

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

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

VOL. 66, No. 26.

BATTLE CREEK, MICH., TUESDAY, JUNE 25, 1889.

WHOLE No. 1821.

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

TWO DOLLARS A YEAR, IN ADVANCE.
50 Cents Commission for Each NEW Subscription.
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REVIEW & HERALD, Battle Creek, Mich.

TO MY HEART.

BY N. W. VINCENT.

Bow, O my stubborn heart,
Before thy loving God;
False, hard, unclean, undone thou art
Till cleansed by Christ's own blood.

Intensely loathe thy sin;
Oh, look to Christ alone;
Come, ask, and God's sweet pardon win;
Be Christ's abode and throne.

Then Christ will dwell in thee,
Thou wilt be full of light,
All pure, from sin's dominion free,
Thy thoughts and motives right.

Though weak in Christ, be strong,
Of dauntless courage be;
Christ is my righteousness, my song
Through all eternity.

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.

THE STRENGTH OF GOD'S PEOPLE.*

BY MRS. E. G. WHITE.

I BELIEVE that the Lord is willing to let his blessing rest upon us. I know that he is waiting to be gracious to us. The reason why we do not have more light is that we do not follow Jesus; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." He has invited us to follow him; but to follow him means something more than a profession of religion. We are not following him when we make only surface work in the Christian life. We want to follow him in everything, in self-denial, in self-sacrifice, in humiliation, in meekness, and in love. We must learn to manifest love and compassion toward those with whom we come in contact. We should have a far-reaching influence; we should not be self-centered.

The professed people of God follow their own inclinations to a far greater extent than they follow in the lowly steps of the Man of Calvary. Our will should be in harmony with the will of Christ as his will is in harmony with the will of his Father. We are to be one with Christ as he is one with the Father. And if we come into this position, the promise is that the Father will love us as he loves the Son. How is it that this can be so? It can be so because we have appropriated the righteousness of Christ by living faith. It is because we are one with him, and our souls are all light in the Lord. Our minds and hearts may be so filled with his love that we shall count affliction as all joy, because we shall know that the trial of our faith is more precious than gold, and that these trials will be found unto glory and joy at the appearing of Jesus. We do not see the glory of trials now, but we shall understand it when Christ comes; and every trial that has been borne with patience will be rewarded.

The Lord is shedding abundance of light upon us, and he expects us to walk in it. Will we seek to redeem the neglect of light in the past, by a faithful improvement of our privileges now? Will we come up to the high standard that has been set before us? We have dwelt too long in the lowlands of earth. There have been too many Christless sermons preached. The discourses of many ministers have been simply words that have not touched anywhere. They have not encouraged Christians, or convicted sinners, or led backsliders away from their transgressions. They have been devoid of the power of God.

We should seek to make the most of our opportunities at this meeting. We should confess our sins, clear the rubbish from the door of the heart, and open the soul for the presence of Jesus. Let each one take these words of instruction to his own heart. Do not act as did Peter when the Lord pointed out his duty, and turn and ask what some one else should do. Let us attend to our own work, and do our duty, and not be so anxious to know what may be some other person's duty. The Lord turned to Peter, and said, "What is that to thee? Follow thou me." We are to look to Christ. There is perfection in him. We can be cleansed from every spot and stain through the merit of his blood. His righteousness may be imputed unto us.

If we look to man, we shall see mistakes of life and defects of character. We shall see the same human frailties in others that there are in ourselves. But we are to look to the Pattern, to follow Christ, and to make straight paths for our feet, lest the lame be turned out of the way. Do not be afraid to confess your sins and to clear the King's highway. Jesus is not far away. He is at your right hand to help you. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When you confess your sins, it is your privilege to believe this promise, but not because you have a happy flight of feeling. Feeling is not faith. Faith is just as distinct from feeling as the east is from the west. You are to believe that God will accept you when you fulfill his conditions, believing his word because he has spoken it. You must rely upon the word of God; and unless you have faith that can rest upon the word of God, you cannot make a success of the Christian life. Ministers cannot preach effectively without it. They must have a sense of the solemn responsibility that rests upon them.

We are to hold up the Man of Calvary, to flash his light to those who are sitting in darkness. You should not yield to discouragement. You should not think that there are none who care to serve God, or obey the truth. Elijah became disheartened as he saw how Israel had departed from the Lord, and he thought that he was the only one left who loved the cause of Jehovah. But the Lord told him that there were seven thousand men who had not bowed the knee

to Baal. There are many in the world who are longing to understand in regard to Christ and his love. There are many who are in despair as they hear the terrible doctrine of eternal punishment, and they need your help. If they were in your position, with the light flashing all around their pathway, they would go to others who are in despair and sorrow; for they would appreciate their need of help. If you will try to seek out these suffering souls, the angels of God will attend you; and you need not fear to go where they will go. Ministers, you should have the angels with you in the sacred desk; and when you do, you will be a power for God. Your words may be as nails fastened in a sure place. You need not try to be eloquent, or to preach learned discourses. David charged Solomon to show himself a man, to keep the charge of the Lord, to walk in his ways, to keep his statutes and commandments, judgments and testimonies. He did not charge him to be a great statesman or hero, but to be a man before the Lord. To be a man before the Lord is to be kind and sympathetic. It is to be compassionate and Christlike. We need men who can be called men before God,—men who are in the image of Christ,—men with human hearts, full of tenderness and love.

The converting power of God is needed right among us. We should make a complete surrender to God, that he may fashion us according to his will. We should seek him earnestly, and not permit anything to divert the mind, until we know that we are indeed the children of Heaven. Why not make up your mind that you will not retain anything that separates the soul from God? Say, "Here is my heart. I open the door. Come in, Lord Jesus, come in. I am thine, and thou art mine." If you will do this, he has promised that he will put a new song in your mouth, even praise unto your God.

You are to reflect glory to God, and through his grace live day by day a life that will be pleasing before Heaven. The light of Christ is to illuminate your pathway. If you fulfill his conditions, he says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." If the glory of the Lord is your rearward, will you not leave a marked wake after your course? Will you not have sheaves to bring to the Master?

Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.

—Nothing less than the majesty of God, and the powers of the world to come, can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts. Then will even the merest drudgery of duty seem to humble us, when we transfigure it by the glory of our own spirit.

*Morning Talk at Chicago, Ill., April 5, 1889.

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.

FULFILLMENT OF PROPHECY.

BY ELD. OSCAR HILL.
(Booneville, Miss.)

THE prophetic parts of the Holy Scriptures reveal to us many things that are exceedingly encouraging, if we only have faith to believe that God is the same God now that he ever has been, and that he will as surely fulfill all his promises to his people in this generation, as he has fulfilled them to all past generations. Enough has been fulfilled to teach us the certainty of God's word. The fact that God has pointed out the great events connected with his people and the wicked nations of the earth for the last 2,500 years, and that much of it was written hundreds of years before it transpired, and that it was written with such unerring accuracy that even infidels are compelled to admit its truthfulness, is truly calculated to inspire in our minds greater reverence for the Scriptures.

The fact that profane history, written largely by men who had no thought that the events they described were a fulfillment of the Scriptures, the writers themselves often being persons who were not believers in the Scriptures,—the fact that such writings contain a record of the things God had said, through his prophets, would take place, ought to drive forever from all honest and candid minds every shade of doubt as to the inspiration of the Bible. Take as an illustration, the prophecy of Eze. 21:26, 27. Of the kingdom of Israel God said, "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." The crown was taken off when the Jews became subject to the Babylonians. There was then to be a change of dominion three times before the kingdom should be given to Christ. Babylon was overturned by Persia; Persia, by Grecia; Grecia, by Rome. We are now in the broken, divided, crumbling state of the Roman power; and the next change is to be the kingdom of Christ, to whom the dominion of this world rightfully belongs.

So with all the prophecies of both the Old and New Testaments. They give us "line upon line, line upon line." There will be no excuse for those who do not believe that the Lord is about to fulfill the scripture which says, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." We may well say with the Psalmist, "Happy is that people . . . whose God is the Lord," when he has led us into the light of the prophetic portions of his word.

JUDGING.

BY ELD. J. E. SWIFT.
(Cleveland, O.)

"JUDGE not, that ye be not judged." Matt. 7:1. This text seems to have a double application: First to the treatment that men receive at the hands of each other in this world, and secondly, to the certainty of being condemned before the judgment bar of God at last, unless we "judge not." For it is everywhere stated in the word of God that if we cherish a harsh, unkind, and unforgiving spirit toward our fellow-men, we are sure of being weighed in the balances and found wanting when the court of heaven passes upon our cases. Luke, in recording the same discourse from which the text is taken, uses these words: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it

shall be measured to you again." Luke 6:37, 38.

It is a universal law that we reap what we sow; and as a rule, we get, even in this world, just about what we deserve. Of course where there is religious prejudice, we shall be persecuted, although our motives are pure, and our deeds commendable. But from a moral and social standpoint, love begets love. And "he that would have friends must show himself friendly." The person who, like Christ, goes about doing good, visiting and caring for the sick, speaking words of comfort to those who are sorrowing, sowing seeds of kindness, and scattering sunshine in the pathway of all with whom he comes in contact; one who is straightforward, upright, honest and true every time, such a person will command respect and love. When he is afflicted, others will weep. Human hearts will beat in sympathy with his own; and when his life-work is done, the people will miss him, and shed tears over his grave. But if we are fault-finders, we may expect that others will find fault with us. If we are unkind in our feelings and words, how can we expect that others will look with kindly regard upon us? Indeed, there is nothing to cause them so to do. The tale-bearer cannot be trusted, for we involuntarily say within ourselves that the person who brings scandal to us, will have something to drop about us, in the presence of the next person that he meets; and we shrink from him. Parents sometimes receive unkind treatment from their children; but in nearly every case, if we trace the history of that father or mother back to their younger days, we shall find that they were unkind to their parents. Words and deeds, as well as the planets, move in circles; and sooner or later that which goes forth from us will return to us again.

But why do men desire to judge and condemn one another? Well, first, where grace is at a low ebb, and a man's religion consists in form and theory, without vital godliness dwelling within him, it is according to his nature to do it. He knows but very little of the tender sympathy and love that is born of the Spirit of God, and he is led largely by him who is the accuser of the brethren. But selfishness lies at the bottom of nearly all of this kind of work. Men set up other human beings as standards by which to measure themselves. A person will place himself by the side of another, and then by lowering the other as much as possible in the scale of moral worth, he thinks that he is made to appear very much better. Not infrequently he will be heard to say, "I would not do such a thing as that!" Men cannot endure the exaltation of another. Like Lucifer of old, they desire as much honor for themselves as they are willing shall be given to another, or more. If some brother is raised in favor among his fellows, such a person as we are considering will allow envious feelings to take possession of his soul, and he will predict for his brother a crooked course and ultimate downfall. And if it comes, he will say, "I told you so! It is just as I expected!" Secretly, he hoped all the time that it would be so. This is human nature; and it is to be feared that sometimes even ministers are not wholly free from this spirit. But is it Christlike? Is this "in honor preferring one another?" Brethren, let us ask God to show us our hearts. And if we find such a spirit there, let us fall on the Rock and be broken; lest we go on deceived until at last the rock shall fall on us and grind us to powder.

Paul, in writing to the Corinthians (1 Cor. 4:5), uses some very interesting language that bears directly upon this subject. He says: "Judge nothing before the time." There will come a time when men will be authorized to judge not only men, but angels. 1 Cor. 6:2, 3. But is that time now?—No; for he immediately adds, "Until the Lord come." Dear friends, let us not try to climb upon God's throne and assume to do his work for him. No one, as yet, has ever set us up to be judges one of another in matters concerning which this verse speaks. It cannot refer to every kind of judging, for "the powers that be are ordained of

God," to administer civil government. Rom. 13:1. Therefore this text in 1 Cor. 4:5 cannot have reference to civil courts of justice, which acquit and condemn men for right and wrong doing. Neither does it forbid the church to discipline its members for violating the commandments of God. For Christ has very plainly given that authority to his church. Matt. 18:17. But what the apostle forbids is evidently judging the motives of one another. For he says, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

The Government of Russia, the Roman Catholic Church, and the National Reformers assume to have wisdom to take hold of men's hearts and consciences. But let all who wish to be Bible Christians, leave all that work for others to do. Brethren, we have not the wisdom. It is for this reason that God has never given to either the State or the church, the right to punish or discipline a citizen or member, until the wickedness of his heart shall manifest itself in words or deeds.

We never can get any good from judging and condemning another. A man's spiritual nature will soon starve to death on such a diet. It only can bring unhappiness and shame to ourselves, and injustice and pain to others. Even when the circumstantial evidence is so strong that we think that a person must have some evil design in the course that he is pursuing, many times, upon having the matter explained, we see that we were all wrong, and that we have cruelly passed sentence upon an innocent person. But the sin of judging is greatly magnified in the light of other scriptures. James 4:11, 12 says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Do we as Seventh-day Adventists realize, when we speak evil of and judge one another, that the holy law of God, that we profess to reverence so highly, is set at naught and trampled under our feet? Some may not understand how this is. It is this way: the law of God sums up our duty toward each other in these words: "Thou shalt love thy neighbor as thyself." Matt. 22:39. In the light of the New Testament (John 13:34 and 1 John 3:16), we ought to love our brethren much better than we do ourselves. Now by taking a course just the opposite from that which the law of God demands, we set up a standard of our own, and by our course, say to the world that the law is unworthy of being obeyed. Thus we become judges rather than doers of the law. God has called us into his truth to represent the righteous principles of his law before the unbelieving world. But by speaking evil of others, which the law forbids, we speak evil of the law, its dignity is lowered, its Author is dishonored, and our work is a failure.

How much more pleasant and Christlike it is to attribute good motives to people, and when we say anything at all about them, to speak well of them. The very key-note of the gospel of Christ is disinterested benevolence. This principle swelled in the heart of infinite compassion, till, in the garden of Gethsemane, it forced the life blood of God's only Son through his veins and flesh, and it ran down upon the ground; and a few hours later his heart broke and he died,—died for these very persons against whom you and I have so many times spoken evil. My friends, shall we continue to lightly esteem the purchase of Jesus's precious blood? Let him who does it know that in a little from this, he will be compelled to hear the words, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me."

May God forgive us our sins, convert us anew, fill us with his own Spirit of love, and permit us to dwell together in his soon-coming kingdom.

LET ME REST.

BY MARY E. INMAN.
(Bwart, Mich.)

I am weary, let me rest—
Weary of the world's commotion,
Like the ever-beating ocean—
Weary of the eager grasping
After what eludes the clasping.
I am weary, let me rest.

I am weary, let me rest—
Weary of life's toilsome drudging,
Of the selfishness and grudging;
Of the seeking after treasure
That can never give true pleasure.
I am weary, let me rest.

I am weary, let me rest—
Weary of the endless labor
To be richer than my neighbor—
Weary of a fruitless living,
Always grasping, never giving.
I am weary, let me rest.

I am weary, let me rest—
Weary of the pain and sorrow,
And of dreading the to-morrow—
Weary of the idle jesting.
Can there be a place for resting?
I am weary, and would rest.

I am weary, let me rest.
There's a resting-place in Jesus,
From all care his presence frees us.
Resting in his love and favor,
Very precious is my Saviour.
I am weary, and at rest.

A GREAT DECEPTION.

BY ELD. C. H. BLISS.
(Austin, Minn.)

It not unfrequently happens that when a Seventh-day Adventist minister has held a series of meetings in a place, and aroused the people by his earnest entreaties to seek the kingdom of God, the resident ministers unite, and send for a State evangelist, not to combat the views of the Seventh-day Adventists (for this work they have learned is useless, as it only helps on the cause they are determined to oppose); but if sufficiently talented, to work upon the feelings of the people, that he may succeed in persuading them that eternal life can be secured by faith alone. We are naturally inclined to seek the easier way; and some, halting between two opinions, and convinced that they must keep the commandments of God if they would be saved, yet unwilling to submit to God's plan, can sometimes be persuaded that, after all, it is a small matter whether they keep all the commandments or not.

The modern cry of *believe, believe*, is very deceptive in the way it is used. "Faith without works is dead," says James; and again, "Who-soever shall . . . offend in one point, he is guilty of all." James 2:10. Our Saviour has said that if we break one of the least commandments, we shall be called least in the kingdom of heaven. Matt. 5:19. He also likens those who hear and do not obey to one who builds his house on the sand, while the one who does the will of Christ, is likened to one who builds upon the rock. But we are reminded by these "conscience-easers" that the law is all fulfilled in this, "Thou shalt love thy neighbor as thyself." Yet, the same minister would not extend fellowship to one who takes the name of God in vain, even though his neighbor did not hear him. Neither would he fellowship one who worshiped idols, nor him who violated what he calls the Sabbath day, even though he should love his neighbor as himself. Strange consistency this!

But how shall we explain the statement of Paul in Rom. 13:9? There were two tables of stone, one table containing the first four commandments of the decalogue, expressing our duty to God, and embraced in the one great commandment, or law, given by the Saviour, "Thou shalt love the Lord thy God with all thy heart," and the second table containing the last six commandments, expressing our duty to our neighbor, embraced in the second great commandment, or law, "Thou shalt love thy neighbor as thyself." (See Matt. 22:37-39.) It is to this last law Paul

refers in Romans 13. Love fulfills the law, because it leads to obedience. "For this is the love of God, that we keep his commandments." 1 John 5:3. Again: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. It is just as important that we love God as that we love our neighbor; and for those who claim to have been born again, and profess to know God by an experimental knowledge, to treat with utter indifference the claims of the law, is certainly to be surrounded by great darkness. Says Christ, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The deception is then unmasked; but it is too late. Thousands are settling down in carnal security, satisfied with a dead form of faith. Brethren, let us thank God for the third angel's message, and proclaim more earnestly than ever the commandments of God and the faith of Jesus, until all the honest at heart shall be led to see that *doing* is just as important as *believing*.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 27.

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

(Principle VIII. concluded.)

3. In regard to the idea that the showers of stars are periodic, and can be accounted for on purely scientific principles, being based on the eternal laws of nature, we would say: Those who claim that the special showers of stars of November 13 are periodic, occurring once in about thirty-three years, admit that the fall of stars of November 13, 1833, exceeded all other falls of stars of which we have any definite account. Why this extraordinary occurrence, outstripping by far every other occurrence of the kind? What if we should admit that these displays are periodic? Could not God make one of these periodic displays exceed all others that it might constitute a token of the coming of Christ? Did not God do this?—We believe that he did.

Suppose that we admit more than this for the sake of the argument, and to show the utter weakness of this objection,—suppose that we admit that God had nothing to do with regard to this wonderful display beyond speaking nature into existence, and so setting her to work that she would naturally bring about such a wonderful result as the shower of 1833. Could not God, with this knowledge, decide beforehand—while devising the plan of salvation or after devising that plan—that the wonderful fall of stars that should occur in 1833, would be laid down in his prophetic word as a token of the coming of his dear Son? But of course we do not take this view of the subject. Nor would we take it upon ourselves to limit the Almighty through laws that he has made, but would acknowledge the glorious truth that he can even create when he sees fit thus to do, and can produce new wonders outside of his original plans in nature, and make nature's laws subservient thereto. We believe it honors God to claim that he displayed his miraculous power in bringing about the wonderful occurrence of 1833, and in producing the extraordinary obscuration of 1780.

But we have failed to find, and those who raise this objection have failed to produce, one authenticated statement showing that the special showers of stars of November 13 occurred periodically before 1799. Why should this periodicity be attached to the special showers of stars of November 13 since 1799 and not before that year? We answer, Because God wished to baffle science falsely so-called in giving a striking sign of the near coming of his beloved Son. He thus systematized the supernatural, the extraordinary, that men might recognize his hand in the sign, and be more strongly impressed by a repetition of his wonders.

We think that certain astronomers have done well in treating the meteoric shower of 1833 in connection with the stones that fall from heaven, and in acknowledging that, to a certain extent, they are governed by the same laws by which these stones are governed. If they only connected with this the supernatural, acknowledging God's direct agency and special purposes in the phenomena we are considering, we would not so seriously object to their theory.

Recent researches have brought to light the fact that falling stars are substances as well as the stones that fall from heaven; only they are less dense than are those stones; at least this is the case when their debris reach our earth. Fair samples of the substances that enter into their composition have lately been gathered on Mount Blanc. See "*Astronomie Populaire*," p. 664.

In the year 1800, the French Academy of Sciences, without one dissenting voice, pronounced the idea of literal stones falling from heaven, apocryphal. But three years after this, the unbelief of nearly all the learned had to yield before the authentication of the fall of a literal stone from heaven at Laigle, department of Orne. The fall of this stone was also witnessed by the inhabitants of Alençon, Caen, and Falaise, and was attended by a frightful noise answering to that of a cannon and of musketry. This time stones were found. The sky was perfectly clear. This occurred April 26, 1803.

July 23, 1872 (a lovely summer day), another stone fell from heaven at Lancé, attended with a terrific explosion that was heard at points sixty miles distant. A stone was picked up that weighed about 100 pounds. It fell near a shepherd. In April, 1873, one fell near Rome with such a noise that the country people thought that the roof of heaven was being rent in pieces. Not one year passes without leaving behind it the record of such occurrences. Stones coming from regions beyond our atmosphere, have been known to break in pieces in falling upon rocks, while others have, in falling, penetrated several feet in the earth. See "*Astronomie Populaire*," p. 666, etc.

Can all these phenomena be accounted for on purely scientific principles? Are they brought about by the natural workings of mild, unperverted nature, in harmony with nature's primeval and eternal laws? Do they enter into God's original plan concerning men? Did God originally design to thus threaten and terrify men? These phenomena are God's voice to us, telling us, You have sinned, submit to God, flee from the wrath to come, prepare to meet Christ in peace at his coming, which is near and hasteth greatly.

As astronomers have changed their views on stones' falling from heaven, so may precious, studious souls of that noble profession change their views respecting the darkening of the sun of 1780, and the fall of stars of 1833, and view these wonderful events in the light of the supernatural as well as in the light of the laws of nature.

4. The darkness that took place at and near Detroit, Mich., Oct. 19, 1762, is placed by the side of that of May 19, 1780, and we are asked which we will take as a part of the sign given by the Saviour in Matt. 24:29.

Answer: We take the darkness *par excellence*,—that of the 19th day of May, 1780. But few in America know anything about the darkness of Oct. 19, 1762. It was interrupted by the appearance of the sun. The heavens presented the appearance of approaching rain. The clouds grew dark and dense, and after a fall of rain, accompanied by sulphurous gases, the extraordinary darkness disappeared. Whatever there was about this occurrence that was outside of the ordinary course of events, may have been designed by a wise Providence as a precursor of the darkening of the sun predicted by the Saviour, which occurred just eighteen years and five months later.

5. The meteoric showers of 1799, 1833, 1839, 1866, and 1872 are mentioned, and we are asked which of these events answers to the prediction of the Saviour, and marks or identifies the last generation, and whether the last generation begins with each of these events, or whether it be-

gins when all of these events have transpired.

Answer: In this case, as in that of the darkening of the sun, we choose the event that towers up above all others of its class—the meteoric display of November 13, 1833. When the Lord fulfills his word, he does it thoroughly and wisely, bringing about the most telling events—events that answer exactly to his prophetic utterances. This he has done in the case before us, and we would discern his foot-prints and the mighty workings of his right hand in the wonderful occurrence of November 13, 1833, which closed up the great sign that the Saviour gave of his second coming, and brought us to the generation that should not pass till he should return to earth; or till should be fulfilled all the things of which the Saviour spoke in giving the signs, prominent among which is the coming of the Son of man in the clouds of heaven, with power and great glory. Matt. 24: 29-35.

From the very nature of the case, there must be a starting-point by which to mark the generation or people that shall not all pass from the stage of action till the Saviour shall come. Now all these falls of stars cannot denote that starting-point. It cannot be said that each of these occurrences marks the closing up of the great sign embracing the darkening of the sun and of the moon, and the falling of the stars, after which we may know that Christ is very near. This would make us a sliding and contradictory position. God does not thus deal in contradictions and inconsistencies. Nor do we propose to dishonor God and bring his truth into disrepute by shifting about from one event to another to mark the people of which Christ says, "This generation shall not pass till all these things be fulfilled." Matt. 24: 34. And when Christ says, "When ye shall see all these things [the signs in the sun, moon, and stars], know that the Son of man is near, even at the door" (verse 33, French translation), he means that we may know what the things are of which he speaks, and when they have transpired.

Here the term "generation" means people and not time, as in the following scriptures: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and that have not known my ways." Ps. 95: 10. "Verily I say unto you [the Jews who had heard Christ and seen or heard of his wonders], All these things [judgments] shall come upon this generation" (not time, surely). Matt. 23: 36.

But it may be asked, What shall we do with the other remarkable meteoric displays, and with the increase of these phenomena during the present century, especially since 1833? We answer, Let them be embraced in a general sign of the end, as in the case of the increase of earthquakes, cyclones, etc.; let them come in as forerunners or reminders of, and as a means to call the attention of the people to, the greatest of all wonders in the line of meteoric displays; but never say that they are embraced in the great sign predicted by the Saviour in Matt. 24: 29, lest you put untruths in the guileless mouth of the Saviour, and turn into indefiniteness that which we believe the divine Teacher makes very definite.

The sun was to be darkened immediately after a great tribulation of the elect,—the true people of God, true Christians,—which was to commence about the time of the destruction of Jerusalem. Matt. 24: 29, 15-22. After this the stars were to fall from heaven. Verse 29. From the closing up of the sign embracing the darkening of the sun and of the moon and a fall of stars, and from what Christ says concerning it, some were to believe Christ to be near, and to proclaim him near, even at the door. Verses 32, 33, 45-51; chap. 25: 1-6. Now all this has been verified by a clear and unmistakable series of events. Immediately after the terrible persecution of the church by pagan and papal Rome, the sun was darkened. Then the stars fell. This event, together with other events answering to the sure word of prophecy, fastened upon many minds the conviction that Christ was near, and everywhere was heard the cry, "The Lord

is coming! He is near, even at the door!"

The prophecy is before us, and the events upon which we have dwelt, perfectly meet its specifications. How, then, can we avoid holding as sacred the theory we are vindicating?

6. The question is asked, "How can it be said that Christ was at the door in 1833?" We answer: The expression "at the door," means simply very near. It is figurative. No one will claim for a moment that it means that Christ is at a literal door, whose opening by the touch of his hand, or by the touch of the hands of all who look for him, will bring Jesus to all the inhabitants of our earth. Christ was indeed very near when the last generation had been reached; and God help us to realize how much nearer he is today than he was then.

THE TEACHINGS OF ROMANS 7.

BY ORADIAH DAVIS,
(Athens, Mich.)

IN Romans 7 Paul illustrates the change of relation that takes place at conversion, when a person leaves the service of sin, and forms a union with Christ. "Know ye not, brethren, . . . how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Rom. 7: 1, 2. In the third verse we are simply told that if, while her husband is living, she should be married to another man, she would be an adulteress; but if her husband was dead, she could be married to another man, and not be an adulteress. Then in the fourth verse, this woman is represented as being married to Christ, and yet is no adulteress.

How can this be? Is it because the woman is free from her former husband, from whom she can be released only by his death? How is he dead in his relation to her? We inquire first, Who are the first husband and wife?—The man in his natural state, united to the carnal nature, to which he is subject before conversion.

Are not these two parties referred to in this language of the Saviour: "Whosoever doth not bear his cross, and come after me, cannot be my disciple"? Who are the two parties referred to who must pursue different courses of action? What represents the one that must control, or rule? and what represents the "himself" that is ruled or denied? Can the first represent any other than the mind, which when regenerated by light from heaven through sanctification of the Spirit, is called a new creature? and can the other represent any other than the natural man, or carnal heart, sometimes called the old man? and is not this language confirmed by the further language of the Lord: "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire"?

From these scriptures, it is clear that the natural heart, or old man, has desires that must be regulated or ruled by the mind. When both are in a state of nature, the one is servant to the other, or in the figure used in the Scriptures, they are said to be married, and bring forth fruit unto death. Rom. 7: 5. Both parties are alive now without the law, and yet children of wrath by nature. Now it is said that flesh and blood cannot inherit the kingdom of heaven, and that the carnal heart, the old man, is enmity to the law of God; it is not subject to his law, neither indeed can be. Then as long as the mind is married to the old man, fruit unto death must be brought forth. "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness," etc. What must now be done that fruit unto God may be brought forth? The old man is under death by the law of God, and we cannot change his present relation to that law; but we hear Paul say after conversion: "With the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7: 25. As the mind,

then, can sense the law of God, and bring forth fruit unto God, it becomes necessary to change these natural relations, or this natural marriage, and enter into new relations. How, then, can the relation of the woman (the mind) to the law be changed? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Also, "Who was delivered for our offenses, and was raised again for our justification." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This faith the mind can exercise, and thereby become an heir of the kingdom of God in the *present* tense. The mind enlightened from heaven, seeing its lost condition, in its present relation turns to Christ, and accepts his atoning blood to release it from the claim of God's law, or is made dead to the law by the body of Christ. The mind, or wife, is now made free from the condemnation of that law, and an heir of life, while the old husband, the carnal heart, is dead under the condemning power of the law which is holy, just, and good. Where, before the law of God, are the parties now?—The husband is dead, but the wife is alive. She is now at liberty to be married to another, even Him who was raised from the dead, to bring forth fruit unto God. She now accepts a husband who has all power, both in heaven and in earth, and is able to grant her all the help she needs to deliver her from the body of this death. Hence we hear Paul say: "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh [commit spiritual adultery], but after the spirit." Again Paul says: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

How long must we maintain this warfare?—Until Jesus comes, and these vile bodies are changed like unto his most glorious body. And is not this the creature itself being delivered from the bondage of corruption into the glorious liberty of the children of God? This natural body, which passed under death in Adam, and became mortal, corruptible, fleshly,—a child of wrath by nature,—is itself delivered, and now becomes God's through being changed into incorruption, its last enemy, death, being destroyed. The struggling and groaning will then be over, and we shall have the redemption of our bodies. Rom. 8: 23.

A COMFORTING THOUGHT.

BY MRS. L. E. CARR.
(Rothbury, Mich.)

"FOR man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7. How many times we have been led to think of this as we have listened to the criticism and fault-finding among brethren and sisters. It is a delicate matter to deal with the faults of others, and although some may express ideas different from ours, we should be careful about our criticism of them, lest the motive that prompted them be approved of God.

We are not all constituted alike, and Satan knows this, and takes advantage of it. He many times puts a wrong construction upon our words, and gives them a meaning very different from that we intended them to have. In union there is strength, and if we expect to be strong, we must seek to have fervent charity among ourselves. In these last days we cannot afford to spend our time criticising our brethren and sisters, but let each one of us be diligent in the Master's service, and we will have no time to dwell on the faults of others. If we expect to live together in the new earth, we must be able to dwell in unity and love here. Charity suffereth long and is kind. When we think of the long-suffering of Christ toward us, it should lead us to have sincere love for our brethren and sisters; and it should be a comfort to us to know that there is One who sees our motives and knows our hearts, for God seeth not as man seeth.

The Tongue.

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

THE TONGUE.

"THE boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great store-house is the heart."

From Hebrew writ the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."
—Sel.

NEMESIS, OR RIGHTEOUS RETRIBUTION.

NEMESIS was a Greek female divinity; the daughter of Night, or Erebus. In works of art, she is represented with a wheel at her foot and swords in her hands. The latest and loftiest conception of Nemesis is, "The being to whom was intrusted the execution of the decrees of a strict retributive Providence—the awful and mysterious avenger of wrong, punishing and humbling evil-doers in particular." From this avenging goddess it was not possible for any sinner to escape.

The Greek Nemesis was only a creature of heathen mythology. But the doctrine of a retributive Providence is as old as the Pentateuch. It runs all through the Bible, as the sap through the trunk and branches of the tree.

The world was not created, set in motion, and then left, like a clock, to run its day. God holds his hand on the helm. He governs the world and all its affairs. We are living every hour under his righteous government. Some deny this; and even those who believe in the doctrine of a special providence are sometimes puzzled at the crossed and checkered events daily passing before them. But at the same time, God governs. He rules the world in righteousness. The righteous shall be rewarded. The wicked shall not go unpunished. "Be sure your sin will find you out." Num. 32: 23.

Many things on the surface seem to indicate that the unrighteous are equally favored with the righteous. We see the wicked living and prospering in their iniquity; the selfish and covetous are often successful; transgressors are sometimes triumphant, and the ungodly are full of mirth. "Their eyes stand out with fatness: they have more than heart could wish." Ps. 73: 7.

The psalmist was staggered for a little while at the prosperity of the wicked: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors." Verses 16-19. Again, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Ps. 37: 35, 36.

The wicked may appear to prosper for a time, but wait till we see the end or final outcome. There is an old proverb, "The mills of the gods grind slowly, but they grind exceeding fine." In Solomon's Proverbs it is declared, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 22. It is forever true that "the way of transgressors is hard." Chap. 13: 15.

The providences of God wonderfully confirm

his precepts and his proverbs. Both sacred and secular history are full of instances illustrating God's righteous retribution. The cruel Egyptians destroyed the Israelites' infants by drowning them in the Nile. But ere long Moses, who escaped drowning, sang with the children of Israel: "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea." Ex. 15: 4. "They delighted in drowning, so God let them have their fill of it."

Adoni-bezek was captured by Judah. They "cut off his thumbs and his great toes." "And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." Judg. 1: 6, 7. Even the heathen Canaanite did not fail to see and acknowledge God's retributive providence.

Abimelech slew his three-score and ten brethren "upon one stone," that he might have no rivals in his reign. But he had not reigned four years till rebellion broke out, and in his attempt to put it down, he came near a tower, when "a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull." "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren." Judg. 9: 53, 56. He slew his brethren on a stone, and he himself was slain by a stone!

Examples in sacred history might be greatly multiplied. But let us look at a few in secular history. The Jews pleaded for the crucifixion of their Lord, and made this awful invocation, "His blood be on us, and on our children!" Matt. 27: 25. Ever since, in their own land and in almost every land on the face of the earth, the Jews have been a persecuted people, and their blood has flowed like water, because they shed the blood of the Son of God.

Charles IX., of France, who shed the blood of so many Protestants on St. Bartholomew's day, died in such awful agony that his own blood burst through the pores of his skin. Bajazet was carried about by Tamerlane in an iron cage, as he intended to have done with Tamerlane. Phalaris roasted men in a brazen bull. He himself was punished in like manner. An old man whose son dragged him by his gray locks to the threshold of his door, looked up and said: "Stop, my son; this is as far as I dragged my father by his hair." No wonder the heathen had their goddess Nemesis. The word of God, history, conscience, and our own observation, all tell us that we may expect righteous retributions. They may not be carried out to perfection here, but what is unfinished in providence will be completed in the final judgment. As Augustin says: "If no sin were punished here, no providence would be believed; if every sin were punished here, no judgment would be expected."

Let not men continue on in sin, because God does not settle his accounts every thirty days, or every three months. God is just, and retribution must come. Because it is delayed, "let not the rebellious exalt themselves." Ps. 66: 7. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 92: 7. "Though hand join in hand, the wicked shall not be unpunished." Prov. 11: 21.—Rev. W. M. Taylor, in N. Y. Observer.

CONFIDENCE.

Not long ago there came to our knowledge an instance of a young life blighted for want of that confidence which should exist between mothers and daughters. Could this girl at whose character the poisoned arrow of suspicion had been unjustly aimed, have found a confidant in her mother, the rankling wound she received might have been medicated and healed. As it was, she brooded in silence over the sorrow she could not intrude on another, and, under the pressure of her mental sufferings, broke down in both mind and body, and became an invalid for years. One

plain, frank, kind talk with her mother might have saved her untold agony of mind and suffering of body.

There are children so open-hearted and outspoken and care-free that there is little danger that concealment, like a worm in the bud, will feed upon their vitals. And there are reticent children, brooding children, sensitive children, of whose interior life it is almost impossible to get a glimpse. What loving, tender, constant, wholesome sympathy such children need, but how often they are left to themselves to become morbid, unhealthy, cankered, and spoiled. If some gentle but firm hand—a mother's hand—would insist on opening the closed doors of their hearts, on letting the warmth of sympathy and the sunshine of free communion into the hidden recesses of their souls, the darkness of their thoughts would vanish, perplexing questions would be solved, the specters of doubt and discouragement that haunt them would be laid.

The girl who finds a confidant in her mother is safe. That boy whose heart is an open book to his mother is safe. The wise and skillful mother will learn how to possess herself of the heart of her child in such a way that the secret recesses of the heart will be opened to her. And it is infinitely more important to the child that his best friend should have a pass-key to every innermost apartment of his spiritual nature, than that the body should be nurtured ever so carefully.

Children should be encouraged to express themselves freely to their parents; to tell their dreams even, both waking and sleeping; to talk about their religious views and thoughts; to ask God aloud for what they need with as little hesitation and shamefacedness as they ask their parents for bread or clothes or toys. Young hearts that thus lie open to the sunshine of sympathy and of appreciation will not be corroded by fettering cares or griefs, and will readily recover from those wounds and bruises which none subject to mortal ills can escape.—Sel.

OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, and yet he was not happy; and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'t would be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil; for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—Sel.

—Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.

—All the trials and sorrows of God's children are shadows of great blessings.

The Mission Field.

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

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

GO WORK IN MY VINEYARD.

THERE is sounding a call for you and for me—
A call through the ages from over the sea :
"Lift up your eyes;" the fields are in sight,
Broad and swelling, rich and white.
But there are few to cut the ripened grain,
And the night is coming with cloud and rain.
O hear! the Master is calling.

So there's sounding a call for you and for me—
A call through the ages from over the sea :
"Go work in my vineyard—the harvest is white;
Thrust in the sickle; work while there's light."

Ay, a call is sounding for you and for me!
Not only from nations far over the sea,
But it comes from the lands that lie at our feet;
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go.
O hear! the Master is calling.

—Herald and Presbyterian.

THE GREEK CHURCH.

BY W. A. COLCORD.

(Battle Creek, Mich.)

As the Great Reformation took place in Central and Western Europe, where Roman Catholicism held for centuries an almost universal sway; and as that great movement had to do almost entirely with the iniquities, superstitions, and dogmas of that church, Protestantism, which was the result of the Reformation, has very naturally handed down to us copious histories of that church. There is another church, however, of no inconsiderable numbers, found farther to the east, with which Protestants, for want of such an experience and extensive histories, are far less acquainted. I refer to the Greek Church. As our work is extending into all lands, and our missionaries are coming in contact with all religions, a brief sketch of this church may not be unfitting.

The Greek Church is a part of what remains in name as the result of the work of Christ and the apostles. Like the Roman Catholic, it claims the honor of being the oldest, and consequently the genuine, Christian church. It is distinguished from the Roman Church as the Eastern Church from its geographical position, while the Roman Catholic Church is called the Western Church, from the corresponding territory it occupies. They are further distinguished as the Greek Church and the Latin Church, from the different languages which were generally spoken in these countries, in an early time, and have been employed by the more learned and higher orders in each church. While one suggests its superiority through its title as the *Holy Roman Catholic Church*, the other equals it by calling itself the *Holy Oriental Orthodox Catholic Church*.

The Greek Church numbers 83,000,000, or nearly half as many as the Roman Catholic. Its adherents are found principally in Russia, Turkey, and Greece. In order to understand how there came to be such a separation as now exists between these two great religious bodies, both of which are professedly Christian, and both claiming to be the church, we must notice some of the more prominent causes which led to the separation.

During the first two centuries no such disunion existed. The same apostle who stood on Mar's Hill, and addressed the men of Athens, preached the gospel in Rome; and we may justly conclude that he preached the same gospel. He preached faith in Him who had prayed the Father that they might all be one, and in his epistles admonished them to "be of one mind," and said, "Let there be no schism among you." But, alas, how little have this prayer and these injunctions been heeded! The spirit of self-exaltation brought contention and disruption into the church. The infatuation of accumulated power and control, led to the most unhappy results.

Very early did this spirit manifest itself in the

church. Very early did the idea obtain that the bishop of a large city should have more authority than one in a place of smaller size. And it was only the carrying out of this idea that led to the formation of the papacy, and established the pope in Rome. As D'Aubigne aptly expresses it, they reasoned thus: "If Rome be queen of cities, why should not her pastor be king of bishops?"

One of the first manifestations of this arrogant assumption and indication toward a separation between the Eastern and Western churches, was an edict issued by Victor, bishop of Rome, in A. D. 196, commanding the Eastern churches to imitate the custom of those in the West, of celebrating the passover on Sunday, instead of on the fourteenth day of the first month. "This bold attempt," says Bower, "we may call the first essay of papal usurpation." But the lordly requirement was not favorably received by the Eastern prelates. With much spirit and firmness, they replied that they would by no means depart from the custom handed down to them by their ancestors. "Upon this," says Mosheim, "the thunders of excommunication began to roar." Though this did not cause a general separation, it was a source of alienation, and paved the way for further estrangements, never to be healed.

Various circumstances had a tendency to give the churches in the East the preferment over those in the West. The gospel had gone from the east to the west. The Eastern churches spoke and cherished the Greek language,—the language in which the New Testament was first written. The majority of the churches established by the apostles were in the East, as those of Jerusalem, Antioch, Ephesus, and the various churches established by Paul and John in Asia Minor and Greece. All the apostles, with the exception of Peter and Paul, labored and died in the East. The first seven general or ecumenical councils—the first of Nicæa, in 325; the first of Constantinople, in 381; the council of Ephesus, in 431; the council of Chalcedon in 451; the second of Constantinople, in 553; the third of Constantinople, in 680; and the second of Nicæa in 787—were all held in the East. The early popes themselves were Greeks, and the first so-called Christian emperors belonged to the Greek communion.

Another circumstance, which tended to hold in check the aspiring bishops of Rome, and encourage the bishops of the East to put in a plea for the supremacy, was the removal of the seat of empire by Constantine in A. D. 330, from Rome to Constantinople, or Byzantium, as it had previously been called. This not only greatly increased the size of the city, but gave to it a superior title. The opportunity was eagerly seized. By the twenty-eighth canon of the council of Chalcedon it was declared that the same rights and honors which had been conferred upon the bishop of Rome, were due to the bishop of Constantinople, on account of the equal dignity and luster of the two cities where these two prelates exercised their authority. Thus elevated to places of equal dignity and authority, rivalry naturally ensued, which resulted in final separation.

Of the various controversies which arose, the differences in points of doctrine and church government, we shall speak in future numbers.

INTERESTING CORRESPONDENCE.*

"PETITIONS, circulars, etc., have been received, and the petitions are being sent into all parts of the State. Notices have been put into the San Francisco papers, and a few days ago we received word from one firm that if we would furnish them 500 of the blank petitions, they would see that they were filled with names. Another person here in Oakland has offered to do the same. So you see by this that others are ready to assist in the movement.

"Brother and sister Lemos recently embraced the truth, and they feel very anxious to do something for their country. They are Portuguese, and well educated. They feel such a burden that they have undertaken the work of translating

*(Extract from a letter written to W. C. White by C. H. Jones.)

some of our tracts. They have just brought in a translation of the tract, 'Which Day Do You Keep, and Why?' and want to get it printed. Have you any one there who can criticise it? Please let us know just as soon as possible, as they feel very anxious about the matter."

FROM OUR MISSIONARY LETTER BOX.

DEAR FRIENDS OF THE INTERNATIONAL SOCIETY: I will try to tell you in a few words something of our work here. For several months I have had to be more prudent in using my strength, but I find it very hard to stop to rest. I see so much to be done, and the time—while the angels are holding the winds, and there is a little period of peace—to accomplish the work, is so short. I am glad to say that the Lord often gives me strength, and I can truly see his hand working with me in getting the truth before the people. For many years I have made this work a special study. My courage was never better than now, and my determination, with God's help, to spread the truth and lead souls to the Lamb of God, is equal to my courage.

The Lord has placed in our hands every facility whereby we can reach precious souls, but we must use much of the wisdom of the serpent and the harmlessness of the dove; and if we fail in one way, we must try another. If an entrance into the ship cabins cannot be effected by the front way, then go to the after-part; get the truth before the people if it is possible.

Frequently, when it seems almost impossible to reach certain ones, I take one of those small pictorial charts showing the prophetic symbols, and trace down quickly over some line of prophecy, thus showing them where we are in the world's history. This has many times made a deep impression upon the hearts of the people.

The people of this country are extremely partial to temperance literature, and I have often succeeded in getting persons much interested by the use of *Good Health*. It seems to me that the Lord is going to make our health journals a mighty influence in leading people to accept the third angel's message. Many thousands of pages go on board of ships, as a result of the previous distribution of our health journals. I do not know what we could do now without them. Our medical books, too, are bringing us before the people as our religious literature alone could not do.

Interested captains ask me to place a library of our books on their ships, saying that they will pay for them; and it is wonderful how the books get scattered to various parts of the world by this means alone. Often the books I sell are left in distant lands. At one time I sold a chief engineer nearly four dollars' worth of books, and he left them in Rio Janeiro. I hope the Lord will bless them. A captain bought "Thoughts on Daniel and the Revelation," "The Sanctuary," and "Great Controversy, Vol. IV." He said he had seen and read these in the Brazils, and now he wished to get them for himself. Many books are placed on ships for approval, and in almost every case they are paid for when the vessels return.

At another time I sold a captain and his wife three volumes of "Great Controversy." But when I introduced "Thoughts on Daniel and the Revelation" and "The Sanctuary," he said he knew he should not be interested in those books. Finally, I proposed that he should take them on trial for three months; this he decided to do. Later I wrote to him about them, and he replied that he forgot to send them back when at home, so when he got out to sea again, he opened them and became so much interested that he could not return them. I firmly believe the Lord's hand was in this. Some time ago I boarded a ship, and asked the captain's wife if she would like to read some books treating upon the life of Christ. She said no, for they were well supplied with that kind of literature. This was too common a title to her, so the next day I asked the same lady if she would like to read upon the great

controversy between Christ and Satan. She said she would be very glad to do so. I left the books with her, and the next day she wished to keep the whole set.

These instances I have mentioned are not isolated cases, but from among those of frequent occurrence. I am confident that if we will be determined to work for the spread of the truth, the Lord will send his angels to help us.

About three and one-half years ago, I placed "Thoughts" on the steamer "Arecuna," and on the return voyage the captain paid me for them. I heard no more from him till a few weeks since, when he sent a donation of \$3.75 to aid us in the work. The Lord has now opened the way for us to interest him still further, and on his arrival in Glasgow, we shall do so.

The work here is very interesting, but it requires the greatest diligence. I know that by the blessing of God, we can reach the people, for the message is to go to all nations of the earth. We ought to consider it a very rich blessing that the Lord has connected us with such a noble work,—the work of saving souls, and leading them to the light. May the Lord enable us to walk in the light, so that we can lead others to it.

I wish to say to all the workers, **Be determined** that the truth shall go everywhere, never resting till we succeed.

GEO. R. DREW.

Liverpool, Eng.

Special Mention.

THE INTERIOR OF GREENLAND.

WITH the return of Dr. Frithiof Nansen to Copenhagen, the world comes into possession, for the first time, of reliable information respecting the physical characteristics of the interior of Greenland. For centuries the characteristics of the Northern Continent, its flora, its fauna, and its geology, have been subjects of unverified speculation and controversy. Thirty-three species of mammals are known to live in or visit it, the swarms of feathered migrants bear witness to considerable insect and vegetable life, and its flora, as already catalogued, is abundant. All the details hitherto collected, however, have been observed from the outer fringe of the continent, though it has been inferred that their number was small as compared to those to be found behind the encircling veil of ice and fog. But the journey of Dr. Nansen across Greenland, last summer, removes all doubt as to the character of the interior, and dissipates completely the theory that somewhere toward its center there is a region capable of sustaining animal and vegetable life.

The explorers, it will be remembered, left the eastern coast at Umivik, in latitude 64 degrees and 30 minutes north, in August last, and even from that point could see the inland ice stretching away toward the interior, like a vast frozen sea. Sledges were used for the carriage of baggage, and drawn by themselves; and progress, owing to the loose snow to be waded through and the obstruction of glaciers, was made at a rate of less than ten miles a day. At a distance of ten miles from the coast, they had reached an altitude of 3,000 feet, and when twelve days out and fifty miles from the coast, they were 7,000 feet up, and in latitude 65 degrees north. At a height of 7,500 feet a storm burst upon them, compelling a tedious circuit, and when 9,000 feet up they traversed an extensive plateau, broken by crevasses, and desolate as the African Sahara. The cold was frightful, the spirit in the thermometer falling into the ball below 72 degrees, Fahrenheit, and estimated on the plateau to be at least 90 degrees below zero.

Many difficulties were encountered, but the explorers finally reached the east coast at Amralik-fjord, in latitude 64 degrees and 12 minutes north, having traversed 300 miles of snow and ice in forty days. In all this dreary march not a trace of life was found, animal or vegetable, the precise condition observed further to the north by Baron

Nordenskiold and Mr. Peary, next to Dr. Nansen the most successful Greenland explorers. Not even the scant vestiges of life observed by the Greely expedition farther north on the Polar Sea were found—nothing but absolute and universal desolation. The outer fringe of the continent, varying in width from one to thirty miles, is composed of broken glaciers through which great ravines open on the sea, and in these such life and settlement as exists appears. But inside of this border, frost has mastered all the forces of nature, and the great Greenland interior is only weather-worn, earthless, glistening ice. The narrative of Dr. Nansen's journey contains few stirring incidents, but it settles beyond cavil the physical characteristics of the Northern Continent, and sweeps away all the optimistic theories advanced concerning them.—*The Interior*.

SUNDAY LAW MOVEMENT IN AUSTRALIA.

THE following is a copy of an appeal from the "Sabbath Observance Society" of Australia, to the electors, in the interests of Parliamentary legislation respecting the observance of the "Lord's day," which subject is expected ere long to engage the serious attention of the chief legislative body. Its purpose is apparent without comment:—

TO THE ELECTORS!

There is a question of vital interest to all the community, which we venture to press upon your attention, and which is certain to occupy the attention of Parliament at no distant date. We refer to the increasing and almost systematic desecration of the Lord's day by the running of goods trains. In the interests of the sacredness of the day and of the railway men, whose well-earned rest is unfairly taken from them, this action on the part of the railway authorities should be sternly resisted. We have repeatedly received from the government of the colony the most solemn assurances of their desire not to injure those in their employment by depriving them of their Sunday's rest, but in spite of these assurances the evil has gone on increasing.

We have been at the pains to secure some statistics, and we are prepared to prove that many of the men employed on the goods trains, have been kept at work from twelve to twenty hours at a stretch, on the Sabbath-hours greatly in excess of week-day labor. On one Sunday in December last, no fewer than thirteen goods trains were observed to run from the two Melbourne stations, and this is only an example of ordinary Sunday work. The trucks which compose all these trains have to be loaded and brought back to Melbourne at once; the amount, therefore, of Sunday labor entailed, not merely on engine-men, guards, and porters, but also of workmen employed to load and unload, and on all the men along the line, is enormous. At first the excuse was made in Parliament of a shortness of rolling stock, and afterward of an unprecedented increase of traffic in consequence of the late coal strike; but so temporary a reason cannot account for the continuous extension of the system. The men pressed into the service dare not protest, as they would thereby expose themselves to virtual banishment; and the demands made on them are a cruel wrong, against which it behooves every right-minded citizen, as well as every lover of the Sabbath, earnestly to protest.

Only a strong expression of public opinion will check this growing evil, and preserve to the railway men and to the community their day of rest. It is equally important that the law requiring the closing of public houses on the Sabbath should be faithfully enforced, and nothing but the utmost vigilance in these matters will protect us against unscrupulous aggression.

B. BUTCHERS, B. A., } Hon. Secs. Sab.
A. J. SMITH, } Observ. Soc.

THE SAFETY OF RESERVOIRS.

THE extent of the disaster at Johnstown will direct public attention to other reservoirs that may give way, causing death and destruction. There are a great many of them in this country, and, as a rule, they are not properly inspected. There is reason to fear that some of these are not strong enough to sustain the weight of the water that may be precipitated by a storm against them. It is possible to construct a dam that will withstand the frosts and freshets of a century. But this involves such an expense that cheaper methods are generally adopted. This was the cause of the terrible Mill River disaster in Massachusetts in 1874, which resulted in the loss of over 200 lives. In that case the jury found that the engineering work was discreditable, and that the con-

tractors had been delinquent, and that even the State legislature was to blame in authorizing the construction of the reservoir without taking proper means to secure its safety. There need be no surprise if something of the kind is found to be the case at Johnstown. The dam was constructed by the State over forty years ago as a feeder to the Pennsylvania Canal. It is not improbable that it was a defective structure from the beginning. It was subjected to an extraordinary strain on Friday, but proper engineering work would have provided for such an emergency. There is a dam 1,629 feet long built across the Merrimac River in Massachusetts which has stood the floods for nearly half a century without starting a stone, or opening a crack, or costing its owners a single dollar for repairs or protection. It was built of solid masonry, in the most painstaking manner, everything about it being carefully tested. If as much care had been taken at Johnstown, we venture to say that the dam would still be intact, although Johnstown might have suffered from the floods that prevailed generally. Great strides have been made in the engineering profession in recent years, but even now the best engineers differ as to what is absolutely necessary for the safety of dams. New York has been discussing a proposed dam for a reservoir at Quaker Bridge, on the Croton River, and some very marked differences of opinion have been developed. Some of the best engineers expressed directly opposite views on the subject. General Newton, formerly chief engineer of the United States Army, declared that if a curved dam were constructed it would be certain to give way; while Commissioner Barnes, who was chief engineer of the South Penn Railroad, and stands high in his profession, expressed the belief that any other than a curved dam would not withstand the pressure. Similar differences of opinion were developed among engineers who were called upon to testify on this matter. Hence, it may not be surprising, when engineers cannot agree as to what is necessary for safety, that disasters like that at Mill River and Johnstown occur even after engineers have pronounced the structures safe.—*Philadelphia Press*.

THE CONGO RAILWAY.

It has taken considerable time to reach an accurate estimate of the engineering difficulties and cost of the projected Congo railroad; but by an official report recently made to the Royal Geographical Society at Antwerp, the important data have been made public: It will take four years to build the road—from Matadi, at the head of navigation on the lower Congo, to the village of Ndalo, on the south shore of Stanley Pool, a total length of 264 miles. The principal difficulties will be encountered within the first sixteen miles from Matadi; all the rest of the route, lying along the left bank of the Congo, is favorable to railroad construction. Only three important bridges will be required; the largest—over the Inkissi River—will be 330 feet long. It is estimated that the entire cost of construction and equipment will not exceed \$5,000,000. Work will be begun next fall.—*Sci.*

THE BANK OF ENGLAND.

THE Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer door instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed in the metropolis from robbing the bank. The bullion department of this and other banks is nightly submerged several feet in water by the action of the machinery. In some banks the bullion department is connected with the manager's sleeping-room, and an entrance cannot be effected without shooting a bolt in the dormitory, which in turn sets in motion an alarm. If a visitor should knock off one from a pile of half sovereigns, the whole pile would disappear, a pool of water taking its place.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 25, 1889.

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BETTER BE CONNECTED WITH IT.

"If the Lord is now sending forth a special message through the earth, I thought I had better have some connection with it."

Such was recently the language of one who, after a careful and thorough study of the prophecies, became convinced that the Lord is now sending forth a special message to the world, and decided that the most important relation to which a person can attain in this life, is to form a connection with this special work of the Lord, and have some part in his message.

The conclusion was a wise one, and the step the only safe one to take; for if God has such a work in progress, it follows that to understand it, and move onward in harmony with it, is a grander position than to be able to control the wealth, or wield the power, of all the world.

The question simply is this: Is there such a special message now going forth? Under the sounding of the seventh trumpet, John says that he saw the temple of God opened in heaven, and there was seen in his temple, the ark of his testament.

"There was seen." Such is the testimony. No power can change this fact, that when the seventh trumpet sounds, the temple of heaven is opened, and the ark is seen therein. Men can show that they see the ark only by some particular course of action which that sight leads them to pursue.

The inquiry therefore arises, Have we reached this time? Is the ark now seen? For an answer to this question, ask the thirty thousand Sabbath-keepers who have moved out into this reform in the light of the fulfillment of prophecy. Ask the periodicals which are going forth in their native tongue to nine leading nationalities of the earth. Ask the tons of books which are going forth every week like the leaves of the autumn, teaching the message of Revelation 14. Ask the 400 ministers who are devoting their time and strength to the promulgation of these views. Ask the schools and colleges which are sending out each year their scores of young men and women to engage in some branch of the same work. Ask the goodly company who have gone forth to far distant lands in obedience to the commission to go to every kindred, tongue, and people with the gospel of the kingdom. Ask the tract and missionary workers and Bible readers who are perseveringly and patiently unfolding to listening ears the teachings of the word of God for this time. Ask the army of canvassers, in our own and foreign lands, who are gaining access to many whom others could not reach, and offering to all the silent teachers of this thrilling message. Ask the concomitant prophecies now fulfilling on every hand, showing false religious and political powers marshaling their forces to perform the part they are to act in the closing up of this world's solemn drama.

These all answer in the affirmative. The prophetic times have ended, the temple in heaven is opened, and the message of Revelation 14, now swelling into daily louder tones, is evidence that the ark of God's testament is seen therein.

But, like the work of God in every age, this, too, has its enemies. The Sanballats and the Tobiahs are not yet all dead; and they love to conjure up dismal clouds and direful specters, and predict disaster and defeat. Occasionally one drops out of our ranks to turn around and utter bitter scoffs against his former brethren, and try to tear down what he once built up, and ridicule the faith which he once taught.

The work has its obstacles to encounter, but no

more than the work of God has had in every age. We call to mind that in the opening of the Christian era, after three years and a half of labor by the Son of God himself, with such followers as he could secure, the whole of Christianity in the world was represented by 120 trembling fugitives, barring themselves in secret chambers to escape the fury of their foes. Not a very flattering outlook before that cause. But within fifty days there came a Pentecost, and the 120 names swelled at once into a joyful company of 3,120.

So to the work of God to-day, there will come by and by another Pentecost, and the seed which has been so industriously sown all these years, and has been germinating in silence, unseen by man, will spring into light, and bear fruit a hundred and a thousand fold; and it will be seen that no work in which God is, can ever fail, and that the word which he sends forth cannot return unto him void.

LETTER FROM HONOLULU.

THE anxiety felt by all our readers in the case of Eld. Cudney, who sailed July 5, 1888, from Honolulu for Tahiti, and from whom no tidings have since been received, will render the facts stated in the following letter, of peculiar interest to them. It is gratifying to learn that the conjecture heretofore published that the vessel was unseaworthy, was not well founded, but that everything in regard to the boat, the experience and skill of the captain, etc., was as favorable as human prudence and foresight could secure. The letter, from which we present the following extract, was from a sister of Mrs. Lovell, the wife of the captain of the "Phebe Chapman," the vessel on which Eld. Cudney sailed, and was written in answer to a letter addressed to her by Sr. Cudney. In her reply, dated Honolulu, H. I., May 13, 1889, she says:—

"Your long-looked-for and much welcomed letter came to hand a few days ago. We cannot tell you how pleased we were to receive a letter from you. . . . We are all quite well except Mrs. Lovell, who, of course, is not very well. The suspense is wearing upon her health a great deal. Yes, dear sister, it is hard to wait; but the dear Lord knows what is best, and he will, in his own good time, make it all right. If it is his will that they should never return, we must try to be able to say from the heart, 'Thy will be done.'

"You ask if the report that the vessel was unseaworthy is true?—No; it is not. My father has been working on vessels, both building and repairing, ever since he was eleven years old (he is now fifty-five), and he examined the 'Phebe' from one end to the other, and said she was as good a vessel as sailed out of this port. If she had been unseaworthy, do you think he would have suffered his son-in-law to go in her? You must expect, Mrs. C., to hear all kinds of reports now, because the vessel has not been heard from. My sister has not yet given them up. She thinks they are, in all probability, shipwrecked on some of the islands, and have not been picked up. She has been round about the South Sea Islands a great deal, and knows what her husband has to put up with.

"Capt. Lovell has been sailing in and out among those islands for thirteen years, and has never lost a vessel. He can both read and write the native language, and is acquainted with the native ways.

"You know that Eld. Tay had a letter from Pitcairn just before he left Tahiti, and there was nothing in it about the vessel. He saw in a paper the names of the vessels that had been to Pitcairn up to Feb. 13; and the name of the 'Phebe Chapman' was not among the number. Some people think the vessel and all hands lost. This, of course, is but natural, and we need not mind that. Mother and Mrs. Lovell made the cabin and Eld. Cudney's and Capt. Lovell's state-rooms as comfortable as they well could be, and everything necessary in the line of provisions was furnished, so that you need have no anxiety on that score.

"I am glad that you and your little ones are well, and hope you will continue so. You must not let suspense wear upon you too much, dear sister, as you have a family to care for."

In connection with the foregoing letter, the following lines, on the same subject, find an appropriate place. They are by Mrs. L. M. Beal Bate-man, a Baptist lady of Ionia, Mich., Bro. Cudney's

native place. They were published in the *Ionia Sentinel* of April 29, 1889, under the heading, "The Lost Missionary Ship." Preceding the lines, the following explanatory note appeared in the paper above named:—

[Andrew J. Cudney, of Lincoln, Neb., formerly of Ionia, a missionary of the Seventh-day Adventists, left Honolulu, H. I., July 5, 1888, expecting to reach Tahiti in one month, and go from there to Pitcairn Island, to baptize the 125 people there resident, all of Adventist faith through the preaching of an unordained brother who had left Pitcairn previously, and was to rejoin Eld. Cudney at Tahiti. Nearly nine months have passed, and no word of the ship "Phebe Chapman," on which he sailed, or its freight of human souls, has ever been received.]

Oh, the mocking, mocking breezes
Blowing through the summer trees!
Hear them bring this awful message
From across the Southern seas:—
"Lost, amid the leagues of ocean,
Or the islands on her breast,
Or, perchance, by adverse tempests,
Borne afar on billowy crest!"

He who bore the gospel tidings
To the islands of the sea,
Sends, these long-gone months, no message
What or where his fate may be.
And on shore we vainly question,
"Was his craft a worthy boat?"
For the black waves bring no answer
Of his ship so long afloat.

How the rapid, anxious questions
Rushed our stricken spirits through,
As the sad, despairing message
On the harnessed lightnings flew.
In what agony we waited,
As the fateful days dragged by;
Only God knew where he lingered—
Only God could answer why.

Was the ship he sailed in worthy?
Were its timbers true and tried?
Had the masts the storms outridden,
Tempests braved, and winds defied?
Were its charts and compass perfect?
Were its life-boats tied secure?
Had the larder stores in plenty,
Healthful food and water pure?

Held the hold its proper ballast?
Was the hull complete and sound?
Were the sails all trim and trusty,
And the taut ropes perfect found?
How about the log and rudder,
Pump and anchors, chains and wheel?
Was there anywhere a blemish
In her hulk from deck to keel?

Was the pilot wise and steady?
Had the ship a faithful crew?
Were the under-masters honest?
Was the captain brave and true?
Is his fate unknown forever,—
He our love, our hope, our pride?
For the ocean isles are many,
And its waters deep and wide!

Ah! the ship that bears our loved ones,
Is that sound from deck to keel?
Has its stern a trusty rudder,
With an aye-obedient wheel?
Is the pilot wise and steady?
Is the captain tried and true?
Are the under-masters faithful?
Do they guide a worthy crew?

On life's ocean, calm or troubled,
Zephyr-kissed or tempest-wild,
Island-gemmed or sky-engirded,
We must trust our every child.
Have we rigged their craft securely,
On the treacherous waves to float?
Have we packed the larder purely,
Of their fate-intrusted boat?

Are we up, awake, and doing,
Fitting well the sturdy boat
That shall bear, beyond our reaching,
Loved ones on life's waves afloat?
Ah, to-day is passing quickly,
On the morrow they will flee;
O God, help us—help our darlings
Safe to cross the treacherous sea!

"EVERLASTING PUNISHMENT."

"AND these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. This text is supposed to be the stronghold of the orthodox believers in eternal torment. They say: 'Here the punishment of the wicked is made equal in duration to the future life of the righteous. If the one is eternal the other must be the same.' And to this we agree, for the same word is used in the original Greek in both cases,—

words which are rendered in our version "eternal" and "everlasting" from the same Greek word *aionian*, i. e., *age lasting*. There is no dispute, therefore, between us as to the *duration* of the punishment. It is everlasting, eternal. The question, however, all turns upon the *nature* of the punishment. The word "punishment" used by the translator signifies "any pain or loss inflicted on account of crime." Is it *pain*, or is it *loss*? or may it include both? In either case it would be "punishment." The original word in the Greek is *kolasin*, derived from another Greek word *kolazo*. This was the word Inspiration gave to show the final doom of the wicked. The true meaning of that word will give us the destiny of the finally impenitent. The Emphatic Diaglott renders it, 1. "To cut off, as lopping off branches of trees; to prune; 2. To restrain, to repress. The Greeks write, The charioteer (*kolazi*) restrains his fiery steeds. 3. To chastise; to punish. To cut off an individual from life or society, or even to restrain, is esteemed as a punishment. Hence has arisen the third metaphorical use of the word."

It will be noticed that the primary meaning of the Greek word rendered "punishment" is a *cutting off*. Pieker's Greek Lexicon, an acknowledged authority on the Greek, renders *kolazo* "to lop off, to cheek, to prune, or curtail anything; to vex, harass; to restrain, moderate, curb; to discipline; to punish; to be punished; to be checked, repressed." He gives quotations from Greek authors to illustrate the use of the word. Here the same original meaning of the word is prominent; i. e., a cutting or lopping off, curbing, restraining, repressing. The idea of *torment* is not presented in a single definition, and even that of *punishment* (a word embracing the idea either of pain or deprivation) is one of the remote meanings of the word rather than the one most prominent, which is a cutting short. We marvel, then, that the translators should so commonly render the word *punishment*. We can but attribute this to a degree of theological bias.

In giving the passage its most obvious meaning, then, it would read: "The righteous shall go away into eternal life, and the wicked into an eternal cutting off" (from life); i. e., an eternal death. There can be no question but this is the real meaning of the passage. The lives of the wicked are "curtailed," cut off, "repressed," "cut short." They never regain their life. Then the passage corresponds perfectly with other scriptures, where they are spoken of as being "burned," doomed to "everlasting destruction," being "as though they had not been," "destroyed," etc., etc. "The end of the wicked shall be cut off." Therefore the idea of eternal torment is without foundation in this text.

A. I. B.

THE IDENTITY OF THE MEMBERS OF CHRIST'S BODY.

THERE is no union in nature too intimate to be taken as an illustration of the relations which exist between Christ and his people. The Saviour himself has chosen to illustrate it by the branch and the vine, the parent and the child, the apple of the eye; and the apostle uses the human body for the same purpose. Perhaps nothing shows the love and sympathy of the Saviour so adequately as do his own words in Matt. 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This means far more than we are apt to get from it without careful thought. It does not simply mean that Christ will see that we are rewarded for what we do, for his disciples, but it shows that Christ's sympathies enter into all the experiences of his children. If a father were separated far from his little children, and they should fall into sickness or other distress, and some kind-hearted person should take pity upon them, their every pain would be responded to with a greater anguish in the heart of the father, and every act of kindness bestowed upon them would be felt and appreciated

even more by the father than by the children themselves.

It is only in this light that we can rightly understand these words, and they reveal a depth of love which is approached only by the tenderest affection we can know upon earth. But this intimate sympathy should be mutual. We should not expect that Christ will extend it to those who do not value and reciprocate it. This bespeaks the most intimate relations between Christ and his followers; and this intimacy must depend upon something besides a profession; it must rest upon a congeniality of spirit. The apostle says: "Now if any man have not the Spirit of Christ, he is none of his." The twelfth chapter of First Corinthians is directly upon this point, and deserves careful study. Under a figure of a body is shown a diversity of characteristics and callings of the members of Christ's body. There are peculiarities in our mold which we shall never lose; many of them, it would be much better if we should. But though Saul of Tarsus became Paul the apostle, yet he never became Peter or John. Still there was a close bond of union between them. They taught the same great truths, fought the same battles against a common enemy, and loved not their lives unto their death. We cannot all speak and act in the same manner; in some things we shall not always feel alike, and consequently will not always act alike. Then, too, there are differences of calling, some filling one office, others working in different capacities. These different features are necessary to the formation of a symmetrical body. There are scarcely two things in creation so nearly alike that points of difference cannot be observed. But variety is not incompatible with harmony. If there be a unity of heart and purpose, diversity of manner and appearance will not bring in discord.

As a people, S. D. Adventists are gathered out of all peoples and countries. There are rich and poor, quick and slow, close and free, large and small, white and black; English, German, Irish, Americans, Italians, French; people from the Baptists, Methodists, Presbyterians, Infidels, Catholics, Spiritualists. There are represented in their ranks nearly every variety of which the heterogeneous mass of humanity is composed,—every feature of human character, every shade of belief, every variety of national and personal characteristics. What influence or power is sufficient to reduce these multifarious features of human development into a harmonious body having a single purpose, laboring for a common cause, and adhering closely in their sympathies to the great work before them? It is certain that no creed that ever was devised could do this grand work. No result, however glorious, could win the perversity of the carnal heart into the meekness and forbearance necessary to such work. No profession that we can make, no experience that we may pass through, will efface from our natures those principles which often rise in rebellion at the trials we have to endure, and prove sufficient to keep us in the bonds of peace. Israel's experiences during the plagues of Egypt, and at the Red Sea, were not sufficient to strengthen their faith at Marah and the Wilderness of Sin. The fact that we are S. D. Adventists, that we have seen and embraced the glorious truth, and that we are drawing near to the judgment and the saints' everlasting rest,—these considerations are not sufficient to check our unbelief and to restrain at all times the evils which spring up in our hearts.

How, then, can we as a people come to that perfect unity and sympathy which it is so necessary that we should have, and without which we never can stand together on the sea of glass? It is pleasing to note that to a certain extent this exists, but in many of our churches it is not preserved as it should be. There is but one way in which this can ever be done. There is but one medium which can produce from such a conglomeration of human frailties, a church which will show forth the praises of Him who hath called us from darkness to light. This is brought to view in the chapter to which

we have referred. 1 Cor. 12. In verse 13 we read: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The different manifestations of grace and features of work which are given us, even our personal endowments, should all be controlled by a common spirit. Anything that cannot be brought into harmony with this, cannot be consistent with Christian character, and consequently should be put away. This Spirit is the Spirit of Christ and of God. It is the bond of union between the Father and the Son, and between all the heavenly family. It was with this Spirit that the Saviour came to earth from heaven, and this is the Spirit he bestowed upon his disciples. It is the portion of every child of God; it is his identifying mark, a sign of his heavenly citizenship. As individuals, God's true people are not all included within any denominational limits; they are not distinguished by denominational names; but, "As many as are led by the Spirit of God, they are the sons of God." Whoever has the Spirit of God, is a child of God, in whatever church he may be found. Whoever is destitute of this Spirit is not a child of God, no matter to what or how many churches he may belong. There is an affinity in this Spirit which makes its possessors one, no matter what their peculiarities or education may have been. The more we have of it the less selfish we shall be, and the more closely united we shall be to Christ and heaven.

Often our union rests upon a wrong basis, that of personal attachment. A church embraces the truth together; they are brought out by one minister, whom they esteem above every other living man as the personification of perfection. They pass through trials and opposition, and learn very soon to share in a mutual sympathy. They come, perhaps, to love one another very much. By and by, opposition dies away. There is no persecution to drive them to each other, and then, left to themselves, they begin to discover that their brethren have some failings which hitherto they had been unable to see. Perhaps the minister now appears to be of the earth, earthy, and it is such a shock to their faith that they are likely to lose their hold on the truth at the same moment that they lose confidence in each other. This is because their unity rested upon a human basis. They were united to each other, but not united to God. It was the spirit of man, and not the Spirit of God, which controlled them. "Cursed be man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Such will dwell in a dry and parched country, dependent upon the streams of human help and sympathy. These invariably run out in a dry time, when they are most needed, and thousands perish for the moisture of divine grace because they have built their house beside these wet-weather streams, instead of by the "River of Waters."

It is well to have confidence in our fellows, and to trust in them just as far as they follow Christ. But the best man that ever lived is an unsafe guide when he leaves Christ. It is far better that each one should come to the Fountain and drink for himself. It is far safer that each one should depend directly upon God, and not on a fellow mortal. A church or an individual that is resting upon the experiences of others, is leaning upon a broken reed which will pierce the hand. I do not write these things to lessen our love for each other, but to conserve it. When our hearts are filled with the blessed Spirit from above, we shall love God and his truth sincerely. We shall love his people for their own sakes and for Christ's sake, with a love which every human imperfection will not disturb, but rather increase.

If any of us are trusting in a knowledge or profession of the truth as a proof of our identity as followers of Christ, we are liable to be bitterly disappointed. Nothing but the Spirit of Christ will fit us for heaven. One of the offices of this Spirit is to lead us into all truth, and the truth becomes a means through which, by the Spirit, we are fitted for heaven.

A. C. T.

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.

BEYOND THE MOUNTAINS.

BY ALICE M. HARPER.
(Vernon, Mich.)

BEYOND the mountains towering high,
Where brightly shines the setting sun,
I view the land for which I sigh,
The home of rest when labor's done.

There bright celestial seraphs sing,
And onward, upward, wing their flight;
They praise redemption's mighty King
While dwelling in eternal light.

No jarring tones; there all shall chord
Beyond the empty show of life;
Beyond the din of angry word,
Shall end all mortal care and strife.

Then, from the bright angelic land,
Let music sweet ring o'er the earth;
For Christ my Saviour is at hand;
Oh, hail "creation's second birth!"

The flying moments bring him near,
For he shall come with clouds again;
Oh, sound the warning broad and clear,
My Saviour soon will come to reign!

Then may I heed his holy word,
Revere the name of Him who gave
His own dear Son, my King and Lord,
For hope of life beyond the grave.

DENMARK.

COPENHAGEN.—According to the recommendation concerning my future place of labor, made at our last General Conference, I am now in Denmark, having safely arrived here with my family. As soon as the mission school in Chicago closed, we made haste to leave, as we understood that we were expected to attend the camp-meeting in Denmark, which was to begin the latter part of May. We left Chicago May 9, and reached Brooklyn on the Sabbath, where we remained a few days to see friends.

May 14, we went on board the steamer "Eider," a ship belonging to the German Lloyd Line, and after nine days on a very pleasant sea, with excellent accommodations for second-class, we reached Bremen in Germany. From there we took the railroad to Kiel, and then a steamer to Korsör, a place of about 5,000 inhabitants. Here we remained on the Sabbath, May 25, and then took the evening train for Copenhagen, where several of our friends met us at the depot.

We have now been here a week, and have already spoken five times, and had one social meeting with the friends. The congregation has increased at every meeting, and last night our hall was full. Evidently a great work is before us in this our native land; and our greatest desire is that we may have grace to do the work that shall be required at our hand. In much love, and with a thankful heart to our Heavenly Father, do we remember all our dear friends in America, where we have labored and toiled twenty-eight years for the salvation of souls, and where we have received so many blessings from the hand of God.

We humbly ask to be remembered in the prayers of God's people, that the word of God may have free course, and that the efforts put forth for the spread of the truth here may result in the salvation of many souls.

My address for the future is Sundhedsbladets Expedition, Copenhagen, Denmark.

June 2.

JOHN F. HANSEN.

ARKANSAS.

TEXARKANA.—Circumstances seemed to necessitate the pitching of the tent at this place, instead of Arkadelphia, as previously decided. This is sometimes called the "Gate City." It has about 10,000 inhabitants. The Arkansas and Texas line divides it almost equally, necessitating two city governments, two post-offices, etc. It is also but a few hours' ride to either Louisiana or the Indian Territory. There are a number of our people in this place, and missionary efforts have created a good interest; and as it seemed a proper time to establish our work, the tent has been brought here,

and a course of lectures is now in progress, with a good interest.

It is desired that all the members in Dist. No. 3, and others who can do so, unite with us in holding a local camp-meeting at this place, July 23-29. The meeting can be held with little expense. We have beautiful grounds, and tents will be on hand, to supply those who need them. Canvassing companies will be organized and drilled for their work; other business matters pertaining to the church will be considered, and a deeper work of spiritual grace in our own hearts will be sought after. Thus far we have made the best arrangements we can for a camp-meeting in this part of the State, and it is hoped that all our brethren and sisters will avail themselves of the privilege, and attend it. Begin to make preparations at once, and come filled with courage and hope; and let all who can, be prepared to enter the field.

It is desired that those of the Texas Conference in this vicinity unite with us in this meeting.

J. P. HENDERSON.

KANSAS.

MINNEAPOLIS.—We pitched a tent at this place and began a series of meetings last week. The attendance has been quite small. The weather has been rainy, with cool evenings, ever since our meetings commenced; but we hope it will be better in the near future. We desire that God may give us grace and wisdom to manage rightly his work at this place.

JOSEPH LA MONT.

E. P. DEXTER.

NEBRASKA.

ALMA.—Our tent-meetings at this place still continue. The weather has been much against us, but is now more favorable. At present we are in the midst of the Sabbath question. The interest is growing as the work advances, and we are hopeful of seeing some obey. We are of good courage.

THOS. H. GIBBS.

W. N. HYATT.

W. J. WILSON.

INDIANA.

MANILLA, RUSH Co.—We pitched our tent at this place and began meetings, Sunday, June 9. Considering the rainy weather, the congregations have been fair. We have given nine discourses. The people seem interested, and are inviting us to their homes. We are trying, by the blessing of the Lord, to so labor that honest souls may be gathered out to walk in the light, and be ready to meet our soon-coming Saviour.

N. W. KAUBLE.

C. M. SHORTBRIDGE.

MICHIGAN.

MARCELLUS.—We came to this place the first week in June. We pitched our tent and began meetings on the evening of June 7. We have now been here over two Sabbaths and Sundays, and on each of these days the rain kept many away from the meetings. The weather was nice through the week, and each evening the tent was well filled. We have given four discourses on the Sabbath and law, and there is a good interest to hear the word spoken. Some have already expressed their determination to obey all the commandments.

Quite a good degree of interest is manifested in the children's meetings, which are held on Wednesday and Sabbath afternoons. This week we are presenting the messages and religious legislation as opposed to religious liberty. Our courage in the work is good. This work is of the Lord, and we desire his help, without which our efforts will be but a failure.

June 18.

JOHN W. COVERT.

HENRY C. BASNEY.

H. C. GOODRICH.

EATON RAPIDS, BRIDGEMAN, BLOOMINGDALE, ETC.—After attending the State meeting at Potterville last November, where I was greatly encouraged, I went to Eaton Rapids. I found some seeking the Lord and receiving his blessing, while working near home, holding Bible readings, etc.; and they are seeing the result of their work, some having accepted the truth. The Lord was very merciful to us, and granted his blessing during the meetings that were held through the week of prayer and afterward. Some were greatly encouraged,

and others decided to obey the Lord. Much good seed has been sown by those who secured names to petitions against religious legislation, and by Eld. A. T. Jones, who gave three lectures on the subject to large and interested audiences.

Feb. 7, I began meetings near Bridgeman in Berrien County. There were a few Sabbath-keepers in the neighborhood who had moved there from other places. Some of the younger members of these families took their stand on the Lord's side. A Sabbath-school of fifteen members was organized. It was my privilege to be with the Bloomingdale church during their quarterly meeting, April 4, 5. This church has numbered about forty for the last three or four years, but they are quite widely scattered, and two families moved away last spring. Bro. H. C. Goodrich, who was holding meetings near Alamo, and enjoying the Lord's blessing, spent the Sabbath with us at this quarterly meeting, and four who came with him joined the church by baptism.

I met with the Colon church April 2, 3. There the Lord in mercy came near to us. I came from Colon to Horton, Jackson Co., where I have now been for more than a month, holding about four meetings a week. Bible readings had been held here, and through the blessing of the Lord, some had already begun to obey. Eld. M. B. Miller was with us one Sabbath, and three took up the cross and followed their Saviour in baptism, after the sermon. It is expected that others will do likewise. Seven new ones have signed the covenant. A Sabbath-school of twenty-three members was organized here last Sabbath. This will probably be about the average attendance. As the weather was very unfavorable that day, some who will attend were not present to be enrolled. A sister goes to Coldwater to-day, to canvass for "Bible-readings for the Home Circle." I expect to be here one more Sabbath.

T. S. PARMELEE.

THE CAUSE IN ARKANSAS.

EMIGRATION and missionary labor are still opening up new fields in this State, and preparing the way for the ministry. In Cleburne County a good interest has been aroused, and we have organized a church of nine members. We found them already holding Sabbath meetings and Sabbath-school, and the interest to hear deepened with our stay. The consistent lives of those who profess the truth do more toward influencing others to accept it than the most forcible sermons. A greater work will yet be done in this county, if our brethren continue faithful.

A missionary society in Kewanna, Ind., has had fruits of work done in Sharp County, Ark., where five adults have been found keeping the Sabbath, with Sabbath-school and meetings established, and a good interest among others to hear. Although the visit there was made during the busy season, yet farmers and others left their plows and shops to attend day meetings. Three were baptized, and four were ready to unite with the church. Almost all the reading matter and correspondence that had enlightened this company, had come from the above society. Isolated as they are, the living ministry probably never would have reached them. One brother is preparing to enter the work, and we hope he will be of much benefit to the cause.

In Fulton County the consistent lives of a brother and his family have awakened a good interest. Meetings were held in a village church, and men left their work to hear us, so that the house was filled even during week-days. One family came twelve miles to attend. We soon learned that they were Sabbath-keepers. Some six years previous, while moving from Texas, they had camped one evening not far from where Eld. Kilgore was holding a tent-meeting. They heard him preach one sermon, bought some literature, and subsequently began the observance of the Sabbath; but until this meeting they had heard no further preaching, and had not become acquainted with our people. Learning of a lady who was keeping the Sabbath in their vicinity, I went to visit her, and found one of the true "mothers in Israel." She is eighty-one years of age, and is firmly established in present truth. Her niece in Washington City has been, for several years, furnishing her aged relative with our literature, and some two years or more the good woman has been living out the truth. With a firm, steady hand she signed her name to the church covenant, and with her step as firm, she was led into the water and buried with her Lord in baptism. Others here manifested much interest in the truth. Thus the good seed is finding fertile soil in the hearts of this people. Even this aged mother is a missionary

worker. She informed me of a widow lady and family near by, who were "almost persuaded." A few hours' visit with them was sufficient to bring about the desired results, and three of the family signed the covenant. The mother was baptized, and united with the church.

The good work deepened as this meeting progressed. It seemed wrong to leave so good an interest; but I left it with those whose hearts are heavily burdened, and I believe it will continue to prosper. Twelve were united in church organization, and many others were deeply interested.

The political riots and bloodshed that stain the reputation of this State, should not discourage missionary workers. God has a people here, and the message of truth will find its way to them. Some missionary workers will have stars in their crowns as the result of labor bestowed even in the seemingly uncivilized regions of Arkansas.

Besides the two churches organized as above mentioned, a third company are awaiting our work at Texarkana. Several leading persons have recently accepted the truth at that place. We expect to pitch the tent there about the first of June, and remain there as long as the interest demands. I am more and more persuaded that the preparation for the "loud cry" to bring souls into the truth, must be accomplished through the missionary and canvassing work. Now is our time to sow the seed by leaving a volume of truth in every home. It may rest there for a time, but by and by, when we are held up before the world in scorn and ridicule, and our publications are denounced as being dangerous doctrine, the honest in heart will begin to search, to see whether "these things are so;" and thus a "thousand will embrace the truth in a day."

My heart is with the canvassers, who, if faithful, are sure to reap their reward in the end.

May 20.

J. P. HENDERSON.

INDIANA TRACT SOCIETY.

THE Indiana Tract Society convened at Marion, Ind., May 6, 1889, at 11 A. M., the President, Eld. F. D. Starr, in the chair. The meeting opened with singing, and prayer by F. E. Belden. The Secretary being absent, R. B. Craig was chosen to fill the vacancy. The report of the last meeting and that for the present quarter were then called for. The latter showed that a number of the districts had not reported.

Eld. Starr called attention to the meager report of first-day offerings, and made an earnest appeal that they be increased. Eld. Kilgore spoke of the importance of earnest, united effort, and of thorough organization, and energy in the work. He also gave forcible reasons why the canvassers and ministers should report direct to the State secretary, in harmony with the recommendation of the International Tract and Missionary Society. (Art. 21, page 88 of Year Book.) He stated that if we have the spirit of Christ, we cannot help doing missionary work, and having done it, will be sure to record it in the members' pass-book, and report it. The report for the quarter ending March 31, was as follows:—

No. of members reported.....	381
" reports returned.....	238
" members added.....	8
" letters written.....	266
" " received.....	103
" missionary visits.....	2,608
" Bible readings held.....	164
" persons attending readings.....	832
" subscriptions obtained for periodicals....	84
" periodicals distributed.....	7,406
" pp. books and tracts sold, loaned, given away.....	145,721
Cash received on accounts, missions, etc., \$1,833.25;	
paid out on accounts, missions, etc., \$1,035.98. Cash on hand, \$197.27.	
F. D. STARR, Pres.	
R. B. CRAIG, Sec. pro tem.	

THE IOWA CAMP-MEETING.

THIS meeting was held according to appointment, June 4-11. I arrived upon the ground Friday morning, May 31, and found the workers' meeting in progress, with a large attendance and a good interest. Three services were being held each day, and the camp was fast being arranged and prepared for the regular camp-meeting. The camp was located north of the city of Des Moines, in Oak Park, a very beautiful grove. The location was all that could be desired. A motor line of street-cars ran from the center of the city to the grounds, the fare being only five cents, which made it very

accessible for all who wished to attend. The weather was very fine till the last Sabbath, when it rained nearly all day, making it impossible to have any preaching until 4:30 in the afternoon. This made quite a break in the meetings. The attendance of our brethren and sisters was very large, over 1,000 being encamped on the ground, in 165 tents. On both Sundays the attendance from the city was from 5,000 to 6,000. Many of these listened with attention to the truths spoken.

The Spirit of the Lord was with us in the meeting from the first. The social meetings were characterized by a feeling of much tenderness, and a readiness to take part, a number being on their feet continually, waiting for an opportunity to bear their testimony. A hungering and thirsting for a deeper consecration seemed to be the burden of every heart. The preaching set before us the importance of not trusting in self, but of looking unto God, and consecrating all to him, and then taking him at his word. On Sabbath afternoon, after a discourse by Bro. Farnsworth, a call was made for those who wished to start in the service of God, and for backsliders who wished to seek the Lord anew. A large number responded, and many contrite confessions were made. The Lord came very near to his people. The same work was resumed on Monday, and a still larger company came forward to seek the Lord. One hundred and six were baptized by Brn. Washburn and Johnson, in the Des Moines River.

The business meetings of the Conference passed off very harmoniously. This year they changed their Conference Constitution, so as to admit five members on the Conference Committee. This will give an opportunity to younger men to work, and give them an experience in sharing burdens and responsibility. Three brethren were set apart by the Conference, to be ordained and receive credentials; namely, W. H. Wakeham, J. S. Washburn, and Matthew Larsen. The congregation met for this purpose on Monday evening at 6 o'clock. After making a few remarks on the subject, we united in consecrating these dear brethren to the sacred work of the ministry. The Spirit of the Lord witnessed to the act, and the blessing of God in a large measure rested on the congregation. It was one of the most precious seasons of the kind that I have ever enjoyed. All these brethren have grown up in the truth from their childhood, their parents being among the early believers in the present truth. Oh, would that there were scores of young men where there are but few to-day, to be thus consecrated to God! May the special blessing of God be upon these brethren and keep them humble, and then success will follow their labors. Immediately after this precious service, I left the Iowa camp-meeting and came to Minnesota. I feel thankful for the good meeting we have enjoyed, and for the blessing of God that was present. O. A. OLSEN.

June 16.

[The following additional report of the Iowa camp-meeting has been received from W. S. Chapman:—]

THE meeting this year began June 4 and closed June 11. It was preceded by a workers' meeting, both being more successful, and more largely attended, than any other meetings of the kind ever held in the State. The camp was pitched in Oak Park, a suburb of the city of Des Moines. A motor line of street railway reached within less than a mile, and was extended to the camp. It had but six cars and three engines, and could not accommodate the crowds on Sundays, the first Sunday transporting about 6,000 and leaving behind as many more; the next, carrying between 6,000 and 7,000, when two trains ran off the track, which stopped all travel. It is estimated by the police that fully 30,000 people wanted to reach the camp-ground. Many came by private conveyance. The stoppage of trains seriously discommoded the campers in leaving, but all finally got away without loss, except of time.

Altogether, the meeting was a great success. The camp was the finest and largest, the attendance the greatest, and the outside interest the best ever seen in this State; while the Conference has been strengthened spiritually, especially its youth. June 10, there were 106 baptized. When it is borne in mind that during the year, at local camp-meetings and in districts, the numbers baptized have been large, this result is not only exceedingly gratifying, but surprising.

Among those present at this meeting were Brn. O. A. Olsen, E. W. Farnsworth, R. S. Owen, O. A. Johnson (of Nebraska), L. McCoy, W. A. Colcord, A. R. Henry, R. C. Porter (now of Min-

nesota), C. Eldridge, and Prof. W. W. Prescott.

The following-named officers of the Conference were elected for the ensuing year: Conference President, J. H. Morrison; Secretary, C. W. Smouse; Executive Committee, J. H. Morrison, H. Nicola, C. A. Washburn, P. A. Hanson, W. H. Wakeham; Camp-meeting Committee, S. M. Jacobs, Jacob Shively, James Bowles, L. P. Jacobson, Zalmon Nicola; Grocer, A. J. Stiffler. The Executive Committee was increased in membership from three to five, because of the passage of the following resolution:—

Resolved, That Art. 11, Sec. 1, of the Constitution be amended so as to read as follows: "The officers of this Conference shall be a President, Secretary, and Treasurer, and an Executive Committee of five, of which the President shall be one; and they shall be elected annually."

Credentials were granted to the following persons: J. H. Morrison, H. Nicola, C. A. Washburn, J. S. Hart, J. T. Mitchell, R. C. Porter, A. P. Heacock, L. T. Nicola, J. M. Willoughby, C. F. Stevens. The following were ordained and given credentials: W. H. Wakeham, Judson S. Washburn, Matthew Larsen. Ministerial license was given to J. J. Ellyson, Elmer Gardner, Charles Gardner, Harry Adams, E. W. Chapman, Major Howe, George Watson, P. A. Hansen. Missionary license was granted to P. L. Hoen, J. W. Adams, C. W. Neal, S. M. Holly, S. M. Jacobs, Wm. Everhart, Henry Tanner, Isaac Olsen. The Tract and Missionary Society nominated the following officers: President, J. H. Morrison; Vice President, J. M. Willoughby; Secretary and Treasurer, L. T. Nicola; Assistant Secretary, Jessie V. Bosworth; Directors: District No. 1, E. W. Chapman; No. 2, Henry Farmer; No. 3, J. W. Adams; No. 4, C. A. Washburn; No. 5, C. F. Stevens; No. 6, C. W. Neal; No. 7, S. M. Jacobs; No. 8, L. P. Jacobson; No. 9, S. M. Holly; No. 11, George Watson, No. 12, P. A. Hansen; No. 13, William Cleary. The Sabbath-school meetings and work, particularly the kindergarten work, were of exceptional interest this year, as were also the meetings of the Health and Temperance Society.

KANSAS INSTITUTE AND CAMP-MEETING.

THE Kansas institute commenced May 2, and continued till May 21. It was well attended, nearly all the ministers and other workers of the Kansas Conference being present, while Texas, Colorado, Nebraska, Iowa, and Missouri were each represented by some of their leading ministers and other workers. From 150 to 200 were in regular attendance. Full courses of instruction were given on the relations of religion and the civil government, duties of church officers, justification by faith, and reporting, other miscellaneous work being thrown in as opportunity offered. Eld. A. T. Jones was present and gave the instruction in the first three lines of work. Those present seemed hungry to learn more about the truths of the Bible, our duties to each other in the church, and the work that is before us as a people. The lectures on the relation of the church and the civil government were well received by all the ministers and workers present; but, judging from the testimonies borne, the subject of justification by faith seemed to be valued most. All seemed hungering for a deeper religious experience, and many were made to rejoice because of a brighter evidence of acceptance with God.

The labors of Sr. White through the last two weeks of the institute, and during the entire camp-meeting up to Sunday afternoon, contributed much to the success of both. Her work was much appreciated by all present. Elds. O. A. Olsen and W. C. White were present the last few days of the institute, but other duties called them away at the beginning of the camp-meeting. Elds. R. C. Porter, E. H. Gates, W. S. Hyatt, and L. A. Hoopes were in attendance at the institute, and by request remained through the camp-meeting. Prof. Prescott, of Battle Creek College, spent a few days at the meeting, and rendered good help. Eld. O. A. Johnson, who attended the meeting in the interests of the Scandinavian work, also preached several times in English. Between 800 and 1,000 were on the ground during the camp-meeting. The meeting was held in Forest Park, Ottawa, Kansas. The grounds, comprising an area of sixty acres, were partially covered by a grove of large trees, and on one side flowed the Marias des Cygne River. This park, including two large halls, a tabernacle having a seating capacity of 4,000 or 5,000, a dining hall, and a business office, was given freely by the city for the institute and camp-meeting. The

Topcka Capitol, the largest paper in the State, gave daily reports of the meetings, from one to three columns in length.

One of the most interesting questions that came up for discussion in the Conference, was in reference to establishing a school. The Kansas Conference has had a school in operation at Ottawa during the past year, which has given good satisfaction. Quite a number of the brethren were in favor of establishing a permanent Conference school; but after carefully considering the difficulty of procuring a suitable management and faculty, it was decided to propose to co-operate with Conferences west of the Mississippi River, in establishing one good school in a central location.

Bro. C. A. Hall was re-elected president of the Kansas Conference and Tract Society, and was ordained to the work of the ministry.

The drought during the past year has cut down the finances some, but the Conference is not in any financial embarrassment. The canvassing work, also, has suffered greatly as the result of the drought. Some sixty canvassers were at the meeting, and the State agent said he could easily raise the number to 100 if there was any encouragement for canvassers to go into the field. A portion of the north-western part of Missouri was set off to Kansas as a canvassing field, where their canvassers can work until the growing crops can be sold and some money brought into the country.

The brethren generally seem very much encouraged. Six tents were sent into the field, and plans were laid to push the work during the present summer. We see no reason why the Kansas Conference should not continue to grow rapidly. If the plain testimony given by Sr. White is heeded, and the instruction in church work carried out, we have no doubt that the blessing of God will rest upon the Conference, and success attend their labors.

DAN T. JONES.

KANSAS CONFERENCE PROCEEDINGS.

The fifteenth annual session of the Kansas Conference convened May 21, 1889, at 9 o'clock. President C. A. Hall occupied the chair. Prayer was offered by Eld. O. A. Olsen. The President's address was a short review of the year's work, as well as an outline of some of the needs of the coming year. There have been eight ministers in the field during the year, three of whom were new; also fourteen licentiates, of whom eight were inexperienced. Three ministers and four licentiates worked all the year. Eleven companies were brought out, and eleven churches organized. Two hundred and seventy-four signed the covenant, and 195 were added to the church. Some remarks were made concerning the success that has attended the school in Ottawa. It was recommended that L. Dyo Chambers be sent out in the interest of the missionary work, and that L. J. Rousseau be instructed to labor for our Sabbath-schools.

About seventy-five delegates, representing thirty-six churches, were present at the organization of the Conference. Minutes of last session were read and approved. It was voted to invite all our laborers from abroad to participate in the deliberations of the Conference. The Chair was authorized to appoint the usual committees, which were announced as follows: On Auditing, L. Winston, J. H. Baker, T. J. Eagle, E. M. Gwin, J. D. Rockey; on Nominations, L. Winston, John Gibbs, R. Dobbins, T. J. Eagle, O. S. Ferren; on Resolutions, W. S. Hyatt, James A. Morrow, W. W. Stebbins; on Credentials and Licenses, Dan T. Jones, C. Mc Reynolds, L. Dyo Chambers, E. H. Gates, Geo. Jennings; on Auditing Treasurer's Books, J. La Mont, J. S. Thorp. It was voted that the Chair appoint a special committee of seven to consider the interests of the Conference school, and make recommendations concerning it. This committee was announced as follows: Smith Sharp, T. J. Eagle, L. J. Rousseau, John Heligass, L. Winston, Wm. Dail, A. G. Miller. The Committee on Resolutions submitted the following report:—

Whereas, The Bible doctrine of justification by faith has been more clearly unfolded to us at this meeting, leading us to rejoice greatly in this light; therefore,—

Resolved, That we express our deep gratitude to God for this, and recognize in it the leadings of his Spirit, and recommend to all an earnest and careful study of the subject; and that our ministers, in all their labors, dwell more on the love of God, and righteousness alone through Christ.

Whereas, The Lord in his providence has given us the privilege of better acquainting ourselves with the workings of National Reform; and,—

Whereas, We are led to realize the importance of an awakening among us on this point; therefore,—

Resolved, That we will arouse to the importance of this question, and will put forth greater exertions to send forth the light of the Bible truth upon it by circulating the *American Sentinel* and other literature of a similar nature.

Whereas, There has been a lack of instruction to church officers, and a consequent failure in our churches on the point of proper discipline, and a lowering of the standard of membership; therefore,—

Resolved, That it shall be the duty of ministers to give to companies about to be organized, and to all our churches, more thorough instruction on the duties which, according to the Scriptures, members owe to one another.

Whereas, Many souls are lost to the cause of God for lack of proper encouragement, exhortation, or reproof from those whose duty it is to look after the flock; therefore,—

Resolved, That we strenuously urge the officers of every church, and Sabbath-school, and missionary society connected therewith, to meet together for prayer and counsel as often as once a month; and that proper steps be taken by the officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Whereas, As the message advances and the work extends, it becomes more and more sacred to us, and we realize the necessity of a more complete consecration and thorough preparation on the part of those who preach the message; and,—

Whereas, In the past there has been a tendency on the part of some to preach without the authority of the Conference; and,—

Whereas, The Scriptures plainly teach that when a man is called of the Lord to an important work, he is not called to that work independent of his authorized church; therefore,—

Resolved, That it is the sense of this body that no individual should engage in this work without first obtaining the consent of the Conference.

Whereas, In times past some have desired to work, and have worked, in different branches of the cause without possessing the necessary qualifications, and hence the cause of God has been marred and sometimes brought into disrepute; therefore,—

Resolved, That it is the sense of this Conference that the standard of qualification for workers should be raised by requiring all who desire to engage in any branch of the work, to prepare themselves for said work by training and study.

Whereas, God has blessed us with the light of the third angel's message, and has laid upon us the responsibility of sending it to the world; and,—

Whereas, There is an urgent necessity for means to support our foreign missions that are already established, and to establish and maintain missions in other foreign countries; therefore,—

Resolved, That we as a Conference indorse the plan of first-day offerings, as recommended by the General Conference, and that we will use our influence as individuals, to have all our people lay by, on the first day of the week, an offering for the support of our foreign missions.

The report was accepted. The resolutions called forth a lively discussion. They were all passed as read, except the fifth, which was amended to read: "No one should go out as a laborer without first obtaining the consent of the Conference Committee."

On motion, the following churches were admitted into the Conference: Preston, Oronoque, Neodesha, Effingham, Herington, Concordia, Wilburn, Florence, Devizes, Winfield.

The Educational Committee submitted the following report:—

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 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 Southwest, namely, Colorado, Kansas, Missouri, Arkansas, and Texas, 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 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, and that the capital stock be divided into shares of ten dollars each.

Resolved, That Kansas raise \$10,000 toward the capital stock, and that the remaining \$10,000 be equally divided among the other Conferences named.

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

On motion, an amendment was made to the effect "that we have one school, centrally located, in the nine Conferences west of the Mississippi River and east of the Rocky Mountains." The importance of the school work was very forcibly set before us, in an address by Prof. W. W. Prescott. Later, the following resolution was introduced:—

Whereas, Our denominational school west of the Mississippi River is in the indefinite future; and,—

Whereas, We feel the necessity of church schools being established when practicable; therefore,—

Resolved, That we recommend that such a school be established at Ottawa, and at such other points as in the judgment of the Conference Committee may best serve the interests of the cause.

From the remarks, this resolution was not intended in any way to provide for a Conference school, but only a primary school for the benefit of the church at Ottawa. It is thought best to have primary schools wherever there is a church having a number of small children, and at the same time able to support the school financially. In all such cases each church is expected to first obtain the advice of the Conference, and to bear its own burdens.

The Committee on Nominations presented the following report: For President, C. A. Hall; Executive Committee, C. A. Hall, John Heligass, C. Mc Reynolds, L. Dyo Chambers, Fred Scheppler; Secretary, Charles Knight; Treasurer, J. D. Rockey. The report was accepted, and the nominees were unanimously elected. When the Committee on Credentials for Delegates presented their final report, about eighty delegates had taken their seats in the Conference.

Voted, To donate the two family tents in New Mexico to that field.

The Committee on Credentials and Licenses submitted the following report: For ordination, C. A. Hall; for credentials, C. Mc Reynolds, C. P. Haskell, M. H. Gregory, Joseph La Mont, Smith Sharp, W. W. Stebbins, L. J. Rousseau, John Gibbs, S. S. Shrock; for license, R. H. Brock, J. H. Rogers, James A. Morrow, J. L. Bielhart, O. S. Ferren, Dr. R. Dobbins, E. Loeppke, A. A. Maier, N. W. Vincent, E. L. Fortner, J. S. Thorp, T. M. Thorn, E. P. Dexter; for missionary license, N. P. Dixon, Rufus Baker. The report was adopted.

Adjourned *sine die*. C. A. HALL, Pres.

L. J. ROUSSEAU, Sec.

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 5.

The French in Canada.

By Canada is here meant the territory of what used to be called "Upper and Lower Canada," now known as the provinces of Ontario and Quebec. This territory extends from the Strait of Belle Isle, at the eastern extremity of Labrador, almost to the head of Lake Superior.

We should not confound Canada with the Dominion of Canada, which was formed in 1867, by uniting the provinces of Ontario, Quebec, Nova Scotia, and New Brunswick, to which have since been added the provinces of Manitoba, the remainder of the countries of Hudson Bay, British Columbia, and the Island of Prince Edward. This, with the city of Ottawa as its capital, comprises a territory not much smaller than that of the United States. This vast territory, with its fertile lands, extensive and rich valleys, dense and very valuable forests, large and numerous lakes and rivers, mineral resources and healthful climate, furnishes the basis of great national prosperity.

The Dominion of Canada vies with the United States in the construction of steam ships and railroads, and in the creation of lines of maritime and inland navigation, whose vessels are generally proverbial for safety, speed, and reliability. The Canadian Pacific Railroad, which reaches from the Atlantic to the Pacific, uniting and aiding to consolidate the provinces of the Dominion, and inviting and greatly increasing the tide of home and foreign emigration westward, is truly one of the recent wonders of America, and invites us to go to and fro in the provinces of this great confederation, to proclaim the coming and kingdom of Jesus Christ. According to recent statistics, the commerce and population of the Dominion are increasing amazingly, and the growth of some of its principal cities, as Toronto, Ottawa, Montreal, etc., is equaled only

by that of some of the Western cities of the United States.

But we are now interested in the French of Canada, who are found principally in the Province of Quebec, which was first settled by the French, and has to-day about 1,500,000 French inhabitants, who are all Catholics, except about 10,000. This very small minority are Protestants, and are divided among Baptists, Presbyterians, Methodists, and adherents to the Church of England, and form at least sixty churches or congregations, which are distributed in and near the eastern townships, in Montreal and vicinity, and in other parts of the Province. In Montreal alone there are seven French Protestant churches, three French mission schools, and considerably over 100,000 French-speaking people.

The oldest and most prosperous French Protestant mission schools in Quebec, or Canada East, are: that of Grande Ligne, seven miles east of St. John, and that of La Pointe and Trembles, not far from Montreal. The former is a Baptist institution, the latter, a Presbyterian. These and other similar institutions have accomplished a good work in disseminating the light of the gospel.

The Grande Ligne Mission was founded in 1835, by Madame Henriette Feller and Mr. Louis Roussy, of Lousanne, Switzerland. These devoted servants of Christ were soon re-inforced by the conversion of Prof. Léon Normondeau, an ex-Catholic priest, Dr. Côté, and others. These pioneers started out with a spirit of devotion and sacrifice, and with a love for perishing men truly worthy of imitation. They suffered much as they went forth with humility, trusting in God amid privation and persecution. Especially were their circumstances and situation critical at the time of the Canadian rebellion, in 1837-8. Great prudence on their part was then required, as they were often looked upon with suspicion, and arrested by the French Canadians. But they met them kindly, and told them that their kingdom was not of this world, and that they were among them to do them good and prepare them for a better world. More than once they were rescued from imminent danger by the English authorities, and went on quietly doing the work of the Master. O that God might revive in the present laborers of this and other French Protestant missions in Canada, and in ourselves, the missionary spirit manifested by these pioneers of the work among the Canadian French!

The influence of these missions in Canada has also been felt among the Canadian French in the frontier States of the Union, especially in Vermont, New York, etc.; and there has been, and must still be, a connection between the work among the French in Canada and that among those in New England, especially in the Northern States bordering on Canada.

The coast of Canada was discovered by Sébastien Cabot, a navigator of Italian extraction, born in Bristol, England, who made daring adventures and great discoveries under the reigns of Henry VII. and Henry VIII., kings of England. He was in the employ of Henry VII. when he discovered Canada. In 1523, Verazzani, an Italian, sent by Francois I., King of France, took possession of Canada. In 1534, Jacques Cartier, a Frenchman, explored the Gulf of St. Lawrence, and in 1540 he founded the port of Ste. Croix (Holy Cross), the first establishment of whites in that country. In 1608, Quebec was founded by Samuel Champlain, the discoverer of Lake Champlain, which separates Vermont from the State of New York. It was in honor of Champlain that this beautiful body of water was named. It was also the French who named Vermont (*Vert Mont*, green mountain). At that time and thenceforward, under the reigns of Louis XIII. and Louis XIV., all Lower Canada received French settlers. In 1759, the English invaded Canada, the title to which France renounced in 1763, by the Treaty of Paris. Yet most of the population of Lower Canada has remained French. As we have already seen, Catholicism is the general religion of that country; but of course all kinds of worship are tolerated. There the manners and usages, and even the language, call to mind the France of two centuries ago.

Upon the whole, the French of Canada is as good, to say the least, as the French of France; especially that of those portions of France where different dialects are spoken. Most of our readers may not be aware that at least forty different dialects are spoken in France. These are traced back to the Dark Ages, and some of them to before the first advent of the Saviour. They have undergone some changes and modifications; nevertheless they give us an idea of the different languages that were once spoken in France, and show us the make-up of the

French people and the French tongue. The French nation is a consolidation of many small peoples speaking different languages. All can see at a glance that the different dialects that are still retained in many parts of France, must necessarily tend to corrupt the French language, at least among the unlearned. During our stay in France we found this to be actually the case.

Less than 100 years ago, a learned French author left Paris that he might mingle with the people of Southern France, and thus better qualify himself to treat the subjects on which he was writing. But in some parts of the country he found it difficult to understand the people, and to make himself understood by them. They spoke only the dialects. We meet with no such difficulties in Canada. True, the French Canadians have retained old French words and expressions that were used in France 200 years ago, but which are now obsolete. They have also worked into their language a few Indian words; but they have no dialect; they speak one language. And thank God that through the great increase of French schools in Canada during the past forty years, even the French of Canada has been improving; and all through Canada are multitudes of people who speak and write a French that is as pure as the French of Paris. How can it be otherwise when they learn their French from standard French works that are approved by the learned French of every country? This we will find to be a great advantage to us in our work among the French, whose advancement will depend largely on the distribution and use of French literature setting forth the precious truths that we are proclaiming.

In the articles that will follow, we shall have something to say about the wants of the cause among the French, and about some of the methods to be employed in its advancement.

D. T. BOURDEAU.

Special Notices.

OHIO CAMP-MEETING.

THE time is rapidly nearing when this meeting will convene. It will be held at Mt. Vernon, on the fair grounds, near the Sanitarium. It is a beautiful location. We expect the largest meeting ever held in the State, and we hope it may be the best. Who are preparing to attend? The meeting will be held one week earlier than first advertised in the REVIEW, on account of a Methodist camp-meeting to be held at Mt. Vernon, beginning Aug. 13. Our workers' meeting will begin July 30. The camp-meeting for the outside will open on Friday evening, Aug. 2, to continue till Aug. 13. The first week of the meeting will be largely devoted to instruction to our brethren and sisters, in church, missionary, and Sabbath-school work. We want to see all present the first week, if possible; especially should all our church and tract society officers be present.

We shall have reduction of railroad fare the same as last year. Some of our brethren in the northern part of the State may not be able to secure all their oats before the meeting. We have talked with quite a number of our brethren who are farmers, and they all think that the oats this year will all be cut by the last of July. If necessary, the oats can stand in the shock till after the camp-meeting. Brethren and sisters, begin at once to plan your work to attend this meeting, with your children as far as possible. We hope the tithes will be collected this quarter promptly, and sent the first week in July to G. A. Irwin, Mt. Vernon, Ohio. The year's report will be closed July 21, and all the tithes should be in before this date; otherwise they will be placed in next year's report.

We expect good help from the General Conference to attend our meeting. Write G. A. Irwin, Mt. Vernon, Ohio, for tents to rent or purchase. Every church should be prompt to elect its delegates. The clerk of the church can make out the credentials of the delegates, and send them to the Conference secretary, L. T. Dysert, 1103 Case Ave., Cleveland, Ohio. This is much better than to place them in the hands of the delegates. A boarding tent will be on the ground, the same as formerly, so all can obtain board, at reasonable rates, who do not desire to board themselves.

R. A. UNDERWOOD.

—Truth is a plant that grasps the soil and seeks the sun. From a firm foundation it rises higher and higher.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 1.—TO WHOM DO MAN AND ALL HIS POSSESSIONS BELONG?

(Sabbath, July 6, 1889.)

1. What was man's nature before he sinned?

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7: 29.

2. What relation did he sustain to the creation?

"Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8: 6-8.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26.

3. How did he lose this dominion?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3: 6; 17-19, 23.

4. How many were affected by his fall?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

5. Who is the author of sin?

"He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 8.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3: 13.

6. In what manner did man come under the control of Satan?

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2: 19.

7. What relation does he now naturally sustain to sin?

"For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7: 14.

8. How much was lost by the fall of man?

Ans.—Holiness, dominion, and life.

9. Who came into possession of the earth through the fall of man?

"The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?" Job 9: 24.

10. Of whom are those who sin?

"He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 8.

11. How does the apostle describe the world in its present state?

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5: 19.

12. Who is the acknowledged ruler of this world?

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

13. What titles does he bear?

"Now is the judgment of this world: now shall the prince of this world be cast out." John 12: 31.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

14. For what purpose did Christ come into the world?

"And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty." Luke 19: 10.

"For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 8, last part.

15. In what way did he redeem man from death?

"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the Devil." Heb. 2: 9, 14.

16. What assurance have we that the lost possession will be redeemed?

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14.

17. How much will then be redeemed?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21: 4, 5.

"Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works." Ps. 104: 29-31.

18. What relation will man then sustain to the creation?

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7.

19. Through whom is this dominion to be restored?

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 10, 11.

20. What relation does man sustain to the purchased possession in this life?

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17.

21. What was the price for man's redemption?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1: 18, 19.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." 1 John 3: 16.

22. Then to whom does man and all he possesses belong?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

23. From whom does man derive power to get wealth?

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deut. 8: 17, 18.

24. Can man therefore glory in what he possesses?

"Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, Cephass, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21-23.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

NOTES.

It is stated in answer to question 8, that man lost by the fall holiness, dominion, and life. This will be evident to all who will briefly consider the matter. 1. God created man upright, and pronounced him good. Eccl. 7: 29; Gen. 1: 31. Man was therefore holy, not righteous; for righteousness implies a character formed in harmony with a rule of right, but holy in the sense that he belonged to God, and was wholly free from sin. He transgressed the command of God, and became a sinner, or lost his holiness. 2. God gave him dominion over the earth. Gen. 1: 28; Ps. 115: 16. But when man transgressed, he became a child of Satan, a slave of sin (Rom. 7: 14); and therefore his dominion passed to Satan, to whom he had yielded. 3. If man had continued to obey God, he would never have died. Righteousness tendeth to life (Prov. 10: 16, 17; 11: 30); but man sinned, and the wages of sin is death. Rom. 6: 23. Therefore man lost by the fall holiness, dominion, and life.

"The earth is given into the hand of the wicked." Job 9: 24. The wicked of course includes wicked men, but it does not refer to them primarily. Satan is the root of wickedness—wicked men are the branches. Said Jesus to the Jews, "Ye are of your father the Devil." John 8: 44. That is, as regards character, wicked men are the offspring of Satan. When man was created, God gave him dominion over the earth (Gen. 1: 26); but when man turned from God and yielded to Satan, he became subject to Satan, and the

world passed under Satan's control. Hence Satan is called in the Scriptures, "the prince of this world" (John 12: 31), and "the god of this world" (2 Cor. 4: 4); or, according to another scripture, "We know that we are of God, and the whole world lieth in the evil [wicked] one." 1 John 5: 19, Revised Version. Therefore when Job says, "The earth is given into the hand of the wicked; he covereth the faces of the judges thereof," it means that Satan and his servants so rule that the faces of the righteous judges are covered for shame and grief. See 2 Sam. 19: 4; Jer. 14: 4.

News of the Week.

FOR WEEK ENDING JUNE 22.

DOMESTIC.

—A cyclone Thursday destroyed the village of Lone Star, Mo., causing several deaths.

—A mine of anthracite coal, of vast dimensions, has been discovered at Canmore, N. W. T.

—Prohibition was overwhelmingly defeated Tuesday in Pennsylvania, the majority against it being 189,000.

—The vote in Rhode Island Thursday, on the temperance question, resulted in the repeal of prohibition by a vote of 28,449 to 9,853.

—It is estimated that the number of churches burned last year was 182, all but twelve of which caught fire from their own furnaces.

—The butter product of Iowa this year will be twenty per cent greater than last year, according to the estimates of Dairy Commissioner Sherman.

—A very destructive flood is reported from the valley of the upper Walnut River, in Kansas. Two lives were lost at Eldorado and one at Cassidy.

—The proposed abolition of the fifty cents poll-tax qualification for voters, voted for Tuesday in Pennsylvania, was defeated by a large majority.

—An insect called the green midge, has made its appearance on wheat in the vicinity of Columbus, Ind., and is proving very destructive to the grain.

—A wind-storm at Vermillion, D. T., about midnight Wednesday, wrecked the Catholic church and other buildings, entailing losses aggregating \$50,000.

—The prevalence of the grain plant louse on wheat in Southern Illinois, is causing great uneasiness among the farmers, who fear the loss of most of their crop.

—The village of Quijotoa, Arizona, ninety miles south of Tucson, was almost entirely wiped out by fire Friday. The loss is estimated at from \$50,000 to \$70,000.

—Three men who were sailing on Great Salt Lake, Utah, Monday, were thrown into the water by the capsizing of their boat, and it is supposed that all were drowned.

—It is reported from San Francisco Cal., that \$1,000,000 have been subscribed for the proposed cable between San Francisco and Honolulu, and that the work will be commenced within eighteen months.

—A test was made, Tuesday, on the Raleigh & Gaston Railroad, of a process invented for telegraphing from a moving train. Messages were received while the train was moving at the rate of thirty miles an hour.

—The remains of John Sevier, first governor of Tennessee, were exhumed from near Montgomery, Ala., Monday, and will, on Wednesday, be re-interred at Knoxville, Tenn. They have been buried seventy-four years.

—A wind-storm at Peru, Ind., Tuesday, leveled trees and poles, and damaged dwellings. The Standard Oil Company's warehouse was wrecked, and the wind drove freight cars through the wall of the Lake Erie and Western shops.

—An insane man, supposed to be Albert M. Mumford, is said to be roaming about the Peru bottoms, near Dubuque, Iowa, living on roots and frogs, and attacking settlers with a club. A posse of citizens has been formed to capture him.

—Near Stubenville, Ohio, Wednesday afternoon, a mail train, west bound, on the Pan Handle Road, was wrecked. Two postal clerks were killed, the conductor and a brakeman were fatally hurt, and half a dozen other persons were injured.

—Dr. Edwin Small, of Sedalia, Mo., has a dog afflicted with hydrophobia. He has made an offer of \$500 to any one who will submit to being bitten by the animal, in order to test the efficiency of two mad stones in the possession of R. A. Blair and Dr. T. E. White.

—An attempt was made near Urbana, Ind., Monday night, to wreck the cyclone express on the Cincinnati, Wabash, & Michigan Railway. A pile of ties and other matter was placed on the track. The engine struck the mass, but did not leave the track. The passengers were badly shaken up.

—A combination train run by the Tennessee Coal, Iron, and Railroad Company, for the accommodation of its workmen, struck a cow lying on the track, Tuesday

morning, near Birmingham, Ala. Six cars were hurled down a slope, and two men were killed. Nearly 100 others were injured, but will recover.

—Hannah Heitland, a young German girl whose home is in Tioga, Ill., recently became slightly insane, and her parents and friends thought she was possessed of an evil spirit, which they attempted to drive away by sticking pins in her and otherwise torturing her. She has been taken to the hospital, where she is in a precarious condition.

FOREIGN.

—The king of Holland, who recovered sufficiently from his recent illness to resume the reins of government, has had a serious relapse.

—Three cases of leprosy have been discovered on Cape Breton Island. The unfortunates are two women and one man, and they will be removed to the lazaretto at Tracadie, N. B.

—Admiral Krantz, French Minister of Marine, stated recently in the Chamber of Deputies, that the government would soon ask for a credit of 50,000,000 francs for naval improvements.

—Small-pox and yellow fever are raging in a virulent form in Brazil. The death rate is very high, in some places reaching seventy per cent of the cases. People are leaving in droves.

—A committee has been formed in Scotland for the purpose of securing contributions toward a fund of \$50,000, with which to organize a well-equipped and experienced band of soldiers to expel the Arab slave-dealers, who are spreading devastation over a large region in Central Africa.

—A memorial was recently handed to Emperor William, by General Count von Waldersee, setting forth the fact that Russia was arming her troops, and begging the emperor to ask the czar the meaning of these warlike preparations. The communication has caused the emperor considerable irritation. Prince Bismarck is persuaded, however, that Russia has no hostile intentions.

—A recent dispatch from Shanghai, China, states that one-half of the important city of Lachan, in the province of Szechuen, was recently destroyed by fire. The conflagration raged four days. It is estimated that 1,200 persons were killed. Most of them were crushed in trying to escape from the narrow streets. Ten thousand persons are homeless. A fund has been started for the relief of the sufferers.

—A dispatch from London, dated June 17, states that at a meeting at Marlborough House, presided over by the prince of Wales, it was resolved to erect a memorial of the late Father Damien, who devoted the last years of his life to the care of the lepers of the Sandwich Islands. The memorial will be erected at Molokai. It was also decided to construct a leper ward in London, where the study of leprosy will be encouraged.

RELIGIOUS.

—Three hundred and forty-five converts to Mormonism were landed at New York Thursday.

—Russia has re-adopted the law which forbids heirs to the throne contracting marriages with persons not members of the orthodox Greek Church.

—At Syracuse, N. Y., the "Christian Scientists" have filed articles of incorporation under the name of the "Syracuse Church of Christ." It is reported that there have been a number of deaths among persons treated by them.

—The *Missionary Herald* reports that six European Mormon missionaries, with their wives and a native Hawaiian deacon, have appeared at the Samoan Islands for the purpose of converting the natives to Mormonism. Their efforts thus far have not been very successful.

—At a meeting of the Scandinavian Evangelical Lutheran Augustana Synod, held at Augustana College, Rock Island, Ill., a resolution was passed protesting against the proselyting work of the Protestant Episcopal Church in the United States, among the Swedish Lutherans, and resolving that the proper Protestant Episcopal authorities be notified.

Appointments.

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

THE quarterly meeting for Dist. No. 10, Kan., will be held with the Severy church, July 13, 14. We want to see all the workers, especially the librarians and officers, to counsel and talk over the work in general.

ROBERT ATKEN, *Director*

THE quarterly meeting for Dist. No. 5, Vermont, will be held in connection with the general meeting at Northfield, June 29, 30. We expect this will be an important meeting, and we truly hope there will be a good attendance.

W. C. WALSTON, *Director*

THE T. and M. meeting for Dist. No. 4, Maine, will be held in a tent near Bro. McKeen's, at South Paris, July 7. We will commence our meeting Sabbath evening, and celebrate the ordinances on Sabbath. Let all attend who possibly can. HENRY DAVIS, Director.

QUARTERLY meeting for Dist. No. 3, Ohio, will be held at Greensburgh July 6, 7. The State agent, H. M. Mitchell, and the writer expect to be present. We hope for a full attendance of all the scattered Sabbath-keepers in Northeastern Ohio; also a good delegation from all the churches in the district.

R. A. UNDERWOOD.

THE quarterly meeting for Dist. No. 7, Ind., will be held at Forest Chapel July 12, 13. Services will begin the evening preceding the 12th. We are glad to announce that Eld. Starr will be with us, and also Bro. Craig and others. Come and let us encourage each other in the closing work of our time.

J. H. MILLER.

BUSINESS NOTICES.

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

WANTED.—A situation in a harness shop with Sabbath-keeper. Address Lincoln Shepard, Douglas, Allegan Co., Mich.

LABOR BUREAU.

Help Wanted.

FARM-HAND. James S. Houseman, Wessington Springs, Jerald Co., Dak.

Employment Wanted.

PLACE for boy on farm. Mrs. F. L. Holmes, Gunnison, Colo.

ADDRESS.

THE present address of Thos. H. Gibbs is Fort Calhoun, Nebraska.

Obituary Notices.

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

UMBERHIND.—Died in Bath, Maine, March 4, 1889, Emons Blaine, youngest child of Randall A. and Ruth UMBERHIND. He fell and injured his head, but for two weeks appeared to be all right, when he was taken with convulsions, and died after an illness of one day. A few years ago Bro. and Sr. UMBERHIND lost nearly all their children by diphtheria. R. S. WEBBER.

WELCH.—Died June 1, 1889, of catarrh of the lungs, at Romola, Centre Co., Pa., at the home of my brother, Z. S. Welch, our mother, Juliann Welch, in the eighty-first year of her age. She has been a faithful Christian since she was quite young, and while visiting us about five years ago, she embraced the Sabbath, and continued to observe it until her death. She leaves a large circle of friends, but we mourn not as those who have no hope. D. B. WELCH.

HOOVER.—James Harrison Hoover died of paralysis, at Nevada City, Mo., May 26, 1889, at the age of fifteen years. Harrison was a kind and obedient boy, never manifesting a spirit of retaliation or resentment. A few days before his illness he manifested a desire to be baptized at the first opportunity, and unite with the church. He took great interest in doing missionary work. A few hours before he died, he spoke of what he had done, and what he expected to do, in the missionary work. When asked if he was afraid to die, he answered no. A mother, two brothers, four sisters, and numerous friends mourn his loss. But we sorrow not as others that have no hope. Funeral discourse by the writer. J. W. WATT.

SHOOK.—Died of dropsy, June 2, 1889, at the home of his brother-in-law, Samuel Mansfield, at Norfolk, Conn., John Shook, aged thirty-six years. Bro. Shook was an unfortunate man, being unable to walk for the last eighteen years, and he had only a partial use of his hands, calomel taken when a boy being the cause. He bore his misfortune with Christian grace, although he did not openly profess to be a Christian until a few months before his death, when he came out and identified himself with the people of God. He had been a strict observer of the Sabbath for more than two years, and during that time he saw the sin of using tobacco, and gave it up. He was respected by all who knew him. The funeral services were conducted by the pastor of the Congregational Church.

E. A. WARNER.

CAVINESS.—Alma Achsa Caviness died of diphtheria, at the family residence in Boulder, Colorado, at five o'clock p. m. Sunday, May 26, 1889, aged 8 years, 11 months, and 12 days. We have every reason to believe that Alma sleeps in Jesus, and will have part in the first resurrection, when the Life-giver comes. She gave evidence of her acceptance with God, and expressed her willingness to die. She was exceedingly bright and intelligent for one so young. She is greatly missed in the Sabbath-school, which she loved so well. Bro. and Sr. Caviness feel their loss very deeply, but they sorrow not as others who have no hope; for they anxiously look forward to the second

coming of the dear Saviour, when their little one will be restored to them never to die again. Funeral services were conducted by the writer, in the S. D. A. church at Boulder. Many sympathizing friends were present. GEO. W. ANGLEBARGER.

MURRAY.—Died in Lincoln, Vt., March 16, 1889, John H. Murray, aged about sixty-five years. Bro. Murray was a member of the Bristol and New Haven S. D. A. church. He formerly belonged to the M. E. Church, but when God spoke to him a further message of light and truth from his word, it came to an honest and God-fearing heart, where it was gladly received and fondly cherished. As a soldier of the Republic, in the contest for national life he rendered brave and devoted service; and as a soldier of the cross, the same native qualities bore him to the front rank of defense for the standard of the truth he loved. When he met the last enemy, Christ triumphed in him, and now this fearless soldier sleeps for only a little while a prisoner of the blessed hope; and his glad praises to God which we were wont to hear in his testimonies, we hope to hear again when the great Conqueror shall break his prison bars and bid him come forth to immortal life. A. W. BARTON.

WILLIAMS.—Died at Dunkirk, Hardin Co., Ohio, April 26, 1889, Bro. A. T. Williams, aged 69 years, 10 months, and 27 days. He was born at Fayetteville, North Carolina. He was the son of David and Hanna Williams, who were slaves. At fourteen years of age he was apprenticed to learn the blacksmith's trade; after learning his trade, he was allowed to hire his time, and manage the business himself. In 1855, he purchased his liberty for \$1,100, and came to the State of Ohio, where he has since resided. He was converted early in life, and joined the M. E. Church; he afterward joined the Wesleyan Methodist Church. In the fall of 1878, under the labors of Elds. Underwood and Rupert, he accepted the truths of the third angel's message, and united with the S. D. Adventist Church, of which church he remained a faithful member until death. He was greatly afflicted for nearly two years, but bore his affliction with Christian meekness and patience, saying, The will of the Lord be done. At his death the church lost a dear brother, and the community a good citizen. He leaves a wife and four sons to mourn his loss; but they mourn not as those who have no hope. Funeral services at the M. E. church, conducted by Rev. Wykes (Methodist). Scripture lesson, Job 14. E. HEITSMAN.

WALKER.—William H. Walker was born in Herkimer County, New York. He emigrated to Minnesota in the year 1855, and settled not far from the city of Rochester. He was twice married, but death claimed both companions. He had two sons and one daughter, the last-named, now aged fourteen, being with him at the time of his death. His life did not seem to be one of light and happiness. He appeared sad and lonely, and since the death of his last wife, he has made his home a greater part of the time with his sister, Mrs. Sarah Gorton, of Greenwood Prairie. For a number of years he believed the views held by S. D. Adventists to be scriptural, although he did not yield obedience to the claims of God until recently. His disease was consumption. For several months his health was poor, and he constantly declined until his death, which occurred at the home of his sister mentioned above, at the age of 60 years and 6 months. He gave clear evidence of conversion and of acceptance with God. For a time he expressed a desire to live and serve in the cause of the Master, but later he was willing to be laid away if it were God's will. He exhorted those with whom he had associated, and especially the young, to give their hearts to God. He asked their forgiveness for his evil influence in the past, and peacefully fell asleep June 5, 1889. The funeral was well attended by his old neighbors and friends, although the rain came down in torrents. Discourse by the writer, from Rom. 15:4, with kindred texts. J. M. HOPKINS.

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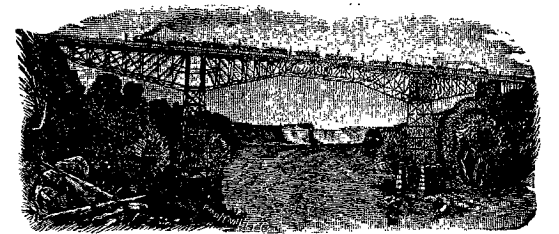
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STATIONS.							
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New York.....		10.00	6.00	11.30			
Chicago.....		pm 7.40	am 9.15	am 9.15			
Rochester.....		9.55	am 11.30				
Buffalo.....	8.30	am 12.15	6.15	pm 1.30			
Detroit.....	am 9.00	8.00	pm 1.20	pm 1.30	pm 3.00	pm 4.00	
Ann Arbor.....	10.27	9.02	2.24	11.35	9.15	5.22	
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Battle Creek.....	1.55	11.38	4.58	am 12.54	12.27	8.55	7.55
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Time Table, in effect May 6, 1889.

GOING WEST.						GOING EAST.										
Mixed Train.	Mail.	Day Exp.	Pack Exp.	Pack Exp.	H. Ck. Pass.	STATIONS.						Mail.	Limit Exp.	At'nt Exp.	Sun. Pass.	PH'n Pass.
.....	am	5.55	7.15	7.45	8.55	pm	Dep.	Port Huron	Arr.	pm	am	am	am	am	am	
.....	7.28	8.31	9.00	10.22	5.45	.....	.....	Lapeer	.....	10.20	1.15	7.35	.....	10.50	.....
.....	8.09	9.10	9.50	10.50	6.20	.....	.....	Flint	.....	8.40	11.58	6.17	.....	9.17	.....
.....	9.48	9.50	10.31	11.35	7.15	.....	.....	Durand	.....	7.55	11.27	5.40	.....	8.38	.....
.....	10.00	10.00	10.40	12.37	8.25	.....	.....	Lansing	.....	1.15	10.58	5.03	.....	8.00	.....
.....	10.37	11.02	11.11	1.08	9.00	.....	.....	Charlotte	.....	5.20	10.07	4.00	.....	6.35	.....
.....	11.30	12.00	12.00	10.00	10.00	.....	.....	A D BATTLE CREEK	A	4.42	9.37	3.25	.....	6.02	.....
.....	6.40	am	12.05	1.00	2.00	.....	.....	Vicksburg	A	3.45	8.55	2.30	.....	5.15	.....
.....	7.55	.....	12.50	1.48	2.50	.....	.....	Schoolcraft	.....	4.40	8.50	2.30	.....	am	.....
.....	8.12	.....	1.00	2.00	.....	.....	Val.	Cassopolis	.....	2.52	8.11	1.45	.....	.....	.....
.....	9.31	SUN.	1.50	2.50	3.45	.....	Acc.	South Bend	.....	1.40	7.26	1.35	.....	Val.	.....
.....	10.50	Pass.	2.30	3.25	4.25	.....	.....	Haskell's	.....	1.05	6.50	12.00	.....	Acc.	.....
.....	am	8.41	9.52	.....	.....	.....	.....	Walparaiso	.....	11.40	5.30	10.30	pm	pm	.....
.....	7.20	4.00	5.10	6.55	8.55	.....	.....	Chicago	.....	9.05	3.25	8.15	1.15	4.25	.....
.....	10.00	6.25	7.30	8.10	9.45	.....	.....	Dep.	.....	pm	pm	pm	pm	pm	.....

† 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.

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Traffic Manager.

W. J. SPIORER

General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 25, 1889.

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CAMP-MEETINGS FOR 1889.

WESTERN.			
*Dakota, Madison,	June	25 to July 2	
EASTERN.			
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,	"	2-13	
Michigan (Eastern),	"	27 to Sept. 3	
*Illinois, Bloomington,	Sept.	3-10	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri (general),	Aug.	13-20	
*Arkansas, Rogers,	"	20-27	
" Texarkana,	July	23-29	
*Texas, Garland,	Aug.	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
Nebraska, Chadron,	July	2-8	
" Oxford,	"	23-29	
*Georgia,	"	31 to Aug. 6	
North Carolina,	Aug.	6-13	
Virginia,	"	13-20	
West Virginia,	"	20-27	
Tennessee,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
California, Ferndale, Humbolt Co.,	Aug.	15-22	
" San Diego,	"	29 to Sept. 9	
" (general) Oakland,	Sept.	25 to Oct. 7	
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.

We are glad to learn from the reports of Brn. Olsen and Chapman, of the good success that attended the camp-meeting in Iowa. See reports in another column. Such occasions are a strength and encouragement to all.

"Thoughts on the Revelation," is now translated into the Dutch (Holland) language, and is ready for use by canvassers among that people. It makes a neat and attractive volume of 376 pages, a companion book to "Thoughts on Daniel" in the

same language. Canvassers will commence work with it at once. May the blessing of the Lord attend the truths it teaches, to the hearts of many people.

Eld. H. A. St. John has sent to this Office a few copies of the chart, a notice of which he gives in another column. We can testify to all that he says of it. On the forty-seven prophecies of the Old Testament relating to Christ, the central position of the cross in the divine scheme, and the connection between the law and the gospel, it will be a continual object lesson wherever it may hang. It will meet with a ready demand in any place where it may be presented.

In the Tabernacle last Sabbath afternoon, Sr. White gave a thrilling description of the devastations of the eastern floods which came under her own observation in the difficult and exciting experience through which she passed in reaching the Williamsport (Pa.) camp-ground. She then drew from these occurrences a moral lesson in a vivid picture of the approaching perils of the last days, of which these are but the faint beginnings. She set forth the blessed privilege of the Christian to have a sure support and shelter in Christ in all the vicissitudes of the closing scenes of time, so that even in the midst of winds and waves, persecutions and trials of any kind, he can ever look on the bright side, and praise God for his love and mercy.

Pennsylvania has rendered her decision on the temperance question, and the result is another backset for prohibition. One hundred and ninety thousand majority against its adoption is an answer of a very clear and emphatic kind. It means that the only temperance legislation in that State for a long time to come, will be only such as is obtained from "high license;" and it has yet to be shown that the cause of temperance can be greatly furthered by this method of dealing with the traffic in intoxicants. The same is true of those other States which have preceded Pennsylvania in refusing to adopt prohibition. While the prohibition movement has too much vitality to be crushed or silenced by these defeats, it must be evident to the most enthusiastic advocate of the measure that its progress is at best but slow and uncertain. It goes contrary to feelings and sentiments which are deeply implanted in the hearts of vast numbers of people, and which, in the midst of, and re-inforced by, the moral degeneracy which everywhere prevails, can only be eradicated slowly and with great difficulty. But however hopeless the outlook may be, it is the duty of Christian men, always and in every place, by voice and by vote, to oppose such a deadly curse as the liquor traffic; not so much because they have any flattering hopes of being able to eradicate it, as because it is the course which right and duty demand that they should take.

BATTLE CREEK COLLEGE.

Commencement Exercises, June 18, 1889.

THE fourteenth annual commencement exercises of Battle Creek College were held at the College chapel, June 18, at 3 p. m. The room was filled to its utmost capacity, and handsomely decorated with the floral productions of which nature is so lavish at this season of the year.

The program was carried out to the eminent satisfaction of all present. The exercises opened with a chorus, "Heaven at Last," by the whole school.

After prayer, and an instrumental trio by students, the Commencement Address was delivered by Prof. Geo. W. Caviness, formerly of the College, but now principal of the South Lancaster (Mass.) Academy. The address was based on the following sentiment: "Hinderances are God's helps; he who has no difficulties, has no mission; and he who has no mission, has no manhood." It was replete with the choicest thoughts, and instructive and helpful suggestions to the graduating class,

and the students in general. After another instrumental trio, the president, Prof. W. W. Prescott, with a few happily chosen words, presented their diplomas to the six graduates. A "closing song" was rendered by the College male quartet, and the exercises concluded with the benediction. It was throughout a thoroughly enjoyable occasion, a musical and intellectual treat, pronounced by one educator a model commencement day.

In the evening the students held an informal reception at the West Hall, for a general interchange of greetings previous to their separation for the summer vacation. They go with the best wishes of their friends in this city; and the many who are, providence permitting, to return, will receive a cordial welcome back to their duties, at the opening of the coming school year.

NOTICE!

ALL business communications should be addressed to REVIEW AND HERALD. Letters sent to individuals are considered private correspondence; and if the one to whom the letter is addressed is away from the Office, it must either be sent to him or remain until his return, thus causing unnecessary delay. C. ELDRIDGE.

NOTICE!

WE have just completed a chart of the first advent of Christ, and the law of God, combining both law and gospel. It is about 22 x 28 inches, on good paper, printed at the office of the *Signs of the Times*. Retail price, 25 cents. Orders for ten copies or more to one address will be promptly filled.

Address Eld. H. A. St. John, 916 Laguna St., San Francisco, Cal.

"TESTIMONY NO. 33."

I wish to express my gratitude to God for the additional evidence of his love and care for his people, in giving us again such tender counsel and parental warning as we find in this volume. Before reading it, some feelings of reluctance, and even of fear, of perusing the book were in my mind, for I felt that we richly deserved reproof and rebuke for our perverseness and negligence of duty. But as page after page was read, that seemed to breathe naught but love for an erring people, my mind reverted to the words of Paul in Phil. 8, 9,— "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged,"—and to the words of the beloved John in his advanced years, pleading, "My little children," "love one another."

If such messages of love and tenderness go unheeded, what more can God do for us? Tears of gratitude start as I write. Sentence after sentence, each worth the price of the book, is found all the way through. One of these occurs on page 107: "It is no part of his [God's] plan that souls shall be sustained in the battle of life by human sympathy and praise." How many of us have been relying on human sympathy? The second article, entitled, "Behavior in the house of God," should be given special attention. We advise and request that it be read publicly in every church in Indiana, and prayer offered that God may help us to heed it. It would be well to read extensively from the various articles in the book, at our Sabbath meetings.

I do not know what could help the cause in our State more, spiritually, financially, and in every way, than for every member to read carefully "Testimony No. 33." Let every family supply themselves with this important work. It can be readily had at the State depository. Elders, of churches, and other church and tract society officers, should make special efforts to see that every member is supplied with the book. Let us walk in the light while light is being given us.

F. D. STARR.