

The Advent REVIEW AND HERALD And Sabbath

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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CHRIST IS ENOUGH.

I HAVE a life with Christ to live,
 But ere I live it must I wait
 Till learning can clear answer give
 Of this and that book's date?
 I have a life in Christ to live,
 I have a death in Christ to die;
 And must I wait till science give
 All doubts a full reply?

Nay, rather, while the sea of doubt
 Is raging wildly round about,
 Questioning of life and death and sin,
 Let me but creep within
 Thy fold, O Christ, and at thy feet
 Take but the lowest seat,
 And hear thine awful voice repeat
 In gentlest accents, heavenly sweet:
 Come unto me and rest;
 Believe me and be blest.

—John Campbell Shairp.

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 TRUTH AS IT IS IN JESUS.

BY MRS. E. G. WHITE.

IN giving his only begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of his love, but we are not to ascribe to Jehovah a tenderness that will lead him to pass over guilt and wink at iniquity.

The Creator loves his creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross. Many misinterpret the requirements of God, and make them mean anything that will not disturb their consciences or inconvenience them in their business relations; but truth is the only sanctifying medium. The love of God as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in his favor; we shall feel that as sinners we must lay hold of the

merits of Christ and cease to sin. Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it.

The cross of Christ testifies to the immutability of the law of God—testifies that God so loved us that he gave his Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that he might ascribe unto the repenting sinner his own righteousness, and make it possible for man to keep the law. The love of God is infinite, and yet the sinner could not be forgiven save through the plan of redemption that involved the shame, reproach, ignominy, and death of the Son of God. This fact should banish from reasoning minds the idea advanced by many who claim sanctification, that his death put an end to obedience to the law of God. We are to learn daily of the great plan of redemption, in the school of Christ. When we cease to learn, we cease to be pupils in Christ's school. But if we are scholars under the divine Master, our understanding will be opened, and we shall learn wondrous things out of God's law.

Let us walk carefully before the Lord; let us think how often we have broken our vows and marred our best resolutions, how often in the face of great light we have turned from God and sought our idols. It is highly proper for us to humble ourselves under the mighty hand of God. It is natural for us to think more highly of ourselves than we ought to think; but although it is painful for us to know ourselves as we really are, yet we should pray that God will reveal us to ourselves, even as he sees us. But we should not cease to pray when we have simply asked for a revelation of ourselves; we should pray that Jesus may be revealed to us as a sin-pardoning Saviour. When we see Jesus as he is, earnest desires should awaken in our hearts to be rid of self, that we may be filled with all the fullness of Christ. When this is our experience, we shall do good to one another, and use all the means within our reach to attain unto godliness. We must cleanse our souls from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.

The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin. Sin is the transgression of the law, and the Arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the

deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved.

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are weakened, that he is unfitted for moral achievement, but they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe; but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus."

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in co-operating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure.

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness, —for of himself he cannot save his soul,—he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of govern-

ment, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth.

9 Those who ignorantly join the ranks of the enemy, and echo the words of their religious teachers, in the desk, that the law of God is no longer binding upon the human family, will have light to discover their errors, if they will accept the evidence of God's word. Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night, and he gave special direction that the Hebrews should teach the law of God, given when the foundation of the earth was laid, when the morning stars sang together and all the sons of God shouted for joy. The same law was proclaimed in grandeur by his own voice from Sinai. He said: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." How impatient the transgressors of God's law become when the law is mentioned; they are irritated to have it spoken of.

10 The word of God is made of none effect by falsehoods and traditions. Satan has presented his version of God's law to the world, and it has been accepted before a plain "Thus saith the Lord." The controversy begun in heaven over the law of God, has been kept up upon the earth ever since Satan's expulsion from heaven.

11 We must ever be learning our great need, in order to appreciate our Saviour, and to make him known to others. We can learn the depths of our transgression only by the length of the chain let down to draw us up. We should put our mental powers to the task to understand the fearful ruin to which sin has brought us, and we should seek to understand the divine plan by which we may be restored to the favor of God. That God's dear Son should have to come to our world to fight our battles for us that we might have strength to conquer in his name, should ever humble our proud hearts. If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, "Unclean, unworthy of so great suffering, of so rich a price paid for my redemption."

12 Ignorance and self-sufficiency go hand in hand. The law of God has been given for the regulation of our conduct, and it is far-reaching in its principles. There is no sin, no work of unrighteousness, that escapes the condemnation of the law. The great statute-book is truth, and truth only; for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth. Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. His efforts to put himself and his devices where God should be, are most persevering and persistent. He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the opportunity he asks to work the ruin of souls. They do not manifest a burning zeal to lift up Jesus, and proclaim to the perishing multitudes, "Behold the Lamb of God, which taketh away the sin of the world!"

13 Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the commandments of God, his life is hid with Christ in God. The knowl-

edge of the claims of the law would crush out the last ray of hope from the soul if there were no Saviour provided for man; but the truth as it is in Jesus, is a savor of life unto life. God's dear Son died that he might impute unto man his own righteousness, and not that he might be at liberty to break God's holy law, as Satan tries to make men believe. Through faith in Christ, man may be in possession of moral power to resist evil.

14 The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God's holy requirements. Those who strive lawfully will not strive in vain. Only believe the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness. The wrestlers of old strove to obtain a perishable crown, and should we not strive to win the crown that fadeth not away? Every art and device of Satan will be used to accomplish our ruin. If you sit down with the ease-loving ones, with the words on your lips, "I am saved," and disregard the commandments of God, you will be eternally lost. There is truth in Jesus that is terrible to the ease-loving do-nothing ones. There is truth in Jesus that is full of soothing joy to the obedient. It is the joy of the Holy Ghost. Be persuaded, then, to open the mind and heart, that you may see every ray of light shining from the throne of God. This is no time to be indifferent and careless and pleasure-loving. Christ is coming with power and great glory. Are you ready? Are you putting away your sins? Are you becoming sanctified through the truth in answer to the prayer of Christ? He prayed concerning his disciples, "Sanctify them through thy truth: thy word is truth."

15 Parents should bring up their children in the nurture and admonition of the Lord, educating them to love to do the will of God. It is impossible for us to overestimate the advantages of youthful piety. The impressions received in youth are to many as enduring as eternity. It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the righteousness of Christ has not been presented to them as it should have been. The time of probation is given us that we may perfect a character fit for eternity. How solemn is the thought, parents, that your children are in your hands to educate and train that they may develop characters which God will approve, or characters which Satan and his angels can play upon as they choose! Jesus spoke from the pillar of cloud and of fire, and bade his people instruct their children diligently concerning the commandments of God. Who are obeying this instruction? Who are seeking to make their children such as God will approve? Who keep the thought in mind that all the talents and gifts of their children belong to God, and should be wholly consecrated to his service? Hannah dedicated Samuel to the Lord, and God revealed himself to him in his childhood and youth. We must labor far more for our children and for the youth; for God will accept them to do great things in his name in teaching the truth to those in foreign lands, to those who are in the darkness

of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve him with undivided affection.

16 Parents, there is a great work for you to do for Jesus, who has done everything for you. Take him as your guide and helper. God has not withheld from you the very best gift he had to give—his only begotten Son. Children and youth should not be hindered in coming to Jesus. Satan seeks to bind the children to himself as with bands of steel, and you can attain success in bringing them to Jesus only through determined personal effort. Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom."

17 We must make more earnest, decided efforts, if we would have the Lord Jesus abide with us as a counselor and helper. The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in him to purify the heart and transform the character. Let every true Christian work for the children and youth, presenting before them the matchless loveliness of Jesus. Then the attractions and the illusions of the world will be eclipsed, and they will see no advantage to be gained in the path of disobedience.

THE MARRIAGE AT CANA.

BY ELD J. P. HENDERSON.

(Des Moines, Iowa.)

"The modest water saw its God and blushed."—Dryden.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there." John 2:1. Jesus met his mother at this feast, from whom it seems he had been separated for some two months or more. (See "Great Controversy, Vol. II," p. 99.) She had heard many rumors of the wonderful event at his baptism, and had been told of the gracious words that had already been passing from his lips. His marked features told of the sufferings and trials he had been passing through in the wilderness, and the mission upon which he was now entering was plainly manifested to the anxious parent.

But she knew not the humiliation and ignominious death that must precede his kingly honor. The words of the angel, "And the Lord God shall give unto him the throne of his father David," seemed in her mind the ones that were soon to be fulfilled. Knowing that he had power to supply whatever might be lacking even at a marriage feast, she meekly approached him, and said, "They have no wine."

"The cherished hope of long years was indeed true." With mingled joy and satisfaction, the mother stood before her already honored Son, dreaming only of his kingship and the glory that would attend it, all of which would naturally send a feeling of pride to a maternal heart. More than all, she may have desired to see his power manifested before the guests, and in her statement there was a hidden request that he would supply the wants of the feast. He had always yielded implicit obedience, and not doubting that her request would be granted, she said to the servants, "Whatsoever he saith unto you, do it."

But Christ's mission and work had now placed him under the dominion of "Him who worketh all things." Even parental control must yield its power; and with due respect, according to the customs of the age, he says, "Woman what have I to do with thee? Mine hour [time for kingly manifestations] is not yet come."

The faith of a confidential mother who knew that her Son would grant her request, if it was right to do so, was not to be disappointed. Turning to the servants, he commanded that the "water-

pots" be filled, and that a portion of the contents be borne to the governor of the feast, when the water was found to be the purest wine.

"This beginning of miracles did Jesus in Cana of Galilee." Thus was performed a mingling of water and wine, emblems of baptism and the shed blood, to be realized in Christian life until the "fullness of time" should arrive, and his "kingly power" be made manifest in the clouds of heaven.

PURE GOLD.

BY JOHN F. BAHLER.
(Oakland, Cal.)

"I COUNSEL thee to buy of me gold tried in the fire." Rev. 3:18. These are the words of the True Witness, and they are full of meaning to us, because we are living in the Laodicean state of the Church, to which they are addressed. The gold is brought to view in the following language: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1:5-7.

The foundation and the crown of the graces here mentioned, are the principal ones, and they are the gold. When a man's faith is tried by fiery trials, his love to his God and to his fellow-man becomes greater. Thus the heart is freed of its dross, and begins to shine like the pure gold. The most valuable metal is gold. The crowning grace is love. Hence it is very costly. Says the True Witness, I entreat thee to buy of me this gold. We are invited, we are counseled, so that we may have a fullness. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13:1, 2.

Ah, how the gold shines when polished by the hand of inspiration! It is more blessed than the eloquence of an angel, the gift of prophecy, or the understanding of the mystery of godliness. These do not compare with it. Faith mingled with love, brightens the mind, purifies the heart, and leads to tenderness and all the lovely characteristics of Jesus.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Verse 3. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Verse 13. What a noble thing it is to feed the poor, and to give our bodies to be burned, if need be, for Christ's sake! But charity is more than this. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Verses 4-6.

O for faith and love to control our hearts, and thus make them fit temples for the Holy Ghost to dwell in! "Blessed are the pure in heart: for they shall see God." Matt. 5:8. Faith and love lead to this happy and exalted place in Christ Jesus.

When the angels swell their anthems of praise, and bow in adoration to Jesus, it is love that prompts them. O that the faith of the child of God may so lead us that our love may be complete in Christ! then shall we love God with all our hearts, and our neighbors as ourselves. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

May the Lord help us all to obtain more of the gold tried in the fire; then we shall be clothed with the white raiment which is the righteousness of the saints.

—To bear is to conquer our fate.—Campbell.

"FEAR NOT." 2 KINGS 6:16; PS. 76:10.

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

IF, like Elisha's servant,
Our eyes could opened be,
To see the shining angels
Round us continually,

In their hands ever bearing
Us up, and shielding well
Our feet from unseen danger,
Our souls from untold ill,

How would man's wrath that threatens,
Like mist dissolve away
Before the dazzling brightness
Of that divine array!

What though our eyes are "holden,"
We trust our Saviour's word,
Not only that his angels
Will us from evil guard,

But that his own dear presence
Will be with us "always,"
And that he strength will grant us
Sufficient for our day.

"The wrath of man shall praise him;"
He can restrain its power,
And give us light and safety,
In darkest, dreadest hour.

MORE FREE ADVERTISING.

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

UNDER the heading, "Bible Readings for the Home Circle," Rev. George S. Mott, D. D., has an article in the *Christian Statesman*, taken from the *New York Mail and Express*, which begins as follows:—

Such is the winning title to a book which is being pushed throughout our country, with all the energy that the book canvassers can exercise. And yet we have never examined a work in which a good title has been employed in a more uncandid way to inculcate pestiferous doctrines. We should be led to expect a volume of devotional articles, and such presentation of divine truth as is currently accepted by evangelical churches. Instead of this, we have chapters teaching the annihilation of the wicked; a state of complete oblivion between death and the resurrection; fanciful interpretations of the prophetic symbols of Daniel and Revelation; attacks upon the first day of the week as the true Sabbath, and upon all legislation designed to protect the civil side of the Sabbath.

In reference to the foregoing, we ask, Do texts of Scripture quoted precisely as they are found in the Bible, "inculcate pestiferous doctrines"? *Pestiferous* is defined, "Noxious to peace, to morals, or to society; mischievous; destructive; troublesome; vexatious." Is the Bible as it reads all this or any part of this? If so, his condemnation of "Bible Readings" may be just. The writer says that from the title of the book we should be led to expect "such presentation of divine truth as is currently accepted by evangelical churches." Now, I should expect that the Scriptures would tell the truth, whether it is "currently accepted" or not. "Instead of this," he continues, "we have chapters teaching the annihilation of the wicked." I have carefully examined all the chapters in the book which treat of future punishment, and neither the term "annihilate," nor any of its derivatives, is to be found in them. In fact, nothing is given as proof or argument but the exact words of Scripture. Therefore it is Dr. Mott himself that has decided that the Bible teaches "the annihilation of the wicked."

I knew a parallel case years ago. A man of my acquaintance was called to account in the church to which he belonged, on the charge of believing in the annihilation of the wicked. In reply, he simply quoted three texts of Scripture, namely, those texts which affirm that the wicked "shall be punished with everlasting destruction from the presence of the Lord;" that the day that cometh "shall burn them up, . . . that it shall leave them neither root nor branch;" and that they "shall utterly perish in their own corruption;" and, said he, "I believe those texts." Upon consultation, the church committee decided that it "amounted to annihilation," and accordingly he was expelled.

Those who charge others of giving "fanciful interpretations of the prophetic symbols of Daniel and Revelation," should give the true interpretation. Nothing is better to refute error than to place the truth by the side of it, and so show the contrast; and those who have no interpretation of the symbols to give, are illy qualified to decide that the interpretation of those who have one is fanciful. It is easy to assert a thing, but quite another thing to prove it.

Again, Dr. M. says, "There is not a line on the title page nor in the preface to indicate the true character of the work. The preface declares, 'We let the sacred volume stand as its own witness, massing its testimony on the various subjects presented.' But the testimonies are selected and combined in violation of all rules of fairness or common sense. A more perverted use of Scripture we have seldom seen." The readers of a book are generally supposed to have "common sense;" and if the Scripture testimonies are "selected and combined in violation of all rules of fairness and common sense," the reader will be able to discover it. Again, he says, "These views are presented with a fallacious appendage of Scripture." What can be the meaning of a "fallacious appendage of Scripture"? Are the Scriptures false? or is there anything false in presenting them as they are? Is not "the civil side of the Sabbath" rather fallacious?

Our reviewer further says, "Because of its name and some of its excellent chapters, it has obtained entrance into families which reject its sentiments. Even the clergy have been misled. The writer of this review came very near being entrapped. His suspicion was aroused only when he happened to notice the name and place of the publishers." It would seem, then, that the name and the place of its publishers are enough to arouse suspicion against any book they may publish, were it even the Bible itself. To any who ask, Can any good thing come out of Nazareth? we answer, Come and see.

THE POWER OF GOD.

BY ELD. EUGENE LELAND.
(Florence, Ont.)

PAUL says in Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." It is not the power of God unto salvation to those who do not believe; nor is it the power of God unto anything else but salvation to those who do believe. Hence those who have the gospel of Christ to proclaim to the world, have no right to use that power to compel those who do not believe to make a profession of the gospel. "There is no power but of God." Rom. 13:1. He is infinite in power. Human power is limited and diversified. One has the power to accumulate wealth; another has the power to make a success of agricultural pursuits; but both the one and the other get their power from God. In Deut. 8:18, we read: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day." And Isa. 28:24-26 says, "Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye, in their place? For his God doth instruct him to discretion, and doth teach him." In order for these men to carry on their respective pursuits successfully, it may be necessary for them to have men and beasts in their employ; but it was not the design of God in giving them the power which he has, that they should use that power in oppressing those who might be engaged in their service. Fire and water possess wonderful power for good when properly controlled, but otherwise they have wonderful power for evil. So the gospel of Christ, when in the hands of men who use it for some other object than that for which

it was designed, ceases to be the gospel of Christ,—ceases to be the power of God unto salvation,—and becomes a power unto damnation.

“The powers that be are ordained of God.” Rom. 13:1. In the second and third verses some admonitions are given concerning the duty of being subject unto the higher powers, and the result of resisting them; and in the fourth verse, speaking of the civil power, he continues: “For he is the minister of God to thee for good.” What this “good” is, is shown in the latter part of the verse: “For he is the minister of God, a revenger to execute wrath upon him that doeth evil.” And the sixth verse also says: “For they are God’s ministers, attending continually upon this very thing;” *i. e.*, the payment of tribute. So we see that the “good” for which the civil power is ordained of God, is to see that people behave themselves properly toward one another, and that they are prompt in paying their taxes. And in the ninth verse, those commandments are enumerated whose violation constitutes the evil for which the civil power may execute wrath. The enforcement of these commandments is the limit of authority given to the civil power; because the violation of any of the commandments not found in this list, does not constitute an injury, either personal or real, to any one; and therefore in executing wrath upon those who violate these commandments, the civil power becomes a minister for evil and not for “good.”

It may be objected that the violation of the commandments not found in this list, does work an injury to the State. But what are these things? Are the people so well settled in their opinions as to what constitutes idolatry, blasphemy, and Sabbath-breaking, that they are prepared to legislate upon them? Indeed, has it come to pass that the people are ready to legislate upon a religious *opinion* at all, even though that opinion may be true, and the great majority of the people are in harmony with it? On the contrary, there is not enough similarity of opinion among the professed believers in Christianity, to constitute a basis of agreement on any one of these points; and consequently, when the State enforces the observance of the commandments which prohibit these things, it is enforcing the opinion of some man in regard to what these things are, against the opinions of everybody else.

Though a man may be an idolater, a blasphemer, or a Sabbath-breaker, when he is thus compelled to observe the outward forms of another man’s opinion in regard to these things, he is no less an idolater, a blasphemer, or a Sabbath-breaker at heart than he was before, and he only waits for an opportunity to show what is in his heart. Even though the opinions of the law-making power may be the true ones, *that* power is utterly powerless to change a man’s heart. The power of God alone can do that; and, consequently, in enforcing the outward forms of worship upon men, it is only making hypocrites of them, and at the same time it is shutting up in their hearts a smoldering fire of suppressed opinion which sooner or later will break out with terrible fury, and work the direst evil to the State.

No; the civil power is “the minister of God for good,” not “the power of God unto salvation.” There are many things in this world which are for “good,” but which are removed a long way from “salvation.” “The gospel of Christ . . . is the power of God unto salvation,” and that gospel was given into the hands of the Church and not into the hands of the civil power. Christ himself said: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16. This passage shows that the power of believing or disbelieving rests with the individual, and with no one else; for would it not be the height of absurdity to threaten a man with damnation for unbelief when **his power to believe is in the hands of the State?**

This passage also suggests another thought. It says: “He that believeth not shall be damned.” The thought is, Who has the power to damn one if he does not believe? “Vengeance is mine; I will repay, *saieth the Lord.*” Rom. 12:19. So that the State, in assuming the power to compel belief, assumes at the same time the power to damn men for unbelief. But in thus punishing men for sin, the State “exalts itself above God,” and so forms an image to the papacy. The power to punish for sin was never committed either to the State or to the Church. The Church was commissioned to preach the gospel, and it was endued with power to do it. Luke 24:49. But nowhere do we find that this power was anything other than spiritual, operating upon the *hearts* of men, and not upon their *persons*.

Let us, then, seek most earnestly for the power of God; for when the civil power is arrayed against us, as it soon will be, we shall need the help of a higher power to enable us to stand. The gospel of Christ can be the power of God unto salvation from the cruel mandates of a tyrannical civil power to-day, just the same as it was in the days of the apostles. And if we have this power with us all the time, we shall be kept “through faith unto salvation ready to be revealed in the last time.” 1 Pet. 1:5.

Paul says, “I am not ashamed of the gospel of Christ.” Why should he be?—a power which, time and again, had delivered him from the hands of the mightiest human power on the earth; a power which enabled him to raise the dead to life; and a power which by and by will raise him from the power of death, and enable him to sing the song of deliverance and victory: “O death, where is thy sting? O grave, where is thy victory? Why should he be ashamed of such a power as that? Why should any one be ashamed of it? God is not ashamed to be called our God. Heb. 11:16. Christ is not ashamed to call us brethren. Chap. 2:10–12. But he says: “Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father’s, and of the holy angels.” Luke 9:26. Let us, then, give good heed to the admonition of Paul to Timothy: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.” 2 Tim. 1:8.

THE EFFORT AT JONESVILLE.

BY J. S. MILLER.
(Providence, R. I.)

As we look over the history of the Seventh-day Adventists, we see some things which at first glance seem hard to account for. I shall attempt in this article to notice only one feature; namely, the fact that, as a rule, wherever we establish a church it seldom grows larger, but usually has fewer members at five years of age than when first organized. This certainly looks discouraging, and shall we take it as an evidence that God does not bless our efforts? Let us see.

Let us suppose Jonesville to be a town of 2,000 inhabitants. Bro. Perkins, a well-informed Seventh-day Adventist, concludes to settle there and work at his trade. It soon becomes known that Bro. Perkins does not work on Saturday. In less than six months every person in town has learned that the Perkins family observe the seventh day, and that they believe in the soon coming of the Lord, the unconscious state of the dead, etc. Some declare they believe Mr. Perkins is right, others ridicule, but all agree that he is a square man to deal with.

In the course of time Bro. Perkins becomes acquainted with a few persons who love their Bible, and who wish to know why he believes as he does. The result is, a few Bible readings are held, and finally quite an interest springs up. Bro. Perkins sends out an invitation for a canvasser to come and stay with him long enough to canvass the town for some of our books. The interest increases until at last it is thought best to have a

couple of ministers go to Jonesville to present the message in full. For the next two or three months the subject uppermost in the minds of the people of Jonesville is the strange things that are taught at the Seventh-day Adventist meetings. The ministers oppose the work, and this has its dividing influence. The candid are all the more earnest to investigate; while the time-servers hide behind their minister and go farther into the dark. But one thing is certain, all have had an opportunity to hear the last merciful warning.

Finally the meetings close, and about twenty-five or thirty have accepted the message, and a church is organized. Now our new church starts out happy in the Lord, rejoicing that they have heard the wonderful truths that have been brought to them, and they conclude that in a year or two their little church will increase to a hundred or more, and they will command the respect of the entire town. But when the ministers have left, and the attention of the community is called in some other direction, they notice with some degree of sadness that no one attends their meetings outside their own number. But for all this, taking them all together, old and young; they have a fair-sized Sabbath-school, and Bro. Perkins, with his years of experience, supplies in part the place of a minister, and so things move on smoothly.

While matters are thus progressing, one of the ministers who presented the truth to them calls around and suggests that Mary Perkins and Phebe Smith and George Tompkins ought to attend one of our excellent schools. To this all agree, but regret is expressed that it takes away three of the best Sabbath-school teachers. But then they can teach so much better when they return(?). A few weeks later, and the other minister comes to see them. He thinks that Mr. Brown, who superintends the Sabbath-school, would make a valuable minister, and suggests that he prepare for that work. Next comes Bro. Perry, the State canvassing agent. With a piece of chalk and a blackboard he demonstrates to them that more good can be done in the canvassing work than in any other way, and reminds them of the work done for their own town by the canvasser. He thinks that all the young and middle-aged should at once engage in the work, and adds that Mary Perkins, Phebe Smith, and George Tompkins are preparing to enter the field at vacation.

By this time people begin to remark that those Adventists are running out, just as they expected. And last of all, strange as it may seem, Bro. Perkins himself gets the burden to canvass for books, and decides to close up his business and enter the field. And all there is left of the Jonesville church is about half a dozen sisters whose husbands are not all with them in the truth, and perhaps as many more children. Too bad, I think I hear you say, that a church should be raised up and then left to run down! But let us see. “As it was in the days of Noe, so shall it be also in the days of the Son of man.” Hasn’t Jonesville received fair warning?—It certainly has. And then each week as those half dozen sisters meet to sing and pray, and as they go to the post-office to send away reading-matter, is not the warning kept fresh in their minds? And as they teach those few children in the way of righteousness, and prepare them to carry the message, are they not doing a noble work?

But let us look outside of Jonesville. What have we as the fruit of the Jonesville effort?—Some five or six are in the field selling books on present truth, at least one preacher is doing good work, one or two have gone to foreign lands to carry the warning, and enough witnesses are left in Jonesville to seal their condemnation. Was the Jonesville effort a failure?

—There is no contending with necessity, and we should be very tender how we censure those that submit to it. ‘Tis one thing to be at liberty to do what we will, and another thing to be tied up to do what we must.—*Sir. R. L. Estrange.*

Choice Selections.

TITHES SYSTEM—ONE-TENTH.

ONE-TENTH of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
Of ten-tenths rain and shine.

One-tenth of lowing herds
That roam o'er hill and plain,
One-tenth of bleating flocks,
For ten-tenths shine and rain.

One-tenth of loom and mart,
One-tenth of mill and mine,
One-tenth of works of art,
Evolved from gifts of thine.

One-tenth of glowing speech
That golden guineas holds,
One-tenth of written thought
That yields the writer gold.

One-tenth! and dost thou, Lord,
But ask this meager loan,
When all the world is thine
And all we have thine own?

—Sel.

THE GOSPELS FROM A LAWYER'S STAND-POINT.

THE four Gospels purport to contain a history of our Lord Jesus Christ; the authors are not living; the characters they therein describe are no more. No man living knows by direct personal knowledge that these things were so. But why not apply the same rules of evidence and belief to scriptural history as to profane? Being in existence and a minute narrative of passing events, they must either be genuine and true, or a gross forgery. There is no alternative. They were true when written, or were then an absolute falsehood. If the latter, they must then have been known to be false, and an imposition on the credulity of those then living. These stories began to be published not long after the alleged crucifixion. Many persons were then living who could have refuted the statements of the evangelists, had they been untrue. The enemies of Jesus were still alive and active. The scribe and the Pharisee, the priest and the Levite still smarted under his repeated denunciations. They had the disposition and the means to deny the miraculous birth, the spotless life, the marvelous works, the sublime death, and the astounding resurrection of our Lord, had the published descriptions of these events been totally fabulous. But, so far as we know, no living person ever uttered a protest against them which has been handed down to us. We have at this day in perfection the writings of the heathen philosophers, poets, and historians of that and of a much earlier age, but no intimation by any historian, poet, or philosopher of those times that the published accounts of the evangelists were not reliable; and for nearly 2,000 years they have been received and treated as veritable history. Again, being written, they must have been written by some persons; and they must have been written by either bad men or good men, by liars or by truth-tellers, by forgers or by honest historians. Is there any alternative? Do wicked men write such books as these? Do liars proclaim that they and all other liars shall have their part in the lake that burneth with fire and brimstone? Does the thief denounce dishonesty, or the adulterer proscribe uncleanness? If, then, not penned by wicked men, they must owe their origin to honest men; and if honest and truthful men wrote them, they must be honest and true narratives, and not a tissue of falsehoods. Is not the conclusion irresistible? But, aside from these general considerations, there is another important fact; viz., that each Gospel itself contains internal, indirect, but cogent proof of genuineness. Thus, take the Gospel of Matthew. He, and he alone, records the circumstance of Jesus' paying tribute to the tax-collector of Capernaum. Chap. 17: 24-27. How do we account for this? Why should Matthew be more likely to mention that particular fact than any other evangelist? When we remember that he was himself a tax-gatherer, familiar with their habits, attentive to all that

related to that profession, the answer is obvious. Would a man forging the four Gospels remember that he must make Matthew state this fact of paying a tax and the others not? So Matthew alone informs us that, after Jesus' burial, the Jews went and "made the sepulcher sure, sealing the stone, and setting a watch." How does it happen that Matthew alone mentions this fact? Why should he remember what others did not?

The people of Judea were oppressively taxed under the Roman domination, and excessive taxation always leads to evasion, cunning, and fraud on the one hand, and on the other to increased vigilance, caution, and close scrutiny. Accustomed, therefore, to suspicion of fraud and evasion, Matthew would naturally be the most impressed by, and the most likely to record, a fact which tended to show that in the event in question deception was carefully guarded against. So in Mark's Gospel we often find explanations of Jewish terms and phrases, which are not found in corresponding verses of Matthew about the same event. If we remember that Matthew was writing to Jews who understood the terms already, and Mark to Gentile converts, who did not, we have the answer. What a skillful forger must he have been to anticipate all that! Luke also has many indirect proofs of truthfulness. Thus, in the miracle of the leper, Matthew and Mark simply speak of Christ as healing "a leper;" Luke says the man was "full of leprosy." Again, the first two say Peter's wife's mother lay "sick of a fever;" Luke says that she was "taken with a great fever;" and, while the other evangelists speak of a man who had "a withered hand," Luke writes "his right hand was withered." Why this more accurate observation and description by Luke of every circumstance of disease, and of mental or physical suffering, than can be found in any other historian? What was there in his profession which qualified him thus to note and describe diseases more minutely than others? Turn to Col. 4: 14, and you have the answer, where Paul, writing to the Colossians, closes his letter thus: "Luke, the beloved physician, and Demas greet you." Did these two writers prearrange this roundabout confirmation? John's Gospel also contains internal proof of its ingenuousness. Thus, in chapter 6: 66, soon after the miracles of the loaves and fishes, we read: "From that time many of his disciples went back, and walked no more with him;" and again, in chap. 7: 5, that "neither did his brethren believe on him." What an admission for a writer who was concocting a stupendous fraud to impose upon the world—to openly proclaim that the impostor whose pretensions he was endeavoring to bolster up, could not even retain the confidence of those who were in daily personal contact with him! And this from a man who was his most devoted admirer! Candor might lead a historian to do that, but disingenuousness never. But still another, more striking characteristic is found in John's Gospel. He omits all reference to many events which the other evangelists record in full. Does not the fact that John's Gospel was written long after the other three had been published to the world, suggest that he thought it unnecessary to repeat what they had described so minutely? Thus, by undesigned coincidences, by indirect confirmations, by unexpected corroborations, scattered throughout these four histories, we may be abundantly satisfied both of the truth and the harmony of the Gospels; so that to the eye of mere reason and intellect the variances in these stories do not detract from their reliability, but rather the opposite. What would be our opinion of a man who denied the real existence of another merely because four photographs, one a front and one a back view, and two others of opposite sides did not present the same features? It is from the four views combined that you get the fullest and truest idea of the person portrayed. So from the combined pictures of the acts and doings of our Lord do we best comprehend the fullness of his life and power. Let not, therefore, the criticisms of the skeptic, the jeers of the scoffer, or the doubts of

the agnostic disturb our calm confidence in the existence and attributes of Him whose earthly life, miracles, and doctrines are thus sketched in the Gospels. Nay, let us rather, with that certainty derived from reason, faith, and love combined, confidently proclaim with the inspired apostle, "I know in whom I have believed;" or, with that perfect and upright man of old, "I know that my Redeemer liveth."—From an address by Judge Edmund H. Bennett, as reported in *Zion's Herald*.

UNKNOWN VICTORIES.

THERE are many hard won victories of which the world knows nothing. Fierce battles are fought of which no man but he who fights ever dreams. Bitter cries ascend to Heaven, which Heaven only hears. Deep groans are uttered to which only the Father hearkens; and there are sad wounds which the victor hides from all but that Father's eye. These unknown battles are often desperate, and they are gained only through Him who is our strength; because the relentless, almost unconquerable enemy is self.

Self is the most difficult to overcome of every foe. It is the most persistent, coming back afresh with its earthly clamor to drag us down just as we think it is entirely subdued, and we are rising triumphant from the conflict.

Sometimes the battle is over a cherished ambition. We are so reluctant to give up everything to Christ, and use our best gifts only for his service; but he stands there on the battle-field to help us as we fight, and when we trust in his strength, the victory is surely ours. Sometimes it is the putting aside for him who gave his life for us, a love which has grown so deep into our heart, and has so become a part of ourself that it is almost like tearing life itself away to uproot it. He who careth for us and who remembers we are but dust, stands by, pitying us as a father does his children. It may be the conquering of a soul-absorbing grief which stands between us and our perfect service. He who has taken away the "heart upon which my heart has leaned," has compassion upon us. He had upon the multitude long ago. Sometimes it is a weakness in our character which we conquer; sometimes it is a desire to work in other and a more conspicuous vineyard than the humble one in which we have been placed; sometimes it is a reluctance to take up the cross which has been given us. There are so many ways in which we must conquer self. But we know all the time that He who died for us is standing by us on the battle-field, and with such a captain we cannot faint or fail.

When these unknown battles are won, no shout of triumph arises here; no one knows how we have fought and conquered, though conquering we are very weary and sorely wounded. No one dreams, as we take our old place again, with our garments drawn close about us that no one may discern the wounds, trying to steady our steps, which will falter for awhile, what God has been pleased to bring us through since last we stood there. But in heaven a shout of joy goes up for our victory, and we have in our heart the commendation of our Lord, and his promise that he that overcometh shall be clothed in white raiment, and that "I will confess his name before my Father, and before his angels."

The earth is full of these battles and unknown victories. They are going on all about us. The air is full of the cries of agony which our heavy ears cannot hear. Victories are won where we never dream a battle has been fought. There are bleeding wounds where we think the life is the most serene, and conflicts just where we wonder at the peace which seems to pass all understanding.

Fight on, brave hearts! There is a balm for every wound; your cries of agony shall be changed to songs of joy, and from your sorrow-laden eyes the loving Father will wipe away every tear.

"And they who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white."

—Sel.

The Mission Field.

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

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

THE DIVINE CALL.

TO-DAY, to-morrow, evermore,
Through cheerless nights without a star;
Not asking whither or how far,
Rejoicing, though the way be sore,
Take up thy cross
And follow Me.

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vainer than they seem.
If thou canst turn from all of these,
Take up thy cross
And follow Me.

I promise only perfect peace,—
Sweet peace that lives through years of strife,—
Immortal hope, immortal life,
And rest when all these wanderings cease;
Take up thy cross
And follow Me.

My yoke is easy, put it on;
My burden, very light to bear;
Who shareth this, my crown shall share—
On earth the cross, in heaven the crown;
Take up thy cross
And follow Me.

—The Quiver.

THE DEMANDS OF FOREIGN FIELDS.

A LATE number of the *Church at Home and Abroad* says that "never before in the history of the Presbyterian Board of Foreign Missions has the call been so great for men to enter the most promising fields of labor." It then goes on to enumerate the destitute fields and some of the circumstances which seem to earnestly invite evangelistic labor. Forty men, it says, would be required to answer the calls already made for help. It further says that young men are offering themselves for these very places; but the great question is, Where are the funds with which to support them?

The same appeal is being made by nearly all the missionary journals of the land, which shows that the restriction of missionary operations of the various societies is not from lack of interest on the part of those who have the oversight of such work. On the other hand, the indications are that the missionary spirit is being more widely extended, and is drawing some of the best minds of every denomination to devote their lives to foreign missionary work. In taking on this work, many sacrifice positions of ease and comfort for stations of hardship, away from all civilized society; and instead of shrinking from the trials which are certain to attend the opening up of these fields, they eagerly accept the most remote posts of duty, which demand the greatest sacrifice and the most intense energy.

It is a mistake to hastily decide that there is not a missionary spirit abroad among the popular denominations of the country. One needs but to read the missionary journals of these organizations, and he must be convinced that missionary virtue is not confined to any one body of people. Before me are four monthly missionary journals, each one representing a different denomination. Opening these promiscuously, the first one is found to contain ten pages of monthly donation receipts, the second four, and the third six pages of the same. These present the names of churches and individuals from Maine to California. And the sums donated are not meager in all cases. Some individual receipts are for \$1,000, others for \$500, and from that downward to one dollar. The monthly aggregate from one State is over \$18,000, and this sum represents only the receipts from one denomination, and that one by no means the largest.

Such princely gifts in behalf of missionary work from month to month show that not only are men actually engaged in that work, but their efforts are known and appreciated at home. But even this large amount is not sufficient. As the

field of operation enlarges, the call is made on every hand for more means with which to send more willing laborers to the front.

While reflecting on these things, the handicapped condition of our own Foreign Mission Board came vividly to the front, and the writer could hardly help drawing a painful contrast between what ought to be done by that society, and what is actually being done. As yet, very little—next to nothing, in fact—has been done for the heathen, but our foreign work has been wholly confined to civilized nations.

This has not been because there are not men among us who dare face the hardships of heathen lands. On the contrary, were a call made for volunteers to such work, probably more would apply than could be profitably employed at first. Neither is the lack because of indifference on the part of the Foreign Mission Board. But the difficulty is, and has been, to get the rank and file of our people to realize that they have any special responsibility in supplying the needs of these destitute fields.

It is true that there are some who appreciate the situation, and bestow a reasonable amount of their means to aid in carrying on the work in foreign fields. But it does seem strange enough that so many people who profess to believe themselves called to lay before the whole world a special message preparatory to the closing up of all earthly things, should have so little anxiety concerning the condition of those who are in utter darkness regarding the truth, while they themselves are enjoying peace and plenty in their homes. There is some mistake about this matter. Where can it be? It cannot be that such people do not believe what they profess to. It must be that they have, for the time, had their minds drawn away to things of worldly concern, expecting to be re-aroused when some startling epoch in the work is reached.

To all such the Lord has uttered a solemn warning in the words: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. It is possible that in the present great missionary uprising among the various denominations, God is preparing men to sound the notes of the closing message to those who sit in darkness. If this is so, there may be some of our people who will wait so long before engaging in the work, as to be found at last in the same position as was the man in the parable to whom his father said: "Son, go work to-day in my vineyard." "And he answered and said, I go, sir; and went not." Matt. 21:28-32. This man was condemned as one who had not done the will of his father; and in making an application of the parable, the Saviour said that his hearers who professed to know the way and would not walk in it, were the ones condemned by the saying, and then added: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

So, now: those who know what the Lord's will is in these matters, and hear with indifference the earnest calls for means with which to support the work in God's vineyard, will, perhaps at last, see others whom they have lightly esteemed, come forward and wear the crowns of eternal life which might have been theirs.

J. O. C.

THE HINDU BOY'S CONFESSION.

MANY years ago a boy came to a hospital in India to be healed by the missionary physician there. He was soon able to leave the hospital, cured. While under the missionary's care, the lad—he was only a little fellow—was told of Jesus, the physician of the soul.

The boy did not forget the missionary, nor did he forget the truth taught. Some time after, when visiting the town in which the boy lived, the missionary was surprised to hear his name called by the lad.

"Who are you?" asked the teacher.

"Do n't you know me?" was the reply. "I am the boy whom you cured in the hospital some

months ago. I heard that you were coming, and I have been looking for you several days. I am so glad that you are here. You cured my body; but you did more. You told me that my soul has disease, and you told me of Jesus, the soul's physician. I want to know more about him."

The boy then asked to be taken to the home of the missionary, that he might study there, and learn more about Jesus. After talking with the lad for awhile, the missionary consented, and the boy went to the mission home and school. But the lad did not remain long undisturbed in his new home. His father, hearing where the boy was, came to the missionary, and learning that the boy was there, asked at once:—

"Has he broken his caste?"

The reader perhaps knows that in India the people are divided into what are called castes, or grades of society. Each caste must keep by itself. And for people of different castes to eat together, or even to eat food cooked by those of another caste, is to break one's own caste and to suffer disgrace. The missionary replied that the boy had broken his caste, and was at that very moment eating in another room, food prepared by a person of a lower caste.

Looking into the room, the father saw his son eating there, and he knew that his boy, according to custom, had become degraded below the rank of his father's family. Angry at the boy, angry at the missionary, angry at Christianity, the father determined to have revenge. He at once went to a magistrate and had the missionary arrested for kidnapping the child.

Unless he could prove himself innocent, the missionary was liable to be severely punished. The trial took place. The boy was put on the witness-stand, where he testified that the missionary had not even asked him to go along, but had consented to take him into the mission home to study. He said, further, that the missionary would at any time let him return to his home, but he did not wish to go. The missionary was at once pronounced innocent and discharged.

Next came the question what should be done with the boy. He begged to be allowed to remain with the missionary, but according to law, he must remain under his father's charge. There was little doubt that the father would punish him unmercifully, and would forbid him to have anything to do with the missionaries or Christianity, if once the boy came under his control. But there was, probably still is, a law in India allowing every one to choose his own religion, if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there could be no objection. But the heathen lawyer of the boy's father determined to so confuse the lad that the judge would decide him incapable of choosing a religion.

Again the boy was put on the witness-stand, and the lawyer began to ask puzzling questions. The little fellow knew what was at stake. He knew that everything depended on his answer, but he knew that the Lord had said that when his servants were brought before rulers, they need not give themselves anxiety about what they should say, for their Heavenly Father would tell them what to speak. Trusting in the God whom he was beginning to know, the boy answered the questions as well as he could, and when a chance was given, he spoke for himself.

He told how, in the hospital, he had learned of the disease of his soul, and of Jesus, the great Physician, and how the new and strange truths had filled and fed his empty, hungry heart, and made it satisfied. He said that he had brought his tired, sin-sick soul to Jesus, and laid it at his feet. There he had found a welcome and pardon and cleansing and peace and rest. He declared that he had proved the truth of the missionary's teaching. It had told him that he was the child of a King, and that he had wandered away from home, from his Father, and from the kingdom. It had directed him back, and, following the direction, he had found the kingdom; he had been welcomed by his kingly

Father, who had promised some day to take him to the royal city, and into the palace home.

While the lad was telling his story, the lawyer at first tried to interrupt, but the judge told him to let the lad tell the story in his own way. Soon the judge became deeply interested, and then the lawyer himself listened, rather because he wanted to hear than to oppose. Every one present was attentive. Men who cared neither for Christianity nor for any other religion, looked at the face of the boy, and bent forward to catch every word he said. Before the little fellow finished, tears glistened in the eyes of more than one listener.

At the close of the boy's testimony, and before the judge gave a decision, the heathen lawyer of the father arose and said that there was no need of saying anything more. The boy had proved that he was able to choose his own religion, and no one had a right to interfere with that choice. The judge decided that the boy was at liberty to become a Christian, and that the law would protect him. He said further, that he had never, even from learned men, heard such testimony for the Christian religion as the boy had given. He said that he had never heard such simple, yet touching eloquence from the lips of any man. A religion that could so move a child must be more than human.

The father's anger was too bitter to be conquered by the words of his boy, though he had nothing to say in reply. Disappointed in his purpose to get back his son, angry that the law protected him in his choice of Christianity, the father turned his back on his son and left the court-room. His son, after that, was to him less than a stranger and worse than an enemy. He, in the father's eyes, had degraded himself, disgraced the family, and brought shame upon the family name, so could never be owned by them again.

The boy, after the decision of the judge, returned to the mission home, and became a Christian. He remained a scholar in the mission school until old enough to study for the ministry. He is now a prominent preacher of the gospel among his countrymen in India. The boy found great difficulties in the way of becoming a Christian, but he started. He trusted the Lord to help him through, and the Lord kept his promise. —*New York Observer.*

HUNGRY FOR THE WORD.

THE following from the *Missionary Herald*, not only reveals the delight with which some of the heathen read the Bible, but it also shows the extreme reverence with which it is regarded by those whose hearts have been touched by grace. Some of those even, who have been reared with the precious word at their side, may receive from the Arab's apology a good thought as to how the Bible should be read. A missionary in Morocco, Northern Africa, Mr. Zerbib, tells of a venerable Arab to whom he had given a Bible, and who came afterward to thank him for the gift, and to converse about the great things God had done for him. It seems that the Arab had been convinced of his sins, and had accepted Christ as his Saviour. He had learned the Gospel of Matthew almost by heart, and had been reading the Old Testament with great eagerness. He had read as far as the Psalms, and felt that he ought to apologize for reading so fast. He seems to have had a genuine hunger for the word. In apologizing for what seemed to him his rapid reading, he said: "I know that the holy words of God ought to be meditated upon, not only verse by verse, but word by word; but curiosity is too strong for me, and life a daily struggle between the spirit and the flesh. I am but a weak man, and Satan gets the better of me very often; but I pray that the Creator of the world will give me wisdom to read his word with all the respect due to it, and give me strength not only to fight against Satan, but my own heart."

—It is not so much for us to seek success as to be found faithful.

Special Mention.

OUTBREAK OF ROMANISM IN MEXICO.

THE following is part of a letter written by Rev. J. Milton Green, a correspondent of *The Interior* (Chicago), and published in a recent issue of that journal. It is dated Mexico City, May 6. The scene of the outrage which it describes is a large "hacienda" called El Carro, about fifty miles from Zacatecas, where there is a Protestant mission. Here a Protestant church of twenty-eight members had been raised up, and a congregation of about forty attended services regularly in a small house of worship which they had recently erected. Mr. Manuel Campos, a native, was pastor. After touching upon these points, the letter continues:—

Thus began its career a church which during the last few days has been called to receive a baptism of blood, and suffer the loss of well-nigh all its material goods. On the 28th of last month, at 3 P. M., the Romanists of El Carro gathered in their church to receive at the lips of their priest, according to a notice previously given, his sacred (?) orders to kill all the Protestants of the place. The solemn act consisted in this: When all were assembled in his presence, the priest called the faithful to a transept of the church, and gave them certain secret instructions, after which he placed on the breast of each one, men, women, and children alike, a red or green cross. This done, the congregation dispersed about 4:30 o'clock, and at the same time appeared in front of the church, a brother of the priest ready, as he said, to kill the first Protestant whom he should chance to meet. It so happened that a liberal who occasionally attended our services, was passing at the time, whom the fanatic approached and accosted according to custom, then drew his pistol and fired upon him twice, inflicting wounds from which he cannot recover. At once more than 500 Romanists, hearing the shots, rushed to the spot, and among them the priest, who addressed himself to the crowd, saying that he would be responsible for what any of them might do, and that it was necessary to kill, that very day, all the Protestants on the hacienda. He then started through the streets shouting, "Death to the Protestants! I am not afraid of prison, even though they sentence me to ten years' confinement, nor do I fear death; let them kill me. Death to all these heretics; let not one escape!"

All this happened within the inclosure proper of the hacienda. But now the infuriated crowd reached the wall outside of which dwelt our brethren, and at once made their way toward the house of Mr. Campos. On the way thither they found Don Ranion Silva, one of our faithful few, who, seeing their purpose, commenced to fire upon them, and succeeded in checking their progress and disconcerting them sufficiently to enable him to leap an adjoining fence and so escape. Recovering themselves soon, on they rushed to the residence of the minister, and soon broke in the gate of the wall in front of the house. Mr. Campos, aware now of what was passing, commended himself and family to God, then shut his wife and children in an inner room which seemed to offer the greatest safety, while he himself from the front door defended his dwelling, firing upon his aggressors with a rifle. After a little, seeing that the crowd was gaining upon him, he shut and barred the door, but from within continued to fire upon the enemy, availing himself of the breaks in the door which the fanatics were making with the great stones which they hurled in showers. He was about to abandon the struggle as hopeless, seeing that the door was being broken into splinters, and must soon give way, when, suddenly, the stoning ceased, and he saw that a rush was being made by the mob for our chapel. Reaching this, they broke in the door and satisfied their demoniacal rage by destroying completely the four doors of the building, all the benches, the organ, the pulpit, the Bibles, hymn-books, tracts, and all other printed matter.

While they were thus engaged for an hour or more, Mr. Campos broke through the adobe wall of a house adjoining his dwelling, and so managed to escape with his family without being observed by the enemy. Leaving his wife and children in the house of a friend nearby, he, with several other brethren, sought refuge in the woods, where they remained the greater part of the night. Hearing that they had escaped, the mob went in pursuit of them but did not succeed in finding them. After destroying the contents of the chapel, they commenced an attack upon the homes of the humbler brethren, and in the case of all but three, sacked their dwellings, leaving almost nothing of any value. Gregorio Monreal, one of the faithful few of our flock, was stoned to death, decapitated, his body buried under the shower of stones hurled upon it, and his head borne away to the adjoining village of Pinos. Many others were beaten and very seriously wounded.

The assault began about 4:30 in the afternoon, and lasted until between eleven and twelve at night. A few Protestant families, including that of Mr. Campos, also the wounded brother Silva, succeeded in reaching the house of our generous friend and benefactor, Don Fran-

cisco Esparza, which was soon attacked furiously by the fanatics, but bravely and successfully defended, although he it said that Mr. Esparza would not allow the few who were with him to fire upon the mob, out of respect to the many children of both sexes who were taking part in the assault. Seeing that nothing could be gained against our good friend, the mob soon retired from before his house, and again visited, one after another, the houses of the remaining brethren, completing in them the work of devastation, tearing down and breaking the doors and carrying away with them tools, clothing, hooks, and whatever remained. Strangely enough, in all this the local authorities rendered us no assistance, nor was any received from the state until 4 A. M., when a detachment of troops arrived from Pinos. These arrested and removed to Zacatecas the priest, with twenty-seven others and twelve women. Some fifty are fugitives, many of whom will soon be taken prisoners. There is no doubt that the guilty parties will be severely punished, with the exception of the priest, and that this bloody assault, like those of Acapulco, Almoleya del Rio, Ahuacatlan, and many others, will be a severe blow in the end against the murderous priesthood who instigated it.

Let no one suppose that we are for the most part at peace in Mexico because Romanism is tolerant of our presence. Not a bit of it. She always carries a concealed dagger, and only the iron hand of the law and the well-known severity of President Diaz toward all disturbers of the public peace, prevent the daily occurrence of such scenes as I have described. As it is, two other similar assaults have been made recently in the fields of the Methodist missions. The rapid diffusion of Biblical truth and the spread of evangelical sentiment and morals, is that which exasperates into fury the Romish Church, and accounts for these barbarous onslaughts. God pity these apostles of ignorance and immorality!

Thus are we afforded proof of the truthfulness of the boast that "Rome never changes." To learn what Rome is when allowed an unrestricted application of her principles, we have but to turn to the history of the Dark Ages. Such is Rome to-day in those countries where a higher civilization has not checked her former freedom of action. Such she would be in our own land, were the power for which she seeks only within her grasp. It is strange, indeed, that with such evidences before them, uncondemned by any Catholic tongue, so many eminent Protestants can imagine that the principles and aims of Rome have undergone modification.

THE COMING EUROPEAN WAR.

CAPTAIN ZALINSKI, the U. S. naval officer whose name is associated with the recent experiments by the Government in submarine navigation and who has just returned from Europe, whither he was sent to see what improvements the countries of the Old World were making in the art of warfare, is reported as follows concerning the prospects of war:—

In every European power which he visited,—England, France, Germany, Russia, Italy, to say nothing of the smaller nations like Norway, Sweden, Denmark, Holland, Belgium, and Spain—Zalinski found them straining every nerve in making preparations for war. In most countries he visited, he was afforded every opportunity for observation, though France and one or two other powers seemed disposed to screen all preparations with the strictest secrecy.

Zalinski does not think the next European war will be initiated by trouble between Germany and France. It is far more likely that difficulties will begin between Germany and Russia. Everything seems to tend in that direction. As a straw shows which way the wind blows, Zalinski mentioned an incident at one of the great Russian fairs near St. Petersburg. A flock of trained pigeons were liberated to select from a row of flags of all nations the most favored countries. Time and time again, amid the plaudits of the crowd, these pigeons flew away with the flags of France, Denmark, and the United States in the order named, leaving the flags of other nations untouched. But Russia isn't prepared for war yet. Zalinski would not dwell long on this point, but he did go so far as to say that she has made no provisions at all.

Germany, he thinks, is at present the best equipped nation for a European war. The superiority of the general staff of the German army and the constant drill of her myriads of soldiers in the practical details of warfare, constitute a force which can scarcely be overestimated. England, in Zalinski's opinion, is amply equipped to defend by land or sea everything she is likely to be called upon to defend. In the event of a European war, England may hold the balance of power.

—Of the more than 4,000 students who have joined the volunteer movement for foreign missions, about one-quarter are women.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 17, 1890.

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WHAT SHALL WE SING?

SEVERAL of our correspondents of late seem to be considerably exercised over this subject, under the conviction that we ought not to sing anything, as a part of religious worship, except the Psalms set to meter. To some of these we have replied by mail, but the inquiries are numerous enough to indicate that many others may be interested in the question, and we therefore conclude to say a few words upon it in the REVIEW.

The texts referred to on this subject are these: Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" and Col. 3:16: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Conscientious scruples should be dealt with very considerately, yet the conscience may sometimes labor under wrong impressions, and become more restrictive in its operations than is necessary.

The very texts referred to above, quoted to prove that singing should be confined to the psalms, we should take to prove just the reverse. The variety of words used in the texts, would seem to indicate very clearly the variety of singing that is allowed. If the only word used was "Psalms," there would be more ground to restrict the meaning to what is known in the Bible as "the psalms," and confine the singing to them. But when it says "psalms and hymns," what is meant by the "hymns?" If this, too, means "psalms," why was not that alone sufficient? And when Paul continues, "and spiritual songs," are these the same as the "hymns" and the "psalms"? If so, why add this word? To make the apostle guilty of a threefold tautology seems hardly allowable. Rather it would seem that anything drawn from any part of God's word which contains spiritual "instruction" and "admonition," which ministers "grace," and makes "melody in the heart," would be allowable in the service of song.

Song is as much a part of the service of God in the house of worship as prayers and sermons; but the sermon gathers from every part of the word of God whatever will be for the comfort, encouragement, and instruction of the people—whatever will tend to inspire hope and quicken faith. Why may not these elements, taken from other parts of God's word as well as the psalms, be properly expressed in song? A preacher may give a glowing description of the world to come, from Revelation 21 and 22, and stir the people to transfer their affections and their treasures to that heavenly land. If the same sentiments were embodied in a hymn, and rapturously sung with the spirit and the understanding also, would there be anything out of the way in the hymn, any more than in the sermon? We cannot see that there would be.

One writer particularly objects to some of the hymns in our hymn book designed for funeral occasions, if they deal largely, as some of them do, with references to the departed, and the loss felt in the bereavement. But we remember that the Lord by the prophet Jeremiah takes special occasion to comfort the Rachels bereaved of their children, by referring to their decease and the hope that they shall come again from the land of the enemy. Suppose that was embodied in a hymn and sung, could there be any more objection to that than for the speaker to dwell upon it in his remarks? The object of a funeral service is to pay proper respect to the memory of the dead, and to comfort those who

mourn. Material to this end, both in prayers and addresses, is drawn from all sources. Has not the hymn the same privilege? Suppose Isa. 25:8; 26:19; Hos. 13:14; John 11:25, 26; 1 Thess. 4:14-18; Rev. 21:4; &c., &c., should be thrown into hymns to be presented in song at proper times, would not that comport fully with the object of the occasion?

But it may be said that passages of instruction, admonition, comfort, etc., are found in the psalms. Very true. Yet God has seen fit to multiply and enlarge them in other parts of his word, and to give there many things which are not to be found in the psalms. And to all these the preacher has free access. We must insist that the hymn has as much liberty as the sermon; and if the preacher can draw his truths from the whole field of God's word, so also can the service of song.

THE INTRODUCTION OF CHRISTIANITY INTO JAPAN.

At this time, while there is so much being said concerning the rapid progress of Christianity in Japan, it may be interesting for the readers of the REVIEW to learn something of the character of this people, and the real status of the Christian work among them. To do this, we would call attention to the introduction of Christianity into this country, the methods adopted, the effect produced, and the persecution that followed. The introduction of the gospel in the nineteenth century is among the same people, possessed of the same dispositions, having the same characteristics, and with no more of a spiritual nature now than they had at that time.

The sixteenth century was a stormy time for Christians in Europe. The Roman Catholic religion was the popular religion, although "justification by faith" was struggling to find a footing in the hearts of the earnest truth-seekers, despite the persecution of those who opposed the Reformation. The Jesuits were an earnest people, actuated with a fiery zeal to propagate their religion in all countries, by all means, lawful and unlawful, holding as a fundamental principle of their faith, that the end would justify any means for establishing what they believed to be the true gospel. It would not be just to conclude that because a system of religion is corrupt, and many of its propagators are men of no principle, there were none that feared God among them. Neither would it be safe to judge that even their efforts to push forward an enterprise that we know to be faulty, is never overruled by an infinitely wise God to the good of some souls. The cry, "Come out of her, my people," for she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," has not yet gone forth. There are even yet, in almost, if not in every religious system or society whose professed object is to serve God, some who may be gathered in the closing work of the gospel.

During this period of which we speak, the Portuguese and Spanish adventurers and traders sought out new and unexplored fields for sordid gain, and were soon followed by the missionaries, who were generally of the Roman Catholic Church, as that was the national and popular religion. These missionaries were not always "messengers of peace," but usually trade and piracy, sword and cross, were in intimate relation with each other, and worked for each other to the injury of the pure principles of Christianity. God had raised a standard under Luther and others that had taken, and was taking, from the various systems of the religions of that day those that were sighing and crying for the abominations done in the midst thereof, and yet here and there were those who had not known of the depths of Satan of which they spoke, and of the iniquity practiced. Some bright lights shone even in the Romish Church in those times. If we can correctly judge by what we can learn of the life and character of Francis Xavier, the apostle to Japan, he was one of those exceptions of the Jesuit order, to the general rule. He and two other Jesuits made their

way in a Chinese junk from Malacca to this field. One that accompanied him was a converted Japanese, who acted as interpreter. The Japanese made a favorable impression on Xavier, and he made a favorable impression on them. He congratulates himself that here he found no insolent Mohammedans or filthy Jews. No infidel nation, he says, pleased him so much as this that behaved so civilly and amiably, and was so free from treachery and malice. It is recorded that he gave utterance to the following words: "I cannot cease from praising these Japanese. I am really charmed by them." It was at a time of political agitation in the country. Wars arising from party spirit existed throughout the land. The Portuguese, who had trade with the Japanese, sided with one party and brought to them arms, and, in return, reaped the advantage of commerce.

Xavier's love for the people was great. Notwithstanding the country was full of war and armed bands who made the roads unsafe, in 1550 he set out to travel on foot from Yanaguchi in Naga to Kioto, to visit the leading men of the nation. But his poor clothing and modest demeanor rendered him contemptible in their sight. The Buddhist priests warned the people against him. He preached in the streets, but could obtain no hearing. He finally returned to Funai in Bungo, and after a few months of what appeared useless labor, he embarked on a vessel for Macco in 1551. It was an unfavorable time to arrest the attention of the people, at a period when political interests and war so completely absorbed the attention of the nation. He died soon after, on the island of Sanshan, on the Canton River, Dec. 2, 1551. In his labors it can be truly said that he strove not after empty fame or after gold. He offered a rare example and purity of life in harmony with the enthusiasm and fidelity of conviction with which he preached the word of God among the Japanese. He, however, made many friends.

Other missionaries entered the field after him, and began to labor, and the seed which he had sown while there, bore fruit. Special circumstances favored their enterprise, so that only twenty years from the time Xavier entered the field, the number of Christians in Japan was reckoned to be upward of 30,000. History records that those who went as missionaries at first, were devoted men, and men who had a love for the people. At that time, as at the present, Buddhism was the prevailing religion. Buddha was the most noted of the Hindu reformers, and the similarity between Buddhism and Romanism was one cause of their success. In Buddhism there was much that was high and pure, and much that was foolish, and much that was deplorably defective. The salvation to be obtained from the Buddhist teaching was by becoming monks and nuns, mendicants and ascetics. His chief characteristic was tenderness of heart. He saw overflowing sorrow all around, and with him the question was, How shall that sorrow cease? Of his character, Mitchell, in his work on Hinduism, says:—

When we think that without believing in God, and without having the example of Christ, he was able to rise so high, we are filled with astonishment.

A. Barth, in his "Religions of India," admits that the Church received much from Buddhism, and describes its prosperity by saying:—

It needed immense monasteries to shield the legions of monks; commemorative monuments to mark the spot which it was believed that the master [Buddha] and the saints had rendered sacred by their presence; edifices richly decorated in which to deposit their relics; and chapels in which to erect their images. The *cultus* remained simple.

It might be said that this was a false system of religion. This may be true, but it was a Christian religion in name at least, and the people professed faith in Christ. Considering the age and the circumstances, is it any more unreasonable to conclude that among these people there were those who were worthy in God's sight, than it was to believe that the woman of Sarepta, and Naaman the Syrian, who was a heathen and an idol worshiper, were more acceptable in God's sight than his own chosen people? 2 Kings 5:18, 19; Luke 4:25-28.

Rein, in his work on Japan, on page 272, says, in speaking of this time:—

A further ground for the rapid propagation of Christianity lay in the relationship of the Catholic rites and ceremonial to the Buddhist; for we find in Buddhism, though it may be with a different meaning, nearly everything that is characteristic of a Catholic *cultus*,—the glorification of images, incense and the mass, parti-colored vestments and rosaries, the veneration of relics, monasteries and convents, celibacy, priestly hierarchy, pompous processions, pilgrimages, and much besides. Accordingly, the new convert could make use of his old rosary, his bells and lights, his incense, and the other external accessories of his former faith, to join in the new worship: as previously he had been wont to bend the knee before Buddhist idols in temples and along the roads, he now did the same, at the instruction of new teachers, before images of Christ, of Mary, and of the saints.

Another cause why they had success is attributable, no doubt, to their manner of teaching the people. They exhibited in the churches dramatic representations of Scripture narratives, a method which found great approval and might recall the pantomimes before the Shinto temples on the feast days. Says one writer, "By these wanton ecclesiastical pageants, the Japanese were excessively delighted." Another reason for their success might have been in their line of policy, much of which may be questioned as to its lawfulness. The country was divided up with parties, and according to Jesuitical principles they united and threw their influence in with those that favored them, and whom they considered the strongest. They were not free from political intrigues. Although by these means they prospered for a season, in the end it was disastrous to their cause, as we shall see. Many princes were converted, and as they went to war, not for their faith but—their cause became a religious one—because their accepting Christianity did not separate them from their political schemes. This brought to their aid the sympathy and help of the Christians. Their religious zeal and the sympathies of the Jesuits gave them more confidence in their cause, and at times it seemed that greater successes attended their arms because of their profession of faith.

S. N. H.

(To be continued.)

VISIT TO ADELAIDE, SOUTH AUSTRALIA.

It had been nearly two years since it was my privilege to meet with the friends in Adelaide. For some time I had been contemplating a visit to that city, and decided to accomplish it during the last week of April, while Bro. Curtis was engaged in a discussion on the Sabbath question. A challenge for a debate had been given by Eld. Wood Green (of the Disciples of A. Campbell), during the late tent-meeting in Adelaide, and arrangements were made for the debate to take place April 22-30. Four nights were to be devoted to the proposition that the Sabbath of the fourth commandment is binding upon Christians, and two nights to the proposition that the Scriptures teach that Christians are bound to worship God in a special sense on the first day of the week. The meeting was held in the Y. M. C. A. hall, and great interest was centered in it. The hall was densely filled each night; no charge was made for admission, and a great number of those in attendance belonged to the irresponsible classes, who simply went to "see the battle." The tactics and arguments of the opposition party were not widely different from those usually employed by them, though there was no small manifestation of the animus of abuse and an unscrupulous disregard for the principles of fairness. The usual slanderous allegations, and some unusual ones, were brought out. It was stated that the keeping of the Sabbath on the round earth had presented such great, insuperable difficulties to us that at a Conference of our ministers in the State of New York, where the subject was under discussion, the difficulty had been disposed of by the Conference's passing a resolution that the earth was flat and stationary, and the sun revolved around it, and that this conclusion was favored by many of our leading men; and no amount of contradiction affected the effrontery with which this assertion was made and stuck to from the beginning to the close.

As a speaker, Mr. Green is versatile and smooth, and not at all consistent with himself. The prejudices of the people, however, were strongly in his favor at the outset, and a spirit of unfairness manifested itself in interruption and disorder throughout the whole discussion. This at times became very boisterous and beyond the control of the chairman, and it was apparently the determination of a certain portion of the congregation to carry everything before them, in spite of reason or otherwise; but there were many candid people upon whom the truth evidently made lasting impressions. Several members of his own church decided in favor of the arguments for the perpetuity of God's commandments. Mr. Green destroyed his own proposition by the position which he took on Rom. 14:5; Col. 2:16, upon which he claimed that all distinction of days was swept away—a position which would sweep away the pre-eminence of the first day of the week as well as every other day. It is too early to state what the result of the debate will be, although we have reason to hope that it will be favorable to the cause of present truth.

Not a great number have been added to the cause in Adelaide during the past tent season, but those who have embraced the truth are persons of intelligence and devotion. The discussion has seemed to settle them more firmly on the positions they have taken. The effort will be followed up with judicious labor. Bro. A. Stewart, who has been assisting Bro. Curtis, will probably go out by himself with the message, and we have strong hopes that the Lord will accept his labors.

The tent-meeting in Sandhurst was seriously interrupted at a critical time by inclement weather, and they have not since been able to fully restore the interest. We have organized a church of a dozen members there, and a few others have embraced the truth since then. Bro. Baker and McCullagh are still in that field. Bro. Steed, who is laboring in Sydney, has not so far been successful in awakening any extensive interest. The city is largely given up to worldliness and sin, but a few are deeply interested in the truth, and he feels to labor in faith and hope.

All our canvassers, who are devoting themselves exclusively to the work, are making a success of it; a few are doing remarkably well. We are beginning to anticipate the coming of Bro. Haskell, who is now in China, and we hope he will reach Australia as early as September. We very much feel the need of his presence and counsel. As soon as can be arranged after his arrival, we expect to make arrangements for an institute for workers. How our hearts are cheered by the frequent addition to our numbers of individuals who have become convinced of the truth by reading or other missionary work. We believe that the seeds of truth which are being sown will soon bring forth fruit to the glory of God. We earnestly ask that all our people continue to pray for the work in these colonies.

G. C. T.

JOSEPH.

(Continued.)

His Constancy in Affliction.

ABOUT thirteen years of Joseph's life—from the time he was sold, at the age of seventeen, till he stood before Pharaoh, at the age of thirty—were passed in affliction. He was being prepared for a position of great honor, and to serve in ages after as an illustrious and conspicuous example of faith and constancy in righteousness.

We have seen him sold by his hard-hearted brethren into the hands of the slave-traders, to be taken hundreds of miles away from his friends, into slavery in Egypt. How bitter must have been this experience to him as he reflected upon it, driven on foot through the dust and heat, probably in fetters, the whole length of the weary journey! A youth of such a nature as Joseph, sensitive and high-spirited, who had always been kindly treated, the favorite of the family, would feel this much more keenly than the dull African from barbarous tribes.

No doubt many tears of anguish were shed as he slowly journeyed with the caravan over the burning plains. But there was no help for him but in God. In him alone could he now trust. He would not despair, but would do right wherever his lot might be cast. He would be cheerful and not murmur. No hint is given in the record, of a single instance where Joseph murmured against God, or indulged in bitterness of spirit.

The traders sold him on their arrival in Egypt, to Potiphar, an Egyptian, a captain of the guard of Pharaoh, doubtless a man of wealth and high rank. This man discerned that Joseph had an excellent spirit and real ability, and the prospering hand of God was with him, so that in time he made him an overseer of his house, and placed everything he had under his charge, and "the blessing of the Lord was upon all that he had in the house and in the field" "for Joseph's sake." Potiphar found that God's blessing through Joseph brought more prosperity than all his own efforts could accomplish without it. So everything was left "in Joseph's hand; and he knew not aught he had, save the bread which he did eat." Thus Joseph became once more highly favored, though a slave, because the blessing of the Lord was with him. How nobly Joseph had come out of this great trial of being sold as a slave! His condition must have been sad, indeed, and must have seemed almost hopeless. What could he expect but a life of unremunerated toil and hardship? He might have resigned himself to grief, sadness, and discouragement, and been most wretched indeed. But he determined to be cheerful, and bear up bravely, and be such a profitable servant to him who purchased him that he could win his love and esteem. He had won the esteem of God and of his father by his dutiful conduct before, and now he gained the perfect confidence of his stranger master, so that he was given full authority over all he had. We can see great wisdom and great faith, confidence, and trust in God in this young man's character. And God did not forsake him. He never does those who trust him fully.

But God had still other trials in store for Joseph, to still deepen his experience, and give him a fuller insight into his own motives, and better fit him for what he had in store for him in his providence. "And Joseph was a goodly person, and well-favored." The wife of his master was a woman with a corrupt heart. She sought with all her might to lead him into sin, speaking to him day by day as he was attending to his master's business. He remonstrated with her, that as he was intrusted with great responsibilities by his master, her husband, he could not prove false to his trust, and "do this great wickedness, and sin against God."

But she persisted more and more till finally he fled from her presence. She then told her husband a great falsehood about Joseph, and he believed his wife; and when his wrath against Joseph was kindled, he was put into prison with the other prisoners of the king. The record in Genesis says nothing of the treatment Joseph first received, but the psalmist (Ps. 105), while discoursing upon God's dealings with Israel, speaks of it quite fully: "He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him;" or, as translated by Mr. Smith, "the iron entered into his soul." This was the severest period of Joseph's experience; and surely it was severe enough. There was a peculiarity in all his afflictions, which made the anguish very keen. His sorrows came, apparently, in consequence of his doing right. His dutiful conduct to his father brought upon him the hatred of his brethren. It must have appeared to him that if he had acted as did his brethren, he might have escaped their dislike and all his sorrows. Also his faithfulness to his master in resisting the enticements of his wife caused him this great sorrow. He was falsely accused of crime, and now lay "bound" in prison, in iron fetters which doubt-

less cut into the flesh, as the language naturally intimates, causing intense pain.

Poor Joseph! His case seems wretched indeed. Here a crime seems fastened upon him from which in the nature of the case it is impossible for him to release himself. The story of a *slave* will not be believed against the testimony of an (apparently) honorable wife. His denial of the crime might, as humanity generally goes, be expected, but not believed. His master, who seems to have had charge of the prison and the king's prisoners, could not be expected to ever look with favor upon one who he believed had acted such a dishonorable part as his beloved wife's testimony had ascribed to Joseph. He had no friends whose influence would prevail with the king to obtain a release. His master, stung to the heart by Joseph's supposed crime, was an officer high in authority, and Joseph was fully in his power. What hope was there left for the poor Hebrew slave prisoner, charged with a heinous crime?—None but in God. All hope of relief from human sources seemed futile. He could only pray to the God of his fathers and trust him fully. He was surrounded by idolaters,—not a soul with whom he could commune or sympathize. Bound by cruel fetters of iron, he lay helpless and, apparently, hopeless. What mournful thoughts must have come, thronging his mind or crushing his heart!—what thoughts of that loving father far off in Palestine, and that free home life amid nature's charms, which he used to enjoy! How that crime of his brothers against him must have revived its bitterness since this new sorrow directly traceable to it!

Just how long Joseph lay in prison the record does not state. It does intimate that the painful part of his laying bound in fetters did not continue. "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison. . . . The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." Gen. 39: 21-23. This was, indeed, a great transition, a great alleviation of his sufferings. He was, to be sure, a prisoner yet himself, but comparatively free and placed in as high a position of honor as his being a prisoner would admit. He had a general oversight of everything in the prison, under the direction of the keeper.

And why did this happen?—Because the Lord was with him, enabling him to share in divine wisdom, so that all he did was discreet, sensible, and prompted by noble principles. The keeper doubtless noticed the precious spirit of submission and patience and of good behavior in Joseph while in fetters. He loved him, and as he gave him liberties he found he could trust him. Everything was faithfully performed which was intrusted to him. He came to greatly love him and repose confidence in him. He never proved false to this confidence, not in a single instance.

G. I. B.

(To be continued.)

ATTENDING STATE MEETINGS.

SINCE our former report, we have continued to attend State meetings and general meetings. These have been reported by others, so we shall only mention a few general features.

The meeting at Flint, Mich., was an excellent one. A larger interest was manifested in the canvassing work than at any previous time. I learn later that the canvassers have gone out with good courage, and are meeting with excellent success.

In Ohio and Indiana the attendance was not so large, but earnest efforts were made to bring up every branch of the work.

On our way to attend the meeting at Washington, D. C., we stopped over one day with Bro. W. J. Stone, in West Virginia, at Grafton and Newburg. The tract depository is now pleasantly located at the latter place, where they have very convenient rooms. In the evening we had a meeting with

those who have lately embraced the truth there. Bro. Stone was holding meetings, with a good interest, in an adjoining neighborhood. Bro. and sister Bowen, from New York, have come to take charge of the depository and aid in the work. We shall be glad to see much progress in the work in that Conference.

Our meeting at Washington was a very encouraging one. The membership of the church has nearly doubled since the organization of the Conference eight months ago. The brethren and sisters were all of good courage. The outside interest is excellent. Plans were laid to follow up the interest and carry forward the work. May the Lord add many souls to their number. This is an important field, and we feel much encouraged in the present outlook. We are very sorry that Bro. J. E. Robinson, the president of the Conference, has been necessitated to leave the field and go to Colorado, on account of failing health. This is a great loss to the work in the Conference. May the Lord bless his servant. How glad we should be if his health could be speedily restored, and he be able to return to his field of labor! For the present, the burden of the responsibility falls on Bro. H. E. Robinson. May the Lord give him much wisdom for that responsibility.

From Washington we went to New Market, Va. Bro. A. T. Robinson was already there, and Bro. E. E. Miles came with us. This was our first visit to this State. We were glad to meet and form the acquaintance of these brethren. This is a small Conference, and there has not been much growth for awhile. The different branches of the work were considered, and some plans were laid for the future. They decided to dispense with their usual camp-meeting in August, so as to leave the tent free in the field the whole season. Heretofore their tent efforts have been badly broken up by the camp-meeting coming at a time when they would have to leave an undeveloped interest. They decided to begin a tent-meeting very soon. May the Lord bless the work, and may it result in bringing many souls to him. Nothing would encourage the brethren and sisters more than to see new companies brought into the truth. Late in the fall they will hold their State Conference, and then in the spring following, will hold their camp-meeting. We hope that they may be prospered in carrying out these plans. Bro. Miles labored faithfully in the interest of the canvassing work.

From New Market, Va., we came to Lock Haven, Pa., to be present at the workers' meeting, Eld. A. T. Robinson accompanying us. We reached the place Tuesday noon, May 27. The workers' meeting passed off well, with a large attendance and a good interest. Some expressed themselves on Monday morning, that if they should get no more of the camp-meeting, they felt themselves well satisfied, and that the meeting had been a success. The Conference and camp-meeting have now opened, and everything bids fair for the best camp-meeting ever held in the State. The weather has been most excellent. The attendance from the citizens of the place is good, and many are inquiring after the truth. The blessing of the Lord has been with the meeting from the first. All are of good courage, and with the blessing of God the meeting will mark an advance step in the work in this Conference.

There never was a time in the history of the work when there was more need of God's blessing and help than at the present. We see God's providence going out before us in a remarkable manner. The way seems to be opened for the truth as never before. Calls for ministerial labor are coming in, not only from our own country, but from every part of the world. Truly the fields are white and the harvest great, but the laborers are few. We must have more of the power of the truth. May we be so in earnest that we shall not rest till we experience the fullness of the blessing that is in store for the people of God.

Bro. I. D. Van Horn and A. T. Jones arrived on Monday, June 2, and will remain till the close of the camp-meeting. Bro. A. T. Robinson and myself have come on to New York, to be present at the workers' meeting. We find quite a gathering on the ground, and the preparations are well under

way. Our desire is that we may have much of God's blessing in this meeting.

O. A. OLSEN, Pres. Gen'l Conf.

WHO PUT IT FIRST?

SUNDAY, May 4, at the Sunday anniversary of the Chamber's Church, Philadelphia, Postmaster-General Wanamaker spoke of the Sabbath institution in the following allegory:—

Just this is on my heart: I have an old friend, born in another country years ago. He lived in a garden more beautiful than any other in all the world, where there were no cities and no railroads. I'd like my friend to speak to you. He arrived here last night. Listen to what he says:—

"Friend, you are very old?"

"Yes, I have lived a great many years, and I have traveled a great deal, first in Palestine, then in Europe, and finally to this country in the 'Mayflower,' with the Puritans. I have seen strange things and many changes. I've been to India and to Africa, and I go among the Indians of America."

"What is your name?"

"My name is Day."

"Large family?"

"No, only seven of us, and I am the oldest. A great many like me best because I am a friend of the poor. I stop the factories and light up the homes."

"Do they treat you well?"

"The boys laugh at me sometimes, and some men sneer at me. Some call me Sunday and others the Sabbath, but the devout people call me Lord's Day. I used to be the last in the family, but after the resurrection of Christ they put me first. I want to go all over, not merely in hospitals, but to all people, and make them and their homes brighter."

"Dear old friend, we love you, and we would even kiss your feet. We hope that you may continue to go about the world and fill every land with joy and blessings in the name of Him who sent you."

Mr. Wanamaker says the Sabbath used to be the last in the weekly family of days, but after the resurrection of Christ "they put me first." We should like to ask Mr. Wanamaker to tell us who the "they" are. He has glided over the change of the day very smoothly, but there is a little too much indefiniteness about his statement to satisfy the inquiring mind. Will he explain now, seeing he has broached the subject?

Another point: He has the Sabbath institution "born," and born on a certain day, the last in the week. This is correct; but he says it was changed. Now, who ever heard of a man's birthday being changed? Who can imagine that it could be changed? Of course he might call some other day his birthday, and celebrate some other day as that day; but how in the realm of possibilities could it be changed in fact? We all know it could not be. Neither, then, could the Sabbath be changed, only as we have said the man could change his birthday. Men may call another day the Sabbath and celebrate another day as the Sabbath, but that does not make it in reality the Sabbath. Well has Alexander Campbell said, "It never was changed, nor could be, unless creation was gone through with again."

It may be true that the Sunday sabbath came over to this country in the "Mayflower," but it is also true that that vessel bore a passenger in whose loins was a man that should stir this country with the message that another day is the Sabbath,—one in whose veins there should be enough Puritanism to seek for and teach the pure and true Sabbath. That man's name was James White. His father, Deacon John White, was a lineal descendant and namesake of John White, son of Peregrin White, whose name is famous in history as that of the first child born in the colony of Pilgrims who landed on "Plymouth Rock" from the tempest-worn "Mayflower" in 1620. Though this good man is dead, his work still lives, and this country is yet to hear more upon this subject. Matters will be so shaped that there will be a continual and increasing agitation upon it to the end. The truth upon this question suggested by Mr. Wanamaker, of who changed the Sabbath, is to be brought before the people, and urged upon their attention as never before, and the apostasy and wickedness involved in it sounded with a clarion note throughout the land. There are those, we know, who idolatrously bow down and kiss the feet of the pope and of the image of St. Peter. But the word of God condemns their practice. Likewise, light is to shine forth from that word, showing that those who persist in bowing down and kissing the feet of this child of the papacy, Sunday-keeping, will do it at the peril of their souls. And from the appearance of things now transpiring in this nation, the day for that message is not far distant.

W. A. C.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126:6.

THE SHINING LIGHT.

A FIGURE, placed within a hall,
Held in her hand a light for all,
As if she said, "I bring to you
This light so dear, so bright, so true.

"When darkness settles o'er the land,
I hold my light with outstretched hand,—
A beacon to light up your home,
And show the way to those who roam."

Methought then of a land afar,
Without the light, the guiding star;
The homes—how dark! the lives—how drear!
Of those who live in slavish fear.

Then stretch your hand, hold forth the light,
Not in your strength, but in His might;
Send forth the light in Jesus' name,
Till distant lands his praise proclaim.

—Sel.

NEW ZEALAND.

WELLINGTON.—It is with feelings of gratitude to God that I pen the few lines of this report. Since writing in February last, we have had quite an experience. We have held the second session of our Conference, and have made quite a number of changes, principal among which are the removal of the leading laborers to Wellington, and the establishment of the depository for the New Zealand Tract Society in this city, which has been quite an undertaking, and has cost a great deal of labor and means to bring to a successful issue; but we feel that it is a move in the right direction, not only because of the important position the city occupies as the capital of the colony, but because we can centralize our work, and have facilities for shipping and receiving our books which we could not have in any other center of population.

Since our arrival here, Eld. Daniells has commenced a series of lectures in Exchange Hall, a centrally located and commodious building on Lambton Quay, and quite a number of intelligent looking and interested people have attended. There is, however, a great deal of prejudice manifested against our work, and the enemies of truth have circulated reports and used every means to bring discredit and ridicule upon the cause of truth. At present a series of articles is appearing in a weekly paper, calculated to act as a warning to the people against "those terrible Adventists." We believe, however, that the apostle was right when he said, "We can do nothing against the truth, but for the truth;" and we hope that the wrath of man will yet praise the Lord by causing the truth to be inquired after on account of this very opposition.

When we contemplate the success which has attended the work during the past, and how God has blessed the few who have labored here, we feel encouraged for the future. We have a large company of canvassers and Bible workers located with us here, and we know that with the increased numbers to carry the work forward, we should make great progress during the present year; and we feel that with united and consecrated effort we shall be blessed of God.

A class has been established by Eld. Daniells, for instruction in the Bible work, and we hope to develop some laborers in this department who will be able to enter the homes of the people, and thus bring them to a knowledge of the truth. We feel pleased to hear of the proposal to send some one out to the colonies to hold an institute for the instruction of our young men in the work of the ministry, and believe that this will fill a long-felt want, and will be the means of developing native laborers in that much-needed department.

A Sabbath-school has been organized among the laborers here, and every Sabbath we are encouraged by the way as we meet for worship and the study of the lessons. An effort is being made, too, by our Sabbath-school association, to organize a few isolated families into family schools, and the secretary is in correspondence with those that have been brought to our notice. We hope to report something accomplished in our next.

In the canvassing department, too, we feel that good work is being done, and now that we are so centrally located, we shall be able to give more attention to the work. At present special efforts are

being made in this city, and with the Lord's help we intend to keep it *special* right along.

There was never a time in the history of the work in New Zealand when there were more workers, and never have we had such burdens to bear; and we feel that we need the blessing of God in an especial manner just now in the prosecution of the work. We ask your prayers that he may give us of his strength in our weakness, so that we may accomplish something for his truth and name's sake.

May 16.

JAS. HARRIS.

SOUTH AFRICA.

SINCE my last report, four more have embraced the Sabbath at Rokeby Park, a Sabbath-school of twenty-six members has been organized, and twelve persons have been baptized. Two families for whom we have been especially anxious are still halting, though they are convinced on every point of truth.

The old lady who has been keeping the Sabbath in Clumber for four or five months, and who was the class-leader of the women's class in the Wesleyan Church, has recently been visited by her pastor, and requested to give up either her "Adventist notions" or her class-book. She did the latter. The result is that a number of her class say they will not attend any more, and others threaten to leave the church. The opposition of this minister has seemed to rebound upon his own cause, at every single point of attack.

The Wesleyans are evidently beginning to see that something must be done to sustain their positions, or their foundation will be undermined. In a recent issue of the *South African Methodist*, an article on the "Change of the Sabbath to the Lord's Day," was highly commended by the editor, as containing "correct views on the question," and also its circulation was recommended as a protection against the "insidious advances" of S. D. Adventists. I have just submitted a reply to the manager of the same paper, but do not know whether the editor (who is now absent) will consent to its publication.

Another family in the Cathcart district has recently commenced to obey the truth, and an interest is reported from that quarter. The influence of our series of meetings at Rokeby Park has extended, and is causing a study of the present truth in different parts of this province. The brethren there have a large circle of relatives and acquaintances in the colony, and we hope that through them the way may be opened for meetings in other places.

The last two weeks of March I spent with my family and the brethren of Rokeby at the sea-side, by the kind invitation of Bro. E. W. Willmore, who took us in his own wagon and brought us home again. We went by bullock wagon, and were two days on the road, going forty miles. On account of the heat, traveling is mostly done at night, and in the day-time the cattle are "outspanned" to feed. The government has reserved grazing land all along the public roads, for this express purpose, which is free to all. We camped on the Reed River, about three minutes' walk from the beach, in a beautiful little nook of nature's own building. The large covered wagons were occupied as sleeping rooms, and the extra canvass was stretched at one side to form a kitchen and dining-room. The weather was delightful, and we spent a pleasant and, I trust, profitable fortnight. Our hours of recreation were spent in gathering shells, fishing, promenading on the beach, enjoying the grandeur of the restless tides, and the balmy air of a southern sea, and bathing in its briny waters. Some of our evenings were occupied in Bible-readings, singing, prayer-meetings, and preaching. Religious services were not as frequent as they would have been had our company occupied the ground alone. Several other families were encamped on the same ground, relatives of the Rokeby brethren, who had heard of the revolution in Rokeby, and had also evil reports about Adventists, and so were much prejudiced against us. They would hardly speak to any of our company when we first came on the ground. We endeavored to make friends with them by keeping silent upon points of difference. We held our regular Sabbath service and Sabbath-school, also prayer-meetings, and gave a Bible reading occasionally. Before the time of our separation their prejudice had vanished, and they became our warm friends. Some of them became interested in the truth, listened to preaching, and took a good supply of reading-matter home with them. Men like Saul, who were once the most bitter enemies to truth, when they come to understand it and

yield their hearts to obey it, become its most zealous advocates, and love it with an intensity of affection equal to their former hatred. We hope it may be so in this case. Many of them seemed to be earnest Christians who, if they could but understand the present truth, would doubtless embrace it with joy.

The present outlook in this part of the field is encouraging. A few persons here in Grahamstown are becoming interested to hear preaching, and it may be thought best to hold a series of meetings here this winter, if a suitable hall can be found at reasonable rates.

May 9-18 has been appointed for a general meeting at Beaconsfield (Diamond Fields). Bro. Boyd has been there for some weeks superintending the erection of a chapel, which he hopes to have completed in time for our meeting. At this meeting we shall consider the general interests of the work in South Africa, and plan for future labor. I trust that the Lord may so direct that his name may be honored in the salvation of many souls.

April 28.

IRA J. HANKINS.

UPPER COLUMBIA.

DAYTON, WASH.—As the result of the protracted meetings which I held at Dayton last March and April, five are keeping the Sabbath. Five others were baptized who were children of Sabbath-keepers, and two others we trust will be baptized at the first opportunity. Four were baptized at the camp-meeting who will unite with the Dayton church. The church was much revived and encouraged in the good work of the Lord. A goodly number of the members attended the Milton camp-meeting, which was one of the best meetings I ever attended. As the people learned in what their sins consisted, they confessed them and sought God's mercy, and light and freedom came in, in a special manner.

Much freedom was given to those who spoke the word of the Lord. Sinners sought for mercy and found peace in believing and obeying God. Fifty-three were baptized, and many took on new courage in the good work of the Lord. From that good meeting my wife and I left for our home in Sparta, Wis., where we arrived in safety, and are now busy preparing to attend the Wisconsin camp-meeting, at Mauston. We are humbly praying that the Lord may pour out his special blessing upon his people there. Our address is Sparta, Wis., Box 286.

I. SANBORN.

RHODE ISLAND.

NIANTIC.—The district quarterly meeting just held at this place, was one of the most successful we have ever attended in this State. The district was well represented, many remaining till the close of the meeting. This is as it should be. One commendable feature was the willingness of this church to entertain those who came in from a distance. They indeed esteemed it a privilege to have God's servants in their midst. The preaching on the Sabbath was of a practical nature. Evening after the Sabbath Bro. Willard gave us a stirring discourse on the practical and experimental part of missionary labor. The business meeting Sunday morning was not so well attended as we had hoped for; nevertheless, the Lord seemed to come very near to us in our deliberations, and if the resolutions which were adopted at this meeting are practically carried out, this district will stand second to none.

Among other important matters, the tithing system came up for our consideration, and was freely discussed by the brethren. Sunday evening, Bro. Edwards gave us an interesting and instructive sermon on the Eastern question. Some walked a distance of five miles to hear about the "sick man of the East." Our brethren return to their homes, feeling of good courage, and of a firmer determination to live out the truths of the third angel's message, while the laboring brethren return to their respective fields of labor.—Bro. Willard to Bristol, Bro. Charles H. Edwards to Greenhill, where he has quite an interest, and the writer to Riverdale. Brethren, remember the work in Rhode Island as elsewhere.

M. Wood.

INDIANA.

ORA.—After our State meeting held at Indianapolis, I returned to this place May 15, where I had labored through March. Here I found the new company, with two exceptions, holding on to the truth, yet meeting with great opposition from almost every quarter. One Eld. Short, of Illinois, a minister of the reorganized church of Latter-day

Saints, had been invited to come and preach against the Adventists. Of course he was glad to do this, as it would give him a chance to get his Mormon ideas before the people. And those who were opposing the truth were willing that he should do this, provided that he would demolish the Adventists, which he promised to do. Thus we see in this our day, those who are at enmity with each other willing to unite their efforts against the truth as did Pilate and Herod against the Lord.

A few moments after I had entered the house, he publicly challenged me to a discussion of the Sabbath, the state of the dead, and the Book of Mormon, and he also wished to affirm that the Church of Jesus Christ of Latter-day Saints was the true church. There seemed to be no way to avoid a discussion only to squarely refuse, and I thought it would be to the glory of God for me to defend the truth, which I did; but of course I did not discuss the Book of Mormon, nor his church as being the true Church of God. This, however, was what he greatly desired, to get his peculiar ideas before the people over my shoulders. I, however, affirmed the seventh-day Sabbath, given in Eden, and binding upon the race. He affirmed that the *Scriptures teach* that the first day of the week is the Christian Sabbath, and is binding upon Christians. He also affirmed the spirit to be conscious between death and the resurrection.

The discussion passed off pleasantly on my part and on the part of our seventh-day people, and at its close three persons declared their intention to live by all the kingly law, and two of them signed the covenant. I never have seen such a complete victory for the truth, even its enemies acknowledging their defeat. The truth never looked clearer to me than it does to-day, and I hope to triumph with it.

I am now at New Waverly with the tent. I have held five meetings, with fair interest.

J. M. REES.

IN THE SOUTH.

MONDAY, May 5, I left New Orleans for Mobile, Ala., where I had appointed to meet Brn. Wilbur and Cook, who are residing and have been also laboring in the vicinity of Mobile for some time. For some cause they failed to put in an appearance, and I could not find them. While waiting for the departure of the steamer, I had the privilege of walking over the same grounds, and visiting the old cotton-sheds where I was corralled a prisoner of war in 1862. Here I met with those who guarded the Yankees at that time. Prisoner and guard now meet on friendly terms, shake hands, and extend the olive-branch of peace and good-will toward each other. The war is over with those who were at the front, on both sides, in that fearful struggle of those days. Twenty-five years later—we find ourselves engaged in another, a spiritual warfare against error and sin, with weapons not carnal. How thankful I am that we are permitted to speak boldly the word of God, and that there are souls who are captivated by its precious truths, and are willing to obey the Captain of our salvation! Are we doing all we can to win souls to Christ? The New South must not be neglected. Surely here is an open door. Who will enter this wide and destitute field? Where are the young men and women who are putting on the whole armor, and are ready to say, Here I am; send me.

From Mobile I went up the Tombigbee River to Lenora, where Bro. A. J. Rogers met me with his team, and took me to his home about fifteen miles west. Here I remained nearly a week, laboring with the church formerly known as the Baden church No. 2. The brethren and sisters here are struggling to sustain an existence and to maintain a name in connection with the third angel's message. They are isolated, and but few ministers have been able to meet with them and instruct them since the church was organized. I found them needing spiritual food. Those who were mainly instrumental in bringing the truth to them, have gone back to the lusts of the flesh, and are now trying to destroy that which they have built up. In the church the enemy is at work to divide and alienate hearts, and lead the brethren to exhibit the works of the flesh rather than the fruits of the Spirit. There is certainly room here for reform. Neglect of prayer; carelessness about the welfare of those around us, making but little effort to save those for whom Christ died; indifference in regard to paying tithes and offerings,—these are certainly evidences to ourselves and others that we do not have much faith in Jesus or in the work he is

doing either in the sanctuary above or on the earth, preparatory to his return.

This church should be a beacon light, being, as it is, the only organized body of S. D. Adventists in the State. They have a new meeting-house, and a membership sufficient to be a power for good. But in order to be thus, they must connect divine resources, present a united front to the world, and represent the Saviour in all they do and say. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Christ says: "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

We were happy in the love of Christ as we tried to lift him up before these dear friends, and to present him as the only remedy for sin, who, being received by faith, "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We have sinned. We must confess our sins. This is good for the soul, because we then declare that we are in the wrong, and that God is just, and his law is "holy, and just, and good." Connected with Christ, the weakest is made strong, the enemy is defeated, and precious victories are gained, "because greater is he that is in you, than he that is in the world."

At Birmingham I spent one day with the workers, all of whom I found full of hope and courage in the work. Their success in canvassing is much better since they have taken another book, and begun to work the same territory the second time. Bro. and sister Graber are deeply interested in getting the truth before that people. They plead for more workers. The city of Birmingham, with its numerous thriving suburbs, all noisy with mines, furnaces, rolling-mills, and manufactories, certainly presents a prolific field for the earnest, faithful missionary. Some are embracing the truth. I had the privilege of giving a parlor talk to quite a number of those interested. They have regular meetings and Sabbath-school. They are very anxious for a minister to labor there, and to have a church organized. But where is the preacher to occupy this very destitute field? Is there none for Alabama? Who will heed this cry, Come over and help us?

I am now on my way to Atlanta.

R. M. KILGORE.

THE INDIANA STATE MEETING.

THIS meeting, held April 30 to May 6, has been quite fully reported in the REVIEW. I will just add that in the distribution of labor for the season, it was decided that Eld. Rees, assisted by Bro. Ellis, should go to Waverly, Cass Co., with a tent; that Eld. Huffman and Bro. W. A. Young go to Dana, Vermillion Co., with a new tent; that Eld. V. Thompson and Luzerne Thompson pitch a tent in Lebanon, Boone Co.; and that Eld. Roberts and Brn. Mc Kinsey and Lovett take a tent to Andersonville, Fayette Co. We trust our brethren will all remember these companies in their prayers. By having the camp-meeting in August, it is expected that ample opportunity will be had to pitch these tents in as many new places after camp-meeting.

Our recent State meeting was one of profit and encouragement to those who attended it. We hear some expressing themselves as considering it the very best meeting they ever attended. It is not possible to fill all the urgent calls for labor that are received. We would be glad to do so if we could, but we hope that our friends will be patient, and we will do the best we can in supplying these calls. We trust the good received at the recent State meeting may be far surpassed by that of our coming camp-meeting.

F. D. STARR.

MINNESOTA CAMP-MEETING.

I REACHED the camp the second day of the workers' meeting, and found a goodly number of tents pitched, and most of the laborers of the State on the ground. Elds. E. W. Farnsworth, M. H. Brown, O. A. Johnson, and H. R. Johnson were also present. Bro. F. S. Mead, district canvassing agent, held a canvassers' class each day of the workers' meeting, and Eld. R. C. Porter held a meeting in the interests of Religious Liberty. Interesting health and temperance meetings were conducted by Brn. Flaiz and Phelps. Altogether, the workers' meeting was a profitable one. There were 138 tents on the ground, and about 600 campers. Although it rained nearly every day or night of the meeting, scarcely a meeting was lost on this account. Two or three times the campers were

aroused at night to prepare for an approaching wind, but no serious damage was done.

Minister's meetings were held nearly every day, and it was here that the key-note of the meeting was struck. The duties of ministers to one another, and the importance of having God's Spirit to support their efforts, were dwelt upon. God came tenderly near to his servants, and hearts were drawn together as mutual confessions and promises were made. The preaching was largely of a practical nature, and the people seemed hungry for it, which made it a pleasure to break to them the bread of life. At the early morning meetings many testified that precious light had come to them, which had shown them better how to be over-comers. Eld. O. A. Johnson and brother held daily meetings with the Scandinavians, of whom there was a goodly number on the ground; and Elds. Shrock and Leer, with the German brethren. Eld. M. H. Brown had charge of the Sabbath-school work, and held daily meetings with the young people. These were precious meetings, and deep impressions were made on the minds of the youth, a number of whom gave their hearts to the Lord.

The meetings of the Conference and other societies passed off pleasantly and harmoniously. All the members of the Conference committee were retained, and Eld. R. C. Porter was elected president. Bro. A. R. Henry spoke once in the interest of Union College, and quite an amount was pledged to carry forward that enterprise.

As the meeting drew near its close, the spiritual interest grew deeper. On the Sabbath the Lord drew very near to his people. After a discourse by Eld. Farnsworth, on the Laodicean message, an invitation was given to those who wanted to seek God for a new consecration, to come forward to the front seats. Not less than 200 responded without any urging, many of whom were seeking God for the first time. The good work was continued during the afternoon, and many told, with grateful tears, of God's goodness to them, and of their purpose to be his children. On Sunday there was a fair attendance from the city, to listen to evidences of the present truth, and I trust good impressions were made. On Monday morning, notwithstanding a heavy rain was falling and the pavilion was leaking badly, nearly all in the camp came together, and were instructed concerning their duty to bring in their tithes, and on other features of the Lord's work. By a rising vote, nearly every one promised, for the coming year, to carry out the Bible requirement to pay tithes. After a sermon on baptism and the necessity of a death to sin, forty-two dear souls followed their Saviour in that solemn rite. As they rose from the water, many praised God aloud for the tokens of his love. At the parting meeting a large number testified that this was the best meeting ever held in the State.

Thus closed another precious season of refreshment, and the laborers go forth to their fields with renewed courage and, we trust, greater power to push the triumphs of the cross. May the experiences gained here never be forgotten, but may such occasions be more and more frequent till the day of God.

E. H. GATES.

MEETINGS IN DIST. NO. 1, GENERAL CONFERENCE FIELD.

MY last report closed during the meeting at New Market, Va. The attendance at this meeting was not large, but a good degree of interest was manifested on the part of those in attendance. The brethren in this Conference have not seen all accomplished during the past few years that they have desired to see. But if the plans adopted at this meeting are faithfully carried out, we believe the cause will receive a new impetus in the Virginia Conference. Several meetings were held in which plans were presented and discussed, relating to the Conference, the tract society, and the Sabbath-school work, the proceedings of which will doubtless be reported by others. Eld. Miles labored faithfully to bring up the canvassing work, remaining two days after the meeting closed, for the purpose of organizing companies, and arranging for the work in detail. We were glad to see some of the young people giving themselves to the work in an intelligent manner, and planning to fit themselves to do efficient work in the canvassing field. There is valuable talent in that Conference, which, if consecrated to God, will bring light and blessing into their own hearts, and this light will be shed upon perishing souls around them. A spirit of union and harmony prevailed during the meeting. The

preaching, which was mostly of a practical nature, seemed to be appreciated by all present. On Sabbath the Lord came near in our meeting, and some who had been living under a cloud, confessed their way to the light, and were greatly blessed. The meeting closed on Sunday evening, and the brethren and sisters separated much encouraged. Our prayer is that God will bless them in their work the coming summer.

In company with Eld. Olsen, I left New Market on Monday, May 26, to attend the workers' meeting at Lock Haven, Pa. We reached the ground Tuesday noon, and found the brethren busily at work making preparation for the workers' meeting. Monday it rained all day, and Tuesday being a gala day in town on account of a great Masonic gathering, no teams could be secured. This put the brethren back some in their work, but by perseverance on the part of all on the ground, the work had so far progressed that the regular program was entered upon on Wednesday morning.

The meetings during the first two days were largely devoted to giving instruction relative to the work upon the ground, and during the camp-meeting. On Thursday Bro. Miles, canvassing agent for the district, also Bro. J. E. Froom, who occupies the same position in Dist. No. 3, came, and the instruction on this line of work was entered upon. Bro. Chadwick, President of the International Tract Society, was on the ground to represent the work of that organization. The different lines of work to be carried on during the camp-meeting were laid out during the workers' meeting.

Eld. Olsen gave much valuable and timely instruction in the different branches of our work. On Friday evening a meeting was held at the beginning of the Sabbath, when the tender, melting Spirit of God came in, in a marked manner. Nearly all present wept for joy. About 150 of our brethren and sisters had arrived, and the meetings on Sabbath were specially characterized by the presence of God's Holy Spirit. In the forenoon Eld. Olsen had much freedom in presenting the subject of "Courage." Many illustrations from the Bible were presented, showing what has been accomplished by men of old, through faith and courage in God. Also the experience of the early pioneers in our work was dwelt upon. In the afternoon, at the close of a Bible reading on the subject of "The Mercy of God," many feeling testimonies were borne, and five persons, at the close of the social meeting, signified their desire to enter the service of God. Several of those who bore testimony were persons who had recently embraced the truth here in this city, where quite an extensive interest has been awakened by the canvassing work, which has lately been followed up by Bible work, and more than a score of persons have fully embraced the truth.

On Sabbath the people from the city began to visit the camp. As outsiders came upon the ground, they were promptly met by Eld. Olsen's reception committee, whom he had been instructing for several days in reference to their work. Some of the visitors were heard to remark, "If these people treat everybody as well as they did us, they are Christians, and will certainly have a successful meeting." We feel certain that this is a point which our people everywhere would do well to note. Much depends upon the first impressions received by those with whom we come in contact. "Be courteous," is the admonition of the apostle.

On Sunday afternoon and evening the large pavilion was well filled, and although the camp-meeting proper does not open until to-morrow (Tuesday), it begins to look very much like a camp-meeting already. The camp is located on a beautiful plot of ground about one mile from the center of the city. To-day the writer leaves to attend the workers' meeting at Fulton, New York, and the camp-meeting will be reported by others. We are forcibly convinced of the utility of workers' meetings when they can be conducted in a proper manner.

June 2. A. T. ROBINSON.

CANVASSING WORK IN IOSCO COUNTY, MICHIGAN.

WE came to this county May 12, and have since been engaged in taking orders for "Bible Readings." Nearly all are well pleased with the book, some being even moved to tears as we unfold to them the love of God and the beauties of his truth. It is certainly a precious privilege to be engaged in God's work,—light-bearers to the world. God has been near to us, and we have been enabled by his help to obtain about 100 orders. A few of them

are going to the poor "red man." Our courage is good.

May 30. E. J. SMITH.
W. H. STEVENS.
N. W. LEWIS.
R. J. ARNOLD.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	41
" reports returned.....	18
" letters written.....	165
" " received.....	70
" missionary visits.....	74
" Bible readings held.....	2
" persons attending readings.....	53
" subscriptions obtained for periodicals....	8
" periodicals distributed.....	373
" pp. tracts and books sold, loaned, and given away.....	4,336
Cash received on books, tracts, and periodicals, \$9.28; sales, \$1.00; on fourth-Sabbath donations, \$2.45; first-day offerings, \$5.45; other donations, \$1.25.	

AMY A. NEFF, Sec.

MINNESOTA HEALTH AND TEMPERANCE SOCIETY PROCEEDINGS.

THE first meeting of this session convened on the camp-ground at Minneapolis, May 27, 1890, at 5:30 p. m. The President in the chair. Prayer was offered by Eld. M. H. Brown. The minutes of last session were read and approved. A partial report of the membership, additions, finances, and work of the Society during the year, was read, as follows:—

No. of members at beginning of year.....	677
" additions.....	110
" clubs on record at beginning of year.....	11
" additions during year.....	3
" members reporting during year.....	8
" " doing active work.....	5

FINANCES.

RECEIPTS.

Initiation fees paid during year,	\$7 50
Annual dues,	40
Total,	\$7 90

DISBURSEMENTS.

Initiation fees sent to Gen'l Assoc'n,	\$7 50
Social purity pledges,	55
Incidentals,	2 06
Total,	\$10 11

Present indebtedness of Society, \$2 21

WORK OF SOCIETY.

No. of meetings held during year.....	92
" letters and cards written.....	102
" " " received.....	40

The President then spoke at some length of how the different branches of our work have arisen and succeeded, and gave some reasons why the H. and T. work has not prospered as well as the others. He then spoke of the importance of the work, showing that it is much easier to lead people to see the truth who have healthy bodies, than it is those who are diseased. He then spoke of some of the needs of the society: 1. The need of some one's being chosen to take hold of the work who can devote the most of his time to it. 2. The need of cooking schools in connection with our camp-meetings.

After these remarks, it was voted that the Chair be requested to announce the usual committees. After some remarks by Bro. Brown concerning what the health and temperance work had done for him, and also on the importance of the work, the president announced the committees as follows: On Nominations, Olof Olsen, F. B. Johnson, M. H. Ellis; on Resolutions, M. E. Cady, M. H. Brown, H. F. Phelps.

The meeting then adjourned to call of Chair. SECOND MEETING, AT 5:30 P. M., MAY 29.—The Committee on Resolutions being called on, reported the following resolutions:—

Resolved, That we heartily indorse the plan recommended by our leading H. and T. workers, and now being adopted in many Conferences, of having a cooking-school in connection with our camp-meetings and general gatherings, in which healthful cookery will be taught in a practical way.

Resolved, That we will use our influence as a society to secure such a school in our Conference at an early date.

Resolved, That we are in harmony with the plan of the Home Missionary, of holding weekly meetings in the interests of the different branches of the work, including

that of health and temperance, and that we regard it as an excellent means of increasing an interest in this part of the work, and urge our people throughout our Conference to follow out these suggestions.

Resolved, That we recognize the true relation of the temperance work to the third angel's message, and that we request the Conference committee to urge the President of the H. and T. Society to spend as much time in this branch of the work as its interests may demand.

It was moved to consider and adopt the report by items. A good degree of interest was manifested in the discussion of resolutions one and two, which were adopted. While the third resolution was pending discussion, the meeting adjourned to call of Chair.

THIRD MEETING, AT 10 A. M., JUNE 2.—The resolution pending at the close of the second meeting was adopted without further discussion.

The report of the Nominating Committee being called for, was submitted, as follows: For President, C. W. Flaiz; Secretary and Treasurer, Mrs. A. D. West. The report was adopted. A collection was then taken to balance the indebtedness of the Society. Amount of collection, \$4.00.

Adjourned *sine die*. C. W. FLAIZ, Pres.
MRS. A. D. WEST, Sec.

Special Notices.

NOTICE FOR MICHIGAN.

THOSE of our brethren who expect to attend the Northern Michigan camp-meeting, and desire to rent tents, who have not made previous arrangements with us, should notify us at once, stating whether they desire floors in them, and they will be pitched ready for use at the time appointed. Address me at Cadillac, Wexford Co., Mich.

R. C. HORTON.

NOTICE FOR OHIO.

MINISTERS, Bible workers, and all others having accounts against the Ohio Conference are referred to the following resolution adopted at our late annual session:—

Resolved, That hereafter the Conference year end with June 30, and that all Conference accounts be closed, and laborers employed by the Conference be requested to close their reports at that date.

We mail to you blank reports, and request that they be filled in harmony with the foregoing resolution, and as soon as possible after that date, be mailed to my address, 1103 Case Ave., Cleveland, O. By complying with the above request, you will greatly favor the Conference officers, and lessen the labor of the auditing committee.

L. T. DYSERT, Conf. Sec.

NOTICE TO ARKANSAS.

DEAR BRETHREN: You will notice that our camp-meeting is appointed to be held Aug. 12-19. The workers' meeting will begin Aug. 5. Each church in the Conference should elect delegates immediately, and send their names to J. B. Buck (Conference secretary), Lock Box 249, Little Rock, Ark. Brethren, the present and future of our work in this State demands a united, earnest, untiring effort on the part of every Seventh-day Adventist in this Conference. We are assured by those in high authority that a strenuous effort will be made at the convening of the Arkansas Legislature next winter, to pass a stringent Sunday law, which will take away our religious liberties.

Let all begin to plan now to attend this meeting from all parts of the State, if possible. We need to lay plans, and devise means by which this great work can be carried forward and the people enlightened. The Lord lays this responsibility upon you. As a people, we are in a lukewarm condition. Is it not high time that we awake as out of sleep, and come up to the help of the Lord against the mighty? We should seek God together with all the heart. He is a present help in every time of need. The location will be given soon. We hope to secure reduced railroad fare. ARK. CONF. COM.

TO WHOM IT MAY CONCERN.

IT becomes necessary sometimes to make a public statement of a few facts concerning certain individuals, that our people and the public may know just what relation they sustain to the cause of Seventh-day Adventists. Just such a circumstance as

this demands the publication of this notice. I here give in brief the substance of a conversation held with Herman A. Jenkins, in the presence of the elder of the Richmond church, and the director of Dist. No. 2. He stated plainly and definitely that he was not a member of the church; that he felt that he was under no restrictions of, nor obligations to, the Nebraska Conference of S. D. Adventists; that he was not in harmony nor in sympathy with the Conference; and he declared his intention to stand out clear from the Conference. I then stated that it would be best to have a public announcement made of it in the REVIEW, so that all may know just how he stands related to the Conference, to which statement he agreed.

He is going about trying to preach in different places. Hereafter, let all understand that he is not of us. The Saviour says that "he that is not with me is against me; and he that gathereth not with me scattereth abroad."

L. A. HOOPES, Pres. Neb. Conf.

TENNESSEE RIVER CONFERENCE, NOTICE!

More Persecution to Follow.

A FEW weeks ago a call was made to our brethren and sisters by private correspondence, for a fund to scatter in Tennessee, especially in Obion and Dyer counties, the trial tract, entitled, "Religious Persecution in Tennessee." A very feeble response has been made to this call for help. Some, however, have given all they ought or are able to give, while others have given little or nothing; consequently, the fund created is thus far wholly inadequate to meet the necessary expense attending the work. The N. R. L. A. has kindly presented and promptly sent 6,000 of the above tracts, which are now being scattered in the counties named, and are creating considerable stir among the people. They elicit such expressions as, "Well, they can put me on jury, and keep me there till I starve, and I'll not help bring in a verdict of guilty for Sunday work against any Seventh-day Adventist." This is the sentiment we should labor to create everywhere.

Now news comes that at least a dozen of our brethren at Springville, Tenn., are probably under indictment, and will be tried, since the supreme court has confirmed the lower court in its decision against Bro. R. M. King, thus giving a legal signal for these modern inquisitors to begin their "holy (?) war," waged with the "carnal weapons" of an unholy State against those who have the courage, and American independence of heart, and love enough for God in their souls, to obey his commandments, even when antagonized by the wretched Sunday laws which disgrace its code.

What we need now is men and means to scatter throughout Henry and Carroll counties the trial tract and such other Religious Liberty literature as may be deemed best. Now is the time to do this work. Soon court will set, and our cords of bondage will be drawn a little tighter. Up, brethren, let us not sit passively still while these deluded inquisitorial enthusiasts forge still mightier shackles for our hitherto inactivity!

We ought to have a fund of at least \$300 for this work. We have already borrowed from the Conference treasury, to start the work, confiding in our people that the means will be forthcoming.

Let all who are able send cash or pledges to J. H. Dortch, Springville, Tenn., pledges to be paid at our next camp-meeting, probably about Sept. 1-15. Contributions to this fund will be thankfully received from any of our brethren in sister Conferences, as, of course, all feel an interest in us here in the front of the battle.

E. E. MARVIN, Pres. Tenn. River Conf.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 39.—HEBREWS 13:1-21.
(Sabbath, June 28.)

1. What is the first exhortation of this chapter?
2. What is true brotherly love? 1 John 3: 16-18.
3. Of what must we not be forgetful? Heb. 13: 2.
4. Cite instances where hospitable men have entertained angels unawares.

5. How should we remember them that are in bonds? Heb. 13: 3.

6. Why should we be free from covetousness? Verses 5, 6; compare Matt. 6: 31, 32.

7. Who are to be held in special reverence? Heb. 13: 7.

8. What comforting assurance have we in depending upon Christ? Verse 8.

9. What exhortation is given concerning stability? Verse 9.

10. What contrast is made between Christians and those who hold to the old covenant? Verse 10.

11. What lesson is to be learned from the fact that the bodies of those beasts whose blood was brought into the sanctuary were burned without the camp? Verses 11-14. (See note.)

12. What sacrifice, then, must we render? Verses 15, 16; Ps. 51: 17; 116: 12-14.

13. Why should we be submissive to those in authority in the church? Heb. 13: 17.

14. Does this mean that God has set officers in the church as lords? 1 Pet. 5: 3, 5.

15. What assistance did the great apostle desire? Heb. 13: 18, 19; compare Rom. 15: 30; Eph. 6: 18, 19.

16. With what wonderful prayer does the apostle conclude his instruction? Heb. 13: 20, 21.

NOTES.

"We have an altar, whereof they have no right to eat which serve the tabernacle." The reference is undoubtedly to the feeding upon Christ, which is both the privilege and the duty of every Christian. (See John 6: 51-57.) But the text must not be understood as implying that Christ is the altar. The priests in the earthly sanctuary did not eat the altar, but they ate the flesh of victims offered upon it. Christ is not the altar, but the Lamb slain. Of him we eat.

The apostle seems in these verses to still continue the contrast between the two covenants as shown by the differences of the sacrifices connected with them. He shows that it was not an arbitrary thing that the bodies of those beasts whose blood was brought into the sanctuary, were burned outside of the camp. That was a type of Christ's suffering outside of the camp, or outside of the city of Jerusalem. The significance of this would seem to be that salvation was not confined to those within the camp, but that the sacrifice is for all,—that he should die, "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11: 52. Our going forth without the gate, bearing his reproach, is the confession that we are here strangers and sojourners, seeking an abiding city yet to come.

News of the Week.

FOR WEEK ENDING JUNE 14.

DOMESTIC.

—A cyclone at Channahon, Ill., Tuesday night, moved buildings and leveled outhouses and trees, but no lives were lost.

—Warrants were issued at New York, Monday, for the arrest of sixty persons for refusal to answer the questions of census enumerators.

—Postmaster-General Wanamaker has issued a circular calling for designs for a letter-box to be used on front doors of dwelling-houses.

—On Tuesday a "wild man of the woods" was reported from Morgan County, Ill., where the people are terrorized by his strange doings.

—The National Temperance Congress of the United States convened at New York Wednesday, and the Rev. Dr. Deems was elected president.

—Thomas Sutton, of Dubuque, Iowa, who has been undergoing an enforced fast, caused by a paralyzed stomach, for the last ninety-six days, died Monday.

—An express train on the St. Louis, Arkansas, and Texas Railroad was wrecked in Arkansas Monday night, by bandits, who, after stealing the contents of the safe in the express car, made their escape.

—Thursday 1,200 carpenters at Denver went on a strike, out of sympathy for the striking machine woodworkers and bench mill men, 600 of whom went out several weeks ago. The result is a stoppage of building.

—During the progress of a music jubilee at Jacksonville, Ill., Wednesday, a wind and thunder-storm came up and leveled the big tent in which the jubilee was held, and which was filled with people. Many were slightly injured, but none fatally.

—In the suit brought by F. S. Tarbell, against the Pennsylvania Railroad Company, for damages for the loss of his wife and two children who were drowned in a passenger coach at the great Johnstown flood, the jury at Pittsburg, Pa., on Thursday, found a verdict for the railroad. This was a test case.

—A cloud-burst on the evening of June 12, near Maysville, Ky., raised the waters of Bull Creek to such a height that houses and mills along its banks were swept away, and many people compelled to flee to the neighboring hills. A railroad bridge was washed away, and before its loss became known a freight train had plunged into the creek, burying several men beneath it. About a dozen persons living along the creek are believed to be drowned.

FOREIGN.

—China has asked Russia to furnish instructors for her military college. She has hitherto employed Germans.

—The new law of universal suffrage, recently adopted in Spain, does not extend to Cuba, and that fact, just discovered, is creating much excitement on the island.

—It is announced that the Canadian Government is about to advertise in English papers for a fast Atlantic steamship service, the minimum average speed to be eighteen knots an hour.

—The steamship "City of Rome" narrowly escaped wreck last Sunday morning by striking on Fastnet rock during the prevalence of a dense fog. Serious damage was done to the steamer's bow, and she is laid up several days for repairs.

—The steamer "Miranda," which arrived at Halifax from Newfoundland June 4, reports the entire coast of the island from Green Bay to Trinity Bay, a distance of 130 miles, to be solidly packed with icebergs and drift ice for fifteen miles out to sea. The mass will probably not move till the next westerly wind.

RELIGIOUS.

—Presbyterian Sunday-schools enroll about 90,000 children.

—The American Baptist Home Missionary Society last year employed 833 missionaries.

—The last census of New Zealand reveals the fact that ninety-five per cent of the entire population profess religion.

—The membership of the Congregational Church in this country is 475,000. The increase for the past year is 18,000.

—Beginning with Sunday, June 8, all the barber shops of Toledo, O., will be closed on Sunday by order of the city police board.

—The Presbyterian Church in this country has 856,841 communicants, which includes a gain during the past year of 103,102.

—At the Wednesday session of the convention of the Lake Shore Baptist Association at Racine, Wis., resolutions protesting against the State interfering with the use of the Bible in the schools were unanimously adopted.

—On Monday the special convention of the M. E. Church decided to hold the next general conference at Omaha, Neb., in 1892.

—The Society of Christian Endeavor opened its National convention at St. Louis Thursday, thousands of delegates being present.

—Camp-meetings flourish in India. At a recent one held in Chandoust there were 2,200 people in camp on the ground, besides those who came and went.

—The Synod of the Reformed Presbyterian Church has adopted a petition to Congress to amend the Constitution so as to recognize the divinity of Christ.

—The General Assembly of the United Presbyterian Church has adopted resolutions prohibiting clergymen, elders, students, and laymen from using tobacco in any form.

—Three of the branches of the Norwegian Lutheran Church in America, the Anti-Missourians, the Norwegian-Danish Conference, and the Norwegian Augustana Synod, commenced a union meeting at Minneapolis Wednesday, for the purpose of forming a union church.

Appointments.

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

THE annual session of the Quebec Conference and the Canada T. and M. Society will be held in connection with the camp-meeting at Waterloo, P. Q., July 1-7. We hope for a full attendance. R. S. OWEN.

LABOR BUREAU.

BRO. N. H. MATTHEWS, Campbellsville, Taylor Co., Ky., has a farm of 112 acres, which he wishes to rent to a small family of Sabbath-keepers.

Obituary Notices.

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

CLEVELAND.—Died in Birch Run, Mich., May 25, 1890, my dear grandmother, Sarah Cleveland, in the eighty-fifth year of her age.

SARAH BARTHOLOMEW.

GREEN.—Died at Lowell, Wis., April 20, 1890, of cancer of the stomach, Eliza Green, in the seventieth year of her age.

W. W. SHARP.

REYNOLDS.—Died of ulcerated stomach, June 3, 1890, I. Q. Reynolds, aged 36 years, 10 months, and 24 days.

JOHN F. JONES.

KING.—B. F. King died at Lynden, Wash., May 14, 1890. Bro. King was born at Groton, N. H., Sept. 3, 1857, and June 25, 1879, he was united in marriage with Carrie R. Boyd.

G. M. O'NEIL.

MITCHELL.—Our dearly beloved sister, Mrs. Sarah A. Mitchell, died at our home in Burden, Cowley Co., Kan., March 27, 1890, aged 39 years, 2 months, and 27 days.

R. H. AND M. L. BROCK.

FARMERS AND THE CENSUS.

The census year began June 1, 1889, and ended May 31, 1890. Each State has from one to eleven supervisors' districts.

1. Your name as occupant of the farm. 2. Are you owner, renter for money, or for share of the crops of the farm? 3. Are you white or black? 4. Number of acres of land, improved and unimproved.

Besides these questions on the regular Agricultural Schedule No. 2, Superintendent Robert P. Porter has ordered several special investigations in the interests of agriculture.

In no part of the census work have the lines been extended more than in the direction of agriculture, and if farmers will now cheerfully co-operate with the enumerators.

HISTORY OF THE DOCTRINE OF THE SOUL

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Amer. Express, and Accom'n.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.56 P. M.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R.R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes.

Where no time is given, train does not stop. Trains run by Central Standard Time.



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The Review and Herald.

BATTLE CREEK, MICH., JUNE 17, 1890.

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

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CAMP-MEETING APPOINTMENTS.

DIST. NO. 1.			
*New England, Nashua, N. H.,	June	24-July 1	
*Canada, Waterloo,	July	1-7	
DIST. NO. 3.			
*Michigan (Northern), Cadillac,	June	24-July 1	
DIST. NO. 4.			
*S. Dakota, Madison (Lake Hermon),	June	17-24	
Nebraska (Northern), Albion,	July	2-8	
" (Southwestern), "	"	30-Aug 4	
DIST. NO. 5.			
*Missouri,	Aug.	5-12	
*Arkansas,	"	12-19	
*Texas,	"	19-26	
*Colorado,	Sept.	2-9	
*Kansas (Northern),	"	12-22	
* " (Southern),	Oct.	2-13	

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

Sister White arrived safely in Battle Creek from California, June 12. She endured the journey well, and hopes to have strength to respond to the many calls from different places, for her labors in the East.

A letter from Bro. Haskell announces his arrival at Yokohama, Japan. He commences in another column a series of articles on the introduction of Christianity into Japan, which will be read with interest.

All our people who have secured members for the National Religious Liberty Association, and have not sent the names and membership fees to W. H. Edwards, Battle Creek, Mich., are asked to do so at once.

One of the acts of the late Presbyterian General Assembly was the passing of a resolution to address a request to the President of the United States, that he should incorporate in his Thanksgiving proclamation a recognition of Christ as supreme ruler of the nation. The leaven of Church and State union seems to be rapidly permeating the leading religious bodies.

Prince Bismarck, according to an Austrian paper, was recently interviewed on the subject of European disarmament. He pronounced the subject a chimera; yet the present peace, he said, was by far more expensive to Germany than war ever was.

Read Bro. Cottrell's comments on another page, upon the objections which ministers are raising against "Bible Readings." When they decide that that book teaches the destruction of the wicked, the seventh-day Sabbath, the near coming of the Lord, etc., they virtually decide that the Bible so teaches; for the questions raised on these points are answered by direct quotations from the Bible itself.

Growing out of the passing of the famous Bennett law of Wisconsin, making compulsory the education of all young children in the State in the English language for a certain term, is an organization of Wisconsin German Catholic societies, which has planned to take an active part in the coming State campaign. This, as has been pointed out, borders close upon the formal organization of a Roman Catholic party.

A letter from Col. T. E. Richardson, attorney for the defense in the trial of Bro. R. M. King, at Troy, Tenn., for working on Sunday, and who has had charge of the case since its appeal to the Tennessee Supreme Court, informs us that the decision of the latter court has been rendered, and that the sentence of the lower court is sustained. What further steps, if any, will be taken in the case, have not yet been definitely determined, though the advisability of testing our rights as citizens of the United States at the Supreme Court of the land is under serious consideration. Meanwhile, about a dozen of our brethren are under indictment at Springville, Tenn., for the same alleged offense.

Christ uttered the solemn declaration that in the last days men's hearts would fail for fear, and for looking after those things coming on the earth (Luke 21:26), and that this very state of affairs would itself constitute a sign of those very things that are coming. So intense and wide-spread has this feeling already become, that novelists are now taking advantage of it, as a foundation for their stories. This fact, it strikes us, is a most impressive testimony that we have reached the very time of which the Saviour spoke. Thus a story entitled "Caesar's Column," just published in Chicago, attempts to depict the fearful state of society a little in the future, if the discontent and corruption now in the nation shall increase in the future as it has in the recent past. This we gather from a review of the work in *America*.

Sabbath, the 14th, being the last Sabbath before the graduating exercises of the College, Prof. W. W. Prescott addressed the students on a topic timely for the occasion. The meeting was held in the Tabernacle, which was filled with a large congregation. The words of Christ, "What is that to thee? follow thou me," were taken as a guide to the line of thought to be followed. In a clear and impressive manner it was shown how any one, to accomplish anything, must have a fixed purpose and a definite end to which to work; and this purpose should be a high and noble one, such as will enable us to glorify God, and fulfill the great end of life. But whoever follows such a purpose, will have sacrifices to make and many temptations to meet. He will see on every side alluring forms beckoning him from the path, and hear counter voices saying, "Follow me." The voice of ambition, of covetousness, of pleasure, and a hundred others will all be heard, saying, "Follow me;" and each will promise great inducements. But over them all we should hear the clear ringing tones of Christ's voice saying, "What is that to thee? follow thou me." These other voices are voices inspired by the enemy of our souls, to compass our eternal ruin. But

Christ, from love to our souls, calls us to life and everlasting joy in his heavenly kingdom. The address was calculated to inspire every one who heard it to high resolves and noble purposes. It was listened to with marked attention throughout; and we trust the principles set forth will have a molding influence upon all, especially upon the noble company of young people to whom they were especially addressed. The College closes up the present year with a larger number of students in attendance than at any other corresponding period in its history; and we trust that still greater prosperity may be in store for it.

"THE SIGNS OF THE TIMES."

BEFORE this issue of the REVIEW reaches its readers, many of them will doubtless have received from the Pacific Press Office a circular setting forth the proposed change in the size, style, and price of the paper, *The Signs of the Times*. It was decided at the late meeting of the Pacific Press Publishing Association, with the approval of the General Conference Committee, to reduce the size to eight pages, and the price to one dollar a year. The circular sets forth many cogent reasons in favor of this change, which, in view of the fact that other papers are now in the field, devoted to special branches of the work, can now be made without seeming to make our periodical literature incomplete, as it could not have been done before. Besides this, it has long been felt to be desirable that a less expensive paper than the *Signs* has heretofore necessarily been, should be furnished for missionary work. We certainly regard this as a move in the right direction. The change will take place in July. Subscriptions already paid in will be adjusted accordingly. We trust the *Signs*, with this new departure, will enter upon a renewed and greatly enlarged mission of usefulness.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$573.00.)

Mrs. E. J. Boyer	\$10 00
Lovina Howe	20 00
Francis Jencks	10 00
L. Wolcott	10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

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Jacob Petre	\$50 00
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THE MARVEL OF NATIONS,

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This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading.

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