

The Adventist Review and Sabbath Herald

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

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SATISFIED.

BY ELDER J. W. SCOLE.

(Graysville, Tenn.)

"Show me thy glory. . . . And he said, Thou canst not see my face: for there shall no man see me, and live." Ex. 33:18-20.

"I will behold thy face in righteousness: I shall be satisfied, when awake, with thy likeness." Ps. 17:15.

WHEN God in matchless majesty passed by
Where Moses stood of old on Horeb's side,
Lest glory such as His should cause to die,
Jehovah did the prophet's vision hide.
'T were all he need to know,
That even here below,
The mighty God was passing by his side.

How often, as I've read the story o'er,
Bowed down, perhaps, beneath life's weary load,
With heavy trials sometimes pressing sore,
And longing for my Father's blest abode,—
How often I have cried,
With heart unsatisfied,
"Thy glory when shall I behold, O God?"

But, ah! 'tis not for me while here below,
To ask that I may see my Saviour's face.
'T is bliss enough this precious truth to know,
That I may share his goodness and his grace;
That even to the end
He'll be my constant friend,
And ever keep me safe in his embrace.

I only ask that I, through faith, may win
(With Jesus as my helper and my guide)
The right those pearly gates to enter in,
And stand that wondrous river's brink beside.
There I his face shall see;
There like him I shall be;
And then, ah! then I shall be satisfied.

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.

CARE OF THE MITES.

BY MRS. E. G. WHITE.

I WISH I could impress on every mind the grievous sinfulness of wasting the Lord's money on fancied wants. The expenditure of sums that look small, may start a train of circumstances that will reach into eternity. When the Judgment shall sit, and the books are opened, the losing side will be presented to your view—the good that you might have done with the accumulated mites and the larger sums that were used for wholly selfish purposes. And what will it reveal?—Just that deficiency in the bank of heaven,—robbery toward God, some destitute bodies not clothed, some poor souls praying for light and knowledge robbed of the bread of life. Your money went to gratify perverted appetite, or to indulge vanity. O, what shame and grief will come to your souls as you see how much you have

lost! Look about you, and see if there is not a work which the Lord has given you. The 58th chapter of Isaiah presents before you a work that has been neglected.

There are many professors of religion in our world, but few who follow Jesus with pure and holy purposes. The Bible means just what it says. The blessings are distinctly apportioned to those who are Christ-like, whose hearts are touched with human woe, and who realize that they are trading with their Lord's money. Such will not feel at liberty to use the money in their hands for purchasing unnecessary articles to please their vanity, to gratify pride and love of display; but they will look at it as the Lord's. There is a place for every penny that you do not actually need for comfortable food and clothing. The empty treasury in different States calls out against every needless expenditure. If you have money, do not spend it for extra ribbons or trimmings or articles of adornment, but let the rivulets flow into the treasury of God, to be registered to your account in the books of heaven. To fashion the garments after the world's standard, requires much more means than to make them after the divine directions given in the word of God.

The un fallen universe looks with amazement upon the church-members who are not lively stones in the spiritual building. They see the covetousness which leads men to use God's intrusted means for their own gratification and enjoyment. They see the Lord's goods diverted from the true channel to please fancy, to gratify selfishness, because it is in the user's power to do it. If professed Christians lived by every word that proceedeth out of the mouth of God, they would study the living oracles diligently, to know what is the will of God, to be doers of that will, irrespective of the world's standard. I am pained as I go into the homes of church-members, and see a multitude of pictures of themselves and their friends. How must the holy angels look upon these pictures adorning tables and mantel-pieces—pictures, pictures, everywhere? All these things cost money, sums taken from the treasury of God, from the capital which the Lord has given us to be used for his glory. But many have used it to please themselves. That money which they expended, whether it was a trifle or a large sum, was the Lord's money; for they themselves are Christ's purchased possession, and hence all they have belongs to him. All the means they have which is not necessary for their own comfort, should be put into the treasury of God, where it may be used to help the needy, to clothe the naked, and to assist in the various departments of the cause.

Many church-members are idle, thus losing precious opportunities for doing good. In this they are grievously sinning against God, who gave his only begotten Son to a life of humiliation, self-denial, and self-sacrifice, and a shameful death, that they might not perish, but have everlasting life. There is need that every one should do what he can. The Master calleth for you. You are his servant, to do his will. Pray much in your closet, that you may have divine enlightenment, clear spiritual eye-sight, to discern the work the Lord has left for you to do; for he has given to every man his work. All who have faith in Jesus will put on Christ, and work after his example, improving not only their time, but feeling

the worth of the pence, the shillings, and the dollars that come into their hands.

To every one are committed talents to improve. Even if you have but one talent, God expects you to put that one to use, to improve it, and thus gain other talents. There is abundance of work for each and all, according to their ability. Begin by giving yourselves to Jesus, and then ever bear in mind that you do not live to please self; for Christ, the world's Redeemer, pleased not himself. He was quick to catch the first intimation that help was needed by poor, depressed souls. You must individually be laborers together with God. You cannot do this, and close the door of the heart to human woe and human necessities.

The God of heaven has revealed his self-denying, self-sacrificing love in giving "his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We are to be representatives of Jesus, in the family, in the workshop, in our place of business, in social gatherings,—everywhere, on every occasion. How shall we do this?—By ever keeping the way of the Lord, by subordinating our will, our mind, our soul, our body, our intrusted capital, to him. He has purchased us with his own blood, and we are required to co-operate with him in the working out of the great plan of redemption. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Jesus does not require of man any real sacrifice; for whatever we are asked to surrender is only that which we are better off without. We are only letting go the lesser, the more worthless, for the greater, the more valuable. Every earthly, temporal consideration must be subordinate to the higher. But abundant blessings are promised to sincere faith and obedience. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life."

Young men, do not think that because you are not preachers you have nothing to do in saving the souls for whom Christ has given his own precious life. Whatever may be your business, whatever your ability, however high your station, the words of Christ are addressed to you: "Without me ye can do nothing." When you feel no burden to win souls to Christ, you are not co-operating with him in doing the work which he requires of you. You are not connected with Jesus. Solemn thought! The day of trust is now, in this life. There is not a member of the church but has some trust committed to him, for which he is responsible. God's whole family are either workers or idlers in his vineyard. If one cannot trade upon pounds, he can upon pence. To every man is given his work, and God will excuse none. He requires returns corresponding to the gifts bestowed, and the fidelity of every soul is tested by the way he uses his Lord's goods.

Let young women also see the many places which it is perfectly proper and consistent for them to fill, where they may do good. Let them stand no longer idle, when the Master's vineyard is in need of workers. My young sisters, you may be wholly unconscious of your power, because you do not believe you have ability to do great

service; but lay hold of the duties lying directly in your pathway, trade on the talents already intrusted to you, and you will be doing the work God wants you to do. Do not fold your one talent in a napkin and bury it, and think you should be commended for your humility; for the Lord will surely require of you its improvement. In putting out to the exchangers that one talent, you may weave into your work modesty, caution, and delicacy of feeling; in your great need you may lay hold upon the efficiency that is in Jesus, to help you to do your work with fidelity and thoroughness.

When will the members of our churches take up the work left for them to do? Where is the self-denial? Where is the self-sacrifice? Does not the plea of unfitness, whereby many are shirking responsibilities, stand registered against many as a great sin? It may well be said to such, If you are unfit now, with all your opportunities for becoming what God would have you be, you must be dwarfs in religious life, you cannot be growing up unto the full stature of men and women in Christ. The flimsy excuses you are making for your do-nothing position, you will be ashamed to make before the Judge of all the earth.

In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to every one, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above. You do not know how successfully God can use you if you will put your whole heart, your whole mind and soul and might, into his service.

ETERNAL LIFE.

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

MAN was given life in trust, but he bartered it away for naught, and has been sealing the bargain with his own tears and blood for nearly sixty centuries. Although the purchase was fraudulent and the purchaser a cheat, the transaction has proved man's incapacity to deal with this wily deceiver in a commodity so valuable as his life. Since man has become a bankrupt, and therefore cannot obtain what he needs in his own name, it has become necessary that Jesus should be the security and the pay for all his wants, and the guardian of all his interests.

We were all sold under sin in Adam, and as long as we hold claim to the Adamic life, we are but the slaves of Satan, and have no life of our own. But an emancipation proclamation has gone into effect which will liberate every soul who will yield himself wholly into the hands of Christ and be made free. Those who accept this gift must renounce all claims to any and all things which they have received through a sin-corrupted and slave-bound parentage. They can then receive a life that is eternal, and one which is unclouded by sorrow and unsullied by sin. Jesus says: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10: 28, 29.

But all must receive the Giver in order to accept the gift. "He that bath the Son hath life; and he that bath not the Son of God hath not life." 1 John 5: 12. We receive Christ through the living Word, the truth incarnate. John writes of this awe-inspiring mystery in his Gospel: "In the beginning was the Word, and the

Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." All the unspeakable glories of God's word are made life in his Son, and Christ imparts himself through the life-giving word to those who become his. Of the mysteries of the new birth, an apostle writes: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you." 1 Pet. 1: 23-25.

John introduces his first epistle with reference to Jesus as the embodiment of God's word in living form, or eternal life incarnate in the Son of God. He says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)." 1 John 1: 1, 2. What wonderful things are stated in these verses! The Word of life manifested visibly among men, handled with human hands, heard with human ears. That eternal life which was with the Father is here presented as dwelling among men in human form. It was while Jesus was teaching from this same point of view, that he represented himself as the bread of heaven and meat and drink upon which his people must subsist in order to have eternal life. In his lesson he said: "I am that bread of life." "This is that bread that cometh down from heaven, that a man may eat thereof, and not die." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

As Jesus is presented to us as the word of God embodied in flesh,—the eternal truth incorporated in a living form,—we eat that truth, or bread, only as by the Holy Spirit it is incorporated within our spiritual and mental natures. Regarding these words, Jesus says: "The words that I speak unto you, they are spirit, and they are life." John 6: 63. They are the life of Christ. Of course we are not now speaking of the oldness of the letter by which so many try to worship and serve God, but of the word as it is made a living power within the minds and hearts of the children of God. It becomes a treasure of wisdom and of life eternal formed within, that makes a man of more value than gold. The Lord says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12.

Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4: 7. He again spoke of this living power that is within the heart of the true believer, when he asked that Christians might know "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 1: 19, 20. By living faith the children of God may know this power, not as a theory only, but as a fact. It is a real, constant, living energy within. A competent witness, one qualified to bear testimony that Jesus is the Christ, says, "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. It is by this power that they are to overcome.

Jesus says, "This is life eternal; that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. Again: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into

condemnation; but is passed from death unto life." John 5: 24. A believer passes from the power and dominion of death into the power of an endless life. The same power that raised Jesus from the dead is exercised in creating him a new creature in Christ Jesus. He "is created in righteousness and true holiness." He is a new creature. Being a new man, he is endowed with life and faculties of a kind that he did not before possess. As parents endow their offspring with their own attributes of life and character, so Christ endows his children by imparting himself to them. In harmony with this thought the apostle wrote: "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2: 20. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11.

But the wicked do not have this life. "No murderer hath eternal life abiding in him." 1 John 3: 15. "He that hath not the Son of God hath not life." Chap. 5: 12. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. The unconverted, being sold under sin, cannot be said to own the present life received through Adam. As they have not life from Christ, who now is the only source of life for man, they have no life. They cannot see life. It is true that they come forth in their order in the resurrection, but not to the resurrection of life as do the righteous. They come forth "unto the resurrection of damnation." Chap. 5: 29. They come from the cell of death to die the second death. They inherited death through Adam; but having died in their own iniquities, they will also have to die on their own account.

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18: 26. The death spoken of in this text, in which he dies for his iniquities, cannot possibly refer to the giving up of life as now held by man; for all classes, bad and good, innocent and wicked, are alike subject to physical pain and death. It must therefore refer to the penalty that is to be inflicted upon the finally impenitent for his individual sins.

Some have wondered why a Christian should die if he has passed from death unto life, and does not come into condemnation. The answer is, that Christianity does not bring death to the sinner nor life to the righteous with reference to the present physical state. The wicked will suffer in the future the penalty of their own transgressions without reference to the Adamic death; also the righteous suffer now the Adamic penalty without reference to their life in Christ. Therefore the death we are witnessing in our midst everywhere does not prove anything as to present individual standing before God.

Do any ask, What becomes of our eternal life when we pass into the grave? The answer is, Our life is in Christ. Christ does not perish. Our righteousness, our redemption, and our life are all in Christ. All things that are his are ours. He is able to keep them all for us when we fall asleep in him. The apostle says: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. To another one he writes: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12. Death to the child of faith is a conquered foe. Christ will not only keep his saints till death, but he also sustains them in death. Every child of God must thank and praise the Lord for the testimony of his servant David. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 4. How precious the thought! Jesus is with his children

even in death! "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. The martyr Stephen was permitted to behold the intense interest that Jesus takes in the death of his saints. When he knew that the mob had decided to take his life, he ceased trying to reason with them. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The curtain that hides from our view the unseen was for the time drawn aside, and Jesus was revealed as having risen from the throne, as if about to strike down the relentless persecutors of his child, and deliver him from their wrath. But this he did not do, yet he gave him a great victory; for the overpowering presence of Jesus' love was so great that Stephen was enabled to calmly and trustingly say, "Lord Jesus, receive my spirit;" and then in his expiring moments, to meekly pray for his murderers until he fell asleep in Jesus. He saw that the end of mortal life had come, and with confidence he surrendered all into the care of Him who is life.

Jesus and his apostles usually spoke of eternal life as though it were a gift in the possession of God's children now; yet there are a number of scriptures which present it as a promised blessing to be realized by the righteous in an incorruptible state. Mark 10:30 places it as something to be inherited "in the world to come." Rom. 2:7 says it is rendered to those who seek for it by patient continuance in well-doing. In Titus 1:2; 3:7, it is presented as something that a Christian has in hope. 1 John 2:25 says it is promised.

These last references evidently speak of the redeemed as they will appear in their glorified and incorruptible bodies. The life that is now ours in Christ will then endow our resurrected bodies, and make us immortal. There is a distinction between the meaning of the terms "eternal life" and "immortality." Eternal life speaks of an element that the righteous possess in Christ. Immortality refers to a condition of the body beyond the resurrection. The quality of eternal life imparted to the redeemed body will result in a state of physical incorruptibility. "Immortality" and "incorruptibility" are the same in signification. Neither term can be rationally employed only as associated with a physical being. They describe a body without the elements of death in it.

Sin has so marred the handiwork of God that all physical nature has felt the reproach resulting from the scandal, and has taken on the covering of death to hide it from the shame. But through Christ this veil of death is to be taken away, and his people will then appear with him in glory with glorified bodies like unto the Saviour himself.

The prophet speaks of what the destruction of the last foe will accomplish for God's people, saying, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke [or reproach] of his people shall he take away from off all the earth." Isa. 25:7, 8. The redeemed will then possess bodies that Satan cannot claim, bodies without the mortgage of sin upon them. In these bodies redeemed from death, our eternal life that is now in Christ will be incorporated. Each individual saint will then exclaim, "O Death, where is thy victory?" Each in himself will have an endless life. Oh, how inexpressible is the joyous thought that fills our hearts with praise to God, who so loved us as to give his Son to die for us, and to him who so loved us as to give himself for us!

But while we praise the Lord for these unspeakable gifts, we cannot repress the sigh of sadness that creeps over our hearts when we think of the many who are letting sweet mercy's call to life go by unheeded. The foolishness of the

poor mortal who spurns the wealth and happiness of eternal life, and chooses instead a bubble on the wave, is incomparable. Be wise and choose life. "Turn ye, for why will ye die?"

UP OR DOWN.

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

NATURE never stands still, and souls never; they either go up or go down.
Day by day we may grow degraded, or weave for ourselves a crown.
Day by day we are sinking downward, scorning the mercies given,
Or growing up to a grander life, and reaching up toward heaven.

How is your soul, my brother? Is it climbing up to the stars,
Waiting to enter the "better land" when God shall let down the bars?
When you hear things lovely and holy, does some chord into music start,
With a quickening thrill of the spirit, or an answering throb of the heart?

All around sin offers her flagons; her victims are loathsome and mean.
Has your soul caught the contagion? Do you cry to the passers, "Unclean"?
Or up where existence is sweeter, above the reproaches of sin,
Are you growing grander, completer? and have you a heaven within?

For, oh! you are *building*, my brother; take heed that you fashion it well;
'Twill be rich with the gladness of heaven, or dark with the darkness of hell.
Nature sends the bud and the blossom, but all to the harvest tend.
Are you sowing sin in your bosom? then beware of the bitter end.

FAITH AND BELIEF.

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

ARE they the same? One man says they are, another says they are not. We have a divine definition of faith,—"the substance of things hoped for, the evidence of things not seen." In spiritual things there are distinctions which the shortsightedness of the natural understanding would never make. Now, when we come to spiritual things, I believe abundance of evidence can be adduced from the word of God to prove that faith is the acceptance of the unseen, making it real to him who wills to take it; while belief is always, in spiritual as well as in carnal things, the acceptance of that which is discernible to the senses.

In the American Popular Dictionary I find this definition of "belief": "Credit given to evidence." Lay this by the side of the divine definition of faith,—"Now faith is the substance of things hoped for, the evidence of things not seen,"—and we have, "Belief: credit given to evidence." Faith: credit given without evidence; or in other words, faith its own evidence. We have been wont to call our theological belief our faith, and to speak of our faith in the word of God as our belief, till we have ceased in a great measure to realize that there is a difference. And out of this a great danger is liable to grow,—the danger of settling down satisfied with a theoretical belief in the word of God, without advancing to the invincible fortress of living faith. Faith saves. Belief may only condemn.

Do not say that it matters not whether we distinguish a difference or not; that it is of no special importance if there be a difference, that we understand how to discriminate between them. A few Bible examples will show us, I trust, that it is of importance that we understand this subject. Let us, then, take a brief survey of a few prominent Bible characters:

There was Balaam, who believed in the true God; perhaps he once had faith in God, but at the time of his introduction to the Bible student, he most certainly was destitute of genuine faith. It is plainly evident that he *believed* in God at this time, for the record shows that he *feared* to

go contrary to the direction of the Holy Spirit; while at the same time he was so desirous to have his own way that he was unwilling to be guided by that Spirit. He was wanting in faith, for faith always leads to loving obedience. Faith inspires that true love which makes a strict compliance with the wishes of the one whom we love the delight of life. Abraham possessed this faith. Joyfully he left home and kindred at the call of his Lord. And as still closer came the test, and the life of that precious son of promise was required, and that at his own hand, he hesitated not. There was no pleading for release, no holding back. And what are the words spoken from heaven? Listen: "Now I know that thou fear est God."

But not so with Balaam. He pleaded to have his own way; if not in so many words, this was the tenor of his whole course of action. Like the devils, Balaam only believed and trembled. Some people seem to get the idea that James tells us, in the language to which I have referred, that the devils have faith; and that, consequently, there are two kinds of faith, a bad and a good. I have heard those who were appointed to teach the word of God take this position. But such an idea is not sustained by the Scriptures. Read the language of James carefully, and you will see that he does not say the devils have faith; he only says that they believe. Faith will open up to us such views of God's love, such views of his lovely character, that we shall desire above everything else to become like him. But Balaam's one absorbing desire was to aggrandize himself. Faith works by love; but Balaam was so thoroughly selfish that he would have gladly consigned a whole nation to destruction that he might thereby win honor and riches. Certainly here is one who believed in the true God, but who had no faith.

Where faith exists, true, living faith, there will always be corresponding works. James tells us that "faith, if it hath not works, is dead, being alone." Now, may it not be with many that their belief only results in a dead faith? And what is a dead faith worth? James says it is *well* to believe that there is only one God, but then he goes on to show (by telling us what the belief of the devils results in) that if our belief goes no further than theirs, it will bring us no better fate than does theirs.

Let us consider another Bible character. No one will dispute the fact that Elijah was a man who had faith in God. Amazing miracles were the results of that faith. Thrilling is the record which attests that his was a living faith; but, alas! suddenly the triumphant strain of the Bible historian is lost. Elijah for a time ceases the exercise of that faith which had shut up and opened heaven, and O how sad is the record which follows! When the prophet lay exhausted under the juniper tree, and prayed to die, did he *believe* in God any less than before?—No; but he ceased for the time being to grasp the hand of Omnipotence by an active faith. Faith is an active, living principle of the most confiding trust. For a time the prophet ceased to exercise the will to trust in God.

But now consider the case of the three Hebrews, who, standing before that burning furnace of furious fiery flame, said: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us." Dan. 3:17. The fire had no power to harm those men. Their faith brought the "form of the fourth," who was able to deliver. Again: see Daniel serenely seated in the den of hungry, voracious lions. Not a mouth is opened to harm God's trusting child. Here is true faith.

Do you doubt that "faith is an exercise of the will"? Let us consider this for a moment. You believe the Spirit of God is present with you when you feel its influence in your heart. This is belief. But when you realize no softening, subduing influence upon your heart, and it is hard and cold and stubborn and selfish, and yet you go to Jesus and pray, "Take me, precious Savi-

iour. I believe that thou canst subdue this evil heart. I see in my life its sad effects, and do desire to be different,"—when you can offer such a prayer, then faith is taking hold upon God.

Will you say it is impossible for a person to have faith when the heart is hard and cold and selfish and stubborn?—No, no; it is not impossible. I have tried it. Others have tried it. Instead of being impossible, that is the very time when we need to exercise faith, and to remember that faith is the gift of God, and that one of old has written, "My God shall supply all your need." Then when we *need* faith, will not God give faith, if we will only take it? Lo! it comes back to this, that we must exercise the will to take the gift, and without the exercise of the will we cannot have the faith. If the heart is cold and hard, faith will bring divine influences to soften, subdue, enliven, and make tender.

One writer has said of faith, "It is an operative force." And again: "Belief may only mean mere assent, it may mean more; but faith always means much more." Yes, this is true. "An operative force" means work. Faith *always* works; but while it works, it never trusts in its works. Faith works because it cannot do otherwise. But belief is too often only an inactive assent. I have seen many people who believed the Bible was the word of God; but so far as daily living was concerned, there was no difference between them and their neighbor who did not believe. What can be the future promise for them? The condemnation, "Ye knew your duty but ye did it not," must await all such.

The Bible tells us that Christ was given "for the sins of the whole world." Though he was given for you, yet so long as you refuse to accept the gift, salvation is not yours. God gives us salvation through Christ, but if we do not *will* to accept the gift, we have not faith, and consequently he is not our Saviour.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "This is the victory that overcometh the world, even our faith." We may *believe* in a general way all that the word of God says; but unless we appropriate the promises of that word by a living, active faith, they will be of no value to us.

"Give me evidence," says the skeptic, "and I will believe." "I believe," says the Christian, "because my faith gives me evidence." Faith appropriates, belief does not. Faith takes hold upon the almighty arm of infinite power, and miracles are wrought. Belief accepts the fact that such things may be, but there it stops.

THE STRENGTH OF SIN.

BY C. H. KESLAKE.
(Waynesville, Ohio.)

IN 1 Cor. 15:56 the apostle Paul teaches that "the sting of death is sin; and the strength of sin is the law." Living, as we are, in a time when strenuous efforts are being made to prove that the decalogue is no longer binding, it becomes interesting to know to what law Paul refers when he says, "The strength of sin is the law."

Some time ago, while conversing with a minister who claims that none but the Jews were ever under obligation to keep the ten commandments, the writer asked him what this law in 1 Cor. 15:56 was. He confessed he could not tell. At different times he was pressed to explain this text in harmony with his views, but I never could get any satisfaction from him. Refuge is sometimes sought behind the original Greek. This would be, apparently, a safe retreat, so far as the ordinary English reader is concerned, for he is not able to follow them there. But even that is sometimes seen to be a flimsy retreat by those who do not understand a word of Greek.

The friend referred to above tried the same thing. He thought it would be an important point to know if the definite article was used before the word "law" in the text under consideration, presuming, I suppose, that if the article was wanting it would be impossible to tell what

law Paul referred to. But it was pointed out that if such was the case, it would not help the matter a particle; for if the article was not there, it would have to be supplied. It must be some specific law, for it would be absurd to claim that any other than some definite law could, if transgressed, give strength to sin.

By examining the context, it is readily seen that death has passed upon all men. 1 Cor. 15:22. It is universal. Now, death has a sting; for Paul, looking down to the time of the resurrection of the righteous, asks, "O death, where is thy sting?" In the next verse he shows what that sting is. "The sting of death is sin." Verses 55, 56. So, then, it is sin that has brought death upon all men. Sin is represented in the Bible as being a live, active principle working in our members, compelling us to do the things we would not, and at the same time preventing us from doing the things we know to be right. (See Rom. 7:14-19.) Speaking of himself, Paul says: "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." Rom. 7:9-11. It is evident from a consideration of these verses (just as it is plainly declared in Rom. 3:20; 4:15; 5:13), that there could be no such thing as sin where there was no law; "for," mark it! Paul says, "Sin, taking occasion by the commandment, deceived me, and by it slew me." It is the law which gives strength to sin, and so Paul plainly declares it to be such. Take the law away, and sin is shorn of its power—in other words, there would be no such thing as sin.

Let us now look a little more fully at the language of Paul in 1 Cor. 15:56. In doing so, it will be readily seen what law it is to which he refers here. Commencing with verse 51, he proceeds to show that at the last trump the dead (in Christ) will be raised incorruptible. At this time the righteous put on immortality. And "then shall be brought to pass the saying that is written, Death is swallowed up in victory." As the prison-bars of death are burst asunder when the Lifegiver bids his righteous ones come forth, well might the apostle exclaim, "O death, where is thy sting? O grave, where is thy victory?" But who are these righteous ones that come forth? Of what nationality are they? Are they simply of one nation, or of many? There can be but one answer: They are the righteous of all ages and nations, from Adam down to the last saint that closed his eyes in the sleep of death. They comprise both Jew and Gentile,—all who accepted Christ as their Saviour. But what was it that gave sin the strength to bring these people down to death? Paul says, "The law."

It will be evident to every one that the very same law which gave strength to sin to bring the Jew down to death, enabled it to do the same thing to the Gentile. Or, it might be put in the reverse order,—the same law, the transgression of which stung the Gentile to death, does the same thing for the Jew. Now, no one will deny that it was the law of ten commandments which gave sin the strength to sting the Jew. But this being so, it logically follows that it does the same thing for the Gentile. We have seen that this law has power over both Jew and Gentile. If, in order to avoid the foregoing argument, it is claimed that this law, the transgression of which held the Jew in the embrace of death, is not the law of ten commandments, then they take issue with Paul and all other Bible writers who have spoken upon the subject, which would be simply to deny the Bible.

So far as the real issue is concerned, our no-law-to-the-Gentile and antinomian friends can take hold of either horn of the dilemma. For if, on the one hand, they acknowledge that this law is the one that was given to the Jews, and through its transgression brought them down to the grave, they must acknowledge the same for the Gentiles;

but if, on the other hand, they deny this, then it follows, as already shown, that they deny the plainest statement of Holy Writ.

Moreover, in maintaining the latter view, they would be under the necessity of showing what other law was ever given to both Jews and Gentiles, which, if transgressed, gave strength to sin to bring them down to the grave. But this cannot be done. Therefore it is demonstrated from this text in 1 Cor. 15:56, that the law of ten commandments was given to both Jews and Gentiles, and is still binding upon all people.

"HAVE FAITH IN GOD."

BY J. O. JOHNSTON.
(Spring Garden, Fla.)

THERE are many who claim and believe that there are two kinds of faith spoken of in the Bible; one kind which is a "gift," and another kind which is the "grace" of faith; and that it is the gift of faith which will remove mountains, etc., which none can have unless it be given them as a gift, like the gift of prophecy.

Is faith a gift? We read in 1 Cor. 12:8, 9, "For to one is given by the Spirit, the word of wisdom; . . . to another faith by the same Spirit." Yes, faith is a gift, but is not conversion also a gift? Christ says, "No man can come to me, except the Father which hath sent me draw him." John 6:44. And Paul says in Rom. 2:4: "The goodness of God leadeth thee to repentance." And again: healing is a gift (1 Cor. 12:9); but James tells us in chap. 5:15 that "the prayer of faith shall save the sick;" and this is not limited to a few who might be said to have the special gift of healing; but to those who have *faith*. And Jesus "is the author and finisher of our faith."

When the disciples called the attention of their Master to the withered fig-tree, he said to them, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11:22, 23. The word says, "Whosoever shall say." That does not mean only those who have a special gift, which others cannot have, but *whosoever*; and the only conditions are, that he shall "not doubt," but "believe," and "he shall have whatsoever he saith."

The conditions are also the same in asking for wisdom. James 1:6. He must "ask in faith," "nothing wavering." If he wavers or doubts, he will not receive anything from the Lord.

If a child of God should find it necessary to remove a mountain in order to perform the work God had told him to do, and he should ask God to remove it, it would be done, and done by the *same kind* of faith that would remove any other obstacle which might hinder him in doing God's will; such as anger, pride, covetousness, etc. These must be removed by the *power of God*, and the "power of God" will remove a mountain as easily as a mole-hill. Therefore, should our doubts and troubles rise like mountains before us, we need not be discouraged. We can say to the mountain, "Be thou removed," and it will be done; for the Saviour continues in the 24th verse of the same chapter of Mark, saying, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"Have faith in God."

—And is there, then, such reverence shown toward thee, my God, in heaven? such boldness on earth? The angels glorify, men scrutinize; angels raise their voices in praise, men in disputation; they conceal their faces with their wings, but man with a presumptuous gaze looks into thine unspeakable glory.—*Chrysostom.*

—There is a time when the truest courage is shown in retreating from temptation.—*Robertson.*

The Home.

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

"I WILL BE GLAD IN THEE." PS. 104:34.

BY S. R. WHITEHEAD.
(Piqua, Ohio.)

WHEN morning's first and hallowed ray
Breaks with its trembling light,
To chase the pearly dews away,—
Bright tear-drops of the night,—

My heart, O Lord, forgets to rove,
But rises gladly, free,
On wings of everlasting love,
And finds its home in thee.

When evening's silent shades descend,
And nature sinks to rest,
Still to my Father and my Friend
My wishes are addressed.

Though tears may dim my hours of joy,
And bid my pleasures flee,
I rest where grief will not annoy,
I will be glad in thee.

And e'en when midnight's solemn gloom
Above, around, is spread,
Sweet dreams of everlasting bloom
Are hovering o'er my head.

I muse on that fair land, O Lord,
Where all thy saints shall be;
I wake to lean upon thy word,
And still delight in thee.

THE NEW PARASOL.

In *Light and Life for Women*, the following story is told by a lady concerning an experience of her childhood days. She says:

Twenty-five years ago I was a little girl nine years old. We had moved from New England to the woods of Wisconsin, and my parents had to endure much privation.

One bright day in summer my Aunt Hannah, mother's sister, came all the way from Massachusetts to visit us. She had many nice things, but what pleased me most was her parasol. It was a large one,—made of black satin, lined with white, and running up to a point at the top like an inverted cornucopia,—having also a cord and tassel. My mother's parasol was very small, and made of black silk. She had owned it six years, and it was worn almost through on the folds, looking when it was raised, as if it would crack open between each pair of ribs.

One day I said to my aunt, "Oh, what a beautiful parasol! I wish mother had one." She smiled and said, "After I go home I will send her one, and this shall be our secret."

How I thought about my mother's present! I busied myself imagining her surprise,—her stately appearance as she would walk to church beside my father under its grandeur, and the looks of admiration that other ladies would give her. I could not keep it to myself, and the dear little sister who slept with me rejoiced fully as much as I did.

It was my duty to walk a mile to the post-office every day at four o'clock, and I used to announce my return by calling out what I had brought, as soon as I opened the door. If I said, "The *Missionary Herald* and the *New York Observer*," mother was likely to say, "Sit right down, and see if there is any news from Rev. T. S. Burnell, of India;" or else, "Give your father the *Herald*, and let us see what word from Mr. Coan, in the Sandwich Islands."

About a week after my aunt's return, I found a letter for my mother in her hand-writing. I ran home and entered the house, crying, "A letter from Aunt Hannah!" and eagerly watched my mother's face to see how she would receive the news. As she opened the letter, a new five-dollar bill met her eyes. To my surprise she put her hand over her face, and I saw tears falling, and heard her say, "O my Father, I thank thee!" Then reading the letter through, she opened a little writing-desk that stood on the table, and writing three or four words, folded the bill within, sealed it, and directing it to "James Gordon, Treasurer American Board of Foreign Missions, Boston, Mass.," asked me to take it right to the office, so it would be sure to go in the morning.

"Why, mother, wasn't that money for you to buy a parasol with?" I faltered. "O my child!" she said, "I never had five dollars at a time to give to the American Board before, and they need money so much now, for they are enlarging their work, and I have been praying the Lord to let me help them, and he has answered my prayer, and I am so thankful." And tears filled her eyes as she spoke.

That made an impression on my mind that will never pass away. All the way to the post-office and back, two miles of solitary walk, I was thinking about

my mother and her sacrifice. How grand it was in her to feel so! What a wonderful institution the American Board must be that she should love it so! And the decision made then I have kept to this day,—to love and pray for its success, and to help it all in my power.

This story illustrates a principle which I wish we all might appreciate and apply to ourselves. Children are keen judges. That which they see is loved by their parents or Sabbath-school teacher, they will love. Their interest will center about that which is talked about and labored for at home. One example such as that related above will do more to make missionaries of the children than any amount of teaching without example. When they see older persons denying themselves of fine dress and luxurious food, and dispensing with articles actually necessary for comfort that they may have means to spread the gospel, then a spirit will be aroused in them to do the same. When dollars are spent for pictures and ornaments, and dimes for the cause of God, we may expect the children to grow up loving themselves and the world more than they love the cause of Christ.

As they hear of the work to be done in Europe, of the heathen in Asia and Africa, of the open doors where light and truth wait for men and means to bid them enter, what is the interest they see manifested in our homes on this subject?

That will be an auspicious day for the cause of missions when garments are made to last longer, when the food becomes plainer, when this or that pleasure is denied that the warning message may go to those in darkness. Then will the children catch the same spirit of love and self-sacrifice. We may also expect that from such homes will come heroic servants of Christ who will add to the sacrifices already made, the offering of themselves as an act of final consecration, and from hearts full of love and zeal the prayer will go forth, "Lord, here am I; send me."

VESTA J. OLSEN.

THE ICY END.

In the winter of 1873, a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore, he broke through. A workman in a saw-mill near by seized a plank, and thrust it out to the drowning man. Unfortunately, one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times, and tried to pull himself up on solid ice. But at each attempt his hand slipped, and he fell back into the water. At last he cried out, in an agony of terror, "For mercy's sake, don't reach me the icy end of the plank!"

A perplexed student once went to a college professor for help in a certain study.

"I am willing to help you," the professor said with chilling courtesy, "but of course you know that my time is fully occupied, and that I can't give special attention to every student. What is your difficulty?"

The student stated what had perplexed him.

"Oh, that's nothing!" answered the professor. "You don't need my help to get out of that difficulty. Still, when you really need assistance, I will cheerfully give it to you. But you won't forget that my time is valuable."

The student bowed his thanks and departed, without receiving the help he really needed. The icy end of the plank was held out to him. From that day he bitterly, though unjustly, classed all the professors together as cold and unsympathetic. He carried this prejudice through his college course, because he had been denied a little timely sympathy.—*Golden Days*.

TROUBLE MADE BEAUTIFUL.

the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached in this manner by the pearly secretions. When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation in this world—the pearl—is something "of great price." Apart from this, its pecuniary worth, this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that among mankind some martyrs are more remembered by the glory with which they invested their sorrows than by any other portion of their lives. Biography has its moral pearls, which have been treasured long after the creators of them have perished, just as the material pearls are valued long years after the oysters have been discarded.—*Great Thoughts*.

THE CHILD'S NEED OF SYMPATHY.

THE child demands sympathy, companionship, love. Here also the instinct of the higher quadrupeds shows in a touching way the same demand. The dog's desire, even more pressing than the desire for food, and often displacing it, is to be with his master. If his master is in-doors, the dog wishes to lie at his feet; if he goes to another room, the dog must go also, and establish himself there; if he goes forth to walk or ride, the four-footed friend bounds along in bliss, overjoyed to traverse miles of country which he would never visit alone. An occasional friendly word contents him; but without companionship he can do nothing. Strange that we recognize this instinct in the animal, and often ignore it in the child! Every child needs companionship; to have someone to whom every little joy may be imparted. Some of the most conscientious and devoted parents who have ever lived have been those who have never kissed their children, and the same habit of repression still shows itself in some households in regard to all communications with the young. A woman of genius, not now living, once told me that she did not know how to tell time by the clock until she was eighteen, because her father had undertaken to explain it to her when she was twelve, and she was afraid to let him know that she had failed to comprehend him. Yet she said that he had never in his life spoken to her one harsh word. It was simply the attitude of cold repression that froze her. After his death she wrote to me: "His heart was pure—and terrible; I think that there was not another like it on earth." On this point I fear that she was mistaken, and that the race of such parents survives.—T. W. Higginson, in *Harper's Bazar*.

CULTIVATION A NECESSITY.

[THE following, clipped from an exchange, is so practical in its application that it was thought it might be of interest to readers of the REVIEW:—]

A farmer who had neglected the mental and moral training of his only boy, and excused himself for it on the ground that the boy would make a stronger man if left to form his own character, had his attention called one day to the one tree in his orchard that bore "natural fruit." It had grown up unwatched and uncared for; it was broken by the storms and scarred by rude treatment; it had never been grafted or pruned, and the result was a tree that marred the beauty of his orchard, and fruit that could only be used in making vinegar. Looking upon it with disgust, he thought: "If my boy is left to himself, he will one day bear fruit like that; and, as in the case of the tree, the fault will be mine. He needs grafting and pruning, and a good rich soil in which to grow, and loving care and protection; one natural fruit-tree is enough. God help me to be a better husband and father."

The Mission Field.

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

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

AUSTRALASIA.

AUSTRALASIA is the name which is applied to the southwestern part of Oceanica, embracing the Australian Continent, New Zealand, Tasmania, and the Fiji, New Hebrides, New Guinea, New Caledonia, and other islands; in fact, all the islands between the equator on the north and fifty degrees South Latitude, and between 110 degrees and 180 degrees East Longitude. The name indicates its location; *i. e.*, south of Asia. This part of the world is one of the latest acquisitions of civilization. It is within the memory of many of the present generation when the names of many of these islands were a terror even to people who lived so far away as never to expect to see them. They were inhabited by races of black or, in some instances, very dark savages, who had a peculiar relish for human blood and flesh. But in nearly all these places remarkable changes have occurred within a few years.

Leaving others to speak of the more remote islands, I shall speak only of those in which I have, during my stay of three years, spent my time,—Australia proper and Tasmania. The Australian Continent is, in round numbers, nearly 2,000 miles in extent from north to south, and 2,500 from east to west, and contains 3,000,000 square miles of territory, being very nearly of the same area as the United States without Alaska, and conforming very nearly to that country in its boundary outlines. Its northern extremities lie within ten degrees of the equator, while its southern extremity extends to thirty-five degrees South Latitude. The corresponding latitude in North America would extend from the Isthmus of Panama to Los Angeles in California; and a very just comparison may be drawn between the climatic conditions of the two sections, except that in the interior of Australia, far from the sea, there is but little rain, and the heat becomes intense. But on the sea-board almost any variety of tropical or temperate climate may be found. In Melbourne the average temperature is given as 57.6 degrees, the lowest temperature recorded for fourteen years being twenty-seven degrees above zero, and the highest 111 degrees above. Neither of these extremes prevail, nor have they been reached during our sojourn in the city. Hot winds, called "brickfielders," blow at times during the summer, from the oven-heated interior. They remind one of the blasts from Tophet itself; but they are of short duration, and soon give place to delightful change. The average temperature of Sydney is given as 64.2 degrees, while at Brisbane and farther north it becomes still warmer. A wall of mountain ranges extending around the eastern and southeastern coasts at a variable distance of 100 miles and more from the sea, forms a barrier which checks the inland progress of the ocean vapors, and causes them to fall with some degree of regularity upon that favored portion of the continent, while the interior is largely deprived of the much needed refreshing.

Of the aborigines of Australia, it is not essential that much should be said, as they have nearly passed into the realms of history. They are seldom to be found except pains are taken to visit one of their reservations in very remote parts. Like the American Indians, they have faded away before the advance of civilization, although at a much more rapid rate. Their skin is of the color of the African negro, although in other respects they do not possess the same natural features. They lived in the most primitive style possible. Their dwellings at best were but rude shelters of bark, stood up in such a manner as to partially protect them from the wind or sun. Their food consisted of anything they could get hold of that was digestible, and included reptiles, insects, and other loathsome

objects. Yet in some respects they are said to be rather remarkable for their sagacity and cunning. The gospel never made much progress with them, the vices of the white man having cut them off before the principles of righteousness could reach them. Of the Tasmanian natives not a single one remains, the last one having died within a few years.

The principal industries of Australia are mining and pastoral, gold, silver, tin, and coal being the principal mineral products, and wool, hides, frozen meat, and wheat being the principal agricultural productions. Agriculture is rendered rather precarious by the frequency of droughts. The interior consists of an immense concave basin of rock and sandy wastes, to the extent of over 1,400,000 square miles. The habitable part of the continent consists of a narrow belt around the coast. Some of the country resembles the prairies of the West. Other parts are covered with a dense scrub called mallee, and in other places a scattered low growth of timber abounds, such as is called "openings" in the Western States; while in other sections there is found a heavy growth of timber. The timber consists almost exclusively of different varieties of the eucalyptus, some of which, however, are fine and beautiful in texture, and susceptible of receiving a high polish. Irrigation upon the Californian plan is being introduced, and being encouraged by the governments. Fruits of nearly all varieties are cultivated successfully in different parts, but their value in the dietary has hardly been appreciated by the inhabitants. It is gratifying to know, however, that the public are being educated upon this important point, and the demand for fruit is increasing; consequently more attention is being given to its cultivation.

In natural scenery Australia has not very many attractions, the most of the country being level and monotonous. There are some exceptions to this, however, in the interior mountain ranges, but nothing which need distinguish the country above the ordinary.

Tasmania lies 100 miles south of the southern extremity of Australia, and is about 150 miles from north to south its longest extent. Lying farther from the equator, its mean temperature is still lower than that of Australia. The mean temperature of Hobart is given at fifty-four degrees. In many parts of the island snow is frequent in winter, and frosts are liable to occur during most of the months; but upon the whole, the climate may be said to be among the finest in the world, although quite a variety may be obtained in various parts of the little island. Tasmania is very healthy, and is a favorite resort for Australians in the summer season. The air is cool and strengthening, and the scenery is diversified, and even beautiful and grand. The surface of the island is broken up by mountain ranges, and its shores are often rocky and bold. Apples, pears, cherries, and all the fruits common to temperate latitudes grow there to perfection and in abundance. Gold, tin, silver mining, and sheep raising form the principal industries of the colony.

G. C. T.

EVANGELIZATION IN QUEBEC.

[UNDER this heading Mr. Adam Burwash writes the following to the *Canadian Baptist*:—]

A condition of things exists in our fair province exactly similar to that in Galilee, when "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." *The multitudes are as sheep having no shepherd.*

They have shepherds, as the people of Galilee had shepherds, plenty of them; but they are miserable hirelings. There is no lack of churches in Quebec, as there were synagogues in sufficient number in Galilee. The following figures are interesting and suggestive:—

"The Rev. Abbe Baillargi, of Joliette, has just completed a table showing that there are in the Dominion 1 cardinal, 5 archbishops, 23 bish-

ops, 2,352 priests, 43 male religious orders with 250 members, 66 female religious orders with 964 members, 1,914 churches and chapels, 317 missions, 17 seminaries, 3 universities, 53 colleges, 333 convents, 166 academies, 3,203 schools, 69 hospitals, 48 asylums, 1,157 parishes with 2,048,800 Catholics. Newfoundland has 2 bishops, 58 priests, 77 nuns, 137 churches and chapels, 7 seminaries, 1 university, 15 convents, 130 schools, 41 parishes with 79,000 Catholics."

—*Daily Witness.*

With all these, shepherds and folds (?), the sad, sad truth remains, these millions in our own Christian (?) land are absolutely "as sheep having no shepherd;" just as much as, and if possible more so than, the multitudes of Galilee, with all their scribes and Pharisees, and places to meet in for worship and religious instruction. *Pity them.* "When he [Jesus] saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

Pity them, I plead, for our multitudes in Quebec verily seem to be in worse case than the multitudes of Galilee, for whom Jesus felt and manifested such great, tender heart-throbbing. The multitudes followed Jesus in Galilee; we have little or no access to the masses in Quebec. Jesus and the apostles had free access to the temple and the synagogues; we see the crowds in Quebec pressing in and out of their great churches in city, town, and country; but into these churches we cannot enter to preach righteousness and the mercy and loving-kindness of God in Jesus to the great congregation. *Pity them:* the multitudes in Galilee had a comparatively pure faith, scriptural forms of godliness at least, while millions in Canada, in this gospel age, are *idolaters* pure and simple; as much so as, and more hopelessly so than, millions in heathen lands, so-called—at least until the former are reached with the gospel; and everybody knows that, in Darkest Quebec especially, Romanists are less accessible and more difficult to reach than heathen in India, China, or Darkest Africa.

Maskinonge, for example. We saw the multitudes there last Sunday going to and fro from the "chapelle mandite," the cursed chapel. We indulged "the shadow of a hope" that possibly those parishioners in revolt might let us preach in their chapel. No priest has ever yet spoken in it except the one who cursed it. We were met at the chapel door with a polite but firm refusal to let us even enter it. We scattered the good seed as best we could, in distribution of tracts and portions of the word, and in preaching to groups of two or three on the hotel veranda, in the store, in the family, etc., but we did not get the ears of the multitude. If only we might get them to read the Bible, this would be much to begin with. But, alas! the Bible is an unknown book to thousands in Quebec, notwithstanding the fact that during more than fifty years past various societies, through missionaries and colporteurs, have offered it to every French family in the province. The people have not the pure word of God because tyrants, in the seeming garb of shepherds, have power as yet to keep it from them. Jesus, have compassion still, and break these iron chains, and let the oppressed go free! One Christian home (the only Protestant home in Maskinonge!) at least was open to us. There two or three met in Jesus' name, and read and sung and "spake to one another" and prayed. Feel compassion for the multitudes, then pray. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Does it not mean that we are in Christ as the birds are in the air, which buoys them up and enables them to fly? Are we not in Christ as the fish are in the sea? Our Lord has become our element, vital and all-surrounding. In him we live and move and have our being. He is in us and we are in him. Without him we can do nothing and we are nothing. Thus are we emphatically in him.—*Spurgeon.*

Special Mention.

THE SUNDAY LAW QUESTION IN DULUTH.

FOR something over a week the city of Duluth has been considerably agitated over the playing of base-ball on Sundays. The games are played at Recreation Park, in the western suburbs of the city, some distance from any church, and in the afternoon, when there are no church services. This has been going on for some time without much being said, or any interference. Undoubtedly things would have continued the same had not Rev. W. F. Crafts visited the city, and organized a Sunday Rest League, which is composed of most of the denominations of the city. After this organization was effected, that which had previously been a disturbance to no one, suddenly became a public nuisance. Of course the ministers were the prime movers in creating the disturbance. One incentive which seems to prompt them to work for a compulsory Sunday law, is the little regard their members have for the observance of the day. This is evident from a statement made by E. O. Sharpe, pastor of the Christian church of this city, in his sermon Sunday, June 28. He said:

Sunday should be observed in a true sense by a true Christian. Not only is it a holy day, but it is a civil rest day, and the place for all men and women is at home. Let all men rest. But unfortunately the trains are moving, the mails are being sent over the land, machinery is in motion, men are working incessantly, and we Christians are patronizing their employers.

In the same sermon, he scored the mayor of the city (who is a Methodist) in the following words:

But the mayor will allow Sunday base-ball, on the ground that it won't do to be too strict. It is poor business to allow professional ball players to run their business for revenue at the expense of public morals; for all sports are the cause of derangement of public morals, and especially so on Sunday.

The playing of base-ball on Sunday deranges the morals, and we Christians attend these games and patronize Sunday-breaking institutions; therefore a law must be made to stop the games and close these institutions, so that Christians will not have their morals deranged. Not satisfied with reprimanding the mayor before his congregation, Mr. Sharpe, in company with one of his fellow pastors, visited his office Monday morning, and the following, taken from the Duluth daily *News* of July 7, is the result of their visit:

Revs. E. O. Sharpe and Seline called upon Mayor Davis, and had a conference with him. The reverend gentlemen asked his honor what steps should be taken, and was referred to Judge Morris. There was no anger expressed on either side, and the conversation was not marred by any hard feelings. The mayor, however, did not give the "leaguers" any encouragement. . . . Mr. Sharpe then went to Judge Morris, who informed him that he would only fine the Sabbath-day breakers, but that they could go back and play again, and that he did not propose to be both prosecutor and judge in such a case, and referred Mr. Sharpe to the county attorney as the proper official to consult in the matter. The attorney was consulted in regard to enjoining the Sunday ball players; but that idea was abandoned, as they were informed that a criminal offense of that nature could not be proceeded against by equitable means, but the penal code is the only recourse. However, the members of the Rest Day League are not discouraged, but propose to press matters to a final victory or defeat.

An amusing incident in connection with the interview at the municipal court room was related to the *News* reporter. Judge Morris, just before the ministers arrived, was enthusiastically telling his associates of the many excellent points in Sunday's game, and how he enjoyed it, and in a few minutes thereafter Rev. Sharpe informed the judge that he had very little admiration for a man who had no more self-respect than to attend a Sunday ball game. The judge took his lecture without wincing, but after the reverend gentleman had gone, he ran his hand through his flowing locks, and his classical features took on that interesting expression they so often assume when he is listening to the testimony of a particularly amusing witness.

Dr. Ringland, of the First Presbyterian church, contended that Sabbath observance is not merely a religious question. "Beware," said he, "of the specious pleas of those who would wish to establish a continental Sunday. The question of

obedience to God is not to be argued. It behoves us to throw all lawful guards about the day."

If such had power to enforce the law, the question would not be argued. The inquisition and dungeon would be the only arguments they would use. The doctor would throw "all lawful guards about the day," to make men obey God; and then stoutly affirm that it is not religious legislation. He said: "Every State has laws regulating the observance of Sunday, which is recognized as a civil rest day."

We think that the doctor must have forgotten that California has no Sunday law, and will compare favorably with any of her sister States which have one, as to orderly Sundays. In speaking of the necessity for a Sunday law, the doctor further said: "The world's health, both here and hereafter, depends upon it. Respect for the Sabbath is the beginning of a true regard for eternal things."

Of course, he was pleading for the law from a civil basis, with purely sanitary ends in view; but at the same time he argued that it would be "the beginning of a true regard for eternal things;" and then would not have us think for a moment that the law is to be enacted for the religious observance of the day, or especially in the interest of religion.

The clergy, after preaching faithfully against desecrating Sunday by base-ball playing, visiting the mayor, judge, and county attorney, and receiving no encouragement in regard to enforcing the law, decided to call a meeting of the newly organized Sunday Rest League, and discuss what measures to adopt to make these base boys realize the enormity of their sin. It was appointed at the First M. E. church, Sunday evening, July 12. The evening came, and also with it considerable rain; still the house, which has a seating capacity for about 600, was well filled, and extra seats were brought in. For some reason the ministers had but little to say. Dr. Maxwell, a physician in the city, and a member of the Christian Church, and Lawyer Briggs did the speaking. The question was premised upon a civil basis, but the conclusions all the way through were drawn from religious premises. There seemed to be considerable friction as to what constituted Bible proof for Sunday sanctity. Dr. Maxwell was opposed to calling Sunday the Sabbath, and was sorry that his brethren persisted in giving it that appellation. He argued that Sunday cannot be supported by the fourth commandment of the decalogue. He thought that commandment enjoined the observance of the seventh day in the Mosaic dispensation, but was abolished by Christ, and Sunday, the Lord's day, the one upon which Christ arose and ascended to heaven, was instituted in its place; yet he failed to point out the text where Christ said so.

If our brother would study the Scriptures a little more closely, we hardly think he would want to state before an intelligent audience that Christ ascended on Sunday. He ascended forty days after his resurrection, which would be on Thursday. The fact that Christ arose on the first day of the week would, however, be just as good proof for Sunday-keeping as his ascension would be for Thursday-keeping, for he commanded the keeping of neither day.

Lawyer Briggs stated that he would read from the twentieth chapter of Genesis as a foundation for his sabbatical superstructure, and proceeded to read the fourth commandment of the moral law. Of course he meant the twentieth chapter of Exodus; but it was just as well, for he would have found just as much proof for Sunday in the twentieth chapter of Genesis as in the twentieth chapter of Exodus; for all who have read the commandment know that it enjoins the seventh, instead of the first day of the week. That which the first speaker abolished the second one took for his foundation. The difference between the two speakers was, one failed in the Old Testament and the other in the New, and both stood diametrically opposed. Notwithstanding the speak-

ers could not agree as to what constituted Bible evidence for the sacredness of the day, they were most emphatically in favor of legal enactments to compel others to regard the day as holy time. Lawyer Briggs, in closing, made a most earnest appeal to the Protestant churches to join hands with the Catholics in the Sunday crusade. Petitions were circulated, asking the mayor to enforce the Sunday law, which were freely signed by many.

How apparent that events are shaping in fulfillment of Revelation 13! The agitation of the Sunday law question is creating public sentiment in its favor, and soon all that will be necessary for the formation of the image to the beast will be the combination of the various organizations now working for it. Let us seek a close connection with our Saviour, and, aided by his Spirit of meekness, be enabled to meet the strong opposition in the right manner, and thus help spread the last message of mercy to the world.

Duluth, Minn.

E. HILLIARD.

UNEXAMPLED PROGRESS. / 3

THE business men of this country are too apt to forget the soundness of America's vast progress. The United States is to-day almost the only great country in the world whose future is brighter than its past. Great Britain has in many respects reached the limit of its greatness. It can no longer be the manufacturing center of the world, for we have taken the foremost position in that line. Its vast iron and steel business is yearly increasing in cost of production, while ours is decreasing. It cannot meet the world's ever-growing demand for iron and steel, because it cannot increase its production to any great extent in competition with this country. It produced no more pig-iron in 1890, notwithstanding the high prices prevailing, than in 1882, while we more than doubled our output. Much of its ore is imported. It spends about \$750,000,000 a year for foreign food stuffs. On the continent, every nation is burdened with debt, and none can ever hope to pay off its obligations. Measured by their natural resources and their possibilities, they are bankrupt. In all of them the cost of production and of living is steadily increasing. In the United States we have scarcely laid the foundation of our future greatness. In natural resources we are richer than all of Europe combined; we are paying our debts faster than they are due; we have barely scratched the ground in the development of our mineral wealth; we are rich enough to stand a decrease last year of 900,000,000 bushels of grain as compared with 1889, on account of bad weather; we are rich enough in addition to this, to send \$70,000,000 in gold to Europe within a few months without creating any financial trouble, and that, too, after Europe had unloaded on us millions of dollars of our stocks, because our securities were the only ones in the world that found a cash market when the Barings and others were trying to save themselves. In ten years, from 1880 to 1890, we have added \$2,000,000,000 to our capital invested in manufactures, an increase of nearly seventy-five per cent. In the same time the value of our manufactured products has risen from \$5,300,000,000 to \$8,600,000,000, a gain of \$3,300,000,000; or, in other words, we are now producing manufactured goods at the rate of \$3,300,000,000 a year more than we were ten years ago. The increase in capital invested in manufactures in ten years, from 1880 to 1890, was greater than the entire amount of capital invested in 1870, or only twenty years ago. In these ten years the growth of our manufacturing interests was greater than the growth from the settlement of America up to 1870. In these ten years we have built 75,000 miles of railroad, almost as much as our total mileage in 1880.—*Baltimore Manufacturer's Record*.

—It is reported that a vein of coal three miles wide and fifty feet thick has been discovered in the Flathead country in Montana.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 11, 1891.

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IN THE QUESTION CHAIR.

2 COR. 12:4. NOT LAWFUL TO UTTER.

What does Paul refer to in this scripture, which it is not lawful for a man to utter?

T. H. B.

Answer.—See the margin: "not possible for a man to utter." The words which he heard when he was caught up into the third heaven, he calls "un-speakable" words; that is, such things as no words known to human tongues could express.

TITUS 2:13. GOD AND CHRIST.

Is there any proof in Titus 2:13, that the "great God and our Saviour Jesus Christ" are one and the same person? Is Dr. Clarke's idea correct that because the article is omitted before the last named, they must be the same?

A. S. H.

Ans.—The literal reading of the text is, "Looking for that blessed hope, the appearing of the glory of the great God, and of our Saviour Jesus Christ;" and substantially so the New Version renders it. When Christ appears, he appears "in the glory of his Father." Mark 8:38. Only the appearing of Christ is brought to view in Titus 2:13, and the glory of the great God, the Father, is spoken of as an inseparable accompaniment of such appearing. The text does not assert that the great God and Christ are one and the same person. Dr. Clarke's argument that it must so be understood because the article is omitted before Christ, is not well taken. Meyer's Commentary on Titus 2:13, speaking in reference to this question, says:—

"It cannot be decided on purely grammatical grounds, for 'great God,' and 'our Saviour' may be two attributes referring to 'Jesus Christ'; still it may be also that 'our Saviour Jesus Christ' is a subject distinct from 'great God,' even though only one article is used."

Further information is given in a foot-note, as follows:—

"Hoffman wrongly asserts that because 'our Saviour' stands before 'Jesus Christ,' and with 'great God,' under one and the same article, therefore 'our' must belong to 'great God' as much as to 'Saviour,' and 'great' to 'Saviour' as much as to 'God,' and both together to 'Jesus Christ' as predicate. There are instances enough of two distinct subjects standing under one article only, and we cannot see why these instances should not be quoted here. . . . The article before 'great God' may, according to New Testament usage, be also referred to 'Saviour Jesus Christ,' without making it necessary to assume a unity of subject.—*Comp. Buttm.* pp. 84 ff; *Winer* pp. 118 ff."

ROM. 5:13. SIN UNTIL THE LAW.

What are we to understand by the expression in Rom. 5:13, "For until the law sin was in the world"? E. B. V. D.

Ans.—By the words "until the law," the apostle doubtless covers the same time that he calls in the next verse, "from Adam to Moses." His argument is that death entered into the world by sin; but sin was in the world from the time it came in through Adam till the time of Moses. Then it follows that all this time God had a law in the world: "for sin is the transgression of the law;" and "sin is not imputed when there is no law." But Adam's sin did more than to bring death upon himself; it entailed it as a result upon all his posterity; and so death reigned from Adam on, even over those who had not sinned on their own personal account as Adam did. The innocent as well as the guilty pass under the dominion of death; for we are taught by the marginal reading of the last clause of verse

12, that all men are accounted sinners in Adam, so far as to be made subject to death.

It will be noticed that verses 13-17, inclusive, are parenthetical. Connect verse 12 with verse 18: "And so death passed upon all men, for that all have sinned." (Or as in the margin, "in whom"—Adam—all have sinned; that is, are so far accounted sinners as to come under the power of death, which comes by sin.) "Therefore, as by the offense of one judgment came upon all men to condemnation." The one sin of Adam and Eve in eating of the forbidden fruit, opened the flood-gates of death upon the world. The guilty pair were immediately called to trial, and the sentence passed upon them in accordance with the penalty which was threatened in case of disobedience: "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. So after the transgression, God pronounced the sentence, "Dust thou art, and unto dust shalt thou return."

The formation of the plan of redemption provided for Adam a new period of probation before the penalty should be executed, and provided probation for all his posterity. But at the end of 930 years the penalty was executed upon him, and he died. But from the date of his sin he inherited a dying nature, and that alone he could transmit to his posterity. But Adam's death had to do only with the sin of eating the forbidden fruit, and in his case was the penalty for that, and settled that account. But Adam has yet to answer in the resurrection for all the deeds of his life during all the period of probation granted him by the plan of redemption through Christ, from the date of his sentence to the day of his death, as all who have lived since Adam will have to give, in the resurrection, an account of their own personal deeds.

So, then, we have death coming into the world, in the beginning. But death shows the presence of sin; and sin shows the presence of law, and that the world was under moral law to God. And this state of things existed from Adam to Moses. Let no one therefore say that the moral law, the decalogue with its Sabbath commandment, first came into existence in the time of Moses; for the presence of sin and death through all the ages back of that shows that that law was in existence there. But by the phrase "until the law," he does not mean that no sin has been in the world since the time of Moses, and that death has not reigned since. His object was only to clear the ground from Adam to Moses, as from that time on there is no room for cavil.

DECISION OF THE KING CASE.

Most, if not all, of our readers are doubtless by this time aware that the long-pending decision on the case of Bro. R. M. King has been given, and that by it the latter is remanded to the imprisonment from which he was temporarily released by writ of *habeas corpus*.

The decision was rendered by Hon. E. S. Hammond, Judge for the United States District Court, sitting at Memphis, Tenn. The full text of the decision was given to the *Memphis Appeal-Avalanche*, a copy of which we have had opportunity to peruse.

The leading facts in connection with the appeal decision, briefly stated, are as follows:—

The appeal from the decision of the Tennessee Supreme Court to the District Court of the United States was based on sec. 1 of the Fourteenth Amendment to the Constitution, which says:—

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the law."

It was argued by Hon. Don M. Dickinson and Col. T. E. Richardson, counsel for Bro. King, that

the latter had been deprived of his property "without due process of law," since there was no law, either common or statute, in the State of Tennessee, which made plowing on Sunday a public nuisance, as the indictment against the prisoner had charged; that therefore the Fourteenth Amendment to the Constitution had been violated, and Bro. King should be set at liberty. Counsel for the State argued that Christianity was, and had been, a part of the common law of the State, that repeated acts of labor on Sunday did constitute a public nuisance, and became indictable as such; and that the prosecution of Bro. King was therefore legal, and the plea of want of "due process of law" could not be urged in his case.

Judge Hammond, in his decision, stated that if it were true that no law of the State existed under which Sunday labor became an indictable offense, then the conviction of Bro. King, however strictly in accordance with legal forms, would have been "without due process of law," and therefore in violation of the Fourteenth Amendment above cited; but that Christianity was a part of the common law of the State, not in the sense that the decalogue and the laws of the Church could be cited in court against an offender, but in the sense that the principles of Christianity had been interwoven into the common law by the Christian people of the land, and that the matter of Sunday observance was one of the things in which the adherents of Sunday had thus gained the support of the law; that it did not belong to the court of which he was judge to say whether the State law had been rightly interpreted and applied in any given case, or to pass judgment upon the character of the law; and that Bro. King's offense being thus indictable at common law, and his trial, conviction, and sentence having been legal in form, there had been "due process of law" in his case, and consequently no violation of the Fourteenth Amendment.

We had expected that the decision would touch upon the justice of the application of the law which had been made in the trial by the State of Tennessee, and perhaps upon the constitutionality of Sunday laws; but in this we were disappointed. We are not prepared to say that Judge Hammond's decision was not a just one. If, as he has said, a law exists in the State of Tennessee under which Sunday labor can become a nuisance, and the application of the law as made by the State is a matter outside the jurisdiction of the United States District Court, it is not easy to see how the decision could have been different. As to what the proper jurisdiction of this court is, Judge Hammond is, of course, vastly better informed than ourselves.

The latter did not, however, confine himself to a statement of those points which in his judgment had a legal bearing upon the case, but extended the text of his decision so as to notice other points which the defendant's counsel thought were involved, and upon which they had argued at some length. From this part of his decision we make several quotations, from which it may be seen that Judge Hammond's opinion of the utility of Sunday laws, and the basis upon which they rest, differs materially from that commonly held by the advocates of Sunday legislation. As indicating his opinion of the rightfulness of the prosecution of Bro. King, and the effect of the Constitutional guaranty of religious freedom, he says:—

"It will emphasize our judicial allegiance to the principle already adverted to of the conclusiveness, as a matter of evidence, of the verdict against him if we say that but for that allegiance we should have no difficulty in thinking that King had been wrongfully convicted. Not because he has any guaranty under the Federal or State constitutions against a law denouncing him and punishing him for a nuisance in working on Sunday, for he has not. It was a belief of Mr. Madison and other founders of our Government, that they had practically established absolute religious freedom, and exemption from persecution for opinion's sake in matters of religion; but while they made immense strides in that direction, and subsequent progress

"freedom of thought has advanced the liberalism of the conception these founders had, as a matter of fact they left to the States the most absolute power on the subject, and any of them might, if they chose, establish a creed and a church and maintain it."

"Of the freedom guaranteed by the State Constitution of Tennessee in religion, he says:—

"The most they did, as they confessed, was to set a good example by the Federal Constitution, and happily that example has been substantially followed in this matter, and by no State more thoroughly than Tennessee, where sectarian freedom of religious belief is guaranteed by the constitution; not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed, which is quite a different thing from saying that in the course of his daily labor, disconnected with his religion, just as much as other people's labor is disconnected with their religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere, he might disregard laws made in aid, if you choose to say so, of the religion of other sects. . . . If a non-conformist of any kind should enter the church of another sect, and those assembled there were required, every one of them, to comply with a certain ceremony, he could not discourteously refuse because his mode was different or because he did not believe in the divine sanction of that ceremony, and rely upon this constitutional guaranty to protect his refusal. We do not say Sunday observance can be compelled upon this principle, as a religious act, but only illustrate that the constitutional guarantee of religious freedom does not afford the measure of duty under such circumstances, nor does it any more, it seems to us, protect the citizen in refusing to conform to Sunday ordinances."

The following indicates his view of the relation of the precepts of the decalogue to the civil law:—

"The fourth commandment is neither a part of the common law nor the statute, and disobedience to it is not punishable by law; and certainly the substitution of the first day of the week for the seventh as a part of the commandment has not been accomplished by municipal process, and the substitution is not binding as such. The danger that lurks in this application of the aphorism has been noted by every intelligent writer under my observation, and all agree that this commandment, either in its original form, as practiced by petitioner, or in its substituted application to the first day of the week, is not more a part of our common law than the doctrine of the trinity or the apostles' creed. Nevertheless, by a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of Church and State. . . . The efforts to extirpate the advantage above mentioned, by judicial decision in favor of a civil right to disregard the change, seem to me quite useless. The proper appeal is to the legislature."

Even though it were a plain case of invasion of religious freedom, it will not do, says the judge, to ignore existing customs and laws:—

"The courts cannot, in cases like this, ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraints surrounding him because of those customs and laws, before the time has come when public opinion shall free all men in the manner desired. Therefore it is that the petitioner cannot shelter himself just yet behind the doctrine of religious freedom, in defying the existence of a law and its application to him which is distasteful to his own religious feeling or fanaticism that the seventh day of the week, instead of the first, should be set apart by the public for the day of public rest and religious practices."

The judge is not, however, deceived by the hypocritical claim of those who are clamoring for the enforcement of a "civil sabbath":—

"His [the Sabbatarian's] demand for religious freedom is as disingenuous here as is the argument of his adversary, that it is the economic value

of the day of rest, and not its religious character, which they would preserve by civil law."

Violation of law is to be punished, no matter what the motive which actuates the complainant in the prosecution:—

"Malice, religious or otherwise, may dictate a prosecution, but if the law has been violated this fact never shields the law-breaker."

And man's law is to be obeyed just as much as God's law, even though it enjoins that which God has never sanctioned:—

"Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday-observance custom shall be of itself immoral, to make it criminal in the eyes of the law. It may be harmless in itself, because, as petitioner believes, God has not set apart that day for rest and holiness, to work on Sunday; and yet, if man has set it apart in due form by his law, for rest, it must be obeyed as man's law if not as God's law; and it is just as evil to violate such a law, in the eyes of the world, as one sanctioned by God—I mean just as criminal in law. The crime is in doing the thing forbidden by law, harmless though it be in itself."

This will be sufficient to give our readers a general idea of the facts under which the case stands in its present aspect. With the opinions of Judge Hammond above quoted, in the main, we certainly do not agree; but as concerns his interpretation of legal restrictions and technicalities under which he was bound to act as judge of the United States District Court in the present case, we defer, for obvious reasons, any expression of opinion. Bro. King is remanded to jail, and an appeal will probably be taken to the Supreme Court of the United States. Elsewhere in this paper are presented facts bearing upon the duty of the friends of religious liberty in reference to the situation which is now before us.

L. A. S.

"WISE AS SERPENTS, AND HARMLESS AS DOVES."

THE work of winning souls is one which requires the most careful exercise of high intellectual faculties. Judgment, tact, self-control, patience, combined with Christian zeal, are essential to success in this important and delicate work. When some of these elements are lacking, the individual works with a zeal which is not according to knowledge, and his efforts are liable to do quite as much harm as good. Still, the great lack in the Church to-day is undoubtedly a lack of zeal rather than of capabilities for its successful use.

The Saviour recognized the delicate nature of the mission intrusted to his disciples when he said to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." It seems, however, that either his language is capable of various interpretations, or is not very closely heeded by some who take upon themselves the responsibility of the work. On the one hand are those who find in it a warrant for certain actions which can only be properly classed under the head of fraud and deceit; and on the other hand are a pugnacious class, with proclivities decidedly out of harmony with that part of the admonition which enjoins to be "harmless as doves." Of the latter class it is to be feared there are not a few persons connected with the denomination of Seventh-day Adventists. It would not be strange if the sharp antagonism of denominational views should have had a tendency to foster an instinct of controversy in the minds of those whose work is such as to bring this antagonism continually before them. Be this as it may, we find those in every community whose conception of Christian labor does not extend far beyond the range of religious controversy, and who are ready to demonstrate its utility on almost every occasion. Careful, candid reflection on the subject ought, we think, to convince such of the error of their view.

"If the Devil sticks his head up here," says one writer, "hit him; if he puts it up over yonder,

hit him: wherever he raises it, hit him." This pretty well expresses the principle by which this class of persons are actuated. They seem to forget that discretion ever plays an important part in the conduct of a successful warfare against the forces of evil.

The above quotation was evidently framed upon the old and still popular conception of the Devil as a hideous being with horns, tail, and cloven hoofs, and a countenance of frightful malignity, enough to repel with horror all good people, and forever alienate him from their sympathy; who "sticks his head up" in the foul, crime-breeding saloon, or in some glaring outbreak of sin and iniquity. But the truth is that the evil one has a very different outward appearance from that which the popular conception has accorded him. The poet Southey represents him as taking a walk over "his little snug farm of the world," dressed up "in his Sunday's best," after the manner of reputable church-going people; and however this may be, it cannot be denied that he often puts on a very respectable appearance, and associates with very respectable people. He is the author of much of the theology in which good Christian people have believed, and the founder of many movements which they have supported. It will be seen, then, that the Devil sometimes has to be "hit," if hit at all, over the shoulders of respectable Christian people,—people who are honest in their belief, and conscientious in what they do. The object of our efforts should be to win such to the truth, rather than to antagonize them and drive them from us. It is in dealing with the errors held by this class that we best realize the force of the admonition which Christ gave.

It is all very well to be very pugnacious and outspoken in dealing with many forms of evil, but when honest, conscientious, Christian people stand directly in the line of attack, it is best to make the charge with discretion, and not ride roughshod over them. There will be opposition enough to the progress of the truth without any effort being made to awaken it; and the less opposition the truth finds, the faster and more wide-spread will be its progress.

L. A. S.

ELISHA.—NO. 9.

17

Last Days of the Prophet.

THE next account we have of this prophet in the record, is while upon his bed during his last sickness, which is placed by the chronology, in the tenth year of the reign of Joash, king of Israel, the grandson of Jehu, whose anointing we described in the preceding article. Jehu reigned twenty-eight years; his son Jehoahaz, seventeen; and with the ten years of the reign of Joash, we have fifty-five years from the last mention of Elisha (when he directed the young prophet to anoint Jehu) till the time of his death, of which the record gives no account whatever.

All the mighty miracles of which we have spoken occurred in the first twelve years of his ministry, during the reign of Joram, king of Israel; so, according to the chronology, he must have prophesied in all, nearly sixty-seven years—a long and memorable ministry indeed. It would be a matter of deep interest could we have an insight into the life of Elisha during all these years, and learn how his time was occupied. It was a period of defeat and affliction in Israel, till the nation was reduced very low. As Jehu did not seek earnestly to study and obey the law of the Lord, nor to put away the idols which Jeroboam had set up, God's blessing could not be with him in its fullness. He had executed the judgments of God upon the house of Ahab, and because of this, the Lord promised that there should be four generations of his family upon the throne of Israel (2 Kings 10:30); yet most of this period was one of great calamity, for Hazael, king of Syria, was carrying out the predictions made to him by Elisha, and brought great affliction to the nation.

Israel were greatly circumscribed in territory by

the conquests of Hazael, for he took possession of all the territory of the kingdom on the east side of Jordan, possessed by the tribes of Reuben, Gad, and the half-tribe of Manasseh, all of Gilead and Bashan. And under the reign of Jehu's son, the army of Israel was so reduced that all the forces he had left were but fifty horsemen, ten chariots, and 10,000 footmen. 2 Kings 13:3, 7. This was quite a contrast to the army of 800,000 chosen men that King Jeroboam could bring into the field (2 Chron. 13:3), when he started out upon his cause of apostasy and idolatry. Such effects follow disobedience to God and forsaking his law. Disobedience ever brings weakness. The process was rapidly hastening to a completion when the wretched remnants of the nation that had apostatized from God, and would not accept the great light brought to them by Elijah and Elisha, should be carried away from the good land the Lord had given them, into utter ruin and captivity.

Jehu and Hazael had been placed in power by God's command as means to hasten these afflictions and judgments so righteously deserved for their apostasy and rejection of light. Elisha in the earlier part of his ministry had actively engaged in the work of helping the nation by miraculous agencies, as an evidence of God's willingness to deliver them if they would but be faithful to him. A great victory was wrought through him in the war with the Moabites. And when the plundering bands of the Syrians were raiding through the country, great deliverance was obtained, and this harassing mode of warfare was discarded by the Syrians. And finally, when a great army besieged Samaria till it was reduced to dire extremities, the king at last became desperate, and was about to murder Elisha because of these afflictions, when the prophet was in no sense responsible for them, but he and his father's wicked house. Even then God wrought a wonderful victory and great deliverance. Yet we have no evidence that the king repented or disengaged his idolatry and wickedness, or that the nation generally turned to God from their complicity with idolatry.

The time had come when God's forbearance with the house of Ahab and the nation must change, and they must taste of the consequences of apostasy. So Hazael and Jehu were called to do their work, and both being wicked men, they were in no wise loth to engage in such scenes. So during all this long period of over fifty years, Israel were being cut short in all their coasts. Constant bloodshed, wars, and carnage; captivity, destruction, wasting, and desolation, were the order of the day, and so Israel were reduced to great extremity.

The conditions were such that God could not consistently interfere through Elisha to give victory to the nation. We have good reason to suppose, while the record is silent concerning Elisha, that he kept himself measurably, at least, in retirement, and paid little attention to public affairs. He no doubt still labored to instruct the serious and honest-hearted, and to save all he could. He would likely labor in the school of the prophets more or less. He would comfort the desponding and unfortunate, the afflicted and the poor; and there must have been many of them in the land, in this period of great misfortunes and disasters. He would be a father to the people.

It is not necessary to conclude that no miracles were wrought through him during this long period because none are mentioned. We believe that the number mentioned particularly in the Bible, during all the ages covered by its records, are but a small part of what God actually wrought. For example, it is said of our Saviour, that "many other things which Jesus did," should they be written, "the world itself could not contain the books." John 21:25. This expression clearly shows that but a small part of his mighty works were really recorded. It was most likely so of Elisha and others. We are not to suppose he remained inactive for over fifty years, doing nothing and performing no re-

markable works, because the brief record says nothing of it. But we have strong reason to believe that his whole life was marked by the presence of supernatural agency. It was so especially at his death, and even afterward, as we shall see.

It seems from the Scripture account, that when the nation became reduced very low in the close of King Jehoahaz's reign, he sought the Lord for help. He at last realized to whom he must look for relief. So God, through Elisha, again wrought deliverance. He was now very old,—how old, we can tell only approximately. His own ministry after Elijah's translation was upward of sixty-five years, and according to the chronology he was servant to Elijah ten years, making seventy-five years. He was a man of property when called from the plowing, very likely thirty years old, as that was the age when men were called to act a public part in sacred office usually. This would make his age at his death over 100 years.

Joash now reigned, and he visited Elisha in his last sickness. 2 Kings 13:14-20. It was an affecting scene. The nation was, as it were, being ground under the heel of the Syrian power, and gradually sinking lower and lower. The king realized it, and felt that there was no human power that could save them. And now Elisha, the only one who had been able to bring relief for more than half a century, was rapidly going down to the grave. What should be done when he was gone? When King Joash came into Elisha's sick room, he "wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof," repeating the very words Elisha spoke when Elijah disappeared in the fiery chariot. The dying prophet knew full well the one thought which filled the king's mind. Syria was fiercely seeking the utter destruction of the nation. And as the king at last realized his need of divine aid, the prophet helped him once more. In ancient times when one nation was going to war with another, it was often customary to shoot an arrow or cast a dart into the territory of the nation about to be invaded. So Elisha commanded the king to take his bow and arrows, and to prepare an arrow upon the bowstring to shoot, and then to open his window eastward, in the direction in which Syria was afflicting the nation, and shoot. As the king shot the arrow, Elisha cried, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them." This was a walled city on the road to Damascus, about six miles east of the Sea of Galilee.

The king was then directed to take the arrows in his hand and smite upon the ground. He smote with them three times and then ceased. Elisha was displeased at this, and told him that if he had smitten five or six times, he should have obtained so many victories over the Syrians, but now he should obtain but three. The king probably did not realize that the number of times he should smite was indicative of the victories he should obtain, or he would have smitten more times. Most probably it was overruled by Providence, as the Lord knew what was best. So three victories were obtained, and the cities of Israel were recovered for the time being. Verse 25.

Elisha never got up from this bed of sickness, but died. Josephus records that he had a most magnificent funeral. His body was placed in a tomb. And some time after this, when the Moabites sent marauding bands to plunder the country, as a funeral was in progress, and they were carrying the dead body of a person to be buried, suddenly they saw a band of these robbers coming. In their fear and haste, not knowing what else to do, happening to be passing by Elisha's tomb, they cast the body into it. And no sooner had it touched the bones of the dead prophet, than it came to life, and the man stood up on his feet, so marvelous was the degree of divine power attending even his lifeless remains.

Such was the close of his life and long ministry. Mighty works were wrought in his sickness and even after his death. It would therefore be very foolish to conclude that during the long silence of the record for over fifty years, he had not been blessed with the same supernatural power which he possessed in such abundance during the first twelve years of his prophetic ministry, and at the time of his last sickness. He had been the father of the people. The king's words to him as he greeted him the last time in great sorrow, "My father my father," plainly indicate this. He was beloved by all. They realized their great loss when he was to leave them.

G. I. B.

ANNUAL MEETING IN NORWAY.

OUR last report was written just before the opening of the Conference and the annual meeting of the Scandinavian Publishing Association. The Conference convened on Wednesday morning, June 24. There are only four organized churches in the Norway Conference; namely, one in Christiania, one in Moss, one in Laurvig, and one in Northern Norway. Besides these, however, there are several unorganized companies, located at Frederikshald, Arendal, and several in the northern part, that will probably be organized in the near future. The business of the Conference passed off very harmoniously. The treasurer's report shows the present standing of the Conference to be as follows:

Cash on hand June 1, 1890,	\$2,547 89
Receipts,	4,199 75

Total,	\$6,747 64
Disbursements,	\$3,108 09
Cash on hand June 1, 1891,	3,639 55

Total,	\$6,747 64

They were able to settle with all the native laborers, and arrange their accounts for the past year in a very satisfactory manner.

There was but little change in the election of officers from that of last year. The officers of the Conference are as follows: President, Lewis Johnson; Secretary, N. Clausen; Treasurer, Rasmus Petersen; Executive Committee, Lewis Johnson, N. Clausen, M. M. Olsen, H. Jacob Hansen, and H. L. Henriksen.

The work is in a very encouraging condition. Never before was there as many or as favorable openings for the presentation of the truth as now. But the work is suffering from a dearth of laborers. Much more might be done if we only had the laborers to go into the field.

In a council of the advisory committee and the leading brethren of Scandinavia, it was decided that E. G. Olsen, who has been in Scandinavia for the past seven years, should return to America, to connect there with the Scandinavian work, especially with the Scandinavian school at Lincoln, Nebr. The brethren were very loth to have him go. He will be missed very much in the work here, but duty seemed to demand this move.

One special point of interest and concern is the subject of education for our youth and children. We have before made mention of this in our report, and will not repeat at this time; but this subject is so prominent that it comes to the front continually when planning for the work. It will be remembered that a little over a year ago my brother, Elder M. M. Olsen, and a company of brethren and sisters were sent to attend school and study at Copenhagen, that they might fit themselves to become teachers in the Scandinavian department in Union College, at Lincoln. This move was something of an experiment; but after carefully looking the matter over, it was thought to be the only thing that could be done to meet our wants, and we are glad to report that the effort has proved every way successful and satisfactory. It has not only afforded our students better facilities and opportunities for learning the language and becoming fitted for teachers, but it has also been a saving of expense financially, and best of all, the religious interest in the home

as been most excellent. I am glad to find them growing in grace as well as in knowledge, and becoming more and more imbued with the spirit of the message and the burden of the work.

As this effort has proved so satisfactory, and my brother has proved himself so fitted for this kind of work, it was universally decided by the leading brethren that he could not serve the cause in any other capacity to greater advantage and blessing than by continuing in this way; so we have perfected this arrangement for the coming year. A number of our young people from Norway and Denmark, will be gathered here, and with the blessing of God this will be a source of strength to the Scandinavian branch of our work. This matter was talked up before the Conference, and the hearts of our brethren and sisters were rejoiced to see the effort that is being made, and the plans that are being laid to increase the laboring forces and extend the work in all the different branches.

The greatest difficulty we encounter in carrying out this plan successfully, is the lack of means to support the work. It does seem to us that this matter must receive very careful consideration. The possibilities we have before us, if we can but send efficient and consecrated laborers into the field, cannot be expressed. We do entreat our brethren and sisters in America, and especially the Scandinavians, to take this matter to heart. We need money and donations for our educational fund by which we can keep up the work and thus answer our prayers for laborers. What is being done in Scandinavia needs also to be done for other foreign tongues and in other foreign fields; for everywhere we find that the field is open, and that the grain is ripening for the harvest.

The canvassing work in Norway has also received a new impetus. Bro. Henriksen has been appointed general canvassing agent for Denmark and Norway. Bro. O. J. Olsen, who will labor in Northern Norway, will have charge of the canvassing work there in connection with his other interests. We expect to see a large increase in the successful development of the canvassing work, owing to this arrangement.

The Bible study continued during the meeting, with two studies each day, and was very much appreciated by all who attended it. We should have been glad if this annual meeting could have been in the form of a camp-meeting; but circumstances did not favor this. We find it is impossible to make as much out of the time when holding meetings in a hall, with the brethren and sisters scattered over the city, as when we are camped out in a field or grove, where we can be nearer together, and utilize the time to much better advantage. But all enjoyed the Conference very much, and were greatly encouraged and benefited spiritually. The Sabbath was a very precious day. In the forenoon we spoke in reference to the magnitude of our work, and the providence of God that is opening the way for its extension everywhere. In the afternoon Bro. Waggoner conducted a Bible study, after which we had a very precious social meeting. When an invitation was given to seek the Lord, the enemy made an effort to divert the object by a certain person giving expression to his spite and angry feelings in reference to the work; but the work moved right on. We had a very precious season, and a large number sought the Lord. In the young people's meeting, later in the evening, many testified to the great blessings they had received, and the peace of God they enjoyed in their hearts.

Norway is very destitute of laborers. It is the most so of all the fields in Scandinavia at present. Bro. Clausen is, of course, confined very largely to editorial work; and Bro. Lewis Johnson, who is the president of the Conference, is also president of the Denmark Conference, and besides this, spends a great deal of time in Sweden. The other laborers are young and inexperienced. They desire very much to have more help, and it is very much needed. Bro. Brorsen, who has been laboring much in Nor-

way for the past two or three years, will be connected with the tent-meetings at Odense, Denmark.

On Monday, June 29, the annual meeting of the publishing association was held. The last year has been the most prosperous in its history. From the first, the foreign mission treasury paid nearly all the wages of the laborers, but this year they have all been paid by the association itself, with the exception of Bro. Clausen, who labors partly as a minister and partly as an editor. If the annual statement had been made on the same basis as in previous years, it would have shown a net gain of nearly \$700, which is certainly very encouraging in comparison; but the fact still remains that there is room for much improvement. The office is having a good run of book work. That which will help the office most is the sale of our own works; and we are certain that with a better organization of the canvassing work, the office will have much more work in manufacturing our own books, which is what they are desirous of seeing. The outlook for the future is very encouraging, and the brethren who have the work in charge are doing their utmost to make the business a success in every respect. More interest is manifested by our people in scattering our publications. For this we feel very thankful.

The brethren elected for the coming year to serve as the executive committee are as follows: Lewis Johnson, M. M. Olsen, O. Johnson, N. Clausen, J. Lorentz, R. Petersen, and H. J. Hansen. The meeting passed off very harmoniously in every respect. All felt greatly encouraged over the outlook for the future, as well as over the success that has attended the publishing work the past year. A class meeting was held at 6 p. m. the same day, but it was duty for us to take the four o'clock train for Sweden; so we were not present. Those present report a most excellent meeting, and all the brethren and sisters returned from their annual gathering with renewed hope and courage in the Lord, and with increased confidence in the work. May the Lord greatly bless the work in Norway.

July 10.

O. A. OLSEN.

SOME IMPORTANT POINTS CONCERNING THE DECISION IN THE KING CASE.

THE facts stated in another column, in regard to the decision in the King case, together with those stated by Bro. Ballenger with reference to the case of Bro. Longnecker in Illinois, furnish some important matter for our people to reflect upon. It was the intention of those who framed the Constitution of the United States, and its several amendments, to entirely separate the State from the Church, and to guarantee to all our citizens the fullest religious as well as civil freedom.

We have always looked upon our National Constitution as an insurmountable barrier against any invasion of our religious rights. It has been the continued boast of our nation that all religions, with their varying and contradictory beliefs, stood on an equality, and were alike protected from the persecutions prompted by the bigotry or intolerance of any one. But it seems from the interpretations of the Constitution given by Judge Hammond in this case, that there is nothing whatever in that instrument to secure us our rights to peaceably labor on Sunday, even after we have strictly observed the seventh day of the week. We cannot believe that the aims of our Constitution may thus be set aside, and hence desire to have the matter tested in the court of last resort.

This Sunday movement is rapidly becoming popular. In our Office here we are constantly receiving reports through the many papers coming to us, and from our friends in various parts of the country, telling of the agitation going on to secure Sunday ordinances in the various towns, and to have them enforced. It is also a fact that the reports of all the various religious conventions during the summer, give accounts of resolutions setting forth the urgent importance of securing by law the observ-

ance of Sunday. All this agitation is rapidly creating sentiment to influence the minds of law-makers and judges to concede to its demands.

When a State has a clause in its Sunday law, as is the case in Illinois, exempting those who observe another day, and then in the face of that a court can be found that thinks it can find reason for fining a man contrary to that law, it plainly points to the rising sentiment favoring an arbitrary establishing and enforcing of Sunday laws.

The important duty of the hour is to get the principles of present truth brought clearly before the people. As these questions are being agitated, we want to have our work so fully before the public that correct positions may be taken by those who care to investigate. This case of Bro. King is attracting the attention of the nation. Newspapers are discussing it, and the public generally are giving it serious thought. It has already been decided to carry the case on up to the United States Supreme Court. We do this to make the last and only possible effort to secure justice. But at the same time it will afford a great opportunity to spread the principles underlying our work, while the public mind is fixed on this case.

As is generally known, the Religious Liberty Association is defending the case, and bearing the expense connected with it. It costs considerable to take a case to the Supreme Court, and we trust that our friends will remember the association with liberal donations. We also hope that many who are not now members will join the association at once. The initiation fee of one dollar will be applied directly to defending Bro. King, and to the spread of Religious Liberty literature, which is certainly the most worthy of objects. It is also time for the annual dues of members of the association to be paid. A large number have already sent their dues; we trust that all will be prompt in this matter, so that there may be an abundance of funds in the treasury with which to prosecute this work.

If no appeal is taken, Bro. King will be obliged to pay his fine or be remanded to prison, to lie there while his family may be suffering for the necessities of life. We know not how soon some of the rest of us may be prosecuted in the same way. When fines can be imposed where there is such a liberal spirit as has been in Illinois, we know not who may be the next one. These cases should call forth the sympathies, engage the prayers, and open the purses of every lover of truth and freedom. We trust that prompt responses will be made to this appeal.

Address all communications, and send all money intended for this work, to the National Religious Liberty Association, Battle Creek, Mich.

A. O. TAIT.

WHO IS A DISCIPLE OF CHRIST?

DISCIPLE.—“a follower of doctrines and precepts.” To be a disciple of the Saviour, is to follow his teachings. Having left his own word for our instruction as to how to become his disciples, and who his followers are, note his words: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” John 15:8. Thus, that which glorifies God, characterizes the disciple of the Son.

“By this shall all men know that ye are my disciples, if ye have love one to another.” Chap. 13:35. Love among the brethren is a manifestation of the light to the world, that light that shineth more and more unto the perfect day, and by whose rays others are brought to see the excellency of the discipleship of the Son of righteousness.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. Then he who continues in the word, loves the brethren, and bears much fruit, is a disciple of Christ.

N. W. L.

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.

SOMETHING ELSE MORE.

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

SOME want to be saved, but want something else more; The treasures of earth they would first lay in store, And when they have gathered a competent hoard, They flatter themselves they will then serve the Lord. No greater delusion the mind could possess, For as treasure increases, devotion grows less, Till heaping up riches absorbs the whole mind, No place left for God, nor for love of mankind.

CANADA.

CHESTERVILLE, ONT.—Our meetings closed at this place to-day, after a stay of seven weeks. The prejudice, which was quite strong when we first came here, has gradually worn off, and a very friendly feeling is shown toward us. Several of the most influential people of the village and country surrounding are very much interested in the truth, and may take their stand for the truth at some future time, after further consideration of the matter. The people have been very kind in supplying our temporal wants, and the collections and donations have been very liberal, amounting to something more than twenty dollars. We have sold about twelve dollars' worth of books, and the people seem to be willing to investigate for themselves. The stringent Sunday law prevents many from taking their stand for the truth, still a few have decided to obey the Sabbath commandment, and we hope in the near future to see some of them actively engaged in the work of spreading the third angel's message. Two of those who have begun the observance of the Sabbath will probably attend the Michigan camp-meeting, and afterward go to Battle Creek to prepare themselves to work in some branch of the cause.

We hope yet to see the cause of God take an advance step in the province of Ontario. It needs consecrated workers in this field, those who are willing to sacrifice all for God. The presence and power of God alone is sufficient to carry the work forward. Without this, nothing can be done. We shall pitch the tent in South Finch, and begin labor soon. We earnestly desire the prayers of God's people that the effort may be a successful one.

July 27.

EUGENE LELAND.

INDIANA.

DANA.—July 17-20 I was with the company at this place, and organized a church of nine members. It is expected that others will soon join the organization. An elder and a deacon were elected and ordained, and a clerk was chosen. The believers at this place seem full of courage and hope. Strong efforts have been put forth to overthrow the work here, but those who have commenced to walk in the light seem more firm because of this opposition.

I have since visited the tents at Buck Creek and Nappanee. At both these places quite an interest has been started through the preaching of the word.

F. D. STARR.

RICHMOND AND ECONOMY.—It was decided at the spring State meeting, that Elder Victor Thompson and myself should pitch a tent in the city of Richmond. We went there the first week in June, and procured what we supposed would be a good location on Main Street. We advertised our meetings in all the city papers, besides getting out handbills and placing them in the houses; but with all our effort we failed to get the people out to hear. However, the "Glenn Miller," a city park containing 160 acres, was well patronized every day in the week, and on Sunday it seemed that almost the whole city were there,—"lovers of pleasures more than lovers of God." Bro. Thompson was soon called to go with another tent, on account of one of our laborers not being able to go. This left me alone, but I struggled on as best I could. I spoke to from fifteen to forty for about five weeks. Three persons embraced the truth, and I think a few others will embrace it as a result of the effort put forth. After I was confident I had developed all I could

from those that came to hear me, I moved my tent to Economy, a town sixteen miles northwest of Richmond. Here the people, like the noble Bereans, received the word with gladness. I have now been here three weeks, and with two or three exceptions there have been more in attendance than could be seated in the tent. Some nights there are more on the outside who cannot be seated than there are seated on the inside, and with all this crowd we have the best of order. Book sales are quite good, and the donations have been more than ten dollars, with expense only for oil. The Lord has given me good liberty in speaking the truth, for which I praise his name. Already six or eight have decided to obey, some of them leading ones among the Friends (Quakers). I expect, by the blessing of the Lord, to see a good work done here. My courage is good, and my faith is strong in the Lord's work. I have had no open opposition as yet, but learn I am soon to meet some. The battle is the Lord's, and I will trust it to his care.

J. M. REES.

July 30.

COLORADO.

PUEBLO.—Since my last report, we have been doing all we could in getting the mission work started in this place, which we are glad to say looks very encouraging. Bro. Pilcher, our State agent, lives here. He is canvassing the city for "Bible Readings," and is doing quite well. In his work, he opens the way for Bible readings to be held with the people, which we find is much the best way to secure readers. Our interest is very good in the Bible work, and we look for much good to be accomplished. This is an excellent field. We greatly regret that we have not more workers here. The harvest truly is great, but the laborers are few. The church here is in good condition; all is harmony and love. When we came here, we found several good souls keeping the Sabbath who had not yet united with the church. With these we have visited and labored, and those who needed help, we tried, with the blessing of the Lord, to assist. We were made happy to have the privilege of burying in baptism eight precious souls on Sabbath afternoon, July 18. This will make quite an addition to the church, which numbered twenty-three before. May the Lord's blessing rest upon this church, and add to it continually such as shall be saved, is our prayer.

July 29.

GEO. W. ANGLEBARGER.

WEST VIRGINIA.

AMOS.—A few words from here may be of interest to the brethren and sisters throughout the State. For several weeks we have been holding Sunday night meetings, presenting the subject of "Life through Christ," bringing in man's nature, etc. The congregations have been quite large, and the best of attention has been given to the words spoken. We hope some good may result from the meetings. While the spiritual condition of the church is not what we desire to see, there are some omens of good. The tithe of the church the past quarter was more than that of any previous quarter since its organization, being over fifty-four dollars.

A gentleman from Washington, Pa., who has quite a large family, and whose wife is a Sabbath-keeper, has lately purchased property here, and expects to move his family in a few days. The church will gladly welcome them. There is a good opening here for others, as there is plenty of employment. We would be glad to correspond with any who may be thinking of changing their location. We are glad to note the encouraging reports throughout the field. May God add his blessing.

July 23.

W. J. STONE.

IOWA.

BLOOMFIELD.—We began meetings in this place Friday evening, July 10, with a congregation of 100 intelligent hearers. The numbers have increased as the meetings have progressed, until at times we cannot accommodate all with seats. We are now in the midst of the Sabbath question. The presentation of this subject is stirring the people, and raising secret opposition from the ministers of the place, but we labor on believing that honest souls will accept God's truth when it is rightly presented.

The Lord has been very gracious to us in our work here, for which we feel grateful. The people have been very liberal in their donations of fruits and vegetables. In return for these necessities, we have

preached the plain, unpopular truths of God, and we are pleased to see them received with such readiness of mind. We hope to accomplish some good for our Master. We also desire to be remembered by God's people.

J. M. WILLOUGHBY.
C. M. GARDNER.

July 29.

WISCONSIN.

AMONG THE CHURCHES.—After our excellent camp-meeting at Fond du Lac, I returned to Milwaukee and spent a week in the work there, assisting in organizing and in other ways, since which I have been laboring among the churches, as follows: Baraboo, July 3-5; Eureka, 10-12; Knapp, 17-23; Lucas, 24-26. I have also visited the tent at Montfort, where there is an excellent interest. Some have already embraced the truth, and others are deeply interested, for whom hopes are entertained. The meetings with the churches named were seasons of interest and profit, we believe, to those who attended, and all seemed greatly encouraged. The church at Knapp was more fully organized by the election of an elder, a clerk, and a treasurer.

We are planning to have a camp-meeting in that district (No. 9, formerly No. 10). It will probably be held at Menominee or Knapp, Sept. 15-22. We trust all our brethren and sisters in that part of the State will plan to attend, because it is designed especially for their benefit. It is also expected that there will be a general meeting at Cushing, Sept. 9-13, for those living in that section, provided the friends at Cushing get their house of worship ready for use by that time. We also expect to have a camp-meeting in the southern part of the State, Sept. 22-29, probably near Milton Junction, as that will be so easy of access by rail for those who would wish to attend.

The State meeting will be held at Reedsburgh, from Sept. 29 to Oct. 8, in connection with a local camp-meeting for the benefit of those living in that section of the State. It is expected that all our laborers will attend this meeting.

M. H. BROWN.

VERMONT.

SINCE my last report in the REVIEW, my time and strength have been given principally to the Sabbath-school and canvassing work, and we feel that we have every reason to thank God for the blessings received and the results thus far in these branches of his work. Especially are we rejoiced to see the zeal and earnestness manifested by nearly every worker, and we hope each will continue to realize more and more the sacredness of this work, and be faithful in every duty. Some ten or twelve workers are in the field nearly all the time, and the reports from nearly all are filled with rejoicing and praise to God for his blessings in the work, both spiritually and temporally. One agent who canvassed ten days without selling a single copy until toward night of the tenth day, has, by patient continuance in well-doing, and by the aid and help of the grace and Spirit of God, been able to report sales of from forty to sixty dollars per week here in Vermont. The past six weeks his sales have averaged forty dollars per week. Another agent delivered, last week, seventy copies of "Bible Readings." He lost only three orders, and made three direct sales. Thus the work goes on. Brethren, we need your prayers and your aid in this work. Come to our soon-coming camp-meeting prepared to receive fresh blessings from God. Come with a willing heart to do something, anything the Lord may call you to do in his vineyard, whether it be in Sabbath-school, missionary, health and temperance, or canvassing work. Brethren, the results of the present season show us that we are well able to sell books in Vermont. "Only be strong and of a good courage."

F. S. PORTER.

July 30.

NEBRASKA.

OXFORD, SHELTON, GRAND ISLAND, ROCKVILLE, NORTH LOUP, AND SEWARD.—July 1-27 I visited the above-named places. July 1-7 I attended the Oxford camp-meeting, laboring particularly in the interests of the health and temperance work. We had a good meeting, of which, however, as others have spoken, I will not speak in particular. I next went to Shelton, and in company with Bro. Nettleton, held meetings with the church between the 9th and the 11th. On Sabbath we had an excellent meeting, after which Bro. Nettleton bap-

ized six, and in the evening we celebrated the ordinances. At Grand Island the company is small, but a good interest was manifested in the meetings held. Some interest was shown by those not of our faith, there being several in attendance at each of the three meetings. From there I went to North Loup. I met with the church there from the 17th to the 19th, and had some very encouraging meetings. There were several brethren and sisters from a distance in attendance. At Rockville we held two meetings in a large school-house. At this place there are but two families of Sabbath-keepers. There is something of an interest on the part of the people to hear the truth, and quite an anxiety is expressed by the brethren to have a series of meetings held. We gave a lecture on temperance, and held a preaching service the two evenings we were there.

According to previous arrangement, I met Bro. White at Seward the 24th, and held meetings with the church there over Sabbath. This church has a large number of young persons who, by the help of the Lord, might be useful in the work, and we earnestly desire to see them consecrate themselves to the service of the Master. We had an excellent meeting, and the brethren and sisters seemed much encouraged. We labored earnestly to encourage all to take hold of the promises of the Lord with zeal and faith, to labor on to do God's work. The Lord has abundantly blessed our brethren throughout the State with an excellent harvest of grain this year, and we trust they will show their appreciation for his goodness by doing all they can for his work.

W. N. HYATT.

TENNESSEE.

DUNLAP.—It has been about nine weeks since we pitched our tent at this place. During this time we have been trying to hold up the standard of truth, with varied success. The first three weeks of our tent course we had exceptionally fine weather, the attendance was good, and our meetings progressed well. The interest remained good until rain, which continued over two weeks, so interfered with our meetings that the interest was quite broken up. During this time scarcely anything could be done except friendly visiting, the work not being far enough along to talk much upon doctrinal subjects. When the rain ceased, we found it quite hard to re-establish the lost interest. This is especially the case when people are not inclined to hear a truth that requires a closer consecration to God than that which they already have. By the hard and persistent efforts of Bro. Heacock, the interest was again established, and has remained exceptionally good up to the present time.

Although the South is noted as being a hard field for temperance work, yet right will triumph, and it has done so here far beyond our expectations. We are thankful to God for the marked success seen in this branch of the work. Bro. Heacock gave two lectures in this line, dwelling especially upon the prevailing tobacco habit. Both women and men are alike addicted to its use here. As the result of this effort, many have promised to abstain from the use of tobacco, acknowledging its injurious effects upon the system.

At the close of the second lecture, those who would abstain from the use of tobacco were requested to manifest it by raising the hand. Many responded to this invitation, and we were glad to see several among the number who have been inveterate slaves to the filthy habit. Just before dismissing the meeting, a Presbyterian minister asked the privilege of saying a word. He wanted to sanction what was said, and acknowledged that he had been addicted to the use of tobacco, and that every time he lighted a cigar he felt ashamed of himself, being a minister of the gospel. He acknowledged the injurious effects of tobacco upon his system, and had decided that he would no longer use it in any form. The people generally have expressed themselves as being pleased with this part of the work, and some have asked that the same lectures be repeated.

It was the intention to finish up the work by the last of July, but God's providence seemed to order otherwise. By the hard efforts put forth as stated above, in working up the lost interest, together with the temperance work just finished, Bro. Heacock so exerted himself that he became completely prostrated. We trust that nothing serious will come from his sickness, and that he will be able to resume his labors in a few days. This will

of course, detain the work, and we shall not be able to close the meeting as soon as expected.

We are glad to see that the people seem inclined to read. We have sold and given away a goodly number of our tracts. Two ministers have preached against us, but we think that their efforts benefited our work. We are thankful when we remember there can be nothing done against the truth, but for the truth.

In connection with the work here, we have been holding meetings once a week at Delphi, a little settlement near where we intended pitching our tent when the work closed here. We are trying to keep ourselves in such a position that God may lead in our future efforts. We hope there may yet be more effective work done in this place. Some have acknowledged the truth, but the people seem slow to act and cautious, not only because we are from the North, but because they have not full confidence in us as a denomination. Realizing this fact, we feel like continuing the labor here, asking the prayers of God's people that his truth may at last triumph in this place, and that there may yet be a company raised up that will hold up the standard of truth here. We have enjoyed much of God's blessing in the past, and, relying upon his promises, we are of good courage.

July 29.

W. C. DALBEY.

CANVASSING IN ARKANSAS.

In reply to the question asked by many, "Can our books be sold successfully in Arkansas?" I will give some statistics. One of our Arkansas agents the first week that he worked took orders for "Bible Readings" to the amount of \$112, and the second week \$124. Another took orders to the amount of \$166, and the average of five Arkansas agents for last week was ninety-three dollars each. The Kansas canvassers who are working in Arkansas are doing well. Eight agents, four of whom are ladies, averaged sixty dollars each per week for four and one half weeks, and two of these ladies canvassed all of this time in a city that had been canvassed two years ago for the same book, when about seventy-five or eighty copies were delivered. The influence of the books formerly delivered was such that they took orders for five books in one boarding-house where it had been previously sold, and in another part of the city a lady who had seen one of the books came into the street to meet one of the agents, and asked to buy one. These two ladies, in the time above mentioned, and in this city that had been so thoroughly canvassed by successful agents, took orders to the amount of \$521.75. Let no one fear to recanvass for "Bible Readings."

I present these facts, not to call attention to the financial gain, but to show that books can be sold in this Southern field when the faithful canvassers go out in the strength of God, and trust in him for all necessary help. It has been thought that the canvassing work could not be followed successfully during the hot season. Let such thoughts be dismissed from henceforth. The agents who came from the North, and those who live in this State, have had excellent health, with but one or two exceptions, and have maintained good courage, and not one has failed. As a result of one book sold during last month by an agent in his first week's work, four persons, all adults, are observing the Sabbath, and we find it everywhere the case that it is much easier to bring people to a saving knowledge of the truth where the books have been circulated.

Dear brethren and sisters, who of you feel the Spirit of God drawing you to this branch of the work? All who do should attend the workers' meeting to be held at Van Buren, Aug. 18-25. A drill in the canvassing work will be conducted, and much valuable instruction will be given in that line by Bro. Dixon and others. Also a line of Bible study will be commenced as early as Aug. 20, probably conducted by Elder W. S. Hyatt. We expect Bro. W. W. Stebbins will be with us throughout the workers' meeting and camp-meeting, and it is probable that Bro. L. C. Chadwick, who we expect will attend our camp-meeting, will be with us the last two days of the workers' meeting. So let no one be afraid of coming too early; it will be the same as camp-meeting from the 20th onward.

C. MC REYNOLDS.

MISREPRESENTATION EXPOSED.

The following article, purporting to be a report of the discussion in Oil City, Pa., appeared in the *World's Crisis* of July 1, under the heading "Discus-

sion." Fearing that some of our people may see it, and believe it to be true, we send the report to you for publication; also a remonstrance against it by forty-two people:—

April 27 there was a discussion in Oil City between Elder C. W. Stephens, of Alma, N. Y., and E. E. Franke, a Seventh-day Adventist. It lasted seven nights. Elder Stephens belongs to the Advent Christian Church. He handled the subject under discussion very ably, and left his opponent without much ground to stand on. The question debated was: "Resolved, That the seventh-day Sabbath has been abrogated, and the first day of the week, commonly called Sunday, has been set aside by divine authority as a day of rest and worship." This Bro. S. proved beyond a doubt, and had a vote been taken, our Seventh-day man would hardly have had a friend in the congregation.

The days of the Seventh-day people are numbered in our city, as this discussion has aroused the people, and they have commenced to search the Scriptures, and they find that the first day of the week is the Lord's day, and not the old Jewish law Sabbath. Bro. S. leaves Oil City with the good will of all the church people of all denominations for the able manner in which he handled the subject under discussion.

Yours in hope,
R. G. WORDEN.

To this the citizens of Oil City respond as follows:—

We, the undersigned, having read a report of the discussion between E. E. Franke and C. W. Stephens, in the *World's Crisis* of July 1, claiming the victory for C. W. Stephens, hereby brand the report as wholly false. The report was written by R. W. Worden, who fabricated the same because he was rejected as a member of the committee of judges, by Mr. Franke.

We would further say that E. E. Franke won the debate with ease (as also the hearty sympathy of nearly all his hearers), and left C. W. Stephens without an argument.

W. B. CARR.	MISS I. V. CARR.
MISS J. L. MÜLLER.	PETER ECHREOZ.
C. H. COMBS.	D. W. M. LANE.
JOHN FULLER.	L. E. BUSH.
CHAS. F. BUSH.	CHAS. MILLIRON.
MRS. V. MILLIRON.	MATILDA AGUE.
EMMA MC CALL.	GEORGE MC CALL.
R. A. NORDEN.	Mrs. NORDEN.
MR. AMY.	P. C. AMY.
MRS. MAYS.	L. M. STANTON.
M. P. AMY.	MRS. CARR.
MRS. RUDISILLE.	MRS. BEGLEY.
MRS. BANNON.	JULIA BANNON.
MR. BANNON.	MISS LIZZIE HALLMAN.
MRS. W. H. PORTERFIELD.	MRS. A. COAST.
F. COAST.	MRS. A. M. CRUM.
A. J. BROWN.	S. SNYDER.
JOHN SNYDER.	MARY ORAM.
KATE ORAM.	URIAH TAYLOR.
J. E. TAYLOR.	F. J. DOWNING.
F. CARR.	MRS. BARBARA LEE.

It cannot be said that the above is written by S. D. Adventists alone, as eighteen are not S. D. Adventists at all. Some are strangers to Bro. Franke, and some are friends of Mr. Stephens, and have been members of his denomination. More names could have been secured had the effort been made. Stephens was badly beaten, and tried to shield himself by circulating false reports.

J. L. MÜLLER.

THE ORPHANS' HOME.

"OVER one hundred orphans in need of a home." "Means wanted immediately to purchase ground and construct a building," etc. These are some of the thoughts that present themselves to my mind as the result of perusing the contents of the *Medical Missionary*.

Heretofore, as Seventh-day Adventists, we have never been considered close and hard-hearted, but always ready and willing to give of our substance to help forward the cause which lies so near our hearts. After reading such touching appeals made in behalf of the homeless children in our midst, it can but draw out our sympathies toward them, and cause us to feel an anxious desire to do something for their benefit.

A few have come up and nobly responded to the appeals in behalf of the James White Memorial Home, where the aged, as well as the homeless children, may be cared for. The question arises in my mind, Why cannot the sisters help furnish that institution? We all want a part in this work, and we now have a grand opportunity to render assistance; even the children can act a part by making patchwork for the many beds and cribs. But that which is of the utmost importance just at this moment is means with which to erect a suitable building. There are some who could give of their abundance, and not feel it. Many could give some-

thing to help swell the required amount, so that this work need not be hindered.

If we believe the end is very near, why should we use our means merely for the gratification of self, only to be consumed in the fires of the last day?

We have been instructed that we are not doing one twentieth part of what we should. God forgive us for what we have left undone! Instead of folding our hands and continuing our indifference, let us bestir ourselves, and more faithfully discharge the duties the Master requires of each of us, before he entirely removes the opportunities we now have to work for him. Let us not hold back, and manifest no interest in this noble enterprise, but come nobly to the front, and act well our part.

"Ask not to be excused,
There's earnest work to do;
Stand ready to be used
Where God may station you."

"Ask not to be excused,
There's danger in delay:
That wondrous love abused,
Forever turns away."

H. E. S.

Special Notices.

NOTICE FOR ILLINOIS.

ALTHOUGH there has been some delay in the matter of securing reduced rates to the Decatur camp-meeting, as stated in Bro. Loughborough's letter, we confidently expect to obtain the usual favors from all the railroads necessary for the accommodation of our people. Particulars next week.

ALLEN MOON.

TO PENNSYLVANIA.

HAVING ascertained by auditing the accounts of our city missions, that the board of those who have stopped at them, first and last, has cost the Conference several hundred dollars, and feeling that this is not just as it should be, your committee has decided to request said missions to ask twenty cents a meal, or \$2.50 per week, from those who stop at them.

PA. CONF. COM.

FALL CAMP-MEETINGS FOR MINNESOTA.

THERE will be three camp-meetings held in Minnesota the coming fall. The dates and places are as follows: Sauk Centre, Sept. 8-15; Dodge Centre, Sept. 22-29; Good Thunder, Sept. 29-Oct. 6. There is talk of holding one at Hutchinson; if so, it will follow the meeting at Sauk Centre; time, Sept. 15-22. Definite notice will be given soon. The time of these meetings will be devoted to looking after the spiritual interests of our brethren, and we hope to see everyone at some of these places.

A. J. BREED, Pres. Minn. Conf.

THE NEBRASKA CAMP-MEETING.

THIS meeting is now right upon us, and probably when these lines are read by our brethren the camp will be pitched at Seward, and the workers' meeting well under way. We feel anxious for the success of this important gathering, for we know it should be better and more profitable than any previous gathering of the kind. This will be realized if all who come are earnest and faithful in heart preparation. We shall be glad to see at this time the officers of churches, as special meetings will be held each day in the interest of church work. We hope as many church officers will be present as possible, for we believe these meetings will be a great help to them in their work. Teams will meet all trains to carry passengers and baggage to the grounds. Come, brethren, to this meeting, and let us seek God together.

W. B. WHITE.

NOTICE, DISTRICT NO. 1.

ACTION has been taken by the General Conference Committee, now in session at Harbor Springs, recommending that Elder E. W. Farnsworth attend the camp-meetings in Vermont, Maine, and the Atlantic Conferences, also the annual Conference in New England. These meetings, with the district institute which is to follow, will cover the time from Aug. 25, when the Vermont camp-meeting will begin, till about the middle of November, when the institute will close.

The committee have recommended that Elder A. T. Jones and Elder E. J. Waggoner have charge of the instruction during the district institute, which will be held at Lancaster, Mass. (one mile from So. Lancaster), beginning Oct. 13, and continuing four weeks, and that Elders O. A. Olsen and W. W. Prescott attend as much of the time as their other duties will permit. It is also expected that Elder Olsen will attend the annual meetings in the Atlantic and New England Conferences.

A. T. ROBINSON, Dist. Sup't.

NOTICE TO MAINE.

THE Maine Central R. R. has granted us this year the same reduction of fare as usual,—one fare for the round trip. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Auburn, Me. Tickets on sale Aug. 24, good to return Sept. 10. Tickets will also be sold on the Canadian Pacific at the following stations: St. John (N. B.), Hamilton, Presque Isle, and Caribou (Me.), Aug. 24, 25, 31, and Sept. 1, 2, good to return Sept. 11. Remember that excursion tickets will be sold over this road only on these days specified—one fare for the round trip.

We have made application for the same favor on the Grand Trunk R. R. from Bethel to Auburn and intermediate stations, and hope to obtain it. Notice will be given when an answer is returned. We expect also the same favor as usual over the Somerset R. R.

J. B. GOODRICH.

CALIFORNIA GENERAL CAMP-MEETING.

THIS meeting has been appointed for Sept. 17-28, and will be held at Healdsburg, Sonoma Co. Our college is situated at this place, and as many of our people and the patrons of the school have never seen the institution, it has been thought best to hold the meeting in Healdsburg this present season. A beautiful grove, with water, has been furnished by the citizens, free of cost to us, and the Railroad Company offers us half fare to and from the meetings, from San Francisco and way stations. We have word from Elder W. C. White that he and his mother expect to be in attendance, and most likely Elders Haskell and D. T. Jones, and possibly others from abroad. This will be the last opportunity we shall have for some time of hearing sister White, as she expects to sail for Australia early in October. The fare from San Francisco to Healdsburg is \$2.25, which will be the cost of round trip at half rates. All who wish to rent tents will please send in their orders as soon as possible, to E. A. Chapman, Pacific Press, Oakland, Cal. Prices of tents as usual.

N. C. MCCLURE, Pres. Conf.

VERMONT CAMP-MEETING.

THE Vermont Central R. R. will sell round-trip tickets for the camp-meeting at Essex Junction, for fare one way, from the following stations: Burlington, Shelburne, Ferrisburgh, Vergennes, New Haven, Middlebury, Salisbury, Brandon, Rutland, Chester, Bellows Falls, Woodstock, Windsor, North Hartland, White River Junction, So. Royalton, Randolph, Northfield, Roxbury, Montpelier, Middlesex, Richmond, St. Albans, Sheldon Junction, Enosburgh Falls, Richford, Jericho, Underhill, Cambridge Junction, and from Jamaica to Brattleboro.

The Boston and Maine will also sell tickets at the same rates from Barton Landing, Burk, St. Johnsbury, Hardwick, Wolcott, Morrisville, Hyde Park, and Johnson to Cambridge Junction.

The Rutland and Bennington will sell round-trip tickets for one fare through to Essex Junction, from North Bennington and Manchester.

Tickets can be purchased Aug. 19, and will be good till Sept. 2. Round-trip tickets good for fifteen days can be purchased any time from Brattleboro to Bellows Falls, for \$1.45. Be sure to call for round-trip tickets for the S. D. A. camp-meeting at Essex Junction.

T. H. PURDON.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON VIII.—THE MIGHTY RESTORER.

MARK 5:22-43.

Parallels: Matt 9:18-25; Luke 8:42-56.

(Sabbath, Aug. 22.)

1. When Jesus returned from Gadara to Capernaum, what did he find? Mark 5:21.

2. What important person came to him? Verse 22.

3. What did he beseech Jesus to do? Verse 23.

4. How great was his faith in Christ's power to heal? Matt. 9:18.

5. Did Jesus heed this request? Mark 5:24.

6. How was he hindered in going?—Id.

7. What noted case of affliction was there in the crowd? Verse 25.

8. What is said of her sufferings and the seriousness of her disease? Verse 26; Luke 8:43.

9. How great faith had she in Christ? Mark 5:28.

10. What did it lead her to do? Verse 27.

11. What was the effect of her faith? Verse 29.

12. What question did Jesus ask? Verse 30, last clause.

13. What reply did his disciples make? Verse 31.

14. How did Jesus distinguish the touch of faith? Verse 30. (See Luke 6:19; 8:46; also note 1.)

15. What did Christ then do? Mark 5:32.

16. How did the woman acknowledge his power? Verse 33; Luke 8:47.

17. How did Jesus comfort her fears? Mark 5:34; Luke 8:48.

18. While they were thus hindered, what message came from Jairus's house? Mark 5:35.

19. How did Jesus comfort the ruler? Verse 36; Luke 8:50.

20. What did they find on reaching the house? Mark 5:38; Matt. 9:23.

21. What did he say to those who were wailing? Mark 5:39.

22. How did they regard his words? Verse 40, first clause; Luke 8:53.

23. Who alone did he suffer to go into the house with him? Mark 5:37, 40.

24. How did he restore the maiden? Mark 5:41, 42. (See note 2.)

25. What orders did the Saviour give? Verse 43.

26. What was the effect of this miracle? Matt. 9:26.

NOTES.

1. THE TOUCH OF FAITH.—The disciples could not understand the difference between the selfish and curious crowding of the multitude and the touch of faith; but Jesus could. It was not the mere touch that healed, neither was it the clothes of Christ; it was the power of Christ in response to the faith of the woman. Faith has been defined as "the soul's grasp of Christ's power to save," and here was its manifestation. She saw by faith the healing already accomplished, she appropriated the boon desired by manifesting her faith. There is all the difference between the prayer of faith and the formal prayer as between the touch of faith and the casual touch. The world may see no more difference in the mere words of the prayers than they do in the contact of the touches. But the prayer of true faith lays hold of the power of God even as the touch of faith brought virtue from Christ.

2. RAISING OF JAIRUS'S DAUGHTER.—That she was dead, the people knew. That she would surely wake as though asleep, He to whom all power is given also knew. He spoke of things that were not as though they were, for in his power and purpose they were facts. He simply "spake, and it was done." The spirit—the breath of life—given by God, came back at the command of Him who had first given it to man, and the daughter lived again. The words "Talitha cumi," "Maiden, arise," were spirit and life because spoken by the Lord of life.

News of the Week.

FOR WEEK ENDING AUG. 8.

DOMESTIC.

—In the last six months \$75,000,000 in gold has left this country.

—Farm property in Kansas has nearly doubled in value since the wheat harvest began.

—Another break in the Colorado River is sending an immense body of water into the Colorado Desert.

—The New York Sun estimates that American tourists spend \$100,000,000 in gold yearly in Europe.

—It is estimated that Kansas alone will realize \$100,000,000 from the sale of this year's farm products.

—Diphtheria in malignant form has made its appearance in the hospital for the insane at Yankton, S. D.

—Captain John Palmer, of Albany, N. Y., was elected Commander-in-chief of the Grand Army of the Republic, Thursday, at Detroit.

—The Census Bureau has issued a bulletin showing that the total number of prisoners in county jails June 1, 1890, was 19,538.

—Michigan has amended its State laws so that children suffering from consumption or chronic catarrh must be excluded from public schools.

—The business men in Johnstown, Pa., have decided to bring suit against the South Fork Fishing Club for damages sustained by the great flood.

—Four cases of consumption at the Madison (Wisconsin) City Hospital, treated with the Koch lymph, have been discharged as permanently cured.

—The boots which Daniel Webster wore on his farm at Franklin, N. H., are owned by the New Hampshire

Historical Society, and are on exhibition in a shoe store at Concord.

The State of New York supports seven schools for mutes, in which there are about 1,300 pupils. These schools have graduated many thousands, and most of them are doing well.

The State of Texas has 957 murderers at large, according to the records kept by the Adjutant General. This includes all who have escaped since the war. The sheriffs report them to the Adjutant General.

A company has been formed to pipe water from Waukesha to Chicago, a distance of ninety-seven miles. The water is medicinal, and would be furnished only as fancy table water, at a comparatively high price.

At the Auburn (N. Y.) State Insane Asylum, Thursday, seventeen insane convicts overpowered their keepers, secured the keys, and escaped. Five of them were captured. One of the keepers was stabbed and seriously wounded.

The World's Fair Directors have leased a right of way that will enable every railroad in Chicago to enter the Exposition grounds. This kills the Illinois Central's monopoly of Exposition traffic, and puts the directors on the spot where they can dictate terms for traffic.

A small boiler in an oil mill at Vicksburg exploded on Monday, fatally injuring two men. The boiler flew into the air, and fell into the house of Marx Lowenburg, 300 feet away, going through the roof, floor, and ceiling, and landing on their breakfast table. No one was hurt, the family having left the table when they heard the explosion.

FOREIGN.

A railroad in the Argentine Republic has one stretch of 211 miles without a curve or bridge.

The official census of France shows a total population of 38,095,150, an increase since the last census of 38,584.

A Paris journal published an article Aug. 6, stating that a treaty of alliance between France and Russia has been signed.

All hopes of averting a famine have been abandoned in the Chinglepot and North Arcot districts of the Presidency of Madras, India.

The longest horse-car line in the world is that connecting the City of Mexico with Galapa—seventy-two miles. The trip is made in eight hours.

An anonymous petition was presented to the shah of Persia recently, asking for proper regulations of the finances of the country, the abolition of polygamy, religious freedom, and representation of the people in the management of public affairs. Forty members of a mono-religious sect known as the Baptiste party, have been arrested on suspicion of being concerned in the preparation of the document, which the shah regards as reasonable in the highest degree.

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. 18-24
Vermont " Essex Junction, " 25-Sept. 1
Maine " Auburn, Sept. 1-8
A. 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. 8-16

DISTRICT NUMBER FOUR.

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

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

DISTRICT NUMBER SIX.

California camp-meeting, Humboldt Co., Aug. 20-31
" State meeting, Healdsburg, Sept. 17-28
Southern California meeting, Oct. 15-26
Appointments marked by a star will be preceded by a workers' meeting.

GEN. CONF. COM.

The next annual meeting of the Vermont Health and Temperance Association will be held in connection with the camp-meeting at Essex Junction, Vt., from Aug. 25 to Sept. 1, for the transaction of all business connected with the society.

W. C. WALSTON, Pres.

THE next annual meeting of the Vermont Tract Society will be held in connection with the camp-meeting at Essex Junction, Vt., from Aug. 25 to Sept. 1.

P. F. BICKNELL, Pres.

ELDER J. O. CORLISS will meet with the church at Bedford Center next Sabbath, Aug. 15. Baptism will be administered. The brethren of neighboring churches are invited to be present.

GEO. RISLEY.

THE twelfth annual meeting of the Illinois branch of the International Health and Temperance Association will be held in connection with the camp-meeting at Decatur, Sept. 8-15. New officers will be elected.

G. H. BABER, Pres.

THE next annual session of the Michigan Sabbath-school Association of the S. D. Adventists will be held at Lansing, in connection with our camp-meeting, from Aug. 27 to Sept. 8. The annual election of officers, and the transaction of such other business as may come before the association, will be attended to.

I. H. EVANS, Pres.

ANTIGO and Rolling, Wis., Aug. 27-31
Mosinee, " Sept. 2-7
Loyal, " 10-13
The meetings for Antigo and Rolling will be held at such time and place as the friends there may decide and arrange for. We desire to see a general rally of all the friends of the cause near these places.

M. H. BROWN.

THE next annual session of the Arkansas Sabbath-school Association will be held in connection with the camp-meeting at Van Buren, from Aug. 25 to Sept. 1. Efficient aid is expected from a distance, and valuable instruction will be given regarding the organization and conducting of Sabbath-schools. Time will also be given to the asking and answering of questions. We hope to see a large number of our Sabbath-school workers in attendance, as the instruction given will be a great aid to the work throughout the State.

W. F. MARTIN, Pres.

THE next annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at Noblesville, Aug. 25 to Sept. 1. All Sabbath-school officers, teachers, and scholars are delegates. I have just learned that Bro. Taylor, of Pennsylvania, one of the Sabbath-school field secretaries, will be present during the workers' meeting, beginning Aug. 18, and continuing to Aug. 25. As instruction in Sabbath-school work will be given each day through the workers' meeting, we would be very glad to see as many Sabbath-school officers present as can possibly come, and all others that can attend.

J. M. REES, Pres.

APPOINTMENT BY THE BATTLE CREEK CHURCH.

I WILL meet with the Ceresco church next Sabbath, Aug. 15.

J. L. BEILHART.

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.]

THE Ladies Dress Improvement Co., 27 Barbour St., Battle Creek, Mich., wish to employ a number of ladies to assist in the manufacture of their Peerless Hygienic under-garments, and sanitary specialties. Steady employment given to good workmen. They also want lady canvassers for their goods. Send for their illustrated pamphlet, "How to Dress Healthfully," mailed free. Address as above.

LABOR BUREAU.

SITUATION WANTED.—Would like to hire to an Adventist on a farm by the year, or to engage in any other common work; or would prefer to rent a farm, with farming implements furnished. Address J. H. Harding, Orangeville, Ill.

READING MATTER WANTED.

OUR brethren and sisters have responded so liberally to our call for help, that it has encouraged us to let our wants be known. The way is opening for health and temperance publications to be placed in the rooms of the W. C. T. U. and other important places in our city, and we are in need of literature of this character. We will greatly appreciate any help that may be given us. Please do not send Signs, Sentinels, or REVIEWS, as we have plenty of them on hand. Direct to Lysle Reynolds, Cor. S. Boulevard & Bryan St., Atlanta, Ga.

NOTICE!

IN renumbering the houses in the city extension (Baltimore, Md.), our number now is 2841 W. Lanvale St., instead of 750 W. Lanvale St. Ext., as before. All parties coming over the B. & O. will take the Huntington Ave. horse-cars at Camden Sta., and transfer to Edmunson Ave. cars at Howard and Franklin St., going west. Call and see us.

JOHN F. JONES.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.	†Mail.	†Day Express.	*N. Shore Limited.	*N. Y. Express.	*At Ptne. Express.	Live'g 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	12.25	11.25	7.00
Niles.....	10.20	pm 12.43	2.53	5.60	1.45	12.40	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.35	2.17	6.40
Battle Creek.....	12.55	2.59	4.25	7.37	4.29	3.04	7.27
Jackson.....	3.05	4.25	5.32	8.52	6.25	4.45	9.05
Ann Arbor.....	4.42	6.25	6.22	9.49	7.48	6.05	10.10
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.90	11.25
Buffalo.....	am 3.00	am 8.00	3.00	6.25	5.05	5.05	7.00
Rochester.....				6.50	8.10	10.00	
Syracuse.....				8.09	12.15	10.20	1.00
New York.....				pm 3.45	pm 8.00	am 7.45	
Boston.....				6.40	11.05	10.45	10.45
WEST.							
BOSTON.....	†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	*Pacific Express.	†Kal. Accom'n	†Live'g Express.
New York.....	am 8.30	pm 2.15	pm 3.00	pm 6.45	9.15		
Lyons.....	10.30	11.30	4.50	6.00	7.20		
Binghamton.....	9.30	11.35	2.10	4.20	9.55		
Buffalo.....	pm 11.00	11.00	2.40	5.80	11.50	8.45	
Susquehanna.....			9.25	6.25	12.50		
Detroit.....	am 8.20	am 7.40	9.25	1.20	9.15	5.52	9.18
Ann Arbor.....	9.35	8.90	10.39	2.18	10.39		
Jackson.....	11.25	9.40	11.18	3.17	11.60	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.28	8.47	12.05
Kalamazoo.....	2.17	11.55	12.59	5.00	2.17	pm 9.30	1.10
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	8.10
Michigan City.....	5.37	2.34	3.08	7.20	6.45	8.55	4.90
Chicago.....	7.55	3.65	4.50	9.00	8.05	11.15	6.60

*Daily. †Daily except Sunday. ‡Daily except Saturday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

GOING WEST.	STATIONS.	GOING EAST.
am 8.30	Boston.....	pm 8.30
pm 8.30	New York.....	pm 7.40
am 9.05	Buffalo.....	pm 8.00
pm 9.05	Niagara Falls.....	pm 7.30
am 9.30	Boston.....	pm 8.30
pm 9.30	Montreal.....	pm 8.10
am 10.00	Toronto.....	pm 8.45
pm 10.00	Detroit.....	pm 9.50
am 10.30	Battle Creek.....	pm 9.50
pm 10.30	Vicksburg.....	pm 9.50
am 11.15	Schoolcraft.....	pm 9.50
pm 11.15	Cassopolis.....	pm 9.50
am 11.30	South Bend.....	pm 10.00
pm 11.30	Haskell's.....	pm 10.40

The Review and Herald.

BATTLE CREEK, MICH., AUG. 11, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 511.

In the REVIEW of July 21, we announced that the employees of the REVIEW AND HERALD Office numbered 250. We have now to announce that the number has risen to 300, and work is still crowding us. It takes \$2,000 each week to meet the pay roll.

It is our custom to omit one number of the REVIEW when that camp-meeting is held which is nearest to Battle Creek, which the employees of the Office can most conveniently attend. This will be this year the Michigan camp-meeting to be held at Lansing, from Aug. 27 to Sept. 8. The paper to be omitted will be the one which would bear date Sept. 8. Three more papers will be issued before the number is omitted.

Cardinal Parochi, of Rome, in an interview with Prof. O'Gorman, of Washington University, is quoted as declaring himself heartily in favor of Archbishop Ireland's views in regard to the duty of Americanizing immigrants, and as saying that Pope Leo "has plainly and clearly expressed approval of political alliance with the democracy;" in other words, declared himself to be the friend of the people. In reading the papers nowadays, one can hardly fail to be struck with the frequency with which Pope Leo or some leading cardinal or archbishop takes occasion to "heartily indorse" or "cordially approve" himself and the Catholic Church into favor with the American people.

The contents of this number of the REVIEW should thrill to its depths the heart of every reader. We might begin the enumeration with the article from sister White on the first page, and pass on through to the last page, but this will not be necessary. The reader will be particularly impressed with the adverse decision in the case of Bro. King. The remarks concerning it will show by what process of reasoning Judge Hammond attempts to sustain his decision. Equally startling is the report

of the villainous proceeding against Bro. Longnecker, of Illinois. Read remarks from Bro. Tait on page 507. The Mission Field and Special Mention pages, and the Progress department, are also full of interest.

INTOLERANCE IN ILLINOIS.

FROM a letter received from Bro. T. B. Bolton, of Illinois, we learn that the dragon spirit is being manifested in that State against those who "keep the commandments of God."

Bro. David Longnecker, of that State, has been arrested on the following charge:

"Jacob Tidmore complains that David Longnecker, of the county of Macon and State of Illinois, on the first day of the week commonly called Sunday, to wit, on the 19th day of July, A. D. 1891, was guilty of making a great noise, screaming, and talking with a loud voice, whereby the peace of the affiant and his family was then and there disturbed."

The arrest was based on sec. 262, of the Statutes of Illinois, which provides for a fine of not more than twenty-five dollars for disturbing the peace of any private family, "by any noise, rout, or amusement, on the first day of the week, called Sunday."

The complainant failed to prove the charge, he himself admitting that Bro. Longnecker was heard to speak to his horses, to start and stop them, and not louder than was necessary, nor louder than he would on any other day.

Illinois has another Sunday law (sec. 261) which forbids common labor on Sunday, but exempts "whomsoever thinks proper to keep any other day as a Sabbath."

Failing to convict under sec. 262, Bro. Longnecker was found "guilty in that he had labored on the Sabbath," and ordered to pay a fine and costs amounting to \$17.80. The decision was based on sec. 261, not referred to in the indictment, and which contains an exemption clause as quoted.

Mr. Tidmore had a visitor at the time he was disturbed, who was also disturbed by Bro. Longnecker's working, and as Bro. L. came past, called to him with a blasphemous oath, and asked if he was a heathen. One of the witnesses for the plaintiff declared that he should not be disturbed by swearing, for he swore himself, but he would be disturbed by any one doing near his house as Bro. L. had done near Mr. Tidmore's house. All the prosecutions against Seventh-day Adventists have demonstrated that honest labor by a man who conscientiously keeps the seventh-day Sabbath is more disturbing than blasphemy or Sunday saloons.

We would respectfully refer this case to the advocates of Sunday laws who tell us that intolerance is confined to the South, and would not manifest itself in the North. Bro. Longnecker has appealed his case. A. F. BALLINGER.

RETURN FROM OUR TOUR IN EUROPE.

We took leave of our brethren in Switzerland Sunday evening, July 19, and arrived at London the next evening. Here we spent one day in council with Brn. Robinson, Morrison, and Gibson, and others. The special burden was in regard to what arrangements could be made by which we can supply the books necessary to fill the orders taken by the canvassers in South Africa, the United Kingdom, and other British colonies. As we have mentioned in previous reports, we have hardly awakened to the possibilities of our colportage work. The success that is attending our colporteurs at present in the countries named, is more than our highest expectations, and there is at once made demand for a larger capital to produce the books in order to have them ready for prompt deliveries. Nothing can be more discouraging to the colporteur after he has taken orders for the books, than not to receive them to deliver promptly; yet some of them have been put to this inconvenience already, and everything that can be done must be done to avoid the repetition of such a calamity.

There would be no difficulty in producing the books if we only had the necessary capital. There are any amount of printing-presses and book binders that could be utilized if we had the means by which to pay for the work. The London branch of the Pacific Press Publishing Company will need increased capital at once, in order to meet these demands. As we are praying the Lord to raise up laborers and open the way, it is our duty to make use of the opportunities we already have. These things must receive immediate and careful attention by those who are placed in responsibility, and we shall at once need the co-operation of our brethren and sisters everywhere to meet the ever-increasing demands through the opening providence of God.

At 2 p. m., July 22, our party boarded the steamer "City of New York," bound for America. Those composing our party were Dr. Waggoner, Bro. Spicer and wife, Bro. John Nelson, Elder E. G. Olsen and family, a number of brethren and sisters from Scandinavia who expect to engage in different branches of the work, and the writer. We had a most comfortable voyage. With the exception of a very short interval, the ocean was as calm as a mill-pond. We hardly thought it possible to find the ocean so calm all the way. Some of the stewards remarked that it was a very rare thing to have such a smooth sea.

On Wednesday afternoon, the 29th, we landed at New York. We feel exceedingly thankful for the kind providence of God that has been with us on our journey, and for the blessings that we experienced in the different meetings. We never felt of better courage in reference to the work in Europe than at the present time. The providence of the Lord has opened the way in a remarkable manner. All of the laborers are of good courage, and there is no reason why greater success than heretofore should not attend future efforts. At New York we were happy to meet Bro. T. A. Kilgore and Bro. Thompson, and others, who met us at the landing. We feel very grateful for all the kindness and assistance which they rendered us, all of which was very much appreciated under such circumstances.

On Friday, the 31st, I arrived at Battle Creek after an absence of about three months. I was very glad to meet my family, and find them comfortable, and to once more greet the dear brethren and sisters. We are glad to say that we are in good health and courage in the Lord. It was also a great privilege to be with the brethren and sisters on the Sabbath, and listen to Bro. Chadwick's discourse on foreign missions, and also to relate some of our experiences on our late tour.

We are now attending the summer institute at Harbor Springs, Mich. We have a very beautiful location, and the blessing of the Lord is here in a large measure. We feel assured that this institute will be a source of blessing to the work.

O. A. OLSEN.

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.

WANTED AT THE SANITARIUM.

There is at the Sanitarium a constant demand for boys fourteen or fifteen years of age, to run on errands, answer calls, and do similar work for patients. Several suitable boys can find positions at once. None are wanted but those who are bright, active, intelligent, faithful, thoroughly reliable, and good-mannered. Those wishing to make application should address Sanitarium, Battle Creek, Mich.

SONGS OF FREEDOM.

Lately issued in the interests of religious liberty, contains a great variety of hymns and music bearing on the different phases of this question, among them being one which was written especially on the King case, lately decided adversely. The book should be circulated everywhere, as the pieces which it contains cannot fail to accomplish good. Manila covers, 35 cents; flexible cloth, 50 cents. Address Review and Herald, Battle Creek, Mich.