

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD THE WORLD

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

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WORK DONE FOR GOD CAN NEVER DIE.

Ho! ye who spend your strength for naught,
 And slight the blessings Christ hath bought,
 Toilers for earth, and time, and sense,
 O, what shall be your recompense?
 Of all that's done beneath the sky,
 Little hath immortality;
 What's done for earth fails by and by,
 What's done for God can never die.

Ho! ye who join the eager strife
 For gold, or fame, or pride of life,
 Indulge the lusts of flesh and eye,
 And for the world with worldlings vie,
 Death shall undo your toils so vain,
 And leave you no abiding gain;
 What's done for time ends by and by,
 What's done for God can never die.

Scepters and crowns will mock our trust,
 Monarchs may crumble back to dust,
 By moth, or rust, or thief, or fire,
 Treasures will flee and hopes expire;
 Desire shall fail and strength decay,
 The world itself shall pass away;
 What's done for sense fails by and by,
 What's done for God can never die.

When comes the King in royal might,
 To crush the wrong and crown the right,
 When all the saints in glory meet,
 No more to die, no more to weep,
 When thrones are set and crowns are given,
 With all the rich rewards of heaven,—
 O, in that glorious by and by,
 What's done for God can never die.

—Edward Upton Marvin.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4: 1, 2.

MAN'S FAILURE TO COMPREHEND DIVINITY IN HUMANITY.*

BY MRS. E. G. WHITE.

WHEN Christ was upon earth, it was difficult for those with whom he daily associated to realize that he was divine. It was difficult for the members of his own family to comprehend the fact that he was the Son of God. It seemed hard for them to realize that divinity wore the garb of humanity. Again and again he was obliged to declare his position as the Son of God. They were so dull of perception that they could not distinguish the divine from the human. Although they believed that his works were of a miraculous character, they could not fully understand their nature, and he had to state his authority and his position.

Christ assumed humanity in order that he might reach mankind where they were. He

came and worked in the form of man for the sake of rescuing a fallen race. He left us an example of what tenderness, what kindness, what love should be manifested in efforts to save souls from ruin. We are to imitate Christ. The people should be able to discern the Spirit of Christ in his followers; and when the Spirit of God works with your efforts, you will not work in vain. The people will see that God works in you, and they will be moved by his Spirit to accept the truths that you present before them. The preacher should do something more than simply to please the taste, and convince the intellect. His words should reach the hearts of his hearers. And when men and women are led to accept the truth through the instrumentality of man, they should not give honor to the man, but they should realize that his efforts have been successful because divine power has accompanied his work, and give the glory to God. It is the truth that he has presented to them that should receive their acceptance and favor. There are many who place themselves in a similar position to that of the Jews in the time of Christ, and they will not hear the word of truth, because their minds are filled with prejudice; but those who refuse heaven's light will be rejected of God just as his ancient people were when they refused to receive the teachings of Christ. God is no respecter of persons. He sent his truth to all, and he expects men to receive it, and to diffuse its light to others. This is the work that God would have us do.

Let us connect with Christ, and then we shall have a power that the world cannot give, or take away. Said the apostle, speaking of the gospel, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." God would make known to his saints what is the glory of the mystery of Christ. There are depths and heights of unsearchable riches in the truth of God. Why should ministers make the truth powerless before the people because they themselves lack spiritual life and devotion, because they are not connected with God? Are you not commanded to warn every man, and teach every man in all wisdom? Are you sharpening your powers, brethren, by bringing them in contact with difficult problems in the word of God? Says the apostle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." When the ministers receive wisdom from above, the power of God will accompany their efforts. Why should we not present the truth in such a way that it may wield its divine influence upon the people? Why do you bring yourself with your coldness between the people and the truth, and so keep the truth from doing its work upon their hearts? Why do you go to the people with your heart as cold as an iron wedge, and expect to win souls to Christ? You want your lips touched with the living coal from off the heavenly altar. The influence of the truth is elevating and ennobling. The divine must combine with the human if you would make your way amid the moral darkness and the spiritual

stagnation of the world. Let every one go to work. Search the Scriptures, plead as did Moses, "If thy presence go not with me, carry us not up hence." When the request of Moses was granted, did he settle down in content, and seek no further blessing?—No. He still pleaded with God until his faith reached the point where he could say, "I beseech thee, show me thy glory." Do you think Moses was presumptuous, and should have been rebuked? God did not rebuke him. The feet of Moses were upon hallowed ground, and when he pleaded with God for a view of his glory, the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by."

The goodness and glory of the Lord were to pass before mortal man; and if you plead with the Lord for his help, plead with him for a view of his glory, the blessing of the Lord will come upon you. When you come to speak before the people, your heart will be filled with love, filled with warmth and divine moisture. When this love is in your heart, the truth will strike its way through coldness and worldliness to the very hearts of the people. It will make its way through all pride and formality, and will leaven the soul with its power until Jesus will be enthroned in the heart.

When Christ abides with you, and you abide with him, you will have something more to say than you have said in the years that are past. You will have a message that will cut through the fleshly tables of the heart, a message that will divide between the joints and marrow, and discern the thoughts and intents of the heart. If we would have wisdom and knowledge to enable us to go through the time of trouble that is before us, we must be gathering it now by daily exercise of faith. We do not desire that you should be anxious about the time of trouble, but we want you to take up your work right where it is, and do it faithfully day by day. There are souls in your own church and neighborhood that need help. Those who show promise of becoming efficient laborers in the Lord's moral vineyard, should be sent to our College, that they may fit themselves to carry this message of truth to the people. All around us there is talent that should be utilized in the cause of God. Christ did not go to the schools of learning, and take men of high attainment to do his work, for he could not use them. They had an understanding of forms and ceremonies, but that was about all. Jesus called the unlearned fishermen to his work; but before he sent them forth, he took them into his school, and taught them himself, that they might be fitted for winning souls for eternal life. Brethren and sisters, are you doing your work right in your own homes? Do you realize that the night is coming, in which no man can work?

* Sermon at Pottersville, Mich., Nov. 20, 1888.

The apostle did his work with thoroughness. He wrote of the character of his work in presenting Christ, and said, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto, I also labor, striving according to his working which worketh in me mightily." The power of God should go with the truth, and the Lord is just as willing to impart that power to you as he was to impart it to the apostle Paul. He wants you to be in a position where you may work for your fellow-men. He wants the ministers to use much of the time that they spend in sermonizing, in earnest effort for the salvation of souls.

Go forth bearing precious seed. All lightness and trifling must be put aside in this solemn work. Go forth weeping, with your heart subdued and contrite, and doubtless you will come again with rejoicing, bringing your sheaves with you. You may have glorious success. You may be a co-worker with Christ. Do not be exclusive. Do not seek out a few with whom you delight to associate, and leave all others to take care of themselves. Suppose you do see weakness in one, and folly in another, do not stand aloof from them, and only associate with those who, you think, are about perfect. The very souls you despise, need your love and sympathy. Do not leave a weak soul to struggle alone, to wrestle with the passions of his own heart without your help and prayers, but consider yourself, lest you also be tempted. If you do this, God will not leave you to your own weakness. You may have sins greater in his sight than the sins of those you condemn. Do not stand off, and say, "I am holier than thou." Christ has thrown his divine arm around the human race. He has brought his divine power to man that he might encourage the poor, sin-sick, discouraged soul to reach up for a higher life. O, we need more of Christ's spirit and much less of self. We need the converting power of God upon our hearts daily. We need the mellowing spirit of Christ to subdue and soften our souls. The only way for those to do who feel that they are whole, is to fall upon the Rock and be broken. Christ can put his mold upon you, if you will empty your heart of its selfishness.

Jesus has given us instruction as to what we should do. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." What do these words mean? They mean that our lives must be fashioned after the pattern of Christ's life. We must reach perfection of character, or we can never inherit the kingdom of heaven. There is a work for each one of us to do in God's great moral vineyard. Christ has given to every man his work. How many become so interested in the work of some other person, that they neglect their own work altogether! You are to do *your* work. God does not expect that the man with one talent, will do as much as the man who has five talents. Let every soul see to it that his work is done to the very best of his ability. If you grow fearful in doing the Lord's work, just stop where you are, and ask God to show you his goodness, for you have lost sight of his mercy and faithfulness. You have become separated from Christ. You have gone so far away from him, that you can scarcely hear the sound of his voice, and cannot distinguish the words of comfort that come from his lips.

As soon as you gain a clear view of the power and goodness of Christ, your murmuring will cease. You will not pick at the faults of others. It is Phariseism that leads men to exalt themselves by depreciating their brethren. An experience that some of us had some years ago at Battle Creek comes to my mind. There were several ministers who were very much disturbed because we kept the Sabbath and worked on Sunday. They went to the officers of the law, and said, "We have a petition to place before you. We want you to arrest these people who are keeping Saturday, and working on Sunday." The officer said, "I have heard that these people are

quiet, law-abiding, honest, and religious people, and I see no occasion for interfering with them." Then the minister showed him a petition that pleaded for a law to prohibit Sabbath-keepers from working on Sunday. The officer took the paper, and tore it to pieces, and said, "Get out, you bigots!" Brethren, I fear that there are bigots among us. Stop picking flaws in the character of others, and attend to your own work. When persons come to you with miserable tales of the mistakes and misdoings of others, do not listen to them. Say to yourself, "Is it my work to go and help settle this matter? If it is, God help me." But if it is not your work, let it alone.

We should live by faith on the Son of God, as the Son lived by faith in the Father. Says Christ, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Are you doing it, brethren? We read again, "This is the bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" They could not distinguish the divine nature under the garb of humanity. They could not realize the divine character of the work of the Son of God. Just so it is with the work to-day. There are many who cannot distinguish the divine from the common. And why?—Because they have separated their souls from God. God has given us his precious word, and on our knees we should study it, until his light shall break upon us, and we have a message that we cannot withhold from others.

Who is on the Lord's side? He is reaching out with his long human arm enfolding suffering humanity, while with his divine arm, he is grasping the throne of the Infinite. God help us, brethren, that we may understand the goodness, the mercy, the compassion, and the love of our Saviour. Let us make haste to get out of our Phariseism. Let us seek God with all our hearts. Ministering brethren, are you prepared to go out, and awake the people to their solemn responsibilities? Are you ready to go forth as David went forth? He inquired of the Lord if he should battle with the Philistines, and the Lord told him that when he heard the sound of a going in the tops of the mulberry trees, he should go out to battle, for he would be with him to smite the hosts of the Philistines. So it should be with you. When you feel the Spirit of God, when you see the opening of his providence, you should go forth; for the power of God will be with you. May the Lord help you and me so to bear the message that it shall be a savor of life unto life, and not of death unto death.

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.

A PROPHECY BEING FULFILLED.

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

Was the following prophecy inspired? or was it merely the result of the sagacity of that little horn that had "eyes like the eyes of man, and a mouth speaking great things"? It was written in A. D. 1850, by a Roman Catholic bishop. See "Fifty Years in the Church of Rome," by C. Chiniquy, pp. 497, 498. He said:—

The Protestants, always divided among themselves, will never form any strong party without the help of the united vote of our Catholic people; and that party alone which will ask and get our help by yielding to our just demands, will rule the country.

Now that party has arisen,—the National Reform Association and allies,—and they have repeatedly asked the help of the Catholics to secure a "religious amendment" of our national Constitution. They want legislation in favor of what they are pleased to call the "principles of the Christian religion," and especially in favor of what they term the "Christian Sabbath," an institution which, so far as its establishment among Christians is concerned, is the child of the rulers of the Catholic Church. They claim it as their progeny and the mark of their power to change the law of God and bind the consciences of men. They can well afford to help Protestants establish an institution which is the offspring of the "mother church," and the boasted sign of her authority.

SPIRITUALISM IN THE CHURCH.

BY E. A. BRIGGS.

SEVENTH-DAY ADVENTISTS have long expected that Spiritualism, which is the pretended influence of the spirits of the dead, but really the influence of Satan, would yet become a power in those churches which believe in the inherent immortality of the soul. How rapidly these expectations are being realized, the following quotations will show. In a sermon delivered April 14, 1889, and published in the *Times* of Los Angeles, Cal., on April 15, Dr. Talmage, of Brooklyn, said:—

Yes, I believe it [the converting of the world in this century] can be done, if we get prepared for it, because the whole air and the whole heaven are filled with willing help. "Are they not all ministering spirits sent forth?" We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. . . . The mighty souls that have gone up to the flying armies of the sky have left all imperfection behind; and these souls are with us, and without a fault and with perfect natures, are on our side. You cannot make me believe that after toiling here for long years for the redemption of the world, until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime! honored on earth, but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice, and your matchless pen?—No! Then come down and help. Alexander Duff! have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle, and thundered on missionary platform?—No! Then come down and help. . . . Hovered over we are by great clouds of witnesses and helpers! Clouds of martyrs in the air, led on by Stephen! Clouds of prophets in the air, led on by Isaiah! Clouds of patriarchs in the air, led on by Abraham!

According to the *New York Herald*, one of the most prominent ministers of our day, R. Heber Newton, says:—

Spiritualism seems to bear out this claim of a mission in religion by the contents of its communications. . . . It seems to be in most points one with progressive theology.

The *Sunday School Times* of August 29, 1885, says:—

Much of the best work of the world is done through the present, personal influence of the dead. . . . As a practical fact, and as a spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead. Our living friends do much for us, but perhaps our dead friends do more.

Before the Presbyterian General Assembly, Dr. T. L. Cuyler said:—

The spirits of the mighty dead, whose achievements we have rehearsed, seem to hover around us, and to join in our songs of thanksgiving. For amid the entrancing splendors of paradise, they cannot have lost the memories of the church to which they consecrated their earthly lives, or have lost their interest in its welfare.

Dr. Henry M. Field, as reported by the *Christian Union* of Nov. 3, 1888, thus invokes the familiar spirits:—

Oh, may the dead ever be with us, walking by our side, taking us by the hand, smoothing the cares from the troubled brow, and pointing us upward to the regions of everlasting light and peace.

According to the *Southern California Christian Advocate* of Sept. 29, 1888, Bishop Bow-

man, of the M. E. Church, said before a large assembly of ministers and laymen:—

I doubt not that Senator Maclay, when God shall call him home, will come in his spiritual body flying around these halls and homes, and see the work of the young men who have gone out from them, to see what is going on as the result of his generous gift to God and to his work.

From the vast number of similar extracts which I have at hand from high Roman Catholic authorities, it is not necessary to present any examples, as it is well known that the Romanists continually teach that the spirits of the dead return and communicate with the living. What does the Protestant and Catholic world now possess to defend them from the strong delusion which Satan will bring upon the earth "with all power, and signs, and lying wonders"? How much farther will the church go in this evil course before Rev. 18:2, 4, will apply to her? "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verily, the world moves, though not in the right direction. Verily, religious matters are not as they were in the days of our fathers.

EDUCATION AND RELIGION.

BY EUGENE LELAND.
(Millington, Mich.)

BOTH education and religion are promoters of civilization, and just in proportion as these things receive attention from the State, just in that proportion will the State advance in civilization; but there is a difference of opinion in regard to the manner in which the State should bestow its attention upon these things. Some have thought that because compulsory education has been so satisfactory, that compulsory religion would produce equally good results. Others have maintained that "religion is not in the purview of human government, and that a connection between them is injurious to both."

With these two opinions, how shall we decide the question as to whether religion shall be enforced by civil law? Some have reasoned that if education can be enforced by law against the will of the individual, why may not religious practices be enforced in the same way?

We think the fallacy of this reasoning can be shown by a few simple comparisons; and that it can be clearly demonstrated that "religion is essentially distinct from government and exempt from its cognizance." In making these comparisons we shall use the term "education" in its generally accepted significance; viz., that of mental training.

- Education has to do with mental development.
- Religion has to do with spiritual development.
- Education deals with the mind.
- Religion deals with the heart.
- Education improves a man in this world.
- Religion saves a man from sin in this world, and from death in the world to come.
- Education can be enforced upon any one.
- Religion depends entirely on the will of the individual.
- Education may be possessed by any one, regardless of his religious faith.
- Religion can be possessed by those only who have been "born again."
- Education is wrought by the hand of man.
- Religion is wrought by the power of God.
- Education is a natural work.
- Religion is a miraculous work.

—If you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though the hot sun of trial may try to consume it, it will thrive until it becomes a great tree, in which the fowls of heaven may have their habitation.—*Talmage.*

AS THE WINGS OF A DOVE.

BY ELIZA H. MORTON.
(Portland, Me.)

Ps. 68: 13.

THOUGH the dove seeks its food
Mid soot and rust,
And its beauty is soiled
With dirt and dust,
Yet by rising in air
With plumage stained,
Its bright feathers of gold
Are soon regained.

Precious thought to my soul!
O symbol grand!
Though defiled with the sin
Of Judah's land,
As the wings of a dove,
The heart shall be
That turns from its guilt,
O God, to thee.

Then arise, ye that dwell
In shades of night,
Cast aside that vile robe,
Be clean and white.
Like the feathers of snow,
With silver wrought,
Are the ransomed and saved,
The loved and sought.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 25.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

XVII. *We should avoid looking for the fulfillment of conditional prophecies, the conditions of which were not fulfilled at the only time they could have been fulfilled in harmony with God's veracity, impartiality, and wise counsels.*

By conditional prophecies, we mean those prophecies whose fulfillment depends on the fulfillment of certain conditions on the part of men. The following words of the Lord to Jeremiah will fairly open this subject to our minds if we will stop to consider them:—

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels [or frames, or seats, margin]. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to pluck it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 1-10.

Here are promises or prophecies whose fulfillment is made to depend on the course of those concerned. According as they obey or disobey will God bless and prosper, or curse, pluck up, and destroy. Thus it is that he hath power to make of the same clay a vessel unto honor and another unto dishonor. Rom. 9: 21. Sometimes he expresses the conditions, and sometimes he does not express them. When the conditions are not expressed, they are understood, as in the case of Nineveh. God told Jonah to say to the Ninevites, "Yet forty days, and Nineveh shall be overthrown." The forty days passed, and Nineveh was not overthrown. Did God tell an untruth?—No. But he would have told an untruth had he destroyed Nineveh when the Ninevites had repented; for a part of the truth in his heart was, if the Ninevites do not repent. This was just as true in God's heart as it would have been had it been expressed.

To show the importance of the principle under

consideration, let us notice the prophecy concerning the glorious city that was shown Ezekiel in vision. This city is described in Ezekiel 41-48, and it is a wonderful city. And there are some who claim that as God cannot lie, just such a city must be built in Palestine, while sacrifices are being offered, and death reigns. Such overlook the fact that the prophecy concerning this city was conditional. They also overlook the idea that the Jews never fulfilled the conditions upon which it was based, and that, consequently, they forfeited their right to so glorious a city. The condition upon which this prophecy was to be fulfilled, is thus expressed in Eze. 43: 9-11: "Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

Here the condition is plainly laid down, and that is that they forsake their sins. This they did not do; therefore the Lord could not do what he had proposed to do for them. We have but a faint idea of the extent of the blessings and privileges that the Jews would have enjoyed, had they walked in the ways of the Lord. But had God fulfilled this prophecy regardless of the condition contained therein, he would have impeached his own veracity, and would have shown himself partial, unless he had treated other nations in a similar manner; in which case he would have countenanced, justified, sin, and would have abased himself before all nations, showing himself unworthy of their confidence, respect, and love.

The use that some make of the following portions of Romans 11, shows the importance of the principle we are now testing: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" Verses 11, 12. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved." Verses 25, 26.

It is claimed from these verses that a great work will yet be done for the Jews, almost, if not quite, independently of (not to say against) their free choice, their course, and their endeavors, resulting in the salvation of "all Israel." But other portions of this chapter, and the teachings of Paul relative to the Jews in other parts of his writings, shedding light on these words, are passed over, as though they did not occupy a place in the Sacred Oracles.

What will we do with the following declarations of Paul: "And they also [the Jews], if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Verse 23. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are of my flesh, and might save some of them." Verses 13, 14. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9: 27. "For there is no difference between the Jews and the Greek: for the same Lord over all is rich unto all that call upon him." Rom. 10: 12. "There is neither Jew nor Greek, . . . there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28. "For he is our peace, who hath made both one, and hath broken down the middle wall of parti-

tion between us [Jews and Gentiles]." All this comes to us from Paul, the very man who wrote the words that some lay so much stress upon to prove a doctrine that will not stand the test of the Bible. And Peter strikes on the same chord when he says, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

Thus we see that Jews and Gentiles are placed on a level, so far as gospel work and the bestowment of gospel blessings are concerned; that the condition on which the Jews may be grafted in is that they continue not in unbelief; that Paul's highest ambition in regard to his people was that he might save some of them; that only a remnant of the children of Israel shall be saved. This is far from helping the popular doctrine concerning the Jews.

True, the Jews had great advantages over the Gentiles so far as light and privileges were concerned. Had they walked in the light, they might have outstripped the Gentiles, and they might have been a great blessing to all nations. But, alas! that they did not come up to their high privileges. God did all he could to lead them to be reconciled to him. He prospered them; but they "waxed fat and kicked." He shut them up to unbelief, or rebellion (French translation), and gave them the fruit of their own ways, that their eyes might be opened to a sense of their great guilt and true condition, that he might have mercy upon every one of them (verse 32); but they would not be benefited. Only a few of them have been disposed to learn the lesson that God was so anxious that they should learn. How could God have mercy upon all of them, when most of them turned away from his offers of mercy? This he could not and did not do. It has been so to this day; and we cannot expect that the majority of that people will receive the gospel, any more than that the majority of other nations will receive the gospel.

True, we read: "And so all Israel shall be saved." But in this case the *true* Israel is intended—the Israel composed of the leading Jews, and of the Gentiles who have been grafted in where some of the branches of the true olive tree have been broken off. Verses 17–24. Thus we have an unbroken connection, and the olive tree is preserved: all Israel is saved.

If God were to save all the Jews in the future, he would act differently from the manner in which he has acted with that people in the past. In the history of the Jews we see limits to God's long-suffering, marked by the infliction of terrible judgments, and by the rejection of those who had long been the recipients of his special blessings. But should God, by some means outside of the Bible plan, save all the Jews of the future, including some who are just as guilty as were the most wicked Jews of the former dispensation, would not all the ungodly Jews of the past have a right to claim salvation on the plea of equality in God's dealings? And would not this theory prove the salvation of all mankind?

You will observe that in the interrogation, "For if the casting away of them be the reconciling of the world, what *shall* the receiving of them be but life from the dead?" The word "shall" is written in italics. This means that it is not in the original. We suggest that it be replaced by *would*. This would make Paul say, "What *would* the receiving of them be but life from the dead?" God grant that we may have the same earnest desire for the conversion of the Jews that Paul had. Thank God that they have not fallen hopelessly; that their blindness is only "in part," and that we have Bible grounds to hope that rich fruits shall be reaped from that people through the proclamation of the last gospel message to all the nations of earth. Rev. 14:6–14.

—Have every day lower thoughts of yourselves, higher thoughts of Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

HOW IT ENDED.

BY GEO. W. COPLEY.
(Huntsville, Ark.)

IN Delaware County, N. Y., about the year 1842, our neighbor appeared to make it his business to plow with his oxen on the side hill above the road where "the meeting folks" passed when they went to church on Sunday morning. This Sunday worker seemed to delight to swear at his oxen when the church people passed. Nobody said anything about the seventh day then, as everybody in the neighborhood believed Sunday to be the Bible Sabbath. Our Sunday worker continued to aggravate the meeting people until a revival,—a genuine one, I think,—swept over that neighborhood. This man stopped his swearing, attended church on Sunday, was finally converted, and united with the Methodist Church. At the time of his conversion he could not read, though he must have been forty years old. He soon learned to read in the Bible quite well, and I have seen him take charge of a class-meeting with credit to himself and the cause of the religion he had espoused.

I firmly believe patience and forbearance on the part of his neighbors were greatly instrumental in bringing about that man's conversion. Nobody for a moment had any disposition, so far as I knew, to prosecute him, even had there been a law against working on Sunday. All the church-members seemed to pity Joshua, for that was his given name, and have a yearning desire for his conversion. I believe that if he had been fined and imprisoned for working on Sunday, it would have embittered him, and perhaps he would never have been converted.

We read that the goodness of God leads men to repentance; and since this is true, it logically follows that the kindness and forbearance of those who are of the true Israel of God, have an influence for good over the erring and sinful.

BAPTIST COMMENTARY ON THE LAW.

BY W. A. COLCORD.
(Battle Creek, Mich.)

THE following comments on the law, taken from *The Baptist Teacher* of 1887, are too good to be lost. We indorse them as eminently orthodox, commend them to all, and sincerely hope that our Baptist friends may never disavow them.

GOLDEN TEXT.—"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill."—Matt. 5:17.

1. The Law Magnified, vs. 17–20.
2. The Law Explained, vs. 21–26.

INTRODUCTION.—. . . He [Jesus] assures his hearers that he did not come to annul or set aside this law, but to fulfill it; notwithstanding all the charges to the contrary that had been made against him. (See Mark 11:24). He then gives an interpretation of the law that far exceeds the observances of those who had perverted its letter by losing sight of its spirit. Thus, instead of making the law less, he makes it really greater. He fills it full of meaning by his own interpretation, and full of obligation also by his own subjection to its demands.

PRACTICAL HINTS TO TEACHERS.

1. The gospel does not destroy the law. The moral precepts of the Old Testament are still binding, and are made even more obligatory by the teachings of the New Testament.
2. Whatever God has commanded is important. No act of obedience is too small to secure his approval; and no failure to obey is sufficiently "non-essential" to escape his condemnation.
3. Those who lightly regard the moral laws of the Old Testament cannot be trusted to interpret for us the laws of the New Testament.
4. The righteousness which secures entrance "into the kingdom of heaven," must include both faith and practice.

LESSON TOPICS.

(1.) *The fulfillment of the law.*—"Love is the fulfilling of the law," and there never was but one man in whose bosom dwelt perfect love, and in whose life there was love's perfect expression. Every other love, every other life, came infinitely short of filling up the measure of the law's requirements. Christ filled it perfectly. He met its uttermost demands, both of precept and of penalty, not only giving us thus a perfect example, but working for us a perfect righteousness. Christ not only

fulfilled the law, but the prophets; inasmuch as every minutest prediction made respecting him, whether in words, or types and symbols, found their exact fulfillment in his life and death.

(2.) *The immutability of the law.*—If the law were a mere arbitrary enactment, then it might presently be put aside; but if it be the expression of the divine nature, then it must be eternal as God's throne. Heaven and earth may pass away, but not one jot or tittle of the law. Men may transgress the law, they may forget it, or defy it, or imagine they can improve upon it, or have gotten beyond it; but the law changes not its standard, alters not its tone, but evermore asserts its divine authority and inflicts its awful penalty. Society may become debauched and men's consciences corrupted, and the times may be "out of joint;" but God's law is the same, yesterday, to-day, and forever, and men have to come back to it, or suffer the dreadful consequences.

(3.) *The punctilio of the law.*—It will not allow us in the matter of God's commands to raise the question as to which of them is essential and which non-essential. They are all essential to the perfection of the law, and obedience to all of them is essential to the perfection of obedience; and unless we have the *spirit of obedience*, our religion is a delusion. "Whatsoever he saith unto you do." "Then shall I not be ashamed when I have respect unto all thy commandments." Suppose that one of the commandments be accounted as the least of the commandments, still it will make a mighty difference in heaven whether we honored it or disregarded it while here on earth. David said, "I esteem all thy commandments to be right."

(4.) *The spirituality of the law.*—The law goes down to the roots of life, and searches and sits in judgment on the hearts of men. In its view, as Christ expounds, the vengeful thought is murder, and the lustful thought adultery. The law as announced in the sermon on the mount, is not an abrogation, but an illumination of the law as it came from Sinai, and gives to it a severity of spirituality that constrains men to exclaim, Who then can be saved? The only answer is that which comes from that other mount on which the cross was planted, and the law's demands were perfectly met.

(5.) *The love that underlies the law.*—What God wants is order, harmony, charity. He gives the law not because he is against us, but because he loves us. A *lawless* community is also *loveless*. Happiness depends upon conformity to our relations, and law is the statement of the principles of that conformity. God wants us to live in harmony with him, and the law simply tells us how to do it. He wants us to live in harmony with our fellow-creatures, and the law instructs us how to do that also, and insists that we shall do that also. . . . This is what the law aims to secure, no less than the gospel; but what the law could not do in that it was weak [through the flesh], the gospel accomplishes through the constraining love of Jesus Christ.

FOR INTERMEDIATE TEACHERS.

JESUS AND THE LAW.—He came to fulfill the law by *explaining* it, by filling full of meaning what had seemed dark and hard to understand. He did not come to do away with the law; did not narrow it down; but declared it to be exceeding broad (Ps. 119:96); so broad that it stretched clear across the heart. . . . Jesus fulfilled it by living a perfect life. Still again, he fulfilled it by suffering its penalty for those who had broken it.

FOR PRIMARY TEACHERS.

A father once took his two little children away from my primary class, because the ten commandments were taught. He said they had been done away with, and he wished his children to be taught only New Testament laws. There is a good deal of this feeling. We must prevent its growth by printing deeply on the hearts of little ones the importance of the law, its deep meaning, and how they may be helped to keep it.

Fifteen hundred years after God gave the law to Moses, Jesus came. What a long, long time! Did he say, Those old laws are good for nothing; now I have come, I will make you some new ones instead?—No; he came to keep them all perfectly himself; to teach us all what they truly meant; and to fill us full of that love which will make us keep them.

And in a Baptist paper entitled "Our Little Ones" of Oct. 10, 1886, under the heading "Moses Receiving the Commandments," appeared the following:—

The Lord gave Moses directions for the Tabernacle, and all that was to be put in it, while he was upon the mountain. Just before Moses was to come down, the Lord gave him two tables of stone, written with the finger of God. They were the commandments, which were to be the law to the children of Israel. But it was not only right for them to keep them; we ought to do so too.

Ten commandments, all divine,
Every one of them is mine.
Ten commandments, all complete,
Every one for us to keep.

—"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

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.

BURDENS.

We all must bear them. Vain regret
Love's longing for some dear lost face
Which even sleep cannot forget,
Or yet the coming years replace;
The disappointment all must know,
When hope's mirage proves but a dream,
The finding Marah's waters flow
Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
And hide their burden in a song;
And others may be silent while
They learn to suffer and grow strong.
We find no balm in Gilead's vale,
No recompense for pain and loss,
And oft our weary efforts fail
To lift the pressure of the cross.

We all must bear them. Why despair?
The wine-press is not trod alone.
The promise is, that He will care,
As doth a father, for his own.
Our burdens may become our wings,
For underneath, His arms will be;
And through our sighing sweetly rings,
"Sufficient is my grace for thee."

—Selected.

A THANK-OFFERING STORY.

It was at a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the contents of which she read aloud, one by one. They ran something like this:—

"For recovery from severe illness, \$5."

"For the granting of the dearest wish of my heart, \$10."

"For preservation from harm in the great railroad accident when so many were killed and injured, \$10."

"For the conversion of a son, \$5."

"For the dear baby that has come to me, \$3."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened, and the secretary took out \$2, inclosed in a blank sheet, accompanied by no word or comment.

The truth was, Mrs. Stanton's life had been very uneventful the last year. It had gone quietly on, with few ups and few downs. She and her husband and her two children had been fairly well; by close economy they had had enough to eat and drink and to dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinchings known only to herself.

Self-denial had seemed to be the key-note of her life the past year; her sky had been rather gray than sunny; her atmosphere rather chill than warm. Not that she made any moan over her self-denials and deprivations. It was all done cheerfully, and no one was the wiser for it but herself. Still, in thinking of this thank-offering meeting, she had wondered just a little for what special reason she should bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost his property in an unfortunate speculation. She wondered a little dully if the conditions would be fulfilled if she should bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of their abundance; so this extra gift, small as it was, was at the price of a large self-denial. It would represent her shabby bonnet worn through another winter, without the refurbishing she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still, she was warmly interested in mission work, and gave it gladly, only wishing that it was more.

The secretary read on, while she sat half-list-

ening, half-thinking. Soon her attention was arrested by the reading of this:—

"For the many pleasant little things that have fallen to my share this year, \$2."

Other notes were read; remarks were made; the meeting closed, and Mrs. Stanton went thoughtfully home, the words "For the pleasant little things," ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought, she could recall numberless little acts of kindness from others to herself that had sweetened her life, and for which, though she had been grateful to the givers, she scarcely remembered to have raised her head to Heaven in gratitude. She resolved to be upon the lookout hereafter.

Even as she meditated, the bell rang, and going to the door, there stood little Elly Hale with a great bunch of roses in her hand.

"Aunt Elly sent mamma a big box of roses to-day,—so many she can't use them all,—and will you please take these?" said the little messenger, the child of a wealthy neighbor and a sister in the church, and one whose thoughtful kindnesses were nothing new in this household.

Mrs. Stanton kissed the little maiden, and sent her home with thanks. Then she buried her face in the flowers with childish delight. She loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with her pleasure as she remembered again the "little things," and how soon her thought had been responded to. She finished her preparations for supper with a light step, pausing often to look at the flowers and inhale their fragrance as she passed them. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-offerings for Pleasant Little Things," and dropped a nickel in it for the handful of roses.

The next afternoon as she sat mending Willic's jacket, Mrs. Dodd came in with the *Forum* in her hand.

"Here is an article," she said, "that I thought you would be interested in, so I brought it over to read with you."

The article was read and discussed. Both women received some new ideas, some inspirations to better living, and parted feeling heartened and uplifted by the pleasant hour. That night another nickel bore the first one company.

"Oh, mamma," cried Willie, as he came rushing in from school on examination day. "I passed 98 in my arithmetic to-day. Are n't you glad? Did n't I have to study for it, though!"

"Indeed I am glad, Willie, more glad than I can say, not only for the passing and good record, but I am glad because it shows you have been in earnest, and determined to conquer your easy-going habits of study. You make me very happy."

So happy that another contribution went into the thankful envelope.

"Did you know," said Mr. Stanton, one evening, "that Mrs. Floyd slipped on the icy sidewalk this afternoon and broke her ankle?"

"No! Is it possible?"

"It is a bad injury, and the doctor says she will be confined to the house for months."

"How dreadful! What if it had been I? I was out this afternoon, too, but I did not slip and break my bones. Ought I not to be thankful?"

So thankful that a twenty-five-cent piece in the envelope that night put the nickels quite out of countenance.

The next day she went down town to get a much-needed cloak for May. She had priced cloaks a few days before, and the very cheapest she could find that would be at all serviceable was \$12. It was a large sum to take from their slender income, yet this was one of the "must haves," or May would be obliged to leave school.

When she arrived at the store, she found that this particular line of cloaks had been marked down that very morning to \$10, which she joyfully paid, and that night deposited a coin in the envelope.

A day or two later little Elly Hale appeared at the door with the message that her mother was sick, and would Mrs. Stanton please come in and sit with her a little while?

She went with the little messenger.

"I am sorry to trouble you," said Mrs. Hale, "but the nurse is away for the day, the cook is in a temper, and I feel one of my terrible headaches coming on. Sometimes the nurse has been able to ward them off by rubbing, and as company is coming to-morrow, I don't see how I can afford to have one now. So in my despair I sent to see if you can help me."

Mrs. Stanton could and did. A half-hour's gentle manipulation of the aching head sent the sufferer into a quiet sleep, from which she awoke two hours later with the pain gone, weak, but happy.

"Surely," mused Mrs. Stanton that evening, "I ought to be thankful for the power to do a kindness—even a little one—as well as to receive one," and she dropped a dime into the envelope.

"It is getting heavy," she thought with a happy smile. "At this rate I shall be bankrupt soon." Yet she did not seem greatly alarmed at the prospect.

One afternoon Helen Brown, a member of her Sunday-school class, came in. She seemed depressed and anxious. After a little commonplace talk, her teacher said:—

"What is it, Helen? Does something trouble you? Can I help you?"

"Oh, Mrs. Stanton, I want to be a Christian! I am so unhappy. Will you tell me what to do?"

The sacred hour that followed neither of them will ever forget. When Helen left, it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh!" exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things.' For this great privilege—this great honor—of leading a soul to Christ, all that I have in the world would be but a small thank-offering. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope also went its largest contribution yet.

As time went on, life held a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to thanksgiving; and out of the abundance of her heart her mouth spoke. Her envelope grew full almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next Thank-offering came around, it was no vain oblation that she carried to the place of meeting, but her little gift—small yet in comparison with some of the others—was sweetened through and through with gratitude and love.—*Phebe Bird, in Illustrated Christian Weekly.*

—Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials. Rather give thy whole self into God's hands, and so trust Him to take care of thee in all lesser things, as being His for His own sake, whose thou art.—*E. B. Pusey.*

—What to others are disappointments are to believers intimations of the way of God.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

CIRCULATING PETITIONS.

THERE are many kinds of home missionary work, all of which are important and should receive their due share of encouragement. It is not best to concentrate all our efforts on one line of work. There may be cases of emergency in the future when this should be done, but ordinarily, more will be accomplished by giving each of the different lines of missionary work its proper share of attention. This gives the best opportunity for using to advantage the different classes of talent among us, and for reaching different classes of people.

There are those who have a gift for visiting from house to house, and talking with the people at their homes, and getting them interested to read tracts and papers on the present truth. In this line of work they can do good, but if they should attempt to canvass for a book, they would make a failure. We think it is clear that such persons should not be taken from a work for which their talents especially qualify them, and put at a work for which they have no taste or fitness. The same principle will hold good in all lines of missionary work, and the fact that there is diversity of talent among us is evidence that there is a wide and diversified range of work to be done. The work of visiting and talking with the people about the truths of the Bible should be kept up; the distribution of tracts and papers should be continued; the loaning of books, sending out papers by mail, and following up the work by personal correspondence, sending the *Sentinel* to public men, etc.,—none of these branches of work should be discouraged, but more should be done than has been in the past in all these lines of work.

But in this article I wish to speak especially of circulating the petition against religious legislation. This is a line of *missionary work* that a few months ago was entirely new. We speak of this as missionary work, because it has been the means of awakening public sentiment, and educating the public mind on the subject of religious rights, and has prepared the way for the introduction of the Sabbath question and the third angel's message. Perhaps our people, with all the combined means they heretofore have had for spreading the truth, had not accomplished as much in the same length of time in spreading a knowledge of the message and making a favorable impression on the minds of the people, as was accomplished by the circulation of the petitions during the few months that that work was made a specialty. The practical question before us now is, Shall the work of circulating the petitions cease? Since Congress has adjourned, and the Blair bill is dead, some of our people have thought that nothing more should be done in circulating petitions till another Sunday bill is introduced into Congress; but why not? Is it the specific bills we are opposing, or the *principle* of legislating on religious questions? All will admit that it is the principle of religious legislation that we are opposing. Further, the petitions that were circulated while the Blair Sunday-rest bill was pending in Congress, did not mention that bill at all. The same petition can be circulated now, and will be just as appropriate as it was before Congress adjourned and before the Sunday-rest bill died.

There are reasons why work with the petitions should be pushed right along during the recess of Congress.

1. There is little doubt but that another bill of the same import will be introduced into the next Congress. National Reformers and their allies are working diligently to mold public sentiment, and create further sympathy for Sunday legislation. We need to be actively at work to counteract this influence, and educate the public

mind as to the true relations of civil government and religion.

2. When we present the petition, and briefly show the dangers of religious legislation, we start the mind in a train of thought that will lead men to see the evils of such legislation, and many will take their stand against it. When men sign the petition, they are virtually committed to oppose all classes of religious legislation, whether State or national.

3. If prominent men all through the country are led to take a right stand on this question, it will lay the foundation for a strong agitation, and agitation will lead thinking men to oppose religious legislation.

4. It will pave the way for reading-matter on the Sabbath question and the third angel's message.

5. It will be a blessing in many ways to those who circulate the petitions.

6. It will give men and women an experience in meeting the positions of National Reformers, and in presenting the true relations of church and state as taught by our Saviour.

7. This work, if pushed by our people throughout the country, will secure a very large list of petitioners against religious legislation by the time the next Congress convenes.

These are some of the objects to be gained by circulating the petitions, and are they not abundantly sufficient to secure for this work a prominent place among the missionary enterprises of our people? We should not favor turning the whole strength of our missionary societies into this channel. A better way, we think, would be to select suitable men and women in each local society, and have them give as much of their time as they can to circulating the petitions. Each State society should lay plans for having the capital city of the State and each county seat thoroughly canvassed. This would bring the question before officials and the most prominent men in the country. Our people should not think that there is nothing to be done at the present time to meet the strong efforts that are being made in favor of Sunday legislation. We should rather consider it a favorable time to work, and exert ourselves to bring about a general agitation on this question before public sentiment is so thoroughly molded by the National Reform party that there can be no beneficial and successful agitation.

DAN. T. JONES.

RUSSIA.

RUSSIA is a short name, but it stands for a large country. It is natural for citizens of the United States to think that "the great plains, the sublime mountains, the great rushing, roaring rivers, shores lashed by two oceans, mingled with the grand anthem of Niagara," constitute the largest and grandest nation on the earth. When it is considered that several of our forty-two States are each larger than the German empire, or French republic, it is easy to conclude that the United States are larger than all the nations of Europe put together. But figures show that Russia, including its territory in Asia, is more than twice as large as the United States and Territories. The population is also nearly twice as large, Russia claiming over 102,000,000 subjects.

No nation in Europe is more intolerant and oppressive in its laws. According to general accounts, the treatment of those arrested for real or supposed wrongs, is most cruel, and often without justice. Political offenders, and those who make proselytes, are banished to Siberia, the families of the condemned generally being sent with them. There being no railroads, the journey is made in companies similar to our emigrant trains in former days. The women and children ride in rough wagons, and the men with chains about the body and attached to each ankle, travel on foot. The trip is like a ride in an ox-cart from Boston to San Francisco. Many die on the way from exposure and hardships. Thousands of whom the world knows but little,

are yearly marched over the dreary and almost endless roads into the wild interior of Siberia. Here they are distributed in colonies, and kept under strict police surveillance. At every attempt to free themselves, their sentence is made more severe until they are finally sent to the mines for life, and having once entered the mines, they never see daylight again. Bro. Perk, who now labors in the Hamburg mission, was formerly in the employ of the British Bible Society, and traveled far into the interior of Siberia. According to his report, Russian officials are generally corrupt, and act not so much in accordance with principle, as from impulse or love of gain. It is a common thing for those desiring a favor from officials to inclose in the written request a few *rubles*; then as the paper is unfolded, as soon as the money is caught sight of, the paper is quickly folded up to conceal it from others, and the request is granted; but if no money is sent, the request is generally refused, but the applicant is invited to come again. If he takes the hint, and lines his request with money, it is granted; otherwise, few favors are received. Those of experience in different countries say that this kind of corruption in Russia exceeds by far anything that they have seen in that line. Where such practices prevail, "judgment is turned away backward, and justice standeth afar off."

But not all the people of Russia are of this character. There are many honest people there, especially among the German Protestants, of whom there are several millions. Prominent among these are the Mennonites, the followers of Menno Simons, a Dutch reformer of the 16th century. Like the Friends, they are opposed to war, and in consequence of their refusal to do military service, they have suffered many persecutions. About one hundred years ago, several thousand Mennonites found a quiet retreat in Southern Russia, where they obtained a charter from the Emperor Paul, granting them freedom from military service forever. In consequence of this, many thousands migrated to Southern Russia. They are similar to the Baptists in faith, and practice the ordinance of humility. Having suffered much for the truth's sake, they are favorable to the reception of present truth. The first Sabbath-keepers in Russia were from these and the Baptists. There are now about 300 of our people in Russia, nearly all Germans, but a few Russians. With few exceptions, the Russians belong to the Greek Church. But few have embraced the truth, as it is very difficult for them to leave the Russian Church, and extremely dangerous to the one that is the means of "leading them astray."

Very little preaching has been done, yet the truth is constantly spreading, and the number of believers increasing. As a rule, our people in this country manifest more of the true missionary spirit and sacrifice more for the truth than in any other land. In devoting their donations for one quarter to this field, our Sabbath-schools do not bestow their gifts in vain. Undoubtedly the Lord has many more people here that must be called before the Master's appearing. How grateful we should be that the Lord has permitted us to be the instruments in his hand to carry the truth to this people! May we all be faithful to our sacred trust, and labor to the full extent of our means and ability while there is opportunity; for soon the night will come, and all opportunities cease.

H. P. HOLSER.

CHINESE MISSIONARY WORK.

THE *American Missionary* for April tells us that "there are about 1,000 Christian Chinese men connected with the Congregational churches of California and Oregon." And further, that they contribute about \$2,500 annually for home missionary work, and that they also have organized a foreign missionary society of their own. These dark-skinned believers have raised \$1,400 as a fund to start with, and have already sent two missionaries, one a native Chi-

nese, back to their native land, to help evangelize their heathen countrymen. Let us thank Providence for every effort put forth that tends to elevate, enlighten, and evangelize "the heathen Chinese." It is not difficult to see that all these agencies are but the *avant-couriers* of the last great work of the gospel. G. W. A.

Special Attention.

WHAT THIS GENERATION HAS SEEN.

THE generation of twenty years of age and upward now living saw and recollects a prelate who sat in the papal chair longer than, according to the Catholic chronology, it was occupied by Peter, the oldest working historian, the oldest monarch, and the oldest active scientist in the world's history. The prelate, of course, was Pius IX., who died about eleven years ago, and the historian was Ranke, whose death occurred in 1886. The monarch referred to was William I. of Germany. William was not on the throne so long as many sovereigns of past ages, or even of his own times, for his reign was far excelled in duration by that of Peter II. of Brazil and Victoria of England among living monarchs, but he had attained an age at his death, in 1888, which had not been reached by any other crowned head in actual exercise of power since authentic history began to be written. The scientist alluded to was Chevreul, whose demise occurred a few weeks ago. The duration of Pius's pontificate was thirty-two years. At death Ranke and William were each ninety-one, and Chevreul was 102. That part of the present generation of twenty years of age or upward also saw the centennial anniversaries of the civic and military events leading up to the establishment of the American Union, and the same generation now sees the centennial of the occurrences which established the constitutional system in France and which banished feudalism, at least in some of its most offensive and retrogressive manifestations, from the principal European States.

If we extend the age limit fifteen years farther and increase it to thirty-five years, the generation witnessed and remembers the greatest civil war on record, the emancipation of the slaves in Russia, the United States, and Brazil, and two of the greatest foreign conflicts which figure in history—the Franco-German and the Russo-Turkish—the former in 1870-71 and the latter in 1877-78. Extending the age limit to forty, and the generation remembers a year which witnessed the deaths of more men occupying the front rank in literature than any other year of the century. This was 1859, when Thomas B. Macaulay, Leigh Hunt, Thomas K. Hervey, William H. Prescott, and Washington Irving died. These are some of the occurrences which are within the easy recollection of the person of forty years or upward now living. If we should include within our survey the notable advances made in the sciences and the arts within the period under review, the record would be far more wonderful. When we turn over the pages of the old annalists, we imagine that nothing so stirring or so striking as the events which they tell us of has taken place within our time. This is a mistake. History has been exceedingly busy in the interval which has passed since the person now in early middle life first began to take cognizance of matters around him. The map of Europe has been altered several times within that period, the United States has increased its area thirty per cent and its population 150 per cent, and the inventive spirit of the age and the growth in tolerance and enlightenment have vastly ameliorated the conditions of existence in all civilized lands. Indeed, if social as well as political development be taken into account, more and better history has been made within the remembrance of men who have not passed half the age limit which the psalmist has allotted to man than was ever made in any entire century before in the annals of the race.—*St. Louis Globe-Democrat.*

MEXICO'S ADVANCEMENT.

WITH the single exception of the United States, no country on the American continent has made such rapid progress in the past half-dozen years as Mexico, and, with the same exception, no country has a fairer future. Its debt is being steadily reduced, its bonds are increasing in value in the money markets of the world, while its credit has reached a point hardly expected by the most astute and sanguine of Mexican statesmen a decade ago. There are over 4,000 miles of railroad in that country, an increase of about 25 per cent within three or four years past, and upward of 19,000 miles of telegraph. In the former it leads all the countries of the continent save the United States, Canada, Brazil, and the Argentine Republic; and in miles of wire in operation, the United States alone is ahead of it. In every department of its industry there has been a great growth in recent years, while its commerce, foreign as well as domestic, begins to take on large proportions. An important advance has also been made in the number and character of its schools and the general level of intelligence of its people. The most striking and conspicuous portion of Mexico's advancement began soon after the commencement of the administration of its present president, Porfirio Diaz. He entered office in the latter part of 1884, and was elected to a second term last year. The experience of the past fifteen years shows that insurrections and revolutions are not necessary conditions in the Mexican's existence, while the record of the country since 1885 proves that Mexico is not incapable of an improvement of a highly important and flattering character. Peace and wise government were all that were needed to enable the people to develop the marvelous natural resources which their land possesses. Peace came in with Diaz's recent predecessors; wise government was assured when Diaz entered on power. Within the past five years the public affairs of the country have been managed with a creditable degree of intelligence, and a fair amount of success has been attained.—*St. Louis Globe-Democrat.*

EXTINCTION OF THE BRITISH HOUSE OF LORDS.

NOTHING seems clearer than that the British House of Lords as at present constituted must go, and that, too, in a short time. But a few years have passed since Mr. Labouchere's annual motion was received with almost universal derision and buried under an immense majority, but when he moved on Friday to abolish the Upper House, it was defeated in a fair house by only forty-one votes, a number of the Tories voting for the motion. The business of the Upper House is transacted usually by about fifteen members. The hereditary peers, with rare exceptions, absent themselves from the sessions, many of them being unfitted by character and capacity to decide public questions, and having no taste for politics. The spiritual lords interest themselves very little in matters that do not concern their own order, and hence the law lords do most of the work. A good attendance can generally be secured, however, to defeat any measure favorable to the people, and it is for this reason that opposition to the peers as now constituted has taken such strong hold of the public mind. When their presence is needed for the discussion or passage of ordinary measures, they complacently delegate their duties to an insignificant minority; but let any bill for reform of abuses or enlargement of the liberties and privileges of the masses be presented, and they will turn out in tremendous force to give it a death-blow. Their sole usefulness has thus been reduced to acting as a fender against hasty legislation, and, as reform measures have generally been discussed for a generation in England before their passage, the House of Peers is no longer useful in this capacity, but is simply an obstruction to the machinery of government. The parliament which succeeds the present body

will probably reform the peers out of politics, and create a more useful legislative body to take their place.—*Baltimore American.*

A NEW INVENTION FOR QUICK TRANSIT.

THE latest invention for rapid transit and the transportation of mails is being introduced by the Portelectric Company, of New York and Boston. It is the invention of John G. Williams, of New York, and consists of an elevated railway track, of a new design, for a car made of magnetized steel, and running upon a single rail. It has been exhibited in Boston and explained by Prof. A. E. Dolbear, of Tufts College, who announced that, after a very thorough examination and testing of the discovery, he was certain that a car could be run from New York to Boston, a distance of some 230 miles, in one hour. He explained that while the new plan will at first be devoted to letter carrying,—and by it there can be a mail from city to city several times every forenoon, afternoon, and evening,—it will be entirely possible to carry people as well as the mails, and that this will before very long be done. The working model of Mr. Williams's system of rapid transit has been carefully examined by many electricians and practical business men, and all who have seen it pronounce it the solution of fast transmission for small packages and the mails.—*New York Commercial Advertiser.*

A PECULIAR PEOPLE.

AMONG the many scattered remnants of nations in India, there are few more interesting than the Beni-Israel of the Bombay tribe. The Beni-Israel do not belong to the lost tribes, nor have they any mysterious connection with the great Pyramid. Their own legends aver that centuries ago their forefathers, flying by sea from a country in the north, were shipwrecked near Kenery Island, and the survivors, seven families, took refuge at Navgoan, homeless, penniless, among strangers, and without the books of their law. The date of this hegira is estimated from 1,600 to 2,000 years ago.

Since that date the little colony of fourteen souls has grown into a dispersed community of 10,000, not unlike the ordinary Konkan peasantry, but religiously observing the Jewish Sabbath and whatever they can remember of the Mosaic law. They have been hewers of wood and drawers of water to whatever king chanced to reign; but they are as much Hebrews to-day as they were two centuries before Christ.—*Scottish American.*

NEW YORK has bought its electrical apparatus for executions at Auburn, Clinton, and Sing Sing. The dynamos produce the "alternating" current which kills at 140 volts. In addition to a Westing-house dynamo, each prison will require an "exciter," to be used as an auxiliary to the dynamo; a strong oaken chair, in which the convict is to sit and be killed; an electrical cap and electrical shoes. The electrical cap is made of metal covered with sponge, which is saturated with salt water before being put onto the convict's head. When it is on, it is called an "electrode," and the other "electrode," to be put on the convict's feet, is a heavy pair of tightly laced shoes with sponge inside. A wire, after the "electroded" convict has been strapped in the oaken chair, is connected with his shoes and cap, the warden of the prison closes the "circuit" for fifteen seconds, and all is over with the convict.

—The American school at Athens has been in successful operation for several years, and has proved of the greatest value to the cause of classical education. Schliemann's excavations on the site of ancient Troy created an epoch in modern scholarship. There is no reason why equal, if not greater, wonders may not be expected to come to light from beneath the soil on which the Delphic Temple stood.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 11, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
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EDITORIAL CONTRIBUTORS.

OUR RIGHTEOUSNESS.

SOME of our correspondents are beginning to drop remarks leaning very suspiciously toward the view that any attempt on our part to keep the commandments, is simply an attempt to make ourselves better, which we can never do; that it is an attempt to be righteous, which is simply to cover ourselves with filthy rags; for the prophet says that "all our righteousnesses are as filthy rags." Isa. 64: 6.

Just how much they intend to express, we are unable to determine; but it seems to us that they are unconsciously turning their steps toward a position held by a class of bitter opposers of our cause and work, and who draw largely on this line of thought for their material. It recalls a conversation we once listened to between the late Eld. James White and a Methodist minister. The minister was denouncing our efforts to lead men to the observance of all the commandments and particularly to return to the Sabbath of the decalogue, as turning men back to legalism. We have nothing to do with the law, said he; we cannot keep it anyway, and to attempt to do so, is to turn away from Christ, and trust in legality; every effort we make to keep the commandments is to try to make ourselves righteous, and to cover ourselves with filthy rags; for the prophet says that all our righteousnesses are filthy rags. So all your Sabbath-keeping and law-preaching is only filthy rags.

Those who were acquainted with Bro. White can imagine about how long it would take him to demolish such an objection, and close the lips of such an objector. It would be one of the shrewdest strokes of policy ever devised against the law if people could be led to associate in their minds that holy instrument and all attempts to keep it, with the idea of "filthy rags." Men, to be sure, have enough filthy rags about them; but no such rags were ever manufactured out of love and reverence for the law of God or the sincere and earnest efforts of any one to regulate his life by the holy precepts of that law.

Nor do we think the text above referred to can be fairly construed into any such meaning. Let us look at the subject upon which the prophet is speaking. In the last part of chapter 63 he refers pathetically to the fact that the sanctuary of Israel was trodden down by their enemies, that the people of God's holiness had possessed it but a little while; but we, he says, are thine, and they are not called by thy name. Then in chapter 64 he lifts up an earnest appeal to God that he would come down and interpose in their behalf and make his adversaries tremble at his presence. In verse 3 he refers to the mighty works that God had wrought, especially his coming down at Sinai; and in verse 4 to the great things which he has promised to do; and pleads these as reasons why they may hope for his help. He then speaks of the different manner in which God regards righteousness and sin. Verse 5: "Thou meetest him that rejoiceth and worketh righteousness." Boothroyd translates this: "Thou meetest him with joy that worketh righteousness." The Lord is pleased with such an one. The prophet continues: "Those that remember thee in thy ways"—those who bear in mind God's goodness and mercy and strive to serve him. Then he speaks of how God regarded them, and why: "Behold thou art wroth; for we have sinned." That was the trouble with them and the condition they were in. The last clause of the verse reads: "In those is continuance, and we shall be saved." That is, God's ways are unchangeable, consequently his

mercy endures forever, and by repentance men can regain his favor and be saved.

Then comes the text in question in which the prophet again recurs to their sad moral and political condition: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away." In this condition of guilt and condemnation, of course they had no righteousness to plead before God. Their robe of character was spotted and defaced and soiled and torn. It was, as he says, only filthy rags. But they had not got into that condition because they had tried to the best of their ability to obey God and keep his commandments, purifying their lives by love and obedience, but for the very reason that they had *not* done these things.

Daniel, in his wonderful prayer (chapter 9) makes a similar presentation of the case. A few expressions will serve as samples: "We have sinned and committed iniquity." "O Lord, righteousness belongeth unto thee, but unto us confusion of faces." "Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice." "We do not present our supplications before thee for our righteousnesses, but for thy great mercies," etc.

He puts in no plea for any good works nor acts of obedience; but his whole burden was for their transgressions of God's law, and their failure to obey his voice. And this was all the righteousness they had to present; and this of course was but filthy rags. But we say again, it was their wanton acts of disobedience, not their efforts to do right, which had brought them into this condition. And although what was true of the Israelites applies to all persons in a similar condition, it is a manifest misapplication of the text to use its description of a condition which comes from not keeping the law, as a discouragement against all efforts to keep it, on the ground that we thereby clothe ourselves with filthy rags.

The law is spiritual, holy, just, and good, the divine standard of righteousness. Perfect obedience to it will develop perfect righteousness, and that is the only way any one can attain to righteousness. If neither Adam and Eve nor any of their posterity had ever broken the law, the human family would have developed righteousness by the law alone. Sin not only broke the union between man and God, but imbued man with a nature such that it must be replaced by a new nature before he can return to the path of obedience; for the carnal mind, the offspring of sin, is not subject to the law of God, and cannot be.

Christ comes in and closes up the gulf between us and God by providing a sacrifice to cancel past sin, and gives us a new spiritual nature, through which he proposes to dwell in us to bring us back into harmony with the law, lead us to love and delight in it, and walk in all its precepts. Right here is where our Methodist friend made a mistake, and many others are doing likewise. Because the work Christ does for us is so radical and essential, they fly to the extreme of dropping and discarding the law, refusing to study what it requires, or to try to follow in the way it directs, but thinking they are to leave everything thereafter to Christ; not perceiving that the whole object of Christ's work for us is to bring us back to the law, that its righteousness may be fulfilled in us by our obedience to it, and that when at last we stand beside the law, which is the test of the judgment, we may appear as absolutely in harmony with it, as if we had never belonged to a sinful race who had trampled it in the dust.

And yet though so dependent on Christ, we are not to rest on the stool of do-nothing, as a mass of inertia in the hands of the Redeemer. We must be living stones in the temple, actively co-operating with the Master-builder. But does not Christ say that "without me ye can do nothing"?—Yes, and in that very language he teaches us that with him we can do something, and when it is done, it is "we"

that do it. But does not Paul say (Phil. 2: 13) that "it is God which worketh in you both to will and to do of his good pleasure"?—Yes; and in the very same epistle (4: 13) he says, "I can do all things through Christ which strengtheneth me." So he does not leave everything for God and Christ to do, but enters into the work himself, and without his co-operation it would not be done.

When we pick up a piece of red-hot iron, what is it that burns us? We say the iron burns us. But the iron of itself possesses not enough heat to burn us; it must first be charged with fire; and then it is the fire after all which burns us, is it not? And yet we say truly that the iron burns us. The iron is actively co-operating with the fire. It first receives and then gives off the heat.

So a soul raised to a white heat in the service of God, charged with the love of Christ, is an active agent; it keeps the commandments, not in a merely passive and negative manner, but aggressively; it resists sin; it strikes right and left against temptation; it looks into the law to read its duty; it rests and worships on the Sabbath of the Lord, and goes forward in every good work; and in doing all this it is not clothing itself with filthy rags.

But, it is asked, if a man undertakes to keep the law in his own strength and work out his own righteousness, can he do it? Is he not clothing himself with filthy rags? To what class of people such a query would apply, we do not know. We do know, however, that there is not a Seventh-day Adventist in the land who has not been taught better than to suppose that in his own strength he could keep the commandments, or do anything without Christ; and it is a waste of time to build an argument for any people on premises which they never assume. We doubt if even the Pharisees rested their self-righteousness on the perfection of their personal obedience to the ten commandments. If we understand the teachings of Paul in his epistles, the trouble with the Jews was that they had come to look upon their ceremonial system as all-sufficient in itself to atone for their sins, and take away all their guilt. So if they outwardly complied with the decalogue and scrupulously attended to their ceremonial requirements, they imagined themselves righteous in the sight of God. This left them in their sins (for the blood of their offerings could not take away sin, Heb. 10: 4), outwardly clean and fair, tithing mint, anise, and cummin, but within full of corruption and uncleanness; and it also hedged up the way of their acceptance of Christ, as they could see no necessity for him; for if the services of their law took away sin, why should a Redeemer come and die for them too?

To rid them of this deception, Paul had to labor, as he did in the epistle to the Galatians, and other ways, before they could be brought to receive the gospel; for they were thus seeking righteousness and justification by the works of the law, instead of through faith in Christ, the only efficacious sacrifice. Rom. 9: 32; Gal. 5: 4; etc.

There is a righteousness we must have, in order to see the kingdom of heaven, which is called "our righteousness;" and this righteousness comes from being in harmony with the law of God. In Deut. 6: 24, 25 we read: "And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive as it is this day. And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." The Lord would not command them to do what he had not made adequate provision for them to do; and if they did do it, it would be their righteousness. And "our righteousness" cannot in this case be filthy rags. How would it sound if we should read it thus: "And it shall be filthy rags, if we observe to do all these commandments . . . as he hath commanded us"?

Again, in that memorable sermon on the mount, our Lord says: "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter

into the kingdom of heaven." Matt. 5:20. And this is the same as to say that if it does exceed it (to the requisite degree of course), we shall see the kingdom of heaven. And what we are to do thus to possess the kingdom of heaven, he plainly told the young man when he said, "If thou wilt enter into life, keep the commandments." Matt. 19:17. But, says one, of ourselves we cannot keep them. That doesn't affect the case at all. If we cannot keep them of ourselves, and God has made provision for us to keep them some other way, as he has done in Christ, then we are to keep them that way; but we are to keep them just the same.

Suppose we try the "filthy rag" construction on Matt. 5:20: "For I say unto you that except your 'filthy rags' shall exceed the 'filthy rags' of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." That surely would not be very edifying reading to any one. There is then a righteousness that we must have, to be secured by doing and teaching the commandments. Verse 19. And the scribes and Pharisees did some things which were righteous, or Christ could not have introduced the comparison he did, and said, except yours shall exceed theirs. "He that doeth righteousness," says John, "is righteous." 1 John 3:7. And if he does not do righteousness, he is not righteous.

We feel sorry for the man who can say, as one says who some time since went out from us in Battle Creek, "I keep the commandments not from obligation, but because I think it will please the Lord for me to do so; but if I should not do it, though the Lord might not be so well pleased, he would overlook it in me, as I am adopted as a son, and it would not affect my prospects for salvation."

We feel sadly sure that it would.

A DREADFUL COMMENT.

It is hardly possible to pass by without some word of comment, the stupendous and appalling occurrence at Johnstown, the story of which has dwarfed into insignificance all other news of the day. Not that any words of ours are needed to set before our readers a knowledge of its dreadful details, or that any are adequate to portray, more than in the faintest degree, the appalling nature of the event. Only those whom fortune made eye-witnesses of the scene can know the sensations which were experienced from even an approximate realization of its horror. But upon such an occurrence some reflections must be profitable, even to those who, taking their observations through the columns of the daily press, can never realize how largely distance lends enchantment to their view.

Variety of temperament and education will naturally lead to a variety of conclusions on the part of different individuals. Some perhaps will wonder how such an occurrence could be possible under the supervision of an all-wise, merciful, and omnipotent Heavenly Father; others no doubt regard it as a very deep mystery of the dispensations of Providence; and still others will be likely to discern in it a visitation of the judgment of God upon the wickedness of man, of local and perhaps of national significance.

But whatever the lessons which may be drawn from the event, few individuals there can be whose accustomed views of the nature of this present state of existence cannot borrow a darker shade from the pall which hangs above the desolated, flood-swept valley. The event comes to us as a forcible and dreadful comment upon the nature of the life to which, as fallen beings, we are subject in this world. To such experiences of dreadful suffering and horror are we all liable, and there is no escape from the conditions which make them possible. Human nature is left to the stoical and never-ending task of reconciling its natural longings with surroundings which continually give rise to scenes of misery and death. If it be said that human carelessness is responsible for the fearful occurrence at

Johnstown, it is also true that to the majority of its inhabitants, and to those of neighboring towns, the circumstances were as wholly beyond control as if directly ordered by Providence. The carelessness of some may often furnish a direct avenue by which Providence may deal with others.

Into this present state of things we are ushered unconsulted, and we must accept the conditions as we find them. But by the provisions of the mercy of God in the plan of salvation, we are enabled to look them in the face with cheerfulness instead of despair, and to feel that, come what may, we are prepared for the event, and that not every hope will be crushed and every joy extinguished by it. To neglect or refuse these provisions, trusting to fortune to escape calamity, is a risk which none can afford to run. It is a duty which we owe to ourselves, as well as to the Author of these provisions, that we make the best preparation for all the vicissitudes of life, and escape from the condition of those "who through fear of death were all their life-time subject to bondage." T. A. S.

STAGING.

It is related upon what seems good authority, that a very prominent laborer in the great Advent movement of 1843-44 in the height of his usefulness had an impressive dream which deeply affected his mind. It was something like this: He saw a vast building in process of erection. Many workmen were engaged upon it, and its proportions were becoming more and more massive and symmetrical, as the work proceeded. He became deeply absorbed in his dream in the progress of this edifice. His whole soul was interested for the time being in the success of the work upon it. His attention became especially directed to the *staging* upon which the workmen were standing, and upon which the materials were placed which were incorporated into the structure. He reflected in his dream, that after a little the building would be completed, and would stand there for generations as a monument of the builder's skill, answering the useful purpose for which it was erected. But the *staging* would all have to be taken down, laid away as old refuse lumber,—worth but little indeed. Now it was serving a useful, necessary purpose, and could not well be dispensed with. But alas! in a little while it must all disappear, and would never be thought of more. Its purpose was merely temporary. The ignoble outcome of the *staging* affected him deeply. Then it came to him that the building being erected was the great Advent movement, and that he himself was the rejected *staging*. Surely the dream was a sad one, and must have left a most depressing impression upon his mind,—an impression, by the way, which his later life has fully demonstrated to be true, for he has since departed from the Advent faith, and united with one of the popular churches.

We have often reflected on this lesson of the *staging*. It is possible there are many other personal experiences of a similar character. Men and women may be connected with God's work, yea, become influential in it, as this man was, and even figure in high official positions, and yet be mere *staging*, which will pass away.

The history of the past demonstrates this lesson over and over. Judas was an apostle of the Lord, the treasurer of the disciples' band, carrying their little fund. He doubtless was one of those who went forth preaching the Messiah's advent, and possibly of that number who healed the sick and cast out devils; for we read they went forth two and two, doing such work at the Lord's command, and that the "devils were subject unto them." Yet he passed away as ignoble *staging*.

Paul had companions who labored with more or less prominence in the great work of disseminating the gospel. They seem to have been honored by him for the time being as persons of usefulness. But their work was merely temporary. He says, "Demas hath forsaken me, having loved this present world," and "all they which are in Asia be

turned away from me: of whom are Phygellus and Hermogenes." Here was much *staging*.

So it was in Moses's time. Large numbers proved unfaithful, and many of them men of prominence. So it has ever been in the history of God's work. So it has been with this message. How many there have been who labored for a season with zeal, and in a measure, God seemed to bless their labors. But they have departed, and many of them have become our most bitter opponents. None can be so bitter as apostates. The *staging* is set aside, but the *building* goes on. And doubtless we shall have many more illustrations of the same character.

But we wish to inquire, Why is it that some are but temporary, while others endure, and what constitutes the difference; some build for a season but to be torn down and laid aside as no longer useful, while others are enduring, incorporated into the very structure of God's glorious building, the church triumphant? Why are some but "hay, wood, and stubble," "vessels of earth," and "of dishonor," the "chaff" which serves but a temporary, useful purpose of protection to the kernel, while others are "gold, silver, and precious stones," "vessels of honor," meet for the Master's use, or golden wheat finally to be gathered into the garner of the Lord?

We answer, The difference is simply one of *character*, far more than of ability. The man who dreamed of the building and of himself as the *staging* was most eminent in ability and most abounding in labor and activity. Perhaps no one in the great Advent movement in the past exceeded him in these respects. Very likely Judas was as naturally talented as the other apostles. The leading men of the nation, high in dignity, were those who fell in the wilderness. King Saul was a man high in presence, and of commanding ability. So it has been among us. Many have dropped out who, if consecrated, might have done a great and noble work for God.

Then it is not *ability*, but *character*. There are certain *enduring* principles which must be interwoven into the very warp and woof of our characters, if we stand the test of God's refining. Among these are the love of justice, of truth, of righteousness, a merciful spirit, the fear of God, respect for his law and authority, the principles of obedience to duty, honor and strict integrity, with living faith in God and his word, purity and freedom from selfishness; in short, we must be true followers of Christ. Those who study his example, and pattern their lives after it, will build upon the eternal Rock; while those who do not will but build upon sliding sand, worldly policy, deception for the sake of carrying our ends, appearing what we are not, smooth words to the face and opposite ones behind the back, passing along as if in union when we know we are not in reality,—these show a lack of true principle, a moral weakness, a readiness to gain advantages by a concealment of our real purposes, which is contrary to the true Christian frankness that Christ ever displayed. This is a time-serving age. There are a few who can be relied upon in an emergency when everything seems to be going against them; few that really have the courage of their real convictions, when apparent loss of good name or reputation or standing is the consequence. In short, there is a weak spot or flaw in the character. Many will be valiant away from danger, but, Peter-like, quail in its presence, and prove false to their real convictions. It is good to cultivate principle now while we have opportunities for so doing. We are yet to be brought into close and trying places, before rulers and magistrates, when to show our colors will apparently bring us into terrible hardship. If we cannot endure loss of standing or approbation now, how shall we stand then? Moral heroism is greatly at a discount in this sordid, politic, time-serving age. We cannot but respect the firmness, courage, and integrity to his principles, of old John Brown, however much we may deprecate his fanatical judgment. His manly attitude in the presence of disgrace and death, struck a chord in the nation's heart which never ceased to vibrate till the shackles were broken from every slave in the nation.

True principle cherished in the soul, a turning from every wrong way when discovered, a longing to know the right way in small as well as great things, will preserve us from being mere *staging*, and weld us to the eternal Rock. We must cultivate principle.

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.

"HOW MUCH OWEST THOU UNTO MY LORD?"

WHAT do I owe thee? Could I measure,
And it were mine, the boundless sea,
Then count each drop a priceless treasure,
And offer all, dear Lord, to thee,
'T were naught beside thy love to me,
And I should still thy debtor be.

What do I owe thee? Could I gather
Rare gems and gold from richest mine,
And give thee these, or bring them rather,
I should but offer what is thine;
The debt, uncanceled, still were mine:
Its heavy burdens all, all mine.

What do I owe thee? Thou hast spoken
"My death thy debt has fully paid;
My love could give no costly token;
On Me its fearful load was laid;
I have thy righteousness been made,
Thy spotless righteousness been made."

To thee, O Christ, what can I render
For this, thy wondrous love to me?
I have no gift, but I surrender
My very self, my all to thee:
Glad that I may thy servant be:
May mine a royal service be.

Ready to heed thy lightest bidding,
In duty's path to swiftly move,
To tell to souls in darkness sitting
This glad, sweet story of thy love;
Tell them 'tis "boundless, full, and free,"
Since it has sought out "even me."

—Watchman.

GERMANY.

STUTTGART.

DURING April, it was my privilege to visit Germany and meet with some of the workers there. Nine hours' ride in a northeasterly direction from Basel, brings one to Stuttgart, the capital of the kingdom of Württemberg, one of the many subordinates of the German empire. The city is beautifully situated in a valley, the surrounding hills being terraced with vineyards, and decorated with pleasure grounds and mansions of the wealthy. In approaching, our train nearly encircled the entire city in its descent from the ridge above to the depot in the valley beneath, affording a good view of the city from all sides.

About one year ago, Bro. Conradi started a company of two colporters here. The number was increased from time to time, until now there are six at this place. The city was first canvassed and then the surrounding villages and cities, some of which have a population of 10,000. About 2,000 copies of "Life of Christ" and 600 pamphlets have been sold in the city and immediate vicinity. One young lady, a governess, has begun to keep the Sabbath, and others are interested. The papers and ministers have been active in opposing the work, and considerable has been said and written on the Sabbath question; but the colporters have moved quietly and steadily forward with their work, and have had encouraging success. This field is now ripe for more advanced labor, which will be put forth at the first opportunity. Stuttgart is the leading book-market of Southwestern Germany, and like most publishing centers, exerts a wide influence in the literary and religious world. A good beginning for our work has been made, and we trust that the blessing of the Lord may be upon the seed already sown till more active steps can be taken to develop and establish the work there.

HAMBURG.

April 13, I reached Hamburg, where I spent a week in becoming acquainted with the city with reference to choosing a location for the mission. Hamburg is located on the broad Elbe, about fifty miles from the North Sea, just far enough to be free from the disagreeable and disastrous ocean winds and gales, and near enough to get the benefit of the invigorating sea air. In consequence of its favorable location for harbors, it has become the leading sea-port of the European continent. Situated near the border of Scandinavia, and within easy reach of England, France, Belgium, and Holland, it avails itself of the resources of these countries, and at the same time is the leading city in exporting the vast manufactured products of the German empire.

The central and older part of the city is built

more for business than for beauty; while the newer and outer portions are finely built in accordance with modern architecture. One week was not too much time to look the city over for a location, there being 33,000 houses with an average of twenty persons dwelling in each, to say nothing of the larger number of smaller houses. In all parts of the city, lodgings were available, giving an excellent opportunity for choice. April 21, Bro. Conradi and a company of six workers arrived, after a pleasant and quick voyage, and together we decided upon a location for the mission. One place was so favorably situated in almost every respect for our work, that after seeing it, no one had much desire to look for a better one. Bro. Conradi will doubtless give particulars as to the building, situation, etc.

Here, by good fortune, we met Bro. A. A. Neufeld, a German, on his way home to Kansas. Nine months ago, he passed through Basel, en route for his former home in Russia. He has recently embraced the truth, and though poor in this world's goods, determined to return to his relatives in Russia to carry the truth to them and their neighbors. During eight months, he was actively engaged in selling our books, securing subscribers for the *Herald*, and giving Bible readings. In this work, he traveled quite extensively in Southern Russia, awakening an interest in many places, and encouraging the brethren. Before leaving, he had the satisfaction of seeing his own people deeply interested in the truth. He was told by the authorities that if he had not such good friends, he would have been sent over the line long ago for the work he was doing.

Bro. Laubhan and others write encouragingly of the work in that field. Opposition in some places is most bitter, but the truth is gaining victories. The Lord is at work, and we praise his name for what he is doing. One good feature of the work in Russia is that many who embrace the truth have a deep burden to carry it to others, and are active in missionary work. Some make sacrifices to a remarkable degree for the truth. We are glad that the time is near when these brethren will have more help, to teach them how to labor and to organize the work; and we would again express our gratitude to our brethren and Sabbath-schools in America for the sacrifices they are willing to make for this field. Soon the Lord of the harvest will come, and we shall see the fruit of our labors, and shall rejoice together.

H. P. HOLSER.

MICHIGAN.

HARRISON, CLARE Co.—May 25, 26, the Sabbath-keepers of Clare County and some from Isabella, met at this place to form a more perfect bond between themselves and God. Eld. R. C. Horton's words on justification by faith were eagerly grasped by about twenty-five anxious listeners. At three points regular meetings are being held, and some seem interested in the truth, and it is now hoped that a minister may occasionally visit us. Sixteen petitioners placed a document in the hands of Bro. Horton, requesting the Conference to organize them into a church. All seemed of good courage, and we look for others soon to be free in God.

L. O. MOORE.

NEW YORK.

AMONG THE CHURCHES.—Since my return from Battle Creek, Mich., I have held meetings with the churches at Southwest Oswego, Brookfield, Utica, and Syracuse. Owing to poor health, I have not been able to put forth that earnestness in the work that I would have been glad to do; but I have esteemed it a privilege to meet the brethren in these churches, and have felt encouraged in trying to labor for them. I have tried to present the importance of true conversion, and the blessing promised to those who will claim God's promises for themselves. The camp-meeting and tent funds were presented, and some substantial responses made to the call for help in this direction.

May 24.

A. E. PLACE.

NEBRASKA.

HENDLEY AND OXFORD.—I met with the brethren and sisters at Hendley on the Sabbath, May 11, and we had a good meeting. Hearts were made tender, and the Spirit of the Lord seemed to be present. On Sunday I spoke in the town-hall to an appreciative congregation from Matt. 19:16, 17. Last Sabbath and Sunday I spent with friends five miles east of Oxford. There are no Sabbath-

keepers at this place. Some Bible readings had been given there during the past year. One who had been a First-day Adventist took his stand to keep the Sabbath. About five more families are convinced of the truth, and they promised me that they would attend the local camp-meeting.

May 21.

H. A. JENKINS.

KENTUCKY.

BRIDGEPORT AND ALVATON.—May 3, I came to Bridgeport, six miles southeast of Bowling Green, to continue the work begun there by Bro. Covert, remaining here until the 19th. Bro. R. G. Garrett came May 13, and will remain with me during the tent season. Several are keeping the Sabbath here as the result of our labor, but the people are quite poor, and most of them are slaves to tobacco, so it will require much work to get them fully into the truth. We spent some time in looking for a place to pitch our tents, but finally secured a good location in the village of Alvaton, ten miles southeast of Bowling Green. We began meetings on the evening of the 24th, but as it had rained late in the afternoon, and likely to rain more, our congregations were not large for two evenings. Last night, however, there was quite a large number present, who gave good attention. We hope and pray for success. Our address is Alvaton, Warren Co., Ky.

May 27.

S. OSBORN.

MARYLAND.

BALTIMORE AND EASTON.—Since my last report, I have been laboring in Baltimore, Easton, and with Bro. Babcock in Kent County, Delaware. There are many interested at Easton, who are searching for more light. And in Delaware, a good interest is increasing. Souls are embracing the truth, and they expect soon to build a church. Our meetings at Baltimore were of great profit to us all; three were baptized, and six united with the church, now numbering twenty-seven. We organized a T. and M. society of twenty-two members, and a H. and T. society was organized with twenty-seven members, the little ones signing the children's pledge additional. Our Sabbath-school now numbers thirty-four.

We celebrated the ordinances at these meetings, and the Lord showered his Spirit upon us. All the members pay tithes but one; we take ten copies of the *Instructor* and thirty-one copies of other periodicals. We are of good courage, and trying so to live that we may have a place with the people of God.

D. E. LINDSEY.

May 28.

MISSOURI.

AMONG THE CHURCHES.—Since returning from Battle Creek, where I had been attending the special course, I have visited Jamestown, Sedalia, Lincoln, Bolivar, Springfield, Carthage, and Nevada. In each of these places I held from one to fourteen meetings, except at Springfield. There I could only visit at their homes the few that are left. In all the other places we had good meetings,—some most excellent meetings. We tried to set in order the things that were lacking. The preaching was chiefly practical, and it was extremely gratifying to meet with a ready response from the hearts of nearly all. A desire was manifested to connect more closely with the Saviour that they might live godly and holy lives.

Last Thursday and Friday I attended the Sabbath observance convention of the State of Missouri, held at Sedalia. This convention was called for the purpose of organizing, under the auspices of the American Sabbath Union, a State association. I think I never before so fully realized the strength of this movement, and the rapidity with which they are marching on to certain and final victory. That they may be able to march in solid phalanx, and overpower all opposition, as stated in this convention, they purpose not only to organize an association in every State and Territory, but in every county in the United States. Dr. Crafts spoke of the opposers of their work as a "motley army," heading the list with Seventh-day Adventists, classing us with the very offscouring of society, and said, we were "spending tens of thousands of dollars to break down Sabbath laws." Brethren, the storm cloud is rising. The heavens are becoming overcast. The muttering thunders heretofore heard in the distance are about to burst in terrific roar all around us. That of which we have so long talked,

and for which we have so long looked, is coming upon us at railroad speed. Are you ready for it? Some of you have said that you were going to engage more actively in the work of getting the truth before your fellow-men. Let me say, If this is still your expectation, it is high time you were about it. The message is rapidly closing. In the movement above referred to, the enemy is marshaling his forces. Men are taking sides. The tares are being bound in bundles, and soon that mighty conflict in which the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army, will be fulfilled in living characters. May God help us one and all, to be found at the post of duty, that when the Master comes, it may be ours to hear the "well done."

May 27. R. S. DONNELL.

NEW BOSTON, ECONOMY, ARMSTRONG, ETC.—Since the State meeting at Kingsville in December, I have visited these and other places. At New Boston their T. and M. society had gone down, and they were in a discouraged condition. I spent some three weeks with them, holding meetings, visiting from house to house, etc. The result was that one was baptized, and united with the church. The T. and M. society was revived, and five new members added. They take a club of thirty-eight *Sentinels*. The ordinances were celebrated. I left them much encouraged. I also held meetings at Economy. The interest of those not of our faith seemed to be good, as the attendance was fair each evening, and I was urged to remain longer, and continue the meetings. A librarian was appointed, and the brethren and sisters were much encouraged. One new member was added to the tract society, and the brethren took hold nobly to lift the old debt. At Armstrong I held meetings for over a week, being with them over two Sabbaths. Eight were baptized, and a T. and M. society of nine members was organized. Two signed the covenant, making sixteen in all there now.

At all these places the Lord gave freedom in preaching. I was with the friends at Gilman two nights, but there was no opportunity for meetings to be held. I visited them at their homes, and did what I could to encourage them in the truth. Some there have moved away, and others have left the truth; so there are but few left. But I believe the Lord loves them. From Feb. 1 until April 20, I was detained at home on account of sickness in my family. I now go to the Winston camp-meeting. I am of good courage. The truth never looked brighter to me than at present.

May 24. C. H. CHAFFEE.

CALIFORNIA.

SAN RAFAEL.—Not having reported my labor for some time, and because of inquiries concerning my work and physical condition, especially by my brethren of Indiana, I would say that I have been laboring in various parts of California, with some success vouchsafed by the Lord of the harvest. On account of my failing health, I have located at San Rafael, Marion Co., a beautifully situated town and county seat of about 2,000 inhabitants. Within a few weeks past a merchant of the place has begun the observance of the Sabbath by reading, and his wife has joined him in this good work; also the wife of the Justice of the Peace. A lady of some prominence here has been regularly visiting this merchant and his wife, in order to persuade them to cease the observance of the Sabbath. Her main argument is that the ten commandments are abolished. She is a member of the Presbyterian Church. I have seized the opportunity afforded by her visits to present the law of God before her as "holy, and just, and good," according to the apostle Paul. I referred her also to the prophecy of Isaiah 58, where the restoration of the true Sabbath is so graphically taught. She acknowledged that that argument impressed her with the truthfulness of our position. She is still visiting them, and I am still instructing her in the right way. I hold a meeting each Sabbath in the merchant's house, and I trust that God will work for and with us; for in this city there are but few Sabbath-keepers besides ourselves.

I am glad to report that my health is improving, and that I am having much of God's blessing. I am enjoying the "rest of faith" referred to in Hebrews 4 and Matt. 11:28-30. My love for all the cardinal points of S. D. A. faith was never so strong. I am in perfect accord with our people, and the thrilling events now occurring, respecting

the near union of church and state in this country, stir me to renewed activity in the work of proclaiming the third angel's message, for I see clearly that the time is short. I also realize that I must hastily prepare to meet my Lord as he shall come in the near second advent of Christ. My wife's health is good, and she joins me in her hearty love for present truth.

A. W. BARTLETT.

May 19.

APPEAL TO THE BROTHERN AND SISTERS IN KENTUCKY.

THE most of the brethren and sisters of Kentucky know that the tent is again in the field, and that to carry on the work takes money. Our finances are low, and our numbers have been thinned out from various causes, but if all in this Conference who reside in and out of the State, will come up with an honest tithe, the work can move forward. Will you not do this? I know you are anxious for the work to prosper here, but God will not prosper the work in our hands unless we are honest with him. Let us come up to the help of the Lord against the mighty as never before. Do not let the work be crippled for lack of means.

S. OSBORN.

May 27.

THE WORK IN SCANDINAVIA.

SINCE my last report, all the Scandinavian Conferences have held their yearly meetings, but as I expect they will be reported by others, I will only say that they were seasons of great benefit to the cause in all these countries. All showed a deep interest in the spread of the truth, and union and harmony prevailed. In each country they pronounced them the best meetings they ever had. The labors of Elds. Haskell and Olsen were much appreciated by all. The Swedish brethren will hold a camp-meeting at Grythytted, beginning about the 15th of June, and after that Eld. Erikson and Bro. Fernström will hold a tent-meeting. The canvassers all go out with good courage, and we hope to sell more books this year than ever before. In Denmark we expect to hold five tent or camp-meetings where the churches, as well as outsiders, can be benefited. The first will be held on Sjælland, beginning about the last of May, and continuing about two weeks, and the others will follow after, and will be held in Jylland. The brethren in Norway have also decided to buy a tent, and to hold a tent-meeting in that country.

I am now at Stockholm, and expect to remain till the 17th, and then go to Karlskrona, after which I shall go to Denmark and remain there till the time for the Swedish camp-meeting. Bro. Erikson left for Jelsey this morning. Bro. Brorsen is laboring in Denmark, and Bro. E. G. Olsen will work in Christiana and visit other churches in Norway. We desire to be remembered before the throne of grace by all the children of God.

L. JOHNSON.

May 1.

THE STATE MEETINGS IN VIRGINIA AND WEST VIRGINIA.

It was my privilege to meet with the Sabbath-keepers of Virginia in their State meeting at New Market, May 10-15. There was a good attendance upon the part of those living in the vicinity, notwithstanding the continued rains which had much delayed the planting of corn. The way seems to have opened providentially for the little company here to secure a suitable place of worship at little expense to themselves. A good two-story building was purchased by Bro. J. P. Zirkle, and the lower floor which had been used as a store, was converted into a place for meetings. The room had been seated and neatly papered, and will afford a permanent place for meetings, which will have a good influence in the town.

One of the especially encouraging features of the meeting was the interest taken in the canvassing work. Arrangements were made immediately to organize a company which will go out under the leadership of Eld. R. D. Hottel, who will devote his time to the development of this important branch of the work. There seems to be no reason why there may not be a great work done if the plans made at this meeting are faithfully carried out. The rich valley of Virginia is a good field in which to sell our subscription books, and I know of no State where in proportion to their membership there are so many young people that might engage in the canvassing work, with good prospects of success. Two evenings were spent in considering

the principles of the National Reformers, and all seemed impressed that the time had come for them to take a decided stand upon the principle of liberty as embodied in the Constitution as it now is.

The Spirit of the Lord was present, and there is reason to believe that the meeting will prove a blessing to the work in that State.

From May 15-20, I was with the brethren at Amos, W. Va. There are but few of our people living here, and nearly all are poor as far as the things of this world are concerned, still by their sacrifice they had just finished a neat house of worship, which was formally dedicated to the service of God May 19. There was a good spirit manifest throughout the meetings, and much prejudice was removed from the minds of those living in the place who attended. There was a good representation of those engaged in the canvassing work in the State. Nearly all of those keeping the Sabbath are in some way connected with the work. This is as it should be, and the blessing of God will surely attend the work if all feel their dependence upon him. Sabbath was a good day and one long to be remembered. For the first time this church celebrated the ordinances of the Lord's house. All hearts were melted into tenderness as they remembered the goodness of the Lord in providing a way for our salvation at so great cost to himself. We felt to praise God for the manifestation of his power and love as seen in Christ. Bro. Wilson, who has lately come to labor in the State, shared the burden of the preaching services. We pray that the blessing of the Lord may go out with all of the workers as they scatter the precious seeds of truth, and grant a bountiful harvest.

J. E. ROBINSON.

CANVASSING IN LOUISIANA.

THE canvassing work is still moving forward in this State. God is blessing our efforts greatly in scattering the printed page, and all are of good courage, and feel like pushing the work with all the might they have. Since coming here, we have delivered over \$1,300 worth of books. Our plan has been to sell for cash as many books as possible, regardless of our general deliveries. We supposed when we came here that we could make but one good delivery a year, and that in the fall. This we find to be a mistake. We have made a fair delivery every month since we have been here.

The enemy is also active, and is doing all he can to injure our work. Some who live here in the city and own plantations in the country, have warned those on their plantations to have nothing to do with our books, as they do not correspond with their belief. Several times they have ordered our workers to keep off from their premises. A Bible colporter bought one of our books, and seemed very much interested in us and our work. We thought him a friend, but he proved to be a wolf in sheep's clothing, and has done all in his power to injure us and our work. In many cases, when the workers approach individuals, they treat them very coolly, but when they find out that it is the word of God they are teaching, they are free to tell them that that is the book they have been warned not to buy; but in nearly every case their curiosity is sufficiently aroused, and they are ready to give their order. So we see the Lord can work, and none can hinder. One whole family and four other heads of families have come out through reading, and many others are deeply interested. We have a very interesting Sabbath-school and prayer-meeting. May the Lord bless the seed that has been sown. What we need is more consecrated workers to carry forward the work here. O, that the Lord will send us more workers!

A. F. HARRISON, *Leader*.

CANVASSING IN THE NORTHWEST.

It was decided at the General Conference that I should go to Northern Wisconsin, and see what could be done there in canvassing for "Thoughts on Daniel and the Revelation." I visited Haywood, Ashland, Ironwood, and Hurley, and have delivered 304 copies of "Thoughts," besides other smaller books which I took along when revisiting these places. I am now up among the copper mines, and have obtained fifty-six orders here. I canvass Sundays, with good success. The first Sunday that I was here, I went to the Lutheran Norwegian church. Many who saw me there readily gave me their orders. Towards evening I visited the Norwegian Good Templar's hall, and after some conversation, was voted in as a visitor,

though contrary to their rules. After the business transactions were over, they invited me to speak. I was glad of the privilege. All were pleased, and gave me a vote of thanks for the encouragement I gave them. Before closing, I was again invited to come forward and show my book. I was more than pleased with such an offer. I hung up my chart, and spoke over one half hour on the prophecies. The people were astonished to hear any one speak on such subjects. I heard several remark afterwards that it was the most interesting subject they had ever heard, and urged me to speak again in some hall in the town. I sold one book for cash, and received orders for two more, which made nine that afternoon.

I have sold over 1,100 "Thoughts on Daniel and the Revelation" in about four years, and hope some good may be accomplished. I should be pleased to correspond with any who are canvassing for "Thoughts on Daniel and the Revelation." My address can be obtained at REVIEW AND HERALD.

C. J. HOLMES.

THE SAYINGS OF PROMINENT MEN OF THE CITY OF WATERTOWN, DAK.

In presenting the petition against the Blair Sunday-rest bill, I have noted down the sayings of different men, as follows:—

Gov. Mellette.—"No, I will not sign your petition; the Blair bill suits me."

W. S. Glass, Att'y at Law.—"Yes, I will sign it; but it will be of no use; it will never become a law; it is too unjust."

M. A. Hugaard, Merchant.—"Yes, I am anxious to sign that petition; for the bill is putting our Government into the hands of the Catholics."

F. E. Van Liew, Att'y at Law.—"I see the most unjust legislation in the Blair bill; it is a union of church and state."

E. C. Alvard, Att'y at Law.—"It is depriving us of our liberty."

L. L. Goddard, Real Estate Agent.—"I see in this Blair bill a union of church and state, as was in the fourth century."

L. D. Lyon, Editor.—"The Blair bill will never become a law; our Congressmen know better."

C. G. Williams, Ex-Congressman.—"I am opposed to the bill. I know Blair; he is a crank."

E. Cunningham, Com. Merchant.—"It would deprive us of our freedom; I am opposed to the bill."

G. L. Washbourne, Merchant.—"Yes, I want to sign that petition. The law has nothing to do with our religious beliefs; it is outside its pale."

E. E. Clough, Pastor M. E. Church.—"I would cut off my right arm before I would sign that petition."

Rev. Mr. Barrington, Pastor Episcopal Church.—"I am opposed to the amendment; but I am in favor of the Sunday-rest bill."

Edgar A. Kasson, Teacher.—"We are not living in the fourth century."

John B. Hanten, Clerk of Court.—"It will do no harm to sign it, neither any good; for it will never pass our Congress and become a law."

C. H. Olberg, Shoe Merchant.—"It is too unjust; I do not wish to see it become a law. We will have no rights then."

G. W. ROGERS.

PROPOSED SCHOOL IN THE NORTH WEST.

Preamble and Resolutions Adopted at Owatonna, Minn., May 21, 1889.

A COUNCIL of representatives of the Seventh-day Adventist Conference of the Northwest, was held at Owatonna, Minn., May 20, 21, 1889, to consider the educational interests of the denomination in the Northwest. The council was called by Pres. W. W. Prescott, of Battle Creek College, General Educational Secretary for the denomination, who presided at the meetings. The following Conferences were represented: Wisconsin, by Eld. A. J. Breed; Minnesota, by Elds. H. Grant, Allen Moon, and F. L. Mead; Dakota, by Elds. W. B. White and N. P. Nelson. After a thorough examination of the field, and an informal discussion of the questions which naturally arose, the preamble and resolutions given below were unanimously adopted:—

Whereas, It is evident that when a proper degree of interest is taken in the subject of the education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and that further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment

and maintenance of a good school in each Conference is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for separate Conference schools; therefore,—

Resolved, That we recommend that the several Conferences of the Northwest; viz., Wisconsin, Minnesota, Dakota, Iowa, and Nebraska, unite their interests on this question, and establish and maintain one well-equipped and centrally-located school.

Resolved, That an organization be formed to be known as the Northwestern Educational Society of Seventh-day Adventists, which shall through a Board of Trustees, have control of the school.

Resolved, That the capital stock of this organization be not less than \$20,000.

Resolved, That the capital stock be divided into shares of ten dollars each.

Resolved, That Minnesota, Wisconsin, and Iowa each raise one-fourth of this amount, and that Dakota and Nebraska each raise one-eighth.

Resolved, That each of these Conferences appoint, at its earliest convenience, a committee of two as a part of a general committee to carry these plans into effect.

Resolved, That said general committee be called together at Owatonna, Minn., by the Educational Secretary early in July, 1889, to consider such matters connected with the opening of the school as would properly come before it.

W. W. PRESCOTT, *Chairman.*

C. C. LEWIS, *Sec.*

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 3.

The French in the South, and Interesting Facts Concerning Louis XIV.

By the term "south" I here mean the southern portion of what was Louisiana at the opening of the present century. Louisiana was then many times larger than the State now called Louisiana. It covered, in general, the great region between the Rocky Mountains and the Mississippi, and some territory east of the Mississippi. There have been formed from it the States of Louisiana, Arkansas, Missouri, Iowa, Kansas, and Nebraska, the Territories of Dakota, Montana, and Indian Territory, and a great part of the States of Minnesota and Colorado, and the Territory of Wyoming. This vast tract of land, embracing 1,171,931 square miles, was purchased of France by the United States in 1803 for only \$15,000,000. One reason why France was led to sell it, was because she expected Great Britain, then her most powerful foe, was soon to attack it. Before 1803, the United States covered only 827,844 square miles. By the purchase of Louisiana, the territory of our republic was considerably more than doubled. Originally, the French also claimed, as a part of Louisiana, all the territory from the Alleghanies to the Mississippi, which, together with Canada, was called New France.

The French first settled in what is now known as Louisiana, at points in Southern Mississippi, in Western Florida, in Alabama, in Missouri, etc.; and there are to-day in the South at least 250,000 French-speaking people, embracing the native-born French, the descendants of early French settlers, Swiss, and thousands of colored people. St. Louis was settled by the French, and has at least 25,000 French-speaking people embracing quite a number of Swiss. There are also large settlements of French in St. Clair and Madison counties, Illinois, not far from St. Louis. In Louisiana alone there are more than a score of cities and villages where the French is the language that is principally spoken. New Orleans alone has more than 100,000 French. It has a French College, three French daily papers, many French literary societies, and French theaters, etc. The language of the French in New Orleans is the language of France, and a Frenchman finding himself in the French part of that city imagines himself in France. There is, however, one point of difference: it is the many colored people and creoles—a mixture of white and colored blood—which we do not see in France, but which furnish some good material for present truth. A few of that people have already embraced the message.

New Orleans is the citadel of French Catholicism in the United States, and does not contain more than a dozen French Protestants. It was founded by the French in 1717, two years after the death of Louis XIV., whose name had been given to the possessions of the French in the West, by La Salle, the famous French explorer of the Mississippi and its rich valley. This was in 1682. Hence we have

Louisiana. The early colonies of Louisiana were started under strong Catholic influence. This appears from the "Black Laws" of Louisiana, which embraced scores of stringent articles whose great aim was to enforce Roman Catholicism upon the French colonists and their colored servants. Very severe and unjust penalties were inflicted on the disobedient. This was only an outgrowth of the spirit of persecution manifested toward Protestants in the fatherland under the reign of Louis XIII. and under that of Louis XIV., which lasted seventy-two years.

In 1598 the Edict of Nantes, enacted by Henry IV., king of France, put a check on religious wars in France. This edict granted Protestants liberty of conscience and the free exercise of their worship (excepting in royal residences), the enjoyment of all the rights of citizens, the admission of public offices, and a right in parliament to judge in cases of trials between Calvinists and Catholics, the right of holding synods once in three years, and to levy taxes to support their worship in temples. In fact, it granted them places of safety. As the result of this decree, Protestants in France enjoyed comparative peace for a few years. But under the reign of Louis XIII., successor of Henry IV., persecution began again in good earnest, and it continued its cruel and baneful work under the reign of Louis XIV., until it was rumored that there were no more Huguenots in France. Then prominent officials of the Catholic Church came to Louis XIV. and wily led him to sign the revocation of the Edict of Nantes. They made the following plea: "There are no more Protestants in France, and consequently the Edict of Nantes is of no further use. It is a dead letter, and why not have it revoked?" October 17, 1685, the duped monarch attached his signature to the accursed document, revoking the Edict of Nantes, and there followed one of the bitterest persecutions recorded in the annals of France. Thousands of Huguenots fled into the mountains, as the Waldenses and Albigenses had done before, and many of the best and most enterprising subjects of France fled to England, to Holland, to Prussia, and some found a refuge to this country. This was a part of the fulfillment of the following words of the prophet: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12: 15, 16.

If Louis XIV. were to awake to-day and see Louisiana owned by a government unknown in his day, and the descendants of his subjects in that country under liberal laws and surrounded by Protestant influences and Protestant institutions, or if he should awake in the very near future, and hear French messengers of the cross proclaim the judgment message to the French in Louisiana, would he not recoil horror-stricken and conscience-smitten at the recollection of the cruel deeds with which he disgraced the pages of French history? Louis XIV. was a wicked and profligate man, living much of the time in adultery; and he had many illegitimate children. Yet he was pronounced blessed by the head of the Catholic Church because he persecuted heretics; and we expect that in the near future those who persecute the remnant church shall also be pronounced blessed even by many of the descendants of the French Huguenots and of other Protestants of their times who celebrated the 200th anniversary of the revocation of the Edict of Nantes in 1885. (See Rev. 12: 17, etc.) In times of religious persecutions, true Christians were deprived of the rights of citizenship, and were not permitted to buy and sell. It will be even so at the time of the final persecution against the remnant church. Rev. 12: 17, compared with Rev. 13: 15-17; 14: 9-14. In olden times Christians had to flee from before their persecutors; it will soon be so with the remnant of the Christian church. Eze. 7: 16; Matt. 24: 20. When Louis XIV. saw the trap into which he had fallen in signing the revocation of the Edict of Nantes, he was sorry for what he had done, but had not moral courage to repent thoroughly. He was too hardened to reform. So it will be with many who are duped to sign documents curtailing our liberties and preparing the way for another fierce persecution, when the realities of the day of God shall surprise them.

Before these times shall come, may God help us to do our duty to the French as well as to others. Special responsibilities, in this matter, rest on our brethren occupying the territory where these

people are found; especially on our French brethren, some of whom live in the very county of Illinois bearing the name of the explorer La Salle. God help our French brethren in Illinois to realize the immense good that it is their duty and privilege to accomplish, and to perform it soon, that others may not do their work, and wear crowns they might have worn. May God stir up the youth among them, to whom he has intrusted talents, to such a sense of their sacred obligations in this matter, that no earthly consideration shall turn them away from the work of laboring to save those of their own tongue. D. T. BOURDEAU.

FROM WEST TO EAST.

SEVERAL months have passed since my last report to the REVIEW, and in the meantime I have safely crossed the ocean, moved my family to Hamburg, and in company with those who came with me from America, have begun the work in this important city. In more than one way I have seen the providence of God, during this time, over us work and us,—his feeble instruments,—and have seen additional reasons to thank him for his goodness and love.

On my way from Battle Creek, Mich., east, I had occasion to stop at Detroit, and improved the opportunity to call upon Mr. Lothrop, the former United States Minister to Russia. In the cordial and quite lengthy conversation, he related the experience he had with the Russian authorities to secure my liberty. He found it very difficult to convince them that we, while observing the seventh day of the week, were indeed Christians. But finally when he told them that he knew from his own personal experience and acquaintance with us that such was the case, they gave the order for our release on his word. So small as all this seems, there yet seems to be some providence in it, that just at such a time Russia should have a United States Minister from a State where we were well known, and who knew us personally. He gave me valuable information, and I felt richly paid for my visit.

From here I proceeded to New York, and made a contract with the North German Lloyd for our trip to Europe, and then went on to Allentown, Pa. I was glad to find many of the old members of the church still holding on, and some new ones added. I found a good company at Reading, and also at Upper Milford. Everywhere they showed considerable interest in our work on this side of the ocean. Washington City was my next point, and here I called on the Russian Minister, and the next day, with Bro. Corliss, on some of the senators. What cheered my heart the most was that in this important city a company of believers had been gathered, and from my short stay with them, I felt they had a deep interest in the great missionary work.

On the 10th of April, we sailed on the steamer "Lahn." It is entirely new, and fitted up in the finest style. We were blessed by having an unusually fine passage; not a wave washed our deck, and our steamer made from 430 to 435 miles a day as regularly as clock-work. There were quite a number of passengers, especially in the first cabin. Early on the 17th, we saw the shores of England, and evening found us in the harbor of Southampton. But when we proceeded from here in the channel, a heavy fog settled down on us, so that we had to stop and lie still for hours, the monotony being broken only by the fog horns and whistles of the many boats. As a consequence, we did not reach Bremerhaven till Friday instead of Thursday, and by the time we were through the custom-house, and to Bremen, by a special train, it was quite late. We all felt satisfied with our trip and the treatment we received, and cannot but recommend the North German Lloyd. I think it rightly takes the lead in the list of companies that cross the ocean. The company owns a large fleet of steamers, which go to nearly all parts of the world,—America, Asia, Africa, and Australia.

Arriving at Hamburg, I was glad to meet Bro. Holser at the depot, but sad to learn of the sudden death of Bro. Waggoner. He has fallen at his post, and now rests from his arduous labors. Bro. Holser had been searching diligently for a location, and thus it did not take us long to find a suitable one, and get our company settled and provided with the most necessary things, until we should return from Basel. On the 26th we reached Basel, after an absence of nearly eight months. I was glad to find that the work here was onward. The presses are busy, and orders for books can hardly be filled. On the Sabbath the quarterly meeting

was held, and everything seemed to pass off harmoniously; three were baptized who had lately embraced the truth. May 7 we were again on our way to Hamburg, our new field, stopping in Stuttgart, and also with the churches near Elberfeld. The canvassing company in Stuttgart seems to have good success, and they were all of good courage. One lady also was present who had embraced the truth through the canvassing work. Our brethren in Germany seemed glad that the time had come when another advance step is to be taken in the work. On the 14th we arrived at Hamburg, and have since been busily engaged in getting the mission here in running order. We are all of good courage, and hope soon to be able to report progress.

May 23.

L. R. CONRADI.

Special Notices.

THE DAKOTA CAMP-MEETING.

THE time for our meeting will soon be here, and we feel very anxious for its success. The meeting will be held this year at Madison, Lake Co., and is very centrally located for our people. We have secured Lake Herman Grove, a beautiful piece of natural timber on Lake Herman, about two and one-half miles from the city, and it is all that can be desired for our meeting. Teams will meet all trains, and passengers and baggage will be carried to the grounds free of charge. Stabling and pasture can be had at a very reasonable figure. Hay will be very cheap, and grain reasonable. All should bring straw-ticks, as we are not sure that we can secure enough wire springs. Bring plenty of bedding and warm clothing, as the weather may be cool. At present writing, we have nothing settled as regards reduced rates, but are sure they will be granted. We will notify all churches by circular letter in due season. Please watch the mail closely. We trust all delegates will be at the meeting early, that business may be carried forward without delay.

We hope our Conference will be largely represented, and all will lay plans to come. We greatly need the help these meetings will afford, and we shall suffer loss if we miss them. We hope to see all the workers, or those expecting to enter any department of the work, at the workers' meeting, commencing the 17th. May the blessing of God be with us in this meeting, and fit us up for the labors of another year. DAK. CONF. COM.

GEORGIA AND FLORIDA, ATTENTION!

THE time appointed for our camp-meeting is drawing near, and what arrangements to attend have the brethren and sisters made? Remember, this may be the last meeting of the kind that some of us will ever have the privilege of enjoying. We can plainly see by the signs of the times and the different movements throughout the earth to enforce the mark of the apostasy, that time is rapidly closing, that the work will soon be accomplished, and the Lord will come. Then, if we are faithful, we, with all the redeemed, may be privileged to enter into the haven of rest. Therefore, it behooves us all to avail ourselves of the privilege to attend these yearly feasts of tabernacles, where we can receive that spiritual blessing which we all so much need, in order to stand in the great conflict just before us. We also need the instruction to be gained at the camp-meeting, that we may learn more perfectly how we may bring the truth intelligently before the people.

We expect to have efficient help from abroad, who will be able to give us that necessary instruction that we must all have if we are able to accomplish the great work that should and must be done in this field. The Lord is greatly blessing the efforts of those who are laboring in this part of his moral vineyard. Some dear souls are embracing the truth as the result of the tent effort that is now being made at Alpharetta, Ga. What canvassers are out are doing a good work. But there ought to be a hundred laborers in the different branches of the work in this field, where there is now one. We shall feel very much disappointed if we do not see a large representation of our brethren and sisters from both Georgia and Florida. Come, brethren, we are anxious to meet you, and become acquainted with you. Thus we will be able to advise together, and plan in regard to the work in the future. May the Lord help each one to begin now, if he has not already, to plan to be at the meeting. No

one can afford to miss the blessings and instructions that can be gained at a meeting of this kind. Some may say, "I am too poor, and it will cost too much, therefore I cannot afford to go." Yes, we are all poor, and it is true that it will cost us something; but when we remember what redemption has cost heaven, and how Christ spent all he had, and became poor that we might live, can we not make that sacrifice, in order to get together where we may learn more fully of his matchless love toward us? and where we may be strengthened for the conflicts of life that are before us?

All who have any tithe should send it in before the camp-meeting to Bro. C. F. Curtis, corner So. Boulevard and Bryan Sts., Atlanta, Ga. We are glad that our brethren and sisters have done so well in this respect this Conference year. But doubtless there are some who are robbing the Lord more or less. My brethren, we cannot afford to do this. May God help us to see our duty plainly in this respect, and act as we will wish we had when we come to stand before the great tribunal of God.

We are making an effort to get reduced rates to the meeting, and all will be notified if we succeed. All who wish to rent tents, should notify Bro. C. F. Curtis at once, as he will want to know soon how many will be required. We will rent them as reasonably as possible.

Once more we will say, Brethren, come to the camp-meeting. Remember there will be a workers' meeting one week preceding the camp-meeting proper. All who can possibly come should be on the ground the first day of the workers' meeting, especially those who expect to labor in any branch of the work, as there will be instructions given during this week that none can afford to miss. May we all seek the Lord, and ask him to bless our coming meeting. M. G. HUFFMAN.

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCOURD.

OLD TESTAMENT HISTORY.

LESSON 25.—THE WAGES OF UNRIGHTEOUSNESS.

(Sabbath, June 22, 1889.)

INTRODUCTION.—Leaving Mount Hor, the Israelites came to the eastern side of the Jordan, and encamped near Jericho, having made seven successive encampments on the journey. This terminated their wanderings in the wilderness, and here they remained until they crossed the Jordan.

Questions, with Scripture Texts, and Notes.

1. How was Balak, king of the Moabites, affected by the success of the Israelites?

"And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time." Num. 22: 1-4.

2. To whom did he send messengers?

"He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me." Verse 5.

Balaam is supposed to have dwelt in Mesopotamia, on the banks of the Euphrates. See Deut. 23: 4. The Samaritan text and several Hebrew MSS. give "children of Ammon" in the place of "children of his people."

3. What did he want Balaam to do?

"Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." Verse 5.

4. When the elders of Moab brought the rewards of divination to Balaam, what did he say?

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam." Verses 7, 8.

5. What did the Lord tell Balaam?

"And God said unto Balaam, Thou shalt not go with them: thou shalt not curse the people: for they are blessed." Verse 12.

6. Did Balaam plainly understand that the Lord did not want him to go to curse Israel?

"And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you." Verse 13.

7. When Balak received Balaam's reply, what did he do?

"And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." Verses 15-17.

By a reversal of the usual process in the transmission of important intelligence, which is to add something to the original statement, only a mere fragment of the word of the Lord to Balaam was brought to Balak. Notice the omissions in the answers of Balaam and of the princes. God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." Balaam gives it to the princes in this form: "Get you into your land; for the Lord refuseth to give me leave to go with you." And finally the word which reaches Balak is simply that "Balaam refuseth to come with us." Had Balak understood the reason of Balaam's refusal, it would have been a warning to him to desist from his evil purpose; but from the word which was brought to him by his messengers, he would have been justified in concluding, what he probably did conclude, that Balaam was merely holding back in order to obtain a larger reward.

8. What reply did Balaam give to the messengers?

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Verse 18.

9. Nevertheless, how did he show that he greatly desired to go?

"Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." Verse 19.

10. How much permission did God give him?

"And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." Verse 20.

11. Did Balaam go on this permission?

"And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab." Verse 21.

12. Was God pleased with Balaam's course?

"And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him." Verse 22.

13. Relate what followed. Verses 23-30.

From this narrative it is evident to what an extent a person's spiritual perceptions may become darkened by persistence in wrong-doing. So completely had the eager covetousness of Balaam blinded his moral discernment that he had less sense of the rashness of his undertaking, than the beast on which he rode. "The dumb ass, speaking with a man's voice, forbade the madness of the prophet." "It must," says Dr. Scott, "have been peculiarly humiliating to this proud man, who boasted of his eyes being open, and of seeing the visions of the Almighty, to be reproved and silenced from the mouth of a brute."

14. When Balaam's eyes were opened, what did he see?

"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face." Verse 31.

15. What did the angel of the Lord say of Balaam's course?

"And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me." Verse 32.

The Hebrew translation renders the last part of this verse thus: "Behold, I went out to be a hindrance, because the journey which is odious to me was too quickly begun." God had directed Balaam to go with the princes of Moab when they should call for him; but Balaam did not wait for any word from them, but set out alone upon the journey. He thus manifested his eagerness to engage in a work which was displeasing to God; and to this undue haste, rather than to the journey itself, seems to be due the resistance which he encountered from the angel.

16. What did he say would have been done to him if the ass had not turned aside?

"And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive." Verse 33.

17. How much more could the Lord have said and done to show that he did not want Balaam to go to Balak?

18. Notwithstanding this, what did Balaam say? "And Balaam said unto the angel of the Lord, I have sinned: for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again." Verse 34.

19. What did the angel of the Lord reply?

"And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak." Verse 35.

20. When people show a strong determination to have their own way regardless of the expressed will of God, how does the Lord deal with them?

"But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." Ps. 81:11, 12.

"They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1:30, 31.

21. What will be the final consequence to each?

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:32.

22. What was the fate of Balaam?

"And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword." Num. 31:6-8.

23. What was the secret of Balaam's intense desire to comply with Balak's request? 2 Peter 2:15.

24. What is said of those who will be rich?

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9.

25. What of the love of money?

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Verse 10.

26. What is said of those in the church, who, like Balaam, are greedy for gain?

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 11-13.

27. What are the real wages of unrighteousness?

"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23, first part.

28. And what is the gift of God?—Id., last part.

29. What is indicated by this? Ans.—That while those who die as a punishment for their sins, get only what they lawfully deserve, eternal life cannot be earned, but is something infinitely beyond the power of any human being to earn. God does not pay us for what we do, for we cannot do anything that is worth paying for; at the best we are but unprofitable servants. But he gives us all that we have, and all that we can ever receive, because of his own wondrous love and mercy, and the merit of Jesus Christ, in whom we live.

In seeking to make a compromise with God, so as to obtain that which he so much coveted, Balaam did what many people do at the present time. Desiring to do what he very well knew to be wicked, and being held back by inward checks and restraints which he could not set aside, he cast about for some way to reconcile his wickedness with his duty. But no such reconciliation is possible. The result very forcibly illustrates the truthfulness of Prov. 14:12 and Matt. 6:24.

News of the Week.

FOR WEEK ENDING JUNE 8.

DOMESTIC.

—The present corps of cadets at West Point is said to be the finest seen there in several years.

—The law prohibiting the sale of cigarettes to minors in New York State went into effect last week.

—In Center County, Pennsylvania, forty lives were lost in the floods, and property was damaged to the extent of \$1,000,000.

—Shocks of earthquake were felt Friday at New Bedford, Mass., and Brest, France, the convulsion at the latter place being of a violent character.

—June 20 Rhode Island votes on the proposition to take prohibition out of the Constitution; June 18 Pennsylvania votes on the proposition to put it in.

—A memorial monument has been unveiled in Chicago in honor of the policemen who were killed by an Anarchist bomb in the Haymarket riot, May 4, 1886.

—Scarlet fever of a malignant type has broken out at the Michigan Military Academy at Orchard Lake. The students are all leaving, and the place is to be closed at once.

—It is reported from the East that the losses of hemlock timber and bark caused by the Williamsport flood will in all probability produce a "corner" in those commodities.

—At Biloxi, Miss., Tuesday night fire destroyed twenty-five buildings, causing a loss of \$75,000; insurance, \$15,000. The fire is supposed to have been of incendiary origin.

—Boston women have appointed a committee of fifty to carry out the plans for taking the city schools out of politics and sectarian influence, and managing them for the public interest alone.

—At Jacksonville, Fla., early Wednesday morning fire destroyed about sixty wooden buildings, for the most part occupied by colored people. The loss is estimated at \$200,000. The insurance is light.

—Washington, D. C., has suffered heavily from the flooded Potomac River. Some of the streets of the city were flooded, and the only traffic in them was by means of boats. The damage to property is about \$2,000,000.

—In the Huntingdon district in Pennsylvania the flood losses will reach \$1,000,000, the destruction being far greater than first reported. Three families living on the Royston branch are supposed to have been swept away with their homes.

—A lawyer has been engaged to argue an appeal in the case of William Kemmler, the New York murderer sentenced to die by electricity. Thomas A. Edison and others are to be summoned as experts in regard to the manner of punishment to which Kemmler has been condemned.

—Fire broke out in the Idaho mine at Grass Valley, Cal., Monday. A man named Carter was killed in trying to reach the fire. Two men are known to be below the level of the fire, and it is thought a party of eight or ten more is imprisoned.

—Delegates to the Iowa State Sunday-school Convention held at Cedar Rapids, Wednesday, adopted resolutions declaring that the State prohibition law is as well enforced as any other criminal law, and that statements to the contrary are the work of the liquor interest and intended to prejudice the people of other States.

—The business portion of Seattle, W. T., was swept by fire Thursday, with immense damage to property, estimated at from \$7,000,000 to \$15,000,000, and some reported loss of life. The flames started from some turpentine in the basement of a frame building, and spread with terrible rapidity through the business section, being materially aided in their progress by the frequency of wholesale and retail liquor stores.

—The latest intelligence from the scene of the great Johnstown disaster does not in any way lower the estimates previously made of the terrible loss of human life which it occasioned. The difficulties which invest the situation make it impossible to more than approximate at the present time the exact number of victims, but it is thought that it will not fall below 12,000. Meanwhile from the unwholesome conditions which surround the survivors in the vicinity, several forms of disease have arisen as if to complete the work of death upon those who escaped the flood, and active measures are being taken to prevent an epidemic. The responsibility for the disaster is placed mainly upon the sporting club for whose pleasure the dam was maintained, in using unsafe material in its reconstruction in 1881; but censure is also placed upon the Cambria Iron company for narrowing the valley at the place by the dumping of cinders from their immense works, and upon the Pennsylvania Railroad company for the faulty construction of their bridge across the Conemaugh, in that it was so easily converted into a dam by the wreckage from the town, causing the water to be much higher at that place than it would otherwise have been.

FOREIGN.

—The Samoan treaty has been completed, but is not yet made public.

—All questions of rupture between Germany and Italy have been dispelled by King Humbert's visit to Berlin.

—A bill giving Scotland a local government has passed the second reading in the British House of Commons.

—Severe storms have been raging in France, doing immense damage. In many places the country is almost devastated.

—A guild of the "King's Daughters" has been formed in England, patterned after the order which has become prominent in this country.

—Pundita Ramabai, the Christianized Indian woman, has begun her school in the Bombay district, India, with one child widow and three unmarried little girls. The object of her lectures in this country was to gain funds to aid her in establishing a school in India.

—One of the greatest feats of modern engineering will be the projected ship canal between Bordeaux, on the Atlantic, and Narbonne on the Mediterranean, France. It will cost in the neighborhood of \$130,000,000. This immense canal, comprising, as it does, a length of some 330 miles, to save a voyage around Spain of 700 miles, would have a depth of twenty-seven feet, in order to allow of the passage of heavy iron-clads, and would require thirty locks. The plan also contemplates a railway track alongside, so that by means of locomotive towage a speed of seven miles an hour could be maintained by day, and also by night by the aid of electric lights.

Appointments.

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

PROVIDENCE permitting, I will meet with the church at Wolf Lake, Ind., June 13-15, meetings each evening and on the Sabbath. Hope to see all the friends in the vicinity at the meeting. F. D. STARR.

THE next annual meeting of the Dakota Health and Temperance Association will be held in connection with the camp-meeting at Madison, June 25 to July 2. We hope a marked increase of interest may be manifested. J. J. DEVEREAUX, Pres.

A GENERAL and quarterly meeting will be held at Northfield, Vt., Sabbath and Sunday, June 29, 30, at my home. Bro. Purdon or Bicknell is expected to be present, also Bro. Kimball, from Florida. It is hoped all the brethren in Central Vermont who possibly can will attend this meeting. The first meeting will be held Friday evening at the beginning of the Sabbath. F. S. PORTER.

IF the Lord will, I shall hold meetings with the following churches in Kansas, where they may appoint, in most cases, meetings to begin on Friday evening.

Table with 3 columns: Location, Day, Date. Includes Severy, Busby, Altoona, Neodesha, Dennis, Chetopa.

Quarterly meeting services will be held at Altoona, Neodesha, Dennis, and Chetopa.

Brethren, I am anxious to benefit you much through the grace of our Lord Jesus Christ, and therefore urge you to be present at all these meetings. Notify your neighbors and isolated brethren, and get all you can to come, and let us seek God together. W. W. STEBBINS.

Obituary Notices.

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

BURR.—Died near Brainerd, Butler Co., Kan., May 16, 1889, Bro. S. Burr, in the seventy-ninth year of his age. He expressed a strong desire to die, and prayed that he might. He had a bright hope to the last, and arose from his bed, and took part in the social meeting the last Sabbath he lived. He leaves a wife, one son, and three daughters to mourn. O. M. DILLEY.

HEATH.—Died at Denver, Colo., May 22, 1889, of consumption, Bro. John R. Heath, aged thirty-seven years. He was a believer in the present truth. A few months before his death, he, with his family, went to Lemoore, Cal., hoping that the change would benefit him. He returned to Denver a few days before his death. He died upheld by a strong Christian faith. D. H. SOGGS.

(Signs of the Times please copy.)

RICH.—Died at Hill Top, Boone Co., Ark., May 8, 1889, of congestion of the bowels, my little nephew, Daniel Elmer, infant son of G. W. and Maggie Rich, aged 1 year, 8 months, and 16 days. He was sick but a few days, and passed away without a struggle. We laid him away to rest until the resurrection. We mourn not as those without hope, for if faithful, we shall meet him again when Jesus comes. Words of comfort were spoken at the funeral by Eld. J. A. Sommerville (S. D. Adventist), from Rev. 21:4. DELLA MILLER.

VAN DER SCHUUR.—Died in Battle Creek, Mich., May 8, 1889, of brain fever, Rochol, infant son of brother and sister M. J. Van der Schuur, aged 1 year and 4 months. Thus in less than six months two lovely flowers, of the three which gladdened their home, were taken from them by the hand of death. The funeral was well attended by sympathizing friends and neighbors. Words of comfort by the writer from Job 1:21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A. C. BOURDEAU.

CHAPMAN.—Died, May 22, 1889, of chronic Bright's disease, at her home at Bloomington, Neb., sister Anna Blackledge Chapman, aged 25 years and 18 days. She accepted the truth in 1881 under the labors of Elds. Johnson and Hoopes, since which time she has been an earnest and consistent Christian. With good acceptance, she spent two seasons in the employ of the Conference as a Bible worker. The latter part of 1888 she spent with her home church, taking an active part in the Sabbath-school, and as a result, saw her entire class converted to the Lord. She leaves besides her father's family and husband, many warm and dear friends to mourn her loss. Words of comfort and admonition were spoken by the writer from 1 Thess. 4:13, 14. THOS. H. GIBBS.

HOOVER.—Died of paralysis of the heart, May 26, 1889, at Nevada, Mo., my brother, James Harrison Hoover, aged 15 years, 6 months, and 3 days. Bro. James, we believe, sleeps in Jesus. Although not a member of the church, he expressed a desire a few days before his sickness to be baptized, and unite with the church at the first opportunity. Two or three hours before his death, he was talking about the missionary work in which he

was engaged, and what he expected to do in the future. James came from Texas last winter with mother. The change of climate and exposure probably were the cause of bringing on this disease. He was one that possessed a meek and quiet spirit, and never to my knowledge manifested a spirit of revenge or retaliation. He was brought up in the truth. He leaves four sisters, two brothers, and a mother to mourn. The funeral services were well attended by relatives and friends. Words of comfort by Eld. J. W. Watt. We feel to submit to the will of God in all things, knowing that "all things work together for good to them that love" him. T. A. HOOVER.

JONES.—Died at Healdsburg, Cal., May 16, 1889, of heart failure, caused by diphtheria, John Byron, eldest child and only son of E. R. and H. L. Jones, aged 15 years, 6 months, and 4 days. During the three weeks of his sickness, he searched his past life as with a lighted candle, and confessed every sin. He did not do this for fear of death, for to within a few hours of his death, he was confident that he would get well. His calmness and clearness of mind to the last moments of his life were an astonishment to all who saw him. All were moved to tears of joy by the assurance that it was well with him. He joined at times in the different seasons of prayer held with him. He sent word to his associates to make thorough work for the kingdom of God. His last words were those of prayer to the Lord. On Sabbath the 18th, Prof. W. C. Grainger conducted a brief service at the residence, making some appropriate remarks from James 4:14. In the large congregation of three hundred, there was scarcely a dry eye. The day following, memorial services were held at the church, when Eld. W. M. Healey gave an impressive discourse from Rom. 14:7-9. * * *

WEATHERFORD.—Died near Wilmer, Dallas Co., Tex., April 21, 1889, of measles and consumption, my wife, Mary Weatherford, aged 38 years and 3 months. She lived a consistent member of the Missionary Baptist Church for about fifteen years, until in 1881, when she began to receive the light of present truth by reading, which she accepted and sought to live out day by day. She was an affectionate wife and a loving mother, ever ready to minister by her gifts and offerings to the wants of the suffering and needy, as well as to the wants of the cause of her soon coming Saviour. We shall greatly miss her co-operation and counsel in our little church and Sabbath-school, as well as in our home. We feel that our loss is heavy, but would not recall her to this world of sin, but rather strive to heed her parting exhortation to live holy lives and win eternal life. She leaves a husband, son, and two daughters to mourn their loss, besides a large circle of friends and acquaintances. We have laid her away for a little season, until the soon-coming reunion of all of God's people. Words of comfort were spoken by Bro. O. Glass (S. D. A.), from Rev. 14:13. SAMUEL C. WEATHERFORD.

(Signs of the Times please copy.)

CRAWFORD.—Henry C. Crawford was born in Chicago, Sept. 7, 1841, and died at Elroy, Wis., May 7, 1889, aged 47 years and 8 months. Bro. Crawford was left an orphan at the age of seven years. At the outbreak of the Civil War, he enlisted in the 126th Regiment, Illinois Volunteers, and served three years. Soon after enlisting, while lying on a bed of sickness at Chicago, he enlisted under the banner of the Cross. After returning home, he united with the M. E. Church. In the year 1884, he removed his family to Elroy, Wis. During the summer of 1884, he first became interested in the third angel's message, while attending a series of tent-meetings in Elroy, conducted by Eld. Jordon. He with his family accepted the truth, and united with the Elroy church. During the past winter his mind has been almost wholly absorbed on these subjects, and he has written many letters, and conversed with many not of our faith, and was often heard speaking in terms of gratitude that this light ever came to him. He was a kind husband and father, and his family deeply mourn his loss. He leaves a wife and nine children. We laid him away to rest, until the Lifegiver comes to reclaim his own. Funeral discourse by Eld. T. B. Snow, from Job 14:10-14. MRS. H. C. CRAWFORD.

(Signs of the Times please copy.)

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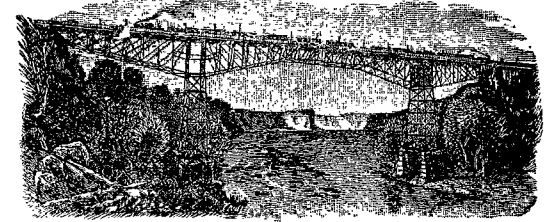
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† Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Mixed Train, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 11, 1889.

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CAMP-MEETINGS FOR 1889.

WESTERN.			
*Minnesota, Minneapolis,	June	11-18	
*Wisconsin, Mauston,	"	13-25	
*Dakota, Madison,	"	25 to July 2	
EASTERN.			
*New York, Rome,	June	11-18	
Maine,	Aug.	20-27	
Vermont,	"	27 to Sept. 3	
Canada,	Sept.	3-10	
CENTRAL.			
Michigan (Northern), Wexford,	June	25 to July 2	
Mich. (Southwest'n), Kalamazoo,	Aug.	13-20	
*Ohio, Mt. Vernon,	"	13-20	
Michigan (Eastern),	"	27 to Sept. 3	
*Illinois,	Sept.	17-24	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri (general),	Aug.	13-20	
Arkansas, Rogers,	"	20-27	
*Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
*Georgia,	July	31 to Aug. 6	
North Carolina,	Aug.	6-13	
Virginia,	"	13-20	
West Virginia,	"	20-27	
Tennessee,	"	20-27	
PACIFIC COAST.			
Nevada,			

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

The reader will be interested in the report from Bro. Conradt in another column. His address, and that of the Hamburg mission, is Sophienstr. 41, St. Pauli, Hamburg.

A good opportunity for work in the right direction is now offering itself in South Dakota. Dakota is soon to take its place in the Union as a State; and the friends of temperance there propose to have the Constitution all right on the temperance question when it is adopted, rather than wait and

amend it afterward. To this end a "Constitutional Prohibition Organization of South Dakota" has been formed, with an office at Huron, South Dakota. V. V. Barnes, of Yankton, is chairman, F. H. Hagerty, of Aberdeen, is treasurer, and W. F. T. Bushnell, of Huron, secretary. The devotees of rum and disorder will strain every nerve to keep that fair domain open to their nefarious and all-blighting traffic; and it would be a grand victory to score, if this sluice of iniquity could never be allowed to pour its foul contents upon South Dakota as a State. We suggest to our friends that the above mentioned organization is a good one to help, both with means and personal effort, to publish and circulate the needed literature, and support other agencies. They ask all the churches of the State to take up a collection to aid the work, Sunday, June 30. Help South Dakota to gain the proud position of being the first State to come into the Union as a Prohibition State.

LECTURES ON CATARRH.

"TEN Lectures on Nasal Catarrh. Its Nature, Cause, Prevention, and Cure; and Diseases of the Throat, Eye, and Ear, due to Nasal Catarrh; with a chapter of Choice Prescriptions." Such is the title of a new and important work from the pen of Dr. J. H. Kellogg, which has been laid upon our table. The work consists of the substance of lectures given by the Doctor from time to time to the patients at the Sanitarium. It is issued in this form in order to give the important instruction embodied in these lectures a wider dissemination. It is designed to dispel the common idea that catarrh is incurable, and so to lead those who are beginning to be troubled with this distressing malady, to take timely measures for restoration, and not hopelessly suffer the disease to run on till it reaches its more advanced and difficult stages. Another object of the work is to provide in convenient form a manual of the hygiene of this disease which is the most essential feature of its successful treatment, and to warn the public against worthless and injurious so-called "catarrh remedies." Pages 120. Neatly bound in cloth. Address Good Health Publishing Co., Battle Creek, Mich.

NEWS FROM PITCAIRN.

The following clipping from the London *Telegraph* has been sent us, from which the reader can obtain a glimpse of life as it is at the present time on Pitcairn Island, this being probably the latest report received from that place:—

Captain Smith, of the barque "Firth of Clyde" from San Francisco, which has arrived at Falmouth, has supplied the following report: "On Feb. 9, twenty-eight days out from the Golden Gate, I lay to off Adamstown, Pitcairn Islands, and Mr. M'Coy, chief magistrate, and five men, came off in their whale-boat. They brought pumpkins, cocoa-nuts, pine-apples, bananas, eggs, and a beautiful bunch of flowers. Mrs. M'Coy also sent half a cooked fowl, and a piece of pudding made from sweet potatoes and Indian corn, for the captain's dinner, whoever he might be. Captain Smith had the greatest difficulty to get them to accept of anything, it being their Sabbath day. They hold the seventh day of the week, instead of the first: their reason for so doing is in obedience to the fourth commandment. The only thing Mr. M'Coy would accept was wine for communion purposes and some medicine. Captain Smith supplied them with all the latest newspapers, both American and English, which were thankfully received. Religious books were eagerly sought after. Mr. M'Coy held divine service on board, and a number of Moody's and Sankey's hymns were sung. There are 117 souls on the island—forty-five males and seventy-two females; thirty-eight of this number are children. They were all in good health. They take a lively interest in the doings of the outer world, and were well posted in American politics. They knew all about the late election, that Harrison had been elected in place of Cleveland, etc. After remaining for about two hours, the islanders took their leave, and we bade adieu to one of the brightest spots in this dreary waste of waters."

The *San Francisco Chronicle* also reports the visit to the island of the American ship "John R. Kelly" on Sabbath, Oct. 13, 1888. Captain Gibbons, in speaking of the visit, said:—

A boat commanded by I. Russel M'Coy put off, loaded with fruit. The occupants refused to take anything in exchange but medicine and an old mail which Gibbons had brought for the island. The reason for this, they explained, was because the day was their Sabbath (our Saturday), and they did not bargain or contract on that day. They said that there were 115 inhabitants then on the island, all of whom were well.

Thus, from time to time, do these prosperous and renowned islanders preach by their example a pow-

erful sermon on present truth to such ships as have occasion to call, and through them to the whole English-speaking world, every part of which is familiar with their history. One thing is very evident from these reports, and that is that the dwellers on Pitcairn are just as hospitable, happy, and prosperous since accepting the doctrines of Seventh-day Adventists as they were before. Possibly they are even more so. These "pernicious" doctrines have not had any such effect upon them either individually or as a community, which one might naturally suppose they would have who has listened to the vituperation so freely heaped upon both them and those who hold them from many of the pulpits of this country.

REVISING THE SCRIPTURES.

ACCORDING to the *Boston Herald*, which contains a report of the late meeting of the American Baptist Publication Society in that city, this society has undertaken a new revision of the Scriptures. A report which was read at this meeting by the committee having the revision in charge shows that the work is well under way, especially that part of it which relates to the New Testament.

In the matter of acceptable translations of the Scriptures, the Baptists appear to be a hard denomination to suit. Already the American Bible Union, a Baptist organization, has published a revised version of the New Testament, Psalms, Job, and Genesis in conformity with Baptist views of interpretation, employing some of the most eminent scholars of that body in the work, and especially instructing them "to endeavor to ascertain the exact meaning of the original text, to express that meaning as literally as the nature of the languages into which they should translate the Bible would permit, and to transfer no words which were capable of being literally translated." It is difficult to see what more in the way of securing correctness can be done at the present time, taking into consideration the recent revision of the Scriptures by Greek and Hebrew scholars of all denominations, and the earlier revisions of eminent representatives of their own body.

Among the rules adopted for the government of this revision of the New Testament as reported in the *Herald*, is the rather curious provision that "inasmuch as differences of opinion exist in the society as to displacing the words used in the commonly received version relating to the ordinance of baptism, two editions of the revised version shall be published; the one retaining the words used in the Bible Union version, and the other the words found in the commonly received version; but in all other respects the two editions shall be alike in regard to the use of words." One edition will follow the Bible Union version in translating the Greek word *baptizein* by "to immerse," and the other edition, following the example of the regular authorized version, will render the same word "to baptize."

This is certainly a very convenient as well as unique method of satisfying the theological proclivities of parties on both sides of the question. Each can believe just as they have been accustomed and wish to believe in the matter, and each at the same time have the high and unquestionable sanction of Holy Writ. Does an individual of one party wish to prove that baptism means *immersion* and nothing else, he has only to produce his Bible and turn to any account of a baptism, and there is the word "immerse" plainly and unmistakably used in describing it; and should another individual wish to find scriptural sanction for a more liberal form of belief, he can produce his Bible, in which the word "immerse" is not found. Each is therefore justified in his position, and the disagreeable necessity of a sacrifice on the part of one or the other in the interests of truth is avoided!

The utility of any translation of the Scriptures which is the work of a single denomination, however correct it may be, may well be considered as doubtful. Some one version of the Scriptures must have the universal recognition of Christendom as the authoritative word of God, and the arbiter on all questions of religion for individuals of all denominations. The new Baptist version may be very satisfactory to the Baptist denomination, but, be it ever so superior to any other version in existence, it must have a very limited sphere of usefulness. The common Revised Version of the Scriptures is doubtless as good a one as can be obtained through the labors of any general theological committee, and there is very little need of a better one.