, "But the doers of the law shall be justified." This text only mentions the special class who will be justified, but not the means by which they will be justified. Justification comes through Christ, but it comes only to the keepers of the law. The reason why none can be justified by the deeds of the law, is stated in 3: 20. By the law is the knowledge of sin; and all are sinners; and hence the law instead of showing that any are just, shows that all are guilty. Law can never cancel the transgression of itself, and make the transgressor just. Something else must remove from him the guilt of his sin, his transgression of the law, and bring him

back into harmony with that standard of right. But no one can be in harmony with the law unless his desires, intentions, and efforts are to keep the law; and into such a position no one can bring himself; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So it is evident that no one can be justified by Christ while he lives on at enmity with God, and not subject to, but transgressing his holy law. But when he repents and seeks pardon, he receives through Christ forgiveness for his past sins, and the new nature, the spiritual mind which is subject to the law, in place of the carnal mind which is not. Then he is justified, and though he has broken the law, he is accounted in Christ as though he had kept it, and in him is enabled to keep it in the future. In this line only lies justification; and hence Paul could truly say that the doers of the law (and such only) will be justified, and thus bear his wonderful testimony to the strength and perpetuity of the law of God. So while justification does not come to us by doing the law, it comes to us only in doing it—in the person of Christ for the past, in the strength of Christ for the future.

THE BONDMAID AND FREEWOMAN.

Please explain the 24th and 25th verses of Galatians 4. It is being quoted here (Arkansas) for the purpose of showing that the Lord's Sabbath is done away.

A READER.

Ans.—This scripture cannot be legitimately used for any such purpose. Paul was not discussing the perpetuity of the moral law, of which the Sabbath is a part, nor did this moral law constitute the old covenant represented by Agar. False teachers were seeking to draw the Galatian Christians back under the services of the Mosaic system, which had then passed away (Gal. 2: 4; 6: 12; Acts 15: 5); and the apostle was trying to undeceive and save them. To do this, he exposed the fallacy of these false teachers, and by the allegory introduced in Gal. 4: 21–31, shows what position those would bring themselves into who went back to circumcision and the law of Moses. They would be in the same condition with respect to the promises of God that Ishmael was in with respect to the Abrahamic estate when he and his mother had been cast out from the family of Abraham, and he cut off from the heirship.

Paul's illustration is consistent and forcible when applied at the right time and for the right purpose. There was a time in Ishmael's experience which was a turning-point in his career. It was after Isaac, the spiritual seed, was born, and Ishmael persecuted him by mocking, at the feast that Abraham made on the day he was weaned. Gen. 21: 8–10. Then the sentence went forth that he, the son of Agar, should not be heir with Isaac, the son of Sarah.

So there was a turning-point in the history of the Jews. It was when Christ, the promised spiritual seed in the full sense, had come. The former dispensation had then served its purpose. The offerings, sacrifices, and typical services which had for nearly 1,500 years been pointing them and the world forward to Christ, had then met their object in Christ. The shadow had reached the substance. The Jews, through the very system of religion they had been practicing, should have been ready to receive him. But instead of this, they rejected him and his followers, and persecuted them as Ishmael mocked Isaac. And then they were cut off from being the special people of God, as Agar and Ishmael were cut off from the family of Abraham. Then whoever continued in that obsolete system, or went back to it after it had been superseded by the liberty of the gospel, went into a condition represented by bondage.

Then Paul's allegory, in the scripture before us, applied. It could not apply before. By it he showed the Galatian brethren that if they, after the gospel had come, went back to circumcision and the Mosaic system, they put themselves in the hopeless condition that Agar and Ishmael were in after they

had been cast out from the family of Abraham. Thus his argument has no bearing on the question of the perpetuity of the moral law, and the still binding obligation of the Sabbath.

A DEFINITE MESSAGE.

THE gospel of Christ comes to the world in the form of a definite message. It presents no pleasing theories for dreamy contemplation, but great truths which call the soul to earnest action. Its language is clear and positive. "Repent ye, and believe," is the word of God to every individual of the race, speaking through all time without interruption or change. It presents before every man the present duty of his time, and thus speaks to him in language plain and definite. From the lips of Christ, in the days of his earthly ministry, the message came, "Repent: for the kingdom of heaven is at hand." Nearer our own time the voice which proclaimed the same everlasting gospel to the earth, said: "Fear God, and give glory to him; for the hour of his judgment is come." And later still, at a period including our own day, another voice from heaven sounds throughout the earth, warning against the worship of the "beast and his image," and the reception of his "mark." These messages must be given to all the world, and the servants of God, through whom they must be given, have thus presented before them the nature of the work which they must do. A message is put in their mouths suitable to the religious crisis of their day, and they are not to substitute for it a message of their own.

But this is just what the great majority of Christ's professed ambassadors have done. From them the world hears next to nothing of the "everlasting gospel," with its message of repentance, faith in Christ, the hour of God's judgment, and warning against the worship of the beast. In its place has been put a man-made message, a compound of fable and human speculation, pleasant to the ear, but devoid of the burning truths which shine out in the message of salvation. It is no insignificant evidence of the times which we have now reached, that the Rev. Mr. Spurgeon and a few of his associates should feel called to speak out by public manifesto in order that the world may know that they are still adherents of the old faith, still believers in the cardinal doctrines of Christianity. They and a few others are still sounding the message of "repentance toward God, and faith toward our Lord Jesus Christ;" but they constitute, alas! a very small and ever dwindling minority in the ranks of the world's religious instructors. The majority are messengers without a message, preachers of a gospel which is heard with passive indifference by the world and the Church alike.

The gospel message must be preserved and given to the world in its purity, and upon us rests the responsibility of this work. Saint Paul, that faithful minister of the word, bore testimony to the Corinthians that his speech "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." So must be the speech of those who would be faithful ministers of the word of life to-day. The theological speculations of which the present time is so fruitful, and the vagaries of "higher" Scripture criticism, have no place in connection with the third angel's message. The object of this message is not to please men or excite their curiosity, but to apprise them of the solemn period which the world has reached, and to warn them of impending peril. It is a stirring and definite message, suited to the times for which it was prepared. Now, if ever in its history, the world needs a message of this nature to rouse men from the prevailing spiritual lethargy and blindness. Let the trumpet give a certain sound, that those who hear it may be warned to prepare for the battle.

L. A. S.

ELISHA.—NO. 8.

Jehu Anointed King of Israel.

THE year following Hazael's being anointed king of Syria, he commenced war against Israel by endeavoring to capture Ramoth-gilead, a strongly fortified city in the mountains on the east side of Jordan. This was held by Israel and Judah, who were in alliance, as a place of protection to their frontier eastward. In the battle, Joram, king of Israel, was wounded, and was taken to Jezreel, which, next to Samaria, was the principal city of his kingdom, there to be healed of his wounds. Here Ahaziah, king of Judah, came to visit him.

At this juncture, Elisha called one of the young prophets, and said to him: "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not." 2 Kings 9:1-3.

We are not told where Elisha was when he sent this young man. Some twenty-two years before this, the Lord had told Elijah, on Mt. Sinai, to anoint Jehu to be king of Israel. He was then but a young man, just commencing his career. Some seven years later, he with Bidkar, his companion, had attended upon Ahab when he went to take possession of the vineyard of Naboth, whom Jezebel had caused to be murdered, when Elijah denounced the judgments of God upon him for his wickedness. Then when Ahab repented and humbled himself, God postponed the punishment threatened for many years. 1 Kings 22:24; 2 Kings 9:25. But the time had now come when these long-threatened judgments upon Ahab's wicked wife and posterity should be fulfilled, and God had selected Jehu to be the instrument who should inflict the punishment. The commission given to Elijah to anoint Hazael, Jehu, and Elisha, had not been performed by him personally, save in the call of Elisha. The time when these acts should be performed was evidently left till God's providence should indicate the right moment. Elisha had personally called Hazael to the throne, and now had commissioned the young prophet to finish the original command to Elijah by anointing Jehu to his work.

During this long period of waiting, Jehu had become one of the boldest and most famous warriors of Israel, probably the most prominent general in the army. Josephus says he was left in command by the king. The young prophet, when he reached Ramoth-gilead, called Jehu out from among the other officers, telling him he had a special errand to him, and took him to a private place. He then poured the box of sacred oil upon his head, anointing him in the name of the Lord to be king over his people, and charging him to smite the house of Ahab, and avenge the blood of the prophets and servants of the Lord upon Jezebel and the whole house of Ahab, utterly blotting it out for the wickedness it had wrought. He then opened the door and fled. 2 Kings 9:4-10. This message must have been a great surprise to Jehu, the great crisis of his life. Great consequences hung upon it, to him and the nation. But it seems he was not long in making up his mind what to do. He returned to the officers, who inquired at once what this "mad fellow" said to him. After evading their question for a time, he finally told them he had anointed him "king over Israel." They seemed to be all ready for the change, and each took his outer garment, a sort of wrapper or plaid, and spreading it on the ground, forming a miniature carpet of state, placed him on the top of the stairs, making a sort of throne, and then blew the royal salute on the trumpets, declaring him king.

He at once selected a portion of the troops to accompany him on his march to Jezreel, some forty

or fifty miles away, and hastened to reach the place before any report of his rebellion should precede him, requesting, as Josephus says, the soldiers to prevent any from going to tell the news, who accordingly took special precautions, so that no message warned King Joram of his approach. The first information Joram obtained of his coming, was from the watchman on the tower in Jezreel, who saw the troops approaching, with Jehu in his chariot ahead. The king sent a horseman immediately to ascertain whether this expedition was one of peace or not. But Jehu replied, "What hast thou to do with peace?" and ordered him to take his place behind him with the soldiers. As he did not return, he sent a second, who said: "Thus saith the king, Is it peace?" He was disposed of in a similar manner. The watchman told him that the messenger was not returning, and the king became very anxious to know who this company were, and what was their errand. It being a time of war with Syria, he would naturally expect something important had happened when he saw a large force approaching, not knowing but it might be the Syrians coming to capture him and the city. The watchman added, "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." Evidently Jehu was a man of great energy and resolution, as his driving had become almost proverbial.

Thus assured that it was the general he had left in command at Ramoth-gilead, King Joram ordered his chariot made ready at once, and accompanied by Ahaziah king of Judah, who was his nephew, on a visit to him, they advanced in their chariots and met him. King Joram at once inquired, "Is it peace, Jehu?" He replied, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Then the king realized that he was in danger, and told Ahaziah, "There is treachery," and fled. But Jehu "drew a bow with his full strength," and shot the king through his heart, and he fell dead in his chariot. His body was cast into the field of Naboth, at Jehu's command, thus fulfilling the prophecy of Elijah, of over twenty years before.

When Jehu came to Jezreel, Jezebel had heard of it, and had dressed herself in her finest apparel, and looked out of a high window. And when Jehu came, she said to him, "Had Zimri peace, who slew his master?" He inquired who was on his side. And when several eunuchs looked out, he ordered them to throw her down. They did this, and the miserable woman was trampled under the horses' feet, and she was left till the wild dogs of the city had eaten up her flesh, as Elijah had predicted.

Then Jehu wrote letters to the rulers of Samaria, the capital city, where seventy of the descendants of Ahab were being brought up, telling them to select one of them for king, and then to fight to maintain the authority of the house of Ahab, with chariots, horses, the armor and fenced city under their control. But they were exceedingly afraid, and at once submitted themselves to Jehu, and at his command were all of them put to death. He then, by a stratagem, got all the leading worshipers of Baal together in Baal's temple, feigning himself, also, to be favorable to Baal; and when he found none of the worshipers of Jehovah were among them, he caused his soldiers to slay every one of them. Thus did the Lord's words prove true, till all the family and descendants of Ahab were put to death, and Baal's worship for the time being was extirpated. But Jehu, though zealous to destroy those who might be in his way, and anxious to show his zeal to increase his own popularity, yet he "took no heed to walk in the law of the Lord God of Israel with all his heart." Like many others, he had a zeal to do what pleased himself, but was not a true servant of the Lord. Yet he was an instrument for inflicting punishment upon the wicked family of Ahab, and was promised the throne for four generations because of this. Nothing is said of Elisha during all these events. Very likely he felt like seeking a place of retirement from these scenes of bloodshed.

G. I. B.

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.

STAND UP FOR GOD'S COMMANDMENTS.

BY CHARLES P. WHITFORD.
(Benton Harbor, Mich.)

TUNE: "Ho! Reapers of Life's Harvest."

Stand up, ye friends of Jesus,
Ye soldiers of the cross;
Stand up for God's commandments,—
You shall not suffer loss.
Stand up for God's commandments,
The strife will not be long,—
To-day—the noise of battle;
The next—the victor's song.

The seventh day was blessed,
Hallowed, and sanctified;
'T was made God's holy rest day,
And ever must abide.
Stand for the fourth commandment,
Stand in Christ's strength alone.
The arm of flesh will fail you,
Then dare not trust your own.

Put on the gospel armor,
And, watching unto prayer,
Where duty calls, or danger,—
Be never wanting there.
Stand up for God's commandments,
The Master's call obey;
Be true to Christ your Saviour,
And keep God's Sabbath day.

To all earth's fleeting treasures,
We bid a last adieu;
Farewell all earthly honor,
We want no more of you.
We choose the heavenly riches,
We'll walk the narrow way,
We'll keep God's ten commandments,—
We'll keep his Sabbath day.

The Lord is our salvation,
No foes have we to fear;
In darkness and temptation,
Our Light, our Help, is near.
Though all our friends forsake us,
Firm for God's truth we'll stand;
We'll never be discouraged,
We'll reach the heavenly land.

IRELAND.

In accordance with the recommendation of the British Board in October last we returned to Banbridge, in the county of Dawn, to follow up the interest that still existed from the result of seven months of labor begun in September, 1889, when we first came to the island. A congregation of from 600 to 700 people had at that time listened very attentively to the truth presented, and although but seven had strength to come out and take their stand upon it, the seed sown had taken deep root, and bidden fair for a prosperous harvest. Through the effort put forth this last winter, nineteen more have united themselves with the cause of God in this place, and on Sabbath, July 4, we had the deep and heart-felt pleasure of witnessing the baptism of twenty-three honest souls. Elder D. A. Robinson, of London, administered the rite, and organized the first S. D. A. church on the island, at this place, which starts out with a membership of twenty-six. Six more will be baptized at the earliest opportunity, some of whom belong to Clones and Coleraine, and eight others will unite by letter, making in all a membership of forty.

We are thankful to God for the way in which he has wrought for his cause in this place, and for the good degree of interest that still exists. We believe this company might be greatly strengthened if the work would be followed up this coming winter. A company of canvassers are now located in the city of Belfast, who are having remarkable success in selling "Bible Readings," four of whom are native laborers, and others will unite with them in the near future. We earnestly solicit the prayers of God's people in behalf of these workers, and the cause of God in general, upon this island. We have many difficulties to grapple with here in pushing the work, that are unknown in America; but our trust is in God, who is able to carry his own truth forward to victory in the face of every difficulty.

At present it is undecided whether we shall re-

main in Ireland or return to America. However, in a few days we hope to visit some interested parties in Warrenpoint, Balieborough, Cavan, Clones, Londonderry, and Coleraine. A few Sabbath-keepers are to be found in some of the above places, and after spending a few days with them we hope to know definitely concerning the winter, at least where and how it is to be spent. Our present address is "Parkmount" Banbridge.

WM. HUTCHINSON.

IOWA.

ADEL.—Our meetings have continued sufficiently long to enable us to say that the interest is better than we had anticipated. Our organization here has been gradually weakened by removals and death, and most of the remaining members are aged and infirm.

The health and temperance work is receiving more than usual attention, and the organization of a cooking class next week, will be a new departure in this part of the country. Believing that the readers of the REVIEW will aid us by their prayers in our efforts here, we shall hope to have something to report occasionally which will be of general interest. Sisters Fitch and Sylvester are assisting in the meetings.

A. ALLEN JOHN.
July 23. H. M. J. RICHARDS.

VERMONT.

WESTMORE.—We commenced meetings at this place June 21. The attendance has not been large; but there has been no decrease since the commencement. Several families have attended every meeting, and are much interested. We hope they will soon obey. July 12 we also commenced meetings in an adjoining district. The house is filled at every meeting, and last Sunday, for lack of seating capacity, some had to remain on the outside. We feel the necessity of a close walk with God, that we may be able to present the truth aright. We have also, by invitation, occupied the Union church at Newark three times, with a larger congregation than is said to have been out for months. To all appearance it seems a very favorable field for a course of lectures, which we hope can soon be given there.

P. F. BICKNELL.
W. C. WALSTON.

KANSAS.

BURDEN AND NEW SALEM.—From May 15 to 31, tent-meetings were held at Burden. It rained about half the time while there. Bro. James Morrow joined me the 19th. The church was much encouraged, and one young man fully gave his heart to the Lord and was baptized. June 1 we moved to New Salem. Bro. Fortner came the 10th, and relieved Bro. Morrow, that he might labor among the churches. The 29th Bro. Fortner was called home by telegram, his wife being very ill. Last evening, July 12, I closed the meetings. The result of the effort here was the conversion of three noble young men, who were baptized and united with the Burden church. One family of six were fully convinced of the truth, and promised to obey. Many others acknowledged that we had presented the truth. The brethren and sisters of the Burden church met with us each Sabbath. I appreciate very much having Mrs. Brock with me in tent labor this season. We praise God for his blessings attending our work thus far. We move to-day to Tisdale, a distance of six miles.

R. H. BROCK.
July 13. MARY L. BROCK.

MASSACHUSETTS.

BROCKTON.—Some five weeks ago myself and wife, and sisters A. T. Robinson and Anna McClellan came to this city, and began Bible work among those people who had become interested through "Bible Readings for the Home Circle" sold here by C. E. Palmer. We found many openings for this kind of work, there having been over 600 books sold in this place. Several of the ministers have done all they can to prevent the sale of the book, and hinder the Bible reading work; but notwithstanding their opposition, many were interested. About three weeks ago Elder Fifield came, and we pitched the large seventy-foot tent. We began meetings June 28, more than 300 people attending the first meeting. Since that time we have had fair-sized congregations, ranging from 150 to 250. Many of this number come regularly, and ex-

press their interest in our work by many favorable comments, such as, "I never saw Bible truths so plain before." We have thus far spoken on several practical themes and some of the prophecies. By the time this report reaches our brethren, we shall be in the midst of the Sabbath question. We think the interest is increasing, and we hope to see many precious souls gathered from this place who will shine forever as stars in the kingdom of God. We solicit the prayers of our brethren in behalf of this effort.

H. J. FARMAN.

July 14.

NEBRASKA.

RED CLOUD.—July 17-19 I spent in the vicinity of Red Cloud, with Bro. W. J. Wilson. Quite a goodly number have recently received the truth about ten miles north of the city, and for some time have been holding Sabbath-school and meetings. There were also four or five living in the city who loved God and were keeping his commandments. The old Red Cloud church was situated in the country, about ten miles southeast of the city. It was thought best, if possible, to unite all of these into one church, with a center in the city. When all came together, these plans were laid before them, and it was unanimously voted that all should unite in one church, but that each branch should have its own Sabbath-school and meetings, and all come together once a month in the city for monthly meetings. Eight were baptized, and ten united with the church. Three others will unite as soon as they can procure letters. An elder and a clerk were elected, and the deacon was ordained; the elder had previously been ordained. This church has been passing through some severe trials, but we believe there is light ahead. We trust all will take new courage and press forward.

Our meetings Sabbath, July 18, at the house of Father Alden, were greatly blessed of God, and the occasion was a precious one indeed. At this time delegates were elected for the coming Conference. All left the meeting feeling greatly encouraged. We shall try to meet with this church at their next quarterly meeting.

W. B. WHITE.

WISCONSIN.

FOND DU LAC.—We commenced our tent-meeting here the 5th of July. The attendance has been very small from the first. The ministers went from house to house warning the people against us, and forbidding their members to attend our meetings. They were very obedient until the present. We are now going from house to house presenting the truth in a more favorable light. There is some interest awakened, and we hope to see it develop until sheaves shall be ripened for the Master's kingdom. We need the power of God more and more to accomplish the Lord's purpose. The Lord has given freedom in speaking. He also has witnessed to the work by his Spirit. We request the prayers of the people of God, that many souls may be rescued from error's chain, from among the German people.

J. W. WESTPHAL.
F. H. WESTPHAL.
REINHARD KLINGBEIL.

OXFORD AND FISH LAKE.—At the close of our camp-meeting, I returned to Oxford, remaining over two Sabbaths. The second Sabbath and Sunday, July 4, 5, were good days for the Oxford church. The dedicatory services were held on Sunday. We were glad to have the assistance of Elder P. H. Cady and Brn. W. H. Thurston and G. W. Cady. The church building, although not large, is very neat and commodious. Its seating capacity is 150. The building is not only finished, but is wholly free from any incumbrance. The church-membership now numbers thirty-nine. Altogether, the brethren and sisters are of good courage, and we hope and expect, through the blessing of God, that the work there will continue to prove successful.

Leaving Oxford, in company with G. W. Cady, we pitched our tent and began a two weeks' series of meetings at Fish Lake, three miles from Hancock, where we held tent-meetings two years since. There is some interest manifested; a few, we think, are about to decide for the truth. We have been here nearly two weeks; twenty-one meetings have been held. It will be necessary for us to remain another week or more to follow up the work. On account of the measles, which are all through the vicinity, the attendance has not been large. We intend to pitch

the tent in another locality as soon as we have completed the work here. Our courage in the Lord is good.

B. J. CADY.

July 21.

MONTFORT.—We began meetings in the tent at this place July 5, with a fair congregation, as we had advertised well beforehand. Our congregations have varied from 100 to 300. On Sunday we have the largest number, as many come from the country who cannot well come during the week, they being in the midst of haying.

A local camp-meeting was held here last fall, which left a good impression, and there is a desire on the part of the people to learn more of our faith. There has been nothing but respect and kindness shown us. The liberality of their contributions has kept our table quite well supplied. Besides this, there has been over seventeen dollars in money donated.

We have introduced the law and the Sabbath, which does not seem to lessen the interest any. Many are investigating, and already some are talking of their duty to obey. We believe that God has many honest souls here. We desire that God may give us wisdom to so present the solemn truth that many souls will be saved in his kingdom.

C. W. OLDS.

E. W. WEBSTER.

F. W. PHELPS.

PENNSYLVANIA.

WASHINGTON, MIDWAY, AND CASTILE.—Since my last report I have been at home about four weeks, on account of sickness in my family, so that I was deprived of attending our camp-meeting. I returned to Washington, and on my way I held a two days' meeting with the Waterford church at Mill Village, June 6, 7. I held interesting meetings with this little band. May God bless them much in their lonely condition. I then came on to Washington, and found the brethren here building a new meeting-house, which was well under way. I lent them a helping-hand till it was completed, and dedicated it July 5. We held meetings in it one week before its dedication, every evening, and one week after. Six were baptized, and nine were added to the church. The interest so increased that four more are awaiting baptism, and six desire to unite with the church as soon as circumstances will admit. It was hard to leave them with such an interest in their midst. Their house is 24 x 36 ft., with a capacity for seating about 200. It is a beautiful little church, and was very much needed. They held their meetings in private houses all winter, under discouraging circumstances, with bitter opposition from all sources. But thank God! they now have a house of their own, and all paid for within thirty dollars. If this church continues faithful, it will be a healthy, growing church. I spent July 11, 12 with the Midway church. Their quarterly meeting was held at this time. One was added to this church, and another wished to unite as soon as baptized. This church is growing. Bro. F. Peabody and wife joined me at Washington, June 19, and rendered valuable help. Now we are here in Green County, at Castile P. O. We have held three meetings with good attendance, in a farming community. About 200 were present at our last meeting.

J. G. SAUNDERS.

F. PEABODY.

MICHIGAN.

BENTON HARBOR.—We began meetings at this place July 10, with forty-five adults present. We have held forty-one meetings, with a good interest after the first two weeks. Fourteen have signed the covenant. Twenty-two are keeping the Sabbath. The people have been quite liberal in bringing in provisions. The collections have amounted to \$15.50. In many ways we have seen the special interposition of the hand of God in our favor since we came here. Especially was this the case last Sunday, when by invitation we spoke to the people of the "Church of God" on the subject of conversion. A good congregation was present, among them a man who had been a Methodist minister, and then Universalist, and who is now a lawyer. In the special meeting that followed, some who had embraced present truth said that the day before was the Sabbath they had ever kept, and they had experienced the blessing of God more than ever before. Soon the lawyer arose with the remark that

he was sorry to see them so hasty to embrace new doctrines;—the ten commandments were the old covenant; it was faulty, and was done away, and a new one had taken its place, which embraced Sunday. The Bible does not say Saturday is the Sabbath, and ministers will twist the Scriptures to prove their doctrines; it is all right, that is their business. And much more.

We replied by showing them the terrible consequences of twisting or perverting God's holy word; that the Bible did say Saturday was the Sabbath, and that the ten commandments, God's covenant commanded, was a different instrument from the old covenant, which was a bargain made with the children of Israel concerning the ten commandments. The result was a victory for the truth. Many came up at the close of the meeting, and said they were now convinced we were right. "If God be for us, who can be against us?" To him be all the praise!

F. I. RICHARDSON.

F. J. HUTCHINS.

C. P. WHITFORD.

COVERT.—A two days' meeting was held at Covert, July 11, 12. Elder Van Horn was present, and conducted the services. On Sabbath, at 10 A. M., about 100 were present to listen to the word, most of whom were Sabbath-keepers. Elder Van Horn gave a very interesting discourse upon the church, taking for his text Matt. 16:18. He showed that the "rock" spoken of in the text was Christ, and not Peter or any of his pretended successors. He also showed that the church was a building erected upon Christ, the foundation, and that we cannot have a building without organization, thus refuting the notion held by some, of no organization. The sermon was well received, and did much to bring God's people into closer union.

In the afternoon, there being present quite a number of Sabbath-keepers who are known as the followers of one Elder Cramner, opportunity was given for any questions, whereupon two persons requested Elder Van Horn to explain what was embraced in the third angel's message. This he did in a brief but comprehensive manner. None present could fail to see that the message is now in process of fulfillment.

On Sunday morning we met for organization. After some remarks by the elder upon the subject of church fellowship, an invitation was given for all who wished to unite to come forward. Eleven responded. After a brief examination, and subscribing to the covenant, they were declared to be a church, taking the name of Seventh-day Adventist church of Covert, Mich. Then an invitation was given to all present who wished to unite by letter or otherwise, when nine more arose, making twenty in all. In the afternoon the elder gave a discourse on the subject of dedication, showing how the Lord regards the place set apart for his worship, and how we should conduct ourselves in the house of God. A good impression was made upon both old and young. At the close of the sermon, our church building was dedicated to the worship of God, by a very solemn and impressive prayer. The meeting closed in the evening with a discourse upon the duties of God's remnant people, in view of the solemn times in which we are living.

As our time was so taken up during the two days, it was thought best to postpone the quarterly meeting until the following Sabbath. Accordingly, Sabbath, July 18, found our house well filled with brethren and sisters. Our brethren from South Haven met with us. Nine joined by letter, three by baptism, and one on profession of faith. The ordinances were celebrated. Nearly all wept for joy as the promised blessing of God came upon his people. Some who were yet undecided trembled as they felt the power of God in the congregation.

Brethren and sisters who had been isolated from their respective churches for a long time, and had not celebrated the ordinances for years, said it seemed like a revival of the blessings of by-gone days. Others who never saw the ordinance of humility celebrated, testified that they did not know before that there was so much in store for the humble and obedient child of God. In the afternoon three willing souls were buried with their Lord in baptism. The meetings of this and last Sabbath taken as a whole, were indeed a feast to all present, and served to unite, strengthen, and encourage the heretofore scattered fragments of churches, and those who have newly come to the faith. When all join who have expressed a desire to, the church will number about thirty. May the Lord bless their union, and

may their love for each other increase and abound more and more, is my earnest prayer.

Wm. J. F. BALLENGER.

BIBLE SCHOOL IN CHRISTIANIA. 17

IMMEDIATELY after the close of the school in London, I left for Christiania, going by way of Hamburg, with Elder Conradi. At Hamburg I spoke twice to the church. The meeting in Christiania began Thursday morning, June 4, and closed Monday afternoon, June 29. There were two sessions of the Bible class every day, excepting Sabbaths and Sundays, on which days there was one each.

All the workers were present from Sweden, Norway, and Denmark. The enrolled attendance was between seventy and eighty, but there were about 100 present at each lesson. The school was remarkable for the regularity and promptness of the attendance. Although it was the pleasure season of Norway, and a large portion of the attendance consisted of young people, every lesson hour found them all in their places.

I can say with truth that the Bible school at Christiania was one of the best and most enjoyable experiences of my life. The power of the word was demonstrated in such a way as to greatly strengthen and increase my faith. Nothing could exceed the kindness of the brethren and sisters, and their hearty response to the simple yet powerful truths of God's word. All felt full of thanksgiving to God for the privilege of the school, and the writer not less than any other. The only cause of regret was that the time was too short.

At the close of the school I accompanied Elder Olsen to Stockholm, where one meeting was held, and then I left to attend the preliminary meeting in Basel, while he remained in Sweden to attend the camp-meeting. On the way down I had the pleasure of spending a Sabbath with the church in Copenhagen. I arrived here Wednesday morning, July 8, and up to this date (July 12) have held twelve meetings, and the word is received with gladness. Bro. Morrison, also, is present, giving instruction to the colporteurs. The word and the work are the Lord's, and he will give success.

Basel, July 12.

E. J. WAGGONER.

CANVASSING WORK IN PUEBLO, COLO.

THINKING that a word from this part of the field might encourage some of the lonely Sabbath-keepers scattered abroad throughout the length and breadth of our land, I will speak of the work in Pueblo. I commenced in May to make a thorough canvass for "Bible Readings." I found a sister who once obeyed the truth, but getting out from under the influence of Sabbath-keepers, became backslidden. Becoming interested for her, we talked of our good Sabbath-school and meetings, and through this and the kindly visits of Bro. and sister Anglebarger, she and her brother attended our meetings. Another lady on seeing "Bible Readings," and knowing it was published by our people and was in harmony with our faith, expressed a desire to know more of the present truth. She thought "Great Controversy" was one of the best works she ever read on the subject, and expressed the desire to see our missionaries and learn more. One lady, after refusing me entrance to her house on account of so many books of an objectionable character being sold, and her time being precious, on learning that I had a work on the prophecies, consented to look at it. Finding that it was of our persuasion, she consented to take a good binding of "Bible Readings," and wanted me to come and hold readings with her husband, who was already in harmony with our views on the Sabbath question. She also desired to come to our meetings to find out more on the subject of the Sabbath. She said she was tired of the fashionable churches of the day.

On another occasion I was talking to a lady upon the change of the Sabbath, and she informed me that she had at one time kept the Sabbath in Kansas, but had been here some six years, and not finding any of our people, had not lived as she should. I told her of our meetings in the city, and she promised to attend and have her children do so. We sought out one more lady who had read "Great Controversy" and "Marvel of Nations," and her friends in Colorado had given her many copies of the *Signs of the Times*. She is greatly interested in the closing message. I gave her some copies of the *Signs* and *Sentinel*, and she is going to

attend our meetings. In talking with a man on the movements of the Sunday rest and Blair Bill, he told me that he secured 400 signers for the petitions against the bill. He was not a member of any church. He expressed great joy to find one who believed the Sabbath of the Lord should be kept. I furnished him with some *Signs* and *Sentinels*, which he gladly accepted, and promised to read them, and also to come to our meetings.

I feel to say, in thinking of the many kind brethren and sisters who have forwarded to me about 200 *Signs* and *Sentinels*, May the Lord bless those messengers of truth to the saving of many souls. I could make use of many copies of *Our Little Friend* and the *Instructor*. Many have expressed their high esteem of the papers. Some say that the papers contain just what they believe, etc. I mention this to encourage, if possible, those of our people who do not possess the missionary spirit. On handing one of the *Sentinels* to the mail-carrier, he made the remark that he read the *Sentinel* every Sunday in the office. One brother in Wyoming sold seventeen "Bible Readings" while delivering. The agents are doing a good work in Colorado, as well as in New Mexico and Wyoming. Several thousand dollars' worth of books have thus been scattered through the highways and hedges, and we believe the message is going with renewed energy, and we look for a great amount of good to be done by the faithful workers in this State. Many are becoming interested in the subjects brought out in the Bible work of Bro. Anglebarger, from Denver. We hope great good will result from his labors. I am of good courage, and hope the church of Pueblo, of which I am now a member, will grow in numbers of such as will be saved.

July 12. WM. T. PILCHER, State Agt.

TEXAS SCHOOL.

THE Oak Hill High School closed a successful term June 4, 1891. The patronage was considerably increased over that of last year, and the interest has been good. A nine months' session was held, and a regular "high school course" followed. The class work done was highly satisfactory in all of the grades, yet all was not accomplished in other respects that the managers desired. Some permanent good has certainly been done, and we have evidence that the Lord is working in the school for good. The prospect for the future of the school is so encouraging that the management deem it wise to continue the work at a sacrifice.

The church at this place has shown commendable zeal in bearing the burdens of this school and in ministering to its needs. It is hoped that next year special work can be conducted for the benefit of those who are preparing to labor in the cause. We will put our trust in the Lord, the source of all strength.

H. E. GIDDINGS, Prin.

SOUTH DAKOTA CONFERENCE PROCEEDINGS.

FIRST MEETING, JUNE 24, AT 9 A. M.—The President, Elder O. A. Johnson, called the meeting to order. A goodly number of delegates were in attendance. In a few remarks, the President set forth the condition and need of the work. A gain of eighty-two in membership was shown. The President being authorized to appoint the usual committees, announced the following: On Nominations, Charles Ransom, N. W. Paulson, John Reiswig; on Resolutions, S. B. Whitney, S. N. Haskell, N. W. Kauble; on Credentials and Licenses, E. O. Burgess, Conrad Reiswig, E. C. Kellogg; Auditor of Treasurer's account, A. L. Dawson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 25, AT 9 A. M.—An opportunity being given to present new churches for admittance to the Conference, Elder Valentine Leer recommended the following: Long Lake, with a membership of fifteen; Sutley, with a membership of thirty. They are both German churches, and were cheerfully received.

The Committee on Credentials and Licenses presented the following partial report: For Credentials, O. A. Johnson, S. B. Whitney, N. W. Kauble, G. H. Smith, Valentine Leer; for License, N. P. Nelson, C. P. Frederickson, L. M. Crowther, Conrad Reiswig, Conrad Reimche, Abraham Voth, I. S. Lloyd. The report was adopted.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That this Conference hereby express gratitude to God for the degree of success (notwithstanding the discouraging experience through which the State has been passing) with which his cause has been favored during the past year, in that he has not entirely left us without rain and fruitful seasons; for the union and harmony which prevails among laborers and brethren generally, and the evidence of his presence and power among his people during the present session of our Conference.

Whereas, We as a people have been especially instructed in regard to the importance of an intelligent experience in health reform, and especially in the proper preparation of food; therefore,—

2. *Resolved*, That it is the sense of this Conference that a sufficient number of persons to labor among the different nationalities represented in our Conference, should be given a course of instruction in the branches of the work, to fit them to teach our people in these principles; and we hereby recommend that our Conference Committee take steps to provide such laborers.

Whereas, It is the special work of our ministers and Bible workers to preach and to teach the word; and,—

Whereas, They cannot be expected to successfully accomplish this work without a good understanding of the word themselves; therefore,—

3. *Resolved*, That we especially urge and enjoin upon those engaged in such work, the careful and prayerful study of the Bible, by a daily course of reading as well as subjects.

The Treasurer's report was presented, from which the following items are taken: Cash to balance from last year, \$680.58; amount received between May 12, 1890, and May 14, 1891, \$5,935.84; amount paid out between May 12, 1890, and May 14, 1891, \$5,677.08; amount on hand May 14, 1891, \$939.34. The Auditor reported his belief in the correctness of the Treasurer's account. Both reports were accepted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 26, AT 9 A. M.—The Committee on Resolutions reported further, as follows:—

Whereas, The Saviour and his apostles taught, both by precept and example, two systems of giving of our means for the support of his work; viz., (1) by tithes (Matt. 23:23) and (2) offerings (Matt. 8:2-4; 17:24-27; 1 Cor. 16:1-3); therefore,—

4. *Resolved*, That we hereby pledge ourselves to a more faithful adherence to these principles by a more faithful performance of the duties thus enjoined.

5. *Resolved*, That we adopt the recommendations passed by the late General Conference, relating to licenses and credentials, as found upon page 193 of the General Conference *Bulletin*; viz.,

"We recommend,—

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

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

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

The Committee on Credentials and Licenses reported further, as follows: For Ministerial License, George A. Wheeler; for Missionary License, T. L. Berge, R. A. Burdick, E. O. Burgess, Frank Gravelle.

The Committee on Nominations submitted the following report: For President, O. A. Johnson; Secretary, Lillie Ham; Treasurer, Alice H. Beaumont; Executive Committee, O. A. Johnson, N. P. Nelson, N. W. Kauble, Conrad Reiswig, Frank Gravelle; Camp-meeting Committee, N. P. Nelson, N. W. Kauble, J. W. Beardsley, E. O. Burgess, Frank Gravelle, Conrad Reimche.

Adjourned *sine die*.

E. C. KELLOGG, Sec.

WISCONSIN HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE first meeting of the annual session of this Association was held Tuesday, June 17, at 11:45 A. M. After singing, the report of the last annual session was read and approved. The President gave a brief report of work done during the year, and the present condition of the Society. Two hundred and forty-eight signers to the teetotal pledge have been secured. About twenty of the churches are holding monthly meetings in the interest of health and temperance.

The Treasurer's report was as follows:—

CASH RECEIVED.	
On memberships,	\$ 9 56
" memberships,	20 50
" annual dues,	12 15
Total,	\$42 21.
CASH PAID OUT.	
To International Association,	\$20 25
Postage and stationery,	4 53
H. and T. literature,	3 29
Express,	45
On hand,	13 69
Total,	\$42 21.

The Chair then appointed the usual committees, and meeting adjourned.

SECOND MEETING, JUNE 19, AT 6 P. M.—The Committee on Resolutions submitted the following report:—

1. *Resolved*, That we hereby express our gratitude to God for the increasing interest in health reform work, and that we pledge ourselves to walk anew in the light God is giving us on this subject, knowing that unless we shall do so, our religion will be in vain.

2. *Resolved*, That we indorse the general plans of work, and the Constitution adopted by the International Association at its last session.

Whereas, All members of the Wisconsin Health and Temperance Society are members of the International Health and Temperance Association; and,—

Whereas, It is believed that the interests of health reform will be better served by carrying on the work under the immediate direction of the International Association; therefore,—

3. *Resolved*, That the Wisconsin Health and Temperance Society is hereby disbanded.

4. *Resolved*, That we urge upon our people the importance of holding regular monthly health and temperance missionary meetings, as provided in the *Home Missionary*.

5. *Resolved*, That we favor the holding of health and temperance conventions, in which shall be taught Bible hygiene, healthful cookery, physical culture, dress reform, etc.; and that we request our Conference officers to make provision for such conventions in our State.

6. *Resolved*, That we are grateful to the Lord for the profitable and pleasing knowledge brought to us by means of the cooking-school, and that we will, with the Lord's help, not only walk in the light ourselves, but will wisely and tenderly seek to lead others to its beneficial possession.

The resolutions were considered and adopted. Elder Wakeham read the Constitution of the International Association, pointing out the changes that had been made, and giving reasons why such plans should prevail. Elder Brown spoke to resolution 4, expressing his gratitude that our people have an opportunity through the *Home Missionary*, of learning more in regard to health and temperance, and that so many churches are now holding these monthly health and temperance meetings. He hoped that every church might soon adopt the plan. The fifth resolution called out remarks from various ones, and all expressed a desire that such conventions might be held in our State.

The cooking-school, and other instructions in temperance and social purity were highly appreciated, and we trust will result in much good.

It was voted that the funds on hand be placed in the hands of the Vice-President and Secretary of the International Association who shall be appointed for Wisconsin, to be used in this State to disseminate health and temperance literature.

Adjourned *sine die*.
IVA F. CADY, Sec.

B. J. CADY, Pres.

MINNESOTA HEALTH AND TEMPERANCE PROCEEDINGS.

THE fifth annual session of the Minnesota Health and Temperance Society was held in connection with the camp-meeting in Pleasant Park, Minneapolis, Minn., June 2-9, 1891. The first meeting was held June 3, at 10:30 A. M., President in the chair. Prayer by Elder W. H. Wakeham. Minutes of the last session were read, also a partial report of work done during the year. A short time was occupied by the President in making brief statements relative to the plans and work of the Society during the past year, which he thought had resulted in a marked increase of interest in the health and temperance question among us as a people. Elder W. H. Wakeham being present, was requested to define the mode of becoming members of the Association. This he did briefly, also dwelt at some length upon how to disseminate the principles of health and temperance by the circulation of literature. Elder S. N. Haskell, by request, occupied some time in remarks calculated to show the importance of the health and temperance cause as an aid to other parts of the great work.

It was voted that the Chair appoint the usual committees. They were announced as follows: On Resolutions, H. F. Phelps, W. H. Wakeham, Mrs. A. D. West; on Nominations, M. A. Winchell, Andrew Mead, John Anderson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 8, AT 5:30 A. M.—The report of the Committee on Resolutions was read, as follows:—

1. *Resolved*, That we express our gratitude to God for the principles of health reform, and for the increasing interest taken everywhere in this department of the work of God.

2. *Resolved*, That with his help we will move forward, embracing every opportunity presented to advance the interests of this work, thus giving to others the light he has bestowed upon us.

3. *Resolved*, That we are in sympathy with the plan of organization as provided in the Constitution adopted by the International Health and Temperance Association, and desire that the work shall be carried forward in our State according to said Constitution.

Whereas, All persons who are now full members of the American Health and Temperance Society of any State, are members of the International Association; therefore,—

4. *Resolved*, That the organization known as the Minnesota Health and Temperance Society be and is hereby discontinued.

5. *Resolved*, That in harmony with sec. 2, art. 3, of the Constitution, we request our Conference Committee to immediately confer with the Executive Committee of the International Health and Temperance Association regarding the appointment of a Vice-President.

6. *Resolved*, That we request this Conference to support in active labor in the field, the Vice-President that may be appointed, and that he devote his entire time to the health and temperance work.

7. *Resolved*, That we urge upon all our churches the importance of holding monthly health and temperance meetings, as provided for in the *Home Missionary*.

Interesting remarks were made on resolution 1, by Bro. Porter, Wakeham, and Phelps. On resolution 3, the reading of the Constitution was called for, and Bro. Wakeham read it with explanations relative to the changes that had been made in it. Resolution 4 was passed with little discussion. On resolution 5, a question was raised as to why it did not call for a corresponding secretary as well as a vice-president. Bro. Wakeham made

explanation that the committee left out that item purposely, not because they did not think a secretary was needed, but they concluded that unless the Conference thought they could support an officer in the work, they ought not to elect one for the sake of filling the office.

A motion was made to amend the resolution by adding the words, "and Secretary," after the word Vice-President.—Carried.

Resolution 6 was read, and it was moved and supported to amend it by adding the words, "and Secretary." After some discussion, the motion was lost. After interesting remarks on the seventh resolution, the report was adopted.

Adjourned *sine die*. C. W. FLAIZ, Pres.
MRS. A. D. WEST, Sec.

SOUTH DAKOTA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THIS Association held its twelfth annual session in connection with the camp-meeting at Madison, So. Dak., June 23-30, 1891. Three meetings were held, with the usual opening exercises. Sister Hattie Kauble, President of the Association, made a few remarks relative to the interest and progress of the work in this Conference during the past year, after which a letter prepared for this occasion by the Secretary of the International Association, was read.

The following statement by the State Secretary was also read:—

No. of schools March 31, 1890,	45
" " " 1891,	57
" " added during year,	25
" " discontinued during year,	13
Increase in membership,	179
" " regular contributions,	\$195 59
" " camp-meeting contributions,	36 54
Total increase in donations,	232 13

On motion, the Chair appointed the usual committees, as follows: On Nominations, F. J. Gravelle, Conrad Reiswig, N. W. Paulson; on Resolutions, C. C. Lewis, N. W. Kauble, Alice H. Beaumont.

Resolutions adopted were as follows:—

1. *Resolved*, That we call the attention of the officers of the Association to the matter of a State Sabbath-school, and that we suggest the desirability of securing the enrollment therein of every isolated Sabbath-keeper in the State.

Whereas, There has been a call for a periodical wholly devoted to the interests of the Sabbath-school work, which has been responded to by the publishing of a monthly journal, known as the *Sabbath School Worker*; therefore,—

2. *Resolved*, That we request our State officers and the superintendents to put forth greater efforts in the circulation of this journal, that every officer and teacher may have the benefits of the instruction it contains.

3. *Resolved*, That the President of the Association should devote his time largely to the Sabbath-school work.

4. *Resolved*, That we request the Conference to give its moral and financial support to this plan.

The following-named persons were elected officers of the Association for the ensuing year: President, N. W. Kauble; Vice-President, Le Roy Kay; Secretary and Treasurer, Lillie E. Ham; other members of the Executive Committee, L. M. Crowther, C. P. Frederickson.

CASH RECEIVED.

Cash on hand March 31, 1890,	\$ 34 66
Rec'd for missionary ship,	300 32
" " So. American mission,	206 39
Tithes,	59 88
On account,	7 85
Total,	\$609 10

CASH PAID OUT.

To Int. Asso. for missions,	\$491 56
" " " tithes,	5 83
Camp-meeting supplies for 1890,	18 76
Maps,	10 00
Postage, stationery, and exchange,	14 29
On account,	18 60
Cash on hand March 31, 1891,	50 06
Total,	\$609 10

MRS. HATTIE E. KAUBLE, Pres.

LILLIE E. HAM, Sec.

UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of this Society was held in connection with the camp-meeting at Walla Walla, Wash., May 20-27, 1891. The first meeting was called by the President, Elder H. W. Decker, May 20, at 4:30 P. M. The minutes of the last yearly meeting were read and approved. The President being authorized, appointed the following committees: On Nominations, W. R. Jones, M. E. Ford, and O. W. Watts; on Resolutions, D. T. Jones, C. L. Ford, and D. T. Fero.

Adjourned to call of Chair.

SECOND MEETING, MAY 21, AT 9 A. M.—The Committee on Resolutions presented a report, as follows:—

Whereas, The weekly missionary meetings have proved of great advantage in keeping alive the missionary spirit, and in largely increasing the amount of work done; therefore,—

1. *Resolved*, That we indorse the plan of having weekly missionary meetings, and urge all our local societies to adopt the plans set forth in the *Home Missionary*.

Whereas, The *Signs of the Times* was started in the provi-

dence of God, to fill the place of a pioneer missionary paper; and,—

Whereas, The most satisfactory results have followed the circulation of the *Signs* in the past; therefore,—

2. *Resolved*, That we urge upon our local societies and isolated individuals the importance of reviving the circulation of the *Signs of the Times* and other literature.

3. *Resolved*, That we recommend the adoption by our Society, of the Constitution prepared and recommended by the International Tract Society.

4. *Resolved*, That we urge upon our Tract Society officers and all our ministers the duty of impressing upon the people the importance of cultivating a missionary spirit wherever they may labor.

The first item of the report was considered, and during the discussion of the second, the meeting adjourned to call of Chair.

THIRD MEETING, MAY 24, AT 9 P. M.—The question under discussion at the close of the previous meeting, and the second and fourth items of the report were considered. Elder Jones explained the object of starting the *Signs*, also stated that it was not receiving as hearty support as formerly; that it was published last year at a loss of \$3,300. But the loss on the paper is not the most serious loss; the worst is that the people are denied what they might have at small expense. There is but one remedy for this, and that is, to take the paper and arouse an interest in it again. When we read it and know what it contains, we are better prepared to do missionary work with individuals. Elder Decker mentioned instances where a minister was called for from several little companies that had received the truth through the circulation of the *Signs*. The report was unanimously adopted.

The report of labor during the year, and a financial statement, were read, of which the following is a summary:—

No. of members,	241
" missionary visits,	4,173
" " letters written,	979
" Bible readings held,	1,428
" persons attending readings,	979
" pp. tracts and pamphlets dist. and sold,	183,089
" periodicals distributed,	11,581
" subscriptions obtained,	348

TREASURER'S REPORT.

Cash on hand April 1, 1890,	\$ 58 78
" received during the year,	4,232 03
Total,	\$4,290 81
Cash paid out during the year,	\$3,652 05
" on hand April 1, 1891,	638 76
Total,	\$4,290 81

RESOURCES.

Due from various sources,	\$1,760 79
Value of stock, etc.,	727 73
Cash on hand,	619 83
Total,	\$3,108 35

Liabilities, 944 32

Balance in favor of Society, \$2,164 03

The Committee on Nominations submitted the following: For President, H. W. Decker; Vice-President, D. T. Fero; Secretary and Treasurer, L. A. Fero; State Canvassing Agent, H. N. Lake; District Directors: Dist. No. 1, O. W. Watts; No. 2, David Fulton; No. 3, I. A. Dunlap; No. 4, I. R. Bliven. The report was adopted, and meeting adjourned *sine die*.

MRS. L. A. FERO, Sec. H. W. DECKER, Pres.

SOUTH DAKOTA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the thirteenth annual session of the South Dakota Tract and Missionary Society was called at Madison, So. Dak., Wednesday, June 24, 1891, at 10:45 A. M., in connection with the South Dakota Conference. The President, Elder O. A. Johnson, in the chair. Prayer by Elder O. A. Johnson. The minutes of the first meeting of the session of 1890 were read. The reading of the remaining portion of the minutes of 1890, with the report of labor, was postponed until a future meeting. The President then made a few remarks on labor and finances, showing that the report of labor was not as good as it should have been. In speaking of the finances, a better showing was made. He also stated that there seemed to be a more favorable outlook in both directions the coming year. The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, F. J. Gravelle, Wm. Johnston, Lars Hanson; on Resolutions, C. P. Frederickson, A. H. Beaumont, G. A. Wheeler; on Constitution, I. S. Lloyd, C. C. Lewis, N. P. Nelson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 25, AT 10:30 A. M.—The reports of labor for 1890 and 1891 were read. A chart had been prepared showing the comparison in labor performed during the two years. Elder Johnson made a few remarks on the report, showing to the congregation where improvements could be made, and indicating that by faithfulness in our future work we would see not only a better report of our work here, but in the earth made new we would meet souls who had been saved by our labor. Following the reading of the report of labor,

the Treasurer's report and the financial standing of the Society were read and accepted.

The Committee on Resolutions presented the following partial report:—

1. *Resolved*, That we express our gratitude to God for his blessing which has attended the work of the Society during the past year, and that we will show our gratitude to him by more fully consecrating ourselves to his service, and to still more faithful work the coming year.

Whereas, Urgent calls are coming in from all parts of the State for ministerial labor; and,—

Whereas, Nearly all of the ministers are directors of districts, which hinders them from filling these openings; therefore,—

2. *Resolved*, That as far as practicable they be relieved from the duties of directors, and that other faithful, consecrated men who fear God and love his cause, be elected to take their places.

3. *Resolved*, That the publication of the South Dakota *Worker* be continued the coming year, and that the subscription price be reduced to ten cents per copy *per annum*.

The first resolution was spoken to by O. A. Johnson, J. W. Beardsley, A. L. Dawson, and I. S. Lloyd; the second, by A. J. Breed, N. W. Kauble, and S. E. Gibson; the third, by Bro. D. W. Bartholomew (who did not favor any reduction in price, but favored its continuance at the old price), sister A. H. Beaumont, and Elder E. W. Whitney (who were in favor of the resolution). Adjourned to call of Chair.

THIRD MEETING, JUNE 26, AT 10:45 A. M.—The Committee on Resolutions reported further, as follows:—

Whereas, Lasting good has come from the canvassing fund of thirty per cent. of the Tract Society profits on subscription books, to be used in the advancement of the canvassing work; therefore,—

4. *Resolved*, That the same be continued the coming year.

Whereas, Great difficulty has been experienced in obtaining reports from individual members, of all work done; therefore,—

5. *Resolved*, (1.) That the Librarians shall collect from the members, weekly, where practicable, and at least quarterly, the following items of work done: (a) number of missionary letters written; (b) number of letters received; (c) number of Bible readings held; (d) number of periodicals distributed.

(2.) That the Librarians shall report the above items quarterly to the State Secretary, and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter.

Bro. O. A. Johnson and Geo. A. Wheeler spoke to resolution four; C. P. Frederickson and I. S. Lloyd, to resolution five. The resolutions were adopted. The Committee on Constitution made their report, which with some slight changes is the same as that recommended by the International Society for State societies. The changes are as follows, and are in articles one and three:—

ARTICLE I.—NAME.

The name of this Society shall be the South Dakota Tract and Missionary Society of Seventh-day Adventists.

ARTICLE III.—MEMBERSHIP.

All persons in regular standing in a Seventh-day Adventist church, or who may be recommended by the church or by a minister or by any local tract society, who contribute to the funds of the Society, shall be members.

Remarks were made by Bro. Johnson, Breed, and Bartholomew, and the report was adopted. The Committee on Nominations reported the following: For President, Elder O. A. Johnson; Vice-President, Elder N. W. Kauble; Secretary, I. S. Lloyd; Corresponding Secretary, A. H. Beaumont; Treasurer, I. S. Lloyd; State Agent, Geo. A. Wheeler; District Directors: Dist. No. 1, N. P. Nelson; Nos. 2 and 3, E. O. Burgess; Nos. 4 and 5, F. J. Gravelle; Nos. 6 and 7, I. S. Lloyd. On motion, the report was accepted, and the persons mentioned were elected to the offices named.

Adjourned *sine die*. O. A. JOHNSON, Pres.

I. S. LLOYD, Sec.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE nineteenth annual meeting of the Wisconsin Tract Society was held in connection with the camp-meeting at Fond du Lac, Wis., the first meeting being called Tuesday, June 16, at 7 P. M. President, Elder M. H. Brown, in the chair. The reading of the minutes of the last annual session was waived. The time was occupied by the President in an opening address, setting forth the condition of the work and the wants of the cause, and in brief outlining the work to be done at this meeting.

The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. W. Olds, Alex. Paton, S. S. Shrock, C. M. Christiansen, E. J. Rice; on Resolutions, Chas. A. Smith, S. D. Hartwell, Wm. Sanders, Paul E. Gros, A. C. Woodbury. The Committee on Resolutions presented the following report:—

Whereas, The International Tract Society at its last session recommended to the State societies, for their adoption, a new Constitution, differing in several important particulars from the one now in force in our Conference; and,—

Whereas, We believe that the changes recommended will be very beneficial to the Tract Society's interest in our State; and desiring to profit by the counsel of wisdom and experience, and to preserve harmony and uniformity in the work; therefore,—

1. *Resolved*, That we adopt the Constitution recommended by the International Tract Society, and published in the General Conference *Bulletin* of March 26, 1891.

Whereas, There is a recognized and pressing need among us

of a fund for the sustenance of the worthy poor, for which there is no systematic provision made; therefore,—

2. *Resolved*, That the librarian of each tract society in this Conference be authorized and required to solicit donations to a fund to be called "The fund for the worthy poor," each first Sabbath in every month, which at the close of each quarter shall be sent to the Treasurer of the State Tract Society, to be disbursed for the benefit of the poor, on the recommendation of the elder or leader of any S. D. A. church in this Conference; the said recommendation to be approved by the director of the district in which such needy persons, and the church officers recommending them, may reside. The recommendation shall specify the amount needed, and shall be directed to the Secretary of the State Tract Society, who shall draw an order on the Treasurer of said Society, which, after it receives the approval and signature of the President of the Tract Society, shall be paid by the Treasurer out of any money in his hands belonging to that fund, the same to be used under the direction of the deacon or other person elected by the church whose officer recommended the same for the benefit of such needy persons.

3. *Resolved*, That we heartily indorse the publishing of the *Reporter* by the Wisconsin Tract Society, and recognizing its benefits during the past year, desire its continuance.

4. *Resolved*, That we gratefully commend the fidelity and economy with which the plans for the erection of the Milwaukee church and mission building have been laid and executed by those who have had the responsibility of the same, and that we heartily indorse the action of the board of managers in their removal of the Tract Society's office and depository thereto, and the management of the property belonging to the Society at Madison.

5. *Resolved*, That the Wisconsin Tract Society establish a library of books for the instruction of missionary workers, to be kept in the State Tract Society's depository by the Secretary of the Society, under such rules and regulations as the Board of Directors shall approve. The appropriation for the purchase of such a library shall be out of the general fund of the Society, and shall not exceed twenty-five dollars for the year 1891. The Board of Directors shall provide for the purchase of said library, under such rules as they shall deem best.

Whereas, Experience has demonstrated that labor performed by directors who have experience and fitness for the work is more successful and economical; therefore,—

6. *Resolved*, That it is the sense of this Society that only ministers and licentiates shall, as a rule, be chosen for that most important work.

Whereas, It appears after a careful consideration of the location of churches in their relation to routes of travel through our State, that much might be saved in traveling expenses and time in the work of directors in their districts, by changing the boundaries of said districts; therefore,—

7. *Resolved*, That the respective districts include territory as follows: Dist. No. 1, the counties of Racine, Kenosha, Walworth, Rock, Green, Dane, Jefferson, Waukesha, and Milwaukee; No. 2, La Fayette, Grant, Iowa, Crawford, and Richland; No. 3, Sauk, Vernon, La Crosse, Monroe, and Juneau; No. 4, Ozaukee, Washington, Dodge, Columbia, Fond du Lac, Sheboygan, Manitowish, and Calumet; No. 5, Green Lake, Marquette, Adams, Waushara, Waupaca, and Winnebago; No. 6, Door, Kewaunee, Brown, Outagamie, Oconto, and Marinette; No. 7, Shawano, Marathon, Lincoln, and Langlade; No. 8, Portage, Wood, Jackson, Trempealeau, Eau Claire, and Clark; No. 9, Buffalo, Pepin, Pierce, St. Croix, Dunn, Chippewa, Barron, and Polk.

8. *Resolved*, That we will increase our efforts to extend the circulation of health and temperance literature, and that we will arrange for a systematic canvass of our churches for *Good Health*, "The Household Monitor," and "Christian Temperance."

9. *Resolved*, That we recommend that two or more regular canvassers devote their entire time to canvassing for *Good Health* in new fields.

10. *Resolved*, That we recommend the *Christlicher Hausfreund* as a good missionary paper, and that we urge our people in this State to subscribe for it, and use it for missionary purposes among the Germans.

11. *Resolved*, That we indorse the plan recommended by the President of our Tract Society, that every local society in the State take short-term clubs of *Signs* for missionary distribution, as they may be able.

Whereas, There is a large and important field for missionary labor in the French and Scandinavian population of our State; therefore,—

12. *Resolved*, That we urge upon all our directors the importance of securing subscriptions for the Danish-Norwegian paper, *Evangeliet Søndag*; the Swedish journal, *Zions Vaktare*; and the French paper, *Les Signes des Temps*, for missionary distribution.

Whereas, We recognize the wise providence of God in the instrumentality of the tract society, by which we may all be workers together with him in diffusing the light of saving truth to the world; and,—

Whereas, New and precious light is shining upon us in the line of justification, health and temperance, and religious liberty, making us debtors to the world; therefore,—

13. *Resolved*, That we urge upon all the members of our societies the practical recognition of this responsibility, and that we give a new impetus to the work this year by a special effort with the publications on these subjects.

The report was adopted.

The Constitution as recommended by the International Tract Society was read by the President. Art. 4, sec. 1 was so amended as to read "State Agent," instead of "General Agent;" and art. 5 was so amended as to read "Wisconsin" Conference of S. D. Adventists. The Constitution, with the above amendments, was unanimously adopted.

The Committee on Nominations presented the following report: For President, Elder M. H. Brown; Vice-President, Alex. Paton; Secretary and Treasurer, S. D. Hartwell; Corresponding Secretary, referred to Board of Management; State Agent, W. H. Thurston; Directors: Dist. No. 1, C. W. Olds; No. 2, R. J. White; No. 3, W. S. Shreve; No. 4, vacant; No. 5, P. H. Cady; No. 6, Paul E. Gros; No. 7, Wm. Sanders; No. 8, B. J. Cady; No. 9, Chas. A. Smith. The nominees were duly elected.

The Treasurer's report for the year ending March 31, 1891, was presented, as follows:—

RECEIPTS.	
Cash on hand June 1, 1890,	\$ 1,340 08
Received during year,	20,896 53
Total,	\$22,236 61
EXPENDITURES.	
Cash paid out during year,	\$21,541 04
Cash on hand April 1, 1891,	695 57
Total,	\$22,236 61
FINANCIAL STANDING.	
RESOURCES.	
Stock per inventory,	\$1,951 03
Office furniture,	209 00
Bills receivable,	502 00
Tents per inventory,	1,146 00
Milwaukee mission inventory,	333 58
Real estate,	2,400 00
Due Society on account,	7,001 88
Cash on hand,	695 57
Total,	\$14,239 06
LIABILITIES.	
Due on accounts,	\$5,428 68
Bills payable,	2,558 25
Total,	\$ 7,986 93
Present worth,	\$ 6,252 13
Adjourned <i>sine die</i> .	M. H. BROWN, Pres.
LENA STEINEL, Sec.	

NORTH PACIFIC TRACT SOCIETY PROCEEDINGS.

THE fifteenth annual session of the North Pacific Tract Society was held in connection with the camp-meeting at East Portland, Oregon, from May 26 to June 2, 1891.

FIRST MEETING, MAY 27, AT 9 A. M.—President, J. E. Graham, in the chair. Prayer by Elder J. H. Durland. Minutes of the last annual session were read and accepted. The President spoke encouragingly of the workings of the Society the past year, calling attention to the large increase of book sales by our canvassers, and the new depository building that had been erected. He urged all to attend the several meetings of the Tract Society, as some important matters were to be considered at this session. The report of the Society for year ending May 1 was as follows:—

REPORT OF LABOR.	
No. of societies,	39
" members reported,	387
" subscriptions taken,	793
" Bible readings held,	1,745
" missionary visits,	5,521
" letters written,	1,507
" periodicals distributed,	21,676
" pp. reading-matter distributed,	592,520
SUMMARY OF RELIGIOUS LIBERTY WORK.	
School districts canvassed,	131
Families visited,	1,147
Agents secured to work with petitions and literature,	64
Religious Liberty leaflets donated,	31,639
Pp. reading-matter given away and supplied to agts.,	52,530
Sentinals given away,	737
Value of religious liberty literature sold,	\$28 00

RECEIPTS.	
On hand May 1, 1891,	\$ 298 36
Accounts and sales,	8,566 21
Christmas offerings,	968 56
First-day offerings,	466 93
Donations,	649 80
Rent of rooms,	17 50
Total,	\$10,967 36

DISBURSEMENTS.	
Paid to Pacific Press,	\$5,153 87
" foreign missions,	1,308 56
" Review Office,	520 00
" American Sentinel,	320 00
" Inter. S. S. Assn.,	41 25
" " T. and M. Soc.,	150 10
" ground and water rent,	85 45
" Toronto Office,	743 43
" Good Health Pub. Co.,	34 65
" merchandise,	233 69
" freight and drayage,	93 04
" postage, stationery, etc.,	129 69
" depository buildings,	1,330 45
" office furniture,	164 30
Total,	\$10,308 48

FINANCIAL STANDING.	
Due from individuals and societies,	\$2,580 41
Stock on hand,	1,757 35
Property inventory,	1,747 10
Cash on hand,	658 88
Total,	\$6,743 74

LIABILITIES.	
Due Pacific Press,	\$ 566 36
" Review and Herald,	94 61
" Inter. S. S. Assn.,	24 75
" American Sentinel,	22 00
" Good Health Pub. Co.,	30 93
" Inter. T. and M. Soc.,	50
" individuals and societies,	1,094 83
Total,	\$1,833 98

Present worth of Society May 1, 1891, \$4,909 76

Elder Durland spoke of the danger of neglecting some branches of the work in our efforts to push others, and of some being satisfied to see the work advancing while they themselves were doing nothing. He referred to the time when every believer in the message kept himself supplied with tracts to hand out as he had opportunity, and urged the necessity of redoubling our efforts in distributing tracts and periodicals. He admonished us to be careful lest we should become formal in our work, and labor simply in a mechanical way. Being authorized, the Chair appointed the usual committees, as follows: On Nominations, J. N. Cole, V. H. Lucas, L. A. Logan; on Resolutions, W. W. Sharp, G. H. Derrick, S. W. Nellis; Auditor, F. S. Bunch.

Adjourned to 4:30 P. M., May 28.

SECOND MEETING.—The Committee on Resolutions presented a new Constitution for adoption by the Society, and also the following resolutions:—

Whereas, We have seen marked evidences that the providence of God is opening the way for the advancement of the present truth, and is preparing the hearts of many to receive it; therefore,—

1. *Resolved*, That with God's help we will endeavor to increase the missionary spirit.

2. *Resolved*, That to this end we urge our local missionary societies to hold regular weekly meetings.

Whereas, The *Missionary Visitor* has been instrumental in awakening a missionary spirit, and in encouraging the workers; therefore,—

3. *Resolved*, That we approve of its establishment, and urge our brethren to become subscribers.

4. *Resolved*, That we recommend it to be published semi-monthly.

Whereas, The *Signs of the Times* was started as a pioneer missionary paper; and,—

Whereas, Many, by reading the *Signs*, have been led to accept the truth, and others have been favorably impressed; therefore,—

5. *Resolved*, That we urge the tract societies and isolated missionary workers to secure as wide a circulation for the paper as possible, by securing single subscriptions and taking clubs for free distribution.

The Constitution failed to receive a two thirds' vote. Adjourned to 4:30 P. M., May 29.

THIRD MEETING.—The resolutions presented at the last meeting were taken up and considered separately. In the remarks upon the resolutions, many instances were cited where persons who are now actively engaged in the spread of the truth had first become interested by reading a tract or paper. All testified to the beneficial results of weekly missionary meetings wherever they have been held. With an amendment to substitute "weekly" for "semi-monthly" in the resolution in reference to the *Visitor*, the report was adopted as presented. The Chair being requested to appoint a committee of five to prepare a new Constitution for the Society, named the following: W. W. Sharp, D. T. Jones, W. C. Ward, E. D. Hurlburt, and F. S. Bunch.

Meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 1, AT 11:30 A. M.—The Committee on Resolutions further reported, as follows:—

Whereas, The *Home Missionary* is published in the interest of the missionary work, and is especially designed to instruct in plans for missionary work, and to assist in the weekly missionary meetings; therefore,—

6. *Resolved*, That we urge upon every family of Sabbath-keepers the importance of becoming subscribers to the same.

This resolution was spoken to by Elder D. T. Jones. He said the *Home Missionary* was published especially for this line of work, and he hoped all would seek to carry the resolution into effect. The resolution was adopted. The Committee on Constitution submitted for consideration a Constitution almost identical with that recommended by the International Society for State societies, which was adopted.

The following was adopted in addition to the above Constitution:—

RESOLUTIONS ON REPORTING.

1. The librarians shall collect from the members, weekly, when practicable, and at least quarterly, the following items of work done:—

a. Number of missionary letters written.

b. Number of letters received.

c. Number of Bible readings held.

2. The librarians shall report the above items quarterly to the State Secretary, and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter.

The State Secretary shall render each quarter to the Corresponding Secretary of the International Tract and Missionary Society, a report compiled from the reports of the librarians, together with the following items to be collected from his books:—

1. The retail value of all publications furnished to individuals, not included in reports of librarians.

2. The value of all periodicals ordered for missionary purposes through his Society.

3. The retail value of all subscription books sold by canvassers during the quarter.

The Committee on Nominations recommended the following officers for the ensuing year: President, J. E. Graham; Vice-President, J. M. Cole; Secretary and Treasurer, Geo. E. Henton; Corresponding Secretary, open for Board of Managers to fill; State Agent, C. E. McDonald; Directors, Dist. No. 1, open for Board of Managers; No. 2, L. A. Logan; No. 3, E. D. Hurlburt; No. 4, S. W. Nellis. The nominees were elected.

Meeting adjourned *sine die*.

Mrs. J. A. BURDEN, Sec. J. E. GRAHAM, Pres.

LOST TIME.

MUCH has been said and written concerning lost time. However, I never realized the consequences so much as since the Iowa camp-meeting. While there busily employed, I did not know that the time of our REVIEW subscription was expiring, and being from home some time after, about one month passed when my wife stirred up my mind by way of remembrance that the good old REVIEW was no more a visitor to our home. On looking the matter up, we found that our subscription had expired; and before we really got awake to the fact, a month had passed—lost time. We are sorry, but we are glad that it is no worse, for we can secure back numbers.

The incident impressed me deeply with the fact that no family can neglect to read our excellent church paper without sooner or later realizing that many and precious lessons and blessings have been lost, as well as time; for without the REVIEW, who can keep pace with the message?

Adel, Iowa.

A. ALLEN JOHN.

Special Notices.

MICHIGAN CONFERENCE LABORERS, NOTICE!

ALL those who have time and expenses to be audited, please send your names and addresses to the undersigned, Battle Creek, Mich., so that reporting blanks may be sent to you. It is very desirable that all reports be made on these blanks, and in order to get them back so that they will be in the hands of the committee by Aug. 19, early attention to this matter will be required.

HILAND BUTLER, Conf. Sec.

NOTICE TO MAINE.

GEORGE B. UMBERHIND will have charge of the boarding-tent at the Maine camp-meeting this season. All wishing board will be furnished at a reasonable rate. He will also transport from the depot trunks, boxes, and all other freight to the camp ground. If he should not be present when the train arrives at all times, all such baggage can be left at the depot, and the checks delivered to Bro. UMBERHIND on the camp ground, and he will deliver them on the ground at once. This will save all trouble of employing strangers, who often take the advantage and charge more than it is worth. R. S. WEBBER.

TO OUR NORWEGIAN AND DANISH BRETHREN.

I TAKE this opportunity to write to our Norwegian and Danish brethren who do not read our Danish-Norwegian papers. There are many such who could help us in the work for our countrymen, and we need their help. A great and good work is being done in this, as well as in the Old Country. We need the help of all our countrymen to continue and enlarge this work.

Our American brethren are anxious and willing to help us, but there is a part of the work which they cannot do. We must take hold and help circulate our papers and books among our own countrymen. And in order to do this, we must read them ourselves. Although we may be able to read and speak English, we need not give up the use of our mother-tongue entirely, as some have done. And although we do all we can for the papers in our mother-tongue, we need not lay aside our English papers. Those who are able to use both languages can use both kinds of papers to good advantage, and will thus be able to do more good in the cause of God.

Our children naturally fall in with the English language. They like that better, yet they can also learn their mother-tongue, and when they do so, they may be able to fill a place in the mission which those of other languages cannot fill. I am informed that at a general meeting held lately with a Danish church, the English language was used exclusively, although many of the old people can talk English but poorly. Some friends came from a distance to get good from this meeting, but were sadly disappointed, not being able to understand what was going on. I hope and pray that a greater interest may be awakened in this branch of the work. The following extract from a letter from Bro. P. L. Hoen will, no doubt, be read with interest:—

"We were made glad by seeing in the last number of the *Tidende* an article from the editor about our papers. We were encouraged to believe that our papers soon would visit us every week, if we were willing to help with all our heart. Yes, dear brother, we will. Our interest in securing subscribers and reading the paper is no less now than it was twenty years ago, when we longed to receive the first number. It has never passed by our door these twenty years. No. 14 for 1891 was just as welcome as No. 1 for January, 1872, if not more so. They lie side by side on our table to-day. During these years we have obtained several hundred subscribers.

Some of these have shut their doors against it after awhile, but in other cases it has become more and more welcome.

"Let us now, dear brethren and friends, fulfill the wish of our dear editor by taking the paper ourselves, and by circulating it among others. This we can do so much easier now, since we have a paper (*Evangelists Sendebud*) which is read with interest by outsiders.

"If I am not mistaken, we had a list of about 1,000 subscribers the first year. We ought by this time to have had 10,000, and we might have had this number if we had done what we could for the paper. As far as we are able, a club of five papers ought to come to every home every week. These should be used to get subscribers and do work in the mission. There are not a few homes among Seventh-day Adventists where the Danish-Norwegian language is read and spoken, where our papers do not come. Brethren, this ought not so to be. Let us all unite with willing hearts to take hold of this work; then *Sandhedens Tidende* and *Evangelists Sendebud* will soon be able to visit us once a week, one of them one week and the other the next."

J. G. MATTESON.

THE SOUTHERN INSTITUTE.

THE time for this assembly is drawing near. We trust that many of our brethren and sisters in Dist. No. 2 are preparing to attend this most important meeting. It is expected that all of the workers in the employ of the General Conference will attend, and we would be glad if it were possible for all of the canvassers to be present; but the matter is left entirely optional with them, as we well know that at that time the harvest for the canvassers throughout the Southern field is at hand, and we shall not ask them to make the sacrifice unless they desire to do so themselves.

The institute will continue from Sept. 11 to Oct. 12. Elders A. T. Jones and E. J. Waggoner are appointed to be present. C. L. Taylor will be present the first part of the meeting, to labor in the interests of the Sabbath-school work. Elder O. A. Olsen and Prof. W. W. Prescott are expected to be with us during the latter part of the meeting. With these laborers, and with the blessing of God, we may reasonably expect a rare occasion; and we very much desire that all who can possibly be present will avail themselves of this great privilege. The laborers in the different States should plan their work so as to be present at the beginning and remain to the close of the meeting. In addition to the Bible instruction which will be given, we are planning for a cooking-school, which will be conducted by sister Carrie Bond, of Birmingham, Ala., who is a graduate from the Sanitarium Cooking-school, and is well qualified to aid our sisters in the art of hygienic cooking. We hope that many of our sisters will avail themselves of this opportunity afforded them, and come prepared to join this class. There will be no tuition charged to those who will engage in it with a will to work and learn all they can.

The meeting will be held at Austell, Cobb Co., Ga., a junction of the Georgia Pacific and East Tennessee, Virginia, and Georgia Railroads, eighteen miles northwest of Atlanta. We have applied for reduced rates on all the Southern railroads, concerning which, if obtained, we shall give definite instructions in the REVIEW.

Tents will be on the grounds, which can be rented at reasonable rates for the entire time. Straw for bedding will also be provided, and a dining-hall will supply regular meals for those who desire board, at reasonable rates.

Bro. Grant Atkins and wife are already on the grounds, holding Bible readings and doing general missionary work preparatory to the meeting.

If any desire special provision made for them, such as rooms, or tents prepared with floors, they should write him at Austell, Ga. R. M. KILGORE.

INDIANA CAMP-MEETING.

THE rapid flight of time has brought us to another of our annual camp-meetings, and soon the last opportunity of this kind will be gone. As already announced, this meeting will be held at Noblesville, Ind., from Aug. 25 to Sept. 1. It will be preceded by a workers' meeting, Aug. 18-25. We trust all our people who can do so, will attend both of these meetings. The workers' meeting is always of great importance, and all the laborers in the Conference, and as many others as can come, should be present. Elders Olsen and Loughborough are expected at the camp-meeting, and also other efficient laborers. The grounds secured are very pleasant and easy to reach from the depots. Reduced rates may be expected over the railroads, on the certificate plan, the same as at our former meetings, enabling those who pay full fare to the meeting to return for one third fare. It will be well for those who are coming, to call on their ticket agents several days before coming, to see that they have the necessary certificates and through tickets, so they may get them if they do not have them. Get tickets through to Noblesville if you can, but if you cannot, then get a certificate at each place where you purchase a ticket, showing to what point you have paid full fare.

We will have tents to rent, and there will be a boarding tent as usual on the ground.

We hear of the special blessing of God that has rested

upon other encampments this year, and now let us come hoping for the same spiritual refreshing for our own convocation. We hope that all church treasurers will bring or send in all the tithes that can be collected, as these will be needed in settling with the laborers. This has been to quite a degree a fruitful season, and we trust our brethren will cheerfully render to the Lord his own.

IND. CONF. COM.

SPECIAL NOTICE FOR OHIO.

SINCE writing the notice about the Ohio camp-meeting, arrangements have been made with the *Ohio State Journal* to publish reports of the meeting. They have agreed to give us at least one column each day for ten days, and will mail the paper direct from the office for that length of time, on list furnished by us, for twenty-five cents. We have secured the services of two of our best reporters, so as to insure good reports, and we trust our brethren will show their appreciation of the effort made in this direction, by subscribing for one or more copies. Those who are unable to attend the meeting can in this way derive much benefit from a small outlay. All subscriptions should be sent at once to L. T. Dysert, 74 Kinsman St., Cleveland, Ohio, as it is important that the list be completed in time to begin with the first number in which the report is published. We hope our churches and scattered brethren will interest themselves in this matter, as we had to agree to take a certain number in order to get these rates; and unless we get individual subscriptions to cover the amount, the Conference will have to make it up.

Arrangements have also been made with "Payne's" hack line, to carry passengers from depot to camp ground and return, for thirty cents, all baggage to be transported free. Your checks will be taken up on arrival, and a camp check given in return, which will insure the safe delivery of your baggage on the ground without any further trouble on your part. Be sure to call for "Payne's" hack line, and take no other.

GEO. A. IRWIN.

ARKANSAS CAMP-MEETING.

DEAR BRETHREN AND SISTERS: As the time is drawing near for this most important meeting, and realizing how much the benefits of such a meeting are needed by our churches and dear lonely ones, our Conference committee feel exceedingly anxious to induce every one to attend who can by any admissible sacrifice do so. We pray daily to God that every hindrance may be overcome. God will bless his people, and you need his blessing and the instruction that will be given. More attention will be given to the spiritual interests of the meeting than heretofore. The most efficient help will be sent us. Some lines of work for the spiritual good of the meeting will be conducted that have not been previously introduced. We all need to be brought nearer to God, and in no other way can this be done so effectually as by the study of the living word. This instruction will be given by Brn. Underwood and Hyatt, and others. We expect Bro. L. C. Chadwick to be with us, whose efficient labors all will appreciate. He is President of the International Tract Society, and will have the most valuable instruction and encouraging information to give concerning the home and foreign work.

As we write, we wonder what we can say to induce you to place a proper estimate upon the benefits offered you by coming to this meeting with the intent to seek God. Let no one come depending on others for a blessing. While efficient teachers will instruct and help, each one must seek God for an individual blessing. Come praying for much grace, and God will not disappoint us.

ARK. CONF. COM.

TENNESSEE RIVER CAMP-MEETING.

THE time for this meeting has long been fixed and published (Sept. 1-8), but the place has been a difficult matter upon which to decide. The place now decided upon is McKenzie, Tenn., which is a junction of the L. & N. and the N. C. & St. L. R. R's. Considering the matter in all of its bearings, it has been decided that this is the best place.

There are many reasons why there should be a general attendance of all who are interested in the spread of light and truth and the salvation of souls. We wish to consider and unite upon plans for the prosecution of our work throughout the Conference. To determine where shall be the head-quarters of our book work, who shall be elected as officers of our several societies, and where labor should be bestowed, are matters of great moment, in which all in the Conference have an interest. "Come now, and let us reason together." Let none stay away.

God is graciously drawing near to his people in different localities, and he is just as willing to bless us as those in other places; and none need his help more than we. "In union there is strength," and "in God we trust." Every church should send her proper number of delegates, with certified credentials. All who have accounts against the Conference or any of our societies, for labor or otherwise, should have these accounts prepared and ready to be presented on paper at the beginning of this meeting.

We earnestly hope that all matters of business will be completed at an early date, that the latter part of our meetings may be devoted wholly to seeking the Lord. Parents, bring your children, whether converted or unconverted. Brethren, invite your neighbors to come and with you seek the blessing of the Lord.

A limited number of tents may be rented of the Conference, on reasonable terms, by ordering in season through Bro. W. R. Burrow, Trezevant, Tenn. Hygienic board may be obtained on the grounds,—about six meals for \$1.00, or twenty cents per meal. We shall seek to follow out the spirit of the late instructions concerning camp-meetings, given in the REVIEW, and we confidently expect a rich outpouring of the Spirit of God. We expect the usual favors over the Louisville and Nashville, and the Nashville, Chattanooga, and St. Louis Railroads. Further notice, with necessary instruction, will be given as soon as received.

CHAS. L. BOYD.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON VII.—THE PRISONER LOOSED; THE WORLD'S ESTIMATE OF A SOUL.

MARK 5: 1-20.

Parallels: Matt. 8: 28-34; Luke 8: 26-40.

(Sabbath, Aug. 15.)

1. Who had evidently attempted to destroy Jesus in the storm on the Sea of Galilee? Eph. 2: 2.
2. What obstacle met our Lord on first landing in Gadara? Mark 5: 1, 2. (See note 1.)
3. What was his character? Verses 3, 4.
4. Though he could not be bound, yet whose prisoner was he?
5. What was his evident design upon Jesus? Matt. 8: 28.
6. As he came into the presence of the Son of God, what did he do? Mark 5: 6.
7. What did Jesus do? Verse 8; Luke 8: 29.
8. When the man tried to reply, what did the spirit say through him? Mark 5: 7. (See note 2.)
9. What question did Jesus then ask the demon? Verse 9, first part.
10. What reply did the demon make?—Id.
11. What request did the demons make? Verses 10-12.
12. Was this request granted? Verse 13; first part. (See note 3.)
13. What was the consequence of this? Verse 13; Matt. 8: 32.
14. What did the keepers of the swine do? Mark 5: 14, first part.
15. What was the effect of this report?—Id., second part; Matt. 8: 34, first clause.
16. When they saw the man in his right mind, how were they affected? Mark 5: 15.
17. How were they further informed? Verse 16; Luke 8: 36.
18. When they learned of the swine, what hasty request did they make? Mark 5: 17; Luke 8: 37.
19. What did they say by this was their comparison between the value of their swine and the value of a man's soul?
20. What did the released captive desire? Mark 5: 18. (See note 4.)
21. Did Jesus grant the request? Verse 19, first clause.
22. What better thing did he do? Verse 19.
23. How did the man regard the instruction? Verse 20.
24. What effect did the man's preaching have upon the people?—Id.

NOTES.

1. THE DEMONIC.—Matthew says there were two men possessed with demons; Mark and Luke say one. There is no contradiction. One was doubtless more prominent than the other, and Mark and Luke mention this one.

2. THE TIME OF JUDGMENT.—As the demoniac came into the presence of Christ, he seemed to realize that there was help for him, so he fell down before him in the attitude of worship. The demons within him also realized the power of Christ, and when their poor victim attempted to speak, they put their own words in his mouth, and pleaded for themselves that they might not be tormented before "the time"—the great day of God's executive judgment, which they know is sure to come. One demon seems to have been mouth-piece for all.

3. SWINE VERSUS SOULS.—The Lord permitted the demons to possess the swine; in thus doing a human soul was set free. Satan's object was to destroy Christ, or, failing in that, his influence. The destruction of the swine did, for a time, affect the latter. But Christ left a living witness of his power to save. Before they knew Christ, the swine was more precious in their eyes than a redeemed soul. But the life of the restored demoniac brought the people to their senses, and led them to better appreciate the worth of the gospel of Christ.

4. CALLED TO SERVICE.—It would certainly have been more pleasant for the restored man to remain with Christ; but great blessings bring great obligations. As Christ had released him from the bondage of Satan, he became Christ's servant, and it was therefore his duty to do Christ's work. Jesus said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This he cheerfully did, and the result was that those who would not accept Jesus in person because they did not know him, listened with wonder as he was lifted up in the life and testimony of the restored demoniac. There is no testimony so powerful as that which comes from a heart which has been cleansed from sin by the power of Christ. Let us ever remember, as taught by this lesson, that Christ calls us and cleanses us for service.

News of the Week.

FOR WEEK ENDING AUG. 1.

DOMESTIC.

- South Haven, Mich., lost twenty-two buildings by fire July 26.
- A severe shock of earthquake was felt on Thursday at San Diego, Cal.
- Two thousand, three hundred, and thirty-three immigrants arrived at New York Monday.
- The members of the Monticello, Ill., ball team were arrested Tuesday, for playing on Sunday.
- An English and American syndicate has purchased 160,000 acres of mineral land in Kentucky, paying for it on an average, eleven dollars per acre.
- The Census Bureau estimates that 2,225,000 families of the 12,500,000 families in the United States, occupy and own incumbered farms and homes.
- In consequence of the presence of the United States cutter "Levi Woodbury," on the Canada fishing grounds, Maine fishermen are said to be openly catching fish within the Canadian lines.
- A mail-bag containing warrants issued by Auditor Pavey to various State's attorneys, was stolen at Tolono, Ill., July 2. The bag has since been found, and the papers have been returned.
- Kansas Democratic editors met, Monday, at Topeka, and discouraged any idea of fusion with the People's party. They issued an address to the Democrats of the State, advising organization.
- Reports from Hillsborough, Ill., are to the effect that cattle in that vicinity are suffering from a fatal disease. The mouth gets sore, the legs become swollen and stiff, and the animal dies of starvation.
- The new chinch bug remedy by inoculation, discovered in Kansas, has been tried with apparent success in Wisconsin, some of the imported infected insects causing the death of millions of the bugs in a wheat field.
- Portions of the town of Williamsport, Pa., were flooded Thursday by a heavy rainfall. The wind carried thirty-five houses off from their foundations, and one house collapsed before the inmates could get out.
- A refusal of a "treer" to instruct a boy in the boot and shoe factory of John E. Drake, at Quincy, Mass., resulted in the closing of that establishment Wednesday, and the throwing out of employment of 2,000 hands.
- Evansville, Ind., was visited Sunday, July 26, by a heavy earthquake. People ran frantic into the streets; stoves were overturned, but no fatalities are reported. The shock was felt in Henderson, Ky., and Mt. Vernon, Ind.
- Free gold has been discovered at Pine Nut, Nevada, twenty-five miles from Carson. A town site named Zirnvill has been laid out. Experts returned from the scene say the country for ten miles square has many quartz ledges.
- A large tract of land has been purchased for fruit raising purposes in Fayette County, Ill., and an intending colony of colored laborers has excited the Democrats to the belief that the whole is a Republican scheme to capture the township.
- A cloud-burst occurred near Idaho Springs, Colo., the night of the 25th, causing a serious washout and landslide, destroying a cottage and its single inmate, and covering the tracks of the Colorado Central R. R. for the distance of 400 feet, to the depth of fifteen feet, 150 feet of track being completely washed away.
- From a statement by the Treasury Department, it appears that the commerce of the United States has in-

creased during the past year \$82,191,803. The total commerce during the past fiscal year aggregates \$1,729,330,896. The total value of imports for the year was \$844,905,491, and of exports \$884,425,405.

—The highest railway in the world has just been completed up the rugged sides of Pike's Peak from Manitou, Colo. Starting at an elevation of 6,400 feet, the line climbs up by a winding course 7,750 feet, to the tremendous height of 14,147 feet above the sea. This requires a grade averaging 846 feet to the mile, with a maximum of 1,320 feet, or twenty-five per cent.—twenty or more times steeper than what may be called the average steep grade on an ordinary railway.

FOREIGN.

—Vesuvius has again burst forth into a state of eruption. The lava has now reached the village of Rio del Cavallo.

—Bering's Sea is effectually being cleared of sealing vessels by a patrol of five American and two British war vessels.

—It is said that Lord Salisbury has offered £8,000,000 for the whole of the Portuguese possessions in South Africa.

—It is stated that a colored woman, Mrs. Georgiana Whetsel, of St. John, N. B., controls the ice trade of that city, employing fifty or sixty men and ten horses.

—Newspaper notices in Brazil indicate that an enthusiastic welcome is being extended the World's Fair Commissioners. It is proposed by the people of the city of St. Joao del Rei to construct a cascade of crystals as part of the Brazilian exhibit.

—The Canadian House of Commons Wednesday morning voted down an amendment to a motion to consider tariff changes. The amendment was so worded as to favor reciprocity with the United States, and recommended a reduction of duties on articles of prime necessity.

—A fearful disaster occurred at St. Mande, France, the 26th inst. An excursion train was run into by another, many people being killed and wounded. The train having taken fire, the city fire company came to the rescue, and by the flood of water used many were drowned whom they meant to rescue.

RELIGIOUS.

—Advices from China report another Christian mission burned; also the sinking of a steamer by collision, with the loss of 260 lives.

—Rev. J. R. J. Milligan, ex-Reformed Presbyterian of the Allegheny R. P. church, and 120 of his fellow church-members have organized a new church within the fold of United Presbyterians, as a result of the recent split in the Covenanter Church over the question of the franchise. The Sunday-school connected with the Allegheny church has followed suit. John McDowell, a deacon of the new church, expressed his feelings on the subject by saying, "On July 23 I will be a man and a voter, an open, honest one; not like many a Covenanter I know, voting at every election openly and yet a full communicant. We have been like women so far, sitting back and pulling the wires of elections."

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, Mc Kenzie, Tenn., 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.	9-16

DISTRICT NUMBER FOUR.

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

*Texas camp-meeting, Oak Cliff, Aug.	11-18
*Missouri " Holden, " "	18-25
*Arkansas " Van Buren, " "	25-Sept. 1
*Colorado " 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.

J. F. BEILHART will meet with the Pine Creek church next Sabbath, Aug. 8.

THERE will be a session of the Maine Health and Temperance Association called at the S. D. A. camp-meeting in Auburn, Me. R. S. WEBBER, Pres.

THE next annual sessions of the Tennessee River Conference and Tract and Missionary Society will be held in connection with the camp-meeting at Mc Kenzie, Tenn., Sept. 1-8. CHAS. L. BOYD, Pres.

ELDER W. H. LITTLEJOHN will preach at the J. E. Conklin school-house, on the River Road, next Sunday evening. Subject, "The Time for the Commencement of the Judgment in Heaven."

THE seventeenth annual session of the Indiana Tract Society will be held at Noblesville, Ind., from Aug. 25 to Sept. 1. Among the matters to be considered at this meeting will be the adoption of the new constitution recommended at the last General Conference. F. D. STARR, Pres.

THE next annual meeting of the Nebraska Health and Temperance Association will be held in connection with the camp-meeting at Seward, Nebr., Aug. 18-25, for the transaction of all business connected with the Society. W. N. HYATT, Pres.

THE next annual session of the Vermont Conference will be held in connection with the camp-meeting, from Aug. 25 to Sept. 1. We hope to see each church fully represented. Please forward the credentials of delegates to Elder P. F. Bicknell, Essex Junction, Vt. T. H. PURDON, Pres.

THE twenty-eighth annual session of the Ohio S. D. A. Conference will be held at Mt. Vernon, Ohio, in connection with the camp-meeting, Aug. 18-25. The first meeting will be held on Tuesday, the 18th, at 9:30 A. M. We hope to see a full representation from each church at this important meeting. GEO. A. IRWIN, Pres.

THE twentieth annual session of the Indiana S. D. A. Conference will be held in connection with the camp-meeting at Noblesville, Ind., from Aug. 25 to Sept. 1, 1891, for the election of officers and the transaction of such other business as may come before the meeting. All churches that have not already done so, should elect delegates at once. F. D. STARR, Pres.

THE thirteenth annual session of the Nebraska Sabbath-school Association will be held in connection with the camp-meeting at Seward, Nebr., Aug. 18-25, for the election of officers and the transaction of all business in connection with the work of the association. A full attendance of Sabbath-school workers throughout the State is desired. W. N. HYATT, Pres.

THE next annual session of the Missouri Tract Society will be held in connection with the camp-meeting at Holden, Mo., Aug. 18-25. It is much desired that each director and librarian will be present, as several important things relative to the work are to be considered and action taken. Some changes in our system of work will be recommended. N. W. ALLEE.

THE twentieth annual session of the Michigan Tract and Missionary Society will be held at Lansing, Mich., in connection with the camp-meeting to be held at that place from Aug. 28 to Sept. 8. At this meeting the election of officers for the coming year will take place, and a new Constitution will be adopted. A full attendance is requested. O. A. OLSEN, Pres.

THERE will be a session of the Maine Sabbath-school Association held at the S. D. A. camp-meeting in Auburn, Me. The Senior Division of the Sabbath-schools should be sure to bring their lesson books with them to the camp-meeting Sabbath-school, as the lesson will be the regular lesson for the day. The lessons for the Intermediate and Primary divisions will be furnished on the ground. R. S. WEBBER, Pres.

THE thirteenth annual session of the Vermont Sabbath-school Association will be held in connection with the S. D. A. camp-meeting at Essex Junction, Vt., from Aug. 25 to Sept. 1, 1891, for the purpose of electing annual officers, and doing whatever business shall be deemed necessary. Also in connection with the regular business meeting, there will be held daily special meetings for the children and young people. Let each lover of this good work come prepared to receive good, and to be used to benefit others, especially the children and youth. F. S. PORTER, Pres.

SWEDISH PAPERS WANTED.

ANY persons having old but clean Swedish papers will confer favor by sending them, post-paid, to the address of J. H. Blunk, Noland, Colo.

BUSINESS NOTICES.

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

FOR SALE.—A good farm of ninety acres, located less than one mile from a thriving village in Michigan, where there is a small church of Seventh-day Adventists, and good school privileges. The farm has good buildings, orchard, sugar hush, etc. Price reasonable. For particulars, address L. C. Chadwick, care REVIEW AND HERALD, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—Situation by a young married man, lately in the truth, who is handy with carpenter tools, and can do any kind of work. Employment is also desired for his wife. Address E. A. Phillips, 586 Thirty-second St., Chicago, Ill.

ADDRESSES.

THE permanent address of Prof. C. C. Lewis will be College View, Lancaster Co., Nebr.

THE street and number address of A. J. Howard, Washington, D. C., is changed to 217, Eighth St., S. E. Those who are sending papers to him to be used in missionary work, are requested to make a note of this, and direct accordingly.

NOTICE!

WHEN my bedding was sent home from the Greenville (Mich.) meeting, a pair of pillows were sent with it, bearing no mark or name, for which I have vainly tried to find the owner. They are light pillows, blue and white with a few threads of red, burred off with heavier stripe of blue one way than the other. Mrs. E. J. Smith, Venice, Shiawassee Co., Mich.

Obituary Notices.

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

OLSEN.—Died of catarrh of the stomach, July 3, 1891, at his home in Sumner, Jefferson Co., Wis., Bro. Holver Olsen, aged nearly seventy-eight years. He was born near Christiansand, Norway, and immigrated to this country about thirty-five years ago, embracing present truth soon after his arrival in this country. He lived an exemplary Christian life, and died in full faith of the coming Saviour. He leaves a wife and six children to mourn the loss of a kind and loving husband and father. Services by the writer, in the Oakland, Wis., S. D. A. church. "Blessed are the dead which die in the Lord." F. W. PHELPS.

COX.—Father Cox died June 27, 1891, at the residence of his daughter, sister McKays. Bro. G. A. Cox died of general debility, in the seventy-second year of his age. He was for many years a member of the Christian Church, but united with the S. D. Adventists under the labors of Elder H. Shultz; and he lived a consistent Christian life ever afterward. He leaves four sons and a daughter, and many friends, to mourn his loss. Words of comfort were spoken by the Congregational minister of Silver Creek. We laid him away with the assurance of seeing him come forth in the first resurrection. OSCAR J. COX.

WOODALL.—Little Maggie, daughter of R. H. and Mary Woodall, aged 11 years, 6 months, and 21 days, died of measles June 10, 1891. Her parents embraced present truth under the labors of Bro. Drummond and Mc Cutchen, three years ago, since which time Maggie has been a constant member of our Sabbath-school, except in case of sickness. She always manifested an interest in the lessons taught, and a love for all the pupils. She was a loving and an obedient child, and only a few hours before her death she sung "Jehovah's Rest," No. 1813 in Hymns and Tunes. We all have hope that she will rise in the first resurrection. Words of comfort by the writer, from Matt. 18:2, 3. H. B. FRENCH.

EMERY.—Died in Battle Creek, Mich., July 16, of bleeding catarrh and heart-failure, Bro. S. Oscar Emery, aged 20 years and 9 months. Bro. Emery embraced the truth from reading the REVIEW, in Northern Michigan, some three years since. Soon after, he united with the Battle Creek church, of which he remained a worthy member to the day of his death. He attended two terms of the Sanitarium Health and Temperance Training-school, and last year was one of the most efficient canvassers that entered Bay City. He leaves a mother, sister, and two brothers to mourn his loss. Words of hope were spoken to the sorrowing friends, on the funeral occasion, July 19, by the writer. J. N. LOUGHBOROUGH.

DOBIE.—Sister Julia M. Dobie died at the home of her mother (sister Rachel M. Chandler), in Alameda, Ingham Co., Mich., June 7, 1891, of consumption, aged 29 years, 3 months, and 10 days. Sister D. embraced the truth of the third angel's message under the labors of sister Julia Owen, about eleven years ago, and was a beloved member of the Alameda church up to the time of her death. She was a patient sufferer, and died in the full assurance of acceptance by the dear Redeemer. The expression of peace on her countenance even in death, made us say from the heart, O give us the death of the righteous! Sister D. leaves a husband and a large circle of friends to mourn her loss. Words of comfort by the writer, from Hosea 13:14. L. N. LANE.

LITTLE.—Died at Springfield, Ill., June 15, 1891, after an illness of ten months, sister Ann M. Little, aged 66 years and 6 months, having been a resident of the above place for over fifty years. Early in life sister Little made a profession of religion, and connected herself with the Baptist Church, of which she remained an active member for nearly half a century. She was a woman of talent, a diligent Bible student, and an earnest

thinker, ever desiring to better understand the will of her Saviour, and willing to walk in the increasing light as it came to her. About four years ago her attention was first called to the third angel's message, which, after thoroughly investigating, she fully accepted, and united with the S. D. A. church of Springfield, of which she remained a faithful, active member until death. She is survived by her husband, one son, three daughters, and a brother, none of whom are in sympathy with her later accepted faith. She was laid away after a long life of active service for the Master, to sweetly rest for a little while until the Lifegiver appears and she is rewarded with everlasting life. The writer being unable to be present at the funeral on account of suffering from a severe cold at the time, very appropriate words of comfort were spoken by Dr. O. O. Fletcher, pastor of the Central Baptist church. O. J. MASON.

Mc CONNELL.—Bro. Wm. Mc Connell died near Toquon, Van Buren Co., Mich., June 6, 1891. The deceased was born in Nova Scotia Feb. 10, 1830, and moved to Michigan with his parents in 1855. His father died soon after their arrival, and left him, with a widowed mother and several younger children, to commence on a new farm. In 1856 he was married to Miss Elizabeth Beal, with whom he lived happily until his death. He was a hard-working man, and by his industry he was enabled to leave his family in comfortable circumstances. His disease was consumption, the result of la grippe. The writer visited him several times during his sickness, and seldom do we see one so patient and so completely resigned to his fate as he was. When his wife, who carefully watched him as he slowly sank away, saw that he was struck with death, and she could no longer refrain from weeping, he looked into her face and said, "Don't cry. It is God's will." And thus passed away a man of whom it can be said that he died as he had lived,—trusting in the God of Jacob. May his family and friends "follow him as he followed Christ." The funeral service was held in the church at Covert. A large circle of friends followed him to the grave. He leaves a wife and eight children to mourn their loss. Sermon by the writer, from Job 17:15, first clause. J. F. BALLENGER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Atl'ntic Express.	Eve's Express.	Kal. Accom'n.
STATIONS.							
Chicago	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City	9.10	11.10	2.00	4.45	am 12.25	11.25	7.00
Niles	10.20	pm 12.45	2.59	5.50	1.45	am 12.40	8.25
Kalamazoo	12.00	2.20	8.55	7.04	8.85	2.17	pm 10.05
Battle Creek	pm 12.55	2.50	4.25	7.87	4.29	3.04	am 7.27
Jackson	8.05	4.25	6.32	8.62	6.25	4.45	9.05
Ann Arbor	4.42	6.25	6.22	9.45	7.46	6.05	10.19
Detroit	6.15	6.45	7.20	10.45	8.20	7.39	am 11.25
Buffalo	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 6.05	pm 7.00
Rochester			8.00	9.55	8.10		10.00
Syracuse			12.15	10.20			am 1.00
New York			pm 3.45	pm 8.60	am 7.00		7.45
Boston			6.40	11.05	10.45		10.45
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Eve's 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	am 7.20		
Rochester		9.35	am 4.45	4.20	7.55		
Buffalo	pm 11.00	11.00	5.30	11.00	am 8.45		
Suspension Bridge			3.25	6.25	pm 12.00		
Detroit	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor	9.35	8.39	10.19	2.79	10.30	5.62	9.18
Jackson	11.25	9.40	11.18	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 9.30	1.10
Niles	4.15	pm 1.12	2.08	8.17	4.15	7.40	3.10
Michigan City	6.37	2.14	3.08	7.20	5.45	8.55	4.30
Chicago	7.56	3.55	4.50	9.00	8.05	11.10	5.50

*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 8.08 a. m. and 4.35 p. m., and arrive at 12.41 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.
8.00 am	Boston	8.30 pm
9.00 am	New York	9.50 pm
10.00 am	Buffalo	10.40 pm
11.00 am	Niagara Falls	11.30 pm
12.00 pm	Boston	12.20 pm
1.00 pm	Montreal	1.10 pm
2.00 pm	Toronto	2.00 pm
3.00 pm	Detroit	3.00 pm
4.00 pm	Port Huron	4.00 pm
5.00 pm	Lapeer	5.00 pm
6.00 pm	Flint	6.00 pm
7.00 pm	Durand	7.00 pm
8.00 pm	Lansing	8.00 pm
9.00 pm	Charlotte	9.00 pm
10.00 pm	BATTLE CREEK	10.00 pm
11.00 pm	Vicksburg	11.00 pm
12.00 pm	Schoolcraft	12.00 pm
1.00 am	Cassopolis	1.00 am
2.00 am	South Bend	2.00 am
3.00 am	Haskell's	3.00 am
4.00 am	Valparaiso	4.00 am
5.00 am	Chicago	5.00 am

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

The Review and Herald.

BATTLE CREEK, MICH., AUG. 4, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on pp. 494, 495.

✂ We learn indirectly from various sources, that the Summer Normal Institute at Harbor Springs, Mich., is progressing very satisfactorily. Prof. Prescott, in a note under date of July 30, reports that there were then about ninety in attendance.

✂ Will all our laborers who send us reports of labor in the field, please be careful to sign their names to the same, and indicate the State in which the labor is done? However well these may be known to them, our knowledge of such facts depends entirely upon information.

✂ The various Chautauqua assemblies throughout our country are fast being utilized for the propagation of work in the interests of National Reform. Like a gigantic leech, this offshoot of the inquisition fastens itself to every popular movement which seems likely to afford it any considerable impetus toward its desired goal.

✂ The church in Battle Creek has just had the privilege of listening to two excellent missionary sermons from Bro. L. C. Chadwick. The first was given Sabbath, July 25, and the second, last Sabbath, Aug. 1. Both were from the text, "Ye are the light of the world." It was shown how comprehensive and far-reaching this declaration is: we are to be lights in the home, in the neighborhood, in the church, in our own land, in foreign lands—the "world" includes all; and "ye are the light of the world." The second discourse was illustrated with maps and charts showing the important fields which are now open for the entrance of the gospel, and how little is being done, both as regards men and means, in comparison with the multitudes who are following the ways of wickedness, and the vast sums which are spent in indulgences ruinous to both body

and soul. The facts presented were calculated to give every one a vivid view of the magnitude of the work before us, a new sense of the responsibility resting upon us, and new zeal in coming up to the help of the Lord against the mighty.

✂ Elder O. A. Olsen, in company with his brother, Elder E. G. Olsen, reached Battle Creek, on his return from his European tour, Friday, July 31. He remained over Sabbath, Aug. 1, and spoke in the Tabernacle in the afternoon to a full house. His account of his visit to the various churches in different countries in Europe, the institutes that have been held, the interest manifested by the brethren in the meetings and in the work, and the outlook before the cause there, was interesting and encouraging. The call for men and means is most pressing. What God has already wrought is indeed wonderful. Eleven organized churches, and between 400 and 500 Sabbath-keepers in Russia, where there are so many and so great obstacles thrown in the way of all advancement in Bible truth, shows the power of the message, and is a marked manifestation of the work of the Holy Spirit. It is hoped, within the coming quarter, to have a work started for the people of Finland. The query, What might not be done, with a proper supply of men and means? is suggested by the outlook in every direction. Bro. Olsen and his brother leave immediately for the Summer Normal Institute at Harbor Springs.

THE WORLD'S HARVESTS.

THE world is always within one year of starvation. A single year's failure in crops in one part of the world causes serious distress, the only relief for which is a surplus of food products in other lands. Should the failure be general, a single year would see the world on the brink of famine.

The London *Times* has given the following brief summary of the present harvest prospects of the world. In Russia, there is a grave deficit, and the peasantry in many places are starving, with small hope of relief. In India a famine prevails over a considerable portion of the country, being worst in the provinces of Madris and Rajputana, and the Punjab. Bengal is experiencing a severe drought. In Bombay there is promise of a good harvest. The American harvest will be good, both in quality and amount. In Essex, Norfolk, and Suffolk counties of England, the crop is above the average, and up to the average in other counties. The English harvest will be late and the prices high.

Of course, with a scarcity of wheat in other countries, the prospect is encouraging for American farmers, who have for some time past maintained a hard struggle with low prices. L. A. S.

POWER OF THE CLERGY.

Not long since the city of St. Paul was to have been the scene of a pugilistic contest—an occurrence the nature of which is essentially brutal and disgusting, which calls together, wherever it takes place, the most disreputable elements of society, and which the law of Minnesota forbade. Elaborate preparations had been made for the encounter, and the time drew near when it was to have been witnessed by the thousands who had purchased tickets for the occasion. The more respectable people of the State, of course, felt their sense of propriety and decency outraged, and desired such an occurrence prevented. Writs were issued to arrest the principals, but it was openly declared that the contest would take place, forfeiting, if necessary, the bonds given to keep the peace. The mayor of the city was interviewed, but he refused to interfere. The Board of Trade passed a resolution in its favor. The governor was of the opinion that he could only act in the matter at the request of the municipal authorities. It seemed that the fight must take place, despite the violation of law and the shock to the public conscience.

But the clergy appeared on the scene. They rose up in their might, held several immense mass-meetings,—Protestants and Catholics combined,—and then waited on Governor Merriam and informed him that the exhibition must not be held. The governor promptly notified the sheriff that he must prevent it under pain of dismissal from office, and called out a regiment of the State militia to see that the law was enforced.

Thus can the clergy make their power felt in an appeal to the public conscience, albeit the cause may not be as righteous as was this one. L. A. S.

WORD FROM THE KING CASE.

COL. T. E. RICHARDSON, associate attorney with Don M. Dickinson, for the defendant in the King case, being written to in regard to whether anything could be ascertained as to the prospects of Judge Hammond's rendering a decision in said case, wrote to the clerk of the United States District Court at Memphis, Tenn., Mr. John B. Clough, and received the following in reply, dated July 7:—

"I have spoken to Judge Hammond several times about the decision in your King *habeas corpus* case, and again since the receipt of your letter; and he expects to decide it now very soon. In fact, his opinion is partly written. In no event, however, can an appeal now be taken, whichever way the decision is, before fall; so that really it can now make little difference except the satisfaction to the parties and counsel. I will promptly notify you as soon as the opinion is filed.

"Your friend,

"JOHN B. CLOUGH."

This case involves the constitutionality of former proceedings against Mr. King, in the way of fines and imprisonment, under the State Sunday law. From a trial before a justice of the peace, it went to a county circuit court, thence to the supreme court of the State, and finally to the United States District Court, from which, in the event of an adverse decision to Mr. King, the National Religious Liberty Association, which has the case in charge, will appeal it to the court of last resort, the United States Supreme Court. W. A. C.

A NEW TRACT.

A TRACT entitled, "Time of the Crucifixion and Resurrection of Christ: How long did Christ Lie in the Grave?" has just been issued from the presses of the REVIEW AND HERALD. It is designed to meet the oft-repeated query that arises on Matt. 12: 40, by giving a full exposition of that text, explaining the meaning of all its terms, and the sign involved therein. There is a wide-spread agitation of this subject just now; for there is an erroneous view, calculated to work great mischief, being assiduously promulgated in all parts of the country. More queries have come to this Office during the past three months, on the question of Christ's being three days and three nights in the heart of the earth, than we have ever received on any subject in the same length of time. This tract is therefore what our brethren need everywhere at the present time. It contains 32 large pages. Price, postpaid, 5 cents single copy; \$2.50 by the hundred. Here is an opportunity for some active young brother or sister in very many of our larger churches, to order a hundred of these tracts, and, by disposing of them at retail, receive good pay for their time and trouble in distributing them. We hope to dispose of most of the edition at wholesale rates; and as but a limited edition has been issued, to meet the present necessity, this will but a trifle more than cover the cost of manufacture, which is all that is desired. Address REVIEW AND HERALD, Battle Creek, Mich.

UNION COLLEGE CALENDAR.

THE first annual calendar of Union College is now ready, and will be forwarded on application. Address Union College, College View, Lancaster Co., Nebr.