

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

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

VOL. 16, No. 30.

BATTLE CREEK, MICH., TUESDAY, JULY 23, 1889.

WHOLE No. 1825.

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.
 SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—
REVIEW & HERALD, Battle Creek, Mich.

PSALM 136:1.

BY MRS. E. J. JOHNSON.
 (Hart's Road, Fla.)

WE fain would render unto thee, O Lord,
 A song of praise;
 And speak of all the mercies manifold
 That bless our days.

Each morn thy glory, breaking from the East
 In living flame,
 Proclaims anew thy thoughts of love to us
 Ever the same.

We see them in the sparkling drops of dew,
 The gentle showers,
 The bright-winged birds that glad our hearts
 with song,
 And myriad flowers.

We thank thee for these loving tokens round
 The paths we tread,
 And for the care which doth supply each day
 Our daily bread.

For earthly joys and comforts numberless,
 Our hearts would raise
 Each hour of life to thee, kind heavenly Friend,
 Their meed of praise.

We thank thee for an unseen guide and guard
 Through all our way,—
 The angel of the Lord who campeth round
 Us night and day;

And for thy promise when our steps draw near
 The shadowy vale:
 "I will be with thee unto death; my love
 Can never fail.

"Death cannot sever from my hand the souls
 Who trust in me.
 Because I live ye shall live also, and
 My glory see."

Our thoughts are weak, our words are powerless;
 We vainly try
 To utter half the thanks and praises due,
 Best by and by,—

Freed from earth's dross, we'll know as we are
 known,
 And may to thee
 A higher, nobler tribute bring through all
 Eternity.

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

CAMP-MEETING AT OTTAWA, KANSAS.

BY MRS. E. G. WHITE.

WE left Battle Creek, Mich., May 6, 1889, to attend the camp-meeting at Ottawa, Kan. After a pleasant and profitable visit with our friends at the Chicago mission, and a lay-over of

five hours at Lawrence, Kan., we arrived at Forest Park, Ottawa, at eight o'clock, Tuesday evening. The workers' meeting had been in progress several days. Through the kindness of Bro. and sister Rousseau, who gave up their nicely furnished tent for our accommodation, we were pleasantly situated throughout the meeting.

The atmosphere was oppressive, and my heart was in so weak a condition that it was difficult for me to speak to the people. My continual prayer to God was, "Give me physical strength, mental clearness, and spiritual power, that through thy grace I may be a blessing to the people." The words, "Look unto me, and be ye saved all the ends of the earth," were very precious to me. I felt that I needed to be saved, to be healed physically, to be strengthened mentally, to be invigorated spiritually, that I might help those who were assembled to worship God.

There are powerful agencies continually at work to oppose those who are sent with messages of warning, reproof, or encouragement to the people of God, to strengthen the things that remain, that are ready to die. Satan is continually seeking to defeat the purpose of God, and he has his agents, who are blinded to the results of their evil course, by which he works to accomplish his designs.

There is danger that our brethren and sisters will become careless, and will be blinded to their spiritual needs, so that they will not be on their guard at these general meetings; and when they should grow strong by accepting light, they will become weak by refusing it, because they neglect to watch and pray. Wherever the people of God are assembled, Satan and his angels are found to exercise their power through human agencies. If the evil one can find one soul open to his suggestions, he presses his advantage. When earthly tendencies control the mind, the spiritual nature is benumbed, and men, "seeing see not; and hearing they hear not, neither do they understand." The natural current of the thought is not spiritual, and it is difficult for those whose minds are open to suspicion, evil surmisings, envy, and unbelief, to receive the truth, or to be impressed with the message of God.

Satan finds ample opportunity to sow tares in the soil that is all prepared for the seed. If he can secure for his agents those who know the truth, through them he can come to others who have assembled to worship God, and the seeds of unbelief cherished in one mind, will find an entrance into the minds of many others. But although Satan may work diligently, we need not be discouraged; for the Captain of the Lord's host has said, "All power is given unto me in heaven and in earth;" "Lo, I am with you always, even unto the end of the world;" "Be of good cheer, I have overcome the world."

When the Lord gives us a work to do, if we do it in his fear, it will be wholly acceptable to God. Not one jot or tittle of his promises will fail to those who act their part with fidelity, who live by every word that proceedeth out of the mouth of God: We are to believe and obey the commandments of God. I have to fight many battles with the powers of darkness, that I may not yield to infirmities, and give up aggressive warfare for the cause of truth. I praise God

that I have been enabled to look to Jesus, and go forward in my work when my feelings were opposed to the effort; and I bear testimony to the glory of God that his promises have not been like sliding sand to my feet, but as solid rock and a sure foundation. None of his words have failed.

I was never more certain that the Lord strengthened me, than at the Kansas meeting. Bro. A. T. and D. T. Jones, and others, had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith. In a vision of the night, my work was laid open before me, and though weak and faint and trembling, I attempted to follow the directions given. No one but myself can know how difficult it was for me to engage in the work when my heart was in so feeble a condition. But the comforting assurance came to me, "Fear not, I am with thee. I have a message which must come to this people." And strength was given me at every effort. At times I was greatly depressed in spirit, and on leaving my tent I would struggle with weakness; but as I stood before the people, strength, freedom, and power from God rested upon me, and I could say with assurance, "I know whom I have believed." I knew that God alone could accomplish the work that was necessary to be done at this meeting. Christ has said, "Without me, ye can do nothing." How vain are the wisdom and help of man!

I greatly feared that the work so essential to be done for the people assembled, would not be accomplished. The prince of darkness exerts his power in every conceivable manner to keep the moral sensibilities of our people paralyzed, that he may hold them under his control to support his cause. He watches every opportunity to work upon human minds, that he may influence them to serve his interest. He seeks to hold men in spiritual blindness, that they may not discern the voice of the True Shepherd.

At the Kansas meeting my prayer to God was, that the power of the enemy might be broken, and that the people who had been in darkness might open their hearts and minds to the message that God should send them, that they might see the truth, new to many minds, as old truth in new frame-work. The understanding of the people of God has been blinded; for Satan has misrepresented the character of God. Our good and gracious Lord has been presented before the people clothed in the attributes of Satan, and men and women who have been seeking for truth, have so long regarded God in a false light that it is difficult to dispel the cloud that obscures his glory from their view. Many have been living in an atmosphere of doubt, and it seems almost impossible for them to lay hold on the hope set before them in the gospel of Christ.

On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth

from the treasure-house of God's word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the good news that Christ is our righteousness. The conflict was severe, but the Lord was at work with him, and his mind was changed, and his strength renewed. The Lord presented the truth before him in clear lines, revealing the fact that Christ alone is the source of all hope and salvation. "In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

One of our young ministering brethren said that he had enjoyed more of the blessing and love of God during that meeting than in all his life before. Another stated that the trials, perplexities, and conflicts which he had endured in his mind had been of such a character that he had been tempted to give up everything. He had felt that there was no hope for him, unless he could obtain more of the grace of Christ; but through the influence of the meetings he had experienced a change of heart, and had a better knowledge of salvation through faith in Christ. He saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul. At every social meeting, many testimonies were borne as to the peace, comfort, and joy the people had found in receiving light.

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to his people, "Go forward." The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Mark the following words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still he has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted his grace, abused his privileges, slighted his opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing."

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to

these self-satisfied ones? Have not his counsels been despised and rejected? Have not his delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of his help, who claim to know and possess everything.

The great Redeemer represents himself as a heavenly merchantman, laden with riches, calling from house to house, presenting his priceless goods, and saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as he did of them, "Ye will not come to me, that ye might have life."

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess,—gold of faith and love, white raiment of Christ's righteousness, eye-salve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul.

"OUR EXAMPLES."

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

THE present movement in fulfillment of the predicted closing messages of the gospel (Rev. 14: 6-12), is the genuine work of God, or it is not. If it is, we may believe without a doubt that it will accomplish its design by preparing the people of God for the coming again of the Son of God; and that those who are found in harmony with the work will be saved. The work will as surely go safely through as did his ancient work of taking his people out of Egypt to the promised Canaan.

And it will be now as it was then—the doubting, the murmuring and complaining, will fall short of the final triumph, because they are out of harmony with the work of God. Speaking of those who were led by Moses, Paul says, "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

None of our leading men are infallible. Without doubt they are liable to err. We

should pray to God that he will guide them in judgment, remembering that God will guide to a successful termination of his work. But to fall into the habit of murmuring against our leading men, and complaining of the way the work is moving, is certainly dangerous ground. Our God is the same who led ancient Israel. His principles remain the same. It is now as dangerous to be out of harmony with the work of God as it ever was. His ancient dealing is recorded for our admonition. Let all who are disposed to murmur and doubt be admonished. Let all who have faith in God and in his present work, press together, and press forward. His word and work will never fail.

SACRIFICES.

BY EUGENE IELAND.
(*Millington, Mich.*)

WE often meet men who would like to be religious, but in order to retain the situations in which they are employed, they are required to work seven days in a week; and rather than sacrifice their situations to their religious convictions, they effect a compromise with their consciences, attributing their neglect to perform religious duties, to the circumstances in which they have placed themselves. I say the circumstances in which they have placed themselves; for was it not left with them to decide between fifty dollars a month and serving the Lord? and did they not deliberately decide in favor of the fifty dollars a month, offering as an excuse that they could not get along without it? notwithstanding there are a great many just as good people who do get along quite comfortably on a much less allowance. But what is a man profited if he shall gain fifty dollars a month, and lose his own soul?

But their consciences trouble them. They want their religion, now that they have provided for their temporal wants, and how shall they get it? This way: They will sacrifice the interests of their employer by voting for a law which will compel him to close his place of business one day in seven, so that they can be religious. Then the case stands like this: They sacrifice religion to secure their bread and butter; and in order to get back the religion which they have lost (and at the same time keep their bread and butter), they sacrifice the interests of their employer, besides compelling him to be a hypocrite by acting as if he were religious too.

What a spirit of sacrifice these men do manifest, to be sure! And all for what?—Simply to have the form of living godly in Christ Jesus *without* suffering persecution. But we are of the opinion that with such sacrifices God is not well pleased.

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Hos. 13: 1-3. What are these idols made according to their own understanding, other than the men who are exalted to the place of God by making laws which will compel the conscience in the formation of the image to the beast?

Let every man sacrifice his own selfish interests for the cause of God, and he will not need to call upon the government to establish religion by law in order that he may worship.

—When Christ saith, "I will be with you," you may add what you will—to protect you, to direct you, to comfort you, to carry on the work of grace in you, and in the end will crown you with immortality and glory. All this and more is included in this precious promise.

PROMISE.

BY J. M. HOPKINS.
(Chatfield, Minn.)

"I WILL instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32: 8.

Hear the word that God hath spoken,
Measure sweet of heavenly strain;
Not one word was ever broken,
Never spake the Lord in vain.
Promise of a life eternal,
When the ills of earth are done—
Life of love and peace supernal
When the victory is won.

But while toiling onward, upward,
There are foes for us to face,
Far too strong for man to conquer,
Overcome alone by grace.
Armed with God's own might and wisdom,
We may every foe defy.
On the way from earth to heaven,
"I will guide thee with mine eye."

Precious words! how oft they cheer us,
When the night hangs dark and drear.
Israel's God will ne'er forsake us,
He our every cry will hear.
Courage, then, O brother pilgrim,
We shall conquer though we die.
On the way from earth to heaven,
"I will guide thee with mine eye."

All the trials that befall us,
Though they now seem hard to bear,
Are designed to purify us,
And for heaven our hearts prepare.
Courage, then, nor ever murmur,
On the strength of God rely;
On the way from earth to heaven,
"I will guide thee with mine eye."

THE COMING CRISIS IN EUROPE.

BY JOHN VUILLEUMIER.
(Basel, Switzerland.)

(Concluded.)

AND now, if it is at all necessary to destroy the illusive charm which the pope has brought to bear to win again from the world an almost unlimited prestige, it will be sufficient to mention two facts. The first is the unswerving fidelity with which Leo XIII. has followed, on doctrinal and ecclesiastical grounds, the course pursued by Pius IX.; it is the zeal with which he has prosecuted, in all Catholic countries, the establishment of the ultramontane principles. At present, this victory of ultramontanism is universal among the devotees of Rome. It is especially complete in France, where the opposition to papal absolutism was perhaps the strongest. "The history of religious thought in French Catholicism since the beginning of the century," says Dr. E. de Pressensé in his "*Encyclopédie des Sciences Religieuses*," "may be summed up in the growing and finally blazing and decisive doctrinal triumph of ultramontanism. This triumph has been obtained by the Romish court in all countries and by similar means."

The second fact speaks louder than words could speak. It is the pontifical brief, dated July 13, 1886, by which Leo XIII., this liberal pope, the modern airs of whom have blinded all the world, has solemnly restored to all its frightful privileges, the Society of the Jesuits—the organization extant the most subversive of modern liberties, yea, of morals; but also the most fanatically devoted to the triumph of papal theocracy, and which Pope Clement XIV. had abolished in 1773 upon the earnest entreaties of all European governments.

This brief sketch would be incomplete if we did not say a few words of the progress of Catholicism in Protestant lands. After what we have seen of its political success in Germany, we cannot wonder at the following words, written in the *Evangelical Ecclesiastical Journal*, by Stoeker, the well-known court preacher in Berlin:—

For years we have seen the Catholic Church in Germany undergoing a marked development, and steadily gaining preponderancy. At the very time when our church threatens giving out under the indifference of the enlightened classes and the hatred of the working classes, Rome has gained the sympathies of the nobility, the princes, the citizens, the peasants, and the laborers. . . . Again, the church has gained a large influence on so-

cial ground. . . . It is looked upon as the soul of great economical reforms and the initiator of the great social regenerations. . . . It is beyond dispute that the Catholic Church has considerably outgrown the Protestant Church. She seeks to maintain this advantage. Her activity grows visibly. She is petted by the courts, sought after by the parliaments, loved by the people.

In Norway, the current of public opinion is also setting toward Catholicism; this fact is so conspicuous that not long ago a professor at the University of Christiania could say, without meeting contradiction, in a numerous society,—that after a century all Norway would have returned to Catholicism. This fact has been recorded without gainsaying by influential continental papers.

In Switzerland, according to the Federal census of 1888, the Catholics are alarmingly on the increase in Protestant cantons. The *Journal De Genève* said not long ago (July 1887):—

Who would have said ten years ago, that we should once see the two chambers of the Swiss Federal Assembly presided over by the deputies of two Catholic cantons, and that one of them, the State Council, would have its bureau made up with two Catholics? . . . What is still more singular, one of these two Catholic deputies is the representative of the city of Calvin.

To conclude this part of our subject, we will give the grave testimony of the eminent Professor Zahn, from a significant book of his published not long ago, and of which Mr. Appia, Lutheran pastor of Paris, France, says:—

The perusal of the book [Dr. Zahn's] leaves an impression of anxiety; the author shows us, all along the line, Rome preparing for battle, improving all our awkwardness and all our defeats, often turning to advantage our very victories, mending her old armor, as she sees us laying ours down, and menacing to become the religion of an age which wants the forms of religion, without accepting its sacrifices.

II. What is the present state of Protestantism in Europe? We will first hear on this subject a man who has been one of its most eminent representatives, Alexander Vinet:—

Three centuries of external life should not deceive Protestantism. It is now living on the first and vigorous impulse received in the sixteenth century. It lives on its political antecedents. It lives on the elements of nationality. But this impulse is exhausted. The beams of the framework are disjoined. The edifice is creaking on all sides. The accessory and auxiliary forces are leaving it. Protestantism remains alone, and disorganized. No institution can exist in a disorganized state; no institution can long suffer an organization foreign to its principles. Protestants there are, but Protestantism is no more.

These words were written in 1842. What would Vinet have written in 1889? And if he could thus speak, referring simply to the destructive principle of the union of Church and State, what would he have said if he had dealt with the doctrine itself, a thousand times more important than the ecclesiastical organization? Indeed, was it not this distinguished thinker who wrote this simple and profound sentence: "Protestantism as such can be strong only on the condition of being Protestant, and to the extent that it shall be. . . . For Protestantism, evidently, to exist, is to be Protestant."

The question before us would then resolve itself into this: "Does Protestantism remain Protestant, and to what extent?" (In this, only the state churches; the historical churches founded by the Reformers, are taken into account. They embrace by far the great majority of professed Christians in Europe.) We leave it to its most authorized representatives to answer this themselves.

A pastor of Geneva, Mr. Chantre, wrote in the *Alliance Libérale*, at the occasion of the 350th anniversary of the Reformation, in 1882:—

Swiftly carried off to-day by an irresistible current, are the doctrines which, in the sixteenth century, were proclaimed by our spiritual ancestors as the truth—truth absolute, truth divine. . . . The fact is general. All around, with more or less frankness, with more or less distinctness, the great doctrines of the Reformation are abandoned in the midst of Protestant churches. . . . Whilst a minority in the Protestant world, in England, in Germany and elsewhere, is, in many respects, drawing near to the Catholic principles, the great majority of Protestants modify, transform, abandon, and even oppose, the old doctrines of Protestant orthodoxy.

In the review, already quoted, of Dr. Zahn's book, we read:—

If, after surveying, with the author, the realms of politics, of theology, of church life, among Protestants of our time, we again ask the question, "What is lacking in the Protestantism of to-day?" the answer, brief, and cutting like the book itself, will come back: *Everything!* It has, particularly, shaken the faith in the word of God, and abandoned the true doctrine of justification by faith, without being able to substitute anything for the solid basis which it has endeavored to shake.

Says Felix Kuhn, a noted Lutheran minister in Paris, and historian of Luther:—

We have now been at least a hundred years struggling with rationalism, the object of which is to mold the old gospel to the fashion of the day. What has been our success? Alas! we have failed in every direction. The old ideas harmonize no more with the requirements of our science; the new ones are dead as soon as born; and we to-day present the painful spectacle of a great spiritual body which has only contradictory answers to give a world seeking after salvation.

Not long ago Edmond Stapfer, author of a new French version of the New Testament, said:—

It has been said for a long time, and is perhaps still said, that the Reformation of the sixteenth century rested on two principles—justification by faith, and the authority of the Holy Scriptures. But now justification by faith alone remains. . . . For it must be confessed in all frankness that the belief in a direct inspiration of the Scriptures, making them of authority, has passed its time, and is henceforth no more held. . . . The decease of this doctrine has been already duly recorded, some years ago.

To-day, the barriers are broken [wrote in 1885 the Swiss philosopher Charles Secrétan]. A great number of Protestant Christians, the greatest number, probably still hold the infallibility of the holy books; but theologians do so no more. . . . The old foundation has been duly overthrown, but not the least substitute has as yet been found to put in its place.

Rationalism would thus, in Europe, remain master of the situation. Protestantism as a whole, in the persons of its legitimate representatives and leaders, follows this baneful declivity. This transformation has gradually taken place during the last fifty years. Having thus bequeathed its principles to orthodoxy, rationalism as a separate issue may now safely and gloriously disappear. This significant fact was solemnly proclaimed to the religious world on the continent, in June, 1888, by a large and prominent Protestant *Review*.

Thus, at the hour of the last triumphs of Rome, European Protestantism—"which can only be strong on the condition of being Protestant"—finds itself giving up the very principles on which it rests, and which are its condition of existence. This alarming fact calls forth from Dr. Zahn the following conclusion:—

The great majority of the orthodox Christians of our time have consequently no authentic mission against Rome, the influence of which extends on every side. They are rather its allies in consequence of their secret pelagianism. Destructive Bible criticism has only to look at the darkness of Rome, invading and betwitching the nations, to realize its perfect weakness.

But this situation is still more aggravated by the Romeward aspirations noticeable among many Protestants. The English Ritualistic church, under the influence of which from 500 to 600 clergymen were seen to pass over to Catholicism, in the course of thirty years, has to-day 3,000 representatives in the Church of England; and besides that, it is exerting a serious influence over the "High Church Party," which includes three-fourths of the English clergy. In June, 1886, the chairman of the "English Church Union" publicly expressed the desire of seeing the Church of England blended with the Church of Rome.

The same movement, although at a less degree, has been noticeable on the continent. The "Review of Theology and Philosophy" (French), published at Lausanne, Switzerland, said in 1882: "We see the ecclesiastical government of most of the Protestant churches of Germany, complacently following the Romish track. From what is going on in the most important of the national churches of that country, the old Protestant spirit seems to be absolutely fettered." In both France and Switzerland, leading Protestants have been heard, of late years, lamenting publicly the feeling of separation which Protestants would fain retain with respect to Catholics, and advising deliberately, not only to cease debating, but to *write* with them.

III. To sum up: All along the line, Romanism is preparing for fight, threatening, encroaching. Protestantism, on the other hand, after having undermined its foundations, seems ready "to lay its armor down." "From this new condition of the two camps," Gaussen was able in 1843 to "conclude with certainty that a great contest was preparing," "a contest of violence against the patience and the faith of the saints."

What part will Protestantism as a whole act in these ominous struggles? It can only be one of two things: either it will suddenly awake all along the line, and return to the principles without which it cannot exist, resuming a tremendous fight against its old adversary; or it will make a compromise with Rome. Nothing makes the former probable; everything tends toward the latter.

But where will the adversaries of Rome be? "It will be," says Gaussen, "the church, to all appearances, vanquished, scattered, *reduced to a small number*," which "will have to resume the work of conquering by the preaching of the cross, by patience, and by faith." It will be the humble company of "Protestants," such as will have remained uncompromisingly attached to the principles of the Reformation and the apostolic church. There *does* exist such a remnant of *Protestants*, we are thankful to believe. They *will* protest by words and by actions, against both the encroachments and blasphemies of Rome, and the apostasy and compromises of Protestantism. Having Rome and the great masses of Protestants against them, their lot will, for some little time, be extremely trying. But a sure victory is promised them. They know it. The sudden bright and glorious interference of the Son of God will turn the battle to the confusion of the enemies of the truth, and to the everlasting triumph of the happy little flock.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 30.

BY ELD. D. T. BOURDEAU.
(*South Stukely, P. Q.*)

THE work of Elijah, and also that of John the Baptist, was a converting work. The same is true of the work of those who keep and teach the moral law and the gospel of Jesus before the coming of Christ. Elijah and John the Baptist were opposed and persecuted by those who should have stood by them in their work of reform. 1 Kings 17:22, etc. The same will be true of those who will engage in the last work of reform just prior to Christ's second coming. Of them it is written, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Their enemies will even deprive them of the privilege of buying and selling, and will threaten them with death, to lead them to renounce their faith. Rev. 13:16, 17, 11-15. But the God of Elijah will be their God, will secure to them necessary food, and will honor them by delivering them from their enemies, and translating them into his glorious kingdom. 1 Kings 19; Isa. 21:14, 15; 33:13-17; 51:6-11; 11:15; Rev. 15:2, 3; 14:1-5.

AN INTERESTING PROPHECY WITH REGARD TO THE SABBATH.

Matt. 24:20: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." This is a part of a prophecy that applied primarily to early Christians at the time of their flight from Judea, which occurred in A. D. 70. The Sabbath, as a part of God's immutable and perpetual law, was to exist at that time; and to guard early Christians against its desecration, Jesus commanded them in the manner indicated by this text. They were then to be under peculiarly trying circumstances. In A. D. 70 the first part of the great tribulation of the elect (verse 21) was being felt, with its dread realities. The period of the ten persecutions carried on by pagan Rome had already

begun, and Christians were in great danger of being persecuted because of their faith, by the very Romans who were to destroy Jerusalem and mete out a partial punishment to the Jewish nation for their rebellion toward God and toward the Roman government. All can see at a glance that it would be more difficult to keep the Sabbath in a flight, in a rush on that day, breaking away from their homes and temporal interests, than it would be under ordinary circumstances.

We believe that this part of the prophecy has a twofold application, and that it will meet its final fulfillment at the time of the fearful persecution of God's people, just before the second coming of Christ. The Sabbath will be just as binding then as it was in A. D. 70; and the danger of breaking the Sabbath at that time will be even greater than was that of early Christians at the time of the destruction of Jerusalem. We have no evidence that primitive Christians were more persecuted for keeping the Sabbath than they were for keeping the commandment forbidding idolatry. Indeed, we do know that at that time the burden of heathen persecutions was against those who kept the second commandment and would not worship idols. But in the final conflict between truth and error in the near future, the Sabbath will be the great point against which opposition will be raised, and the great reason assigned for persecuting God's people, will be that they keep the seventh-day Sabbath. Therefore the text under consideration will be far more applicable at that time than it was when destruction was coming on the capital of the Jewish nation.

We are not alone in claiming that much of the prophecy of Matthew 24 has a twofold application. Thus we read in "Great Controversy," page 26: "The prophecy which he uttered [that in Matthew 24] was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day." Other testimonies may be found in the writings of the same author, favoring the idea of a twofold application of certain portions of Matthew 24. We refer to these because we believe them to be in perfect harmony with the Bible.

Now, how many prayers do you think were offered by the primitive Christians against Sabbath desecration between the utterance of the words of our text by the dear Saviour, and the flight of Christians from Judea? Let us base our calculation on the hypothesis that early Christians prayed in favor of the Sabbath agreeably to Christ's injunction in our text, only during the last two years that preceded the flight of the disciples; that during this period all the Christians, at that time numbering 100,000 (which is a very small estimate), offered a prayer each Sabbath in favor of the Sabbath, in harmony with the principle that when one member suffers, all the other members suffer with it (and would they not pray oftener than that for so important an object?). What results would we reach with this reasonable basis for our calculation? Let us see. In two years we would have 104 Sabbaths, each of which would count for one prayer with each of the 100,000 Christians who would pray in harmony with the Lord's command in our text. One hundred and four multiplied by 100,000 would give us 10,400,000 prayers against Sabbath desecration!

If the Sabbath was worthy of such attention in A. D. 70, it is worthy of our candid consideration, earnest prayers, and faithful observance in 1889.

THE COVENANTS.

BY WM. BRICKEY.
(*Dassel, Minn.*)

AMONG the opposers of the seventh-day Sabbath there is no subject so often urged as an objection, or one so little understood by them, as the subject of the two covenants. They read Deut. 4:13 and 9:9, and ask, "Are not the ten commandments spoken of as a covenant?"—

They surely are. "Was not the first covenant abolished at the cross?"—It surely was. "Then were not the ten commandments abolished?" We answer, No.

To illustrate: Roman Catholics worship the eucharist. They read Matt. 26:27, 28, and ask, "Does it not say that the bread and wine are the body and blood of Christ?"—Surely it does. "Is it not right to worship Christ?"—Surely it is. "Then is it not right to worship the eucharist?"—No.

True, the ten commandments are called a covenant; but they are certainly so called in a tropical sense; it is simply a figure of metonymy. Moses, in speaking to the children of Israel, called the golden calf their sin. Deut. 9:21. When he destroyed the calf, did he destroy their sin? If so, why did he then destroy them? Ex. 32:28. "The tree of the field is man's life." Deut. 20:19. According to the argument of our friends, if one should destroy the tree of the field he would commit murder.

When we read the Scriptures, we must use the same common sense we would in reading any other book. In these passages we have the common figure of speech by which one word is used for another with which it is closely allied. Such figures are often used in the Scriptures as well as in all other writings. If we fail to recognize this fact, we can easily make nonsense of the sacred record. For instance, "The Lord said unto Noah, Come thou and all thy house into the ark." Gen. 7:1. Did Noah take his *house* into the ark with him?—Yes, for the apostle says he prepared an ark to the saving of his *house*. Heb. 11:7. Oh! you say, that was his *family*. Very well; use the same amount of reason in regard to the covenant, and you will have no trouble.

Take another example which is also to the point, and explains itself. In Gen. 17:13, circumcision is called the covenant in their flesh. In verse 11 it is called a *token* of the covenant. Then evidently the word in verse 13 is used in a figurative sense. If we ignore this principle, the new covenant itself will be a very mystical affair; for then we could not understand it as made with the people, as it is said to be made with the *house* of Israel, and with the *house* of Judah. Heb. 8:8.

This figure is used hundreds of times in the Bible. The following will serve as examples: "The Lord plagued Pharaoh and his *house*." Gen. 12:17. "The *house* of Judah shall walk with the *house* of Israel." Jer. 3:18. "The *house* of Israel played before the Lord on all manner of instruments." 2 Sam. 6:5. "In the sweat of thy face shalt thou eat bread." Gen. 3:19. "There is death in the pot." 2 Kings 4:40.

All these scriptures are plain enough. There was nothing in the pot but the poisonous gourds, which would cause death. "In the sweat of thy face" signifies that Adam would have hard labor to get a living. So the "tables of the covenant," signifies the tables which Israel covenanted to obey.

But suppose we admit that the ten commandments were indeed the old covenant, and were abolished at the cross, what follows?—Why, we are under no obligation to keep those commandments. But the very persons we speak of believe in keeping all of them except the Sabbath commandment. Is it possible that the Sabbath alone was the old covenant? That seems to be the only one that has been abolished.

—The precepts of the law may be comprehended under these three points: to live honestly, to hurt no man willfully, and to render every man his due.—*Aristotle*, B. C., 384.

—Time is lent us to be laid out in God's service to his honor, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.

The Home.

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

THE SECRET OF HAPPINESS.

WHAT should I seek, and what desire,
So that my days may joyous be?
Where shall I find the hidden fire
For faith that ne'er may cease to be?
First, in myself my search must rest,
Ere it go forth upon its quest.

Bright my own soul, pure my intent,
So shall I walk to find my joy;
Self in the common welfare blent;
Swift to upbuild, slow to destroy;
Knowing each heart hath secret good,
Often not known or understood.

Welcome must each true impulse seem,
Felt by brother, or friend, or foe;
Never be held in light esteem
The blessing another's work may show.
So must the measure be just and fair,
For another's goodness, toil, or prayer.

To walk where the sunshine loves to fall,
Or kneel in the shadow, subdued and still;
Hear every voice that in love may call,
Patient in strife, resigned in ill.
So shall each day hold something blest,
And the soul attain its longed-for rest.

O thou whose heart is a world of care,
Whose thoughts in a fever come and go,
Strive with the strength that is born of prayer,
Peace in thy spirit first to know;
And seeking ever some human good,
Find a crown of gold for thy cross of wood.

—E. B. Russell.

TRAINING CHILDREN TO A SENSE OF DUTY.

ATTENTION should be given to the value of judicious discipline in the training of children. Children need to learn how to do things which they do not want to do, when those things ought to be done. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they will suffer all their lives through from their lack of discipline in this direction.

Children ought to be trained to get up in the morning at a proper hour, for some other reason than that this is to be "the maddest, merriest day in all the glad new year." They ought to learn to go to bed at a fitting time, whether they are sleepy or not. Their hours of eating, and the quality and quantity of their food, ought to be regulated by some other standard than their inclinations. In their daily life there must be a place for tasks as tasks, for times of study under the pressure of stern duty, in the effort to train them to do their right work properly. It is not enough to have children learn only lessons which they enjoy, and this at times and by methods which are peculiarly pleasing to them. President Porter, of Yale, said, in substance, that the chief advantage of the college curriculum is, that it trains a young man to do what he ought to do, when he ought to do it, whether he wants to do it or not. Any course of training for a young person that fails to accomplish thus much, is part of a sadly imperfect system.

There are few, if any, children who do not need to be trained to apply themselves earnestly to occupations which they dislike. The tastes of some children are very good, and of others very poor; but nearly all children have positive inclinations in one direction or in another. They like playing better than working or reading; or they prefer reading or working to playing. Some prefer to remain in-doors; others prefer to be outside. Some want to occupy themselves always in mechanical pursuits; others would always be at games of one sort or another. Some enjoy being with companions; others prefer to be by themselves; yet others would attach themselves to one or two persons only, having little care for the society of anybody else. In their studies children show, perhaps very early, a decided fancy for geography, or history, or mathematics, or the lan-

guages, and a pronounced distaste for other branches of learning. Now, whether a child's tastes are elevated or unrefined, in the direction of better or more undesirable pursuits, he ought not to be permitted to follow always his own fancies, or to do only what he likes to do.

The parent or the teacher must decide what pursuit of activity, or what branch of study, is best for each several child, and must train him to it accordingly. In making this decision, it is important to consider fully the tastes and peculiarities of the particular child under training; but the decision itself must rest with the guardian rather than with the child. Nothing is more important in the mental training of a child than the bringing him to do what he ought to do, and to do it in its proper time, whether he enjoys doing it or not. The measure of his ability to do this, becomes in the long run the measure of his practical efficiency in whatever sphere of life he labors. No man can work always merely in the line of his personal preferences. He must do many things which are distasteful to him. Unless he was trained as a child to do such things persistently, he cannot do them to advantage when they are upon him as a necessity. Nor can any man do his best work as well as he ought to, if he works always and only in one line. A one-sided man is not a well-balanced man, even though his one side be the right side. It is better to use the dextral hand than the sinister; but it is certainly preferable to be ambidextrous.

There is little danger that intelligent Christian parents or teachers will at this day refuse to consider duly a child's tastes and peculiarities, in their effort to instruct and train him. While, however, they are making study attractive and life enjoyable to a child, parents should see to it that the child learns to keep quiet at specified times, and to be active at other times; that he studies assigned lessons, does set tasks, denies himself craved indulgences; that he goes and comes at designated hours,—not because he wants to do these things, but because he *must*. Now, as of old, "it is good for a man that he bear the yoke in his youth."—*S. S. Times*.

CHARACTER-BUILDING.

"You cannot dream yourself into a character; you must hammer and forge yourself one."—*Froude*.

All over our beautiful land stand the stately homes that wealth has upreared, many of them the product of an early hand-to-hand struggle with the world. The boy set himself to realize what the man attained, and the massive pile of stone and mortar attest to his strength of purpose. Well for him if his character stand out in as grand relief, a richer possession even than the stateliest home, a better witness for early energy, and a structure that will outlast time, and reach into eternity. For we are the architects, and every thought we have and cherish is a brick laid in the foundation of character.

Away back in our childhood's home we begin and copy at first the thoughts, habits, and deeds of our elders. The poorest home, as well as the richest, may thus become a very school for the infant learner, who delights to think and act just as those about him do; and the influence, although an unconscious one, will mold largely his character in after life. We cannot help imitating those with whom we associate. Custom soon becomes habit, and habit becomes second nature ere we are well aware. We have but little control over our earliest influences, but we can choose the company we keep in our youth, when we are still open to the contact of each influence about us, whether for good or ill.

Are you anxious to reach your highest possibility of attainment? It is for you to remember that to you life will appear largely what you make it, and you will get out of it only what you put into it. Set your mark high—let no half-way measure satisfy you. No one can make you noble; you must fashion yourself out of the materials God gives you.

Purity of thought, strength of purpose, an

abiding sense of duty to God and man, may be yours; for you are, as you know, master of yourself and your actions. Only take care that you are really master of yourself and them. Self-control will help you.

Character is worth more than wealth, culture, or beauty. It represents largeness of heart, simple honesty of purpose, soundness of principle, and swerving neither to the right nor to the left, wins for its happy possessor the entire esteem, the confidence of all mankind.

It takes effort to form character. It takes energy of will. It takes self-control, and an infinite amount of patience; for not one effort, but many, must go to make up the whole. It is the commonest of every-day matters that is the sure test of character; and while a man's manners may largely indicate his character, his actions at home, in his counting-house, upon the street, clearly exhibit the man himself. If the efforts made have been worth anything, it will prove itself in the daily friction; and that man is happy indeed, who proves himself great withal. You may be ever so poor, yet if your character be soundly established, and a noble one, you will elevate all about you. For it will prove you to be of the highest standard of excellence, won with untiring patience out of the hard metal of daily experience. You will, moreover, attract toward yourself those who are of like nobility, and create about you an atmosphere at once elevated and pure.—*H. K., in Christian at Work*.

DO WHAT YOU CAN DO.

THERE are many people who would like to do work for the Lord, but they are quite desirous that it shall be agreeable, respectable, and profitable. They would be glad to do many things that they cannot do; they are not always so anxious to do things which they can do. Many a man who counts himself above menial and servile labor, seems to forget that there is about so much drudgery to be done, and that better people than he is, are obliged to do it, and sometimes they do for him things which he would not do for himself, or for them.

The scriptural command is, "Whatsoever thy hand findeth to do, do it with thy might." It may not be the pleasantest or the most desirable work, but some one must do it. Sometimes persons who are able to move multitudes, to win, persuade, and direct souls to Christ, have had to waste their time in drudging as servants for people who could do *none of these things*, but who were quite willing to take their ease while others toiled for their benefit, and were hindered by them from other far more important work. If all would do that which they *can* do, which is within their reach, and which needs doing, burdens would press much less heavily upon those who have wide fields and great opportunities for usefulness.

Let those who have a will to work do the things which they can do, well and promptly, and then the Lord may give them some better occupation. Elisha went forth as a mere servant at the call of the prophet Elijah. He did not murmur at his lot, nor think it beneath his dignity to perform menial work for such a master. But when the time came for Elijah to be taken away, a double portion of his spirit rested upon the man who had so faithfully served him.

The secret of many failures in life is found in the neglect to do little things, and the eagerness to do great things, which really unfits men for doing anything. Let us take heed to ourselves, and see to it that we do *what we can*, and do it willingly and well, and leave the results with the Lord whom we serve, and who will not forget his servants.—*Sel.*

—The divinest attribute in the heart of God is love; and the mightiest, because the most human, principle in the heart of man is faith. Love is heaven; faith is that which appropriates heaven.—*Robertson*.

The Mission Field.

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

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

THE "SIGNS" SUPPLEMENT.

THIS valuable document has just been received. We call it valuable because of the important statistics of the work on the Pacific Coast with which it is mainly filled. The first article, from Eld. Loughborough, gives a history of the cause in California from the time when he and Eld. D. T. Bourdeau landed in San Francisco, July 18, 1868, with a sixty-foot tent, to begin the work of presenting present truth in that field.

"At that time," the writer says, "there were not more than a dozen Sabbath-keepers between British Columbia and the Mexican line." Now, after nearly twenty-one years of earnest work, there are nearly 4,000 believers in the message west of the Rocky Mountains, with one of the best equipped publishing houses on the coast, from which are issued two weekly papers advocating the truths for these times. This institution has one successful branch office in New York, and another in Los Angeles, Cal., and a third is about being established in London, England.

In educational facilities they have one fine college located at Healdsburg, Cal., and two auxiliary academies; one at Milton, Oregon, and the other at East Portland. A movement is also on foot to establish church schools in some of the principal churches.

The Rural Health Retreat at St. Helena, has grown from an almost insignificant beginning to a flourishing institution, with an extensive patronage. It has already been the means of not only doing great good to the physically afflicted, but has disseminated the light of truth to many, who before visiting the Retreat were in spiritual darkness. All these institutions are reported as prosperous, and fulfilling their mission in the work with a good degree of satisfaction.

The manager of the New York branch of the Pacific Press, T. A. Kilgore, reports that the business of that office has been gradually on the increase. From the time of its opening, Oct. 4, 1888, until March 31 of the present year, a little less than six months, that office had disposed of nearly \$3,000 worth of books, besides doing a large amount of business in other directions.

The president of the publishing association, C. H. Jones, makes a report of the working of the main institution, in which he shows that the sale of subscription books for the year ending March 31 of this year, was \$62,309.05, an increase over the preceding year of more than \$20,000, while the circulation of the *Signs of the Times* has decreased over 66,000 copies during the present year.

This last fact is the basis of an article from W. N. Glenn, in which he appeals to our people everywhere to sustain the *Signs of the Times*. He speaks of the care and expense bestowed on the journal to make it what it should be as a pioneer paper, and also of its low subscription price. Considering the general admission of our people that the establishment of the paper was in the direct providence of God, the fact that its subscription list has materially fallen off should be a cause for deep reflection and earnest consideration by our people.

His proposition for a remedy is that the librarian of each missionary society, or some one appointed by the church, canvass all the members for individual subscriptions at the regular price of two dollars a year, and that the societies increase the size of their clubs for missionary work.

We agree with the writer that every Seventh-day Adventist household should be supplied with a file of the *Signs*. It should have a place by the side of our church paper, the REVIEW AND HERALD. Where one is found, there the other should have a place. The work is one the world

over, and every means at hand for the dissemination of light and truth should be faithfully employed. We earnestly second this appeal for the enlarged circulation of the *Signs of the Times*, and hope that our brethren everywhere may show their loyalty to the work by an immediate response, in the form of an annual subscription.

J. O. C.

THE TRUTH IN THE ORIENT.

THE accompanying letter, received by one of our Battle Creek missionary workers, will doubtless be interesting to our readers. It is one more witness of the good which may be done by the faithful mission worker. The gentleman who writes the letter is connected with a restaurant and religious reading-room combined, in the Turkish Empire, and is himself engaged in missionary work.

The items which follow are gathered from the published report of the "Smyrna Rest," mentioned in the letter:—

Smyrna has a population of 200,000 souls: 100,000 are Greeks, 80,000 Turks; then there are Jews, Armenians, Levantines, Europeans, and many other nationalities.

The "Smyrna Rest" is a coffee room, fifty by twenty-five feet, divided by movable screens into three parts—a coffee room, a reading-room, and a room for the workers, or small gatherings of sailors, and others. It was started through the effort of an American lady, Miss West, who for many years labored among the Armenians.

The object of the Rest is to reach all nationalities, of every rank and creed, with Christian truth. It is supplied with Bibles in many different languages, newspapers, religious and secular, and books for lending.

A missionary boat is connected with the Rest, with which the workers visit the ships, as most of them lie off in the harbor, not coming to the wharf at all. This boat takes sailors to and from the Rest, and when they are not allowed ashore, Mr. Parkinson (the writer of the letter) visits them, and holds meetings in their own fore-castle.

Steamers are constantly plying between Smyrna and London, Liverpool, Marseilles, Trieste, and other parts of the world. There have been many different nations gathered together at this reading-room—Jews, Armenians, Dutch, and Germans, besides English, Scotch, Americans, and Greeks who know English. The word of God to many of these is entirely new. Sometimes they will pore over the holy book for hours at a time. A Frenchman who used to read the newspapers now gives the French Bible a portion of his time. Some retire to a quiet corner of the reading-room with the Bible, while others discuss in groups around the tables.

Thousands of tracts have been distributed, and still many are eager for them. Those in Greek and Turkish seem to be in the greatest demand. Parcels of reading-matter are sent to Constantinople, Cyprus, Manisa, and other parts. Following is the letter:—

DEAR LADY: I have received your kind letter, also the two papers in English and one in German to-day, and I thank you for them very much. We, the workers at this Rest, are looking for and expecting the Lord Jesus Christ to come soon, and it is a cause of great happiness to us to know that it is very late in the week of this world, and that the glorious saints' rest is at hand. We thank God for his wondrous love.

The papers you have sent us are real good. You might be surprised were I to tell you how many languages are read in this Rest, but publications in all the European, and half of the Asiatic tongues, are found here. With this letter I will send you some reports of this Rest which will give you much information. All the workers at the Rest are members of the Bible Union, and our lady superintendent is an excellent Bible scholar. We have some good times together with God's holy word.

A Hebrew gentleman is now in the Rest, and is reading the German paper you sent. He says it is just beautiful. I tell him that I am writing to thank the lady who sent it, and he wishes me to send his thanks also.

The ladies join me in thanking you for your kindness to us, and we will pray for you, and hope to meet you either here or in our Father's mansions. May God bless you, is the prayer of your humble and grateful servant.

We will never know till the great summary of

life is revealed, the amount of good the circulation of our literature has done. May none slacken their hand in this good work.

J. O. C.

THE SEED SPRINGING UP.

"FOR the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4 : 28. A few days ago a letter was received at the REVIEW AND HERALD Office from a gentleman in Florida who is a physician, inquiring for "further information in regard to the original and only genuine Sabbath," and other points of our faith. It seems he had in his possession a leaflet, "Facts Concerning the Seventh Day and First Day," containing the address of the REVIEW AND HERALD, which was given to him many years ago by a Mr. P—, of —, at which time the Doctor had charge of four combined hospitals in that city. In reference to the Sabbath, he writes thus:—

Being personally convinced that the seventh day of the Bible is Saturday, the seventh day of the week, and not Sunday, I have argued with many persons on this point, and have awakened a great interest in the pending question.

Why do you not use more energy by sending preachers to enlighten the ignorant masses in regard to the Sabbath? and if they have been keeping a wrong day, their faith in their present church will be scattered, and you could have a rich harvest. Have you no missionaries? If you issue any pamphlets or tracts, please send me some, and I will distribute them personally to people who are very much interested in the matter. A Baptist preacher in this city promises me that if I can fully convince him, he will publish his new sentiments in the pulpit of his church.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 6. Thus has it been verified in the above case.

About fourteen years ago the *Signs of the Times* was sent to four individuals in Florida. Among these was this Mr. P. (whom the writer of the above letter mentions as giving him a leaflet). It was six months after, that I became discouraged, and on the point of giving up the work to some one more capable, when a postal card came from Mr. P., requesting tracts on the Sabbath question. Having a quantity of the leaflets, "Facts Concerning the Seventh Day and First Day," which our late beloved Dr. P. H. Lamson had given to me to make use of, (her professional duties preventing her from using them,) I enclosed a number with the tracts. Although many became convinced of the truth as the result of these papers and tracts, it appears from the above letter that some seed sown at that time has been all these years germinating, and now there is not only one deeply interested and convinced, but a great interest is awakened among many, and there is a fair prospect of a rich harvest.

Of late I have been praying that the periodicals hidden away in the garrets and other secluded corners of our homes, or wherever they have found storage, might be brought to light, and the attention of honest souls thereby be called to the truth, and they be led to an earnest investigation of it.

As the fact is brought to light that many are being stirred to the importance of reading and investigating as never before, not only in this particular locality, but in many places throughout the world, let us be admonished to "not be weary in well-doing," "for the night cometh when no man can work."

The word of God is being neglected. Many are forgetting their Creator, and his Spirit is being withdrawn from the earth, and his judgments are falling. The daily papers bring the tidings of terrible calamities transpiring on land and sea, at home as well as abroad, causing great destruction to both life and property. All these things are a warning that this earth's history is rapidly closing; and while hundreds are in danger of being lost for the want of the truth which God has so graciously imparted to us, let us re-

now our efforts to enlighten them before precious moments to labor for their salvation pass by. Let us believe and trust Him who has promised that all things needful are at our command, and thereby show our faith by our works.

H. E. SAWYER.

Special Attention.

HOME HEATHEN.

A WRITER in the *Christian Union* draws a graphic picture of the state of absolute heathenism which prevails among the white inhabitants of some portions of the United States. The occasion which made this especially discernible to the writer was a funeral, at which he was called to officiate. The scene is located in the mountain district of Tennessee. We quote a portion of the article, as follows:—

The burying-ground was on the side of the hill above the village, situated in an exuberant clump of oak and chestnut. Tropical-looking vines, with orange-colored flowers, hung down from the trees. In one place a black snake, asleep in the sun, was seen suspended from a branch. The entrance to this graveyard was so overgrown and tangled that a path had to be forced before the funeral cortege could enter the black-green glades. By two o'clock the friends and enemies of the deceased, the neighbors from the distance of three miles and more, with the Northern settlers, were winding their way up the path to the grave. And now a tan-bark wagon was seen approaching, drawn by oxen and accompanied by men and women on horseback. On the bottom of the jolting vehicle lies the rude coffin, and seated on this coffin, in the place of honor, were the dead man's wife and mother. These first mourners held the coffin down, and thus prevented it from toppling off. Scattered on a few rough chairs that flanked the dead before and behind, the nearer relatives bore the uncomfortable ride. At the grave there was an unusual look of expectation on the faces of the natives. Men forgot to chew, while the women refrained from their customary dip. There was evident curiosity as to what the "show" might be, and some about the "little Northern preacher." Afterward I learned that this was the first orderly Christian burial ceremony conducted among this people.

After the reading of the Scripture and prayer, during which I had to request the men to bare the head, I motioned to the church choir to sing. Now, this choir had a wide reputation in that whole valley, for it was most efficiently conducted then, as it is now, by one who knows what good music is and loves it. Its special feature was the hearty singing of the children. When the choir sang, all kept silence. One sure way to the hearts of those poor people is through music. At that instant a man whispered that the relatives wanted a last look at the body. It was natural to accede and give them an opportunity during the singing of "Rock of Ages." There was a suspicion of amusement visible on the leader's face. While the coffin was being unscrewed, he led the singing of that grand hymn. What was my astonishment to have the hymn interrupted by a moaning, increasing to a groaning, followed by a yelling, and capped by shrieks as if the State lunatic asylum had broken loose. Almost doubting my senses, I motioned to the choir to sing louder, and then looked around. Pandemonium had set in among the mourners. Aunt Nancy, the boy's mother, had, in fact, taken the head out of the coffin, and was holding it on her lap. The wife took one hand while Aunt Tempe held his other. Aunt Nancy kept time beating with her palm on the dead man's forehead, and now and then she nodded energetically at the waiters to make brisker time and more noise. Of course no choir, however trained, could compete with this ghastly chorus, and ours retired with dignity.

The scene became an emotional revel. Men and women wept. . . . He that made the best howl was looked upon with marked approval, and the woman whose voice pierced the farthest was his fit mate. This burial hullabaloo was "the thing," and the fervor with which it was maintained did not stop at the "corpse's kin." How long the performance would last was an uncertainty deeper than death itself. The like demonstration had been known to keep up for two hours on a stretch, and had been heard a mile and a half away. Now, it was the terrible fact that it was time for the body to be buried. The effect can be imagined. Faint in soul and body, it was rather in peremptory tones that I ordered the corpse released, and as quickly as possible it was hurried from sight. After fits and starts, sobs and intermittent whoops, the moaning ceased, and the dead had been duly honored. It was the shortest funeral ceremony of their own that the people had had for years. Then the singing went on, this time uninterrupted. The mother and the wife still eyed me with looks of disappointment amounting to hatred, and after some words of a practical nature to this poor people, who were, after all, not far removed in certain customs from the Indians, the services came to an end. Then the grave was filled and covered, in the fashion of the place, with crossed fence-rails.

Now, these were *white* people. There was only one colored family for ten miles around.

O sad people! Two millions of them are within thirty hours' ride of New York, the majority of whom have no morals. They know as little about Christianity and its results on character as they do about the great Eiffel tower and the outlook from its marvelous height.

HUMAN SACRIFICES IN AFRICA.

THE steamer "Congo" brings news from New Calabar of a most revolting sacrifice. It seems that a few months ago the king of Eboe died, and, as is customary in that part of the country, the traders from New Calabar went up to pay their respects to the new monarch. The traders were aware that for a short time after the old king's death the "Iu Iu" rites were performed, but they thought that these were over. The deceased monarch's name was Imphy, and to the horror of the English traders the "Iu Iu" ceremonies were at their highest when they entered Eboe Town.

The rites had been in operation for about two months, and already about forty people had been slain to appease the "Iu Iu" gods. The old king was then lying in a grave which had been dug for him. The hole was a large one, and deep. Lying in the same grave were nine of the king's youngest wives, and their deaths had been brought about in the most cruel manner. Each of the poor creatures had both her wrists and ankles broken, so that they could neither walk nor crawl. In this state, and suffering the most excruciating pain, the unfortunate creatures were placed at the bottom of the grave, seven of them lying side by side. The body of the king was then laid on them in a transverse direction. The two remaining women were laid down by the side of the king, lying exactly like the monarch's body. No food or water was given to the poor creatures, who were left in that position to die. It is said that death did not, as a rule, take place for four or five days. Four men were stationed around the grave, armed with clubs, ready to knock back with these weapons any of the women who, notwithstanding their maimed condition, were able to crawl to the side of the grave.

In other parts of the town further human sacrifices were taking place. Suspended from various trees were the bodies of several men. These poor fellows were also enduring the most agonizing death. In most instances holes had been bored through their feet just by the ankles. Through the holes ropes were drawn, and the men were then tied to a high tree. Their heads were, of course, hanging downward. The men were there left to die. The traders, as they were proceeding along, were unwilling witnesses of a frightful sacrificial execution. They saw a number of natives in a group, and went to the spot to see what was taking place. To their horror the white men saw a native tied by the feet and neck. The rope attached to the neck was thrown over a tree in one direction, and the rope attached to the feet was tied to a tree in the opposite direction. The ropes were then drawn tightly, and when the body was extended to its utmost length another native with a hatchet struck the neck, and severed the head from the body. The head was taken to the grave where the king was lying, while the body was eaten by the cannibal natives. The white men could do nothing to stop the barbarous practices, as to interfere with these "religious customs" would not be tolerated by the natives, and the lives of the traders would have been in peril. They therefore made as quick a retreat from the town as they could. The traders learned that for each of the following ten months there was to be a sacrifice of seven men.—*Christian at Work.*

OUR EDUCATIONAL MACHINERY.

Few people are aware of the extent of our higher educational machinery. The United States has 361 colleges, with 4,442 instructors and 70,024 students. We have 159 institutions

for the higher education of women, with 1,854 instructors, and property amounting to over \$12,000,000. There are ninety schools of science, having 14,898 students, and endowments reaching upward of \$3,000,000. In addition, there are 145 schools of theology, and fifty of law, with over 10,000 students, and property amounting to over \$20,000,000. We have 1,476 schools for secondary learning. Of the leading colleges, forty-eight have received grants of land from the public domain, while the Michigan University and some others are supported entirely by the State. American colleges are so liberally endowed that students are enabled to get an education, on the average, at one-tenth of its actual cost. Three hundred and four of our colleges have property to the amount of \$45,948,778, while 206 report funds amounting to \$44,416,188. In the higher institutions of learning there are constantly about 125,000 students in training. The proportion of women is constantly on the increase. We do not achieve the scholarship and technical proficiency in special directions that are found in the European colleges, but we send out the kind of men that are fitted to the needs of our rounded progress and cultivation as citizens of this Republic. We are after learning that is practical, and the Paris Exposition bears witness of how well we have succeeded.—*Cincinnati Evening Post.*

CELEBRATION OF THE DISCOVERY OF AMERICA.

DR. CURRY, United States Minister to Spain, sends a translation of the decree, signed by the Queen-Regent, setting forth the plan by which Spain is to celebrate the four-hundredth anniversary of the discovery of America. It is rather amusing to observe that the *United States is not to be invited* to participate in the Spanish festivities. The following is the Royal Decree:—

ARTICLE 1. For the purpose of commemorating the fourth Centennial of the Discovery of America, and of honoring the memory of Christopher Columbus, an Exposition shall be established for the year 1892, to which the Government shall invite the kingdom of Portugal and the Governments of the Nations of Latin America.

ART. II. The object of the Exposition will be to present, in the most complete manner possible, the condition of the inhabitants of America at the time of the discovery, by collecting for the purpose all the objects which can give an idea of the state of their civilization and of the civilization of the races inhabiting the American Continent at the end of the fifteenth century, and by a separate exhibition at the same time of all the products of the art, science, and industry which characterize the present culture of the Nations of Latin America.

ART. III. A special committee, which shall be sent to South America in a Government war vessel, shall be charged with the duty of preparing the Exposition in agreement with, and under the direction of, the diplomatic representatives of Spain in the different American States.

ART. IV. To meet the expenses necessary for the celebration of the centennial, the Government will enter in each of the five coming budgets, and will submit to the approval of the Cortes, an appropriation of 500,000 francs, which shall be exclusively destined to the expenses required by the commemoration. This appropriation will be declared permanent until June 30th, 1893, and the sums unexpended shall be kept in the treasury until that date.

ART. V. The Ministers of State, Colonies, War and Marine shall be charged with the execution of this Decree in everything relating to their respective departments.

Given in the Palace, February 28th, 1888.

MARIA CRISTINA.

The President of the Council of Ministers,

PRAXEDES MATEO PAGASTA.

—*Missionary Review.*

—News has been received at the City of Mexico, of a discovery of great archaeological importance in the State of Chiapas, near the ruins of Palanque, being nothing less than a large city hidden in the depths of the forests. Some buildings are five stories high and in a good state of preservation. There is a well-paved road several miles in length still perceivable in the midst of a tropical forest. Very few particulars have reached here, but the report comes from good sources.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 23, 1889.

URIAH SMITH, - - - - - EDITOR.
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SYMPATHY FOR THE WORKINGMEN.

WHEN we oppose the enactment of a Sunday law, we are charged with a lack of sympathy for the workingmen. We are told that by such action we throw our sympathies on the side of heartless corporations and monopolies, who would grind the poor man down to the lowest pittance, and to one incessant round of toil.

We do not make the first shadow of concession to such a charge. We sympathize with the laboring classes. No people would be more rejoiced than S. D. Adventists to see the condition of the toiling millions greatly ameliorated, their income made more liberal, their burdens less severe, their hours of toil shortened, and every right and every privilege secured to them which would give to life more comfort and enjoyment. And no class more severely condemns the avarice, the selfish greed, and the propensity to take advantage of power to advantage themselves at the expense of others, that characterizes the average corporation.

And yet we oppose the enactment of Sunday laws, on the ground that they are altogether to one side of the source of the difficulty. While they would not remedy the evils complained of, they would work mischief most immense in other directions. It is not best to try to cure a disease by introducing as a remedy something that is far worse than the disease itself.

The root of the pressure that is brought to bear upon the wage-earning classes, is the inherent selfishness and greed of the human heart. This leads capitalists, corporations, monopolists, to combine together, and take advantage of the power they possess, to exact from those whom necessity places at their mercy, the last hour of their time, and the last ounce of labor for a minimum of pay. But this root is not to be reached by any Sunday law. So long as the propensity and power remain on the side of capital and corporations, so long some means will be devised to secure their ends. If a corporation is disposed to exact from its employees seven days of labor in each week, law or no law, they will not pay the same amount for the labor of six days, so long as the amount of wages is left as a voluntary contract between employer and employed. The true path to a better condition of things lies through the heart and not through the law. It must come not from outside compulsion on the part of the Government, but from the creation of a bond of union and sympathy between capital and labor. The man who to put out a fire in his barn should blow upon it so hard as to drive the flames against his house, and burn that, too, would not be considered wise. So it would not be best, under a plea of helping the workingmen, to adopt legislation which, while it did not reach their case, would result in the destruction of the freedom of conscience, and a tenfold worse religious tyranny over all the land.

BIBLE READING ON THE SANCTUARY.

What the Sanctuary is.

1. To what event do the 2300 days of Dan. 8:14, bring us?

One of the divine beings whom Daniel heard conversing together on this subject, supposed to be our Lord himself (Dan. 10:21), turning and addressing him, said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

2. Before we can decide what this cleansing of the sanctuary is, what other question must first be determined?

We must ascertain what constitutes the sanctuary, and what purpose it is designed to serve.

3. In regard to the question as to what the sanctuary is, what views do we find set forth?

There are four objects which are claimed by different ones to constitute that sanctuary which the Bible declares is sometime to be cleansed. These are, 1. The earth; 2. The land of Canaan; 3. The church; and, 4. The tabernacle of Moses, with its antitype in heaven.

4. In attempting to decide between these views, what considerations must guide us?

The definition of the word "sanctuary," the use to which the sanctuary was put, and the general testimony of the Scriptures concerning it.

5. What is the definition of the word?

It means a holy or sacred place; some place which is not only holy in itself, but is put to sacred uses.

6. Whose dwelling-place was the sanctuary to be?

God said to Moses concerning the children of Israel, "And let them make me a sanctuary that I may dwell among them." Ex. 25:8.

7. In how many places does the Bible have something to say about the sanctuary?

The original Hebrew and Greek terms from which the word "sanctuary" is translated, occur two hundred and two times. They are translated sanctuary in our common version one hundred and forty-four times. See complete list in the work on the sanctuary, pp. 342-346.

8. Out of this large array of texts, what solitary passage is referred to in proof that the earth is the sanctuary?—Isa. 60:13.

9. What are the objections to such an application of the text?

In the first place the passage does not refer to the earth in its present state, which is the subject of inquiry, but to the earth in its renewed and immortal condition; and, secondly, even then it does not call it the sanctuary, but only the "place" of the sanctuary. The next clause calls it the place of his feet. The same process of reasoning which would make the earth the sanctuary, would make it the Lord's feet also. And the earth is not a holy or sacred place.

10. What text is offered in behalf of the land of Canaan as the sanctuary?—Ex. 15:17.

11. In what sense does Moses evidently use the word "sanctuary" here?

In addition to its primary meaning, the word "sanctuary" has a secondary definition of "an asylum, a place of refuge and defense;" just as we say that civil and religious liberty has found a "sanctuary" in America. It is evidently in this relation to Israel that Moses speaks of Canaan in the text before us. The preceding context speaks of their deliverance from their enemies; and the Lord had prepared that land for them as a place of refuge and defense.

12. What is the next occurrence of the word "sanctuary"?—Ex. 25:8.

13. What contrast is noticeable between this passage and Ex. 15:17?

The latter, God had already "established"; the other the people were to build.

14. According to David, what was the relation between the land of Canaan and the sanctuary?

The land of Canaan, or more specifically, Mount Zion, was the "border" of, or space around about, the sanctuary; but the sanctuary itself was something "built" in that place. Ps. 78:54, 69.

15. What text is quoted to prove that the church constitutes the sanctuary?—Ps. 114:1, 2.

16. What lack in this proof-text is at once apparent?

It is too limited. If the church is the sanctuary, it of course takes all the church to constitute it. The text, however, only says that when Israel came out of Egypt, Judah was his sanctuary. But Judah was not all the church, but only one-twelfth part of it. Why, then, is Judah called the sanctuary?—Simply because within the borders of that tribe, the sanctuary was to be built; just as the same tribe is called "Mount Zion," simply because that sacred mountain was a part of their territory. Ps. 78:68, 69.

17. With what is the sanctuary of the prophecies (as Dan. 8:14) inseparably associated?

With the two covenants. Heb. 9:1.

18. What was the sanctuary of the first covenant?

Paul in Heb. 9:1-5, gives a definite description of the tabernacle built by Moses, and its furniture, and says positively that that was the sanctuary of the first covenant.

19. How is this shown to belong to the covenant, since "covenant" in verse 1 is a supplied word?

So is "covenant" a supplied word in the verse before; but no one will question for a moment that Paul is there talking about the covenant. So Meyer, the great German commentator, says that "covenant" is the only word to be supplied in Heb. 9:1; and the sanctuary there spoken of, is the sanctuary of that covenant.

20. How long did the first covenant continue?

Till it was superseded and taken out of the way by Christ on the cross, to make way for the second. Heb. 8:13; 10:9.

21. What decisive bearing do these facts have on the different views above referred to?

They forever demolish the claim that either the earth, or Canaan, or the church, is now, or ever has been, the object which the Bible sets forth as the sanctuary; for if either of them ever was the sanctuary, it was such from Moses to Christ; but Paul explicitly describes another object (the tabernacle of Moses), and says that that was the sanctuary of that dispensation. Nor can either of them be the sanctuary of this dispensation; for Paul plainly shows in the book of Hebrews that the sanctuary of this dispensation, is but the antitype of the sanctuary of the Mosaic or typical dispensation.

22. Where is the tabernacle of Moses described? Exodus 25 and onward.

23. According to what was it built?

According to a pattern shown by God to Moses in the mount. Verse 9.

24. From what was this pattern derived?

From something in heaven. Heb. 8:5.

25. How was the tabernacle of Moses constructed?

Of separate and detachable parts,—boards, bars, rings, and covering curtains,—so that it could be easily taken down and set up again. Ex. 26:15-30.

26. To what did this give place in the days of Solomon?

To the permanent structure of the temple at Jerusalem. 1 Kings 7:51; 8:1-11.

27. Why was the tabernacle first constructed as a movable building?

To adapt it to the circumstances of the children of Israel, as they were journeying from Egypt to Canaan. They transported it with them, taking it down at every move, and setting it up again at every stopping-place.

28. What was common to both the tabernacle of Moses and the temple of Solomon?

Only this feature—two apartments, a holy and a most holy place. The boards, bars, rings, and covering curtains of the tabernacle, were not reproduced in the temple.

29. Was the temple made after a pattern, the same as the building erected by Moses?

It was. David declares that God gave him the pattern of the sanctuary as embodied in the temple. 1 Chron. 28:11, 12, 19.

30. In what, therefore, did the resemblance of both the tabernacle and temple to the heavenly pattern, consist?

In only this feature: two apartments, a holy and a most holy place. The heavenly building is certainly not composed of boards, bars, rings, and covering curtains, like the tabernacle; nor can we suppose it to be, either in material or workmanship, like the temple of Solomon. Yet if the glorious heavenly temple had two apartments adapted to, and designed for, certain special purposes, any building erected here on earth, having like apartments, used for like purposes, however constructed, and however diminutive in size, would be a figure of it. And this is the only feature which the earthly building and heavenly pattern have in common. Those, therefore, who say that the heavenly sanctuary has only one apartment, a most holy place, as some do, are plainly at variance with the Scriptures.

—One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.

THE SIGNS OF CHRIST'S COMING.

How little does the Christian world to-day comprehend the impressive and significant character of those visible events which stand forth as signs to this generation, of the second coming of Christ. The darkened sun and moon of May 19, 1780, and the falling stars of Nov. 13, 1833, are events to which men are wont to refer familiarly in writing and conversation, but as we may well infer, with no adequate sense of their true nature. The natural effect of distance in detracting from the significance of an event, joins with the incapacity of the finite mind in giving us to-day a view immeasurably short of the reality of these occurrences, which, wonderful in themselves as any phenomena of nature which history has recorded, borrow a supernatural grandeur from their office as harbingers of the greater event to come.

There has come to our notice a testimony from the venerable Mr. Clarkson, agricultural editor of the *Des Moines Register*, which in this connection is worthy of repetition. Father Clarkson is one of the few persons now living who witnessed the awe-inspiring sight of that November evening in 1833, and he is very justly indignant at seeing those celestial fire-works subjected to an unfavorable comparison with the humanly gotten-up pyrotechnics of modern times. We quote his words:—

The agricultural editor of the *Register* was out alone with a team and load of lumber all night on that never-to-be-forgotten night; and he cannot now consent to hear of human fire-works being superior to that most grand and sublime spectacle ever before or since beheld by man. Immense meteors, mingled together with smaller shooting stars, fell like snowflakes, and produced phosphorescent lines along their course. Intermingled with these, large fire balls, some larger than the moon, fell or shot in the arc of a circle of thirty or forty degrees. These left behind them luminous trains, which remained in view several minutes and sometimes half an hour or more. Some of these luminous bodies, whatever they were, remained stationary for a considerable time, irregular in form, emitting brilliant streams of light. There was no moon, but starlight, and as the whole firmament was lit up and descending in fiery torrents, everything was on a grander scale than man may ever aspire to imitate. . . . This display extended all over North and South America and the West India Islands. Patent fire-works were no nearer this wonderful phenomenon than a lightning-bug is equal to the sun. The display lasted from about ten o'clock on the evening of the 13th until it was obscured by the light of the sun on the morning of the 14th of November, 1833.

A single star heralded the advent of the babe who veiled divinity in human form; millions of stars herald the coming of the King of kings. Eye-witnesses alone of this marvelous display of super-mundane forces can fully comprehend the sensations of awe which befit the contemplation of this event, or of that earlier portent of parallel significance, when the mid-day sun hung rayless in the heavens before the terrified gaze of the New England colonists. What a testimony do these bear to the awful character of the event which they foreshadow, and what occasion of awe-struck contemplation do they furnish us, as we await the day when "he that shall come will come and will not tarry"! L. A. S.

PUBLIC PRAYER.

SOME very well meaning people, from taking a narrow or superficial view of matters, often come to quite erroneous conclusions. A Bible reading opposing the practice of public prayer has recently come under our notice. The author closes with the following note: "I will give any one twenty dollars who will find 'Thus saith the Lord' for public prayer."

There are many things which may be consistent with divine worship, which may not be made incumbent by way of a specific command. While, on the other hand, there are other things which are manifestly wrong that are not condemned by an express prohibition touching those particular things. We are reminded of the story of the colored man who had recently joined the church but continued to play dance tunes on his violin. When remonstrated with by one of his older brethren, he wanted

to know where the Bible condemned "fiddling," and said, "Jus' sho' me whar de Bible says, 'Sambo, stop fiddlin,' an' I'll stop."

We believe it is right and proper when circumstances will permit, for believers to assemble for public worship on the Sabbath. But we find no specific command for it, nor do we deem this absolutely essential to the proper observance of the day. A person might be so situated that it would be utterly impossible for him to find any one to meet with on that day. Still he could "remember the Sabbath day to keep it holy." Meeting together on the Sabbath, as well as at other times, for public service and social worship, we believe to be not only consistent with the "keeping holy" of the Sabbath, but, when possible, a duty. See Heb. 10:25; Mal. 3:16.

The great commission of the Saviour is, "Go ye therefore, and teach all nations," etc., but he did not say teach them publicly. But if there was ever a man who sought to carry out this commission, we presume it was the apostle Paul. And how did he do it if not in the manner in which he himself expresses it? "I kept back nothing that was profitable unto you, but have shewed you, and have taught you *publicly* and from *house to house*." Acts 20:20.

But, says one, Christ condemned public prayer. In the reading above referred to we find the following:—

Did Christ command that we should not pray to be seen of men?

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Matt. 6:5.

Do all who pray in the churches break this command? Yes.

There is quite an amount of assumption in this "yes." It implies bad logic. What Christ condemned in Matt. 6:5 was praying to be seen of men,—simply for outward show and to parade one's piety. Before it can be consistently claimed that all who pray in the churches break this command, it must be shown that they, like the hypocrites, pray simply to be seen of men. This, however, the author of the reading attempts to show thus:—

Is a man where he can be seen of men when he is in his closet with his door shut?

Certainly not.

Now, when he leaves his closet and goes to church to pray, doesn't he do it to be seen of men?

He does. If he did not, he would pray in secret as Christ commanded him to do.

This is by no means a necessary conclusion, any more so than that every one who bears testimony in meeting or preaches the gospel, does so simply to be seen of men. There is a vast difference between praying to God in the sight or hearing of men that all may unite in the fervent requests and heartfelt praise and thanksgiving to the divine Being for common mercies and blessings, and praying simply for a show; a vast difference between preaching the gospel to save sinners, and preaching it simply to gain the applause and admiration of men. The Saviour was not here condemning public prayers only of a particular sort—those prayed with no higher motive than to gain the approbation of man. "Verily," said he, "they have their reward."

In answer to the question, "What command did Christ give which, if obeyed, would shut off public prayers?" Matt. 6:6 is quoted: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." While this is a command for secret prayer, it no more prohibits public prayer than the command "Love your enemies" prohibits us from loving our friends. As well might it be argued that the words, "For if ye love them which love you what reward have ye?" prohibit our loving those who have affection for us. The Saviour was here strongly impressing the disciples with the true motive which should lead one to pray, and of the hypocrisy and uselessness of worshiping with any other.

But it must certainly be a mistake to place such a construction upon Christ's words as to make his teachings inconsistent with his practice or other instructions, or with the teachings and practice of his disciples. In Luke 18:1, he says that "men ought always to pray." Paul's instructions are, "Pray without ceasing," and, "In everything give thanks." 1 Thess. 5:17, 18. Public prayer must be incumbent rather than forbidden by such instructions as these. In 1 Corinthians 14, Paul gives instructions respecting public worship. In this he speaks of praying, speaking, and singing. All these, then, must be appropriate forms of such worship. But he says that all should be done "to the edifying of the church." Verses 12, 26. Hence he condemns praying in an unknown tongue. He says, "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." Verses 14-17. If all our prayers are to be prayed in secret, where would be the opportunity for either the learned or the unlearned to say "Amen" at our "giving of thanks"?

Christ himself prayed in public, and he did it for the influence it would have upon those who should hear. Many Jews had come to comfort Martha and Mary concerning the loss of their brother Lazarus. John 11:19. Jesus came to raise him from the dead. Before doing so he offered a prayer at the grave: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Verses 41, 42. Christ was not alone in a closet when he prayed this prayer, but by the sepulcher, in the presence of a multitude of people.

Paul also, at Miletus, after giving instruction to the elders of the church at Ephesus, "kneeling down, and prayed with them all." Acts 20:36. Who would claim for a moment that this was displeasing to God or contrary to the Saviour's commands? After Peter and John had been threatened by the rulers, scribes, and high priest not to teach henceforth any more in the name of Jesus, "they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; . . . behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." Acts 4:23-30. Here was not only a public prayer-meeting, but one which God showed his approval of by immediately answering their requests. Verse 31 says, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Other examples of public prayer might be cited, such as that of Solomon at the dedication of the temple (2 Chronicles 6), and the Saviour's on the cross; but these we deem sufficient. While too much importance cannot be attached to the holding of secret communion with God, it is certainly a mistake to hold that public prayer is prohibited by the word of God. So far from there being any evidence that this is an error that must be "rooted up" before Christ comes, it is far more likely that such praying will become more general and much more earnest and united among the people of God, when he pours out the latter rain, the final Pentecostal showers, upon his waiting children. May he hasten the time. W. A. C.

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.

THE CHRISTIAN PILGRIM.

PILGRIM in this tearful vale,
Let thy patience never fail;
Short the journey—near the crown—
Near the kingdom of renown.
"Lift thy head!" press on, and sing:
Haste thy coming, blessed King!

What to thee earth's loss and gain,
Since He cometh soon to reign?
What to thee the worldling's scorn
When so near the glorious morn
Of the glad, eternal day,
When all ill shall pass away?

Why, then, cherish ease and grief?
He will surely bring relief;
No dread sorrow canst thou fear,
With rewards He'll soon appear,
Wiping every tear away—
Bringing in earth's festal day.

Pilgrim, 'tis the "blessed hope"
Joyful bears the spirit up.
"Lift your head!" lift up your voice,
In redemption near rejoice!
Till He come toil on and sing:
Haste thy coming, glorious King!

—Sol.

NEW ZEALAND.

NAPIER, KAEAO, AND AUCKLAND.—Owing to sickness a few weeks and the press of work that followed, I have not reported our work in this part of the vineyard for some months. During this time God's hand has been leading us, and the cause has prospered. We have had some trials which have not been pleasant to the natural heart; but the Lord no doubt has allowed them to come, to try us and prepare us to do better service hereafter. Just when things looked darkest, and it seemed that we could do nothing without help from the Lord, he provided in a special manner.

Eld. M. C. Israel came from Tasmania, and spent two months with us. We labored two weeks in Napier, and organized a church of twenty-eight members. There are nearly forty other persons who are keeping the Sabbath, many of whom will soon unite with the church. The interest in this place since the tent-meetings closed has been excellent. Thirty have signed the covenant, making sixty-five in all; and those who have attended the meetings in the hall have donated \$350 to aid in meeting the expenses.

We spent two weeks with the Kaeao church. The Lord came very near in our meetings as we endeavored to present the requirements of present truth. In view of the shortness of time and the purity of heart which all must possess who shall be translated at the coming of Christ, some were led to humble their hearts and confess wrongs that they might stand clear before God. A good work was begun, which, if carried on, will prove a great blessing to all of us.

From Kaeao we came to Auckland. We found this church in a sad condition. A wrong course had been taken by some, and mistakes had been made by others in trying to correct those wrongs. Some had absented themselves from meetings, and others had become discouraged. They had all reached that condition where they felt their need of help, and were willing to take the steps required to obtain God's blessing.

The Lord gave special help in presenting the straight testimony. We read much from the testimonies of sister White, which caused conviction to seize every heart. Finally a break was made, and the work of confessing and repairing was begun. Brethren and sisters publicly confessed their sins to each other, and asked forgiveness. We never experienced such meetings before. Judging from the confessions made, it is not surprising that they were rent with dissensions and strife. Some confessed that their hearts had been filled with pride, malice, and hatred toward other members. We felt, however, that God freely forgave all, and his gentle, melting Spirit came in and filled the church.

These meetings lasted one week, and were followed by the general meeting which had been appointed some time before. The object of the general meeting was to consider the propriety of organizing a Conference, tract society, and an S. S. association. There were nine delegates present, represent-

ing three churches, with a total membership of 155, and about fifty more Sabbath-keepers. The financial statement for the year showed that after paying all expenses, including the wages of two ministers, there was a balance on hand of about \$200. After canvassing the question pretty thoroughly, it was the opinion of all that it would be best to form a New Zealand Conference. This was done, and the constitution recommended by the General Conference was adopted. The delegates did not forget to express their great indebtedness to the brethren in America for the efforts they have made to plant the truth in this colony.

A colonial tract society was organized, and a resolution was passed to locate the depository at Wellington, the capital of the Colony. At one of the meetings \$675 were pledged with which to start the society. We expect to increase this to \$1,000. The tract society meetings were well attended, and a good interest was manifested in this branch of the work. The canvassing work, also, received considerable attention. Bro. and sister Morrison, who had just come from America, assisted us very much in this branch of the cause. A few of our young men have been out during the past year, and have sold about \$300 worth of books. They have had little training, and have had everything to learn by experience. Bro. Morrison was invited to remain with us a few months, and assist in locating the depository, and instructing the secretary and agents. He has consented to do so. This gives us fresh courage to continue this part of the work.

The Sabbath-school interests received some attention, and an association was formed. Bro. R. Hare was elected president, and sister M. H. Tuxford, secretary. We have four schools, with a total membership of 260. Our schools use the same lessons that are used by the American schools.

It was the wish of all our people who attended these meetings, to follow as closely as possible the plans adopted by our American brethren to promote the interests of the cause. Brotherly love and harmony prevailed throughout the proceedings, and all felt that it was a great blessing to attend these meetings. The counsel and advice of Eld. Israel, who has been long in the work, was much appreciated by all.

During my absence from Napier the Lord greatly blessed the church here. Besides the regular Sabbath services, my wife, assisted by our Bible worker, conducted Sunday night services. The Bible readings they gave were usually attended by over 200 people. A deep impression was made on their minds, and ten signed the covenant. About fifty dollars were donated at these meetings.

Two young men who received the truth during that time have decided to go to Battle Creek and spend two or three years in the College. Their parents are leading business people here, and wish them to get a good training before beginning to work in the cause. Thus the Lord is working, and to his name we ascribe all the praise.

We feel our need of divine help to carry on this work as it should be; but from our experience in the past, we feel that we can trust God for the help we need. We feel grateful for the prayers of our people in the past, and trust we shall still be remembered.

A. G. DANIELS.

June 14.

CONNECTICUT.

NORWICH.—We began holding meetings here on the evening of June 20. This is a town of about 23,000 inhabitants, and our tent is located near the center of the place, and directly on the street-car line. This is a beautiful city. There are three rivers here, one of them navigable for quite large steamboats. The place is very hilly and picturesque, and there are many very fine streets and beautiful residences. There is a great amount of wealth, and much of that aristocratic parody on Christianity so often seen in larger cities.

It will be remembered that the tent was pitched in Norwich Town, about three miles from here, last summer; and a fine church was raised up there, and a convenient house of worship was built. The people who accepted the truth there were men of culture and influence, and as a result of that work the city was very much stirred at that time. The sentiment that seems to exist here now, with reference to our meetings, is different from any with which I have ever before come in contact. There seems to be the most sincere respect for us as a people, and a prevalent feeling that we have something for them, which if they only hear, they can hardly resist. There is therefore a fear of coming

to the tent; and of course the ministers warn the people to stay away, and silently use all their influence against us.

Up to date, we have preached two sermons, with an audience varying from fifty to 200; and by invitation of the president of the Reform Club, gave a temperance lecture in their hall, on the evening after last Sabbath. The lecture was well received, and some who were there have since attended our meetings. We have been working and praying, and we believe now that curiosity and interest are getting the better of fear; and our audience is increasing. We labor on, trusting God for the results.

G. E. FIFIELD.

S. A. WHITTIER.

July 8.

TEXAS.

WYLIE.—Since our last report, the work here has moved very slowly on account of rains. The attendance has been good when the weather would admit. The interest seems to be deepening, and is becoming more general. Several have begun to obey, and others are being added to their numbers. Our brethren and sisters living in the vicinity meet with us on Sabbath. We appreciate their presence. Calls for meetings begin to come in from adjoining neighborhoods. We are planning to do as much in answer to these calls as we can without neglecting the work already begun. The past two Sundays we held four services a day. We consider the plan a success, as people come from a distance, and have the privilege of hearing three discourses and returning home before dark. We are of good courage, and labor on in hope.

July 1.

W. S. HYATT.

W. A. MC CUTCHEN.

NEW HAMPSHIRE.

NEW IPSWICH.—After an interval of a dozen years, I had the privilege last Sabbath, in company with Eld. A. T. Robinson, of meeting with this church where the N. E. T. and M. Society was cradled some eighteen years ago. The little ripples then made among the New Hampshire hills, have broadened their circles until they reach earth's remotest bound. And the workings of our tract society since that period have eclipsed our most sanguine expectations; in fact, this is an indispensable auxiliary in giving the last notes of warning to a perishing world, and, if faithful to God, we expect to meet in the resurrection morn with some of the prime movers and pioneers in this noble organization who have been laid away for a little season.

Though the weather was excessively warm, some of our brethren came a distance of seven or eight miles to attend the meeting and Sabbath-school. The union and harmony existing in this little church are such as are rarely seen, and they seem to enjoy much of the blessing of God. The absence of the lesson sheet in the hands of both teachers and pupils, and the readiness manifested on the part of the school to answer the questions asked, showed most unmistakably that they had bestowed more than a casual glance at the lessons for the past quarter.

The preaching was of a practical nature, and those present seemed to feed upon the word spoken. The Spirit of the Lord came very near, and a rich blessing was bestowed upon us. After the services two persons were baptized by Bro Robinson, and united with the New Ipswich church. It was one of the pleasantest baptisms I ever witnessed. At the close of the Sabbath, as we were about to part with our dear friends, we bowed around the family altar, and the sweet, tender, melting influence of the Spirit of Jesus was poured upon us in copious showers. Truly God is good, and greatly to be praised.

M. WOOD.

July 3.

NORTHERN MICHIGAN CAMP-MEETING.

At the time appointed for this meeting to begin, Tuesday, June 25, we were on the ground, and were much pleased to find the camp so well arranged, and preparations so nearly completed for the meeting. This was due to the management of Elds. R. C. Horton and H. S. Lay and the willing hearts and hands who assisted them in their work. On Wednesday Elds. A. T. Jones and H. W. Miller arrived; and on Thursday sister White, Eld. M. B. Miller, and O. C. Godsmark came on the ground. By this time about 200 of our people were present, and others came the next day. On account of the scarcity of money, many made quite a sacrifice, and a

few walked long distances to get to the meeting.

The principal point of labor was to raise the spiritual standing of our people, and the effort was not in vain. The discourses and instructions of sister White were timely for our people, and they appreciated what they heard. As they read her writings hereafter, they will have a deeper interest than ever before in her testimonies and work. The Lord witnessed by his Spirit to the testimony borne. Many hearts were melted to tenderness as they saw the great love the Saviour has manifested toward sinners. This visit of sister White to Northern Michigan will long be remembered by many.

The instruction given by Eld. A. T. Jones on the righteousness of faith in Christ, and its relation to the law of God, was well received. There need be no issue on this point among our people. The wave of light—not new light, but light as old as the plan of salvation—that is now rolling over our people, if received, will wonderfully increase the power of the message they are giving. Christ dwelling in us by faith will enable us to keep the law, and will combine divine power with human effort. This power we all must have if we would be victors in the conflict just before us.

The National Reform movement also received due attention by Bro. Jones. It was meat in due season to the people in this part of the Conference. All were made to realize that the third angel's message is the work of God to meet this very movement, and to warn the world of impending danger. The message must go, and the servants of the Lord must have power from him to give it. All our people on the ground manifested a deep interest in these things, and their testimonies gave abundant proof that they received them in their hearts. The solemn, searching influence of the Spirit of God was manifested more and more up to the very close of the meeting.

Bro. J. N. Brant was at the meeting, and did his part in the interests of the canvassing work. There was a good degree of interest manifested in this branch of the cause. A few have decided to commence work in this department at once. Brn. M. B. Miller and Edson White conducted the camp-meeting Sabbath-school, and it was made very interesting. Some good counsel was given, and well received, in this department.

The president of the T. and M. Society, Eld. H. W. Miller, gave some good instructions in this branch of the work. The large sale of books at the bookstand showed the interest of our people to read and become posted on the special message of truth for our time. An especial effort was made to have the families of our people who were not taking the REVIEW, subscribe for it; and a commendable zeal was shown, in that quite a list of subscribers was obtained. A short talk on the foreign missions, the first-day offerings, tithes, etc., was well received. There is a willingness in the hearts of our brethren and sisters in this new northern part of the State, to be in harmony with the body of our people in finances as well as in other things. They set an example, and one we can recommend our people to follow in the two camp-meetings yet to be held in the State, by coming forward nobly, and bearing all the expenses of the meeting. We can say, It was an excellent meeting, and we shall confidently look for good results.

I. D. VAN HORN.

CANVASSING REPORT FROM ILLINOIS.

SINCE locating in Pana, Christian Co., Ill., our company has reasons for praising God, the greatest of which I will mention. The second week of our work here I sold a book to a young man who evidently had the burden of souls. He was a member of the Methodist Church, and remarked to me that he had been thinking of going into the ministry; but said he, "It seems to me I could not be satisfied to settle down in charge of a church, when my Saviour had not where to lay his head," and after a moment's pause he asked if we had all the canvassers we wanted. Upon being assured that we did not, he promised to call the next Sunday and talk the matter over. When he came, I began to talk to him of the precious truth. He soon remarked that he would like to study the Bible with us "a week." At eleven o'clock that night we separated. The following Sunday he was there early in the morning. This time he stayed all night, and upon getting back to his own home, began to teach these new truths to his mother and three grown-up sisters. The next Sabbath (instead of Sunday) found them all resting, and when a

reading on "spiritual gifts" was given the young man, he said: "I have been thinking that if this is the truth, and we are really living in the time of the spreading of such an important message as the third angel's, why are there not some spiritual manifestations of it?" He expects to dispose of his farm of 240 acres, in some manner, and go out canvassing with us; for he thought the third angel's message too important to waste time on other things.

A very prominent member of the Y. M. C. A. (to which the young man of whom I have spoken belongs) asked us if we had any tracts that we could let him have to read on our views. Others of the same society are becoming deeply interested, and we hope the Lord will bless the efforts put forth here. Brethren, pray for this branch of the work, that God will "create within us a clean heart, . . . and renew a right spirit within us. . . . Then will we teach transgressors His ways; and sinners shall be converted unto him."

RUFUS PARMELE.

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

THE tenth annual session of the Upper Columbia Conference convened on the camp-ground at Colfax, W. T., May 22, 1889, at 9 A. M., President, Eld. H. W. Decker, in the chair. Prayer by Eld. G. W. Coleord. The churches at Milton, Walla Walla, Dayton, Alba, Pataha, Highland Valley, Franklin, Boise, Moseow, Spokane Falls, Echo, and Farmington were represented by thirty-four delegates. Newly organized churches at Garfield, Viola, and Heppner were received into the Conference by vote. Garfield and Viola were represented by four delegates, making a total delegation of thirty-eight. All visiting brethren were invited by vote to take part in the deliberations of the Conference.

It was voted that the Chair appoint the usual committees. They were named as follows: On Nominations, W. W. Steward, L. D. Cargill, F. S. Hafford; on Resolutions, E. P. Daniels, D. T. Fero, G. H. Rogers; on Credentials and Licenses, G. W. Coleord, Wm. Kerr, Henry Carnahan; on Auditing, T. L. Ragsdale, N. Mc Cormie, T. Chabot, Aaron Miller, P. D. Larabee, Ambrose Johnson.

Adjourned to call of Chair.

SECOND MEETING, MAY 26, AT 4 P. M.—The Committee on Nominations reported as follows: For President, Eld. H. W. Decker; Secretary, E. E. Andross; Treasurer, F. S. Hafford; Executive Committee, H. W. Decker, G. W. Coleord, T. L. Ragsdale.

On motion, the names were considered separately, and the recommendations were adopted. The Committee on Credentials and Licenses recommended that credentials be given to H. W. Decker, D. T. Fero, G. W. Coleord, G. H. Rogers, J. Bartlett, S. H. Kime; that ministerial license be given to W. W. Steward, E. L. Stewart, E. E. Andross, F. S. Hafford, J. O. Beard, H. A. Wilder, and D. E. Seoles.

On motion, the names were considered separately, and the recommendation adopted by unanimous vote.

The Committee on Resolutions then offered the following:—

Whereas, The past year has been one of prosperity in our Conference, not only in an increase of four churches, with an aggregate membership of about sixty, but also in an increase in the membership of the older churches and an increase of \$1,500 in the funds of the Conference; therefore,—

Resolved, That we hereby express devout gratitude to God for these blessings.

Whereas, It has been proposed by the General Conference to make a special effort to build up and establish the work in Montana; therefore,—

Resolved, That the Upper Columbia Conference relinquish that part of our territory to the General Conference.

Whereas, There is a large field constantly opening in foreign lands for the spread of the truth; and,—

Whereas, The plan proposed by the General Conference that each member of our body of people make first-day offerings to sustain the work in those fields, seems to be an appropriate and feasible method; therefore,—

Resolved, That we will adopt this plan, and make weekly contributions for foreign missions as the Lord may prosper us.

Whereas, We hail with gratitude the evidence that God is moving upon the hearts of our people in many places to search out sin and seek purity of heart before God and union with each other; therefore,—

Resolved, That we advise all our churches to carry on this good work in their respective localities.

Whereas, The General Conference has deemed it necessary that Eld. Fero should transfer his labor to another field; and,—

Whereas, The blessing of God has attended the labors of Eld. Daniels at our late camp-meeting; and,—

Whereas, There is great demand for such labor in the churches of this Conference; therefore,—

Resolved, That this Conference request the California Conference to permit Eld. Daniels to labor in this field for a time, when circumstances will admit of his doing so.

The first and second resolutions were discussed by Eld. Loughborough and others, and adopted. The third was spoken to by Brn. Loughborough, Decker, and Steward, and adopted by a rising vote of the congregation. The fourth received a hearty adoption. The fifth was presented as a minority report, and was spoken to by Elds. Loughborough and Decker, and adopted.

The meeting then adjourned to call of Chair.

THIRD MEETING, MAY 27, AT 3 P. M.—The Committee on Resolutions presented a further report, as follows:—

Whereas, The rapidly increasing strength of the National Reform party is a growing menace to religious freedom in general, and to us as a people in particular; therefore,—

Resolved, That we recommend all our people to put forth earnest efforts to place the *American Sentinel* in the hands of all within their reach who may be benefited by it, and that we request our people to do all in their power to secure signatures to the petitions to Congress opposing religious legislation, and that they do this as rapidly as possible.

Whereas, The principles of health and temperance reform are an important part of the present truth; therefore,—

Resolved, That we urge all our people to become intelligent on these subjects by careful study of the "Testimonies" and other literature, and put into practice the principles taught; and further,—

Resolved, That the president of the health and temperance society be requested to visit our churches, and instruct them on this branch of our work, or secure this by any other means practicable.

Whereas, The canvassing work is one of the best means of spreading the truth; therefore,—

Resolved, That we encourage suitable persons in all parts of our Conference to devote their time and talents to this branch of the Lord's work; and further,—

Resolved, That we recommend such persons, so far as practicable, to work in companies; and further,—

Resolved, That a State agent be appointed as soon as deemed best.

Whereas, Souls are endangered and lost for lack of timely counsel, exhortation, and reproof from those who are appointed to feed the flock of God; therefore,—

Resolved, That we urge the officers of every church, Sabbath-school, and missionary society in our Conference, so far as practicable, to meet together for counsel and prayer once a month, when all proper steps may be taken by them to learn the standing, both spiritual and temporal, of every member in their organizations, and such assistance be rendered as may be necessary.

Resolved, That we extend our thanks to Mr. Livingston, the owner of these grounds, for their free use.

The sixth resolution was spoken to by Elds. Rogers, Loughborough, and Fero, with a view to showing the effectiveness of the *Sentinel* as an educator of the people in the third angel's message. It was unanimously adopted.

Eld. Loughborough spoke on the seventh resolution, expressing his interest in the matter. He called attention to the *Pacific Health Journal*, showing that it was not to supersede the *Good Health*, but was adapted to a class of minds not reached by *Good Health*. He gave some interesting facts concerning the establishment of the two health institutions. The resolution was adopted. Bro. Leland spoke to that part of the ninth resolution relating to canvassing in companies, showing the advantages of such a plan. Eld. Rogers gave some account of the rise of company work. The resolution was adopted. The tenth resolution was spoken to by Brn. Loughborough, Decker, and Fero, and was adopted. The eleventh resolution was unanimously adopted.

The meeting then adjourned to call of Chair.

FOURTH MEETING, MAY 28, AT 7:30 P. M.—The Committee on Credentials and Licenses stated that Eld. S. H. Kime's credentials given by the General Conference would expire in the fall, and upon their recommendation he was given credentials from this Conference.

The Committee on Resolutions further reported:—

Resolved, That we extend our thanks to the General Conference and the Conference of California, for the

highly appreciated labors and help of Brn. Loughborough, Daniels, Owen, and Leland.

Whereas, The General Conference has called our brother, Eld. D. T. Fero, to labor in the new field of Montana, separating him from us; therefore,—

Resolved, That we express our regrets at the loss of his faithful labors among us, realizing that we shall miss his counsel and ministry, and that our T. and M. Society will lose in his wife a faithful secretary; and, further,—

Resolved, That our high esteem and prayers shall accompany them to their new field of labor.

The above were adopted, and the meeting adjourned *sine die*. H. W. DECKER, *Pres.*

D. T. FERRO, *Sec.*

KANSAS H. AND T. SOCIETY PROCEEDINGS.

THE second annual session of the Kansas Health and Temperance Society convened at Ottawa, Kan., May 22, 1889, at 9 o'clock A. M., President in the chair. The meeting opened with singing. Prayer by Bro. States, of Colorado. The report of the last meeting was then read and accepted. We then listened to a statement by the President, of the work done of which we had no report, also interesting remarks as to what is embraced in this work, and suggestions as to how it should be carried on, and that our ministers might be a great help in this work if they would give it a little more attention. At the close of these remarks, the Chair was authorized to appoint the usual committees. The following were announced: On Nominations, D. Fitzgerald, J. H. Baker, E. E. Pitcher; on Resolutions, J. La Mont, P. P. Stebbins, J. H. Rogers. Remarks were made by Bro. Stebbins, in which he said that if people were converted on the health and temperance question they could be much more easily reached by the truth of the third angel's message.

Adjourned to call of Chair.

SECOND MEETING, MAY 26, AT 11 A. M.—The Nominating Committee presented their report as follows: For President, R. Dobbins; Vice-Presidents, O. S. Ferren, J. L. Bielhart, M. H. Gregory, B. P. Stebbins, J. A. Morrow, W. H. Mills; Secretary and Treasurer, Julia M. Eddy.

The report was adopted, and the nominees duly elected.

The Committee on Resolutions submitted the following:—

Whereas, The health and temperance work is closely connected with the third angel's message; and,—

Whereas, Many of our people are not living up to the requirements of the Bible in this respect; therefore,—

Resolved, That we will take a higher stand on the health and temperance reform, and that we will educate ourselves in this matter, that we may present our bodies a living sacrifice, holy, acceptable, unto God, and thereby lead our children and neighbors into the truth.

Whereas, We cannot give the knowledge we desire on this subject without the assistance of some one capable of instructing us in this matter; and,—

Whereas, The labors of the President of the Health and Temperance Association during the past year have been acceptable, and have had a good effect in arousing our people to take higher ground on the health and temperance reform; therefore,—

Resolved, That we ask our Conference to send a devoted and energetic man to present to the people during the present year the importance of fully living out the principles of the health and temperance reform.

After some earnest remarks by Bro. Chapman, the resolutions were adopted by a unanimous vote. The President then made remarks on the importance of this organization becoming wholly alive in this work, and of earnest work being done for our people in this branch of the truth.

Adjourned *sine die*.

R. DOBBINS, *Pres.*

JULIA M. EDDY, *Sec. pro tem.*

PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the Pennsylvania Tract Society was held in connection with the camp-meeting at Williamsport, Pa. First meeting was called June 7, at 5 P. M. The President, Eld. J. W. Raymond, occupied the chair. Prayer was offered by Eld. J. E. Robinson, after which the report of last year's meeting was read and approved. Some general remarks were made by the President, who then requested the Secretary to give some facts and figures in regard to the work of the Society for the past year, which was done. Several questions were answered, and a detailed statement was given in regard to the erection of the building in this city by the Tract Society. A marked increase in the sale of

subscription books was reported, and also a good work had been done with the petitions. E. W. Snyder, the State Agent, spoke encouragingly about the canvassing work and the outlook for the future. Eld. W. C. White said we have reason to be encouraged. There is no end to the ways of working. The only limit to our work is the amount of study we give it. The more we study it, the more we find to do, and the more the Lord will bless us in it.

The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, Wm. Simkin, W. W. Williams, J. Loughhead; on Resolutions, E. W. Snyder, W. C. White, W. H. Saxby.

Eld. Raymond, in making a few closing remarks, said that to his mind the one great redeeming feature of the Tract Society is that it opens for all of us a channel of labor for precious souls for whom Christ died, and thus enables us to rescue others and save our own souls.

SECOND MEETING, JUNE 9, AT 5 P. M.—The Committee on Resolutions presented the following for the consideration of the Society:—

Resolved, That we hereby express our gratitude to God for the many tokens of his prospering hand that have been evidenced by the increasing business and prosperity of the last year.

Whereas, An examination of the depository building has been made, with a view to considering its adaptability to the growing demands of our work; therefore,—

Resolved, That we hereby express our approval of the same, and our hearty appreciation of the efficient and untiring efforts of those who have had the work in charge.

Whereas, The expense of the building thus far has been but partially met by contributions; and,—

Whereas, The Society has been further involved to the amount of several hundred dollars by the recent flood; therefore,—

Resolved, That we as individual members of the Society feel under renewed obligations to come to the support of this important branch of our work by contributing liberally of our means to this end.

Whereas, The advocates of national religion are working with unabated zeal to secure petitions for a national Sunday law; therefore,—

Resolved, That we will renew our efforts to secure numerous signatures to petitions against religious legislation, and with unremitting zeal will labor to warn our fellow-men of the impending danger, and call their attention to the special message for this generation.

Whereas, The general interest in the subject of religious liberty makes popular our publications which oppose religious legislation; and as the first duty of our Society is the "proper distribution of our tracts, pamphlets, and periodicals;" therefore,—

Resolved, That we remind our brethren everywhere of their responsibility in this matter, and advise each local society to select discreet persons to canvass the several classes of business men, and the various sections of the country within the range of their influence.

Whereas, Much of our work bears no fruit because it is mechanically performed, persons distributing periodicals and tracts that they have not read; therefore,—

Resolved, That it is the duty of each member of the Society to study carefully our denominational literature, and to become thoroughly familiar with the contents of those pamphlets and tracts which they are putting into circulation.

Resolved, That we recommend the appointment in each local society, of one or more persons to make a special study of foreign missions and mission fields; to present to the society such information as is of general interest; and also to encourage the regular maintenance of the first-day offerings.

Whereas, The interests of the canvassing work and those of the local society are closely related and dependent on each other; and,—

Whereas, There are many who do not come to the notice of the State Agent, but who, with proper encouragement and instruction, might become successful in the work; therefore,—

Resolved, That we earnestly request district directors, tract society officers, and leaders throughout the Conference to advise the State Agent of such individuals, especially the young who can give themselves without interruption to the work, and to work in harmony with him in advancing this branch of God's cause; and further,—

Resolved, That we take every justifiable means of enlisting such persons in the canvassing work.

Whereas, There are many persons of ability who from lack of means are prevented from entering the work; and,—

Whereas, There are other demands arising from time to time in connection with the work; therefore,—

Resolved, That steps be taken at this meeting to create a canvassers' reserve fund, and that our people throughout the Conference be invited to contribute to it; and further,—

Resolved, That such fund shall be governed by a com-

mittee, consisting of the President, Secretary, and State Agent of the Society.

Whereas, There are those of our brethren and sisters living on farms who have an abundance of fruit and vegetables, much of which goes to waste during the year; and,—

Whereas, These commodities have to be purchased by our canvassing companies in cities, often at a high rate; therefore,—

Resolved, That we request our people throughout the Conference to remember our canvassing companies by donations of fruits, in their dried or natural state, and vegetables, etc.

Whereas, The canvassing work has come to be recognized as an important factor in advancing the interests of the cause; therefore,—

Resolved, That we will make every effort to bring our people to an appreciation of it, and enlist their sympathies and prayers in its behalf.

The discussion of the resolutions, they being considered separately, was participated in by Elds. W. C. White, E. J. Waggoner, J. G. Saunders, J. W. Raymond, and J. E. Robinson, and Brn. E. W. Snyder, L. C. Chadwick, and others, and a lively interest was manifested in their support.

While the discussion of these resolutions was in progress, the Society adjourned to meet for a final session after the evening service.

THIRD MEETING, AT 9 P. M.—The discussion of the resolutions was resumed, and all were adopted by a unanimous vote. It was then voted that the Chair appoint a committee of three to solicit contributions for the canvassers' reserve fund, from those on the ground; and inasmuch as the flood had hindered the bulk of our people from attending the meeting, the committee was empowered to solicit means from others by correspondence after the meeting closed. E. W. Snyder, E. J. Hibbard, and L. C. Chadwick were named as said committee.

On motion, it was voted that Article II. of our Constitution be amended by inserting the words "corresponding secretary" in the list of officers.

The Nominating Committee presented the following report: For President, L. C. Chadwick; Vice-President, E. J. Hibbard; Secretary and Treasurer, Amelia Cook; Corresponding Secretary, Mrs. A. V. Chadwick; Directors: Dist. No. 1, D. K. Trump; No. 2, J. Loughhead; No. 3, J. D. Kimble; No. 4, Wm. Simkin; No. 5, Homer Howe; No. 6, C. O. Holden; No. 7, J. B. Stowe; No. 8, John Ayling; No. 9, G. W. Peabody; No. 10, Newton Blough.

The report was accepted, and the persons mentioned were elected to the offices named.

An exact financial report could not be made of the standing of the Society, as the report, which was almost completed, was washed away in the flood. The Secretary stated, however, that the report would have shown a gain of about \$600 in the net worth of the Society for the year, not including the donations which have been made for the building. A spirit of unanimity characterized all the meetings of the Society, and all who were present felt that on their return home they would try to increase the missionary spirit among those who could not attend.

Adjourned *sine die*.

J. W. RAYMOND, *Pres.*

L. C. CHADWICK, *Sec.*

"TESTIMONY NO. 33" AGAIN.

I WISH to call the attention of our brethren in West Virginia to this valuable book. I read with interest Eld. F. D. Starr's article on the last page of the REVIEW of June 25, in regard to this work, and I felt to say Amen to every word he said. I hope that our brethren who have not read this article will do so, and then carry out its suggestions in our churches. Let the elder or leader in our companies make selections to be read in our Sabbath meetings.

The book is of priceless value, and the warnings and entreaties timely. I would like to call attention to many points, but as every chapter abounds with instruction calculated to elevate and energize those who have any love for present truth, an attempt to give all the points would be only to give the book itself. I hope that every Seventh-day Adventist in West Virginia will, at his earliest convenience, send in his order for this book to Mrs. Nelia M. Stone, Secretary West Virginia Tract Society, Clarksburg, W. Va. If the testimony given in this work is heeded as it should be, we shall see a general revolution throughout our ranks not long hence. May God grant that this may be the case.

W. J. STONE.

Special Notices.

THE MISSOURI CAMP-MEETING.

THE annual camp-meeting for Missouri will be held this year at Kingsville, forty-six miles south-east of Kansas City, on the main line of the Mo. Pac. R. R. The time—Aug. 13–20—is about six weeks earlier than our annual camp-meeting has been held for several years in the past. There are a number of reasons for this change in the time of holding the meeting. For several years there has been a strong desire on the part of a number of leading brethren in the State, to have the meeting in August; it is usually quite cool, and we often have heavy rains the last of September and first of October; and August is a month of as much leisure as any of the season for the majority of our people. Therefore, taking all things into consideration, we thought it would be well to have the meeting in August, and we hope this decision will meet the hearty approval of all.

A workers' meeting will be held, beginning the 6th, one week before the camp-meeting. Eld. R. S. Owen, of California, will be present to assist in giving instruction. We very much desire a large attendance at the workers' meeting. Bro. Owen will make a specialty of laboring for the young people and in the Sabbath-school work.

It is customary to say each year, "This will be the most important meeting we have ever had." But the issues before us certainly make the meetings this year seasons of *great importance* to all our people. As the work of those who oppose the truth increases in magnitude and power, the Lord draws near to those who meet together and seek him with their whole hearts. His rich blessing is poured out upon those who take hold by a living faith on Him who is able to help. While we all need this experience, we also need instruction in regard to how to work.

The meeting is located in as central a place as could be selected. Last year our meeting was held in Kansas City; this year it will be in a small village. All trains on the Mo. Pac. R. R. will stop during the meeting. The usual reduction in railroad fare is expected. An interesting program will be prepared for the workers' meeting. We hope all will begin at once to lay their plans to attend.

The Auditing Committee has been appointed, and will do the auditing during the workers' meeting. All who have accounts against the Conference should send them in early. Those wishing to rent tents, should send their orders to Eld. R. S. Donnell, Kingsville, Mo., at once, giving the number and sizes wanted. DAN T. JONES.

THE ARKANSAS CAMP-MEETING.

THE Arkansas camp-meeting will be held Aug. 20–27, at Rogers, Benton Co., ten miles north of Springdale, on the "Frisco" Railroad. The camp-meeting proper will be preceded by a workers' meeting, beginning Aug. 15. The first full annual session of our Conference will be held this year, and it is not too soon to begin to make preparations to attend.

For the past year the Conference has been struggling to overcome the difficulties usually attending new fields of labor, and with what success, will be attested at this meeting. Many important measures are to be considered. The officers of the Conference are to be chosen for another year. Steps must be taken to thwart, if possible, the Sunday legislation which is almost certain to overwhelm us after another session of the State legislature. The choosing of ministers, and the work in Little Rock, with the perplexing financial question, are some of the important things to be considered. Also the canvassing work, which we desire to see increased to its utmost during the coming year. God is not pleased with our brethren and sisters who are listlessly idling away precious time when the cause is so earnestly asking for laborers to enter this field. There are times in the year when farmers can leave their husbandry, wives their domestic duties, merchants, mechanics, and laborers their callings, to spend a few days or weeks in God's service, while the youth of both sexes can be drilled for missionary work, and spend their entire time in it.

It has been fully demonstrated during the past year, that this State is a good canvassing field. Even in the summer season, our workers can make

enough to pay their expenses, and it is a very incompetent laborer who cannot do so in fall and winter. The prospect for corn and cotton, and a rich harvest in general, was perhaps never better than now, and we will be wasting golden opportunities and precious time not to take advantage of it. Begin to prepare to enter the field by the first of September. Let our brethren and sisters, old and young, who can possibly arrange their affairs, come to the camp-meeting to be enlisted in companies and drilled for the work.

The workers' meeting will be largely devoted to this service. It is desired that all T. and M. officers, Sabbath-school secretaries, and church clerks, as well as canvassers, attend it. Bro. Eldridge and other competent persons will be present to give the needed instruction. We are also anticipating the pleasure of meeting sister White and other efficient laborers in the cause. None can afford to miss this opportunity of obtaining spiritual food, and enjoying a feast of good things. We greatly need a higher standard of spiritual culture. We, as a people, must have a deeper love for heaven and heavenly things or we cannot endure the struggle that is approaching. Begin to lay up money, and make the necessary preparations now to attend. Look ahead, and let no hindering cause intervene between you and spiritual duties; and when you come, be on time to obtain the full benefit of the meeting. J. P. HENDERSON.

NOTICE FOR MAINE.

At our general meeting at Canaan, it was thought best to hold our camp-meeting this year in the central part of the State, and raise the camp-meeting fund in the usual manner. We hope our churches will be prompt in responding to the call of the committee. Let all send in their tithes to I. C. Choat, South Norridgewock, Somerset Co., Me. The usual reduction of fare on the Maine Central R. R. is expected.

Notice of the place of holding the meeting will be given as soon as decided upon. We hope our people will make a special effort to attend our yearly gathering this year. The General Conference Committee will do the best they can to furnish us good help, and we need more than ever the benefits of the instruction given. Let no one stay at home that can possibly attend our camp-meeting this year, Aug 20–27. J. B. GOODRICH.

TO THE BRETHREN IN KANSAS.

At the late Kansas camp-meeting arrangements were made, at the suggestion of Elds. Olsen and White, to transfer the territory of New Mexico from the Kansas Conference to the Colorado Conference. This was done because Kansas was not willing to take the financial responsibility of the work in that field. It was done with the understanding, also, that the pledges taken by Eld. Sharp, in Kansas, to assist in starting the work in New Mexico, should be collected and applied, as originally designed, toward defraying the expenses of opening up the work in New Mexico. The Colorado Conference is not strong, but it has a wide extent of territory; and it was with some reluctance that the Colorado Conference Committee consented to take the oversight of the work in New Mexico, and assume the financial responsibility of it even with the understanding that there were several hundred dollars pledged for the maintenance of that work by the brethren in Kansas. As yet, only a small part of these pledges have been paid. Eld. Sharp now has his tent pitched in East Las Vegas, with a fair interest. The funds pledged by the brethren in Kansas are now needed badly in the work there. Those who have pledged for that work, yet unpaid, are requested to send the money at once to L. Dyo Chambers, 821 W. 5th St., Topeka, Kan., or to Eld. Smith Sharp, E. Las Vegas, New Mexico. There has perhaps been a misunderstanding on account of the transfer of this field to the Colorado Conference that has caused the delay. DAN T. JONES, Sec. Gen. Conf.

MICHIGAN CAMP-MEETINGS.

THE two meetings yet to be held in this State—one at Kalamazoo, Aug. 13–20, and the other at Saginaw, Aug. 27 to Sept. 3—will be very important meetings. Plans are being laid to make them profitable to our brethren and sisters, to the cause of truth in the State, and to the people in and near the cities where they are held. The dates of these

meetings are drawing near, and our people should be thinking, and planning and arranging their home affairs so as to attend either one or the other of the meetings. By a little careful management, all our people can be greatly benefited by them. If a family, church, or company cannot all attend the meeting at Kalamazoo, a part should attend, and the other part go to the meeting at Saginaw.

We now have the promise of good help at both these meetings. Sister White, Eld. O. A. Olsen, Eld. E. J. Waggoner, and Prof. Mc Kee expect to be present. These, with the help we have in the State, and with the aid of the Spirit of God, which we are sure will be present, will make these opportunities for spiritual good such as not one of our people will want to lose. The message is rising rapidly, and increasing in power, and we here in Michigan do not want to fall behind.

Remember that while you are reading this notice, it is only three weeks till the Kalamazoo meeting will begin. The harvest will be past, and you will all want a little time for physical rest. Will it not be better and more profitable to spend a week at such a meeting as this will be, than to go to some pleasure resort? We hope to see a large attendance, and an especial effort made by our people to take a forward step in the advancing light of the message.

We shall secure the same rates on all the railroads as in other years, and arrangements will be made to get baggage, etc., to the ground in as cheap and convenient a way as possible. More will be said about this next week. I. D. VAN HORN.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 5.—GRATITUDE APPRECIATED.

(Sabbath, Aug. 3, 1889.)

Questions, with Scripture Texts.

1. What does God require of all?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

2. What is of more value than burnt-offerings and sacrifices?

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices." Mark 12: 33.

3. What called forth these words?

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Verses 29–31.

4. Because the scribe discerned these principles, what did the Saviour say to him?

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." Verse 34.

5. What sacrifice must be the foundation of all other sacrifices?

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17.

6. In whose heart has God promised to dwell?

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15.

7. How will such a heart be affected by God's word?

"For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2.

8. How does the prophet speak of those who cannot discern the sacredness of divine things?

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." Verses 3, 4.

9. Can these things be in the heart, and not be seen in the life?

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree

bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7: 16-20.

10. What did David say when he saw the judgment of God upon the people on account of his sin?

"And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." 2 Sam. 24: 17.

11. What response did God make to his repentance?

"And God came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite." Verse 18.

12. With what reception did David meet when he went to make his sacrifice?

"And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee." Verses 20-23.

13. Did David accept this offer?

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver." Verse 24.

14. Did God accept David's offering?

"And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." Verse 25.

15. What important lesson is drawn from this?

16. What did David do after he was forbidden to build the temple?

"Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance." 1 Chron. 29: 2.

17. What did he ask of the others?

"The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?" Verse 5, last clause.

18. What effect did this have on the leading men in Israel?

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly." Verse 6.

19. How did the people show their interest?

"And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." Verse 8.

20. How were they affected by this move?

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy." Verse 9.

21. Whom did David acknowledge as the real owner of all the gifts which they had made?

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own." Verses 14-16.

22. What was the design of God's providence in bringing about circumstances where means were required of the people to build God's house?

"I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." Verse 17.

23. Does our work see the same spirit in the heart toward the wants of the cause at the present time?

News of the Week.

FOR WEEK ENDING JULY 20.

DOMESTIC.

—Heavy rains throughout Kansas have put the corn crop beyond danger from hot winds in the future.

—New York City on Thursday transferred \$250,000 and Philadelphia \$500,000 to the Conemaugh Flood Commission.

—The Centlivre Brewery, near Fort Wayne, Ind., was destroyed by fire Tuesday night. The loss is estimated at \$350,000.

—On the farm of Joshua Warfield, near Florence, Md., Saturday, three horses were killed, and eight men stunned by a stroke of lightning.

—A loop-hole has been discovered in the Sunday-closing ordinance of Kansas City, that permits saloonists to keep the side doors open.

—The stables of the Lowell Horse Railroad, at Lowell, Mass., were burned Wednesday, together with 120 horses and forty cars. Loss, \$150,000.

—W. B. Tate, a wealthy Tennessee bachelor, on Thursday distributed \$20,000 among forty one-legged and one-armed Confederate soldiers of East Tennessee.

—A contest over the property of Thomas H. Blythe, begun at San Francisco, Cal., Monday, has brought out over 200 claimants. The estate is valued at \$4,000,000.

—Earthquake shocks of sufficient severity to shake dwellings and badly frighten their inhabitants, are reported from Memphis and Covington, Tenn., Friday evening.

—Insurance men will endeavor to recover the \$200,000 in specie which went down with the steamer "Granada," wrecked twenty-five miles south of Manzanillo, on June 22.

—Messrs. Anderson, of London, have signed a contract to build a fleet of steamers for a new Atlantic mail service, the steamers to travel from Quebec to Plymouth in six days.

—During a performance of Bristol's circus at Milford, Mass., Tuesday evening, several tiers of seats fell. Some 1,300 people went down, many of whom were bruised, and a few seriously hurt.

—The Johnstown committee at Pittsburg, Pa., has decided to wind up its affairs, and leave the State Commission in charge. Tuesday the committee voted \$400,000 of the funds on hand for distribution by the commission.

—There is a shortage in the wheat crop of Dakota, of from 20,000,000 to 30,000,000 bushels, and in many counties there has been an almost total failure. Business men held a meeting Thursday at Lakota, to devise means to provide for the needy.

—Ex-State Senator Creighton, who was convicted of jury-bribing at San Francisco two years ago, and escaped before sentence was pronounced, returned Monday night, and gave himself up, having worked his passage over from Australia.

—A bill to enact a license law was reported in the joint special session of the Rhode Island Legislature at Providence Tuesday. There are no sub-classes of license provided for, and parties who handle liquor must pay wholesalers's or retailers's fee.

—Silver has been discovered in New Mexico in rich quantities. A dispatch from Kansas City, Mo., says: "A large cave near the Hermosa mining camp, sixty miles from Las Cruces, N. M., has been opened up. Its interior is lined with veins of almost pure silver.

—The advisability of holding an international exposition at New York in 1892 is to be considered. Mayor Grant on Wednesday sent a request to prominent men, representing over \$1,500,000,000, to be present at a meeting for the purpose of considering the subject.

FOREIGN.

—Sixty Russian engineers are surveying the Austrian frontier in the vicinity of Wocolyzk.

—The mackerel catch along the Canadian sea-board this year is said to be proving a failure.

—Persia has granted to Russia the exclusive right to build a railroad from the Caspian Sea to the Indian Ocean.

—People are certainly visiting the Paris exposition. In one day, dead-heads aside, there were 341,000 tickets sold.

—The ship, "The Premier," from Stanton, arrived off Quebec Tuesday. Her captain was dead, and two of the sailors were down with yellow fever. She will be ordered to Grosse Isle for quarantine.

—Specimens of the first paper money ever issued in Siam have been sent to the Secretary of State at Washington. Its issue is sanctioned by the king, and, it is thought, will be beneficial to the country.

—The London *Daily News* says that communications between the English and American governments have resulted in an understanding which will avert any serious trouble in Behring Sea during the seal-fishing season.

—Violent storms, accompanied by whirlwinds, prevailed throughout Austria-Hungary on the 15th. Heavy losses of life and property are reported. Many bridges were destroyed, and railway traffic is seriously interrupted.

—An American was recently arrested on the Austrian frontier for having in his luggage "unmistakable dynamite bombs." On further investigation they proved to be cocoa-nuts, something that the Austrian authorities had never seen.

—Gladstone is said to be considering the question whether it would be practicable to take the British Empire to pieces, and then put it together again in such a manner that its separate nationalities would hold to the Crown a relation similar to that which the various States of the United States bear to the Union.

—The immense amount of money spent in Paris by the visitors attracted to that city by the exposition, has put the rate of exchange on London down to 25 francs 15 centimes for the pound sterling, the usual rate being from 25.25 to 25.35, and gold is flowing into the banks of France at the rate of \$4,000,000 a week.

—A new Panama Canal Company has been formed, and there is talk of an early resumption of work on the abandoned ditch of De Lesseps, under the superintendence of Commodore H. B. Slaven, president of the American Contracting and Dredging Company. Four years from Jan. 1, 1890, are thought to be sufficient for the completion of the work, and \$200,000,000 a sufficient sum for expenses.

—A discovery is said to have been recently made on the line of the new Sahara Railroad, now being constructed by France, which goes to show that the great desert has not always retained its waste and barren aspect. M. Tarry, one of the engineers, digging into a mound of sand which he had chanced upon, uncovered a dome, which proved to be the top of a tower. Continuing his researches, he has already uncovered nine houses and a water-course, the latter of which is of great value, and will be used for irrigation.

RELIGIOUS.

—Philadelphia barbers have organized, and will close all shops on Sunday.

—Not less than a thousand applications for medical aid are said to have been received by a missionary on a journey above Canton.

—Mayor Mosby, of Cincinnati, in his recent proclamation for Sunday (?) closing, designates the day on which places of business are to be closed as "the seventh day of the week, commonly called Sunday."

—A writer in the *Sabbath Recorder* points out a defect in the late Blair Sunday Rest bill which would have rendered the law inoperative had one been passed embodying its demands. The bill called for a suspension of labor on "the first day of the week," but not "on Sunday;" therefore, according to the interpretation given the fourth commandment law by eminent modern divines, that the "seventh day" is not a particular day, but "any one day in seven," the "first day" would not be a particular day, and might fall on Saturday or Sunday, or some other day, according to the plan of selecting any seven days for the week.

Obituary Notices.

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

FROST.—Died in Bushnell, Mich., July 1, 1889, from injuries received by a horse only thirty-two hours before, William F. Frost, aged fifty years. Bro. F. leaves a wife and two children. A. O. BURRILL.

SUTTON.—Died in Washington, Mich., July 12, 1889, Thomas M. Sutton, aged fifty years. While unloading hay with his son, he was injured, and lived only a few hours. When a mere boy he came from England to the United States. Although he never made a profession of religion, he believed the truth, and was very ready to assist his wife to attend meetings. He was very much respected in the community in which he lived. He leaves a wife and two children. A. O. BURRILL.

HUMPHRIS.—Died at Mesopotamia, Trumbull Co., Ohio, June 21, 1889, Mrs. Ann Humphris, aged 76 years, 7 months, and 24 days. Sister Humphris was born at Kings Sutton, Northamptonshire, England. She was formerly a Baptist, but accepted the truths of the third angel's message through the labors of Eld. J. H. Waggoner about twenty-five years ago. She was a kind, indulgent mother, and her family deeply feel their loss. We believe she sleeps in Jesus. Funeral services were conducted by the writer. R. A. UNDERWOOD.

HOAGE.—Died at North Liberty, St. Joseph Co., Ind., June 19, 1889, Joseph Harvey Hoage, aged 16 years, 9 months, and 27 days. He leaves a mother, brother, and sister, besides other relatives and a large circle of friends, to mourn his loss. During his last sickness he expressed faith in God, and prayed to Jesus to help him bear his affliction. We have hopes of meeting him at the first resurrection. Words of comfort and instruction to the young, many of whom were present at the funeral, were spoken by the writer. Text: Eccl. 12: 1. WM. HILL.

PRICE.—Died in Woodland, Cal., June 18, 1889, Martha J., wife of J. W. Price, aged 50 years and 28 days. Sister Price gave her heart to Jesus in early years, and during life endeavored to walk in the light. With her husband, she heard and accepted present truth at Winterset, Iowa, in 1870, during a tent-meeting held by Eld. G. I. Butler and others. For many years she was an invalid, and her death was not unexpected. She leaves a husband, and a son of thirteen years. We feel that she has died the death of the righteous, and will soon be called forth from the grave, clothed in immortality. The last clause of Num. 23: 10 was used as the basis of a short discourse. J. G. SMITH.

GIBBS.—Died at St. Helena, Cal., June 19, 1889, Maria A. Gibbs, wife of Dr. J. S. Gibbs. The deceased was born in the town of Groton, N. Y., Feb. 3, 1853, and was therefore 36 years, 4 months, and 16 days of age. She became a member of the Baptist church of East Lansing, N. Y., at the early

age of fourteen. She was married to Dr. J. S. Gibbs, May 1, 1878, uniting after her marriage with the Baptist church of Groton, of which her husband was then a member. She continued a devoted Baptist till July, 1888, when she accepted the truths held by us as a people. As she expressed it to a friend, "I have accepted of all the truth with all my heart." These truths she observed till her death. In 1887 the deceased came to California, hoping that her health, which had always been feeble from inherited and incurable disease,—tuberculosis,—would improve; but in this she was disappointed. For the last year of her life she was confined to her bed, being a great sufferer much of the time. She was loved by those who knew her, having a kind word for rich and poor alike. But her sufferings are ended, and she sleeps in peace. A husband, father, mother, brother, and sister are left to mourn her loss; but they sorrow not without hope. She expressed a firm confidence in Christ her Saviour till the last. Remarks by the writer, from John 14: 6. M. C. W.

ARNOLD.—Died of paralysis, at Mount Vernon, Oswego Co., N. Y., June 11, 1889, David Arnold, in the eighty-fourth year of his age. Bro. Arnold was born at Lenox, Mass., in 1805. When eleven years old, he moved to New York State with his parents, where he remained till the time of his death. At the age of sixteen, he joined the M. E. Church, of which he was a consistent and prominent member until the first message began to be preached. He then united his voice, with others, in proclaiming, "The hour of God's judgment is come." Though disappointed at that time, he held on to the true foundation, and was prepared to accept new light as it was developed, and for years, by voice and pen, as well as by his life, he tried to teach its importance, making many sacrifices for the furtherance of the message. The first Conference of S. D. Adventists in New York State was held in his barn, which still stands on the homestead. For several months before his death he had, at times, been troubled with numbness, which probably found its culmination in a shock of paralysis May 29, just sixty-four years to the hour from the time of his marriage. From that time until his death his sufferings were intense. His last words were full of trust in Christ. He leaves a wife and daughter to mourn his loss. Remarks by the writer at the funeral, from Rev. 14: 13. A. E. PLACE.

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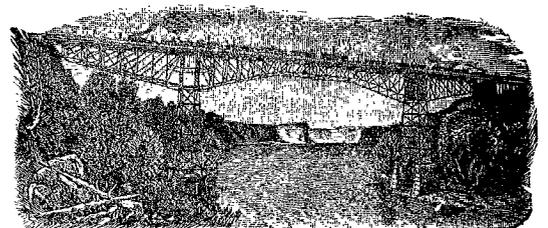
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The Review and Herald.

BATTLE CREEK, MICH., JULY 23, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

EASTERN.			
*Maine,	Aug.		20-27
*Vermont, St. Albans,	"	27 to	Sept. 3
Canada, Fitch Bay, P. Q.,	Sept.		3-10
CENTRAL.			
Mich. (Southwest'n), Kalamazoo,	Aug.		13-20
*Ohio, Mt. Vernon,	"		2-13
Michigan (Eastern), Saginaw,	"	27 to	Sept. 3
*Illinois, Bloomington,	Sept.		3-10
*Indiana, Kokomo,	"		17-24
SOUTHWESTERN.			
Nebraska, Oxford,	July		23-29
*Kansas, Downs,	Aug.		9-19
*Missouri (general), Kingsville,	"		13-20
*Arkansas, Rogers,	"		20-27
*Texas, Garland,	"	27 to	Sept. 3
*Colorado,	Sept.		10-17
*Nebraska,	"		10-17
SOUTHEASTERN.			
*Georgia, Barnesville,	July	30 to	Aug. 6
North Carolina, Lenoir,	Aug.		6-13
Virginia, Luray,	"		13-20
*West Virginia, Grafton,	"		20-27
*Tennessee,	Sept.	24 to	Oct. 1
PACIFIC COAST.			
California, Ferndale, Humboldt Co.,	Aug.		15-22
" San Diego,	"	29 to	Sept. 9
" (general) Oakland,	Sept.	25 to	Oct. 7

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

The New York *Tribune* attributes to "a prominent Hebrew gentleman," the utterance of the following opinion: "I think that the time is not far distant when Hebrews, as well as Christians, will worship on the first day of the week. There is no Jewish law forbidding such a change, and business interests demand the change as much as anything. Jewish merchants can't close their places of business two days each week, and if we open our stores on Sunday, we are roundly censured by the Christians, and many refuse to patronize us on that account. The Jewish press is working to bring about the change, and it is a reform greatly to be desired."

If the people of Cincinnati obey to the letter the proclamation of the mayor for the closing of places of business during one day in seven, there

will be quite a general observance of the Sabbath in that city, since the proclamation designates the day as the "seventh day of the week."

A CONTRAST.

THE *Catholic Mirror* thus reports one of the impressive portions of the ceremonies at the recent investiture of Archbishop Janssens with his insignia of office, at New Orleans:—

Shortly after ten o'clock a bugle call announced that the procession was nearing the cathedral. It soon made its appearance, and began its march slowly up to the altar, the choir meantime playing the *Introit*. Archbishop Janssens walked beneath a handsome canopy, upheld by four priests, and, attended by a chaplain and a train-bearer, slowly moved to a place within the railing.

Following him came a bevy of beautiful and handsomely dressed little girls, who showered sweet blossoms upon the carpeted aisle in front of His Eminence Cardinal Gibbons, who walked under a splendid canopy, attired in the scarlet *magna cappa* and the jewels of his high office. He was accompanied by a chaplain and four acolytes in violet cassocks as train-bearers. On entering the chancel, the Cardinal knelt for a short time before the altar, and was then conducted to his throne.

Compare this with a scene which took place nearly nineteen hundred years ago, when He whom these same persons would call "Master," walked in visible form among the throngs for whose salvation he was working:—

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head." Luke 9: 57, 58.

The same divine Person testified, "The servant is not greater than his Lord." This utterance distinguishes the true servants of Christ from those who are such only in profession. L. A. S.

RATES FOR THE KALAMAZOO CAMP-MEETING.

THE Michigan Passenger Association will return, on my certificate, at one-third fare, all those who pay full fare in going. A. R. HENRY.

NOTICE TO TEACHERS.

ALL Seventh-day Adventist teachers not at present employed in any of our own schools, are requested to send their names and addresses to the undersigned, stating age, experience, present employment, and any other facts which would aid him in preparing a teachers' directory. A prompt response to this request will be greatly appreciated.

Address, W. W. PRESCOTT,
Battle Creek, Mich.

MISSION SCHOOL AT OAKLAND, WIS.

THE Lord willing, we will begin a Scandinavian mission school at Oakland, Wis., Aug. 23, and continue till Oct. 1. This school is not for beginners, but for those who have attended the former schools and others, who may be so far advanced in our language that they can join the class which will be formed. The undersigned will be there to direct the teaching. My address is now Busseyville, Jeff. Co., Wis. J. G. MATTESON.

LITERARY NOTICES.

"OUR DUMB ANIMALS." No. 2 of Vol. 22, of the periodical bearing this name, published in Boston, Mass., has come to our table. The publisher says: "We print this month 36,000 copies of this paper, and send a copy to every paper and magazine in the United States and Territories and British America." And we add that it ought to receive a word of warm commendation from every one of these magazines and papers; for the cause in which it is engaged is a righteous cause. It is published by the "Massachusetts Society for the Prevention of Cruelty to Animals." The spirit by which this Society is actuated should everywhere be cultivated, and its efforts seconded as far as possible by every one. We are happy to believe that by the operations of this society much

suffering in the animal world is alleviated, and a great amount prevented. But too much still remains to be done in this direction. Price of magazine, fifty cents *per annum*. Office, 19 Milk St., Boston, Mass.

WE have received from the author, G. K. Owen, 35 Carr St., Los Angeles, Cal., a copy of a pamphlet of fifty-two pages, entitled, "Health and Temperance Analysis, and How to Remember." After a chapter giving rules by which to aid the memory, it presents in tabular form an analysis of the human body, food, drink, adulterations, stimulants, and their effect upon the human system. There are twenty-seven valuable tables, and five readings. Indorsed by physicians and teachers. The *Pacific Health Journal* says of it: "Perfectly adapted to the wants of those who teach physiology and hygiene. We feel sure it will be appreciated and used by public teachers." Price 25 cents. Address as above.

WHAT THE WONDER?

NATIONAL REFORMERS are assigning various reasons, superstitious and otherwise, for the recent failures that have been made in Pennsylvania and other States to carry prohibition. While many say it is "a judgment of God sent on the nation for rejecting the authority of his Son Jesus Christ," and some charge it on the W. C. T. U. for not more fully espousing the cause of National Reform, about as sensible an explanation of the matter as we have met with from this source is made by the editors of the *Christian Statesman* in their paper of June 27. They say:—

Many of Christ's disciples are in sinful complicity with the evil which we sought to overthrow. There is no one familiar with facts who does not know that many professing Christians refuse the practice of total abstinence.

This suggests the idea that these religio-political National Reformers would doubtless have enough to do if they should turn an eye inward and purge the church of its corruption, before they seek to purify politics of all its evils. "First cast out the beam out of thine own eye," said the Saviour. Professors of religion must be in possession of a goodly amount of effrontery to demand non-professors to be better than themselves. "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" W. A. C.

"BIBLE READINGS."

I HAVE examined the new book entitled, "Bible Readings for the Home Circle," and am highly pleased with it. The readings are methodically arranged, and comprise the teachings of the Bible upon a great variety of subjects; so that it may be called a compendium or synopsis of revealed truth. Not only are references given to the places where the proof-texts are found, but generally enough of them are quoted to answer the questions, and such portions of them are italicized as form a direct answer. Its full-page illustrations, and illustrated headings of chapters, with appropriate scriptural mottoes, make it very attractive, and the appropriate hymns quoted in connection with various subjects, add much to their impressiveness. To all who would gain a better knowledge of Bible truth, this book will be one of the most efficient helps. I can heartily recommend it to such. R. F. COTTRELL.

NOTICE TO BRETHREN IN PENNSYLVANIA.

I WISH to take this opportunity to call your attention to the resolution passed at the last annual meeting relative to aid for canvassing companies. The season of the year is rapidly approaching when fruits and vegetables will be gathered in; and in disposing of these, we ask you to remember the canvassing companies who are laboring where these things are expensive, and consequently are deprived of them. By a little forethought much provision of this kind could be preserved and sent to the canvassers. In doing this you would not only be aiding the canvasser materially, but your donation would be a token of your sympathy for him and an appreciation of his work.

I would invite all who desire to donate in this manner, to correspond with me at Williamsport, Pa., Box 2716. I can advise as to location of companies, and where help is needed.

E. W. SNYDER, *State Ag't.*