

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. 66, No. 32.

BATTLE CREEK, MICH., TUESDAY, AUGUST 6, 1889.

WHOLE NO. 1827.

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.

CLIMB TO THE HEIGHTS.

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

"We have dwelt too long in the lowlands of earth."—Mrs. E. G. White.

Dwell no longer in the lowlands,
 Earthly strife thy spirit mars;
 Leave behind thee gloom and darkness,
 Make thy home above the stars.
 Climbing with a strong endeavor,
 Laying hold upon God's might,
 Thy faint soul, revived and strengthened,
 Will be bathed in glorious light.

Burst asunder clinging fetters
 That would bind thee to the earth;
 Earthly hopes are false allurements,
 And are of no real worth.
 Upward turn thy heart's strong tendrils,
 Cling in faith unto thy God;
 Let thy hold on him ne'er weaken,
 E'en beneath his chastening rod.

Put away sin's black defilement,
 Robe thy soul in garments white;
 Far above thee scenes of glory
 Wait to greet thy raptured sight.
 Unto every generation
 God has been a dwelling-place;
 Dwell no longer in the lowlands,
 Seek the heights of heavenly grace.

The Sermon.

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

A LIVELY HOPE.*

BY MRS. E. G. WHITE.

"BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Is there any reason why this lively hope should not give us as much confidence and joy at this time, as it gave the disciples in the early church? Christ is not inclosed in Joseph's new tomb. He is risen, and has ascended up on high, and we are to act out our faith, that the world may see that we have a lively hope, and may know that we have a Friend at the heavenly court.

We are begotten again unto a lively hope, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. Our hope is not without foundation; our inheritance is not corruptible. It is not the subject of imagination, but it is reserved in heaven for us "who are kept by the power of God through faith unto salvation ready to be revealed in the

last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

In seasons of temptation we seem to lose sight of the fact that God tests us that our faith may be tried, and be found unto praise and honor and glory at the appearing of Jesus. The Lord places us in different positions to develop us. If we have defects of character of which we are not aware, he gives us discipline that will bring those defects to our knowledge, that we may overcome them. It is his providence that brings us into varying circumstances. In each new position, we meet a different class of temptations. How many times, when we are placed in some trying situation, we think, "This is a wonderful mistake. How I wish I had stayed where I was before." But why is it that you are not satisfied?—It is because your circumstances have served to bring new defects in your character to your notice; but nothing is revealed but that which was in you. What should you do when you are tried by the providences of the Lord?—You should rise to the emergency of the case, and overcome your defects of character.

It is coming in contact with difficulties that will give you spiritual muscle and sinew. You will become strong in Christ if you endure the testing process, and the proving of God. But if you find fault with your situation, and with everybody around you, you will only grow weaker. I have seen people who were always finding fault with everything and everybody around them, but the fault was in themselves. They had need to fall upon the Rock and be broken. They felt whole in their own self-righteousness. The trials that come upon us, come to prove us. The enemy of our souls is working against us continually, but our defects of character will be made manifest to us, and when they are made plain, instead of finding fault with others, let us say, "I will arise and go to my Father."

When we begin to realize that we are sinners, and fall on the Rock to be broken, the Everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, and is contented with his condition. There is no room for Christ in the heart of such a person; for he does not realize his need of divine light and aid.

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fullness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord. He has the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment."

The prophet Zechariah presents a scene before us that reveals the condition of the sinner, and

shows the resistance of Satan against the work that Christ would do for his repenting children. The prophet says, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

Satan hates those who have taken hold of the strength of Christ, but those who have made a full surrender are reconciled to God, and he will be their defense. He promises that they shall have places to walk among these that stand by. Who are these that stand by?—They are the angels of God that are sent to minister to those who shall be heirs of salvation. We shall never know what dangers, seen and unseen, we have been delivered from through the interposition of the angels, until we shall see in the light of eternity the providences of God. Then we shall better understand what God has done for us all the days of our life. We shall know then that the whole heavenly family watched to see our course of action from day to day. You should remember when trials come, that you are a spectacle to angels and to men, and that every time you fail to bear the proving of the Lord, you are lessening your spiritual strength. You should hold your peace from complaining, and take your burden to Jesus, and lay your whole soul open before him. Do not carry it to a third person. Do not lay your burden upon humanity. Say, "I will not gratify the enemy by murmuring. I will lay my care at the feet of Jesus. I will tell it to him in faith." If you do this, you will receive help from above; you will realize the fulfillment of the promise, "He is on my right hand that I should not be moved." "Lo, I am with you alway, even unto the end of the world." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Do you believe that Jesus is your Saviour? There are many who have merely a nominal faith; but you should have that faith that was displayed by the suffering woman who said, "If I may touch but his clothes, I shall be whole." Jesus knew of her desire, and her faith called him forth to help her. He would give her the opportunity she wished. When he was on his way to the ruler's house to heal his child, he passed through the town where this suffering woman lived. She came to where he was; but the multitude thronged him, and it seemed im-

* Sermon at Chicago, April 6, 1889.

possible for her to reach him. She pressed her way through, and reached forth her hand, and touched his garment, and her faith was rewarded; she felt that she was healed. "Jesus said, Who touched me?" The disciples were astonished that he should ask such a question, and they said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me." He knew the touch of faith. "And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

Jesus is willing that we should come to him to-day. He is willing that we should touch him with the touch of faith, and receive virtue from him. We should have more health to-day, if, instead of running to the physicians, we would come to Christ for the balm of Gilead, and apply it to our souls.

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole." When he came to the ruler's house, he found the mourners weeping and bewailing her, but he said, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn." They had been impatient that he had not come before, and now they thought it was too late. God tries our faith. He says, "My thoughts are not your thoughts, neither are your ways my ways." Jesus took the maid by the hand, and said unto her, "Maid, arise. And her spirit came again, and she arose straightway, and he commanded to give her meat." We should not doubt the power of our Lord, but commit the keeping of our souls to him as unto a faithful Creator.

There is a great work to be done in the Lord's moral vineyard; but in all the different branches of the work our faith will be tried. Who will endure the test? Who will hold the beginning of their confidence steadfast unto the end? There are many of the professed people of God who scarcely know the voice of the True Shepherd. We may have a rich experience in the things of God. We may have an experience similar to that of the prophet Isaiah. He was to go forth with the message of God, and the Lord revealed his glory to him. When he saw the Majesty of heaven, he felt wholly unworthy and unfit for the work, and he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he was ready to give the message, and when the Lord asked, "Whom shall I send, and who will go for us?" he could respond, "Here am I; send me."

O, that we could understand the solemnity of the message intrusted to us! Frivolity would cease. We should feel as did the prophet, and cry out, "I am undone." But as soon as the live coal from off the altar touched our lips, instead of complaining and talking of our gloom, we should rejoice that we were begotten again unto a lively hope, and called into the service of the King, the Lord of hosts.

—A religion without Christ, a religion that takes away from Christ, a religion that adds anything to Christ, or a religion that puts sincerity in the place of Christ, all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

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.

NOW IS THE TIME TO WORK.

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

THE indications are fast increasing that we are nearing the time of the last great conflict between truth and error. Soon the work of God in warning the world by the last message of the everlasting gospel will be finished. If we would share in the work and in the final triumph, it is high time to work; for the night is coming wherein no man can work. Now for united action. Organized effort is that which will tell. Do away with those grudges which have separated brethren, and let each pitch by his own standard, and present a united front to the enemy. If each learn the lesson to esteem others better than himself, there will be no stragglers from the camp.

If our brethren have faults, we certainly have a work to do to save them. If we have the true missionary spirit, we will labor for the good of our brethren and sisters at home,—for those who profess the truth. We will try to help and encourage them in the work of overcoming. Their souls are as dear to God and themselves, and as worthy of our efforts to save, as those that are far off. Let us build each other up, and unitedly push on the truth to the ends of the earth.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 32.

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

Prophecies Which Have a Double Fulfillment. EZEKIEL 7-9 EXPLAINED.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.

In this chapter the Lord sets forth the work of placing a mark on the foreheads of those who sigh and cry in view of the abominations that are done in Jerusalem. The nature of these abominations is clearly shown in the previous chapter. The Jews had fallen into different forms of idolatry, prominent among which was sun-worship. See chap. 8:16.

When the work of marking the men to whom these idolatrous practices are a source of pain and sorrow is accomplished, a general slaughter of those who persist in their sinful course follows. And this fearful work of destruction commences at the sanctuary. Those who have had

the greatest light, but have been unfaithful to it, and have exerted the strongest influence in favor of idolatry, are first punished; and they are punished more severely than others, for they are more guilty than others.

But the less sinful ones do not pass unpunished; for the order to those who have the charge of this destructive work is: "Smite: let not your eyes spare, neither have ye pity: slay utterly old and young, both maids and little children, and women." All these are affected, corrupted, by the sins that have been obnoxious to God.

And there are but few who escape the sword of justice. As the work of destruction is acted out before Ezekiel in panoramic view, he sees but a small residue of Israel left, and he even fears for them; for he says, "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" But those who are marked escape; for the Lord, in giving the order to slay, says, "But come not near any man upon whom is the mark."

And what is the significance of all this? We know what is meant by the work of destruction, so far as the Jews are concerned. But what is meant by the work of marking men? What is the mark used in doing this work? It is a fact worthy of our candid attention, that in the Hebrew we have the letter *tav* instead of "mark," thus: "And mark thou *tav* on the foreheads." Thus also reads the French version by Martin, etc. On this scripture Clarke remarks:—

This is in allusion to the ancient, everywhere-used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols to have their idol's mark upon their foreheads, arms, etc. . . . The original words, *וַתִּתֵּן תַּוּ*, have been translated by the Vulgate, *et signa thau*, and mark thou *tav* on the foreheads.

"This," says Lowth in the Comprehensive Commentary, "alludes to the custom of Eastern nations, to mark their servants in the forehead."

This is in perfect harmony with the facts in the case. The Jews had gone to worshiping idol gods; and as the heathen whom they imitated bore marks of their gods upon them (see also Lev. 19:28; 21:5; Jer. 48:37), it was perfectly proper for God to enjoin an opposite mark upon his people, which would show that he was their God, and that they were his servants. Now, what is this mark? Is it a literal, external sign branded on the forehead in a manner similar to that in which the heathen put the marks of their gods on their foreheads?—Not at all. God is dealing in figures. It would not make men a particle better to do such a thing; for God never required men to do it, and there is not a single instance in Holy Writ showing that any one whom God approved ever did it.

It must, therefore, be some truth whose object is to show who is the true God, and who are his servants, and which is received through the mind, of which the forehead is the seat and representation, that is here intended. Now, to what truth does the Lord here refer?—The Sabbath truth. Thus it is written in the very book in which this work of marking is enjoined: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:20, 12. Also Ex. 31:17: "It [the Sabbath] is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Read also verse 13.

And how applicable was this injunction of the Lord in regard to the Sabbath in the days of Ezekiel, when the Jews had become so addicted to Sabbath desecration! Thus spoke the Lord to his guilty people through Jeremiah, a contemporary of Ezekiel, giving them a good opportunity to avoid impending calamities:—

Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jer. 17:21-27.

But the Jews did not heed these words of entreaty, and, as a consequence, their city was destroyed, and they were carried away captives into Babylon.

But some will ask, What has all this to do with us? We answer, Full as much as it had to do with the Jewish people. The Sabbath is as generally profaned now as it was then; and the same work of marking or sealing the servants of God that was enjoined by Jehovah in the days of Jeremiah and Ezekiel, is enjoined by the same exalted Being in our day, not only by the prophecy under consideration, but also by such prophecies as Isa. 8:16-20; Rev. 7:1-4. How forcible is this last scripture when applied to the Sabbath as the sign, mark, or seal of the living God, distinguishing him from idol gods, which is to be placed in the foreheads of "the servants of God," before the winds of war shall blow throughout the earth, and the vials of the wrath of God shall be poured out in the seven last plagues! Rev. 14:9-14; 15:1; 16. (See a previous article on this subject.)

It was the letter *tav* that was to be put on the foreheads of those that sighed and cried in view of the abominations that were done in Jerusalem. *Tav*, as the last letter of the Hebrew alphabet, was a significant mark among the Hebrews. It answered to the *omega* of the Greeks, and conveyed the idea of something final—of a conclusion, or concluding work. The following text gives this sense to *omega*: "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13. It is Christ who speaks. The same is true of *tav* as used to denote the last division, or concluding part, of some of the psalms, etc. See Ps. 119, heading of the last eight verses; Ps. 37:39; Lam. 1:22; 2:22; 3:64; 4:22. How fitting, then, is the application of the letter *tav* in Eze. 9:4, 6 to the Sabbath, the last day of the week, in the closing reform on the commandments of God and the faith of Jesus Christ. Rev. 14:12, 14; 22:12, 14; 12:7.

But some will say, "We have no need of the Sabbath to heal us of idolatry; for we are not idolatrous." To which we reply, If you are not idolatrous, why not show it by keeping the Sabbath? Adam was not idolatrous in Eden before the fall, yet the Lord provided him with the Sabbath. Gen. 2:1-3; Ex. 20:8-11; Mark 2:27. The inhabitants of the new earth will not be idolatrous, yet they will have the Sabbath. Isa. 66:22, 23. But it is not necessary to bow before idols to be idolatrous. Whatever we love more than we love God, and whatever keeps us from obeying God, is to us an idol. The Sabbath precept is emphatically the precept of gratitude and love to God; and so long as it will be duty to exercise gratitude and love toward God, so long will keeping the Sabbath be in place.

—There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—*Mme. Swetchine.*

"NO TIME FOR THE BIBLE."

BY MRS. M. A. LOPER.
(Battle Creek, Mich.)

"No time to study the Bible."

'T was a maiden, young and fair,
Who uttered these words of meaning vast,
Which seemingly came from a mind o'ertasked
With the burden it tried to bear.

"No time to study the Bible?"

She thoughtfully answered, "Nay;
I'm studying now in another line,
And for the Bible I have no time"—
In sadness I turned away.

"No time to study the Bible"!

Ah, soul, what a sad mistake!
Thou art striving to win for thyself a name,
To trace it high on the temple of Fame,
With those whom the world calls great.

"No time to study the Bible"!

Thy hopes will delusions prove.
Ah! what wilt thou do in that awful day,
When earth and the heavens shall fade away,
With no knowledge of Jesus' love?

Take time to study the Bible,
To learn of the upward path,
And win for thyself an immortal name,
That will live when shall vanish earthly fame,
In the coming day of wrath.

Take time to study the Bible;—
Life here must be brief at best;—
Search carefully, find eternal life,
And when shall be past earth's toil and strife,
Thou wilt enter into rest.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.

"LOOKING unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:2, 3. There is no being in all the universe worthy of so much study as Christ. Though we think with care of Christ, we cannot comprehend his greatness, his love, his infinite sacrifice for sinners. The Bible and the Holy Spirit reveal him to us. On three occasions the voice of the eternal God is heard calling our attention to Christ as the One in whom he is well pleased, and bids us, "Hear ye him." Matt. 3:17; 17:5; John 12:28. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

First, we will consider Christ and his work by viewing him as the only being delegated to represent the eternal Father in name, in creating the worlds, and in giving the law; second, as the author and finisher of the plan of salvation,—the one who gave the Bible, both the *Old* and the *New Testament*; the one that made the *old* as well as the *new covenant*, a *Prophet*, a *Priest*, and a *King*.

We ask the reader not to pass judgment upon these points till they are considered; also to bear in mind that Christ in taking upon himself the work of redeeming man, has changed the relation he once sustained as lawgiver to the universe. The question is sometimes raised, Was Christ a created being? All we may know of this is simply what the Bible says. We quote a few texts, and leave the reader to form his own opinions.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3:14. The word here rendered "beginning" is *archē*; and the second definition of this word, according to Thayer's Greek-English Lexicon of the New Testament, is, "The person or thing that commences, the first person or thing in a series, the leader." According to this, we might read it, "The beginner of the creation of God." "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born [Gr. *prototokos*, first in dignity, chief] of every creature." Col. 1:14, 15. "For as the Father hath life in himself; so

hath he given to the Son to have life in himself." John 5:26. Whatever construction may be placed upon the first two texts quoted, the last one shows clearly that the Son of God received his life, and all his mighty creative power as a gift from the Father.

The apostle Paul contrasts Christ with the angels, as follows: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4. The inheritance of Christ from God the Father was such as no other being in the universe received. God the Father delegated to the "beginning of the creation," "the first-born of every creature," his own name, and his own *almighty, creative, life-giving* power. We are in ignorance of when this was done. We only know that it was in the eternity of the past; before the worlds and all that in them is, were created. There are many names and titles given to this wonderful being called Christ. We will notice only a few. He is the "Prince of Peace," the "everlasting Father," the "mighty God," etc. Isa. 9:6; Ps. 50:3; Titus 2:13, 14. The eternal Father is represented as addressing him as God: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Heb. 1:7, 8. Unless we recognize Christ as bearing the name of God, we shall often be misled in correctly understanding his work and mission. He is often called an angel. Ex. 3:2; 23:20, 21; 1 Thess. 4:16. Christ is the being that executed the will of the Father in creating all things that exist in the entire universe of God. Proof: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2); "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:9); "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:14-17.

The foregoing ought to be proof enough to satisfy all, but we give one more text: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "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." John 1:1-3, 14. When a small boy, I learned this chapter in the Sunday-school. I was confused because the teacher could not explain the first verse—"In the beginning was the Word," etc. "The Word is Christ," said the teacher; that was plain. "And the Word [Christ] was with God [the Father]." I understood that; but the next statement, "and the Word was God," was the mystery I could not understand, nor could the teacher give me any light upon it. Had he shown me that one of the names by which Christ is known is *God*, all would have been clear; I would not have confounded Christ with God the Father as being the same, and only one being. While they are one in that unity of work which Christ prayed that his disciples (John 17:11) might experience, they are two beings as much as a father and his son are two.

Before we leave this text that declares that all things were made by Christ in the beginning, we inquire, What beginning? For an answer we turn to the statement, "In the beginning God created the heaven and the earth." Gen. 1:1.

The Hebrew word *elohim*, translated "God" in Gen. 1:1, 2, is plural, and the text would be properly translated, "In the beginning the Gods created," etc. This same idea is sustained in the 26th verse, when the Gods said, "Let us make man in our image, after our likeness: and let them have dominion," etc., as well as by John 1:1, and many other texts of the Bible. When the Gods (God the Father and God the Son) had wrought six days in creating, the statement is made, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. The Gods (*elohim*) rested on the seventh day, and blessed the seventh day, and sanctified it, or set it apart for a holy purpose.

Christ, the Man of Calvary, stands equal with the Father in instituting the Sabbath. Christ rested on the seventh day, he blessed the seventh day, he sanctified the seventh day. He stood equal in power in the creation of the universe, "who, being in the form of God, thought it not robbery to be equal with God." Phil. 2:6. The Sabbath institution is one of Christ's own planting in Eden, before the curse had marred this fair world. He was its author, and knew for what purpose it was made when he exclaimed, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Christ is dishonored when we lightly regard his holy day. The memorial given ever to keep fresh before the mind of all created intelligences the only true God, is the seventh-day Sabbath of the Lord: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The only weekly Sabbath law in the Bible is explicit, naming its author as well as giving the reasons why we should keep it holy: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. We shall next consider Christ as the lawgiver.

(To be continued.)

PATIENCE OF THE REMNANT CHURCH.

BY ELD. W. B. HILL.
(Winona, Minn.)

PATIENCE has been a characteristic of God's people in all ages, but it seems that it will be especially so in the last days. "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. "Rest in the Lord, and wait patiently for him." Ps. 37:7. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. Also the third angel says, "Here is the patience of the saints," etc. These scriptures abundantly prove that the grace of patience will be richly developed in those who shall be found worthy to stand before the Son of man when he comes. In the time of Jacob's trouble (Jer. 30:5-7), the highest degree of patience will be required to endure unto the end.

All the trials that are suffered to come upon God's people are for their good. Not a trial or tribulation will be permitted to come upon them more than is necessary for the perfecting of the saints. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When perfection is attained, patience will no longer be required.

As such a high degree of patience will be required to pass through the time of trouble and persecution for the truth's sake, is it not reasonable to suppose that there will arise among the remnant people, before that time comes, circumstances and conditions calculated to call the grace of patience into lively exercise, that it may be developed and strengthened, so that God's children may be able to possess their souls in patience when the wrath of the dragon does fall upon them? In Rom. 5:3, we learn that "tribulation worketh patience." Then if unlooked-for difficulties, perplexities, and discouragements come upon us, we should not be overcome by these things. They are only so many tokens of our Heavenly Father's love. "As many as I love, I rebuke and chasten." Rev. 3:19. In all our tribulations we should remember that God still lives. His eye watches over his servants. He says, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

If fond hopes that those for whom we have prayed and labored would accept the truth, and be a help to the cause of God, are not realized as soon as we desire, let us not be discouraged on that account, but patiently and perseveringly continue to sow the good seed, resting in the Lord, and waiting patiently upon him, and in due time he will give the increase. If cherished plans that we have laid with anxious care for the upbuilding of the cause of truth are frustrated and brought to naught, let us wait in patience. Plans may fail, but the truth of God never can fail. It may be God has a better way than ours to carry forward his work in the earth; or it may be he is trying our faith, or giving us opportunity to develop patience. When all our efforts seem fruitless, and our wisdom is found to be foolishness, then is a good time to wait patiently upon God, and learn that in him is wisdom; in him is everlasting strength.

If some in whom we have trusted, have fallen from their steadfastness, and turned against the truth they once loved, it should only cause us to draw nearer to God, the source of strength; it should lead us to wait patiently upon God, and put our confidence in him, and not in man, whose breath is in his nostrils. He that puts his trust in man, leans upon a broken reed. He that puts his trust in God, shall never be confounded. In the closing conflict between truth and error, God's people should not expect an easy victory.

Some complain of more trials since embracing the truth than before. This is just what we may expect. The children of Israel were not required to make brick without straw until something was done for their deliverance. Then Pharaoh laid additional burdens upon them, that he might extinguish the light of hope that had begun to shine in their hearts. Even so when Satan sees his followers forsaking his service and turning from darkness to light, he redoubles his efforts to hold them in bondage.

Moses had no easy time as he led out in the work of God in his day. There were murmurings and rebellions on every side; but God gave him the needful help to do the work committed to him. Christ himself was buffeted by Satan, and many times his heart was pained by the ingratitude of those he came to save. But he waited patiently upon God, and gained the victory over death, the grave, and Satan and all his host. Of him it was said: "He shall see of the travail of his soul, and shall be satisfied."

Satan also inflicted upon the apostles stonings, beatings, imprisonments, and death. In their days he led Demas to forsake the good way; he stirred up Diotrephes to love the pre-eminence, and he caused contentions, strife, and divisions among the brethren. Yet they did not falter in their work because of these things; they patiently trusted in God, and went forth sowing the precious seeds of truth in sorrow and tears; and although the scorching rays of the sun of persecution shone forth, and the storms and tempests of adversity raged, the sheaves of

golden grain will yet be gathered into the garner of Heaven, and the sowers will have their reward.

If Satan thus opposed God's work and harassed the workers in past ages, will he not do so, and more also, when "he knoweth that he hath but a short time"? Rev. 12:12. His wrath will fall upon "the remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. At that time Satan will have complete control of the whole world. Only a handful, as it were, will resist his power; and he will unite the whole world in his hatred and warfare against them. No wonder the third angel says, "Here is the patience of the saints."

Not in the days of Noah or Moses; not in the days of prophets or apostles, or of papal persecution; but here, under the third and last message, is the grace of patience to be especially developed. Where self reigns, patience cannot dwell. Now is a good time in which to crucify self. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

A DOUBLE VICTORY.

BY EUGENE LELAND.
(Millington, Mich.)

THERE is nothing that gives one so much courage and satisfaction as success; and there is nothing that discourages so much as defeat. Success in the Christian life means victory over the world. Defeat means yielding to the allurements of the world. Hence the importance of overcoming the world. "And this is the victory that overcometh the world, even our faith." But we read of "a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." This special deliverance is from a special time of trouble, and not from the ordinary evils of the world; and those who go through this time of trouble will gain a special victory. This victory is mentioned in Rev. 15:2: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

No one who has not gained the victory over the world will be able to get the victory over the beast and his image; for the image of the beast is brought into existence by means of miracles which are wrought for that very purpose. The Saviour himself said, when speaking of the last days, that there should arise false christs and false prophets that would show such great signs and wonders as to deceive, if possible, the very elect. Only those who are thoroughly rooted and grounded in the teachings of the Bible will be able to detect the errors of this wonder-working power. How important to live by "every word that proceedeth out of the mouth of the Lord" at such a time as this! How important that the victory over the world be complete, so that the special victory over the beast and his image will be assured!

A double work is before the people of God at this time; a double victory is to be gained and a double reward to be given; for "they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

—The value of the truth does not depend upon its popularity, nor does the fact that everybody believes a thing, prove that it is true at all. And what God says may well be accepted as true without any proof. But no amount of proof will make anything true that does not accord with what God has said.

—If God gives us ability according to our work, we should give him work according to our ability.

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.

LOVING WORDS.

BY ELD. L. D. SANTEE.

PLEASANT years we've spent together,
Youth was sweet, and life was fair,
And in sun or cloudy weather
Childhood days were free from care.
Bright the sun in daily splendor,
Sweet the carol of the birds,
But the thrill of all most tender,
Was the thrill of loving words.

So the years rolled by in gladness,
And the seasons gaily sped;
Transient was each shade of sadness
Resting on each sunny head.
But the heavens seemed the nearest,
And the heart was deepest stirred,
When in tones we loved the dearest,
Came the thrill of loving words.

Care and years have left their traces
Since the days of long ago;
Wrinkled the once childish faces,
Golden hair becoming snow;
Heavens darken slow above me,
Hearts grow sick with hope deferred,
But the music still most lovely
Is the thrill of loving words.

Soon will come a time when jaded
Heart and brain sink down to rest,
And in some low chamber shaded,
Still hands cross a pulseless breast;
When death's darkness comes before me,
Let the music latest heard,
As the silence gathers o'er me,
Be the thrill of loving words.

PLEASANT PEOPLE.

SAYS Mr. Thackeray about that nice boy, Clive Newcome, "I don't know that Clive was especially brilliant, but he was pleasant." Occasionally we meet people to whom it seems to come natural to be pleasant. Such are as welcome, wherever they go, as flowers in May; and the most charming thing about them is that they help to make other people pleasant too.

The other morning we were in the midst of a three-day's rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"The top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke, and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we had gathered around the table, and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper. I am sure of that."

And I thought, Why, isn't it a disposition worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest, or truthful,

or industrious, or generous? And yet, while there are a great many honest, truthful, industrious, and generous souls in the world, and people who are unselfish, too, after a fashion, a person who is habitually pleasant is rather a rarity.

But the beauty of it is, as I said before, that pleasantness is catching, and such people will find themselves in the midst of a world full of bright and happy people, where every one is as good-natured and contented as they are.—*Sel.*

UNREASONABLE PETITIONS.

A GREAT many people seem to think that if they pray for what they want, the Lord is bound to grant their petitions. They do not always allow him the liberty of judgment which they would not think of denying to any human friend, and his failure or delay to respond as they wish, annoys them. But a great many petitions do not merit the expected answer. Often no answer at all is deserved. Many of our prayers are as unreasonable as the demand of a little child to be allowed a razor or a dynamite cartridge for a plaything. Still others pay no heed to the divine understanding of the fitness of things, and plead for the immediate accomplishment of what requires a long time to bring it to pass; as when we pray for a change of character in a friend, and are distressed because no immediate transformation is witnessed. Many a petition is unreasonable because offered in a wrong spirit. Such would have been those in the test case proposed a few years ago by a famous scientist, in which—if we recall the scheme—the number of cures in a hospital where the patients were to be prayed for, was to be compared with that of cures in another hospital for whose inmates no prayer was to be offered. Petitions offered merely with a purpose to test God mechanically, and in a temper of rivalry, cannot be expected to be heard, and the proposition very properly was refused. An unreasonable petition to God has no more reason to expect a favorable answer than when made to a fellow-man, except, possibly, in view of the fact that God's compassionate forbearance is unspeakably greater than that of any man. He who would receive the desired response to his petitions must take care that they are reasonable and right, must draw near to God humbly and reverently, must defer cheerfully to the divine wisdom, and must appreciate the great privilege of holding converse with the Almighty at all, apart from possible benefits to be gained.—*The Congregationalist.*

THE SENSIBLE GIRL.

THE sensible young woman is self-reliant. She is not merely a doll to be petted, or a bird to be supported; but, though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities, she seeks to prepare herself for possibilities, and, though she may not need to, she qualifies herself to feed and clothe herself, so that if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless. There are few nobler sights than that of a young woman who, though she may have a good home, with father and mother that are willing to indulge her to the uttermost, realizing the limitation of their means and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and clothe myself; yes, I will help him to educate the younger children." Such an one is a thousand times superior to the pale-fingered, befrizzled, bejewelled substitutes for young women, who are good for nothing but to spend a father's hard-earned money. The sensible young woman is brave. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited, not in enduring things we cannot help, but in the small matters one might help. In such a little thing

as dress is a field of heroism—in willingness to be neat and not fashionable, in daring to wear last winter's cloak, or last spring's bonnet, until you can afford to have another—in being superior to the laws of style. Some young women who would be willing to die for the flag of their country, will almost die, in another sense, for the want of a little ribbon.

The sensible young woman makes the best of everything. What we want and what we need are not the same. What we want and do not need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their smallness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears, and throws out her smiles, and thus her life grows in contentment and gladness.

Lastly, the sensible young woman is reverential. Somehow, it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life incarnate sunshine, bursting at last into the eternal fullness of the heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—*Sel.*

THE MAN WHO IS ALWAYS RIGHT.

IT is exceedingly difficult to get along in this world with the man who is always right. His standards are different from those of other men. He has such ideas about his own judgment and of his own conduct that it is generally worse than useless to point out errors into which he may have fallen, mistakes which he has made, or sins which he may have committed. He is not to be taught; he knows, and that is enough. It is not often that he succeeds in convincing others of the justice of his pretensions or claims, but this makes no manner of difference to him; he is right and always was right, and is always likely to be right. He is "not as other men are," nor even like the average publican. He perhaps fasts and prays, and gives tithes of all he possesses; but he does not confess his faults, and he does not turn away from evil-doing, for he is always right.

Let Christians beware how they occupy such a position as this; let them rather say with the publican, "God be merciful to me a sinner," so shall they go down to their houses justified.—*The Common People.*

DR. HAMMOND ON ICE-WATER.

HERE are some of the charges which Dr. William A. Hammond brings against the deadly ice pitcher: Its contents may cause death if taken when the body is overheated. A big drink of ice-water is as bad as a kick in the stomach. Americans have the poorest teeth of any people, and ice-water is the cause of it. As to the stomach, a whole chamber of horrors is created in its insides by the ice-water fiend. Ice-water causes confirmed dyspepsia. But that is the least of its train of evils. It also produces catarrh of the stomach. Nay, there is reason to believe that it originates cancer of the stomach too. Americans are more subject to that disease than other nations are. Ice-water lessens the heart's action. It also impairs the sense of taste.—*Sel.*

—"If any one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee."

The Mission Field.

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

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

THE POWER OF GOD'S WORD.

In the early church, when imprisonment and death were the common lot of Christians, many braved danger to carry the good news of the gospel to those who were in darkness. In every such case of which we have any record, God wrought in a miraculous manner in behalf of his truth. When on some occasion the intrepid soldier of the cross had even yielded up his life, and it was thought that his message had died with him, one or more would rise up to take his place, who perhaps received the first impression of truth from witnessing the death of the martyr.

When the great apostle was bound in chains at Rome for the gospel's sake, he did as much for God and his truth as at any other period of his life. While recounting his experience in suffering trouble as an evil-doer, even unto bonds, he exclaimed: "But the word of God is not bound."

The truthfulness of this statement may be verified by the experience of the church from that time to this. Whenever one has been called to suffer because of presenting an unpopular truth, the Lord has especially manifested himself in behalf of the work sought to be done. One well-authenticated case on this point we take from the *Missionary Review* for August:—

A colporter sold in the market-place of Montalborejo, a large copy of the word of God. A priest just leaving the adjoining church, snatched it from the buyer, and flung it to the ground, exclaiming, "The books of these heretics shall not come into our village." He led on an assault, in which the colporter, pelted with stones, was glad to escape with life. Five weeks afterward, he passed that same hamlet at evening, when he thought he would not be recognized. But the first man who met him asked if he were not the Bible-man. Truth compelled him to say, "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were now all clamoring for his books! And mark how God has brought about this wondrous change. A grocer picking up the Bible which the priest had thrown to the ground, had torn out the leaves, and used them as wrapping-paper for his soap and candles and cheese. The Spaniards unwrapped their wares, and were attracted to read the words printed in large type upon them; and so the precious truths taught in narrative and parable found their way into the hearts, and they went to the shopkeeper to get more, and when the stock was exhausted, prayed God to send back the colporter with his Bibles. His reappearance was the signal for the immediate sale of all his books; and then they begged him to stay and teach them the truth which the book contained.

God moves at times in a mysterious way even now, to perform his wonders. We quote another incident of more recent occurrence, to show how God can make the wrath of man to praise him:—

In May, 1884, three young disciples were thrown into prison for not worshipping "the host," as it was borne past. But, like Paul and Silas, they prayed and sang praises to God, even in jail, and a by-passer in the street sent them five francs for their sweet singing. After the ten days of their sentence expired, the judge demanded the fine of fifty francs. They had no money, and he remanded them to prison for another ten days. Two days later he set them free; for the priest had complained that *his parishioners stood morning and evening before the prison, listening to the hymns they sang; and that the interest and sympathy they were exciting would only make more Protestants!* And so they were set free.

God is the same every day. What we need is a confiding, trusting spirit, which will let us throw ourselves more heavily on God's bounty. When we can do this, we, too, shall see of his salvation in a wondrous manner. J. O. C.

REPORT FROM WASHINGTON, D. C.

SINCE my last report, our work has been steadily progressing here in Washington. Another Government clerk, one from the War Department, has been added to our number. The five Government clerks (three gentlemen and two ladies) who have accepted the truth still continue the observance of the Sabbath, and also, with one excep-

tion, to hold their positions. This one was employed in the Bureau of Printing and Engraving, and was obliged to resign her position on account of the Sabbath. She has since taken a course in the Nurses' Training-school at the Sanitarium, and is now a member of the Battle Creek church.

Ten have recently been baptized in the Potomac. Our last baptism, which was in February, took place, through the kindness of Dr. Power (Christian), in the Garfield Memorial Church. Last Sabbath, just before celebrating the ordinances, I had the privilege of extending the right hand of fellowship to twelve. Our church now numbers forty-one members, though there are, in all, some sixty Sabbath-keepers here. To-morrow two more are to unite with us. Eleven more desire baptism soon.

We have witnessed some bright experiences of late. One intelligent lady, and formerly a warm National Reformer, has had her eyes opened, and is now rejoicing in the truth. Her husband, a lecturer on anti-secret societies, has purchased and is reading "Civil Government and Religion" and "The National Sunday Law." Mainly through the efforts of one of our members, another lady, the wife of a Presbyterian minister, has begun the observance of the Sabbath, though amid quite bitter opposition. Others are investigating for whom we entertain strong hopes.

Our T. and M. society is well stocked with our publications and clubs of periodicals, and the members are of good courage in their work. Our Sabbath-school has been slowly growing in numbers. One feature of the school which has received considerable attention of late, has been the starting of a good Sabbath-school library, admitting only the choicest books. The school now has, and all paid for, some forty-three volumes, representing, at retail, that many dollars.

Judging from the last six months, the tithe this year will amount to a little more than \$1,400. During the last ten weeks we have taken in, mostly from our book sales, \$739.68 above all the mission expenses. The mission, as such, practically closed July 1, which is in harmony with the recommendation of the General Conference Committee at the time it was transferred to the Atlantic Conference, and will open as a canvassers' station, or "Home," next October. To His name be all the honor and praise for what has been accomplished. May God's choicest blessings continue to follow the work here.

W. H. SAXBY.

GOOD NEWS FROM AFRICA.

[FRIENDS of the truth will be interested to know that an S. D. Adventist church has been organized in Algeria, Africa. Some time since, a Spaniard, who also speaks French, residing at Relizane, embraced the truth, and has since labored for its advancement. Quite an interest was raised by his efforts and the circulation of our literature. Some sixty or seventy embraced the truth so far as they understood it, and called themselves "The Apostolic Seventh-day Adventist Church of Relizane." Last May, Bro. Comte, a French minister, was sent to Algeria to visit this company. The result of this visit may be seen from his letter, a portion of which follows. The church organized contains thirty members, seventeen of whom are men. Algeria is a French colony, and has a population of 3,300,000, of whom 233,937 are French.

H. P. H.]

Relizane, June 24, 1889.

DEAR BROTHER: I have news to give about the work here. Last week was a blessed one. We felt the presence of the Lord; he worked upon hearts, and turned all the friends in favor of the truth. Sabbath, June 15, I spoke on temperance, the church, the duties of members, etc., and continued with these instructions during the week. As the friends desired to be baptized, I presented to them all the conditions, their responsibility, and especially the necessity of a Christian life. They still manifested a desire to be baptized, and it was decided that the request should be granted on Sabbath, June 22.

That day, at half-past six in the morning, we went to the farm of one of the brethren where the meetings were held, and where there was a reservoir which could serve as a baptistery. From half-past seven to half-past eight, we could see on all sides people coming with bundles under their arms. They were those coming to be baptized. At half-past eight the examination of the candidates began. Having before spoken according to the condition of each, I did not take them separately. But to be sure that they all accepted the conditions, I had them say "Yes," and raise the hand. We then sung a hymn (composed for the occasion) and prayed. Then came the baptisms, by families.

Everything passed off well. In the afternoon, I spoke on the duties of members, and the organization of the church. The church was then organized. We appointed an elder, two deacons, a treasurer, and a clerk. The tithing system was presented and accepted. As you see, I acted on the principles of Seventh-day Adventists; nothing was kept from them. They found everything right. The ordinance of humility, also, was accepted. The sisters abandoned their ear-rings and ornaments, and the brethren their tobacco and other wrong habits. They keep the Sabbath well. We shall partake of the Lord's supper next Sabbath.

J. D. COMTE.

A BIT OF EXPERIENCE.

As my work has closed here at Washington, D. C., I would like to take this opportunity to express my sincere gratitude to my Heavenly Father for the precious and varied experiences of the last three years and a half, or since the work was opened here. Truly the Lord has dealt bountifully with me. I feel that I have been highly favored in having my lot cast in a place where there are necessarily so many advantages to be enjoyed.

A good, intelligent class have come to a knowledge of the truth, who will be an honor to the cause at this important center, if they only keep humble, and near the Lord. I have enjoyed more of the Spirit and blessing of the Lord since the Williamsport camp-meeting, in binding off the work here, than ever before in my life. I desire to so relate myself to the Lord and his closing work, that my experience may continue to grow brighter.

W. H. SAXBY.

THE WAY IT ALWAYS WORKS.

SOME one has pertinently remarked that "the reason why many people have no interest in missions is because they invest no money in them." This reminds one of the story of the little Belfast chimney-sweep, who had somehow been induced to put two pennies into a mission-box. One afternoon he was met going along the street in better clothes and cleaner than usual.

"Halloa! what's up? Where are you going?" said his friend.

"Oh, to a missionary meeting."

"And what in the world is that for?"

"Why," said the little sweep, "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on."

Precisely so. If people can only be prevailed upon to give, no matter if the motives are not the very highest, and the amount at first is small, they will come to feel a desire to know what the money is doing, and the more they learn, the more they will give. This is a business that will stand the closest investigation, and richly repay the amplest research.—*Gospel in All Lands.*

CHINESE RENDERING OF "AMEN."

"My heart wishes it to be exactly so," is the Chinese rendering of "Amen." The value of this definition is, that it is not a mere lip repetition of this blessed old Hebrew word, but a whole-souled, whole-hearted desire for the triumph of that which is good. Is there not danger that our "Amens" shall become a mere head and lip indorsement of the truth, while the heart is not in it? Let us be sure that in every-thing excellent that is presented to us, we can say of a verity, "Amen, my heart wishes it to be exactly so."—*Herald of Holiness.*

Special Mention.

THE FLOOD AT WILLIAMSPORT.

THE following account of the flood at Williamsport, Pa., is from a private letter, written by a friend. It describes the situation of affairs just previous to my arrival at this place, and may be of interest to the readers of the REVIEW in connection with my articles on my experience and the experience of our brethren and sisters during the time of peril and disaster through which our land has recently passed:—

Late on the afternoon of Friday, the last day of May, word was received at Williamsport, Pa., from towns up the river, that the Susquehanna was overflowing its banks, that its waters were twenty feet above high-water mark, and that on the following day, June 1, Williamsport would be flooded. The camp-ground on which we tented was situated on the flats without the city, toward the north. Incessant rains had been falling for several days, and the ground was in an undesirable condition.

The news of high water above, and the warnings wired from the lumbering towns up the Susquehanna, were regarded as indications that sections up the river were unnecessarily excited; yet to insure safety against possible danger, our party took the precaution to pack all the trunks and satchels, and place them on chairs and tables, and put all our clothes where we could easily don them for an escape from the waters. However, the superintendent of the grounds watched the camp all night, and we knew and thought nothing more of the promised flood until morning.

The rain had fallen all day, May 31, and it continued to pour in torrents during the night; but in the morning the sky was clear, and the sun shone. After breakfast, I, with several others, started for the river, which we found was already working devastation among the booms above Clearfield. On nearing the river, we found water in the low portions of the principal streets. Climbing over railroad trestles and lumber piles, we soon secured a position from which the river could be seen. A large boom had broken about an hour before, and the mad waters were carrying on to the insatiable Atlantic, \$5,000,000 worth of pine and hemlock logs. For a width of half a mile, and as far as the eye could reach, the moving mass formed one mighty tree, in which every fiber was a log. Immense piles of lumber in perfect upright stacks, just as they had been placed in the yards, swept by at a rapid rate. Entire yards of boards, shingles, and lath, were swept away, and lumbermen were left penniless.

The water was now perceptibly rising, and by 9 o'clock, we saw that it was three feet higher than when we arrived, an hour before. All watched with eagerness the several bridges which spanned the stream; though piles of logs and boards were striking it every minute, the main bridge was standing the shock, and it seemed so steadfast that more than fifty men trusted themselves on it. By 10 o'clock, the water was so high that buildings in the lower part of the town were lifted, and washed into the current. Barns of ordinary size would glide down against the bridge with a smash, break into sections, or into their original pieces, and crowd under the bridge with a crash, sometimes lifting a span several feet until through, when the bridge would settle back into its former position.

The waters raged more and more furiously, and swelled higher and higher. The river was now a torrent, and constantly rose and widened. One humble cottage, in which was a father, mother, and a number of children, was rescued after drifting over a mile. Another building, in which was a blind man, a sick mother, and many children, was drawn to shore. These are examples of the work of saving that was carried on for hours; but, alas! many went into the torrent to wave a last farewell over the engulfing mass of logs and lumber in which they soon sank beyond the reach of aid.

The water was now twenty feet above low-water mark, and was rising rapidly. The massive drift, the numerous stacks of boards, and the immense buildings, dashing against the piers, were having a telling effect on the main-street bridge. But at the risk of their lives, selfish men were trying to save lumber from the gathering *débris*; and engaged in this work, more than fifty persons ran to and fro upon the bridge. When a large saw-mill was seen rolling down the river, the spectators hoped that the men would hasten from their perilous position; but they did not, and with a crash the piers of the bridge were snapped, as stitches snap in a ripping garment. Some of the men were seen jumping from pier to pier, others were hurled impetuously into the boiling, seething flood below. We were reminded of pictures in ancient histories describing an attack upon a city where men with grasping hands and flying weapons were dashed down from a falling wall.

The bridge broke in the center, and from the portion swung by the wire cable, which held fast till it touched a point, seven men were rescued. Eight went down on another part, and about twenty remained on a span which was not displaced. While I am writing this, one poor man is on the pier beyond the reach of help, sur-

rounded by the waters of the mad stream which he knows must soon wash him away. All the bridges have been torn from their places along the river.

Heart-sick we turned toward our tents; but what was our surprise and alarm at finding ourselves on a block entirely surrounded by water. We were directed to Canal Street as the highest point, but on reaching that street we found men wading neck deep in eleven directions. The water was rising all the time, and at 12 o'clock it was twenty-seven feet above low-water mark. We attempted to scale a lumber yard, but the water was rising so rapidly that before we were aware of it, we were cut off from the dry block, and left to make our way over piles of lumber by laying boards from pile to pile.

We could see boatmen hurrying over the river streets in all directions; but all were bent on saving some particular person, or were on their way to save the stock from some store. The current in the streets parallel with the river, was so swift as almost to defy crossing with boats, and several men were drowned in making the attempt. Lath and shingles by the thousand bunches were thrown along the main streets, breaking in the store fronts and doors; railways were floating upon the ties, cars were overturned, and jammed into the sides of the warehouses, horses floundered in the waters as their owners tried to rescue them from the stables, and sidewalks, fences, and rubbish of all kinds, in confused masses, were thrust through curtained windows, or were forced along the avenues.

We stationed ourselves on the roof of a large saw-mill. We looked on the river on the one hand, carrying away hundreds of buildings, barns, mills, lumber, etc., and at the city, on the other hand, a large part of which was already inundated. Houses began to break with great force against the mill, which shook and groaned. Toward Main Street we could see horses swimming the streets, or floundering among the logs that were now carried with irresistible force through the streets.

Heads appeared from the second-story windows, and the dazed faces of men, women, and children were seen even on the roofs of smaller and more humble homes. After some time a man procured a boat, and came from another part of the yard, offering to take us to our destination if it was not far away. We were thankful for this opportunity, and were soon in for an hour's hard rowing toward the camp. But for the fact that our boatman was very skillful, we could not have crossed the streets running parallel with the river. It was sad indeed to look upon the damage done by the angry waters. Our rescue is so small a part of the day's experience that it is difficult to hold myself to it. Frightened people from the upper rooms and roofs repeatedly gave us warnings like this: "Look out there, several men capsized and drowned by trying to cross there!" The wail of crying mothers, the inquiries of anxious fathers, and the yells of frightened children, were painful manifestations of misery and fright that came from some of the houses as we passed along.

The garden walls and gate posts had to be avoided, as the current would capsize a boat instantly should it become lodged. At 1:30, we reached the camp, and found the water within a foot of our floors. The tents were being deserted. In half an hour they were emptied of trunks, etc. All these things were taken to a hill just back of the ground; and by the time this was accomplished, the water was in our tents. In a little while it stood two feet high. The camp is near a race-track, at the side of which is a grand stand. Into this we moved, and here I am writing at present. The side hills are covered with homeless people; and the tide, thank God! is at its full—thirty-seven feet above low-water mark.

I can hear, outside, the whistle of a small steamer, within a few blocks, which is mercifully saving those who could not stay in their homes. Bro. Chadwick has just returned from the depository, where he found some \$1,500 worth of books under water. He informs us that women all along the way cried from the upper windows for help, and that houses are collapsing. We do not know how many lives are lost, and it will be many days before any one will know anything of us. The railroads and wires are inoperative.

But I must stop. If the whole matter were but a tenth as serious and terrible, I would be just as incapable of telling of it. The rich and the poor of Williamsport alike are homeless for the night, and together they have flocked to the hill-sides or farm-houses in the vicinity. "One touch of sorrow makes the world akin!"

E. G. W.

THE SEXES NORTH AND SOUTH.

IN 1880 there were 50,000,000 people in this country, and about 882,000 more males than females. That was only because more males were born; for the females live the longest. Of the centenarians, 1,400 were men and 2,907 were women. The boys start out nearly 1,000,000 ahead, and are in the majority until the sixteenth year, when the girls are a little more numerous. After that, first one and then the other is in the majority, the girls gradually gaining after thirty-six, and leaving the men far behind after seventy-five. To balance this longevity of the fe-

males, in almost every State a few more boys are born; not many more, but always a few. It is astonishing to see that where the census gives thousands and hundreds of thousands of boys and girls under one year old, there are, with one or two exceptions, always a few hundred more boys, and only a few hundred more. In only six of the forty-nine States and Territories are more girls born, and in these States they are slightly in excess from eleven to eighty. These exceptions are Arizona, Delaware, Florida, Louisiana, Montana, and North Carolina. The fact that the females are in the majority in all the original thirteen States but Delaware and North Carolina, especially in Massachusetts and New England, has created the impression that there is something in the climate or in the people that produces more women than men. This is a popular but an egregious error. In Massachusetts there were in 1880, 437 more boys than girls under one year of age. The males are in the minority in almost all the Eastern States, because many of the young men go West. All over the West there is an excess of men, and those who are not foreigners have been withdrawn from the States farther east. In the new States and Territories this is most noticeable. In Idaho, for instance, there are twice as many males as females, but the male infants are only a little in excess of the females. The West is drawing heavily on the manhood of the East. From this all the old States have suffered. Massachusetts seems to have lost more than any. There are parts of Northern Ohio which are portions of New England removed. Massachusetts shows the loss, and Ohio shows the gain. Another curious fact is that while over the country more boys than girls are born, in the cities and towns there are more girls. Between the ages of five and seventeen inclusive, there are 4,680 more girls than boys in New York County, 1,708 more in Kings County, 2,725 more in the city of Baltimore, 1,013 in Suffolk County, Mass. (Boston), 2,009 more in Cook County (Chicago), Ill., 2,131 more in the city of St. Louis, 2,971 more in Philadelphia County, and 2,633 more in the Parish of New Orleans. All these cities, except New Orleans, are in States where more boys than girls are born.

THE DERVISH FORCES IN EGYPT.

CABLE dispatches present the response of Nad-el-Jumi, commanding the Dervish forces in Egypt, to the demand made by the English commander that he should surrender. Nad-el-Jumi says that he is not at present engaged in the surrendering business. He declares that he has been employed by Allah to conquer the world, and that if the British forces will lay down their arms at once, he will protect them. This is fully in line with previous declarations. A few months ago this great warrior of Islam sent word to the Khedive and to Queen Victoria that if they would submit to the Mahdi's authority they might live in peace; but if not, that they would be captured and killed. These people from the Soudan do not know anything about the rest of the world. They fancy they can easily gather it in. That which makes them dangerous is that they never give up until they die. They have already flanked the great frontier fortress of Wady Halia, and are now in Egypt proper. It is not easy to ascertain their force, but it cannot well be less than 8,000, and is likely at any time to be swelled to 20,000. The serious question with them is supplies. They have no "base,"—using the modern military term,—but, on the other hand, they need little, and are likely to find it from sympathizers along the river.—*Cincinnati Enquirer*.

—The gold coinage of the German Empire has reached the enormous sum of 2,226,000,000 marks (\$530,000,000).

—The American Tract Society's report shows that it expended \$123,155 last year.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 6, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

THE LAW AND LIFE.

IN reference to a remark in the REVIEW of July 2, that when the Scriptures speak of a law being given which could not give life, they cannot refer to the moral law, inasmuch as that law was ordained to life, and if man never had broken it, would have given him life, a brother writes: "Did not the Creator give man life, and direct him to maintain that life in obedience to the law?"

We had never supposed the expression would be taken as teaching that the law took the place of the Creator, and gave man existence. God is the author of man's being. He placed him upon probation, gave him a law, a rule of life, by which to regulate his conduct, and put him under the one condition: Obey, and live.

It is a common and a correct expression that man in the beginning had life and death set before him: the one he would secure by obedience; the other would be his portion by transgression. But in what sense is the word "life" to be taken in this expression?—Not in the sense of man's original creation, his present physical existence; for God had given him that already. But it looked forward into the future, and had reference to a perpetuation of that life, a confirmation to a never-ending existence, or immortality. And if man never had sinned, and had reached this condition on this line—God's original plan—what might be said to have given him this life?—Compliance with the condition, obedience, or the law which would have stood as a witness of his righteousness.

This our brother virtually admits, himself; for he adds: "Man failed to be obedient, and forfeited to the law the life that was given him." Exactly; but how could he forfeit it to the law, if the law was not the arbiter of that life. What demands, and takes, the life of the transgressor?—The law. Then on the supposition that man never had transgressed, what would have given him life?—The law. Of course, after man sinned, the situation was all changed; for no law can give life to its transgressor. But the moral law was given before this change took place, when man might have gained eternal life by his obedience. Now the expression, "If there had been a law given which could have given life," must apply to whatever law is referred to, *at the time it was given*. Therefore we say that it cannot refer to the moral law; for that was given before man had forfeited his life, and when it was designed to give life, and would have given him life, if he had always kept it. It must refer to some law which has come in subsequently, after man had forfeited his life by transgression, and needed to have it given back to him. But no law has been "given" (which must be understood in the sense "originated") since the introduction of sin, except that involved in a remedial system.

But, says another, even if Adam had always been obedient, he would not even then have had life by the law, but by righteousness; and God gave him the righteousness when he created him. We must beg leave to differ. At the moment of Adam's creation, he was neither righteous nor unrighteous, he had no character; in all this respect he was a blank. God made him *innocent*; he could not have made him otherwise. The Scriptures express it thus: "God hath made man upright;" that is, he was upright as he entered upon life. But righteousness is "right-doing," and could not be manifested in Adam's case till he had "done" something. Then if what he did was in accordance

with law, so far he was righteous; and so long as he lived thus, so long he was righteous; and if he had always lived thus, he would always have been righteous; and in this case righteousness would have been by the law; and as righteousness and life go together, life would have been by the law also.

WHY COMPLAIN?

GREAT complaint is sometimes made against Seventh-day Adventists, because when they go into new places to present their views, not a few frequently join them from the membership of other churches. In this they are accused of working against other religious bodies, or, as it is sometimes expressed, laboring to tear down other denominations.

We cannot plead guilty to the charge, and a few considerations will show why. We have views of the Scriptures to present which we think are in advance of those prevailing generally in the religious world,—views which we believe it would be a blessing to professors of religion anywhere, as well as others, to accept. When such are interested to hear, and finally compelled by sound conviction to adopt, such views, we certainly cannot try to dissuade them from such a course, for we verily think they are getting good, exchanging error for truth by such a course; and they are made no worse viewed from any Christian stand-point. It has been, and will be, conceded, even by those who are strongly opposed to our work, that those who embrace and practice the views of S. D. Adventists, are still good Christian people. According to this, from whatever denomination people may come to join our numbers, they are not taken out of the ranks of Christianity.

But it is a fact that the views presented by S. D. Adventists are calculated to reach a large class of the unconverted, whom other denominations seem to be unable to influence. Especially is this true with reference to those who are of a skeptical turn of mind, and who are deterred from publicly accepting Christ, from what they consider inconsistencies in the teaching and walk of professed Christians. Is it not desirable that this class should be turned in some way to the service of God?

Now suppose that some S. D. Adventist ministers go into a place, and find, we will say, some sixty persons who prefer the views they present, and who come together and form a church. Suppose that thirty of these have come from other denominations; what harm has been done? These are no less Christians than they were before; they are not taken out of the ranks of Christianity; and there is no loss to the Christian influence in the community because these have come to desire a change of denominational relationship. But, on the other hand, many are reached as the result of the movement, who would not otherwise have been induced to enter the service of God. Thirty have been rescued from the service of the world and unbelief. Is there not, then, at least, a real gain of so much? Is it not better that these be saved, if in the same movement as many more change their church connection, but still confessedly remain just as good Christians? Where, then, is the ground for complaint?

BIBLE READING ON THE SANCTUARY.—NO. 3.

The Service of the Sanctuary, and What it Accomplished.

1. WHEN the Bible speaks of the sanctuary, how do we know whether the testimony applies to the earthly sanctuary or the heavenly?

As the sanctuary, taken as a whole, exists in two divisions, type and antitype, and covers two dispensations, the Mosaic and the Christian, existing in its earthly form during the former, and in its heavenly during the latter, we have only to ascertain in what dispensation any testimony applies, and then we know of a surety to what

sanctuary it belongs. Thus in Dan. 9:17, the prophet prays, "Cause thy face to shine upon thy sanctuary that is desolate." This occurred 538 B. C., or 569 years before the old dispensation ended; hence Daniel had reference to the sanctuary of that dispensation—the earthly sanctuary. But in Dan. 8:14, we read: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." But those days did not expire till we had come down over 1800 years into the Christian dispensation; hence this testimony applies to the sanctuary of this dispensation—the heavenly sanctuary.

2. As Dan. 8:14 applies to the heavenly sanctuary, how can we ascertain what this cleansing is?

The only way we can ascertain this, is to look at what the cleansing of the sanctuary was in the type. For, as was the shadow, so, in all essential features, must be the substance; as the type, so the antitype.

3. For what was the earthly sanctuary used?

For the purpose of performing a remedial ministry in reference to the sins of the people. Leviticus 1, and onward.

4. By whom was this ministry performed?

By a class of men duly set apart and consecrated as priests. Ex. 28:1, etc.

5. What was the ministration of the sanctuary designed to secure?

The forgiveness and removal of sin.

6. When a person desired pardon for his sins, what was he required to bring to the officiating priest, to the door of the sanctuary?

Some animal, such as the law prescribed (see Leviticus 4, and onward), to be offered as a sacrifice.

7. Before the victim was slain, what service did the person who had brought it, perform over it?

Laying his hands upon its head, he confessed over it his sins. Lev. 4:29, 33. These texts do not speak of the confession of the sin; but in reference to the scapegoat, it is expressly stated (Lev. 16:21) that when the high priest laid his hands upon its head, he confessed over him the sins of the people. We can infer, therefore, nothing less than that confession of sin in all cases, accompanied the act of laying on of hands.

8. What was signified by this act?

That the sin and guilt of the individual were transferred from himself to the offering. (See Lev. 16:21, second clause.)

9. Who slew the victim?

The sinner himself. Lev. 4:29.

10. Of what was the blood of the victim then considered as the equivalent?

As the blood is the life (Lev. 17:11, 14), and the offering was taken in place of the sinner, the blood represented the life of the sinner which had been forfeited to the law by transgression.

11. Where was the blood of a sin-offering for a priest, and for the whole congregation carried?

Into the sanctuary, and sprinkled before the vail. Lev. 4:5-7, 13, 16, 17.

12. What offerings were especially typical of the offering of Christ?

Those the blood of which was ministered in the sanctuary for sin. Heb. 13:11.

13. When the blood had been sprinkled in the sanctuary, in what condition did it leave the sinner with reference to his sin?

Free from sin, which had been transferred first to the victim, and then through its blood and the ministry of the priest, to the sanctuary.

14. Where was the sin then considered to be?

In the sanctuary, not yet finally disposed of, but waiting for the atonement.

15. What thus accumulated continually in the sanctuary?

The sins for which the people through their offerings had sought forgiveness.

16. What did it therefore become necessary to do in reference to the sanctuary?

To perform some service by which these sins could be removed from the sanctuary, and destroyed; for they could not be allowed to accumulate forever and remain in the sanctuary.

17. How often, in the type, was the service to remove sins from the sanctuary, performed?

Once a year, on the tenth day of the seventh month. Lev. 16:29, 30; Heb. 9:7; 10:3.

18. What was the day called on which this service was performed?

The day of atonement. Lev. 23: 27, 28.

19. What was the service itself called?

Cleansing the sanctuary. Eze. 45: 18. (See marginal reference.)

20. What is this called in Eze. 45: 20?

"Reconciling" the house.

21. In what other place is the same word used?

"And when he hath made an end of *reconciling* the holy place and the tabernacle of the congregation." Lev. 16: 20.

22. What is the word here used?

The word "kaphar" from which, with its cognate "kippurim," the word "atonement" is invariably translated.

23. What, then, was done, in the type, in reference to the sanctuary, every year on the tenth day of the seventh month?

The sanctuary was *cleansed*, reconciled, or justified; that is, was made free from the sins which had accumulated therein; and this was making the atonement.

HISTORY AND THE CHRISTIAN CHURCH.

It is customary with many Protestant speakers and writers, in referring to the development of the papacy, to weave in the assumption that this development, apostate as it was, represented the Christian Church. The Roman Catholic Church, very corrupt, indeed, and very far removed from the principles of the primitive faith, was still, in their view, "the Church,"—the one visible representation of that religious order which God set in the earth for a beacon light to mankind. With this assumption before them, they go on to speak of "the Christian Church," and the various decisions and decrees of "the Church," which, from their antiquity more than from any other source, derived the authority and reverence with which they are vested in the Christian world. A history of the "Christian Church" is always a history of the Church which was under the domination of the Roman emperors and pontiffs. There is abundant reason to doubt the rightfulness of this Church to any such title.

One of three positions must be taken on this question: Either (1) the Roman Catholic Church was the true Church in a state of corruption and apostasy; or (2) the true Church was represented by persons outside the Catholic Church; or (3) from the rise of the papacy to the beginning of the Reformation there was no true Church in existence.

The investigation demands, first of all, an answer to the question, What constitutes the true Church? What are the distinguishing features of that spiritual body on earth of which Christ is the head, apart from ecclesiastical forms and dogmatic definitions? On such a question the Scriptures constitute the only reliable source of information.

The word in the original Greek of the New Testament is *ekklēsia*, from the Greek word *kalein*, to call. The meaning of the word would thus seem to be, those whom God has called to be his people in this dispensation, as the Jews were called in the old dispensation, who are spoken of as "the Church in the wilderness." This word is evidently used irrespective of the visible organizations which have existed under ecclesiastical forms of government. It would seem to designate *all* whom Christ knows as his followers, without particular reference to their visible earthly relationships or surroundings. Various passages in the New Testament indicate that the word has, in its broadest and truest sense, this meaning. We notice a few texts:—

Eph. 2: 21, 22; Heb. 3: 6; 1 Pet. 2: 5. In these texts the Church is represented as a spiritual temple, built upon Jesus Christ, who is the chief corner-stone. This spiritual temple is universal, including all who have experienced the new birth, and who "hold fast the confidence and the rejoicing of the hope firm unto the end."

1 Cor. 12: 13, 20, 27; Eph. 3: 6; 4: 4; 5: 23. These scriptures speak of the Church as the "body"

of Christ, having various members, which work together in the unity of the Spirit. This is evidently a term of universal significance.

Matt. 5: 13, 14. Here the followers of Christ are represented as being the "light of the world," and the "salt of the earth,"—terms which indicate a universal diffusion of the Church to all parts of the habitable world.

In a less general sense, the word "church" is used to denote the visible body of Christ's acknowledged followers. The true Church, thus considered, would be the sum of the various ecclesiastical bodies which exhibit the characteristics of true Christian believers. It will be characterized by unity and purity of the faith, and the manifestation of spiritual gifts. 1 Cor. 12: 28.

The definitions of leading Protestant authorities agree with this conception. Luther, in his "Larger Catechism," defines the Church to be "a certain community of saints composed solely of holy persons, under one Head, collected together by the Spirit; of one faith and one mind, endowed with manifold gifts, but united in love, without sects or divisions." The "Augsburg Confession" defines it as "a congregation of saints, in which the gospel is purely preached, and the sacraments are rightly administered."

The Church of England and the Methodist Episcopal Church agree in defining the Church to be "a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance in all those things that are of necessity requisite to the same." The Belgic Confession says: "The catholic [or universal] Church is the community of all true believers; viz., those who hope in Christ alone for salvation, and are sanctified by his Spirit. It is not attached to any one place or limited to particular persons, the members of it being dispersed throughout the world." The Scottish Confession defines the Church "to be a society of the elect of all ages and countries, both Jews and Gentiles; this is the catholic or universal Church. Those who are members of it worship God in Christ; and enjoy fellowship with him through the Spirit. This Church is invisible, known only to God, who alone knows who are his."

The true Christian Church, therefore, according to the conceptions furnished by Scripture and the authorities above quoted, is not necessarily a body with visible denominational boundaries. Its unity is one of the spirit more than of the letter; its claim to genuineness, a manifestation of the fruits and gifts of the Spirit, rather than an imposing church organization. The Roman Catholic Church, as every Protestant knows, is characterized by the possession of the latter, and the almost total absence of the former, and this was most strikingly true of that church during the days of her supremacy. For centuries she posed before the world as the true and only apostolic Church, and by her tremendous power and imposing organization dazzled the minds of all but a few into a recognition of its claims; but never since its chief functionary first took his seat in the pretended chair of St. Peter, has it possessed any of the essential characteristics of the true Christian Church.

There could never have been a time, however, when the true Church did not exist. The "salt of the earth" and the "light of the world" have never been wholly wanting; else would the earth itself have sunk into perdition. From the days of the apostles until now, through all the years of Rome's most absolute domination, her life has been maintained, and she has performed, with greater or less fidelity, the work committed to her trust. When the hand of Rome was uplifted for her destruction, the true Church, symbolized by a woman, "fled into the wilderness," where her life was preserved "a thousand two hundred and three-score days" from the dragon of persecution. Rome had become corrupt, but the true Church had not apostatized.

Finally, the prophecy of the second chapter of Revelation, to the "seven churches," by which

are symbolized the seven periods through which the Christian Church would pass from the ascension of Christ to his second coming, presents before us the true Church in the different phases of its existence from the apostles' day down to our own. It points out to us the existence of a church distinct from that one whose earthly power and magnificence so largely fills the pages of ecclesiastical history. It is the only outline of the existence of the true Church in the Christian dispensation. The history of this church is still an unwritten volume.

L. A. S.

AH, YES; "HERE IT IS."

THE ease with which some people can dispose of difficult problems, and get around perplexing questions, is truly wonderful. The general and increasing disregard for Sunday by the masses of the people, and the laxity with which it is observed by the great majority of even church-members, have begun to alarm the ministers throughout the country for the future of the day. Notwithstanding the agitation that has been going on in the land over the Sabbath question for the past forty years, and the continued and repeated calls for the divine authority for first-day observance, the majority of these "shepherds of the flock" have been content to let the matter rest so long as the people generally continued to observe the day. As I once heard a Presbyterian minister say, in preaching on the proper observance of the Sabbath, after taking his texts in Ex. 20: 8-11, and Isa. 58: 13, 14. He said:—

It is not my purpose this morning to state why I observe the first day of the week instead of the seventh, as specified in the commandment as the Sabbath. I do not think my congregation are at all uneasy over this question, and so long as they do not agitate it, I shall not.

And this is the way it has generally been disposed of. Only now and then has one ventured to defend the Sunday. The majority have shown a general aversion to agitate the question. But as the result of this quiescent way of dealing with the question, and the light and truth that have been shining on the other hand, the people have been losing their regard for the day as a sacred institution. They have heard no scripture read that supports its claim to divine appointment, and are becoming aware that there is none to read. And now these men have a mighty incubus on their hands. They are beginning to awake to the fact that no matter what may have been the prevailing opinion in the past, or how great may have been the number holding to that opinion, it will not do to meet argument with silence, or defend a religious practice by keeping still. The logical results of such a course are beginning to be manifest. The religious regard for Sunday is dying out. And now these men are alarmed over the future prospects of the day, and in perplexity begin to ask, "What can be done to save the Sunday?"

The Rev. Dr. Greer, in the *Trinity Record*, writes an article, copied into the *New York Observer*, of July 18, upon "The Loss of Sunday." In this he speaks of the manner in which Sunday is being less and less regarded as a religious day. He says:—

The tendency of the change that has taken place, and is still going on, is to dissociate the American Sunday from all religious uses and sanctions, and to convert it into a secular holiday.

And yet men are growing better and better for all such a "tendency," and we are grandly marching on to the temporal millennium! But this is a serious matter, at least to the Sunday observer, and so Mr. Greer asks:—

How can this tendency, which good citizens deprecate, be arrested and changed?

This is the burning question. How is it to be done? How some of these "good citizens" say it should be arrested,—by compulsory legislation,—should make the purple come to the cheek of every person professing the name of Protestant, for shame. What is the duty of ministers of the gospel on all religious questions, is summed up in Paul's charge to Timothy, in which he says, "Preach the word." But there are some difficulties in defend-

ing this Sunday sabbath from "the word." So Mr. Greer says:—

We cannot go back to the old Sabbatarianism, for that is gone, neither is it necessary to question the origin of Sunday, whether it began in the Garden of Eden, or at Sinai, or in connection with the resurrection of Jesus Christ.

Sabbatarianism pertains to the tenets of Sabbatarians. A Sabbatarian, according to Webster, is "one who regards the seventh day of the week holy, agreeably to the letter of the fourth commandment in the decalogue." By saying, then, that he "cannot go back to the old Sabbatarianism," Mr. Greer means that he cannot go to observing the seventh-day Sabbath. And why so?—Because, he says, "It is gone." We should like to know when it "went," and who commanded it to "go," and where it went to. The same men who talk about Sabbatarianism being gone, quote the only command there is in all the Bible for observing the Sabbath as a law yet binding, and endeavor to extract from it support for Sunday observance. It appears rather strange that the Sabbath commandment should still be in force, and yet Sabbatarianism be "gone." If this be so, some surely must be remiss in their duty. But we would inform Mr. Greer that, for all so many are disregarding God's Sabbath, there are more than "seven thousand men who have not bowed the knee to the image of Baal" by observing the day dedicated to the great sun-god.

But Mr. G. informs us that it is not necessary "to question the origin of Sunday, whether it began in the Garden of Eden, or at Sinai, or in connection with the resurrection of Jesus Christ." And how did he learn this? Has he been experimenting, and found that in probing this question a bad odor is emitted? Does he mean to say that it is not necessary to know whether an institution is of divine origin or not? If he does not know whether Sunday observance originated in the Garden of Eden, at Sinai, or in connection with the resurrection of Christ, how does he know whether it originated at any of these places or not? The very fact that he seeks to dissuade from any investigation into its origin, creates suspicion of its authenticity. Whether necessary or not, it is well for the Sunday that its origin be not questioned; for he who investigates, will find that it originated neither in Eden, nor at Sinai, nor in connection with the resurrection. In tracing back its ancestry, he will find its pedigree, as another has expressed it, to be as follows: "It had a pagan for a father, a papist for a mother, and has been dandled on the knees of apostate Protestantism."

The composure and apparent indifference with which Mr. Greer passes over this matter of the origin of the day, reminds us of the manner in which the old Scotchman was accustomed to dispose of hard questions that came up in his Bible class. Whenever a perplexing question arose over some passage of Scripture which he could not well explain, he would say: "Well, brethren, this is a difficult passage, as all commentators are agreed. Let us look the matter boldly in the face, and—pass on." It is often a great deal easier to "pass on" than it is to stop and explain.

Mr. Greer continues:—

However it began, here it is, and it has been for ages an integral part of our Anglo-Saxon civilization, and the most effectual way to secure its religious observance is by pointing out to the people, with calm and sober statement, what is involved in its secularization, and what they would lose thereby.

Yes, "here it is;" and "however it began," we are going to do all we can to keep it here! Other things have been here too. The antediluvians were here once, and the tower of Babel, and the city of Babylon. But none of these are here now. Does Mr. G. argue that because a thing is here it is right? Such reasoning is too puerile for children. This would warrant the grossest forms of idolatry that ever cursed the world. Let those who think it matters little what the origin of an institution may be, ponder the words of Christ: "Every plant, which my

Heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Admitting that Sunday-keeping has been a part of our Anglo-Saxon civilization for ages, is that a good and sufficient reason why it should be a part of our creed? What Adam Clarke has said of opinions, is equally true of religious institutions: "The antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old."

With Mr. Greer's closing statements, it will only be necessary to quote the scripture to show their fallacy. He thus concludes:—

Sunday stands for God, as no other day in the week does. For the great majority of persons therefore, the loss or surrender of Sunday as a religious day would be the loss of God.

With these declarations compare the words of God:—

"The seventh day is the Sabbath of the Lord thy God." "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 20:10; 31:18.

When professed ministers of the church of Christ in this age of light and knowledge will make statements so contrary to Scriptures which they profess to believe, we may well say with the prophet Zephaniah, "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." Zeph. 3:4.

W. A. C.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim 2:15.

HOW TO PREACH A GOOD SERMON.

[LUTHER was once questioned as to the secret of his power in the pulpit, and his reply may be studied with advantage:—]

"When I ascend the pulpit stairs, I say to myself, 'Martin, remember that you are a messenger of the Highest; you speak only in his name and by his commission.' I do not, therefore, fear the great men of this world, neither do I fear to speak the truth. On the other hand, this thought does not allow me to be proud and ambitious, for I speak to gain no man's love or favor, only in the service of my Lord. God may sometimes suffer lawyers and physicians to seek their own honor, but he cannot, for a single moment, allow a theologian to be ambitious. Poets and beautiful girls may be vain of their gifts as long as they do not injure others; but the Holy Scriptures tell us that every preacher should humble himself, and give to God alone the glory.

"Secondly, I hold firm to the Bible only, and study it afresh day by day. It is a large tree with many branches, and I have never shaken one of them without at least one sweet fruit falling down for my use. How few know the Scriptures well! Many think that when they have once read the Bible through, they know its contents. But its words are not words to be simply read, they are living words; not written to be speculated about, but to be lived and acted on.

"Thirdly, I do not indulge in a variety of thoughts, but keep strictly to the leading point of the discourse. All that does not necessarily belong to that one main point I leave unsaid, though ever so many bright ideas occur to me. Preachers who wish to unite a variety of thoughts in their sermons, remind me of a servant girl going to market. She meets a friend, and wants to have a chat; a second friend passes, and, of course, they must hear what she has to say; and a third and fourth soon join them, and lengthen the discourse, so that the girl is a long time getting to market.

"Fourthly, I strive to preach as simply as possible. I do not try to suit the taste of princes, of the

learned, and of the students among my hearers, but to be easily understood by the working classes, by peasants and children of twelve and thirteen, and by servant girls. When you preach, take care to give every one something to carry home with him. We are to be the nursing mothers of our flocks; and as a mother gives her infant milk, and not wine or beer, so must we feed our flocks with the simple milk of the gospel, and not by publicans who intoxicate with strong drink. I am a great enemy to those who try to show their learning in their sermons; for with their lofty words, unintelligible to common people, they do more harm than good. We must preach for the poor, and show them that white is white, and black is black, so plain that those of the humblest gifts can understand.

"Our Lord himself spoke in plain words, and in parables about sheep, shepherds, wolves, vineyards, fig-trees, sowing, plowing,—things every one could understand. If I had only Philip Melancthon or other learned friends in my mind when I preached, I should be missing my aim; but by preaching especially to the lower orders, I suit everybody. I leave my knowledge of Greek and Hebrew untouched till my learned friends and I are alone together, and then we work at them in good earnest.

"Fifthly, I take care not to trouble my hearers with long sermons; for the ear is a very delicate organ, and is soon wearied. There is great art in saying much in few words, but it is folly to make many words about nothing.

"Sixthly, I speak slowly; for that is best for the memory of the hearers.

"There, now you know as much as I do, and you will see that my rules are not difficult to follow."

On being asked whether he could condense these rules, so that they might be more easily remembered, he replied:—

"Certainly. A preacher, such as the world loves, must be as follows: First, he must be learned; secondly, have an elegant pronunciation; thirdly, be eloquent; fourthly, he must be good looking, so that matrons and maidens may be taken with him; fifthly, he must not accept money, but give money away; sixthly, he must preach as people like to hear. He who unites these points will be sure to be followed by the great crowd.

"But a preacher after God's own heart must be as follows: First, he must be able to instruct correctly and methodically; secondly, he must have a clear head; thirdly, he must be eloquent; fourthly, he must have a good voice; fifthly, he must have a good memory; sixthly, he must know when to leave off; seventhly, he must be firm and unwavering; eighthly, he must be willing to risk his worldly goods, honor, and even life; ninthly, he must be willing to bear vexation and opposition from every one."

PAUL's tact with the Athenians is deserving of study and imitation. His self-control was wonderful. "His spirit was stirred in him when he saw the city wholly given to idolatry." But he did not use toward them the language of denunciation. He did not even call them idolaters. On the contrary, his words were highly complimentary. He did not say they had no religion, but, "Ye men of Athens, I perceive that in all things ye are too superstitious [religious]." Acts 17:22. The word translated "superstitious" in our common version should be rendered "religious." You reverence all the gods you know, and one that you do not know. Their philosophers had charged Paul with being "a setter forth of strange gods." Without directly replying to the charge, he says, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." He did not compromise, but he did not needlessly provoke their prejudices. He stood with them on a common platform, and laid before them some of the great truths which they admitted, and emphasized them. They were a hard class to labor among,—the self-conceited always are,—but he made a few converts.—Sel.

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.

CRUCIFIED—RISEN!

Rest on thy stony couch, divinely fair,
Heart-broken Love has sadly laid thee there,
Whose precious blood on Calvary was spilt
To wash the crimson stain of human guilt.

Bruised by the storm, the wounded bird finds rest
Within the shelter of its hidden nest;
So from fierce hate's remorseless wrath and blight,
Rest, weary heart, on earth's kind breast to-night.

But, lo! a radiance as of heavenly dawn
Floods all the place, and night and death are gone.
The flush of life steals o'er the wondrous face,
He rises full of majesty and grace.

The stone rolls back, the keepers fall in dread,
The Crucified is risen from the dead;
Foes quake, friends doubt, but heaven with rapture rings,
Hailing the triumph of the King of kings.

O blessed morning, of all morns most bright,
When radiant glory broke from darkest night;
Pledge of the day when Christ in power shall come
To judge the world, and take his people home.

—Rev. R. L. Bruce.

MINNESOTA.

STOCKTON.—We came to this place about three weeks ago. We have spoken mostly in German, only four times in English. The interest among both the Germans and the English is encouraging. The people are very friendly. They donate quite freely of their fruits and vegetables. We hope and pray that the Lord of the harvest will give us some golden sheaves for the heavenly garner.

July 25. W. B. HILL.
H. F. GRAF.

DAKOTA.

SUTLEY AND MILLTOWN.—At the close of our good camp-meeting at Madison, D. T., in company with Bro. Leer, I started for Sutley, where Bro. Leer labored last spring. We had some good meetings, and after a Bible reading on tithes and offerings, we organized a church of fourteen members. I expect to see a large church in this place before long. The people seem to be unprejudiced, and anxious to know the truth. From Sutley I went to Milltown. This is the oldest German S. D. A. church in America. This church takes 120 *Herolds* for missionary work. Two were baptized and united with the church.

H. SHULTZ.

MICHIGAN.

KENT CITY.—We began work in the tent June 16, and have been here five weeks last Sunday. We have organized a class of twenty-two members. Eleven went forward in baptism last Sunday, and it was a most solemn and impressive scene. It was said by several, that there were 100 teams and several hundred people present. There was the best of order, and many were in tears. Following this, in the evening, preaching services were held in the tent, and some went away for want of a seat. Many are almost persuaded who yet hesitate. We expect to leave here next Monday, and go to a new field. We shall organize a tract and missionary society, and may organize a church. We hope this will be an active church.

J. L. EDGAR.
O. F. CAMPBELL.

OHIO.

COLUMBUS.—The work is onward in this city. As the result of preaching service and Bible work, six were added to the church during the winter and spring, and some began to keep the commandments who were not brought into church fellowship. By the urgent request of the Columbus brethren, a tent was pitched, and meetings began June 10, and continued for about six weeks. The attendance was not large, but the Lord by his Spirit seemed to impress deeply the hearts of those that did attend.

Sabbath, July 20, ten were buried with Christ in baptism, and eleven were added to the church. There are several keeping the Sabbath who have not united with the church, but who expect to do

so in the near future. We feel that the Lord prepared the hearts of many for the reception of his truth, and he also gave freedom in preaching the word.

H. W. COTTRELL.
E. F. RUSSELL.

TEXAS.

RIPLEY AND MT. PLEASANT.—We closed our tent effort at Ripley July 7, after remaining five weeks. It was very rainy during our stay there, and the farmers were all behind with their spring work; consequently the congregations were small, and very little was accomplished. One decided to obey the truth. With the brethren that were there when we came to hold meetings, they have a Sabbath-school of fourteen members. The people were kind, and kept us supplied with vegetables, etc.

July 12, we commenced meetings at Mt. Pleasant, a village of 1,000 inhabitants. The first few evenings the congregation was small; but the attendance has steadily increased until now the tent is well filled each night, and considerable interest is awakened among the people. We are selling some books and tracts. The people are kind, and supply our temporal wants. We hope for success.

July 18. W. T. DRUMMOND.
W. S. CRUZAN.

COLORADO.

BRIGHTON.—We commenced a series of tent-meetings in this place Sunday evening, July 21, with our tent well filled with a good class of citizens. We have now held three meetings, with a good attendance. The second evening it rained, yet we had a good audience. The people here are very friendly, and invite us to call upon them. Everything looks favorable for a good work to be done here.

July 24. J. D. PEGG.
GEO. W. ANGELBARGER.

DENVER.—Up to the time of joining Eld. Pegg at Brighton, I have spent most of the summer in Denver, canvassing for "Bible Readings for the Home Circle," with good success. We have already seen some good results from this effort. We are still glad to report that through the united efforts of our Bible workers and all, precious souls are continually embracing the truth. July 7 six more were baptized, and still others expect to follow soon.

GEO. W. ANGELBARGER.

July 24.

PENNSYLVANIA.

BIRDSBOROUGH AND READING.—Acting upon the advice of the Conference committee, we came to this place and began meetings June 29. This is a place of about 3,000 inhabitants, mostly English-speaking people, though of German descent. We were hindered somewhat in our work at first, by rainy weather and the Fourth of July celebrations. While the average attendance has not been large, yet there has been a marked interest on the part of some from the first. We are now presenting the testing truth of the Sabbath question. Last evening we spoke upon the image of the beast, to an attentive audience. Seven have already taken their stand for the truth as far as it has been shown them, and we expect that others will do so soon. We had our first Sabbath meeting last Sabbath, and the Lord came near with his blessing. While the people are generally friendly, there prevails a degree of prejudice that keeps the great majority away. May the Lord so help us in our labor, that we may reach the honest-hearted ones.

Sabbath, July 13, we met with the Reading church in quarterly meeting. Four were baptized, five were taken into the church, and two were placed under its watch-care. This was a profitable season, and all seemed to take new courage in the work of the Lord.

L. H. WING.
K. C. RUSSELL.

KANSAS.

AMONG THE CHURCHES.—Since our excellent institute and camp-meeting in May, I have labored with the churches as follows: June 7-9, I was with the Caney church, and spoke four times. Most of the members were present; some, however, did not know of the meeting. A good spirit came into this meeting, and all present pledged themselves to work as never before to spread the truth in the various ways presented before them. Three united with the church, one of whom had but

recently accepted the truth by reading papers taken from one of the missionary racks. Tuesday evening, I had a good meeting with the Altoona church.

June 14-19, I spent with the company at New Salem, where Bro. Brock has been at work for some time. There I baptized six willing souls, who for the first time had given their hearts to God. There seemed to be a good interest still to hear the truth at this place, and if those who have thus espoused the cause of the Master and his truth will continue to let their light shine, and to hold their Sabbath meetings, others will be brought in.

June 20-30, I spent at Emporia. The church was much encouraged. Seven united with the church,—five by vote, and two by baptism. The ordinances were celebrated, and an elder and a deacon were ordained. Bro. C. A. Hall was with me a part of the time at Emporia, and bore a large share of the burden of the work. We spent one day at Neosho Rapids. Three were baptized and added to the church. A good outside interest was manifested. I then came to Hartford, where I spoke three times. Two were baptized, and three were added to the church. July 5-7, I held quarterly meeting at Wichita. Near the close of the meeting the spirit of confession came in, and some were broken down before God. This church has much missionary work to do among its own members. The ordinances were celebrated, and some wrongs of long standing were made right by confession. I have since held meetings at Hutchinson, Sterling, and Amboy with good results. To God be all the praise! My courage in the Lord and his work was never better.

July 19. C. M. REYNOLDS.

RUSSELL.—We pitched the tent at this place June 13, and began work the 15th. We have held meeting every night up to July 14, and Bible readings both Sabbath and Sunday at 4 p. m., with a good attendance. We have had a growing interest from the very first, and the best class of citizens in town have been in attendance, including the mayor, county judge, sheriff, attorney, and merchants, who seldom attend any religious meetings. The very best order has been maintained from the first, and a good interest manifested to hear these new things. Some are deeply interested. But the ministers are laboring with them privately, telling them it makes no difference; you cannot tell as to exact time, etc. They tell them that after the tent is gone, they will make these things all right, and that they want no controversy with us, for it would not be right, etc. But we are seeking God, that he will impress upon the heart that it *does* make a difference. They have been talking about the other side. The judge told us last evening that he had come to the conclusion that there was no other side to it; if there was, the ministers would take it up.

Surely darkness has covered the earth, and gross darkness the people. But the light of the third angel's message is penetrating that darkness. We have made up our minds to stay and develop the work. The Bible readings on both Sabbath and Sunday result in good. Last Sunday the reading was on the home of the saved. The whole company expressed themselves that it was a most beautiful thought, that this earth would be restored to its Eden beauty. They could see harmony in that idea. The Sabbath question came up, also the National Reform movement. We grasped the opportunity to present the counter-petition, which all signed, except one Methodist gentleman who had signed the other petition calling for a Sunday law. We hope for a company here, and that the truth will become so firmly planted in this place that it will bring forth fruit to the glory of God. The people are kind in supplying our temporal wants, and liberal in cash donations.

July 16. O. S. FERREN.
C. P. HASKELL.

WISCONSIN.

BOSCOBEL.—We pitched our tent in this place, and began meetings July 14. Thus far the interest has not been what we had hoped, yet it is growing. We have now reached the Sabbath question, which seems to create more interest. The people begin to ask questions, which is encouraging. A camp-meeting was held at this place last fall, which resulted in one family's embracing the truth. They have been quite active in scattering reading-matter, which has done much toward helping in the meetings. Our book sales during the week we have been here, have amounted to \$8.30. Our

tent is pitched near the Lutheran church. The priest has become so alarmed that he has forbidden his members to attend, but more are now seen at the meetings than before. A sister is now working among them; they take our reading-matter more freely than do others.

We feel very anxious for the work at this place, and desire to present the truth in the spirit of meekness and humility, so that God can bless it to the good of those who hear. Our temporal wants have been quite well supplied, which has been a great help to us.

A. J. BREED.
E. W. WEBSTER.

INDIANA.

GLENWOOD.—The interest at Manilla not being sufficient to encourage a longer stay, we came to this place July 15. We have now held six meetings. The interest has been good from the beginning. The congregations are as large as we can well accommodate. We were obliged yesterday to add to the seating capacity. The people are friendly, and are kindly supplying our wants. We have received \$4.04 in donations. We are trying so to humble ourselves that our dear Heavenly Father can bless our labors here.

July 22. N. W. KAUBLE.
C. M. SHORTRIDGE.

AMONG THE CHURCHES.—Since the State meeting at Marion, I have visited a goodly number of churches. May 10-12 were spent with the Jonesborough church. Their new house of worship was dedicated at this time. We were very glad to see the cause represented by a good, convenient house of worship at this place. Eld. Oberholtzer was with me, and assisted in the meetings; also Bro. Roberts. I next visited the churches of Homer, New London, Rochester, Walkerton, Akron, Ligonier, and Wolf Lake. At all these places I trust that the churches were benefited by the labors bestowed. At Milford I spoke twice in a meeting-house that was kindly granted for the occasion. Quite an interest was manifested, and good attention was given to a discourse on National Reform. The editor of the *Milford Mail* was present, and gave the subject presented a favorable notice in the next issue of his paper. I have since visited Richmond and Indianapolis. At the former place a few earnest souls are living out the truth, and are very anxious for something more to be done to bring others to the light in that city. The work at the Indianapolis mission is in an encouraging condition. Some have recently embraced the faith there, and are showing their love for the truth in suffering much opposition from former associates. Brethren throughout the Conference, remember the mission with your prayers and the means you have pledged for its support.

July 13-15, I was with the Forest Chapel church. Their new house of worship was dedicated at this time. At this place, as well as at Jonesborough, the faithful labors of Bro. Roberts, working for many weeks with his hands in the erection of these houses, have been largely the means of procuring to these churches suitable places in which to worship God. The tract society at this place was revived at this time, a new librarian was appointed, and several new members were added to the organization. The district director and librarian were present to assist.

The last two days I have been at Kokomo with Eld. Rees, to look after the interests of the coming camp-meeting. A large ground has been secured near the depots, free of charge. From now till the camp-meeting is held, it will be a leading subject of thought in the minds of all our people throughout the State. We hope to see a general attendance of all our people at this meeting.

F. D. STARR.

MONTANA NOTES.

HELENA, the capital city of Montana, has some 20,000 inhabitants. It is pleasantly situated in Last Chance Gulch, and upon surrounding hills, and is quite a railroad center. It is said to be the wealthiest city of its size in the United States. Most of the leading denominations have church edifices in eligible locations. The *Mountaineer*, a Baptist publication of Missoula, in its issue of June 15 had the following notice:—

Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, is to visit every State and Territory this year, except those already visited in the interests of the Sabbath Union work, which is the promotion of the Christian Sabbath. From July 1st to Aug. 1st he is to be on the Northern Pacific Railroad and in its immediate

vicinity, and is willing to speak wherever pastors or Sunday-schools or other organizations will arrange conventions or union meetings for him, and secure a collection of from ten to twenty dollars to defray traveling expenses. We promise all who have the privilege of hearing him, a real treat.

In accordance with this notice, the Baptist church of this city arranged to have Dr. C. visit Helena July 13-17. This visit was so timed as to be in the midst of the Territorial convention which was in session here, getting up the constitution for statehood, to be voted upon by the people next fall. The Methodist Episcopal Territorial Conference just held in the city, had prepared a memorial to the convention, asking for a Sunday-rest plank to be laid in the new constitution, and this visit of Dr. C. was to clinch the matter, and cause public sentiment to favor such a clause in the constitution. The pastors and their flocks of the various churches were invited to participate in the union meeting under Dr. Crafts, at the Baptist church, on the evening of Sunday, July 14. Some 3,500 copies of the *American Sentinel* of June 19, second edition, were circulated judiciously through the city, just previous to the meeting. The Rev. Dr. W. F. Crafts withdrew his appointment on Saturday, and the disappointed pastors had to prepare, on short notice, an additional sermon for their several charges for Sunday evening. Evidently the Doctor did not think it best to "face the music" of the *Sentinels*. His record as shown to the public through the columns of the *Sentinel*, could not be satisfactorily explained.

H. S. REYNOLDS.

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 8.

PERHAPS one reason why my mind is especially drawn out toward Catholics, is because it was a Catholic priest who opened my eyes to the true Sabbath some thirty-three years ago. In my interview with him, I told him that I honestly believed in the sufficiency of the Holy Scriptures as a rule of faith and practice, and presented to him from the Bible what I understood to be strong proof in favor of my belief. He replied: "We Catholics take the Bible, but do not believe it to be sufficient. Therefore we add to it tradition, or the *unwritten word*. This and the Bible constitute our rule of faith, which allows us to make some changes at times, and to adopt doctrines that are not found in the Bible. For instance, we, the Catholic Church, have, without any Bible authority, changed the Sabbath from the seventh to the first day of the week. The Bible enjoins the seventh day, and shows that Christ and the apostles kept it. But you Protestants, while professing to receive the Bible and the Bible alone as your rule of faith and practice, are very glad to adopt this relic of our tradition, and thereby show your inconsistency that you do not take the Bible alone as the rule to go by in matters of religious faith and practice. Should you not, to be consistent, adopt all the doctrines of the Catholic Church that are based on tradition, and return to the Mother Church?" I confess that this was a clog that I did not expect to meet. It aided much in opening my eyes to one important duty—to renounce Sunday-keeping and embrace the true Sabbath.

I think it a good plan to visit even Catholic priests when we are laboring in their communities; to meet them on common grounds as much as possible; to treat them kindly, and not act as though our success depended on our frightening them with cannonading and musketry, and in putting out their eyes with drawn swords. There has been too much of this kind of work done of late by so-called reformers. We would better use different methods, and show a different spirit. Even the leaders of the Catholic Church will appreciate this, and will say, "Here are men who treat us civilly. They are not like other Protestants." And it may so happen that some of them will stand by and defend us when those who should be faithful to us, to God, and to his truth, oppose the precious truths for these times. This has been our experience in both Europe and America.

Brethren and sisters, I believe that the less we direct virulent, harsh, denunciatory attacks against Catholics, or Protestants, or any one else, the better it will be for us and our cause. While we cannot expect to carry on our work of reform without displeasing many, we should seek to avoid displeasing people unnecessarily, and making enemies by our injudicious course. It is easier to make a wound than it is to cure it,—to make enemies than to turn enemies into friends.

I think it wise and in harmony with our message, to visit Protestant ministers, also, when we labor in their parishes. I also make this a rule, and find it works well. We go among them as strangers. Their caution is naturally aroused by false reports, and until they know us, they feel like cautioning their flocks against us. Is not this perfectly natural? Would we not do the same if we were in their place? Are they responsible for what they do not know? Can we blame them for being cautious, and for expecting a visit from us? Let us call on them at our first opportunity, and inform them that we are laboring to see souls converted and saved, and to see Christians advance in the way of holiness; that the preaching of the doctrine of Christ's coming, and kindred truths, is a mighty help in this direction, and even in converting infidels. Then we should invite them to unite with us to secure these glorious results, and to attend our meetings. To close such an interview with a season of prayer crowned with the blessing of God, unites hearts and removes fears from those who stand in the light and discern the spirit of Christ in his ministers.

Then honest souls will not be kept away by the cry, "Wolves in sheep's clothing, seeking to devour the flock." Even if such a cry is raised, we shall have done our duty, and the people, knowing this, will be favorably impressed. Let us act in this matter like men of God who have a message that is good for all. Let us take broad views of this work, and by so doing we shall invite the good Spirit of God to our souls, shall be endued with power from on high, and shall see many of the priests converted to the faith (Acts 6:7), to help swell the loud cry of the last gospel message.

While we are to use prudence in our work, we should look up, be God's free children, and be terribly in earnest; for the day of God is near and hasteth greatly, and what we do for ourselves and for others must be done quickly. Joel 2:1; Zeph. 1:14; Rev. 22:20, etc. D. T. BOURDEAU.

WISCONSIN CONFERENCE PROCEEDINGS.

THE nineteenth annual session of the Wisconsin Conference was held at Mauston, Wis., June 18-25, 1889.

FIRST MEETING, JUNE 19, AT 9 A. M.—The President, Eld. A. J. Breed, occupied the chair. Prayer by Eld. O. A. Olsen. The minutes of the last annual session were read, after which the Conference roll of churches was called. Sixty delegates, representing thirty-four churches, were present. Two new churches—Maiden Rock, reorganized, and Chetek—were admitted into the Conference. The President then addressed the meeting, reviewing the progress of the work in the Conference during the past year, stating that prosperity had attended the efforts made to advance the cause. The Chair was empowered to appoint the regular committees.

Adjourned to call of Chair.

At the evening service, June 19, the President announced the committees as follows: On Nominations, Orcutt Burr, A. C. Atwood, C. M. Christianson; on Resolutions, H. R. Johnson, S. S. Smith, F. H. Westphal, E. W. Farnsworth, S. S. Shrock; on Credentials and Licenses, W. W. Sharp, P. H. Cady, H. R. Johnson; on Auditing, Robert Eager, M. J. Bartholf, A. Paton, W. P. Jordan, Benj. Carter, and Peter Hansen; Auditor, C. A. Smith.

SECOND MEETING, JUNE 21, AT 9 A. M.—The Committee on Resolutions offered the following partial report:—

Resolved, That we express our gratitude to God for "Testimony No. 33," and that we urge our brethren and sisters to secure it, and read it with care.

Resolved, That it is the duty of all our ministers, directors, and church officers to set before our people everywhere in the State, the importance of the first-day offerings for the maintenance of our foreign missions, and that we urge upon all the importance of adopting this plan practically.

Resolved, That we take immediate steps to raise \$10,000 for the erection of a suitable house of worship in the city of Milwaukee.

Resolved, That it is the sense of this Conference that for the present our interest in educational matters should remain connected with the Battle Creek College.

Whereas, The International Sabbath-school Association has found it necessary to recommend that the State secretaries devote as nearly as possible all their time to the work; and as this cannot be done without compensation; therefore,—

Resolved, That we recognize the secretary of the State Sabbath-school Association as in the employ of the Conference.

The first and second resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 23, AT 5:30 A. M.—This meeting was devoted to the discussion of the fourth resolution, by O. A. Olsen, E. W. Farnsworth, and others.

FOURTH MEETING, JUNE 23, AT 5:30 P. M.—The regular business being the consideration of the report of the Committee on Resolutions, the third resolution was taken up for consideration. An amendment to increase to \$15,000 the amount proposed to be raised, was lost. The original resolution was then adopted. The fourth

and fifth resolutions were also adopted. The Committee on Resolutions presented the following additional report:—

Resolved, That it is the duty of all laborers in the employ of the Conference, to present a business-like report of their labor and expenses to the Secretary of the Conference, who shall provide suitable blanks for the same, at the beginning of the workers' meeting.

Resolved, That we express our regret that so many of our brethren and sisters in this Conference deprive themselves of the influence of the REVIEW AND HERALD, and that we earnestly entreat all to interest themselves in securing the subscriptions of all who are not at present subscribers.

Whereas, We see the ceaseless activity of those seeking for legislation in favor of the enforcement of Sunday observance, and as the time is of necessity limited in which those opposed to this movement will be able to influence Congress to prevent such action; therefore,—

Resolved, That every exertion possible should be made by us, through the presentation of the petitions against religious legislation, and by articles through the press, to arouse the people to the danger menaced, and induce them to co-operate with us in the interim between now and the next session of Congress.

After a lively discussion, these resolutions were adopted.

The Nominating Committee presented the following report: For President, A. J. Breed; Secretary, M. P. Cady; Treasurer, M. J. Bartholf; Executive Committee, A. J. Breed, P. H. Cady, W. W. Sharp, H. R. Johnson, A. Paton; Camp-meeting Committee, A. Paton, T. B. Snow, William Sanders, H. H. Fisher, Orcutt Burr. The report was adopted without change.

The Committee on Credentials and Licenses reported as follows: For Credentials, A. J. Breed, P. H. Cady, W. W. Sharp, H. R. Johnson, I. Sanborn, S. S. Smith, F. H. Westphal, S. S. Shrock, T. B. Snow, J. C. Mikelsen; for Ordination and Credentials, B. J. Cady; for License, A. Christianson, J. W. Westphal, R. J. White, E. W. Webster, C. A. Smith, W. H. Thurston, Swin Swinson, G. W. Cady. The report was adopted.

The Treasurer's report was then presented, as follows:—

Cash on hand May 31, 1888,	\$ 2,554 01
Tithes received during year,	10,209 02
First-day offerings received from June 1 to Dec. 1, 1888,	579 57
Total,	\$13,342 60
Cash paid ministers and laborers,	\$8,875 29
Title paid to General Conference,	1,012 23
Paid to A. R. Henry, first-day offerings,	579 57
Cash on hand June 1, 1889,	2,875 51
Total,	\$13,342 60

The Auditor reported that the Treasurer's report was correct. Both reports were accepted. The Fremont church, having been disbanded, was dropped from the Conference records. By request, the name of the Burnside church was changed to that of Misha Mokwa.

Moved, That the President of the Conference be empowered to appoint the Auditing Committee.—Carried.

Moved, That the Conference Committee be instructed to act in harmony with the General Conference Committee in carrying out the provisions of the third resolution.—Carried.

Moved, That the thanks of the Conference be extended to the Boorman Milling Co., for the free use of the camp-ground, and to Mr. Holden, agent of the C. M. & St. Paul R. R., for selling tickets and checking baggage on the camp-ground.—Carried.

Adjourned *sine die*.

A. J. BREED, *Pres.*

M. P. CADY, *Sec.*

Special Notices.

R. R. RATES TO MISSOURI CAMP-MEETING.

HAVING been delayed by corresponding with the secretary of the Western States Passenger Association, I have not completed arrangements with the various lines of railroad, but will say that we have reason to hope for one and one-third fare for the round trip, on the certificate plan, over the following roads: North Pacific System, K. C. F. S. & G. System, M. K. & T., C. & A., C. M. & St. P., C. R. I. & P., and possibly the K. C. St. Jo. & C. B. The Utica brethren would best go to Dawn, on the C. M. & St. P., as we have little to hope for from the H. & St. Jo. Others living on other lines than those designated, should arrange to come over such lines only to the nearest point where they can connect with a road that does grant a reduction.

It will be necessary to secure your ticket and certificate to junction points *only*, and again purchase ticket, with certificate, to destination, where you have to use more than one line of road to reach Kingsville. Tickets must not be bought prior to Aug. 3, and reduced rates cannot be secured later than Aug. 24, returning. The certificates *must* be issued when called for. If they have not a printed blank, secure a written certificate, stamped with the same stamp as the ticket. A failure to comply on

your part, will cause you to lose the reduction. If an agent refuses to issue a certificate, report the same to me, and I will present the matter to the general ticket agent. These certificates, at the close of the camp-meeting, must be presented to Bro. R. S. Donnell for his signature, after which they will be honored, but not before Aug. 21, the last day of the meeting. It will therefore be necessary to remain till the close, as it sometimes happens (as it did last year at Kansas City) that unexpected help comes at the very close of the meeting.

July 28.

H. D. CLARK, *Conf. Sec.*

CHURCH SCHOOL AT OTTAWA, KAN.

KNOWING that the brethren in Kansas were much pleased with the school here last winter, and that many are anxious to know whether or not there will be a school here this fall and winter, we thought it would be well to state what is being done here in this direction. We are building an addition to the church, 20 x 40 ft., which will be completed in a few weeks. School will begin Oct. 1, and continue seven months. The tuition for the higher grade is \$2.50 per month; lower grade, \$1.50 per month. Every effort will be made on the part of the brethren here to have a good school; and while we all feel that our children and young people who attended last winter were greatly benefited, we hope to see much more good accomplished as the school continues. Now, brethren, we feel sure that we shall have your support in this grand enterprise. We can safely say that you can live as cheaply here as at any place. Rent is low, fruit is plenty, and wood and coal are cheap. We shall be glad to correspond with any who feel an interest in this work.

M. J. PIERCE, *Sec. School Board.*

THE MINNESOTA CONFERENCE SCHOOL.

NOTHING preventing, the Minnesota Conference School will begin its second year's work on Tuesday, Oct. 1, 1889. The first term will consist of twelve weeks, ending Dec. 23. The second term will begin Wednesday, Jan. 1, and will continue till about the first of April. Students will be received at any time; but unless it is absolutely impossible, they should start with the formation of classes at the beginning of the first term. It is designed that the instruction shall be adapted to the wants of an older class of students than many who attended last year,—those who desire a better preparation for working in some department of the cause. More will be made of Bible study; and we hope to have a full course of lectures upon the leading points of our faith delivered Sunday evenings. Besides the common branches, classes will be formed in physiology, book-keeping, United States history, general history, civil government, and rhetoric, if the demand should be sufficient to warrant it.

The committee is anxious to make expenses as low as possible, and otherwise to plan for the accommodation of a large number of those who want to do earnest work, and are willing to comply with the requirements of the school. Others are neither desired nor expected to come. Only a limited number can be accommodated; hence students will be required to make application for admission, and to be notified of their acceptance, before coming. The committee wants to know for how many to make preparations. Those who make application will be accepted first. If any should come without attending to this matter, they may be disappointed. Circulars giving full information will be ready for distribution the latter part of August. Let all who want to make application to attend the school, and all who desire circulars, send stamp and address at once to C. C. Lewis, 3109 Clinton Avenue, Minneapolis, Minn.

ALLEN MOON, *for MINN. CONF. COM.*

VIRGINIA CAMP-MEETING.

To our brethren and those who will attend the camp-meeting at Luray Aug. 13-20, we will say, We have secured the best rates possible on the Shenandoah Valley R. R., the only road running to Luray. This road will place on sale at all points where it has agents, between Shenandoah Junction and Waynesborough Junction, round-trip tickets from Aug. 12 to 19, good to return till Aug. 21, at five cents per mile for the round trip. On Sunday, the rate will be one fare for the round trip, good only for one day. All will have to take the regular trains. We could not secure special trains on Sunday, from the fact that the road runs two regular

passenger trains each way that day. But these trains on Sunday will arrive at and leave Luray just about the right time, except the train from the south, which will not arrive at Luray till about noon. But on the return, it will leave about six o'clock in the evening. Those coming from a distance will strike the Shenandoah Valley R. R., from the north, at Shenandoah Junction or Charles-town; from the south, at Roanoke, by the Norfolk & Western. If our ministering brethren who expect to attend our meeting from a distance will write the secretary, R. D. Hottel, at what point they will strike the Shenandoah Valley, he can secure the regular ministerial reduction for them. His address until Aug. 5 will be Roanoke, Va. The camp will be only a few hundred yards east of the depot, on the New Market and Sperryville Turnpike. Brethren, do not let anything of a trifling nature keep you from this meeting.

VA. CONF. COM.

THE VERMONT CAMP-MEETING.

THE Vermont camp-meeting will be held Aug. 27 to Sept. 3, at St. Albans, and will be preceded by a workers' meeting beginning Aug. 20. The auditing committee, who have already received notice of their appointment, are especially requested to be present at the beginning. All accounts against the Conference, as well as all reports, should be in the hands of the Conference Secretary at the beginning of the meeting.

We hope none will entertain the idea that the workers' meeting is for the ministers and a few others to pitch the tents, and make other necessary preparations to receive the majority of our brethren when they shall come. The workers' meeting is for all. If any are not workers, then they should certainly come and learn how to work. There will be not only the regular routine of preparing the ground, etc., but important instruction will be given with reference to the different branches of the cause of God. The General Conference has promised us help during the entire two weeks. Let us show at least by our presence our appreciation of the help we can expect to receive from the efforts of those who may be sent to assist us.

A few have written us that they do not see how they can go to the meeting this year, because of their farms, their merchandise, etc. Brethren, we do not see how you can afford to remain away. Your difficulties and excuses will be no less another year, if you live to see it. Do we not know from the "Testimonies" that they will increase? We need help *now*. In the providence of God, our camp-meetings are a blessing for his people, and we all need especial help at this time. We need the help and encouragement of one another, and also the help and instruction the General Conference proposes to furnish, and above all, we need the blessing of God, that we may individually be fitted to discharge our duties, and to meet the eternal issues just before us. But if we obtain these priceless blessings, we must put forth our best efforts; we must act as though we desired the blessings Heaven has in store for us. We therefore urge upon all to begin without delay to make the necessary preparations to attend the meeting from the beginning to the close. Are there seemingly insurmountable difficulties, seek God earnestly to open the way. You believe the Lord wants you to attend the camp-meeting. Now, if you wish to go, do not for a moment think that Satan can hinder you.

We expect to obtain round-trip tickets for fare one way on the Vermont Central and other railroads. Particulars will be given through the REVIEW as soon as possible. Those who go with their teams can have their horses pastured for fifty cents, or stabled for one dollar per week. Let those who desire the Conference to furnish them with tents, write at once to T. H. Purdon, Rutland, Vt., stating the size they wish, etc. Remember the workers' meeting begins Aug. 20.

VT. CONF. COM.

COLORADO CAMP-MEETING.

I WISH to call the attention of the brethren and sisters of Colorado to the fact that the time for our camp-meeting is near. As you will see by the notice in the camp-meeting list in the REVIEW, our meeting will be held Sept. 10-17. Whether it will be held at Denver or Boulder is not yet decided, but this will be given in a short time with certainty. We expect this will be the best and largest camp-meeting we have ever held in the State. The Gen-

eral Conference will provide good help for us this year, including sister White, Eld. W. C. White, and Eld. E. W. Farnsworth; also Eld. Owen, of California, who will take charge of the Sabbath-school work and young people's meetings. We expect the usual reduction on the railroads. The meeting this year will be held earlier than that of last year, and the time will be more favorable on account of the cool nights that may be expected a little later in the month.

We hope that the brethren and sisters of all our churches will plan to attend. Every year brings us nearer the great consummation, and none of us have any too much spiritual strength; and this year we shall have the opportunity to hear sister White, an opportunity we have never had before at our camp-meetings in this State. None can afford to miss the opportunity thus presented to listen to her words of counsel and instruction. We hope and pray that our churches will attend *en masse*. In a week or two we shall give particulars in regard to tents, railroad fare, and all other matters pertaining to such meetings. E. H. GATES.

TENTS! TENTS!

TENTS for both the Michigan camp-meetings,—Kalamazoo and Saginaw,—size 12 x 16, can be rented by all who may desire, for the small sum of \$2.50 during the meeting. If you wish to rent a tent, on arriving at the ground, inquire for R. E. Taylor. I. D. VAN HORN.

KALAMAZOO, MICH., CAMP-MEETING.

THE location of the camp-ground is in the southeastern part of the city, on the Fair Ground, about one mile from the depots. Those coming to the meeting will find their way to the ground as follows: From the Michigan Central depot, take street-car east of the depot, going south to Main Street. There transfer to Main Street and Portage Street line, which will convey you direct to the ground. From the Lake Shore and Grand Rapids and Indiana depots, take the street-car going west on Main Street which passes these depots, to Portage Street, and there transfer to Portage Street line, going south to the camp-ground. From the Chicago, Kal., and Saginaw depot, go four blocks south to Main Street, and take the street-car west to Portage Street, and transfer to Portage Street line, going south to the ground. There will be no additional charge for transfer; one fare will take you from the depots to the ground.

WHAT TO DO WITH BAGGAGE.

Take your hand baggage with you on the street-car. Deliver your check for other baggage to the agent at the depot wearing a badge, "Camp-meeting Agent," or take it with you to the camp-ground, and hand it to the agent at the baggage tent.

There will be a grocery and dining hall on the ground, for the accommodation of all in this line. There will also be good stabling, and hay and grain for teams.

All who come to the meeting by railroad, and pay full fare, will be returned home at one-third fare, provided that they procure a certificate before leaving the ground, signed by A. R. Henry.

MICH. CONF. COM.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 7.—GOD REQUIRES FAITHFULNESS.

(Sabbath, Aug. 17, 1889.)

Questions, with Scripture Texts, and Notes.

1. For what purpose did Christ sanctify himself?

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 19.

2. By what means are we to be sanctified?

"Sanctify them through thy truth: thy word is truth." Verse 17.

3. What is it to sanctify anything?

"And Moses said unto the Lord, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it." "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live:

when the trumpet soundeth long, they shall come up to the mount." Ex. 19: 23, 24, 25.

4. When a person is thus sanctified, what work will be wrought in him?

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

5. Upon what will his mind dwell?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

6. What was the law respecting the sanctifying of a man's substance to the Lord?

"And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his. And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him." Lev. 27: 14-19.

7. If he chose to exchange that which he had sanctified, how much was he to add to it?—Ib.

8. Could that which had been sanctified be taken back, and no equivalent be given?

"Notwithstanding no devoted thing that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." Lev. 27: 28, 29.

9. Does the Lord require men to devote their substance to his service, and make offerings to him?

"Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." Ps. 76: 11.

10. Under what circumstances do men usually make vows?

"I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66: 13, 14.

11. When God delivers his people from trouble, are they not under obligations to pay their vows?

"Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Ps. 56: 12, 13.

12. When a vow or promise was made to give unto God, what was the offering called?

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which has gone out of thy lips thou shalt keep and perform: even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23: 21-23.

13. When a man questions the vow he has made, and appropriates it otherwise, what does it become to him?

"It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20: 25.

14. When such promises are not regarded, what is such a sacrifice called?

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5: 1, 2.

15. What judgment is threatened against those who disregard such vows?

"When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin: neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?" Verses 4-6.

16. Who among the apostles made a consecration of his possessions?

"And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4: 36, 37.

17. What shows that twenty-six years later Barnabas labored with his hands to support himself?

"Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit; thereof? or who feedeth a flock, and eateth not of the milk of the flock?" "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 1 Cor. 9: 6, 7, 12.

"Neither did we eat any man's bread for nought; but

wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thess. 3: 8, 9.

18. What other persons consecrated a certain possession?

"But a certain man named Ananias, with Sapphira his wife, sold a possession." Acts 5: 1.

19. In keeping back part of the price, what sin did they commit?

"And kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." Verses 2-4.

20. What was the result of this sin?

"And Ananias hearing these words fell down and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband." Verses 5-10.

21. What will give us confidence to ask God to deliver us in the time of trouble?

"Offer unto God thanksgiving: and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 14, 15.

22. Are such acts as keeping back part of our vow any less sinful to-day?

23. Are any of us guilty of the same sin?

NOTES.

In this age of irreverence and loose religious practices, there are few persons who cannot profitably take greater heed to the admonition of the opening verses of Ecclesiastes 5. What we utter before God in his house and in the presence of his assembled worshipers, must come from the settled purposes of the mind, and not from a tongue which outruns with its words the real thoughts and devotions of the heart.

"The brief but terrible history of Ananias and Sapphira is traced by the pen of Inspiration for the benefit of all who profess to be the followers of Christ. With others, Ananias and his wife Sapphira had the privilege of hearing the gospel preached by the apostles. The power of God attended the word spoken, and deep conviction rested upon all present. The softening influence of the grace of God had the effect upon their hearts to cause them to release their selfish hold upon their earthly possessions. While under the direct influence of the Spirit of God, they made a pledge to give to the Lord certain lands; but when they were no longer under this heavenly influence, the impression was less forcible, and they began to question and draw back from fulfilling the pledge which they had made. They thought that they had been too hasty, and wished to reconsider the matter. Thus a door was opened by which Satan at once entered, and gained control of their minds.

"This case should be a warning to all to guard against the first approach of Satan. Covetousness was first cherished then. Ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated and pledged God, deception was practiced. They talked the matter over together, and deliberately decided to withhold a part of the price of the land. When convicted of their falsehood, their punishment was instant death. They knew that the Lord, whom they had defrauded, had searched them out; for Peter said: 'Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.'

"God, in his wise plans, has made the advancement of his cause dependent upon the personal efforts of his people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, he has placed a signal honor upon him. The minister cannot preach except he be sent. The work of dispensing light does not rest upon ministers alone. Every person, upon becoming a member of the church, pledges himself to be a representative of Christ by living out the truth he professes. The followers of Christ should carry forward the work which he left for them to do when he ascended into heaven."

News of the Week.

FOR WEEK ENDING AUGUST 3.

DOMESTIC.

Fifteen buildings were consumed by fire at Waverly, Ill., Thursday night, the supposed work of incendiaries.

A smash-up occurred on the N. Y. & N. E. Railroad, near Britain, Conn., Thursday night, in which four persons were seriously, if not fatally, injured.

A sweet potato trust has been formed in Baltimore. The year's crop is said to be large. Western prices have been too low for Baltimore, this vegetable's chief market.

At Monona Lake Assembly, near Madison, Wis., Wednesday, a class of sixty persons was graduated from the reading course of the Chautauqua Literary and Scientific Circle.

At two o'clock Friday morning, fire broke out at Ripley, Ohio, which destroyed every manufactory in the city, throwing 300 men out of employment. Loss \$200,000.

Steamer "Lorenzo D. Baker," of Boston, was burned at sea on July 15, the schooner "Franklin," of the same port, rescuing all the passengers and crew with the exception of two firemen who were drowned.

A telegram received at the Interior Department Tuesday, from Calispell, W. T., says the Indians have set fire to the hay, and threaten the lives of the settlers there, and they ask for protection from the Government.

The discovery of very rich oil deposits in the Rocky Mountains is reported from Crow's Nest Pass, the samples showing ninety-one per cent lubricating oil, five per cent heavy oil, and the balance water and foreign substances.

News was received from Gunnison, Col., Friday, that the Ute Indians had left their reservations, and were intimidating ranchmen, and slaughtering game. A war of extermination is threatened, if they do not cease their depredations.

Lewis Purdum, while painting the suspension bridge at Cincinnati, Ohio, Friday, fell into the river, a distance of sixty-five feet, striking the water feet first, and then swam ashore. He received a slight nervous shock, but was not seriously injured.

A plan to rid the earth of mosquitoes has been proposed by Dr. Robert H. Lamborn. He has discovered that certain species of dragon-fly have a voracious appetite for mosquitoes, and he proposes that dragon flies be cultivated until they destroy the pest.

The committee sent to New York by the Boston clothing trade unions, to investigate the condition of laborers, has some frightful stories to tell of the misery of New York "pauper labor." Whole establishments only pay men and women on an average from two dollars to three dollars a week.

On Saturday evening, July 27, Chicago was visited by severe wind-storms, causing the loss of about twenty lives, and of property estimated among the millions. A falling building crushed a cottage occupied by two families, killing eight persons outright, and injuring four others so seriously that two of them subsequently died in a hospital. It is said to have been the worst storm Chicago has ever known.

FOREIGN.

The Island of Crete is again in a state of insurrection.

Gen. Von Schellendorf, in a speech at Koenigsberg July 24, said that all fears of war were groundless.

News has been received from Oumalaska, of the loss of three whaling schooners in the Arctic Sea, with sixty officers and men.

San Luis, Cuha, was visited by a fire Monday night, which destroyed sixty houses. Two children were burned to death.

An earthquake in the western portion of the Island of Kiouisiou, Japan, destroyed the town of Kumumato, and a great number of people perished.

Various reports are afloat to the effect that Queen Victoria is failing in health. It is said that she is suffering severely with lumbago and rheumatism, and cannot live much longer.

A fierce tornado swept over several thousand square miles of territory in Hungary, Transylvania, and Bukovina, July 28, killing hundreds of persons, and doing immense damage to crops and other property.

Gen. Boulanger's star is at present rapidly on the decline. At the recent election of members of the Councils General held throughout France on the 28th, in which he contested 451 cantons, he was elected in only nine.

The new Hamburg-American steamship "Columbia" made last week the quickest maiden trip yet on record, and broke all previous records from Southampton to Sandy Hook, the time being 6 days, 23 hours, and 5 minutes.

After a struggle of eighty years, the French law has sanctioned cremation. The advocates of this method for disposing of the dead are to hold a congress on Aug. 4. At this meeting a solution of many still unsolved problems in the method will be undertaken. The congress will, in addition, consider plans for increasing the popular interest in cremation.

RELIGIOUS.

New York City has 600 Sunday-schools, 172,000 scholars, and 15,000 teachers.

In Canada there are: Sunday-schools, 6,636; scholars, 467,292; teachers, 55,050; total, 522,343.

Lutherans in the United States number 1,037,970, and have 7,610 congregations and 4,510 ministers.

During the past fifteen months the American Board at the Japan mission has registered 2,867 converts.

There are 126 camp-meetings regularly organized and advertised for the months of July, August, and September.

Last Sunday, July 28, the first Sunday newspaper train was run in England, to distribute the London Sunday edition of the New York Herald, containing reports of the royal wedding.

In the sixty-five years of its existence, the American Sunday-school Union has organized more than 84,000 Sunday-schools, and gathered in 4,000,000 scholars and teachers. It has been organizing, on an average, four Sunday-schools every day.

At the convention of the Christian Endeavor societies, recently held in Philadelphia, it was stated that the number of societies now organized is 7,671, with a membership of over 470,000. They are attached to evangelical churches in twenty-two different denominations.

Appointments.

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

I WILL meet with the church at Mud Lick, Ind., Aug. 9-13; at Marion, Aug. 14-18. I hope to see all the Sabbath-keepers in that section of the country, at these meetings. F. D. STARR.

THE annual session of the Missouri Sabbath-school Association will be held in connection with the camp-meeting at Kingsville, Mo., Aug. 13-20. Let every one come desiring to benefit others and to be benefited by others. We hope to have some advance moves made in the Sabbath-school work. Come, bringing your questions, and we shall try to find an answer for them. JAMES KLOSTERMYER, Pres. Mo. S. S. Ass'n.

BUSINESS NOTICES.

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

WANTED.—Information is desired respecting the price of farms in Nebraska, Western Iowa, or Southern Michigan, near school and S. D. A. church, where good land can be had cheap—say from \$5 to \$25 per acre. Might rent with view to buying. No small place wanted. Address, J. J. Davenport, Birmingham, Mich.

ADDRESSES.

THE P. O. address of Eld. J. G. Matteson is Oakland Center, Jefferson, Co., Wis.

THE address of Eld. D. T. Fero will be Livingston, Park Co., Montana, until further notice.

THE address of J. D. Rocky, State Treasurer of the Kansas Conference, is 813 West 5th Street, Topeka, Kan.

Obituary Notices.

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

STEARNS.—Died at Idaho, Springs, Colo., June 28, 1889, of cerebral meningitis, Ralph W., infant son of Dr. H. and Mattie Stearns, aged 9 months and 7 days. Services conducted by the writer. GEO. W. ANGLEBARGER.

RICE.—Frank Willis Rice, son of Frank J. and Mary Rice, died at Appleton City, Mo., June 29, 1889, of cholera-infantum, at the age of seventeen months. The bereaved parents mourn, but we laid him away to sleep until the coming of the King. Words of comfort by the writer, from John 14:3. JAMES KLOSTERMYER.

BABCOCK.—Died at Royal, Lane Co., Oregon, July 4, 1889, Stella, daughter of H. W. and C. M. Babcock, in the twenty-first year of her age. Her health had been poor for two years. We came to Oregon hoping that the change of climate would restore her impaired health; but in this we were disappointed. We had made arrangements to send her to the St. Helena Health

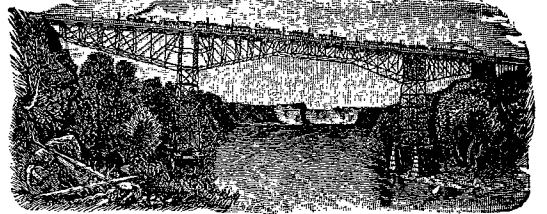
Retreat. Three days before she was to start for the Health Retreat, she was taken suddenly worse, and lived only one week. She was reconciled to die, and passed away peacefully, in hope of eternal life. H. W. BABCOCK.

PEAVEY.—Died of consumption, at Cornville, Maine, July 17, 1889, Samuel F. Peavey aged 39 years, 4 months, and 23 days. For over ten years he contended with the disease, and suffered much during his sickness. May 13, 1889, he publicly took his position to keep the commandments of God and the faith of Jesus. June 23, he was baptized and united with the church, and was faithful in living out the truth until death released him from his sufferings. He was highly esteemed by his neighbors, and had won to himself a large circle of friends by his own friendly course in life. He leaves a wife, one daughter, and an aged father to mourn their loss. Remarks by the writer, from Prov. 18:24. J. B. GOODRICH.

ELLS.—Died at Dodge Center, Minn., July 11, 1889, Sarah A. Ells, wife of J. W. Ells, and daughter of Daniel and Sarah Squier, aged 80 years, 5 months, and 27 days. Mother Ells, as she was familiarly called, was returning, with her husband, from a visit to her daughter in Wisconsin, and had taken a stage to visit another daughter living near Dodge Center. As the stage was about to leave town, it was tipped over, causing her death. She was buried July 13, at Concord, Minn. Words of instruction and comfort were given by the writer, from Heb. 9:27, 28. A large company of sympathizing neighbors and friends were in attendance. A. H. VAN KIRK.

WALKER.—Died in Armagh, Ireland, June 12, 1889, Willie Walker, aged 13 years and 1 month. Willie was the only son of Matthew and Elizabeth Walker. He and his only sister were on that fatal excursion train which was wrecked on June 12th, and he met his death by the accident. Willie's mother accepted the truth under the labors of Eld. R. F. Andrews, during his visit to Ireland. She has endeavored to train her two children in the way of truth, and last May both of them began to observe the Sabbath with their mother. Since the accident, the father has begun the observance of the Sabbath. Bro. Walker writes: "He was fully trusting in Jesus, and told his mother and myself that he would meet us in the first resurrection." While the accident was a sad one, yet there is joy when the parents can anticipate a glad reunion in the earth made new. J. H. DURLAND.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL "The Niagara Falls Route."

Table with columns for EAST and WEST stations, Mail, Day Express, N.Y. Express, Atlantic Express, Night Express, Kal. Accom'n, and Local Pass'gr. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R. Time Table, in effect June 23, 1889.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations like Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 6, 1889.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry.	
Climb to the Heights, MARY E. INMAN.....	497
"No Time for the Bible," MRS. M. A. LOFER.....	499
Loving Words, ELD. L. D. SANTEE.....	501
Crucified—Risen! Rev. R. L. Bruce.....	507
The Sermon.	
A Lively Hope, Mrs. E. G. WHITE.....	497
Our Contributors.	
Now Is the Time to Work, ELD. R. F. COTTBRELL.....	498
Principles by Which to Interpret Prophecy.—No. 32, ELD. D. T. BOURDEAU.....	498
Christ and His Work, ELD. R. A. UNDERWOOD.....	499
Patience of the Remnant Church, ELD. W. B. HILL.....	500
A Double Victory, EUGENE LELAND.....	500
The Home.	
Pleasant People, Sel.....	501
Unreasonable Petitions, <i>The Congregationalist</i>	501
The Sensible Girl, Sel.....	501
The Man Who Is Always Right, <i>The Common People</i>	501
Dr. Hammond on Ice-water, Sel.....	501
The Mission Field.	
The Power of God's Word, J. O. C.....	502
Report from Washington, D. C., W. H. SAXBY.....	502
Good News from Africa, H. P. H.....	502
A Bit of Experience, W. H. SAXBY.....	502
The Way It Always Works, <i>Gospel in all Lands</i>	502
Chinese Rendering of "Amen," <i>Herald of Holiness</i>	502
Special Mention.	
The Flood at Williamsport, E. G. W.....	503
The Sexes North and South, <i>Public Opinion</i>	503
The Dervish Forces in Egypt, <i>Cincinnati Enquirer</i>	503
Editorial.	
The Law and Life.....	504
Why Complain?.....	504
Bible Reading on the Sanctuary.—No. 3.....	504
History and the Christian Church, L. A. S.....	505
Ah, Yes; Here It Is," W. A. C.....	505
Ministers' Department.	
How to Preach a Good Sermon, <i>Luther</i>	506
Progress of the Cause.	
Reports from Minnesota—Dakota—Michigan—Ohio—Texas—Colorado—Pennsylvania—Kansas—Wisconsin—Indiana.....	507
Montana Notes, H. S. Reynolds.....	508
An Appeal in Behalf of the French-speaking People of America.—No. 8, D. T. BOURDEAU.....	508
Wisconsin Conference Proceedings, M. P. CADY, Sec.....	509
Special Notices.	
The Sabbath-school.....	510
News.....	511
Appointments.....	511
Obituaries.....	511
Editorial Notes.....	512

REMAINING CAMP-MEETINGS FOR 1889.

EASTERN.			
*Maine, Pittsfield,	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.			
*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, Fremont,	"	17-24	
SOUTHEASTERN.			
North Carolina, Lenoir,	Aug.	6-13	
*Virginia, Luray,	"	13-20	
*West Virginia, Grafton,	"	20-27	
*Tennessee, Guthrie, Ky.,	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	
" Arroyo Grande,	Oct.	22-29	

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.

A private note from Eld. Haskell, states that he intended to sail for South Africa, July 17.

The new catalogue for 1889-90, of the South Lancaster (Mass.) Academy, is now ready, and will be mailed free to any one desiring it. Address, G. W. Caviness, South Lancaster, Mass.

Notices of the Illinois and Southern Kansas camp-meetings, giving the usual directions and other information for those who may attend, are received too late for this issue, and will appear next week.

We have received from Eld. S. N. Haskell, an interesting report of the recent camp-meeting in

Sweden, and his visit to the brethren in the extreme north of Norway, but too late for this number. It will appear next week.

A card from Eld. J. B. Goodrich, Moncton, N. B., announces that tickets to the Maine camp-meeting will be sold at St. Johns, N. B., and Presque Isle and Houlton, Me., at one fare for the round trip, good to return till Sept. 2.

Sabbath, Aug. 3, the Tabernacle being closed for some necessary repairs, the Sabbath meeting was held in the grove in front of the College. The weather was perfect for out-of-door exercises, and the occasion was a very pleasant one. Sister White spoke on Christ's lamentation over Jerusalem.

The *Scientific American* of July 27, 1889, speaking of the features which will cause the great Paris Exposition to be remembered, places prominently among them the following: "Third, it will be remembered for its great collection of war material, the most absorbing subject now-a-days, unfortunately, to governments if not to individuals."

The article on "Garbled History," in REVIEW of July 16, was not intended as an attack upon the dead. News has reached us since publication, of the decease of Rev. Wm. Armstrong, to whom reference was made in the article, which was written some time before that event occurred.

The European war cloud is again growing dark. Turkey, Bulgaria, and Serbia are busily mustering their troops, seemingly in anticipation of an expected conflict, and Switzerland and Germany have an unsettled difficulty between them, which is likely to prove serious. Still this cloud will probably blow over, as so many have done before it.

The REVIEW will be omitted during the week of the southwestern Michigan camp-meeting, at Kalamazoo, Aug. 13-20. This is according to our usual custom to omit one number during the principal camp-meeting in the State, to give the Office employees opportunity to attend the meeting. The next paper will bear date Aug 13. The number for Aug. 20 will be omitted, and the succeeding issue will bear date Aug 27. If any have appointments or notices which should appear before the latter date, they should reach the Office by Aug. 11.

We have received the first number of a new paper, the publication of which has just been commenced by first-day Adventists, in Minneapolis, Minn. It is entitled, "Our Hope, and Life in Christ," and is issued weekly by a committee of the Second Advent Christian Association, composed of W. J. Hobbs, H. Pollard, A. Armour, R. H. Bateman, and J. F. Adair. Considering the extent of the field, first-day Adventists certainly need some organ of communication, nearer the center of operations than the Atlantic coast, and we do not see why the new paper may not be made to answer the purpose well. It seems to commence its career under favorable auspices. Twelve pages, \$1.50 per year.

Governor Foraker has written to Mayor Mosby, of Cincinnati, touching the recent attempt of the saloon-keepers of that city to keep open on Sunday, and the tenor of his epistle is, "Do not tolerate any defiance of law." This, as the *Inter Ocean* takes occasion to remark, is right. It is the duty of the executives to enforce the law, whatever their judgment or the verdict of others as to its justness or expediency. If the law is good, it ought to be enforced; and if it is not good, enforcement is the shortest road to its repeal. But we cannot help thinking that a little of Gov. Foraker's logic and determination would appear to excellent advantage on the part of other public officials in places where

the law of the land requires the saloons to be closed on all days of the week alike.

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.

ADDRESSES WANTED.

I wish to obtain the P. O. address of the following classes of S. D. Adventists residing in the counties of Clark, Jackson, Eau Claire, Trempeleau, and Chippewa, Wis.: First, those who live too far from any S. D. A. church to attend meetings regularly; secondly, those who have no connection with any church; thirdly, those who do not belong to the T. and M. Society. Please write me at once. My address is Thorp, Clark Co., Wis.

T. B. SNOW, *Director Dist. No. 9.*

NOTES FROM PITCAIRN.

THE account of the visit of Capt. William Smith to the Island of Pitcairn, from the notes of his last voyage from San Francisco to Falmouth, and furnished to the *San Francisco Chronicle*, contains some items which will be of interest to readers of the REVIEW. From a clipping which has been sent us, we take the following:—

Pitcairn Island is situated in the South Pacific Ocean, latitude 25 degrees south, longitude 130 degrees west, and is directly in the track of vessels from California homeward bound by Cape Horn. I left San Francisco Jan. 12, and called off Adamstown, Pitcairn Island, on Saturday, Feb. 9, when James Russell McCoy, chief magistrate, with six others, came off in their boat. The names of the boat's crew were: Benjamin Stanley Young, Ernest Heywood Christian, William H. G. Christian, James Sanford Warren, Elias Christian, all natives of the island, and Philip Coffin, a ship-wrecked sailor, married and settled on the island.

There are twenty-two families on the island—117 souls in all—forty-five males and seventy-two females. There are at present thirty-two children attending school, which is kept by Simon Young, assisted by his daughter, Miss Young. Mr. Young also officiates in the church, and Miss Young is organist. The organ was presented to the islanders by Queen Victoria. Judge of my astonishment when Mr. McCoy informed me that this was their Sabbath, and as they had missed the morning service through coming off to the ship, if I had no objections he would hold divine service on board, which he did in a very able manner. The reason he gave for keeping the seventh instead of the first day of the week, was that as God had given the ten commandments to Moses written on tables of stone on Mount Sinai, and we acknowledged nine of them, we should not discard the fourth, as it distinctly says the seventh day, and not the first, which argument carries some weight with it. Religious books were gladly received, especially those of the Rev. Robert Murray Chayne, late minister of St. Peter's Church, Dundee. The *Christian Herald* was eagerly sought after.

They are well posted in the doings of the outer world, and were quite conversant with American politics and the late election.

HISTORY OF THE WALDENSES.

By J. A. WYLIE.

A plain and well-written narrative concerning this remarkable people, from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valley,—are all set forth with historical accuracy. A book which should have a wide circulation. Muslin, 90 cents. 212 pages, on tinted paper, illustrated. Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

HISTORY OF THE DOCTRINE OF THE SOUL

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 136 pages, 75 cents. Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.