

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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## IS LIFE WORTH LIVING?

Is life worth living? you are sadly asking,  
In moody, bitter, disappointed tone,—  
A tone which says, "Till now I have but found it  
A thing of weariness and grief alone;

"A faithless friend who disappoints its lovers;  
A catalogue of ills too dark to name;  
A hope existing but to be extinguished;  
A dismal passage to a gloomy shame."

"Is life worth living, then?" again you question,  
With downcast eyes, and accents stern and cold.  
Look up, my friend, and listen, Faith is waiting  
To answer now that query worn and old.

Is life worth living?—No, if you are merely  
Intent that life shall minister to you—  
Intent that it shall be to you a something  
Subservient to all you plan and do.

Is life worth living?—Yes, a thousand times,  
If self is lost in One who claims your all;  
If His grand will absorbs your puny wishes,  
If His great heart enwraps your being small.

If other lives for His dear sake you brighten,  
If other woes you strive for Him to heal,  
If mysteries too deep you leave with meekness  
Until the Master shall their depths reveal,

Then life will prove a "friend" to crown you richly,  
A "catalogue" of blessings in disguise;  
A "hope" within a hope, expanding daily;  
A sunlit "passage" to a glorious prize!

—Charlotte Murray, in *Word and Work*.

## 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.

## THE SERVICE OF THE YOUNG ESSENTIAL TO THE WORK OF GOD.

BY MRS. E. G. WHITE.

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The work of God is in need of youthful ardor, zeal, and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and uncrippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor. Young men and young women are invited to give him the strength of their youth, that through the exercise of their God-given powers, through healthful thought and vigorous action, they may bring glory to God and salvation to men. God calls upon you, young men, to make the most of the powers intrusted to you. Cultivate the habit of doing your best in everything you undertake. God is your Master, and

you are his employed servants. The Holy Spirit must come in contact with your spirit, that it may divinely restore your soul, working your sanctification, and giving life and power to your efforts. When the life of God is restored to the soul, we rest in God, and are clothed with the righteousness of Christ.

3 As students, you are ever to be learning in the school of Christ; you are to bring your intrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible-readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend upon the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order.

4 Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should say, "That which other minds have acquired in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. Do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension, and surface work. A blus-

terer will be recognized and set down for just what he is worth and no more.

5 Those who have entered the canvassing field are in danger of not feeling the necessity of being particular in their work. They are in danger of becoming content with superficial attainments, of being careless in their manners and lazy in mind. There should be faithful discharge of duty in the canvassing field, for it is important and sacred. Teachers in the canvassing work have grave responsibilities to bear. Those who rightly comprehend their position, will direct and instruct those under their care with a sense of their personal accountability, and will inspire others to fidelity in the cause. They will be much in prayer, they will understand that their words and actions are making impressions that will not be easily effaced, but will be as enduring as eternity. They will realize that no other can come after them and correct their mistakes, or supply their deficiencies. How important it is, then, that the teachers' subject, manner, and spirit are after God's order.

6 Schools are established to prepare men and women for intelligent work in the Master's vineyard. The indolent may be aroused, the thoughtless may become serious, by taking up some portion of the work of God. Through proper instruction, through painstaking effort, the thoughtless may become successful light-bearers in the moral darkness of the world. Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, that they may realize what are the possibilities of improvement. Teachers are needed who will train students to do excellent service for the Master. Those who undertake the work of educating others, will need patience, that they may carry their pupils forward from one point to another in intellectual and spiritual attainment. Those who instruct in the various branches of the work, should feel how great is the responsibility that rests upon them. They need enlarged views, for their work, in its influence, ranks with that of the Christian minister. Meetings for instruction should be called, time should be given, facilities should be provided, that all the knowledge possible may be imparted during the meeting. The work of co-operating with the gospel minister in carrying the present truth to all nations, tongues, and peoples, is indeed a most essential one. It should be conducted in a manner in keeping with the exalted truth which we profess to love. Through the canvassing work, the minds of many who are now absorbed in iniquity and error, may be enlightened. Through this agency a people may be prepared to stand in the great day of God which is just before us. Lower views of the work will be dishonoring to God.

7 The canvassing work should be considered as sacred, and those who have unclean hands and defiled hearts should not be encouraged to enter upon it. The angels of God cannot accompany the unconsecrated to the homes of the people; therefore all those who are not converted, whose thoughts are corrupt, who will leave the taint of their imperfection upon everything they touch, should refrain from handling the truth of God.

8 Young men and women who are truly converted, will depart from all iniquity. Those who are not pure in heart, have no hold upon

divine power, they are not partakers of the divine nature, and they will prove ready victims to Satan's suggestions and temptations. They will not show fidelity under trial; but when they are rebuffed, they will become discouraged, because God does not work with their efforts. The high and holy One who inhabiteth eternity will not put his Holy Spirit into unclean vessels. Those who have not a proper sense of the character of the work for these last days, should not aspire to a place in the cause of God. If they see the offensive character of sin, and hate it as the vile thing it is, and come to Jesus in contrition, purifying their souls by obedience to the truth, then they may be intrusted with some part in the work. If they place their will on the side of God's will, putting forth the energy with which God has endowed them, he will receive them and shed his grace in their hearts. But if those who have become weak in physical and moral power by evil works, seek a place in the work of God, they should be advised to employ themselves in manual labor. Such employment will be more favorable for the working out of their salvation. They should rely wholly on Christ for his grace to overcome. Those who have enfeebled their physical and mental powers by evil practices, need to walk very humbly before God. God reads the heart, he weighs the character, and is acquainted with every man's work. He gives his Spirit in proportion to the consecration and self-sacrifice manifested by those who engage in his work.

Heaven is ashamed of many who are engaged in all branches of the work, and especially is Heaven ashamed of those who are called to the sacred desk, and yet who do not try to do their best. Many read newspapers and periodicals and books, and neglect the study of their Bibles. They do not wrestle with God in the closet, for the help which he alone can give. They go forth to their work spiritless and without Christ. Ministers go before their congregations, presenting fragments of a long-used discourse, instead of a fresh portion of meat in due season for the people. They drift into dry, controverted subjects, and the flock of God is unfed.

### THE LATTER RAIN.

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

(Continued.)

As the first object of the Lord in bestowing the latter rain will be to enable his people to warn the world faithfully of coming judgments, and to lead as many as possible to seek salvation and find in God a shelter from the avenging sword of justice so soon to be unsheathed, it is evident that those who are shut up to themselves, and have no special burden for the salvation of their fellow-men, cannot consistently expect to receive the latter rain, unless they change their attitude toward others, and diligently cultivate in themselves, by earnest endeavors, the spirit that led Christ to leave heaven, and sacrifice all that was precious to him, and even give up his life, to save perishing men.

What is worth giving is worth asking for; therefore the Lord has made it a duty for us to ask him for his Spirit, that he may graciously bestow it upon us. "Ask of me rain, in the time of the latter rain," is now the command of a gracious God whose great heart is drawn out in mercy, love, and compassion toward his erring but needy children, and who is more willing to give them his Spirit than earthly parents are to give good gifts to their children; for Christ has said of him, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

The Lord does not want us to be left alone to mar his work in us and in others by the mere dint of our own feeble efforts, and to poorly represent the powers and riches of his grace. He is anxious to impart his Spirit unto us that we may make the work of overcoming a success, thereby opening the way for him to give us a full measure

of his Spirit, that we may do valiantly for him and his cause, and that his work may be cut short in righteousness on the earth. Rom. 9:28.

How brief a period would be required to finish up this work, if those who engage in it were clothed with power from on high as were the early disciples! Now, as then, hard hearts would be melted, and in every direction would be heard the anxious cry, "Men and brethren, what shall we do?" Many would leave their ordinary avocations to bear the message to others. Thousands would be seen rallying around the blood-stained banner of the commandments of God and the faith of Jesus. Rev. 14:12. As like causes produce like effects, the signs that attended the ministry of the word in the early history of Christianity, would attend the ministry of the same word in this, the closing gospel work.

As the word of God is true, we expect that all this will soon be realized. The thing will proceed, for the mouth of the Lord hath spoken it. Jesus, who has purchased this privilege for us at the dear cost of his own precious blood, draws near to us. He knocks at the door of our hearts that we may let him in, that he may dwell with us, and sup with us by his Spirit. Rev. 3:20. He calls upon us to repent of our indifference in so important a matter. Verse 9. We have lived far beneath our privilege, and are responsible for the errors we have committed which we would have avoided had we had the aid of God's Spirit. More than this, we are responsible for what we might have done by the Spirit's aid, that we have not accomplished.

We should now be full of faith, love, and the Spirit that gives holy zeal and success to its possessors. How many mistakes and awful stains of sin are recorded against us in the heavenly records, because we have not had more of the presence and life-giving influences of the Spirit of promise! But notwithstanding all this, the Lord pleads with us, and tells us to ask him to give us the Holy Spirit. He does not do this to deceive us, but because he wants to give us the very thing he commands us to ask of him. Shall we respond? Some will say, "I am so unworthy that I dare not look up and ask for so great a gift." Jesus is willing, anxious, to make that all right. As you repent and look to him by faith, he tells you, "My blood, representing a life more precious in the eyes of the law than the lives of all mankind, atones for all your sins, and is to you a sure pledge of pardon and life. Believe it, and accept pardon full and free, and cherish the hope of eternal life. My obedience on earth, under most trying circumstances, is over and above, as to merit, what I owed to the law as a holy being who never sinned. I was not obliged to become obedient under such a fearful pressure of opposition, pain, anguish, agony. This surplus merit, whose value can be measured only by the infinite value of Him from whom it comes, is all-sufficient as a basis for your justification. I impute to you my own righteousness, so that you are regarded by God as though you had always kept the law. Venture still farther; claim by faith, and receive, the Holy Spirit; for this, too, I have merited for you."

We are not to ask for the latter rain with our minds centered upon ourselves, as though the enjoyment of it ourselves were the whole scope and design of God in bestowing it upon us. The showers of the latter rain will never come to us while we are in such a state of mind. It is when we are forgetful of ourselves and of our enjoyment, and when we are solicitous that God be honored and that others be made partakers of the riches of grace, and that salvation be secured to them, that God remembers us and confers his rich blessings upon us.

When God commands us to ask for the latter rain, he does not mean that we should be satisfied in offering a common-place petition, or an ordinary prayer. As we pray, we are to see to it that the words of Christ abide in us, and that we abide in Christ, and that we earnestly strive to keep God's commandments and to do those things that are pleasing in his sight. Then may we know that

what we ask shall be granted unto us. John 15:7; 1 John 3:22. We are to ask with the sense of the preciousness of the rich boon we wish to secure. We are to sense the sacredness and incalculable value of the Spirit of God. We are to pray with faith, claiming the promise, "Ask, and it shall be given you." We are to pray perseveringly, as did Jacob when he wrestled for God's blessing. We should not be governed by feeling in this important matter, but should claim the blessing as ours, whether we sense it or not. Thus shall we honor God by taking him at his word, and we shall not fail to receive the rich returns to our prayers that God is more than willing to grant us.

Some make a great mistake in not realizing the necessity of a special preparation to receive the latter rain. They feel that the latter rain is a very desirable thing, and that what they cannot do toward preparing to go through the conflicts and awful scenes which are before them, the latter rain will accomplish for them; and they are comparatively at ease; they make no great efforts to overcome. Such, in our estimation, are no more prepared for the latter rain than they would be if they cared nothing about it. Their desire is a false desire, and their hope one that will not stand the test in the hour of temptation which shall try all those that dwell on the earth. Rev. 3:10, 11.

There is still another class who look with pleasing anticipation to the time of refreshing, with a sincere belief that the generality of those who profess Christianity will largely share the blessings of the latter rain. They overlook the fact that the majority of professed Christians have backslidden from God, and are even more guilty before God than most of sinners in the world. For they disgrace Christianity while professing to be Christians.

To illustrate, let us suppose a case: A certain judicious and wealthy parent has two sons. One is very industrious and obedient, and endeavors in all things to please his father; the other is very slothful and disobedient, and cares not whether his father is pleased or not with his conduct. One is very grateful for the gifts that his kind father bestows upon him, and makes good use of them; the other is never satisfied with the blessings with which his kind, indulgent father favors him, and spends all the gifts he receives, in satisfying his selfish desires, without taking thought about the future. These two sons come to the time when their father is to show how he regards their respective ways of doing. And how does he do this? Does he treat them alike?—By no means. He gives much wealth to him who has been faithful and obedient, and is disposed to make good use of the blessings that he receives; but he says to his slothful and disobedient son, "My son, I truly desire to promote your happiness. I have been very indulgent toward you in the past; but I cannot consistently commit to your care the amount of wealth I should, were you disposed to amend your ways and rightly spend the gifts that are imparted to you. I will keep that portion of my wealth which I had reserved for you, and give it to your brother, or to some other one who will make good use of it, unless you reform and give good evidence that you will be benefited by receiving your portion of my property."

Thus will our kind Heavenly Father deal with those who profess Christianity and expect to receive the latter rain, yet are slothful, unfaithful, and disobedient. Many of this class will awake to a sense of their condition when it is too late, and will be sadly disappointed in not being benefited by receiving the refreshing showers of the latter rain.

"But," says one, "do you not believe that God's Spirit will strive with the wicked while the latter rain is being poured upon the just?—Certainly we do; but there is a vast difference between God's Spirit *striving* with men, and God's Spirit being *poured* upon men. God's Spirit strives with men to convince them of sin, that they may repent, forsake their evil ways, and obtain mercy; but God's Spirit will be poured only upon those who make a thorough preparation for the latter rain. God's Spirit has striven with men

ever since the fall of our first parents; and it will continue to strive with men until the close of human probation; but God's Spirit will be poured upon his faithful remnant Church just prior to Christ's second coming.

How plain it is that the idea of a universal refreshing, of an outpouring of the Spirit of God irrespective of character and regardless of conditions upon which God grants his blessings, is contrary to the teachings of the Bible. It goes with the doctrine of the world's conversion, which is opposed to Holy Writ, and has a tendency of lulling the Church and the world to sleep.

God is just as willing to grant special outpourings of his Spirit now as he was at the opening of this dispensation. Have we sins and imperfections to overcome? The same was true of early Christians, yet they prepared for the former rain, and received it in bountiful showers; and this is our privilege amid the corruptions of these last days. God's hand is not shortened that it cannot bring us this blessing. The means of grace are the same that they were in the days of the primitive Church, and the Spirit of God has the same transforming power now that it had then. Why not open our hearts to its inward workings, that its sanctifying power may work out for us that thorough transformation which will insure to us the refreshing from on high, which we so much need, and which it is our privilege to enjoy, if we value it more highly than any earthly good or enjoyment?

(Concluded next week.)

#### JUSTIFICATION BY FAITH.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

At the time of the great Reformation in Europe, at the close of the 15th and the beginning of the 16th century, the Church of Rome, with its vast resources of wealth, talent, and organized lay and clerical forces, held undisputed sway over the civilized world; and wherever it was practicable, her missionaries penetrated the thick darkness of heathenism, and she did all in her power to substitute her own ceremonies and forms in the place of heathen worship. How much she improved the condition of heathendom, the pages of history will decide. One thing is certain, that at the time of Martin Luther's first work, it was as unsafe to differ with Rome on any religious tenet of belief, as it is now for a Nihilist to declare his sentiments openly, in Moscow or St. Petersburg.

Rome had sat as queen over the nations for over ten centuries. Her horrid wings overlapped the continent of Europe; and as a goose hatches her brood of young, so did Rome send forth from her monasteries, her universities, a brood of narrow-minded, bigoted priests, bishops, and cardinals, and Jesuits, who, in their turn, educated kings, dukes, nobles, gentlemen, and country esquires. It was just as fashionable and popular to persecute and abuse all who differed with the papal church, as it is now to subdue brigandism in Italy, or to call the Apache Indian from his war-path in Arizona.

Now what a change has taken place in public opinion. Europe (except poor Russia) is practically a free country. All sects breathe freely. Rome is crippled; Italy is free. America is free. What brought about this great change? Who can deny that the preaching of the great doctrine of justification by faith has wrought out this great problem of freedom for the nations? Says M. Luther, "I am justified by faith in Christ alone, whose blood atones for my sin." Says Dr. Eck: "Nay, but it must come through the priest, or the mass, or the saints, or the Virgin Mary." Luther succeeded in part, and the walls of Rome shook as with an earthquake, and fell to rise no more as in the past.

So now it must be by the same doctrine that the masses can be moved. The Man of Calvary alone can move upon the minds of men. His atoning blood reaches down to the millions of earth's inhabitants, and touches alike the scepter of a king and the rags of the poor. The heart

must be touched with the skill of Him who could comfort the weeping Mary, or raise the dead Lazarus. Such power alone can stir the masses.

#### GOD'S HIDDEN FACE.

BY MRS. MARY A. WARRINER.

DARKNESS broodeth over me:  
Where art thou, my Light, oh, where?  
I am waiting, Lord, for thee.  
If I perish, dost thou care?  
Groping through the darkest night,  
Moving with great care along,  
Sighing for a ray of light,  
Gone my joys, and hushed my song.

Father, thou didst hide thy face  
From thine own beloved Son,  
But withdrewest not thy grace  
From thy holy, dying One.  
'Twas for such as worthless I  
That those moans were heard from thee,  
And that loud and piercing cry,  
"Why hast thou forsaken me?"

Holy Spirit, thou hast said,  
By the sacred Scriptures wise,  
That our great triumphant Head,  
From the tomb didst surely rise;  
And, ascending, left behind,  
Pain for his dear ones to bear;  
Darkness, crosses, they shall find,  
Till with him his throne they share.

#### DOES YOUR LIGHT SHINE?

BY CYRUS.

(Battle Creek, Mich.)

DEAR reader, this question is for you. Every soul who accepts Christ for his Saviour is asked to answer it. Our great Leader has announced to all mankind that we are the light of the world; and of course they may rightfully expect to see it shining. Then let me ask, Is your light seen? and where is it seen? Your daily companions should be able to see it; it should be seen by your brothers, your sisters, and your friends; indeed, the whole world, saints and sinners, ought to see it shining continually.

Do I hear you ask, "How can I let my light shine"? Here is the way, and from God's own word: "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. . . . To deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him. . . . Then shall thy light break forth as the morning." Deeds of kindness, with words of sympathy, will be shed abroad on its beams of brightness. A single word kindly spoken may cast a light which will turn a soul from the way of death to the path of life eternal. O the worth of kindness! Who can count it?

Your light will be seen afar; for "a city that is set on a hill cannot be hid." So it will reach out in the missionary spirit accompanied by charity, even to foreign lands, carrying the precious present truth we love, to those in darkness. It will be seen near at hand. "Neither do men light a candle, and put it under a bushel." It will fall upon the poor and the sick, the disconsolate and the care-worn souls around your door. It finds expression in genuine, spontaneous, unfettered acts of goodness and words of love; yea, it calmly shines in the eye and beams from the very countenance, ministering cheer and comfort to your father and mother, brother and sister, fellow-laborer and friend.

Thus, to-day and to-morrow, here and everywhere, now and always, should your heavenly light be shining. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Why does not your light so shine? Perhaps the wind blows upon it,—the wind of temptation,—and makes it flicker and flash. When every trial overcomes you, and every gust of trouble sweeps you under, then you are "like a wave of the sea driven with the wind and tossed;" and so the world beholds a dim, unsteady light. But stop, my brother! my sister! You must not al-

low the enemy's snares to hide your light. Nay, it ought to be even brighter in temptation. "The night brings out the stars." Look at Paul's burning light when he said, amid his greatest trials: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And besides, the Scripture says: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

No doubt you have heard, but have you really and practically believed, that *trials are blessings in disguise*? I know they are! If you are not sure that this is true, and if you cannot feel thankful for them, then think about it carefully, and answer this question: How could you ever "grow in grace" without trials and temptations? Indeed, we may "hold fast the profession of our faith without wavering, for He is faithful that promised;" and our light may shine the brighter amid the deepest darkness.

May be your lamp is not filled, and is going out for want of oil. But do you not know where to go to fill it? and how easily you may replenish the wasted store? Your Father is owner of all the treasures of oil in the universe; and he is more willing to give to all who ask, than your own dear parents are to grant your requests every time you ask good gifts of them. Blessed promise! and it is for you.

Then nevermore let your light go out for lack of oil; but "ask, and ye shall receive." And this oil of God's grace, which he is able to give exceeding abundantly above all that we ask or think, will cause your light to shine forth gloriously.

Perhaps your lamp is not trimmed. When your house lamp is used day after day without trimming, of course it soon burns low, and finally goes out. If you attempt to burn the lamp that Christ has lighted in your soul, from day to day with the same experiences and blessings, it will just as surely become dim, and sink into obscurity. You must trim your lamp to-day with a blessing from heaven, and to-morrow with another; and you need never fear that your Father will become wearied because you come so often, for he says that you ought always to ask and faint not.

These trimmers may come in different ways, and they will be of various kinds,—an encouragement from a friend sent to you by the Lord; a promise from God's word; a new lesson of faith, of mercy, or of love; and all the numberless blessings given by our Father for only the asking. But whatever they are, and however they come, remember that all are from him, and do not forget to thank and praise him for trimming your lamp.

Then there is another method by which your lamp can be trimmed. It is not so pleasant as the first. But if your Father sees upon you dross and rubbish which prevent the shining of your light, he will apply the remedy rather than allow the light to go out, and your soul to be lost in darkness; because he loves you, and has suffered the death of his own dear Son to save you. We may call this the scourging or pruning process. It perhaps will be painful, but is ever done in love and mercy. You know his own gracious words: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" "As many as I love, I rebuke and chasten."

According as the limbs and branches are crooked, will the pruning-knives be applied, to make straight and perfect; and according to your disease of sin and mine, will God kindly administer the cure. Then however grievous the affliction may be, let us always remember that this trimming is done for our good, that our light may shine the purer and brighter.

How one-sided the flame of a lamp is made by a single, straggling thread in the wick! What a poor light it gives! It does not burn clearly, steadily, and brightly. So some distortion in your character may prevent your life from shining out in the world of darkness. Then submit cheer-



fully to the chastening hand of a loving Father, and your lamp will be perfectly trimmed. This light which you, Christian, may carry to dispel darkness from your own way, and to cast cheering rays upon your brother's path, is no common thing. The blackness of midnight cannot obscure it, neither can it be eclipsed by the splendor of the noonday sun. If you have this light of Christ dwelling in you, dear reader, it must shine. And thus your life will be "as the shining light, that shineth more and more unto the perfect day." Yea, it gathers luster by continual shining. Every unselfish act, every word kindly spoken, even the smile of sympathy and love, adds fuel to the flame of your light, raising it higher and higher till it reaches out to poor souls in darkness and despair, leading them to the great Source of all light. And God himself is light.

#### HOW ARE WE LOOKING?

BY ELD. A. E. PLACE.  
(*Rome, N. Y.*)

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

The Church is governed too much from the stand-point of appearance or show; and the question is not, How does this or that look in the sight of God? but, How will this neighbor or this friend look upon it? And these friends, so called, are perhaps "lovers of pleasures more than lovers of God;" thus in planning to appear so as to please them, we virtually plan to please the world, and in so doing our friendship with God is severed. "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

It is said that during the late war, the Union soldiers would pick up rebel uniforms and don them, and the rebels would at times be seen clothed in the blue; and while thus attired, it was difficult to tell to which ranks they belonged. Thus it is in the fight between God's people and the world. The Governor of the universe has opened the store-house of his word, and pointed us to the heaven-bought blue, the royal mantle, woven without seam from top to bottom, worn by the Son of God in his humility. It is stained with blood here and there, the result of the agonizing battles of Gethsemane and Calvary Hill; but does that cause us to love it less? Would we throw aside this soul-inspiring mantle for the gaudy paraphernalia of this world?—God forbid. And yet with all the "exceeding great and precious promises" of God to those who will let their adorning be the meek and quiet spirit, many who have enlisted under the banner of Christ have put on the rebel uniform, and are playing at games of chance with the arch-fiend himself.

The Bible likens the Church to the light-house. Where should the light-house be seen? You answer, "On the coast where treacherous rocks lie covered but slightly, where ever and anon the surging and roaring is seen and heard. It is expected to be so built that, although lashed from time to time by the mad element, its sides will look only the purer, while the light towers above even the spray, and in the darkest night sends forth the life-saving rays to the troubled mariner. But how is it with the gospel light-house? Is it not often found back in the interior, resting on the "lukewarm" sand-beds of carnal security, the keepers quietly drinking in the flowery effusions of high-salaried teachers, who bolster them with pillows of selfishness and pride? What is the light thus cast upon the world? Is it not much like the *ignis-fatuus*, flitting here and there to the call of Dame Fashion?

Did Howard Crosby speak too strongly when he said, "The Church of God is to-day courting the world?" Was T. De Witt Talmage unfair in saying, "The Church is surrendering, and the world is conquering?" We believe these words

are in perfect harmony with the teachings of the Bible concerning the last days. Paul, after enumerating a long list of sins that were to make the last days perilous, closes with these words: "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:4, 5. The faithful and true Witness calls it lukewarmness, "neither cold nor hot." Rev. 3:14-16. In chapters 14 and 18 of Revelation it is called a "fallen" condition. Will you ask what has brought about this condition of things? Is it not the sewing of "pillows to all armholes"? (See Eze. 13:18.) In other words, instead of the plain, pointed testimony (see 2 Tim. 4:1), which would rebuke pride and conformity to this world, it has been the church fairs, sociables, festivals, bazars, crazy tea parties, etc. Thus the minds of the people have been turned away from the truth unto false delusions. 2 Tim. 4:3, 4.

When the Lord brought Israel out of Egypt, they were so full of darkness and selfishness and of the love of the flesh-pots of that idolatrous country, that they were not fit to enter the promised land; hence he let them wander for a time in the wilderness. But instead of developing faith and the spirit of Christ, they continued to murmur, and to wish themselves back in Egypt, until God sent them flying serpents, and many were bitten and died. He also told Moses to make a serpent of brass and put it on a pole, and that when any one was bitten, if he would look, he would live. We are in the wilderness of sin to-day, and so selfish that we are not fit for the antitypical land of Canaan; and there are flying serpents around us. Hosts of evil angels are plotting our ruin. They have left in us already the sting of sin. Where shall we look that death come not? The answer is plain, "Looking unto Jesus, the author and finisher of our faith." "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Our only hope is in looking away from self and the world toward God.

By the eye of faith we can look upon that within the veil; "whither the forerunner is for us entered, even Jesus, made a high-priest forever after the order of Melchisedec." Peter, with his eye fixed on Christ, could walk upon the stormy Sea of Galilee; but as soon as he lost sight of him, he began to sink. How are we looking?

#### RAMBLING THOUGHTS.

BY ELD. ALBERT STONE.  
(*East Richford, Vt.*)

BEING prevented from more active service by the infirmities of age, I have spent considerable time of late in looking over back numbers of our good paper, the REVIEW. Most of the issues of three years, last past, have come under my observation, refreshing my mind upon the subject which has, more than any other, shared my attention for more than half a century. My chimney-corner reading has been a source of spiritual profit. How precious are those truths that apply to our own time! How delightful to trace the lines of prophetic light which find a common focus right at our feet! O that men everywhere would open their eyes, see the certain precursors of our soon-coming Lord, and hail with joy the friendly warning! It is pleasant and assuring to know that others have had an experience like our own, and to have inspired testimony that they were right. Such assurance have Seventh-day Adventists.

The experience of John the Baptist, Christ, and the apostles, up to the time of the crucifixion, finds its duplicate, in the very nature of things, in the period of the proclamation of the three messages of Revelation 14. The first and second comings of Christ both occur at a period of dispensational change. They are both heralded by chosen messengers. They occur in fulfillment of prophecy. They are each an advance step in

the development of the plan of salvation, and test of the faith of the people of God. Being events of infinite moment, they will draw to the surface similar traits of human character. The camera of the artist is not more exact in transferring the features of the human face to the plate prepared for their reception, than is the Bible doctrine of the advent of Christ, in drawing into visible form the spirit and temper of the human heart toward the Redeemer of the world.

No advance movement of truth and righteousness will fail to call forth the dark side of the human character. So it has been, so it is, and so it will be. Such occasions have shown more clearly the depth of human depravity, than anything else. Had the Jews stood in the counsel of God when Christ came, their history would have been the reverse of what it is. But because of their apostasy they viewed him with suspicion, envy, and hatred. They sought by every means in their power to put an end to his doctrine, and when they could not, they sought his life; and to effect their object they were willing to put themselves on record as the greatest of criminals. They suborned unprincipled men to testify falsely against him, and persuaded a weak pagan governor against his more enlightened convictions, to condemn him to death.

The proclamation of any doctrine of equal importance with the first advent of Christ, in any age of the world, will not fail to call forth remonstrance and opposition from those whose hearts are not in unison with the truth. Hence, the doctrine of the second advent, and kindred truths, must pass through the same ordeal, meet the same spirit, and fight the same battles that have been fought a thousand times over since the world began. Tradition against revelation has been the field of controversy for ages. Men occupying high positions in the Church have been swayed from the true path by the power of tradition. Systems of theology made up in the Dark Ages, as men wanted to have them then, may pass currently in a more enlightened age; but they will not be useful to the Church, nor acceptable to God in the day of judgment.

We can but regard it as unfortunate that a spirit of religious legislation has so extensively entered the churches of the land. This, however, has long been anticipated by students of prophecy, even longer than it has been agitated by the churches. If to bring about the contemplated constitutional change is the legitimate work of the Church, it is earnestly to be desired that the work may be accomplished through the united labor of all the real friends of God in the country, so that each may share in the joyful consciousness of right-doing. If religion is to be sustained by the sword of secular power, instead of the sword of the Spirit, which is the word of God, then Protestantism is a mistake, and ought not to have been; then Peter was right in defending his Master with the sword, and Christ was wrong in rebuking him. It is a divinely established principle of Christianity that "they that take the sword shall perish with the sword." Matt. 26:51, 52; John 18:10, 11; Rev. 13:10.

Civil government depends on the sword for its existence. Christianity depends on principles entirely different. Its existence is based solely on the strength of moral principle as exercised by the word and Spirit of God in leading and guiding his people. It is claimed by the amendment-ists that when they obtain the object they seek for, the Church will so regulate the civil power as to obviate all danger of persecution. So the Church did regulate the civil power in the Middle Ages, and persecution was the result. Will it be any different in the case in question?

—Our great business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

—As soon as laws are necessary for men, they are no longer fit for freedom.—*Pythagoras, B. C. 600.*

## Choice Selections.

### WHY NOT AN INFIDEL?

"I ONCE met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: *First*, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or of light upon the darkness. They shall not take away the guide and leave me stone-blind. *Second*, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen Arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. *Third*, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all teachings of the gospel."—*Sel.*

### "SEEING HIM WHO IS INVISIBLE."

OF Moses it is said: "For he endured, as seeing Him who is invisible."

There never lived a man master of a more splendid visible, than Moses.

We are not to imagine that Egyptian civilization, amid which Moses dwelt, was a civilization low and mean. It was great in architecture. There are no such massive ruins anywhere as lie now amid the sands bordering the Nile. Think of an avenue nearly two miles long, on either side of which were set over 1,200 colossal sphinxes. Such was the avenue leading from Luxor to Karnac. Think of mighty columns, long colonnades of them, twelve feet in diameter, covered with carvings, and glorious with such color that the battering of 400 centuries has not had onset enough to dim it. Think of forests of obelisks, solid shafts of granite, of such size and weight that it is the problem of modern engineering how such huge stones were cut from their quarries, transported 140 miles, set upon their bases, and so delicately polished.

That ancient Egyptian was a civilization lifted in knowledge. Perhaps the most accurate building the world knows is that great pyramid of Cheops, lifting its solemn front amid the sands a few miles from Cairo, and which stupid Moslems have dug into, as into a quarry, for stones with which to rear their walls and palaces and mosques. Why, that pyramid puts to blush the best of our modern astronomical observatories. It stands precisely four square—each separate side fronting exactly north, south, east, west. It is, perhaps, of all buildings the most perfect in its orientation. The great difficulty in time measurements results from changes of temperature and the correspondent expanding and contracting of instruments. But here in the center of this great pyramid there is a temperature, at all seasons, exactly equable. A civilization in which such a building could be conceived and completed was in the highest sense a cultured one.

That old Egyptian civilization in which Moses stood was also soft with luxury. That can be seen plainly enough in the pictures of its kinds of life still glowing on the walls of many a mighty ruin.

And Moses was the master of it all. He was the foster son of Pharaoh's daughter. Perhaps he was heir to the throne. At any rate he was learned in all the wisdom of the Egyptians; the possessor of all its luxury; the wielder of all its power; a supreme man in a great kingdom, with such empire of the visible in his grasp, and yielding to him its various and fascinating ministries.

And now there is for Moses a sublime surrender of all this, an identification of himself with toiling slaves in brick-yards; and when the wrath of Pharaoh bursts and burns against him, exile and sheep-keeping in Midian deserts.

And it is worth noting that such surrender was not the ebullition of the wild enthusiasm of a hot-

headed youth. It was the calm, deliberate resolve and deed of a mature man, and of a man whose intellectual endowments have made him one of the monumental figures of all history. Moses was above forty years old when he came to this decision and this action. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."

And sight of the Invisible was the reason and the hinge of the stupendous and surprising change and sacrifice. To stand with the Hebrews was to stand for Jehovah. To refuse to stand with them was disloyalty to Jehovah.

It is a good thing for us, amid our sentimental and questioning time, to force ourselves, now and then, to thoughts of such acknowledgment of the real sovereignty of Him who is invisible. What we need, deepest of all, is some such awful sense of his rule over us and claim upon us.

For He who is invisible *is*. It is only the fool who says in his *heart* there is no God; and even the fool cannot really say it with his head. God is. Surely it is unreasonable folly to stand in this wondrous world and doubt it. They sneer at the argument from design, but the argument will grasp and hold as long as men have eyes with which to see and brains with which to think. I stood listening to the exquisite singing of a bird. Light, air, water, tree-twigs, seeds, fruits, foods of various kind,—these were for it and around it. But here is the egg whence the bird came. Its shell shuts its contents out from all relation with the external world. And here, inside this shell, and within these contents, is going on inexplicable transformation. Clots of bioplasm, within that shell, are doing their wondrous weaving. Here an eye is woven; there an ear is woven; here the complicated bones and muscles and nerves of the larynx are woven, too; here also a stomach is woven, within the walls of which are glands secreting dissolving and digesting juices; here a wing, with hollow bones for lightness, and with pointed shape for speed, and with leverage of bone and wrapping of strong muscles for swift moving, is woven, too; here, besides, a foot with which to grasp a perch is woven.

And when your egg-shell is broken, and your bird which has been woven within that shell out of all relation with the external world, comes forth, you find the most precise adjustment between that bird and this hitherto shut off external world. The light enters the eye, and the bird sees; the waves of air strike against its ear, and the bird hears; the air itself is flung forth by the bird's larynx in pulsations of melodious song; the stomach digests the seeds and fruits, and the bird lives and grows; the wing is found to be a most perfect instrument of flight; and the clawed foot grasps the tree-twigs oscillating there in the summer breeze.

Fortuitious concurrence of atoms! No. God wrought it. God is.

Here is conscience. How Shakespeare makes bad King Richard tell the truth about it:—

"What do I fear? Myself? There's none else by; Richard loves Richard; that is, I am I. Is there a murderer here?—No: yes, I am; Then fly. What, from myself? Great reason; why? Lest I revenge, what? Myself upon myself? Alack! I love myself. Wherefore? For any good That I myself have done unto myself?—Oh, no, alas! I rather hate myself For hateful deeds committed by myself."

How accurately the very broken movement of the lines images the inward turmoil of a man in fearing argumentation with his conscience. But why this strange inward disquiet? There is no possible satisfying answer but that an offended conscience points upward to an offended God.

Here is the indefinable but real *feeling* of God in every man. Tennyson has well expressed it:—

"If e'er when faith has fall'n asleep,  
I heard a voice, 'Believe no more;'  
And heard an ever-breaking shore  
That tumbled in the godless deep;

"A warmth within the heart would melt  
The freezing reason's colder part,  
And, like a man in wrath, the heart  
Stood up and answered, 'I have felt.'"

And such inextinguishable feeling of God is proof of God.

Yes, God is. We know it. And we also know that our deep, innermost relations are not with the visible,—the seen, the tangible,—but are with Him who is invisible.

And when we really think of it, we are sure that the most rational thing possible for Moses was the refusing of the hindering and evil visible that he might come into conscious contact with Him who is invisible. And what was rational for Moses is rational for us. It is the innermost heart and perpetual rule of the true life that it so masters and uses the visible that, by the spiritual eyes, there be steady and sunlight vision of Him who is invisible.—*Wayland Hoyt, D. D., in Independent.*

### SIN AND SICKNESS.

It is curious to see how closely allied are physical and spiritual ills and ailments. In heaven "the inhabitant shall not say, I am sick," for sickness and sin are so inseparable that where no sin is, no sickness can be found. Our Lord hints at the kinship between diseases of the body and of the soul when he says, "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." St. Ambrose calls the eighth chapter of Matthew "*scriptura miraculosa*;" it follows the great sermon on the mount, which was the utterance of words such as never man spake, by a record of works such as never man did, as though to indicate and vindicate the Messiah's claim to speak with authority, original and underived. Surely it is by no accident that, in that one chapter, Matthew groups together four representative cases of disease; viz., leprosy, palsy, fever, and demoniacal possession, and in connection with their healing, quotes Isaiah, "Himself took our infirmities, and bare our sicknesses." It is a well-known fact that to the Jew, these and other diseases were *typical* in character. The Hebrew mind regarded leprosy as a walking parable of sin, guilt, and judgment. Palsy was an object lesson on the impotence of the sinner—lost power for good, a crippled will, an inert conscience. Fever stood for the unnatural heat of inflamed passion, lust, carnal desire, with the delirium or virtual insanity by the morbid excitement of evil desire and unholy anger; and one possessed by a demon naturally suggested a soul entirely enslaved and controlled by Satan. Our Lord distinctly declared on one occasion that his exercise of healing power was designed to be *evidential*,—a proof of his love, power, and authority in a higher sphere: "But that ye may know that the Son of man hath power on earth to forgive sins;" then saith he to the sick of the palsy, "Arise, take up thy bed," etc. And what a vindication and illustration that was of such power, when he cured and healed men of divers diseases and torments! He who would cure leprosy and palsy and fever, and restore the maimed, and exorcise demons—could he not purge the guilt, remove the impotence, subdue the rage of sin, and even give back lost spiritual power, and cast Satan from his throne in the soul?

The resemblance between sin and sickness is a curious study, and suggests almost an analogy. Life is a tripod; it stands on three legs—the brain, the heart, the lungs. If death comes by the brain, it is *coma*; if by the heart, *syncope*; if by the lungs, *asphyxia*. How closely spiritual disorders are akin to these! How large a part of sin and alienation from God may be traced to, or manifested in, a disordered *mind*, whose thoughts and conceptions of divine things are beclouded, confused, abnormal, wicked! How much more may be connected with *affections* that are hopelessly astray, love turned into hatred, rebellion displacing obedience, and treason loyalty. And how often does the very power to inspire the atmosphere of holy things, and live thereby, seem gone—prayer is no longer the instinctive utterance of the child crying to a Father in the hour of need!

O for some medicine to give clearness to the soul's brain, to strengthen and regulate the action of the spiritual heart, to quicken and energize the respiration of the spiritual lungs, and to give a normal digestion to the food on which all higher life depends for nutrition!—A. T. Pierson, in *Missionary Review*.

## The Mission Field.

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

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

### MICRONESIA.

(Continued.)

THE Gilbert Islands lie on both sides of the equator and a little beyond the 180th meridian. They are sixteen in number, with a thin soil, scanty rain-fall, and limited vegetation. The cocoa-nut palm thrives here, as well as the *pandanus*, or screw-pine; but almost nothing else which can furnish food for human beings. Advocates of a meager diet as conducive to health, might do well to emigrate to the Gilbert Islands. If any survive the experiment, their testimony will be interesting; possibly, however, a little "thin." The same language is spoken on all these islands. The people are naturally hardy, savage, and quarrelsome. They wear very little clothing, and men are frequently seen entirely naked. The bodies of the men are often covered with scars, and no dandy is more proud of his rings and jewels than are these men of the unsightly scars which indicate their prowess. While not cannibals in the same sense as were the Fiji Islanders, yet it is said that on some of the islands there is probably not an adult male who has not tasted human flesh.

The only water fit to drink on all coral islands is rain-water. Missionaries living on the Gilbert Islands are obliged to depend almost entirely upon foreign food, which is never perfectly fresh, and is always preserved with difficulty. Rev. Hiram Bingham, Jr., with his devoted wife, began work here in 1857, and labored on alone, with their Hawaiian helpers, until 1874. Frequently they were obliged, in self-preservation, to flee for a season to a more salubrious clime; until, at last, utterly broken in health, they were compelled to take up their residence at Honolulu, where they still continue their labors of love among Gilbert Islanders who have been brought to Hawaii as laborers. The days of martyrs and heroes of faith are not yet past.

The Marshall Islands lie northwest of the Gilbert, and are very numerous, the atolls lying like great strings of green beads on the surface of the water. We have here a fine, athletic race, speaking a different language, more skillful in various handicrafts, less savage, yet bold and warlike, not hesitating in former times even to attack large vessels. The Gilbert Islanders are a very intemperate people, while the Marshall Islanders, until foreigners had corrupted them, had no taste for intoxicants.

The work begun here in 1857 by Rev. Edward T. Doane and Rev. George Pierson, M. D., has been carried on principally by Rev. B. G. Snow and Rev. J. E. Whitney, with their wives.

The Caroline Group is composed of many islands, five only being high ground; namely, Kusaie, or Strong's Island, Ponape, Ruk or Hogolu, Yap, and Pelew. The inhabitants are, probably, of mixed origin. We find here languages in which words often end in consonants. On some of the islands the people are woolly haired; many of them have faces decidedly Chinese or Japanese. The islands are much more widely scattered than those of the Marshall and Gilbert groups. Hence, while one language is spoken on all the islands of each of the latter groups, we already know of six different languages in the Caroline Archipelago; and a more thorough exploration of the western portion will probably reveal one or two more.

These islands lie so near the equator that the

days and nights are of nearly equal length throughout the year. The climate is equable, the variation of the thermometer being no more than 15° Fahrenheit—from 72° to 87°. The rain-fall is excessive, yet malarial disorders are practically unknown.

In the palmy days of the whale fishery, the harbors of Ponape and Kusaie were much frequented by whale ships; and the influence upon the natives from contact with this kind of civilization was most demoralizing. Not a few runaway sailors and others made their homes among the natives, and vice, intemperance, and licentiousness ran riot.

In 1852, Rev. A. A. Sturges and Rev. L. H. Gulick, M. D., began work on Ponape; and Rev. B. G. Snow on Kusaie. Eight long years passed before the first convert was made. The missionaries' lives were sometimes in danger. There were times when no native could even be hired to do any service for a missionary. White men opposed in every way, even robbing the missionaries and threatening to bombard their premises.

But the gospel triumphed. Kusaie is to-day beautiful, not only in its natural features, which give it the name of the "Gem of the Pacific," but also in the character of its inhabitants. On Ponape the triumph of the gospel is not so complete. There is still left a heathen party, but the majority of the inhabitants are at least nominally Christians; and for ten years past, natives of Ponape have been doing missionary work on neighboring islands.

In 1871, Mr. Sturges, on his return voyage from the United States, touched at Pingelap, a coral island, 150 miles east of Ponape. The inhabitants, numbering about 1,000, were wild, rude savages, almost naked, living in houses little better than kennels, and utterly unacquainted with Christian truth. Mr. Sturges had visited the island before, but could find no opening for the gospel. Now, however, he found the people willing to listen; and at length they promised to receive teachers from Ponape. With a glad and thankful heart Mr. Sturges went to Ponape, gathered the Christians together, and told them that God had opened the door into Pingelap. He called for volunteers to go and tell those people the way of life. Two families were chosen, and soon after embarked on the "Morning Star" for their destination.

On their arrival, they found the natives sullen, inhospitable, and utterly unwilling to receive the teachers. Mr. Sturges inquired the reason of their refusal. The high-priest of the island, who was also a chief, second in rank to the king, produced a paper which the missionary found to be an agreement between one Captain Hayes—a trader, whose vessel lay at anchor at Ponape when Mr. Sturges arrived in quest of teachers—and the chiefs of the island, by which they bound themselves for ten years neither to receive teachers nor to trade with any other white man. Its contents had been explained to them, and they had made their marks, and now held the obligation to be binding. Captain Hayes well knew that missionary influence would interfere with his unlawful gains, and especially his licentious habits. Hence his opposition.

Mr. Sturges was compelled to return, and the powers of darkness, for the time, triumphed. But God works in his own way.

Six natives of Pingelap had previously been brought to Ponape by a trader, as his servants. When their time of service ended, he set them adrift, and being strangers in a strange land, they knew not what to do. Presently they fell into the hands of the missionary, to whom they resorted in their trouble, and were permitted to use some native houses and to cultivate a piece of land. They were also invited to attend school. They became so interested that at length they sat up, often until midnight, to study by the light of a cocoa-nut-oil lamp. In a few months two of them began to read the Gospels, which had been translated into the Ponapean tongue. They gave such good evidence that the truth had found a lodgment in their hearts, that they were baptized,

one receiving the name of Thomas, the other of David. After eight months of schooling, a vessel touched at Ponape, whose captain kindly offered to carry them back to their homes. Mr. Sturges advised them to go and tell their people what they had learned of Jesus and the way of life.

They went, and at once began telling the "old, old story." Violent opposition was aroused, but they persisted. Finally the heathen high-priest, as at Carmel of old, gathered a large assembly, promising by incantations to kill Thomas and David. While performing the preliminary rites, he became so frenzied that he fell prostrate and lay like one dead. The natives gathered about him, and used all the restorative processes they knew of, but without avail. They thought him dead. It occurred to some one to summon the teachers. They came, and, kneeling beside the prostrate form, engaged in prayer. The priest returned to consciousness before the prayer was finished, and the multitude at once declared that the new religion had triumphed. The people were now more willing to listen, and the next news wafted to Ponape was that Pingelap had forsaken its old hostility, and was earnestly seeking the light.

A teacher was at once sent from Ponape, and the progress was wonderful. Their houses had been only thatched roofs, the eaves resting on the ground. A hole in the gable, through which the occupants crawled on their hands and knees, served for both door and window. There was no floor save a few cocoa-nut leaves spread on the ground. But the people now selected a beautiful site on the beach, and built for themselves a village of houses, raised on posts, with floors and sides, doors, and openings for windows. Coral was burned to make lime, and the whole neatly whitewashed. Coral rock was dug out of the reef, and a church large enough to seat 600 was built; also a commodious dwelling for their teacher. Cloth was bought of the traders, and men, women, and children were soon decently clothed. The day-school numbered sometimes 300, and the Sabbath-school filled the great church. Morning and evening, as well as on the Sabbath, nearly the entire population assembled to hear the gospel. Liquor and tobacco were banished from the island, and the ten commandments became their code of laws. A police force was chosen, a stone jail erected, and justice administered so speedily and, on the whole, so justly, that their court procedures might perhaps be copied with advantage even by more civilized communities.

Nor was this a transient wave of enthusiasm. They have gone steadily on for twelve years, with less of reaction than often follows revival seasons at home. Thomas returned to Ponape, and, having spent three years in school, is now the ordained pastor of a church of about 250 members, beloved and respected by all the inhabitants of the island. All this has been accomplished without expense to Christians at home, except so much as is involved in the yearly visits of the "Morning Star."

The Pingelap church has sent out one of its members as a missionary to the islands beyond, and their yearly contributions to the American Board are not far from \$100.—*Gospel in All Lands*.

(Concluded next week.)

### RESPONSIBILITY FOR THE HEATHEN.

You say you cannot go to the Hindus or the Africans to tell them of the message of Heaven to earth. That may be true; but a share of the responsibility of converting the heathen is laid on your shoulders. It is not for you to feel that only the missionary or the teacher who goes forth to these perishing ones is concerned in their salvation. Their part may be much more important than yours, but your duty is just as binding as theirs. You may contribute of your substance for the maintenance of those whom God has separated for the peculiar work of the missionary, and in doing this, you have an important part in the salvation of the heathen.—*Set*.



## Special Mention.

### RELIGION AND THE PUBLIC SCHOOLS.

As fair and comprehensive a presentation of what is called the public school question, as we have seen, is from M. D. Shutter, pastor of the Church of the Redeemer in Minneapolis, Minn. It was spoken in his church March 30, and the following condensed report of it we copy from the *Minneapolis Tribune* of March 31:—

Rev. Marion D. Shutter spoke at the Church of the Redeemer last evening, upon the "Recent Decision of the Wisconsin Supreme Court." "Nothing is more instructive," said Mr. Shutter, "than a study of those forces in history which produced the separation of Church and State." These were stated and briefly discussed. They were, abuse of power on the part of the Church; the consolidation of smaller States, making larger ones, and thus giving greater importance to the office of ruler; the rise of the industrial type of society at the close of the Middle Ages, which emphasized the importance of the individual and broke up the old ascetic notions of life, declaring that this world was good and not evil, and that the business of government was to take care of its interests; the revival of learning, which brought back the old Roman ideas of jurisprudence, founding the State upon man's natural rights and necessities.

"Finally, the multiplication of sects under Protestantism forced the State more and more into a position of neutrality. It must be fair to all and partial to none. It must not discriminate between Catholic and Protestant, Jew and Gentile. In order to carry out this principle, the State must be thoroughly secular, and this must be the character of all the institutions founded and supported by the State. Here we must stand or abandon the victory of the ages!"

"I shall not set up a defense of the secular State; for this doctrine is now very generally accepted. But there are many who still fail to see its logical outcome, who shrink from following the doctrine into all its applications. They are not entirely free from the lingering remnants of ecclesiasticism. This is shown by the criticisms that have been made upon the recent decisions of the supreme court in Wisconsin.

"The Catholics complained that the reading of the Bible in the public schools was contrary to the constitution of the State; and the supreme court, when the case was carried up, sustained them. The court held that it was a violation of the rights of conscience, that it was sectarian instruction, and that it compelled parents to aid in the support of a place of public worship against their consent. The Bible, therefore, is not to be read in the public schools of Wisconsin. This decision is sound and just.

"It is now in order to say two things to our Catholic friends, in view of their agency in this matter: 1. That, having rightfully, as we concede, secured the dropping of the Bible, they do not now turn about, and stigmatize those schools as 'godless.' 2. That, having removed the stone of stumbling, they should, at least in the State of Wisconsin, give the public schools their hearty support. These two things consistency and honor demand. The public will await results with interest!

"On the other hand, it remains for Protestants to say whether they will be satisfied and accept the establishment of the public schools upon this basis. It is not reassuring to listen to the clamor from Protestant pulpits. It is not reassuring to read in Protestant papers such headlines: 'A Monstrous Judicial Decision—The Bible Unconstitutional;' and to read under them: 'This is to exalt the sectarianism of atheism into the place of the Constitution.' If the public school system of this country is ever overthrown, its downfall will be due as much to the irrational demands of Protestantism as to the active opposition of Catholics.

"Underlying the opposition to the decision of the Wisconsin Supreme Court are two false assumptions: 1. That this ruling is against the Bible itself. The State has no controversy with the Bible or any other religious book. It simply says that neither the Bible nor any other book of religion shall be taught at public expense. The State does not try to quench the light of the Bible. So far as the merits of the book are concerned, the State is simply neutral; it is not hostile. 2. The other assumption is that Protestants have some rights as citizens which Catholics do not have,—one of these being the right to have their version of the Bible introduced into the schools, to the exclusion of the Catholic version. In a secular government there can be no favoritism.

"The arguments which justify the exclusion of the Bible from the public schools are two: 1. It should be done in the interests of justice. There is no difference in principle between taxing a Catholic for the building of a Protestant church, and taxing him for the reading of a Protestant Bible. 2. It should be done as a measure of defense. Let the example of Wisconsin be followed in other States, and it will remove the only just ground upon which the Catholics can ask for a division of the public school fund or exemption from taxation. Anything in our public school system that favors Protestantism as distinguished from Catholicism is such, and ought to be forever abolished. So long as the Catholic is obliged

to pay for the reading of a version of the Bible, which he rejects, there is more or less justice in his demand. We have no more right to make the public school a Protestant machine than the Catholics have to make it a Catholic machine. Remove the basis of his objections, and then meet him fairly and squarely. Give him to understand that if the State school does not satisfy him, he must support parochial schools at his own expense. He shall not have one dollar of the public money for any such purpose; nor shall he be relieved from taxations. Let him understand also, that the schools belong to the State, and that the arm of the State is pledged to their protection. Let us stand by the doctrine of the secular State, and let us not shrink from its logic! May the day speedily come when the last rag of ecclesiasticism shall be torn from the flag-staff which floats the national banner!

### THE EUROPEAN STRIKES.

An epidemic of strikes is prevailing in Europe and is rapidly spreading everywhere. Many of them are on a large scale, and include all trades, particularly those employing half-skilled workmen or laborers dependent on strength alone. Various causes are assigned for the movement—the spread of Socialism and the stimulus given to labor agitation by the German emperor. But the chief reason is that during the late years of depression the condition of the laboring classes has been growing more and more intolerable, until now it has reached a pass where it is impossible to live without more wages. Wages have diminished, hours of labor are long, and a higher class of work is demanded, while rents have increased, and bread is made dearer by one-fourth by restrictions on the importation of food products. Companies have taken the place of individual employers, and the hardships of working-men are thus made greater; and all these changes have come at a time when the grievances of the laboring classes are made plainer by discussion, and when greater physical comfort is demanded. It is no wonder, then, that workmen rebel at their lot, and that they resort to strikes, though they involve risks that would not be ventured on were not their distress of a kind to reduce men to despair. For the continental working-man, having no savings or poor fund on which to rely when he strikes, knows that he will be opposed both by his employer and the police, and can only hope to succeed by putting himself and his family on starvation allowance. Necessarily, he gives in soon, though as a rule secures some slight advance in wages before doing so, the governments fearing disorder, and pressing the employers to a compromise. But he returns to work as bitter as ever, and in the belief that combination has helped him, and that if he could have held out longer his position would have been permanently improved. This is the danger of the future—the fact that there is no improvement in the methods of strikes, that no lesson is learned from them, and that the hatreds between masters and men undergo no diminution.—*Chicago Journal*.

### THE NATION'S CONDITION.

Comparison of Present Population and Commerce With that of Former Years.

WHAT is the condition now in the United States as compared with that in 1850? The average rate of wages in this country from 1850 to 1880 increased forty-two per cent. The population of this country from 1850 to 1880 increased 170 per cent, with the workers' ratio in 1850 forty-five per cent of the whole, against fifty-two per cent in 1880. What a frightful calamity to our 26,348,000 laboring population! says the *American Economist*.

The value of our manufactures in 1850 was \$1,100,000,000, employing 958,004 operatives, with a gross production of \$1,105 each against \$5,585,000,000 in 1880, with 2,733,000 operatives, with a gross product each of \$2,045, supporting and educating 13,665,000 of our population, or more than one-quarter of the whole.

The wages of these operatives in 1850 aggregated \$225,000,000, averaging \$225 each, against, in 1880, \$990,000,000 wages paid to 2,733,000 operatives, or an average of \$360 to each, an increase of \$105 *per capita*. The do-

mestic consumption of domestic manufactured articles in 1880 was more than \$5,000,000,000; the wages for manufacturing supported more than one-quarter of the population, instead of supporting a like number of people in foreign countries. "It is a condition that confronts us, not a theory."

The States of New York and New Jersey are large manufacturing States—the value of manufactures in these two States being, in 1880, \$1,335,076,932, with 35,248,000 acres of area, worth as much in 1880 as 494,387,200 acres of land in twelve Southern States, all attributed to the fact that nearly one-fifth of the manufactures of the United States are in these two Northern States; while in 1880, in the twelve Southern States, the manufactures were very small. This shows how the land-owner is enriched by manufactures.

The aggregate wealth of the United States in 1850 was \$7,420,000,000, with 23,192,000 population, against 1880, \$45,385,000,000 aggregate wealth,—more than Great Britain,—the population numbering 50,156,000. The increase in wealth in thirty years has been \$37,965,000,000. This increase comprised \$10,180,000,000 in farms, \$4,905,000,000 in railroads, \$2,360,000,000 in factories, and \$20,520,000,000 in houses and sundries.

The population now is between 65,000,000 and 66,000,000, and is increasing about 2,000,000 yearly. The value of the manufactures of the country in 1890 will have probably increased from \$5,585,000,000 in 1880, to between \$8,000,000,000 and \$9,000,000,000. The railway mileage will have increased from 88,000 miles in 1880, to nearly 160,000 miles in 1890.

The country is annually producing about 3,000,000,000 bushels of grain, of which about 14-15 find a market within the country, besides most of our \$8,000,000,000 value of manufactures. The accumulated wealth of the country in 1890 will have reached, at the \$1,265,000,000 previous annual increase, about \$58,035,000,000, which will be at the least \$10,000,000,000 more than the accumulated wealth of Great Britain.—*Sel*.

### THE LONGEST DAY.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several different places. How unfortunate are the children in Tornea, Finland, where Christmas Day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and one-half hours in length.

At Spitzbergen, the longest day is three and one-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours.

At Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.—*Sel*.

—The religious statistics of the world are about as follows: Roman Catholics, 190,000,000; Protestants, 108,000,000; Greek churches, 80,000,000; other churches, 16,000,000; total, 393,000,000 nominal Christians. Of the non-Christians there are, Jews, 7,000,000; Mohammedans, 85,000,000; Buddhists, 500,000,000; Hindus, 190,000,000; Heathen, 280,000,000; total, 1,062,000,000. This makes thirty per cent of the earth's population nominally Christian.

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 20, 1890.

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## THE PURE IN HEART.

"BLESSED are the pure in heart: for they shall see God." Matt. 5:8. When we pray, as we are taught to do, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we should see to it that in one spot on this earth, God's will is done, and the principles of his kingdom prevail as the rule of life; and that is in our own hearts.

The innermost recess of human nature is reached when the heart is reached. It is impossible to go deeper than that; for there is nothing beyond. There is the fountain from which spring all that molds the character and controls the life. It is the tree which bears the fruits which determine what our nature really is. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Make the fountain pure, that the water may be pure. Make the tree good, that the fruit may be good. Matt. 12:33. Whatever else about a man, or pertaining to him, may be pure, the man is not pure, if the heart is not right. If that which molds, and controls, and supplies the make-up of the man, is not pure, the man is not, and cannot be a pure man. The outside, like a whited sepulcher, may seem fair and clean, but there will be all uncleanness and impurity within.

The radically reformatory nature of Christianity is most of all seen herein, in that it does not begin with the outside and work inward, but it takes, first of all, the heart, that great strategic point in man's nature, and from that center works to the circumference. And when this work is wrought within, then something is accomplished; for, though a man may seem righteous without and yet be vile within, he cannot be pure within and yet be vile, or even seem vile, without. It is the good principles which are counterfeited, not the evil. A man may be constantly wicked, and yet hypocritically feign to be a Christian; but he cannot be a Christian and yet feign hypocritically to be a wicked person. Hypocrisy does not run in that direction. There are no false beacon lights of depravity. If the sign appears, the thing itself is there. Evil often tries to mask itself with a show of goodness; but goodness never tries to mask itself with a show of evil. He, therefore, who reaches a condition of purity of heart, is a truly converted man and a genuine Christian.

The purity brought to view in this beatitude, is from a word which the Greeks considered to mean, in a special sense, free from the presence or mixture of any foreign substance, or adulterating elements. Thus gold is said to be pure when there is no dross or alloy of other metals mixed with it. Honey is said to be pure when it is *si-ne ce-ra*, "without wax" (an expression from which comes our English word "sincerity"). Water is said to be pure when there are no foreign elements in it. If it has anything else with it, it is so far corrupted or impure. And just so of any other substance. To be pure, it must be just itself and nothing else. So to be "pure in heart," is to have purity there and nothing else.

To become pure in heart, therefore, is not merely to exclude some gross sin; it is the exclusion of all sin. Bishop Moberly very forcibly says: "Purity in the heart, then, means, no doubt, the absence of all manner of defilement, whether it be of one sort or another, in it. Corrupt and corrupting desires, some absolutely and in themselves corrupt, some corrupt in their excess and faulty direction,—all such, of whatever particular kind they be, are destructive of perfect purity in the heart. Bodily

desires of all sorts,—desires of ambition, of covetousness, of dislike, of indignation,—all these, and such as these, as soon as they pass the limit of entire innocence in degree and direction, begin to be destructive of that perfect purity of heart which is surely meant in this beatitude. Purity is the freedom from all these. It is a clear brightness of the soul in respect of things moral: a transparent clearness, not arising from stillness or original feebleness in the natural desires, but from the perfectly ordered activity of naturally vigorous desire toward its legitimate objects, whereby, in respect of all things moral, the soul of a man is clear before God of everything that defiles—the lively springs of feeling and desire welling continually up with nothing but the bright and crystal waters of a pure and holy activity."

As here stated, there are bodily desires and emotions of various sorts, which are all legitimate so long as confined to their proper degree, and become sinful only when exercised in the wrong direction or carried to excess. They are thus wrongly used when there mixes in some interested purpose of our own, and we are secretly paying homage to some other object than the Lord of hosts.

This beatitude, like the one preceding, implies a blessing already received. Before we become pure in heart, the Lord must work for us. We cannot cast out the unlawful occupants of this temple, without his assistance. The subtlest foes we have to meet, and the sorest strifes we have to wage, are those within. And when these are overcome, when by the subjugation or expulsion of the lawlessness of the natural mind the heart is made a fit dwelling-place for the Spirit of God, it is because the Lord has met us in our struggles, and crowned us with his blessing.

This attainment of purity of heart is not something which we can accomplish ourselves. This inward change and renovation of the heart by which it becomes pure, is not something "born with us, and reared upon the stock of nature. It is the product of a 'new creation.'" David says, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. In verse 2 he says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

But though we cannot do this work ourselves, we need not sink down in despair or discouragement. We have the promise of all needed assistance from One who is able and willing and waiting to give it. Thus the apostle says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. And when we are thus cleansed, and a new heart is created within us, and a right spirit is renewed within us, and the carnal mind, which is not subject to God's law, is taken away from us, and in its place the spiritual mind, which delights in the law of God, is given us, then certainly we are right in the line of our Saviour's gracious words, "Blessed are the pure in heart: for they shall see God."

The promise, in this case as in the others, covers both the life that now is and that which is to come. If we are pure in heart, we are granted a divine illumination here, which is an exceeding joy. A sense of sins forgiven, and a heart in harmony with God and so at peace with him, is that peace which the world cannot give nor take away. Fire cannot burn it, floods cannot drown it, the sword cannot slay it, nor prison walls confine it. The pure in heart have discernment to behold the beauty and glory of great spiritual truths, which the gross and groveling cannot see and so cannot enjoy. The charm of truth and goodness they behold as others cannot. They obtain glimpses of the nature of God, which inspire them with a desire to know more of him. How do we see our dearest friends? What is it that makes them near and dear to us? With the natural eye we see the form and countenance; but it is not these we love. It is what we discern spiritually, the inner character, the truth, the nobility of soul, the sincere affection,—

things not seen by the natural eye,—that endears them to us. So may we thus, even here, know something of the blessedness there is in communion with God.

The pure in heart see God in all the providences that befall them here,—in prosperity, when that is best; in chastisements, when such are needed. In all things they see only the hand of Him who has said that "all things work together for good to them that love God." And so they rest in calm and contented submission to his will.

And by and by the limitations of this mortal state will be past. These bodies of our humiliation (Phil. 3:21) will be exchanged for bodies fashioned like unto the glorious body of our Lord. A beatific vision of infinite glory and extent will open before us. We shall see our Saviour as he is, and so be made like him. 1 John 3:2. And rising at last to that supreme height of blessedness, our eyes shall rest and feast upon Him who is from everlasting to everlasting, the author, the beginner, the maker, and the preserver of all things. We "shall see the King in his beauty;" we shall "behold the land that is very far off." Isa. 33:17. "Blessed are the pure in heart: for they shall see God."

## INDIA.

(Concluded.)

The people are image worshipers. In this country all the Asiatic nations are found represented in large numbers. Worshipers of almost every kind of a god are found here performing their rites and ceremonies. In the list of the objects of adoration are sun, moon, stars, clouds, rain, thunder, lightning, sky, earth, sea, fire, water, men, women, oxen, dogs, monkeys, cows, peacocks, snakes, lizards, rats, fish, tortoises, crocodiles, many kinds of trees, and evil spirits which are supposed to appear to the natives at certain times in particular trees. These are not always worshiped as celestial beings from whom blessings come. Some of them are gods of destruction, as Seva, generally represented by a stone. The ceremonies performed in their honor, are to appease their wrath, and make peace with them, so that harm may be stayed. So prone are the people to worship some object that is visible to the eye, and so superstitious are they in their veneration of such a deity, that should some hideous creature be carved out, and placed in a niche in the wall, unlike to any seen elsewhere, the Hindus in multitudes would come to adore it. Idolatry is the popular religion of the country, and the inclinations of the people seem naturally to tend in that direction.

Education is carried to the highest grades by heathen as well as by Christians. The former will attend the schools of the latter, and will compete for prizes, and receive them on essays on the "Evidences of Christianity;" and yet they will remain heathen. It is not infrequently that such people go so far that they are acknowledged as successful teachers, and, at times, as far as theory is concerned, give instruction in the Scriptures. But they do it as they would teach any scientific subject, and not as the gospel of salvation. While so engaged, they promise that they will not weave in any of their own doctrines. They impart knowledge on the Christian religion much the same as a worldly man would teach the Bible as a class-book in a school, without having an experience in divine things himself, or being acquainted with the Spirit of God. Already not a few of these have positions in Christian schools, and in some instances are the superintendents of Sunday-schools; but this is for a lack of other teachers, and in such instances the work is overseen by Christians.

The Hindus manifest as much faith in their religion, and in its power to hold the soul, as Christians do in theirs; and the former are as satisfied that their religion will keep the people who believe in it, as are the latter that salvation must come through the redeeming power of Calvary's cross. In many instances the Creator of the heavens and the earth is looked upon as any god of their making, and they



consider that it will do no harm to let him have a place, not as a supreme being, but as one on an equality with their own. But he would fail to receive much attention unless represented by some hideous-looking image.

It is here that the Romanists have their stronghold on India. Both have their holy water; both believe in doing penance for themselves and for their friends in purgatory; the worship of both is in ceremonies—and the Romanists worship idols on precisely the same principle as idolaters. Said a Parsi: "We worship the sun and the sea, the moon and fire. But do not think that we worship the sun or the sea as having any knowledge; they represent the goodness of God, for from them we receive richer blessings than from anything else. Therefore through them we worship the God that gave them to us." On the other hand, the Roman Catholic says: "We do not worship the statues of the apostles, and the cross as though they had any knowledge, but they represent the apostles and Christ, and are, consequently, reminders of them." The high-priest of the Hindus, in Calcutta, remarked to us, "They have taken their ceremonies from us, and so have the Jews in the ceremonies they carry on in the synagogues." And true it is that, looking on from a disinterested stand-point, but little dissimilarity can be seen. In fact, after days of investigation, after seeing them worship before their altars, and burn their incense, and after having conversed with some of their representative men, we came to the conclusion that as far as our knowledge extended we could recognize almost every ceremony of the Roman Catholic Church as being identical with these of the Hindus. And much the same may also be said of the Episcopal Church, both in England and America, who, during a part of their service, make it a practice to face toward the east, which the heathen can always be seen doing at the Ganges in the morning. All have the same origin, and come from the same source.

These practices have one common father, and he is certainly not the Author of the second commandment, which says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them." And if the law of God be abolished, then we cannot see in what sense any one can preach against their idolatry. Unless God is worshiped as the supreme God, he is not worshiped at all. He will not enter into any partnership with any false worship. He says in his word, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." The same may be said of the fourth or any other of the ten.

The great effort of Satan is to lower in some way the standard that is erected in the word of God. He hates the worship of the Father in spirit and in truth, and it makes but little difference with him how far astray man goes in worship; if he can in some way bring him in connection with himself, then his object is accomplished.

The heathen in Africa are different from those in India, where Satan works in another way. Those in India, especially the higher caste, are intelligent and educated. Science is carried by them as far as by Europeans. But they have a false religion. Some of them say that they believe in God. The Mohammedans believe in one true God as the creator and preserver of all. They believe in Christ as a prophet, but their faith also teaches them that Mohammed is greater than Christ. Many who profess to be Christians will go farther, and believe in God and Christ, but yet fail to do the things commanded in the word. They cannot see that it makes any difference as long as they are sincere. But we are only safe from the snares of Satan when we place a proper estimate on the written word of God, and

seek impressions from the Holy Spirit. To worship God aright is to worship him in spirit and in truth; for such he seeketh to worship him. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Such only place God as supreme over other gods. But all other gods are as nothing; for our God is the creator of all things. S. N. H.

#### FROM AUSTRALIA.

WE are now on the point of time which divides between the two seasons which make up our year. Summer in Victoria has been dry and hot, while in the north rain has been more abundant, and in Queensland great calamities have resulted from floods, causing destruction of property, and in some instances loss of life. With the advent of our cooler season comes also the Russian influenza in a mild form. It has laid its "grip" on several of our friends, but has not resulted seriously in any case so far. This summer has not been marked by any extraordinary developments in our work, though a few have been led to embrace the truth at Sandhurst and Adelaide, where tent-meetings have been held. Eld. Curtis, in the latter city, has been challenged to a discussion of the Sabbath question, by Mr. M. Wood Green, a minister of the disciples of A. Campbell. Great interest is being taken in the event, which is to come off the 22nd of April. This denomination is not among the leading ones of the colonies, but is actively at work, and has attained considerable growth. They are the most active of any denomination in opposition to our work, for the reason, I suppose, that many of their members are honest enough to embrace the truth when they see it. This does not, of course, tend to create in the denomination at large a very cordial feeling toward our work. The work in Sydney is being opened up by Bro. David Steed, who, of course, alone cannot make a great mark in so large a city; but we trust that his labors will result in bringing a goodly number into the fold of the truth, and in strengthening and confirming those there who are already in the faith.

The book canvassing work, under the efficient labors of Bro. E. M. Morrison, is making good progress, and is being rapidly reduced to system. Some of our canvassers are doing very well, while with others success is rather limited. We find as we enter the different towns and districts, that we are already quite generally known through the *Bible Echo* and other publications which have been distributed. I am more than ever convinced that those who labor to spread the truth in sending abroad our papers and tracts, are accomplishing a much larger and more important work than they apprehend. In fact, I may suppose that comparatively few of the papers which are received through the mails fail to exert some influence. We find that in almost every instance, the articles written by sister White, and published in the *Bible Echo*, have prepared the people to receive her books with favor. Very frequently our canvassers meet the question, "Oh, is that the Mrs. White who writes for the *Bible Echo*?" and the affirmative answer generally secures an order. We have been disappointed in not being able to secure a place for a school. Now there is a prospect that Bro. and sister Morrison will not sojourn much longer with us, and the project of a school will probably be dropped for the present. Although there has been something of a failure in this respect, sister Morrison's visit to this country has been much appreciated in her efforts in behalf of the Sabbath-school, and in other directions.

While we cannot report such rapid advancement of our work as we should be pleased to do, we remember that the number of our workers is very small, and that we are able to report many encouraging omens. The work is becoming more permanent and settled, and in nearly every instance there is a good degree of union and courage in our churches. At our last quarterly meeting we enjoyed a very profitable season. Two brethren have embraced the truth from reading, who before were without

God or hope in the world. They, with a few others, will receive baptism next Sunday. They have evidently received the truth in the love of it.

The "Easter tide" has just been passed. It has a significance and importance in this country with which we are wholly unacquainted in the United States. In the eyes of the people, it is about as much of a sin to work on Good Friday as on Sunday (just about, I should say). Business is entirely suspended, the streets are quiet. Then follows Easter Saturday, a day of carnal pleasures,—racing, betting, picnicing, theater-going,—in which seemingly everybody unites. Easter Sunday is, of course, a very high day with the churches, and again this religious festival is offset, on Monday, by a holiday even more licensed than the previous seventh day. Thus we have four holidays in succession, two religious and two sensual. What kind of impression this must make on the divine mind, it would be difficult to contemplate. Its effect on the public mind, however, is very apparent: devout and solemn impressions are very momentary and are readily yielded to the effervescence of fun and frolic. During these four days, business is wholly suspended, post-offices are almost wholly closed, and every one is left as free as possible to do as he chooses. On Tuesday men are generally "getting over it"; business begins to open up, but it is not fairly resumed before Wednesday or Thursday. This is the way in which people seek to honor God and commemorate the most solemn scenes which have ever transpired upon earth,—the death and sufferings of Christ, and his resurrection from the tomb. Such things must be hollow mockery in the sight of God, especially upon the part of the people who, while thus professing to honor him, trample ruthlessly upon his holy law, and ignore the ordinances divinely appointed for the commemoration of these great events. But thus it ever is and has been. Men and women who pretend to serve God prefer to do it in their own way rather than in the divinely appointed way. The traditions and commandments of men are more popular with men than the word of God. It was indeed a pleasure for us to assemble on the Sabbath, during this season, and in harmony with the words of the Saviour, celebrate in his appointed way his dying love.

We in this country are greatly encouraged by the reports of our work in the United States, and by the way in which our people are, apparently, awakening to the importance of the issues of the present time. The same influences are at work here, although the crisis does not appear so imminent; but it will come with rapidity when it does come.

G. C. T.

#### THE SUPREME COURT AND PROHIBITION.

THERE can be little doubt that the recent decision of the United States Supreme Court, permitting the importation and sale of liquor in all States, provided the "original package" is not broken, prohibitory statutes to the contrary notwithstanding, will prove a severe blow to the cause of prohibition. There will be little difficulty, under the protection of such a decision, in carrying on the business of transferring the contents of such packages from their original receptacle to the stomachs of anti-prohibitionists, without the exercise of any great degree of "Yankee ingenuity." The enforcement of the law in prohibition States, never too successfully accomplished, must, under such circumstances, be attended with increased difficulties, while its effectiveness as a remedy for drunkenness and its attendant evils will be very largely diminished.

And it has been also pointed out that this decision of the Supreme Court affects not only the working of prohibitory laws, but of those which are designed to "regulate" the liquor traffic as well. For the same logic which prevents the prohibitory laws from taking effect against an alleged right of interstate commerce, must also prevent any license law from interfering with the same right, thus leaving the liquor traffic free to be conducted on the "original package" system, without any restriction whatever.

It is against such difficulties as this that the cause of temperance is compelled to struggle, as it ever has been compelled in this world of sin and iniquity, and doubtless ever will be, so long as this world endures. And in this it is like every other good cause. The right will triumph at last, but not until the coming of the King of kings shall have put an end to the reign of sin and human depravity.

L. A. S.

## 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.

### WILL YOU COME?

TUNE.—Will you go, sinner, go?

Will you come, brother, come,  
With your gifts of worldly treasure,  
Help along the cause of God,  
As a privilege and pleasure?  
Will you sacrifice your all  
To the Saviour now in glory,  
Like the woman long ago,  
Living still in Bible story?

Will you come, brother, come,  
With your gifts of mental talent,  
Consecrate them all to God,  
Standing true and firm and gallant?  
Will you be as faithful now  
To your precious Lord and Saviour,  
As were soldiers in the war,  
So esteemed for good behavior?

Will you come, brother, come,  
With your gifts of bone and muscle?  
Don't you hear a sound aloft,  
As of trees where leaves do rustle?  
Will you help with all your strength,  
When and where of God commanded,  
Which is where your watchful eye  
Sees that help is now demanded?

Hear, O hear, sisters true,  
From the maiden to the mother!  
This, my song, is meant for you,  
Just the same as for my brother,  
Think, O think, how woman stood  
With the Saviour in affliction,  
Standing by him to the last,  
At the cross of crucifixion.

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### SCANDINAVIA.

WHEN I wrote last for our dear REVIEW, I was in Dalarna, and I have since that time visited the following places here in Sweden: Gefle, Domnarfvet, Stockholm, Norrköping, and Karlskrona. The work of the Lord is onward in all these places, and we received much of the blessing of God in worshipping together and in studying his word. At Karlskrona one of our brethren has been sentenced for one year, three months, and twelve days, in the penitentiary, for keeping the Sabbath. This has made quite an impression on many, and a number of papers have spoken of it. I will therefore briefly relate the circumstances. Bro. J. R. Lindqvist, the said brother, was a marine soldier, and although he is now only in his twenty-fourth year, has been connected with the navy for seven years. His father has served thirty-seven years, and is doing so still. His mother and three sisters belong to our church. Bro. Lindqvist began to attend our meetings during the first part of the winter, and was converted during the week of prayer, which, according to the recommendation from the General Conference, was held, in these countries, in the first part of January.

After his conversion he thought he could not continue his work with the navy, and asked to be discharged, but was refused. Then he said he did not know any better than to do according to his conviction, and take the consequences. Accordingly, he went to meeting on the Sabbath, instead of going to his work. Soon after the worship had begun, a police came and conducted him to the prison. He was, however, soon released, but when he refused to work the next Sabbath, he was arrested again, and shortly after brought before the court-martial, to be judged according to the law. Here he declared that he could never do work on Saturday any more, as he had decided to serve the Lord, and he commanded us to keep the Sabbath, which, according to the Bible and the almanac, was Saturday. The authorities said that he was wrong, and tried to convince him, but he answered: "It is the privilege of every one to obey the Lord; those that do not want to do it, will not have to, but for my part I will, and am willing to submit to any punishment therefor." He was then sentenced to six months and twenty-four days in common prison; but before this took effect, there came another Sabbath, on which he rested again. For this he was sentenced to one year in the penitentiary, and his former sentence was changed to three months and twelve days; so his whole sentence, as before stated, is one year, three months, and twelve days in the penitentiary, and his discharge from the navy. He was in arrest

till the sentence took effect, and while he was there the brethren could visit him whenever they wished to, and sometimes they even had prayer with him; but after the sentence began, it was different. He is now kept very strictly, and confined to a small cell, which none of his friends have seen. His relatives are permitted to visit him twice a month, and he is then called into another room. He wears a prison suit like criminals, and receives food twice a day.

The 27th of March, two of his sisters, Bro. Sundén, and myself went to the prison, and asked the privilege of seeing him, which was granted. He was called into the director's room, and we were permitted to talk with him a short time in the presence of the director. He appeared very happy, although he was rather pale. I asked him if he was not lonely, but he said no, although he thought it was the 29th, which was two days ahead of the time. He said he did not have to work on the Sabbath, and had no difficulty in the reckoning of days. He was permitted to have the Bible and such books as the prison minister thought were for his good. He did not have any of the books that we publish.

The letters that were sent him were read by the prison minister before they were delivered to him. Some letters he does not receive at all. I saw one that a sister had written to him, but which he did not get. It began as follows:—

DEAR BRO. LINDQVIST: "Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried," etc.

We had a writing prepared to present to the king, concerning Bro. Lindqvist's conduct and treatment, and his mother presented it to him on Tuesday, the 15th of April. She conversed personally with him, and asked him to lessen the sentence and suffering of her son. The king said it was foolish to refuse to work on Saturday, but still seemed astonished because of the sentence being so great. He promised that if it was as stated, he would do what he could. We hope that the time of his imprisonment may be shortened.

Thus we see that while in America so much is being done at the present time to get the State to legislate on points of religion, we have here in this country a fair example of what the result will be. At the present time Mr. Lenstrand (an infidel) is imprisoned here at Stockholm, for blaspheming God, and at Karlskrona Bro. Lindqvist is imprisoned for obeying the same God that Mr. Lenstrand is blaspheming.

I was in Denmark about two weeks. During that time I visited the church at Hvalsø Sjøland, and I also went to Aalborg to find a place for the camp-meeting. The rest of the time I spent at Copenhagen. There is a large interest in Copenhagen, and Bro. Hansen has much to do. He has for some time spoken on the immortality question, because so many in this respect hold a very unscriptural position. He will now speak on other points of present truth. While at Copenhagen I had the pleasure of meeting Brn. Otteson and M. M. Olsen, with other younger brethren who had come from America to study in Copenhagen. It was very encouraging to meet these brethren of like precious faith, and it gave us a taste of how good it will be to meet when the strife is over. I went from there to Christiana, which place I reached the 15th of April, after an absence of over three months. It was very pleasant to meet my own family again, as well as the brethren there, and we felt to praise the Lord who had preserved us, and who daily gives us so many tokens of his love and care. I am now at Stockholm, where we have a colporters' school. The Lord is blessing us, and it is encouraging to see young persons giving their lives to the work of God. We have sold more books here in Sweden during the quarter just ended, than during any like period in the past. To the Lord be all the praise!

L. JOHNSON.

April 25.

### INDIANA.

PLEASANT MILLS.—Being sent to this place by the Conference, I began to labor in a Christian church some two miles from here. The interest not being good, I commenced to look for another location, when the Baptist brethren sent me word to come to this place, and occupy their house. I of course accepted their offer, and began meetings here March 15, with a small but attentive audience, which, although broken up many times by heavy rains, has continued to increase with a growing interest in the truths presented. Last evening the large brick church was well filled, and good order prevailed, with good attention.

The Lord has come near by his Spirit, and blessed the word spoken, and last Sabbath three precious souls kept the Lord's Sabbath for the first time. These are all heads of families, including a doctor and his wife. Of course we meet with opposition, but we trust in the Lord. Several others are preparing for the next Sabbath, and many others are deeply interested, and are searching the Scriptures to see if these things are so. I am of good courage in the Lord's work. As the weather is settling and the roads are getting better, I expect the interest to increase. Pray that the truth may be so presented that the Lord can lead many souls here to obey him.

F. M. ROBERT.

LATER.—Six are now keeping the Sabbath.

F. M. R.

### IOWA.

SIOUX CITY.—The 22nd of last November we rented a store-room in the west part of this city, and commenced meetings. After giving quite a full course of lectures, we moved to the east part of the city, and gave another course. During the latter course, Bro. P. L. Hoen labored among the Scandinavians, and sisters Long and Pierce and my wife a part of the time have engaged in the Bible work. As a result, twenty-eight signed the covenant, besides some who were keeping the Sabbath when we began meetings.

Last Friday, May 2, Eld. O. A. Johnson came to aid us in the organization of a church. His labors were of great benefit in both the languages spoken here. On the following Sabbath a church of thirty-two members was organized, about one-third of whom are Scandinavians. Eighteen of these were baptized in the Floyd River the same day. In the afternoon the ordinances were celebrated, in which all participated quite heartily. On Sunday a T. and M. society was organized, with twenty-two members. We have passed many anxious hours here during the past winter, but God has heard our prayers and granted his blessing, for which we are thankful.

May 6.

A. P. HEACOCK.

### UPPER COLUMBIA.

MOSCOW AND VIOLA.—I began meetings at Moscow the 10th of April, and continued them until the 20th. The church was much revived, but the outside interest was small. Two or three persons seemed much interested, and as soon as they investigate the truth by reading, I believe they will identify themselves with the work of the Lord. The Sabbath-school is prospering. All branches of the work received attention, especially tithing and first-day offerings. Prof. Stewart, a graduate of the Seventh-day Baptist school in Alfred Center, N. Y., who has fully embraced the views held and taught by Seventh-day Adventists, and is giving himself wholly to the work of preaching the message, has his headquarters at this place. He assisted me much in my meetings.

April 22 I began meetings in Viola, about ten miles from Moscow, and had seven meetings. I baptized four, and five were received into the church. The ordinances were celebrated. Several others are keeping the Sabbath who I hope will soon fully identify themselves with this great and glorious work of the Lord. Next Sabbath I am to be at Dayton, Wash., and the next at Milton, Oregon; and on the 25th of May, if the Lord will, I shall start to Wisconsin. I expect to reach Sparta about the 28th, and hope to attend the Wisconsin camp-meeting. Therefore my address hereafter will be Sparta, Wis.

L. SANBORN.

### THE CAUSE IN ST. LOUIS, MO.

I WENT to St. Louis April first. It was my intention to begin a series of meetings in the evening after I arrived, but the church failed to get the use of the hall they had engaged for that purpose. Sister White had held a few meetings in the city the week before I arrived, and the church had experienced a disappointment in not obtaining such room as they had expected for her meetings. I was informed that she spoke very decidedly in favor of a church house being erected by our people in the city. Such a building is a clear case of necessity. I remained with them one week, and succeeded in holding four meetings. It was the desire of the friends that we should call a council to consider the subject of building a church house. We did so, and more than \$1,000 was subscribed toward the enterprise. In addition to the above-named sum, there were installment promises secured until the

aggregate was nearly \$1,500. This we consider an encouraging beginning. As matters are there now, it is difficult to hold a regular series of meetings. The church has a hall rented for Sabbath-school and social meeting, one service each week. But so many other societies meet in the same room, that it cannot be used for a series of meetings. A comfortable hall, well located, would cost from five to ten dollars a day, and even then it would not be nearly as satisfactory as a church house wholly under the control of our own people.

St. Louis is the largest city on the Continent west of Chicago. We already have a church organization here, with a membership numbering more than fifty. Here is a field for missionary work. The need of the hour for this field is a suitable church house. The work is seriously embarrassed on account of this lack. The friends in the city realize the need, and therefore they make very liberal pledges; but the truth is, they are not able to build such a house as is needed in a city like St. Louis, without help from other sources. Perhaps there are friends in Missouri and elsewhere who would esteem it a privilege to aid them in this good work. If so, address Frank De Forest, 2820 Bernard St., St. Louis, Mo. WM. COVERT.

#### TENNESSEE TRACT SOCIETY

Report for Quarter Ending March 31, 1890.

No of members.....	88
" added.....	21
" letters written.....	52
" received.....	12
" missionary visits.....	162
" Bible readings held.....	44
" persons attending readings.....	82
" subscriptions to periodicals.....	42
" periodicals distributed.....	775
" pp. books and tracts distributed.....	5,018
Cash received on sales and periodicals, \$134.74; first-day offerings to foreign missions, \$6.	

J. H. DORTCH, Sec.

#### NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	527
" reports returned.....	138
" members added.....	8
" dismissed.....	10
" letters written.....	232
" received.....	91
" missionary visits.....	1,322
" Bible readings held.....	93
" persons attending readings.....	116
" periodicals distributed.....	4,247
" pp. reading-matter sold, loaned, donated, 606,530	

Cash received on sales, \$1,266.08; donations, \$98.37; membership, \$3; first-day offerings, \$115.50; Christmas offerings, \$18; other funds, \$153.30.

Genoa society failed to report.

J. V. WILLSON, Sec.

#### WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	1,062
" reports returned.....	343
" members added.....	27
" dismissed.....	23
" letters written.....	426
" received.....	117
" missionary visits.....	2,650
" Bible readings held.....	632
" persons attending readings.....	1,284
" subscriptions for periodicals.....	211
" periodicals distributed.....	10,262
" pp. books and tracts distributed.....	114,265

Cash received on tent fund, \$15; educational fund, \$15; missionary ship, \$1; International Tract Society fund, \$2.82; Milwaukee mission, \$2; Christmas offerings, \$156.75; first-day offerings, \$224.24; on account, \$2,392.15; on Milwaukee church, \$5.

S. D. HARTWELL, Sec.

#### SUNDAY CONVENTION AT GARNETT, KAN.

A SUNDAY convention was held at Garnett, Kan., March 19, 20, conducted by M. A. Gault and R. C. Wylie, secretaries of the National Reform Association. The meeting was well attended and enthusiastic, the town being intensely National Reform in sentiment. Mr. Gault stated that none of the ten commandments were susceptible of change except the time in the fourth,—that was necessarily changed to celebrate the completed work of redemption. Eld. Pomphrey followed, claiming that Sunday was the original seventh day from creation. Eld. Gault being pressed to harmonize these two statements, after a little hesitancy said, in substance, as follows:

"There is a book that claims that the Sabbath was changed at the exode, and changed back again at the time of Christ. I have never investigated it, but if it be true, then we can harmonize all right."

It was stated in convention that the manna did not fall on Sunday, but no attempt was made to harmonize this with the other theories. The question being asked, "What right have the majority to rule the consciences of the minority?" Mr. Gault answered emphatically, "All the right in the world." He referred to Nehemiah 13, to show that the civil power has the right to compel Sabbath observance. One of the audience asked, "Was not that a theocracy?" He answered, "Yes; and so is this Government a theocracy, for Paul says, 'The powers that be are ordained of God.'" One minister said, "Some people are afraid that the Catholics are going to take this country. I thank God that they are taking it, and I hope they will take more of it."

The Puritan sabbath was highly eulogized, nearly all concurring in the sentiment. The representative of the W. C. T. U. stated that they had petitioned the mayor to close all places of business on Sunday, but he had paid no attention to it. Threats were made to the effect that he would lose his position if he ignored such requests in the future.

The town was canvassed with the petitions against religious legislation the three days previous to the convention, and *Sentinels* and other Religious Liberty literature were distributed. Some of the prominent men declared themselves in full sympathy with our work, but dared not sign the petition for fear of being boycotted in business. The names of some of the county officials being noticed on the petition, by some National Reformers, they said they would remember that at the next election. Yet one prominent business man had the independence to say that he would sign it if not another man in Garnett signed it.

Elds. McReynolds and Hill were present, and Bro. McR. was allowed twenty minutes' talk in the convention. He reviewed their arguments the next evening, and showed the dangers threatening Religious Liberty in this country. It was hoped a good impression was made on the minds of a few. About a dozen of our people attended the convention, and they realize as never before the strength and intolerant spirit of the National Reform party. And yet the National Reformers disclaim all desire to persecute. If it were called a religious sabbath, they said it would be persecution to enforce it; but if a civil sabbath, it would not be persecution. Still the main drift of the argument was from a religious stand-point. R. C. BAKER.

#### STATE MEETING AT COLUMBUS, OHIO.

THIS meeting fell considerably below the Michigan State gathering, in point of numbers, though it was a very profitable season for those who were present. The meeting commenced Thursday evening, April 24, with preaching; and the entire day Friday was taken up with instruction in the various branches of our work.

Sabbath morning, Eld. Olsen spoke on the magnitude of the grace of God, setting forth the willingness and power of God to help his people in the way of eternal life. This seemed to be just what was needed, and the words spoken gave courage to the faint-hearted, and revived the faith of the halting.

In the afternoon, the exceeding riches of God's mercy was dwelt upon; and as the many texts relating to the subject were read, tears of joy were shed by some who before had not dared to believe that God was anxious to forgive their sins and to accept them as his children. The testimonies which followed gave evidence that there would, from that time on, be less looking at self, and more trusting in the simple promises of God. Some in the meeting appeared anxious to give themselves more fully to the service of God, and requested prayer in their behalf. In complying with their request, near the close of the Sabbath, the Lord seemed very near, and at the conclusion of the service the expression went round: "This has been a good meeting." We certainly hope its effects will be lasting.

The Sabbath-school, the missionary, and the Religious Liberty work, each had its share of attention; but one of the chief features of the occasion was the daily meetings for the ministers and other public laborers of the Conference. As their duties as co-laborers were set before the workers, it seemed a solemn thing to be connected with the work, and nearly every one responded to the earnest appeals

made, they pledging themselves to seek a closer connection with divine power. We have reason to believe that some who were at those meetings will go out to labor with more satisfaction than before, because they will better appreciate the Source of strength from which it is their privilege to be constantly supplied.

One step was taken by the Ohio Conference committee, which, considering their small force of laborers, shows their entire willingness to keep abreast of the demands of the work. They set apart one man to devote his entire time to the dissemination of those points of truth bearing directly upon Religious Liberty. This is as it should be; and could such appropriation be made in each State in the Union, we believe good results would follow in the way of leading many to inquire upon other points of the third angel's message.

The preaching and general instruction all devolved upon Elds. Olsen and Durland and the writer. The meeting closed on the 29th, and all departed full of hope and good cheer, to enter their various avocations, expecting to greet each other again in annual camp-meeting, at the expiration of three months.

J. O. CORLISS.

#### SUGGESTIONS ON THE COMING CAMP-MEETINGS.

As the work of God advances and enlarges, our general meetings become more important, and the demands of God more imperative. How to avail ourselves of the blessings, and to meet the demands as they come to us, is an important question. And first we would say that we cannot secure the blessings of a meeting unless we attend it. Let no one suppose for a moment, then, that he will be benefited by the meeting if he remains away when he might attend. And he who values so lightly the blessing of God as not to attend a meeting, will not be solicitous to meet its demands.

We have watched, year by year, the attendance of our people at these annual meetings. There are some who are always present; we never expect anything else. There are others who are there occasionally, and still others who never attend. We can see a difference in the development in these different classes. Those who are always there, make their plans from year to year to attend. They ask God to help them to open the way so that they can go, and then they work to bring the matter around. Those of the other class say, "If the way opens, I intend to go," but they do nothing to open the way, and generally stay at home. They themselves scarcely know what they expect when they say, "If the way opens." They cannot expect that God will manufacture the money for them with which to go. They cannot expect that God will personally care for their home affairs while they are gone, and yet there are many who seem to act on that principle. But it is evident that God works through instrumentalities, and that he will assist those who make an effort themselves to accomplish his will.

It is interesting to note the difference in attending meetings in different Conferences. I have noticed that the number attending bears no proportion whatever to the ability of the brethren financially, or to the ease of railroad facilities in coming together, or to the distance to be traveled. In South Dakota last year there were more regular campers on the ground than the entire membership of the Conference. Some of those present were children, who made up for the few adult church-members who could not come. In some other Conferences better able in every way to attend, not more than from one-fifth to two-thirds of the Sabbath-keepers would come. Many of the people who attend, go a long distance with teams. The writer recently received a letter from Bro. W. B. White, of Dakota, stating that the prospects were good for a large attendance at their camp-meeting this year. He said that the brethren would have to drive 150 miles, or more, from the point where he was then laboring; yet they were nearly all going. A widowed sister and her family drove across the prairie 300 miles, with a span of ponies, to attend the Colorado camp-meeting last year. And it is no uncommon thing for persons who are hungering for the truth, to drive from 100 to 200 miles to these meetings.

But some who reside within forty miles of where there is to be a camp-meeting this summer, who think that is so far, and they are so poor that they cannot attend, will ask, *How can* people go so far when they are so poor, and it will take nearly three weeks of their time in all? Yes, they are poor,



and they live far away; but they love the truth, and love surmounts all obstacles. They will get a neighbor or neighbor's boy to feed the chickens and the calves, and to milk the cows, and perhaps they will give him the milk for his labor, or make some agreement of this kind, and in this way they will arrange to go. There are hundreds of others who could attend if they would put forth some such effort.

But I thought of making a few suggestions relative to the frame of mind we should have in order that the meeting may be a success to us. In the first place, there are some things a person ought to leave at home, and there are other things he ought to bring to the meeting.

1. First of all, if you are so unfortunate as to have any difficulty with any member of your church or with the church itself, be sure to leave that at home. I have seen many a meeting half ruined by some one who was more anxious for victory than for right, bringing up an old church trial to be settled at the camp-meeting, and the laborers who had the responsibility of the meeting upon them, having to spend every spare moment in its settlement. Such work greatly unfits the laborers for that special work which they ought to do. And more than that, when the trial comes, darkness comes, and light and the blessing of God depart. And so we say, Leave all such difficulties at home. Settle them all before you come to the meeting, and bury them so deep that they will never have a resurrection.

2. When you come to a camp-meeting, you should leave your farms, your cattle, your horses, your corn, and your hogs, if you have any, all at home. Leave all care and anxiety about them, and say to them as Abraham did to the young men, "Abide ye here, . . . and I . . . will go yonder and worship."

3. Leave all murmurings and disputings, and that sharp, critical spirit which criticises everything that is not just to your liking,—leave all these things, and come determined to make the best of everything that cannot well be improved.

But what should we be sure to bring to a camp-meeting?—1. First of all, we should be sure to bring the Saviour. Bringing him, you bring peace, comfort, faith, hope, and love—you bring success, yea, you bring *all*. If he is with you at the meeting, it cannot be a failure, so far as you are concerned.

2. Bring an angel with you, for the tempter will be there, and you will need the help of angels to meet him.

3. Be sure to bring your children. You have but a little while in which to labor for them, and if these opportunities are neglected, you may have a long time in which to regret their loss. How many parents are now lamenting their neglect in this respect! Their children gone from God and their households, and their opportunities to do them good forever in the past! Your children are worth more to you and to God than all else that you possess. Then do not let some selfish consideration rob them of these meetings. Such a neglect on your part might be a thorn in your heart that time itself could not remove. How many parents I have seen who after attending some good meeting where other children had started to serve God, lamented and mourned that their own children were not there. Thus it is every year, and at almost every meeting. Reader, will it be so with you this year?

4. As far as it is possible to do so, bring your neighbors and acquaintances. It frequently occurs that if we would interest ourselves in our neighbors, they would come with us. At one of our small meetings last year, about forty persons of this class were encamped on the ground, and several of them were converted.

5. Bring a cheerful, pleasant spirit, a spirit of faith and humble trust in God. Bring a spirit of prayer and devotion, and a determination not to murmur or complain. It is not easy to provide for so many and all have everything as they would like to have it.

We suggest that all our elders and leaders in our churches take the time in some Sabbath meeting before their respective camp-meetings, to read to their churches what is said in "Testimony No. 31," pp. 5-17 and 158-163. It will be for our good and success to follow what the "Testimonies" say on these things. We ask all our brethren and sisters to read the pages referred to.

#### SUGGESTIONS TO THE CAMP-MEETING COMMITTEE.

It is important that the grounds should be kept scrupulously neat and clean; but it is the opinion

of the writer that in many places—not all—there has been far too much labor expended in elaborate decorations and ornamentation for the tents. While no pains should be spared in pitching the tents nicely, and in keeping them up in a trim, neat shape, and, above all, in having the large tent thoroughly lighted, so that a person's face can be clearly seen at the farthest part of the tent, yet we never could see the need or importance of such an amount of trimming as we have seen about many of the speaker's stands. I have known many young ladies to spend nearly all their time during the workers' meeting, and sometimes far into the camp-meeting, in making tissue paper flowers, and trimming long arches with large pillars at each end, with a great amount of evergreen, in addition to long mottoes of large letters, artistic or otherwise, half encircling the tent. Those who have never had any experience in this, know but little of the amount of labor it takes to do it; and it generally falls upon our Bible or mission workers, who have the least time or strength to do it. And besides the labor involved, we are satisfied that the general influence of such elaborate decorations is not the best. We think it begets a spirit of emulation that not only runs from Conference to Conference, but also from church to church, and suggests that we must have something different from, and more gorgeous than, they have in some other place. We suggest that the stand be made and kept very neat and tasty. We are a simple people, or ought to be, and our surroundings ought to partake of the simplicity of the truths we profess, and ought to show that we are a humble people. We do not object to a small bouquet of flowers or to a few plants tastefully arranged, but we never had any use for sham flowers made of paper. It seems to the writer like much of the religion and the doctrines of the day.

If any should feel as though they must have an arch over the stand, we make this one more suggestion, that it *always* be placed *behind* the speaker, and never in front of him, where it is always in his way, and in the way of the people's seeing him from all parts of the tent.

In locating the tent for the children's meetings, place it in the rear of the camp, away from the street or road, and from where the people come onto the ground. It is difficult to hold the attention of children when they can see numerous and strange carriages, or the people constantly passing their tent.

In pitching the small tents, do not crowd them so closely that you cannot stretch the side guy ropes sufficient to lift the walls of the tent from the ground; but they may be pitched so closely as to tie two of them to the same stakes, if the stakes are as high as the eaves of the tent. We have been in camps composed of tents with rather low walls at best, and then the guy stakes were so near together that about one-fourth of the wall was lying on the ground, and the whole camp looked as though it had been flying and had lit down, or was just ready to fly again.

In putting backs to seats, do not put them on so they will come loose and fall down. Such a thing is always embarrassing to strangers who may accidentally push one over, and is also detrimental to the interests of the meeting. "Let everything be done decently and in order."

E. W. FARNSWORTH.

#### ANNUAL MEETINGS OF THE CORPORATIONS IN CALIFORNIA.

THE annual meetings of the Healdsburg College, the Pacific Press Publishing Company, and the Rural Health Retreat are now in the past. The first appointment was April 18-21. In company with Elds. Loughborough and Gates, and leading brethren in the California Conference, we met at Healdsburg, and began meetings Friday evening, continuing them over Sabbath until Monday. On Monday morning, at nine o'clock, the regular legal meeting of the College was called, and after an interesting report of the management and workings of the institution, appointment of committees, etc., the meeting adjourned until May 5. This was done to allow a general meeting to be held at Oakland in connection with the annual meeting of the Publishing Association, wherein there could be a general council of the leading brethren throughout the State in the interests of the school, the publishing work, and the Rural Health Retreat.

Our meetings in Oakland began April 24. Much of the blessing of God seemed to be present throughout the entire meeting. One day was set apart for the discussion of the educational work, one day for the Pacific Press, and one for the Health Retreat, besides meetings in the interests of the Conference,

tract society work, canvassing work, etc. Sister White, although very feeble, spoke two or three times in connection with the meetings, with much freedom, and her testimony was never more gratefully received by all present.

Among numerous resolutions of special interest, which will be found in the report of the meetings of the Pacific Press, published in the *Signs*, we will notice perhaps two or three. The eighth resolution was as follows:—

*Resolved*, That in accord with the request that has come from the officers of the International Sabbath-school Association, and many other sources, we recommend that the Pacific Press begin in July the publication of a *Youths' Library*, to be devoted to history, biography, narrative, and missions, one number to be issued each month.

This resolution, which was adopted by a unanimous vote of the stockholders and the entire congregation present, and the many interesting remarks made, showed the sentiment among our brethren here and the demand for such a library. Many of our youth are now reading what is positively injurious, because of a lack of the proper reading-matter to set before them. That which our youth read will either store the mind with knowledge that will be useful, or will be as seed sown to spring up and bear thorns and thistles. Not only will this *Library* contain the biographies of the Reformers of past ages, and many incidents in connection with the lives of missionaries who have sacrificed ease, comfort, wealth, and worldly pleasure for the good of others, but it will give to our young people a better knowledge of the true missionary spirit and of the spirit of sacrifice of some of the pioneers of our work, and interesting incidents in connection with their early lives which have never been brought to light. We felt that this was an important resolution, the carrying out of which will result in untold good to our young people as well as to many older ones.

Resolution ten relates to the *Signs of the Times*, and reads as follows:—

*Resolved*, That we re-affirm our belief that the *Signs of the Times* was started in the order of divine providence, and that it should by all means be continued; and that it may be put to the use for which it was designed, we recommend that, as soon as practicable, it be changed to an eight-page weekly, so that it can be furnished to single subscribers at one dollar, and in large clubs to societies at seventy-five cents a year, providing such change shall meet the approval of the officers of the General Conference.

This we regard as another important recommendation. There has been, in the East especially, for years, a call for a live, eight-page paper, and because of this call, at different times there have been smaller papers started, and published for a time; but realizing that we had many papers, and that these were injuring the circulation of the *Signs of the Times*, our brethren have been persuaded to drop them; and yet there has been a demand for a paper that could be handled by our tract societies at less expense than the *Signs of the Times* could be published at its present size. Those who read the full report of the workings of the Pacific Press, will notice that the publication of the *Signs of the Times*, at its present size, during the past year has cost over \$6,000 more than its receipts. Many of our tract societies have not taken the paper as extensively as they would, had it been published at a cheaper rate. They could then send out more copies for the same amount of money. We hope that as the purpose of the Pacific Press is to publish the paper at such a price that our societies can handle it, there will be a unanimous effort made on the part of all our brethren throughout the entire United States, to place this paper in the hands of those who are reading the *American Sentinel*, and thousands of others. There will be no less work put upon the paper if this plan is adopted. It is proposed to make the paper a live sheet, bristling with the third angel's message; and we trust that this move will meet the approbation of all our brethren throughout the East. It is true that many of the lengthy articles, good ones, that are often taken from other papers, will have to be omitted; but people can read them in other papers, and the *Signs* will follow its more legitimate line of work, which is to spread abroad the principles of the third angel's message.

A resolution was also adopted, pointing toward the consolidation of all our publishing interests. As no plan had been definitely adopted by the committee of twenty-one, appointed by the General Conference to recommend to the various publishing houses, the stockholders were not free to commit

themselves to any definite plan by which this should be accomplished; but a general feeling among those present was to adopt some means by which the work of our publishing interests could be more thoroughly unified, and thereby be more successful in advancing the cause.

The work of the Conference and that of the tract society were fully considered, and plans were laid by which these branches of the cause should extend their work. Those in attendance felt that the Lord had come near to us, and as the meeting closed and the laborers went to their fields of labor, they felt that the meeting had been a season of special blessing to them.

Following the meeting at Oakland, the annual meeting of the Rural Health Retreat convened May 1, at Crystal Springs. Religious services began on Friday evening and continued till Sunday afternoon. Sister White was unable to bear her testimony in public, with the exception of a few moments' talk on Sunday afternoon at the dedication of the chapel.

On May 1, at 2:30 P. M., the stockholders assembled to transact the annual business of the corporation of the Rural Health Retreat. The workings of the institution showed a net gain of some \$4,000, although the rainy season and uncontrollable circumstances had worked against the institution. While many had felt much anxiety for the work here, new hope and courage seemed to inspire the hearts of all as the meeting continued. We felt that the angels of God came near, and as our brethren counseled together concerning the work, and tried to plan for the future success of the institution, much of the blessing of the Lord was present. We greatly appreciated the counsel of sister White at this meeting.

On Sunday afternoon, at 3 o'clock, the new chapel, which had been erected at a cost of a little over \$4,000, was dedicated. It was filled to overflowing with patients, helpers, brethren and sisters, stockholders, and others that had come in from the surrounding vicinity. Eld. Loughborough gave a short but very interesting and appropriate discourse, and the building committee made a report, showing a lack of nearly \$1,800 to cover its indebtedness. An invitation was given to those who so desired, to contribute to the erection of this appropriate and commodious house of worship. A sufficient amount to free the entire debt was raised in money and pledges.

Since Dr. Burke has been connected with the institution, he has had charge of his institution in Napa Valley, about twenty miles distant. This has placed a heavy tax and burden upon him, and has not worked for the best interests of either institution, although under one management. At this meeting plans were devised to bring about a change, and no more patients will be received at the Napa institution. At the present time there are about fifty at the Rural Health Retreat and about 100 at Napa.

The stockholders passed a resolution inviting the California Conference to place a minister at the Retreat, to devote his entire time to the religious interests and work of the institution. This important and appropriate resolution was heartily indorsed by the members of the California Conference committee, and we expect the stockholders' request will be granted. At the close of the meeting, the stockholders and helpers of the institution seemed to feel of good courage. We felt that God came near to help us, and that the future success of the institution looked brighter than ever before; and we trust that all connected with it will so relate themselves to God and to his work that they can be channels of light to all with whom they associate.

It is quite a serious question now, how the patients will be cared for when the Napa institution is closed up, for it will be impossible for the Retreat, with its present capacity for patients, to take all that desire to come. We trust that God will open the hearts of those who have means, to help this institution, and place it above all financial embarrassments, and put it in a condition to be just what God designs it should be.

At a meeting appointed to consider the educational interests of the College on this coast, there were many things said by sister White and others, calculated to inspire hope and faith in the work of the Healdsburg College. Sister White spoke of the College being planted in Healdsburg in harmony with the opening providence of God. Many encouraging features relating to the workings of the school were presented. The Conference will have two laborers in the field during the vacation, working in the interests of the school. Some improvements in the way of buildings are anticipated. Nearly \$1,000 were raised to accomplish this. It

was shown from the workings of the school, that there were many successful laborers in the field who had received a good share of their education and training from the Healdsburg College. We trust that our people on this coast especially, will feel a deep interest in the Healdsburg College, and will realize the importance of supporting it not only with their means and prayers, but by sending faithful young men and women there to be educated to enter the great harvest-field. The teachers and stockholders, as well as the board of managers, felt much encouraged for the prospect of the school at this meeting.

We can truly say that we have felt that God has been better to us than all our fears, and that we will trust him and labor on until he shall say, It is enough.

R. A. UNDERWOOD.

## Special Notices.

### SOUTH DAKOTA, NOTICE!

ALL laborers who have been in the employ of the Conference during the past year will please send an itemized report of their labor to G. H. Smith, Madison, S. D., secretary of the Conference, by June 9, that the work of the auditing committee may not be retarded. We trust that care will be exercised in the making out of reports, as a little care on the part of each one may save the committee much perplexity.

SO. DAK. CONF. COM.

### KANSAS CANVASSERS' INSTITUTE.

THERE will be a canvassers' institute at Emporia, Kan., beginning June 5, and continuing one week, or longer, if necessary. We hope to see at this meeting all who are interested in canvassing. Those wishing to engage in the sale of our health and temperance literature will receive training, as well as those selling our denominational books. Let the neighboring churches be well represented. The State agent and the assistant State agent will both be present to give instruction.

N. P. DIXON, State Ag't.

### NOTICE FOR KANSAS.

To the Ministers and Church Elders.

THE importance of the health and temperance work is becoming more evident every day, and we wish to make an earnest effort this season to bring this branch of the message up to where it rightfully belongs. Will you not assist in this noble work by bringing the matter before the people? This is the Lord's work, and we are sure that every one of his children will be glad to help carry it forward.

R. DOBBINS, M. D.,  
Pres. Kan. H. and T. Asso.

### TENTS FOR THE NEW ENGLAND CAMP-MEETING.

WHEN this paper reaches the readers in New England, there will be but a short time before the camp-meeting, and we trust that a large proportion of our people will have decided to attend. As in former years, many of them will need to rent tents of the Conference; and with this in view, we have made arrangements so that we can supply them at the following prices: 10 x 12, with fly, \$3.25; 12 x 16, with fly, \$4.25.

Each person who wishes a tent from the Conference should send in his order at once, stating the size of tent desired, and whether he will be present at the workers' meeting and require it then. We shall have a supply of chairs, bedsteads, and lumber for floors, which can be rented by those desiring the same. The prices for these will be about the same as in the past. When ordering a tent, please state if you wish it floored, and also the number of bedsteads you will need. Send all orders to S. A. Whittier, South Lancaster, Mass.

NEW ENGLAND C. M. COM.

### ARRANGEMENTS FOR THE IOWA CAMP-MEETING.

Place.—Des Moines has been selected as the place of the meeting, and it is the most accessible and suitable point in the State for a meeting of the kind. The camp will be located in the beautiful suburb, Oak Park, which is reached by the Belt Line Railway. Trains pass to and from the grounds

every fifteen minutes. The fare from the business center of the city is five cents.

Tents.—There will be plenty of tents for all who desire them. They will be pitched during the workers' meeting, and rented at the usual reasonable rates.

Reduced rates.—The railway lines of the State have granted the usual reduced rate of one and one-third fare for the round trip. Those desiring the benefit of this reduction must secure a certificate with each ticket purchased for the going trip. Do not buy through tickets if more than one road is to be taken, but ticket locally, and procure certificates each time that tickets are bought. Junctional points have been arranged for roads not reaching Des Moines, as follows: B. C. R. & N., Oelwein, Cedar Rapids, West Liberty, Iowa City, and Montezuma; C. M. & St. P., Slater, Madrid, Perry, Garner, Britt, and Ruthven; Iowa Central, Marshalltown, Grinnell, and Oskaloosa; Illinois Central, Tara, Webster City, Waterloo, Cedar Falls, and Fonda. Those passing over the above roads cannot expect a reduction if changes are made at other points than those named. The Keokuk and Northwestern will ticket directly to Des Moines over the C. B. & Q.; and the Sioux City and Pacific will ticket to Des Moines over the C. & N. W.

Transfer of baggage.—Arrangements for this purpose do not differ from last year. The Wells Transfer Company will have men on principal trains and at depots at the arrival of all trains, prepared to check camp-meeting baggage to the City Hall, at corner of West Second and Locust Sts., where it will be placed aboard the Belt Line baggage car, and conveyed to the camp-ground. The price to be charged for each piece of baggage transferred, is seven cents. Mr. Wells's men will wear "Camp-meeting" badges. All business intrusted to them will be attended to promptly.

Reports.—The Iowa State Register, and the Leader, the leading papers of the State, will each contain daily reports of the meeting. The price of each of these papers for the time of the camp-meeting proper, is twelve cents, mailed to any part of the United States. The reports will be a column or more in length, and they will be of interest to all. Send subscriptions for these papers to the Iowa Tract Society, 603 E. 12th St., Des Moines, Iowa. If for any reason the papers are not received, the money will be refunded, or the papers will be supplied.

Miscellaneous.—Arrangements for all departments of the meeting are more complete than have been made for any previous meeting. It is expected that it will be made a season of profit and great blessing to all who attend. To this end we shall expect the hearty co-operation of our brethren and sisters throughout the State.

IOWA CONF. COM.

### A FEW WORDS ABOUT THE NEW ENGLAND CAMP-MEETING.

WE need not remind our brethren in New England of the fact that no camp-meeting has been held in this Conference during the last two years. At the last annual session of the Conference, it was voted that a camp-meeting be held in the early summer of the present year, either in Connecticut or New Hampshire. The matter was subsequently looked after by the committee, and the way seemed to open favorably for holding the meeting in the city of Nashua, N. H. The street railway company of that city own a beautiful park, of which they offer us the free use for our camp-meeting, also granting us many other favors.

We regard this as a very important meeting. New Hampshire is a State in this Conference, in which comparatively little effort has been put forth to extend the light of truth. Many years ago, in the early history of our work, some of the old pioneers in the cause labored in New Hampshire, in the days when they used to run tent-meetings, giving a whole course of lectures in two or three days. As the result of these efforts, several small churches were raised up, in which are brethren who have helped constitute the backbone of the work in New England. Some of these brethren have stood by the cause for many years, and have helped lift in about every enterprise that has ever been started. Appeals have come every year at our annual meetings, for something to be done in New Hampshire.

The providence of God has seemed to open the way for this meeting to be held in that State, and we sincerely hope there will be an earnest effort on the part of our brethren in every part of New England, to be present. The General Conference will

furnish us with the best of help. At this writing we are not prepared to state positively just who of the General Conference laborers will be provided; but Elds. O. A. Olsen and A. T. Jones will be in attendance.

New Hampshire is the native State of Senator Blair, who is the champion of national religious legislation, and the Religious Liberty work will receive much attention during the camp-meeting. The General Conference Committee, at the request of the N. R. L. Association, have sent Eld. J. O. Corliss to labor in New Hampshire from now until the time of our camp-meeting, as the way may open before him. The Sunday question has been agitated to some extent in the New Hampshire Legislature during the last session, and God's providence has seemed to raise up friends to advocate the principles of Religious Liberty.

We hope there will not only be a large attendance of our brethren at this meeting, but that there will be much seeking of God on the part of all our people, that his special power and blessing may attend the effort. Arrangements have been made on nearly all railroads in New England, for reduction of fare, of which due notice will be given by Bro. S. A. Whittier, the secretary of the Conference.

I expect to leave New England in a day or two, to labor in other parts of Dist. No. 1, of the General Conference field, and will not return until about the time of our camp-meeting. The details of the work here will be left in the hands of Bro. Whittier, and all correspondence relating to the camp-meeting, securing tents, return tickets, accommodation on the grounds, etc., should be addressed to him at South Lancaster.

It will be noticed in the REVIEW that the date for our camp-meeting is from June 24 to July 1; but let all remember that this is to be preceded by a workers' meeting, beginning June 17. We consider the workers' meeting of no less importance than the camp-meeting proper, and shall look for most of our brethren to be present at the beginning of the meeting. A. T. ROBINSON.

#### MORE ABOUT THE MINNESOTA CAMP-MEETING.

TUESDAY, May 27, will be the opening day of the meeting, and we have appointed the first session of the Conference to be held on that day. The delegates should all be present at the first meeting, at 9 A. M.; and in order to do so, they should come on Monday. We are planning to get the business of the Conference all done before the Sabbath. Hence we design to begin earlier in the week than usual. We hope the brethren and sisters will aid us in this, so that we may have the time of the last part of the meeting to devote entirely to other matters of interest that should come before the meeting.

We wish we could say something to encourage all our people to attend the camp-meeting; for we confidently expect the Lord to meet with his people, and that it will be a season of spiritual blessing to all who attend. MINN. CONF. COM.

## The Sabbath-School.

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

#### LETTER TO THE HEBREWS.

LESSON 35.—HEBREWS 11:31-40.  
(Sabbath, May 31.)

1. How was it that Rahab was saved from the fate that befell Jericho? Heb. 11: 31.
2. In what did she have faith? Josh. 2: 9-11.
3. What other ancients "obtained a good report" through faith? Heb. 11: 32.
4. What did they accomplish through faith? Verses 33, 34.
5. Give an instance of the subduing of kingdoms by faith. 2 Chronicles 20.
6. Mention some marked cases of righteousness wrought by faith.
7. Give the particulars of the stopping of the mouths of lions, and quenching the violence of fire, by faith; and give references.
8. What notable instances of turning to flight the armies of the aliens through faith, have we on record? Give the particulars of David's victory over Goliath, and of Gideon's great victory, and cite references.
9. Quote one of the things accomplished by faith, which should specially encourage us. "Out of weakness were made strong." Heb. 11: 34.

10. Under what conditions are the grace and strength of Christ shown in perfection? 2 Cor. 12: 9.

11. What did the faith of the ancients lead them to endure? Heb. 11: 35-38.

12. What did these all receive through faith? Verse 39.

13. Did they see the fulfillment of the promise?—Id.

14. Is it any the less sure because of the delay? 2 Pet. 3: 9.

15. To whose advantage is the delay in the fulfillment? Heb. 11: 40.

#### NOTE.

"Out of weakness were made strong." There is no expression in the Bible that contains more of encouragement than this. It brings us face to face with the wonderful power of God. In this we see the importance of meditating upon the Lord's creative power, as an aid to faith. God could make the universe from nothing. So great is his power that he takes "things which are not, to bring to naught things that are." 1 Cor. 1: 27, 28. Our very weakness may in his hands become the source of our greatest strength. The fiercest persecutor of the Church became the greatest apostle. Thus, instead of spending time bewailing our weakness, let us commit the keeping of our souls to God, as unto a faithful Creator (1 Pet. 4: 19), knowing that in his hands our weakness will be transformed into "all might, according to his glorious power."

## News of the Week.

FOR WEEK ENDING MAY 17.

#### DOMESTIC.

—Fire at Lake Park, Minn., Friday, burned two store buildings and cremated two children.

—The Senate on Friday passed the regular pension bill, which appropriates about \$103,000,000 a year.

—Fruit and grain crops in Illinois, Iowa, Missouri, and Kansas were severely injured by frosts Thursday night.

—Alaska's big volcano, Bogoslov, was reported, Friday, to be in eruption, filling the surrounding country with ashes.

—The Lottery Company has offered the Louisiana State government \$1,000,000 a year for a renewal of its charter.

—The new United States torpedo boat, the "Cushing," has beaten all records, making in one hour 24.32 knots, or twenty-eight miles.

—The Texas Prohibition Convention met at Fort Worth, Tuesday, and nominated a full ticket. The convention opposed woman suffrage.

—Near Tuscola, Ill., the Chicago and Eastern Illinois pay-car telescoped the local passenger train, killing one woman and injuring many other passengers.

—Oakland Park, near Decatur, Ill., was, on Monday, engaged for the National Prohibition camp-meeting, which will be held for eleven days, commencing May 31.

—Members of Congress have received an appeal from 1,600 unemployed men in San Francisco, stating the causes of their destitution, and asking a loan of \$6,000,000 from the Government.

—Advices from Cedar Keys, Fla., report that the town is terrorized by the mayor and marshal, the citizens being subjected to numerous outrages and compelled to carry arms for self-protection.

—Twenty-seven miners were entombed in the Hartford mine, at Ashley, near Wilkesbarre, Pa., Thursday morning, by a cave-in, which covered an extent of more than ten acres. It is not expected any will be rescued alive.

—The women who were recently elected officers of Edgerton, Kan., all resigned last Saturday, and said the men could run things in the future. They are disgusted because the men have criticised too freely every official action.

—Tuesday morning Swayzee, Ind., people found the ground covered with shiners and sun-fish which had been left there by the storm of Monday night. There is no creek or other body of water within four miles of the place.

—A hurricane accompanied by rain swept over Jefferson City, Mo., Monday afternoon, partly wrecking the State House and St. Patrick's Cathedral. Several small houses were destroyed, and barns, trees, and fences were leveled.

—A caisson of the new bridge being erected across the Ohio River at Louisville capsized Wednesday afternoon, causing four deaths, including that of Superintendent Mitchell. The caisson turned bottom up in the current of the river.

—Advices from Oklahoma report a desperate conflict between cow-boys and farmers on the South Canadian river, in which two of the latter were killed. The trouble grew out of certain cattle laws which the farmers had adopted for the protection of their interests.

—The city of Akron, O., was visited by a cyclone Saturday evening, which devastated the southern portion of the town, leaving a track one and one-half miles in length strewn with the debris of the buildings encountered in its progress. Eighteen persons were injured, but none fatally. Seventy-five persons were left homeless.

#### FOREIGN.

—The European International Prison Congress will be opened in St. Petersburg June 15.

—Germany's new army budget shows that a large increase in the army is to be made at a cost of 18,000,000 marks.

—The Rothschilds have informed the Austrian emperor that unless oppression of the Jews ceases in Vienna, they will move their banking-house to Pesth.

—It is reported that Henry M. Stanley, the explorer, is to be married early in June to a daughter of the late Charles Tennant, of Whitehall, England.

—The retirement of Bismarck from office is said to have had the effect to renew the alliance of the czar with Germany, and disrupt his compact with France.

—Advices from Rio Janeiro state that the first Republican Congress will elect a president of the republic, and the Brazilian Constitution will be promulgated before August.

—Emin Pasha has sent a demand to the Egyptian Government for seven years' salary as governor of the equatorial provinces of Africa, and a life pension. His action is attributed to German influence.

—Monday General Sir Frederick Middleton, commander of the Canadian militia, was convicted in Parliament of looting furs valued at \$5,000 during the Northwest rebellion. This conviction will put an end to Middleton's military career.

—Dispatches from St. Petersburg report the destruction of Tomsk, the capital of Western Siberia. The city was visited simultaneously by a cyclone and a conflagration, and hundreds of lives were lost. The garrison of the place refused to render any assistance.

—The Allan Line steamer which arrived at Quebec Tuesday, from Liverpool, ran onto an iceberg off the banks of Newfoundland during a fog. She was not running at her usual fast speed, otherwise she would have been a complete wreck attended by great loss of life.

—The Anti-Slavery Conference at Brussels has agreed to adopt measures for repressing slave raids, and will shortly pass the proposition requiring all European countries possessing territories on the African coast, to prevent the passage of fire-arms through such countries. Measures for the creation of armed stations on the slave caravan routes, and for the suppression of maritime slave traffic, have been adopted.

—Messrs. Bartholdi and Eiffel have, after careful calculation, pronounced that the celebrated wonder of the world, the Colossus of Rhodes, as described by ancient historians, could not possibly have existed for technical reasons. Eiffel worked the problem out thoroughly with Bartholdi, and proved as conclusively as modern science can go, that the legend of the Colossus is as mythical as that of Hercules, or any other of the sun gods of old.

#### RELIGIOUS.

—It is reported that the Scandinavians in Utah are deserting the Mormon hierarchy in great numbers.

—Archbishop Ireland, of St. Paul, on Friday issued instructions to the clergy of his diocese to offer prayers every mass for rain and good crops.

—Friday morning, May 16, at Saratoga, N. Y., the Presbyterian General Assembly began the debate on the question of revising the Confession of Faith.

—The Christian Socialists of Ohio have effected a State organization, with the Rev. H. M. Bacon, of Toledo, president, and the Rev. E. P. Foster, of Cincinnati, secretary.

—At a meeting of Methodist Episcopal preachers at Baltimore, Tuesday, it was reported that in the past twenty-five years the Methodists have "built 6,000 more churches than the Presbyterians own in the whole country, 7,000 more than the Congregationalists, and 5,000 more than the Roman Catholics."

—The Presbyterian general assemblies, North and South, began their sessions Thursday, respectively, at Saratoga, N. Y., and Asheville, N. C. Kentucky Methodists celebrated at Lexington the organization of the Methodist Church in the State; and the Methodist Church South went into session at St. Louis.

—Two Mormon elders have been recently proselyting in Washington and Holmes counties, Louisiana, and induced a party of eight women to make preparations to go west. The neighbors becoming aware of the situation, tied the elders to a tree, and administered a severe flog-



This beautiful book is printed on coated book paper, with seventy-five engravings, all of the photographure or half-tone process, fifty large quarto pages, and mailed free to any address on receipt of twenty cents in postage stamps, by W. E. Davis, G. P. & T. A. Chicago & Grand Trunk Railway, Chicago, Ill.

The sale of summer tourists' tickets commences June 1. The "Seaside and Ocean View" train, the fastest train in the world, will be run each Wednesday, commencing with June 25. Write for particulars.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 20, 1890.

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## CAMP-MEETING APPOINTMENTS.

### DIST. NO. 1.

*Pennsylvania, Lock Haven,	June	3-10
*New York, Fulton,	"	10-17
*New England,	"	24-July 1
*Canada,	July	1-7

### DIST. NO. 3.

*Michigan (Northern), Cadillac,	June	24-July 1
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### DIST. NO. 4.

*Minnesota, Minneapolis,	May 27 to June 3
*Iowa, Des Moines,	June 3-10
*Wisconsin, Mauston,	" 10-17
*S. Dakota, Madison (Lake Hermon),	" 17-24

### DIST. NO. 6.

*Upper Columbia, Milton, Or.,	May	14-21
*North Pacific, Portland,	"	28-

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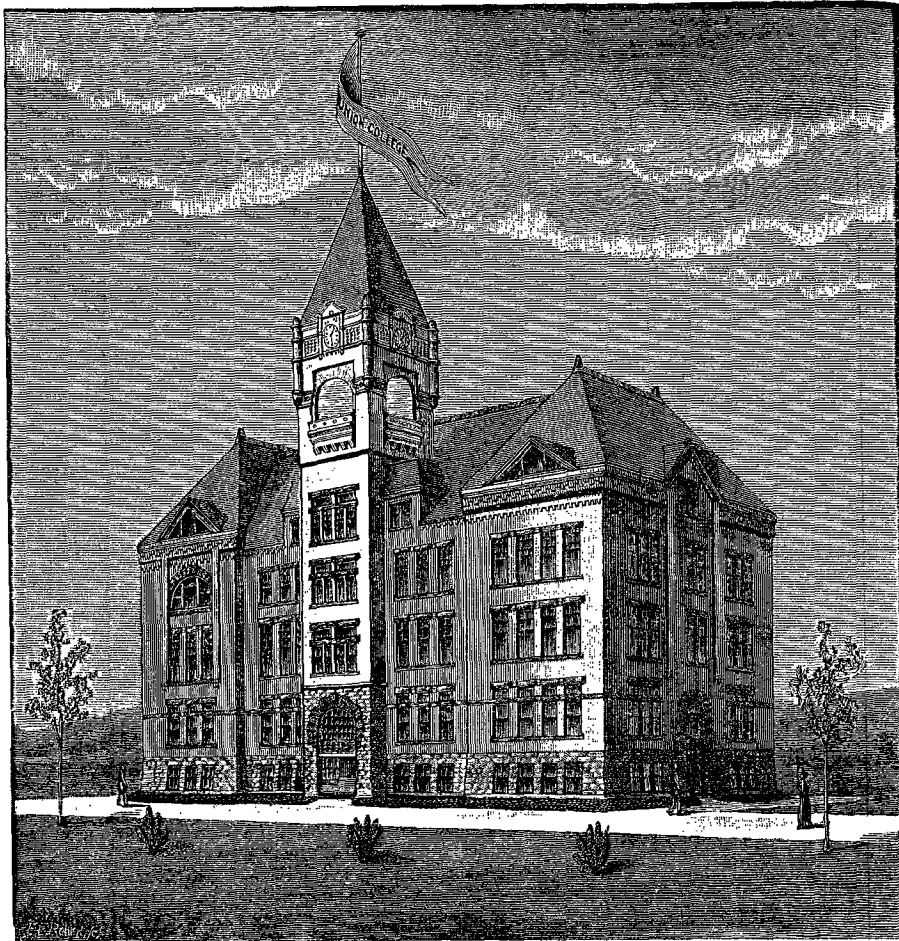
Another of our brethren is called to suffer for the truth's sake. Read Bro. Johnson's account, in another column, of Bro. J. R. Lindqvist, of Sweden, who has been sentenced to one year, three months, and twelve days in the penitentiary, for following his conscientious convictions of duty in regard to the Sabbath. Paul says, "Remember them that are in bonds, as bound with them." Remember this brother in your prayers. A restoration of the papacy it seems is not needed to bring the people of God into trial and persecution.

The focus of the prospective troubles and transformations in Europe seems to be found on the throne of the great autocrat, the czar of all the Russias. The iron hand of this potentate is felt in Finland; Sweden is moved with fear and forebodings in regard to him; Turkey fears the foreclosure of the czar's mortgage on her territory; the eyes of all Europe are riveted upon the operations of Russia in the Danubian provinces; and Sweden as well as Turkey, looks to England to protect her from the encroachments of the czar; China is building strong fortifications on her northern frontier, in anticipation of an attack by Russia in that quarter; while forecasts of trouble on the line of Russia's march through Central Asia toward India, are always an active element of disturbance; and the

vast empire of Russia itself seems about on the point of disruption and anarchy through the internal and ever-increasing power of nihilism. What combinations the next turn of the kaleidoscope will bring, who can tell?

## UNION COLLEGE.

AFTER an absence of two weeks, I returned to my work here at Lincoln, Neb., on the 8th inst. It has been a little tedious in getting the work started here, as accommodations for the workmen were scarce. Much preliminary work had to be done before a great deal could be done upon the college work proper. Up to this time the grounds have been platted and filed for record, grade for the streets has been established, and some grading done. Excavations for two buildings have been completed,—the main college building, 141 x 84 ft., and one dormitory, 104 x 104. Shops have been built to



UNION COLLEGE, LINCOLN, NEBRASKA.

accommodate the workmen. A small boiler and engine, ten-horse power, have been purchased, and are on the grounds for the purpose of hoisting, running light machinery, etc. When the buildings are completed, they will be used for laundry purposes. A well is being put down, and a small building for an office has been erected. Quite a quantity of stone has already been delivered on the grounds, and the stone-cutters are at work upon it. The amount required for the basements of the two buildings will be about eighty car loads.

A side track has been put in for our accommodation, by the Burlington and Missouri River Railroad, with sufficient capacity for ten or fifteen cars. Freight is billed and delivered at this switch at the same rate as at the city depot.

Some eight or ten cottages have been built on the college grounds, and as many families are located here, besides two or three others who have rented buildings in the vicinity. Already there is need of a house of worship. A Sabbath-school has been organized. Last Sabbath there was an attendance of fifty or more, while at the same time there was one held in the city with 100 or more in attendance. At present our meetings are held in private residences, but our increasing numbers will soon necessitate some other provision to be made, as it will be but a short time until our numbers will be double what they are now. The work will go forward as rapidly as the means is furnished. The property donated to us will be a great help, but it should not be too hastily disposed of to secure its full benefits. A. R. HENRY.

The doctrine of justification by faith, "without the deeds of the law," does not detract in the least from our obligation to yield ourselves to God by keeping his commandments. "His servants ye are to whom ye obey; whether of sin [transgressor of the law] unto death, or of obedience [to the law] unto righteousness." Pardon is of purely unmerited favor. "Christ died for the ungodly." "While we were yet sinners, Christ died for us." "We love him, because he first loved us." And "this is the love of God, that we keep his commandments." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." R. F. C.

## WHY HE SAILS UNDER COVER.

M. A. GAULT, in *Christian Nation*, April 30, says:—

Bro. Crafts is now making a tour of the West, but does not announce his meetings definitely. I presume in order that these organizers of the opposition may not get on his track.

Yes; that is what we presumed some time ago. But why does he not wish these opponents to get on his track? Is he fearful of the results of an open conflict when overtaken by them? or does n't he want such large crowds, anyway? Evidently he is not advocating doctrines which admit of such profound reasoning and unanswerable arguments that those

who have attacked him once dare not ask him any questions after that. On the contrary, he seems anxious to avoid having to answer the questions a second time. But a lack of definiteness in making appointments may not only keep the opposition off his track, but his friends and abettors also. To such inconvenience is error put when pursued by truth. Why does not Mr. Crafts stand his ground?

W. A. C.

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