

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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& Grant St

"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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"ROCK OF AGES, CLEFT FOR ME."

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

"Rock of Ages!" weak and storm-tossed,  
On life's dark and treacherous sea,  
O, how blessed is the knowledge,  
That strong Rock was "cleft for me!"  
'T is a precious place of refuge,  
To that haven let me flee,  
Though the billows shipwreck threaten,  
"Let me hide myself in thee."

I am clothed with sin-stained garments,  
Long I strove to make them white,  
But my efforts were a failure,  
Only made the stains more bright.  
Though the waters of the ocean  
Cannot cleanse one stain of sin,  
Yet the wondrous stream that floweth  
From the Rock can make me clean.

From that blessed "Rock of Ages"  
Shines a glorious beacon light,  
Gleaming far across dark waters,  
Hope upspringeth at the sight.  
Though the storms of life rage wildly,  
Tossed with tempests though I be,  
I will anchor sure and steadfast  
In the Rock once "cleft for me."

## 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.

## REASONS FOR HAVING COURAGE.

BY MRS. E. G. WHITE.

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,—that they were to be deprived of his presence. Therefore he comforted them with the assurance that if he went away, he would come again. He also told them that he would prepare mansions for them, and would take them to himself. When he ascended from the mount of Olives, our precious Saviour said that he would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thousands and thousands of angels escorted

Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, he is the King of glory," and the heavenly train passes through the gates. The angels of God were about to bow in adoration before him, but Christ waved them back; he must first hear from his Father that his sacrifice for man had been accepted. He had a request to present before the Father: "I will that they also, whom thou hast given me, be with me where I am." Although he ascended into heaven to the glory of his Father, our blessed Saviour did not forget us here on the earth. And what was the answer that the Father gave to the Son?—"Let all the angels of God worship him." And then they all bowed in adoration before him; they worshiped him, and their song of praise filled the heavenly courts. Honor and praise and majesty were ascribed to Him that sitteth upon the throne, and to the Lamb forever and ever.

Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison-house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ.

Now, what is the work which we have to do in probationary time?—To purify our souls in obeying the truth. The law of God is to be exemplified in the character; and in order that man might keep the law, Jesus came down to our world to die man's sacrifice. He did not, in this, detract from the dignity of the law, but made manifest the immutability of its character. Jesus says, "If ye love me, keep my commandments." That it really has been made possible for man to grasp the righteousness of Christ, and keep the commandments, should call forth from our hearts

and lives hearty responsive offerings of praise to Him who hath called us out of darkness into his marvelous light. Now I inquire, Shall we go with our heads bowed down in gloom and sadness, because Christ is coming?—No; we have every reason to lift up our heads and rejoice, for our redemption draweth nigh.

What is the work that we are to do here in the world?—We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to himself, that he may make you happy. When Christ lets his blessing rest upon us, we should offer thanksgiving and praise to his dear name. But, you say, if I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. It is by faith that we are to come into a sacred nearness to Christ, not depending upon feeling; we are to say, "I believe thy promise, Lord, because thou hast said it. Thy word is pledged; we know that we are the children of God because we comply with the conditions, because he has pledged his word." There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore he came to our world to bring to you moral power, that through faith in his name you might live. He brings his divine power to combine with your human efforts, that through his righteousness appropriated to yourself, you can keep his law. Our liberty was procured by

Christ, by his spotless, meritorious life and death. We receive the righteousness of Christ, and through his merits enjoy liberty, and are identified with him. We have the promise that if we abide in him, and his words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in him? Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Would he tempt us and deceive us?—No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers. The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to 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. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes.

#### ARE YOU HIS SERVANT?

BY ELD. I. E. KIMBALL.  
(Northfield, Vt.)

WHAT does the Lord expect of you?—First, to be "pure," "seeing ye have purified your souls in obeying the truth." "Now ye are clean through the word which I have spoken." "Sanctify them through thy truth: thy word is truth." To be sanctified and cleansed by the word, "not having spot, or wrinkle, or any such thing."

Second, "then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "The righteous showeth mercy, and giveth." "He [God] is kind to the unthankful and to the evil. Be ye therefore merciful." "Love your enemies, and do good, and lend, hoping for nothing again" (not expecting them to do good and lend in return). With his Lord, "he delighteth in mercy." "Blessed are the merciful."

Third, to be "increasing in the knowledge of God." "Filled with the knowledge of his will in all wisdom and spiritual understanding." To seek the "riches of the full assurance of understanding, to the acknowledgment of the mystery of God." To "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." "Let him that is taught in the word communicate." "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another."

Fourth, "Thou shalt be a blessing." To the fathers of them which believe it was said, "In thy seed shall all the nations of the earth be blessed." You are one through whom this blessing is to come. How much better than to be a curse to the world! "Bless them that curse you." Bless them by doing good to them. Bless them by being a light to enlighten their darkened understandings. "Ye are the light of the world." As a candle lighted gives "light unto all that are in the house," "let your light so shine." "As the salt of the earth," have a saving, regenerating influence upon every one.

Fifth, to render heart, soul, mind, and strength to God, for he will not take less. Become one with him, and "have the mind of Christ," so you will love your neighbor as yourself. "Jesus Christ is in you, except ye be reprobates." Is the constraining spirit of Christ working through you to the salvation of all about you? As the Father sent Christ and dwelt in him, doing the work, "so send I you," said Christ, and will "be in you," "if ye abide in me and my words

abide in you." He says of his true follower, "The works that I do shall he do also."

Sixth, "Be filled with the Spirit" that shall "reprove the world of sin, and of righteousness, and of judgment," so that from you, as Christ said, "shall flow rivers of living water," springing up into everlasting life to all who partake.

#### A TALK ABOUT MEETINGS.

BY ELD. WM. COVERT.  
(Indianapolis, Ind.)

EVERY enterprise demands thoughtful planning to make it a success. The minister whose duty it is to labor with our churches, will see much connected with the meetings he holds that needs to be improved. He desires to see as much as possible accomplished in the short time he can remain with the church. We will suppose that our church-members are as deeply interested in this matter as the minister is. We will state a few essential points necessary to the success of these gatherings.

It is evident to all that a meeting is more beneficial if it is well attended. No minister can reach the people so well if they remain away from the services; therefore all the friends should come to all the meetings. Come early—come at the time appointed. The opening hymns and prayer constitute a part of the services. No one should miss them. Do not let the meeting open late in order to accommodate your tardiness. Remember that the minister wants to know whom he is going to have to listen to him, before he takes his text. It is often the case that the ones he designs to benefit with a certain line of thought do not take their place in the congregation till after the services open. This is embarrassing.

As far as possible bring all the members of the household with you. Some people think the house or some of the stock need watching, and that some one must stay away from the service to look after them. It should be a very important matter, indeed, that would keep a member of the family from the house of God. Do not come to meeting to visit. Do not come to trade. Many there are who certainly grieve the Spirit of the Lord by visiting in or near the place of meeting, right up to the time of opening the services. In some places men and boys congregate near the church, and talk until the singing begins, and then come in, making confusion when they should have been in their places, quietly waiting for the services to begin. But some will even wait outside and visit until after the prayer, and then be looking for a seat perhaps while the minister is reading his text.

Do not hitch teams too close to the church. It is often annoying to do so. Never, under any circumstances, allow a dog to go to meeting. I have often seen confusion and annoyance from this source. Remember that everything that attracts the attention from the services is against the interest; therefore the more orderly and quiet everything is, the better.

It is for the good of all concerned to take the Bible and follow the minister closely in his discourse. This helps the minister as well as yourself. It assists him very much to feel that he is having the attention of all in the house. It assists all in the house when they listen attentively to the word of God. Do not close the eyes and try to be worshipful in that way, but look the speaker directly in the eye. Let him know that you are listening. Pray for the speaker. He needs your united prayers, for he is standing before those who will soon have to appear before God in the judgment. Do not criticise him before any one. If you do not agree with all he presents, you can do by him as Aquila and Priscilla did with Apollos. Acts 18: 24-26. But he may be right, and you could then be benefited by the interview. Pray for the meetings in secret. Pray for them in the family. Speak good words about the truths presented, in the presence of your children. You need not praise

nor pet the minister in doing this. Endeavor to make all feel and know that the house of God is a sacred place.

In ancient time when the Lord gave explicit directions about these things, he advised the people to wear clean clothes to meet him. I am confident that the Lord has not changed in this respect yet. The Lord advises that in drawing near to him the heart be "sprinkled from an evil conscience, and our bodies washed with pure water." If there is a cozy, pleasant, comfortable, and convenient place in demand on the earth, that place, above all others, is the place especially set apart in which to worship God,—the place where we regularly meet our Heavenly Father on the Sabbath day. It should be kept scrupulously clean. The seats should be comfortable. It should be properly heated and ventilated. The lamps should be well kept, and so arranged as to give light to all that are in the house during evening services. If all of these things are properly attended to with reference to the place of worship, it will be found a much easier matter to have due reverence observed in it. This should all be done with cheerfulness. We take pleasure in giving a welcome guest or a dear friend the very best we can afford. Our Father and our Saviour give us the privilege of preparing a place in which to meet them. We render this as a service of love to them. They are preparing a much more lovely place for us than we can prepare for them. But they will receive from us such a gift as we are able to bestow.

It is difficult to teach children to duly respect the worship of God in the congregation, if they are not taught to worship at home. But all diligence should be used to have children understand and gladly respect the occasion. This is due to the children as much as it is to any one else. We want them saved. Our services should benefit them. They should be taught to co-operate in all these things. If they are properly taught, they will prove a blessing to the meetings instead of a detriment. But this work lies with the parents more than with any one else, yet the Sabbath-school workers and the ministers should gladly assist in helping all the children to do their part in a way to bring glory to God.

But with all these things attended to, the minister may fail to accomplish much good. After all, he must seek God, and study the people and their wants, as well as study the Scriptures. He may do a serious injury by speaking too long, or fail to reach hearts by giving food not suited for the occasion. O the wisdom that we all need! May we all study to know what is pleasing to God, and when we have learned it, do it cheerfully as unto the Lord and not unto men.

#### THE FLIGHT OF TIME.

BY M. S. AVERY.  
(Bancroft, Mich.)

How swiftly fly the rolling years  
On tireless wing, their ceaseless round;  
Until the last great day appears,  
When Gabriel's mighty trump shall sound!

Yes, how swiftly we all are passing down the stream! and the "dripping oar" plies diligently night and day, never ceasing, even for us to rest a moment, until the brown tresses of youth give place to the silver crown of age.

But when the journey is ended, what awaits us? My faith says, The blissful realities of life eternal, in the Father's house of many mansions—heaven! where there are pleasures forevermore at His right hand; where the Good Shepherd, kind and tender, will lead his flock in green pastures and by still waters. Ah! we can but feebly comprehend the glories of that celestial home; for we find among the things that are written for our comfort and consolation, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

So when we read this, and so many precious promises penned by inspiration, and written for

us, upon "whom the ends of the world are come," we may stop short, and just rest on the promise, and know that all that is perfect and pure, holy and good, and beautiful beyond compare, we shall find on the other side. And we shall be satisfied when we reach the haven of everlasting rest; and when the pearly portals are backward flung, and the "righteous nation which keepeth the truth" shall enter in, we shall be so happy to meet there our Redeemer, who gave his dear life for us! We shall see his face, his scarred hands and feet, and bow in rapture and adoration before him, who in his wondrous love opened a way of salvation for us. My soul rejoices that there is a reality, a divinity, in the Scriptures of truth. And may this be our guide even to the end.

#### TESTIMONY FOR THE LAW.

BY GEO. B. THOMPSON,  
(Willow Hill, Ill.)

LIVING, as we are, in an age of antinomianism, when every device of the carnal heart is being sought after in order to destroy allegiance to God's righteous law, it is refreshing to read the testimony of those who have written facts in favor of its perpetuity, regardless of church creeds or pet theories.

The "Bible Dictionary" of the American Tract Society, under "Decalogue," speaks thus:—

Decalogue, the ten principal commandments (Ex. 20: 3-17), from the Greek words *deka*, ten, and *logos*, word. The Jews call these precepts, The Ten Words. The usual division of the ten commandments among Protestants is that which Josephus tells us was employed by the Jews in his day. Rome makes a different division, losing the second in the first,—practically dropping it, in catechisms,—and making two of the tenth. The ten commandments are a summary of human duties to God and to man so comprehensive, wise, just, and good as to demonstrate their divine origin, and command the admiration of the world. Each one is grounded in the soundest reason, and both fitted and meant for the whole race of man in all ages. They are not national and temporary, like the details of the Jewish civil and ceremonial laws, which have passed away, while their spirit is included in the gospel; "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The Saviour himself re-affirms them all; and to annul any one of them, as some do the fourth commandment, is a defiance of the malediction in Rev. 22:18, 19.

The fourth commandment is sadly "annulled." The pagan festival, Sunday, has usurped the place of God's Sabbath, the seventh day, and the Sabbath of the fourth precept is trodden underfoot of man. This, like the "losing" of the second, and the division of the tenth, is a work wrought through the instrumentality of the Roman Church, which the prophet foreshadowed as the blasphemous power which would arise, and not only "speak great words against the Most High," and "wear out" his saints, but would carry his impious and heaven-daring schemes far enough to "think to change times and laws." Dan. 7:25. His edicts alone make compulsory the observance of the first day of the week, while the observance of the seventh day rests on the mandate of Jehovah himself.

Again, under the word "law," speaking of the decalogue, we find this testimony:—

It was the offspring of love to man (Rom. 7:10, 12); required perfect obedience (Gal. 3:10; James 2:10); and is of universal and perpetual obligation. Christ confirmed and enforced it (Matt. 5:17-20), showing its demands of holiness in the heart, applying it to a variety of cases, and supplying new motives to obedience by revealing heaven and hell more clearly, and the gracious guidance of the Holy Spirit. Some have argued from certain passages of Scripture, that this law is no longer binding upon Christians; that they "are not under the law, but under grace" (Rom. 6:14, 15; 7:4, 6; Gal. 3:13, 25; 5:18); and the perversion of these passages leads men to sin and perish because grace abounds. Rightly understood, they harmonize with the declarations of the Saviour. Matt. 5:17. To the soul that is in Christ, the law is no longer the arbiter of doom; yet it still comes to him as the divinely appointed teacher of that will of God in which he now delights. Ps. 119:97; Matt. 5:48; 11:30.

How true are these words! God's righteous law is yet binding. It is the great standard of the judgment. By it the lives of all Adam's

posterity must be tested. James 2:14. Those commandments open the gates of the "city" to all who "do" them, and bar the entrance to all who transgress. Matt. 7:22, 23. On the holy principles of the law reposes the throne of the mighty God (Ps. 97:2, margin; comp. Ps. 119:142, 172); and when the earth is redeemed from the curse, and brought back to Edenic beauty, then, as in the Eden of old, will the ransomed be amenable to these holy precepts, and observe them to all eternity.

#### THE CROSS.

BY FANNIE BOLTON.  
(Battle Creek, Mich.)

OFTTIMES before my sight, as in a dream,  
The kingdoms of the world I seem to see,  
The glittering domes, the spires that burn and gleam,  
Of earthly cities in their majesty;  
The thousand, thousand marts of human skill,  
Of human genius, and of human pride;  
Then suddenly all fades before one hill,  
Where looms the cross of Christ, the Crucified.

Sometimes I dream of galleries of art,  
Of splendid pictures, full of nature's light,  
Where men have given expression of the heart,  
And painted life in colors dark and bright.  
And then, behold! a greater picture stands  
Before my vision, and my eyes grow dim;  
'Tis Jesus' cross, 'tis Jesus outstretched hands—  
How art fades dull as we remember him!

And sometimes I have thought of tragedies,  
Of human life and love and suffering;  
Wondered how souls from trial could arise,  
And conquer self to others ministr'ing.  
And, lo! again the hill of Calvary  
Rises and rises to o'erwhelming height;  
There was displayed the master tragedy  
In Him who died to heal the sinner's blight.

And I have dreamed of glorious melodies,  
Of sweeping chords of love and truth and might,  
Expressing all life's complex mysteries,  
In some great hymn of sorrow and of right;  
And, lo! it comes in notes of heaven and earth,  
"Not my will, Father, not my will, but thine."  
From Calvary's cross there swelled the note of worth  
From human lips and from the soul divine.

And, O, with great continual thirst I pine  
For love all-satisfying to the heart,—  
A love that will uplift this soul of mine  
In higher, nobler deeds to take my part;  
A great, unselfish love, redeeming me  
From what I am to what I fain would be,  
And then again the cross looms up to me,  
And love divine pleads, "Come to Calvary."

#### WHAT MANY PEOPLE SAY.

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

IN Isaiah 2 is a prophecy of 'the exaltation of the Church in the last days, which says: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

National Reformers think that they are working for the fulfillment of this prophecy; and they are. They seem to have left working for the conversion of individuals, and are putting forth all their energies to convert men by nations. And when this is done, they look for that fabled time of "peace and safety" when the nations shall learn war no more. They stop reading the text too soon. They do not read the conclusion of the prophet—the result of this movement. This saying of the people is followed by this conclusion: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines," etc. The prophet goes on to show that the Lord's professed people are idola-

ters, and says, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled; and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

The context shows that it is at the time when the Lord is about to arise "to shake terribly the earth." "When they shall say, Peace, and safety; then sudden destruction cometh upon them." And they shall "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Compare this chapter with Rev. 6: 15-17.

We have already read what many people say in the last days, and now let us read what the Lord says concerning these same last days. It will show a complete contrast. But the word of the Lord will prove true, while the words of men will come to naught. Joel 3: 9-13: "Proclaim ye this among the Gentiles; Prepare war [the nations are doing so], wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares in swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about [they will do so]: thither cause thy mighty ones [Jesus and his angels], to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great."

What "many people" say, and what the Lord says, of the "last days," cannot both be true. Our Saviour said it would be as it was in the days of Noah. Jer. 25: 32, 33: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." This has never been since the prophet penned these words; but it will be. When? Will it be after the world's conversion and the reign of peace, when the nations will learn war no more?

#### A FALSE CHRIST OR A FALSE PROPHET—WHICH?

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

ANOTHER correspondent presents, in opposition to what we have written on prophecy, what he denominates "the last man mentioned on the pages of Holy Writ that was to do a special work in close connection with the final and everlasting consummation of all things earthly." The writer claims that this wonderful personage "is now living on the earth," that he "has finished his labors, and has received a *very cold reception*." He claims that said person and his work were prophesied of 2,613 years ago, and refers to such passages as Isa. 28: 1-13; 46: 8-13; Ezekiel 9; Mal. 4: 5, 6; Rev. 10: 1-6, etc., without even quoting them. He adds: "The prophet Isaiah, looking down the stream of time to the very days in which we are now living, says, 'All ye beasts of the field, come to devour.' . . . These represent the entire ruling classes of mankind. And why are they all called?—To come and devour the people of God."

A poor come-out, surely! A wonderful personage, doing a special work, and when he has closed his labors, all the people of God that he has raised are going to be devoured by the wicked! And yet further on he says that God will make these more precious than the golden wedge of Ophir, and quotes Isa. 13: 11-13. How unlike the experience of God's true people as set forth by the unerring word of prophecy, which represents them as shouting the victory over their oppressors, and singing the song of



Moses and the Lamb! Rev. 14:1-3; 15:1-3.

A man engaged in this singular movement broke in upon us in a disorderly and ungente-ly manner at our General Conference at Minneapolis, Minn., and vociferated with the confidence of a Goliath: "The deliverer has come! He is among us; has been born of a woman." He referred to the man-child spoken of in Revelation 12, whom the dragon sought to devour as soon as he was born, who was caught up to God and to his throne, and who is to govern all nations with a rod of iron. What a miserable, audacious, and sacrilegious perversion of a scripture that so clearly describes the experience of Christ at his first advent, and his kingly, retributive rule over the wicked in the coming day of wrath!

Who is this wonderful personage concerning whom such strange outbursts are made? Does he pretend to be Christ, or a forerunner of that august Being? If he lays claim to the messiahship, and pretends that he is Christ, the anointed One, who has made his second appearance, meet him squarely with the following questions: Was Christ to be born of a woman at his second advent? or was he to come from the courts above, having been a faithful high-priest before the Eternal? Have you not retrograded, gone back, to partly imitate the first advent? If so, what is there that is remarkable, miraculous, about your birth? Recoil, O vain, presumptuous mortal, before the dazzling light of God's word, exposing your sacrilegious audacity and your consummate folly on every hand.

Where are the effulgent, burning glory, and the myriads of angels that have accompanied you as you have made your appearance in the clouds of heaven? Who has heard the voice of the Eternal pouring forth from the throne above like peals of ten thousand thunders, announcing your coming? Matt. 24:36\*; Heb. 12:26; Rev. 16:17, etc.; Jer. 25:30, etc. Has the earth trembled at your coming? Did you come with eyes like flames of fire, with a vesture as red as blood, with feet like shining brass, with many glorious crowns upon your head, and with a vesture labeled, "King of kings and Lord of lords"? Revelation 1; 19; Isaiah 63, etc. Did the wicked flee before you at your coming in flames of fire to destroy them by the brightness of your coming? and did they then cry to rocks and mountains to fall on them and hid them from your face? 2 Thess. 1:7-10; 2:8; 1 Thess. 5:2, 3; Rev. 6:14-17; 19:11-21; Isa. 13:9, etc., etc. If so, how is it that there are sinners in every part of the earth? Did you with a trumpet voice, with the voice of the archangel, raise the righteous dead and change the righteous living, bestow upon them the gift of immortality and take them to heaven, at your coming? How does it happen that you and your followers are still on earth? Blush, hide, and smite your breast with feelings of true contrition, and ask God to forgive you your pride and blindness, O vain man, and prepare to meet the King of kings and Lord of lords.

If we have to do with one who simply claims to be a forerunner of Christ, answering to Elijah, we fail to see in him what would be necessary to fill the bill. Men of God, like Elijah, John the Baptist, etc., do not make of themselves a grand center to receive homage; to publish themselves and to be published and extolled, as in the case of impostors; but they turn the minds of the people away from themselves, to the Most High and to Jesus. We regard this as a striking case of man-worship. It is doing worse than did the Israelites in asking a king when God had proposed to be their king. This was, to quite an extent, a political affair. But in the case before us, we have idolatry covered with the garb of religion, lowering Jesus and bringing contempt upon the true doctrine of his coming, before the people.

The work set forth in Revelation 13, one of the passages referred to by our correspondent, is to be extensive, world-wide. The message upon

\* Here "knoweth" has, by virtue of a Hebrew idiom, etc., the sense of *maketh known*. God will make known the day and hour of Christ's coming.

which it is based is to be proclaimed on sea and land. (See also Rev. 14:6, 7; Joel 2:1, etc.) It is not to commence and die out in some part of America, or in Europe, or in any one locality or country of our earth. This fact alone suffices to brand the local movement that we are exposing as spurious. The genuine advent movement will be marked with a true missionary spirit. Its burden will be the conversion and sanctification of men everywhere and in every land, that a people may be found ready to meet the Lord in peace at his coming.

And it is not simply in America that such singular movements are set on foot. A few years ago, while laboring in Geneva, Switzerland, we learned that in that city, the "City of Calvin," the seat of the French Protestant Reformation in the sixteenth century, there were quite a number of religionists who held that Christ had come. And who was their Christ?—A man in Paris belonging to a renowned family that had produced more devoted and influential Protestant ministers than any other family in France. This man had previously written us a letter, asking us to help forward his movement. He is now upward of eighty years old, and, of course, expects soon to die. "And what will become of Christ?" was the question which we propounded. The reply we received was: "His mantle and his spirit will rest on another man."

God pity those who become the slaves of such a deception! They must have fearfully backslidden from God to embrace such palpable errors. They are a living illustration of the power of Satan upon those who walk not in the path of humility and consecration to God. There must have been weak points in their moral characters, which have not been fortified by the power of grace, and which have served as avenues by which Satan has come in and fastened upon them his strong delusions.

We expect that such characters will multiply as we draw near to the end; and they will, at a fearful cost to themselves, furnish us a striking sign that the coming of Jesus is imminent; for Jesus, in enumerating the tokens of his approach, says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

We still solicit free criticisms from friends or foes. Be brief and pointed. If we have errors, we do not want them. If we have the truth (which we believe to be the case), we want to retain it, and it is our duty to communicate it to others. In this case, we can afford to be fair. The more intense the heat by which gold is tested, the brighter will the precious metal shine. So of criticism with regard to truth. Though we may be conscious in our inmost souls that the great doctrines we hold are scriptural, yet we may, from the power of habit and education, make incorrect applications of certain scriptures. Any one looking on with a fresh mind, who will point out such errors, will do us a favor. Let us not write through a love for debate or to build up ourselves. That would only result in evil and in injury to the cause of truth and to those who love contention. Let us write with the design of helping one another to arrive at a knowledge of the truth.

#### DREAMS.

BY A. SMITH.  
(Grandville, Mich.)

ALTHOUGH it is true, as a general rule, that "a dream cometh through the multitude of business" (see Ecclesiastes 5), it is noticeable, nevertheless, that, although the mind may be intently occupied in a given direction during waking hours, or the physical powers be overtaxed, thus producing dreamy sleep, the dreams themselves are not always clothed with the forms or associations that superinduced them, although of the same general character. As in waking hours, good or

evil thoughts may be impressed upon the mind by good or evil angels, so in dreams impressions may be made upon the mind in like manner, clothed with forms borrowed from the store-house of the memory. As an instance of Satan's power over dreams, when the Lord permits it, see Job 2:6; 7:13-15. If in our waking hours the custom has been formed of immediately turning to the Lord as a sure refuge, in harassing dreams, also, we will turn to the Lord, as the accustomed needle to the pole. In disturbing Job with horrible dreams, it was a part of Satan's plan to destroy his faith and integrity.

The same Devil now tempts God's people to destroy their faith and hope and courage, that they may despair of the mercy of God or the possibility of their own salvation. The Lord, also, through dreams often speaks to us. (See Job 33:14-17; Joel 2:28.) The Lord sometimes gives instructions or warnings in the form of dreams, for the benefit of his Church; but when such is the case, the interpretation will be deeply impressed upon the subject, or made known through an interpreter at just the proper time. (See Gen. 37:5-10; 44:14-16; also 40:1-22; Dan. 2:1-45; Matt. 2:11-14, 19-23.)

But there is still another way in which the Lord doubtless speaks to all his people through dreams. From childhood to old age the mind of man is as susceptible to impressions, from all the incidents of life, as is the sensitive plate of the *camera obscura*, and the exercise of will or volition in indorsing or repelling them, forms the aggregate character of the individual; and in every instance since the fall of man, save one exception, that of Christ, the aggregation has been such as to constitute every man a sinner in his own person. This character must be molded or changed by grace to make salvation possible; and so the Spirit of God awakens in the mind memories of the long-forgotten incidents of the past, that we may see our defects and wash away the stains of character in the fountain of life. In dreams we are sometimes placed back many years, and act over again the deeds of former times,—the little meannesses or wrongs or kindnesses or individual characteristics of ourselves and others, even in childhood, that then impressed us, like an effervescence, arise from the soul in which they still live as an integral part of the character; and when we awake in the silent night, the Spirit of the Lord creates in us a sadness, a sorrow that we are so imperfect in his sight—that the soul defilement, though it may be crucified, is so long in dying; and we hunger for the righteousness of Christ; and while others sleep, we pray, it may be in a kneeling posture, "O Lord, forgive that sin of the past, and clothe me with thy righteousness. I thank thee, my Saviour, that thou dost show me my defects that make me so unlike thyself. I hunger for the bread of life. O satisfy me with the abundance of thy mercy!" Thus even in our dreams we may be "nearer, my God, to thee."

#### KEEP IT HOLY.

BY J. R. LOGAN.  
(Duquoin, Ill.)

ARE we not too apt to use the Sabbath as a mere rest day from labor, and not regard it as God's great memorial day, a day set apart to a holy use? Do not too many of us work so hard all the week that when the Sabbath comes we are not able to keep it at all, but are found drowsy during worship, or lying around at our homes, sleeping away the sacred time? Is it keeping the Sabbath holy to thus use its precious hours? Let us rather study the great works of God through the six days of work, and remember that he has given a memorial of his mighty power, which is the seventh day of the week. And as he says, in Ps. 111:4, that he has made his great works to be remembered, let us study them in the six days, that we may be able to commemorate them on the seventh day, as he commands us. Let us be careful not to be so full of this world when the Sabbath comes, that we cannot keep it holy.

## The Home.

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

### "MOTHER'S RECOMPENSE."

Be not weary in all thy toil,  
For 't is worthy an angel's strife  
To scatter wide in virgin soil  
The seeds of everlasting life.

The jewels thine hands are to trim  
Are not made to shine here alone;  
They belong to His diadem  
Who has called them to be his own.

When unlocking the casket of thought,  
That precious endowment of God,  
Remember, thy Saviour hath bought  
The soul with the price of his blood.

And then, when life's labor is crowned  
And the veil of the temple is riven,  
May the gem thou hast polished be found  
Mid the shadowless splendors of heaven.

—Alfred Day.

### A SISTER'S INFLUENCE.

"If I only had a sister, Cousin Helen, for I am so lonely. You know since mamma died I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" And Margie's eyes really sparkled.

"Talk with him about the many things, both great and small, which interest you. Brothers like to feel that their sisters can trust them, Margie," continued Cousin Helen, with a troubled look in her eyes; "there has recently been opened down town an elegant saloon which is called 'The Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon where moral men can assemble without coming in contact with anything objectionable; and that many of the best young men in town spend their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much time in my own room. Thank you for your timely suggestions."

That evening as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor,—

"Are you going out, Hugh?"

"Ye-es," he answered with hesitancy, for a glance into the pretty parlor, with its glowing grate fire and open piano, made him almost wish that he was going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit?" echoed Hugh with astonishment. "What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for you display fine taste in the selection of your own clothes." You know, Hugh, I have not been accustomed to choose for myself, and I miss mamma so much."

There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack he walked into the parlor, and was soon as deeply interested in the examination of dress samples and fashion plates as his little sister could wish.

From that time Margie followed her cousin's suggestion to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cozy parlor, Margie was startled by an exclamation of horror from her brother, and on turning toward him saw that he had dropped the evening paper, and had buried his face in his hands. Catching up the paper, she anxiously glanced down the column of daily news until she came to this item:—

"A young man, named Chester Winthrop, was fatally wounded last evening at the Gilded Palace saloon, with a pistol shot, fired by David Holmes. Doubtless both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands; "and but for the influence of my precious little sister I might be as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian, that she could not imagine him as having sunk to such depths of degradation as Chester Winthrop evidently had done.

"After mother died," resumed Hugh, with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the Gilded Palace saloon, which he said had every attraction heart could wish. After much urging I consented; but on the appointed evening, you wished me to help you select your new suit. As I looked into the parlor, which you had made so bright and pretty, I thought some other night would do for my visit to the Gilded Palace, so I yielded to your persuasions, and spent the evening at home.

"But after that, I found every evening the same, for you always had some pleasant entertainment in store for me; and I finally came to the conclusion that our parlor was palace enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister."

"And, Margie," he continued, while a soft light came into his eyes, "although I was not a Christian, you talked so freely with me about your religious experiences, that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon-keepers would find few victims among our young men."

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which he saved her noble brother.—H. M. G., in *Christian Intelligencer*.

### SOMETHING TO BE CULTIVATED.

THERE are few qualities which lie so directly within the reach of every man and woman, because so immediately the result of education, as self-control; and yet there are few qualities which are so generally lacking. Everybody has a certain amount of self-control, but there are many people who compensate themselves for the repression of their energies on one side by giving them full play on another. Self-control means the entire mastery of one's nature; means always having in hand all one's powers; means sitting on the box and driving, instead of being driven. The absence of self-control is seen in many small ways; in the unconscious raising of the tones of voice in earnest talking; in purely nervous gesticulation and restlessness; in the inability to drop a subject when we have gotten through with it; in irritability, and that subdued violence shown, not in outbursts of temper, but in little gusts of passion escaping here and there. These are all small things in themselves, but many of them are exceedingly irritating and disagreeable, and they all involve a really serious result—a

loss of nervous force. The heightened tone of the voice, the incessant gesticulation, the physical restlessness, are not only unpleasant, but they involve just so much needless expenditure of a force of which few of us possess a superabundance. Complete self-control is one of the fundamental qualities in any large and high success; for complete self-control means that one has one's self completely in hand, and is able to address one's self exclusively to whatever is necessary to be done at the moment. It is a great mistake to infer power from any kind of violence or restlessness. True power is allied with composure, with calmness, with self-restraint; and real power is manifested in restraint and composure, and not in violence of speech or action.—*Christian Union*.

### "STEALING TIME."

Is there no way to keep idle people from preying upon the time of busy people? What shall be done with the neighbor who "runs over" after breakfast, and hinders the busy housewife whose working-day is all too short? What shall be done with the office-lounger who "drops in" on a nervous, over-worked editor, and stays the machinery of a great establishment by his inconsequential chatter? Says the *Youth's Companion*:—

"I would rather one stole from me money than time," said a very busy man. "The first can be replaced; the second is irretrievably wasted."

With all busy people, we should beware of breaking in upon an hour uninvited; it may be time dedicated to an important task.

"That sonnet was never finished," said a poet, pointing sadly to a few lines so lovely that they promised a perfect conclusion. "They belong to a happy day in April, when I sat at my study window, watching the first tender green leaves all aflutter in the spring wind—and a bore came in and blighted my thought. I never have had the heart to try again."

Of course, the busy man can always deny himself to guests, but there are those invaders who only smile, and say, with good-natured persistence:—

"O, he won't mind me!"

Then a person of this sort mounts the stairs, and at his knock peace and meditation clasp hands and flee. Their day is over, and they know it.

"I have half an hour; I'll spend it with my friend," thinks the selfish man.

"Has my friend ten minutes for me?" deliberates the one who has true reverence for moods and occupation.—*Sel.*

### TEN YEARS HENCE.

THE choices you are making to-day are determining, very largely, what your future shall be. If you choose the selfish gratification of the moment, you will forego the lasting good.

Which shall it be, young woman, the sensational novel to-day, or a love of purer and better books ten years hence?

Which shall it be, the ball-room and the theater to-day, or a love of simple pleasures and home comforts ten years hence?

Which shall it be, the light flirtation to-day, or the respect of your friends and your own self-respect ten years hence?

Which shall it be, young man, the cigarette to-day, or a sound, clean body ten years hence?

Which shall it be, the club-parlors and the billiard-room to-day, or a steady brain and an honorable name ten years hence?

You have it in your power, each of you, to say which of these two classes of things shall be. It is not only true that—

We build the ladder by which we rise  
From the lowly earth to the vaulted skies,—

but it is also sadly true that we may build a ladder which will lead to the pit of despair.—*Christian Standard*.

## The Mission Field.

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

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

### A REMARKABLE PROVIDENCE.

REV. HIRAM BINGHAM, lately returned from the Gilbert Islands to Honolulu, gives, in a recent number of the *Missionary Herald*, some of his early experience in those islands. When he entered that field in 1857, the people there had no written language, yet in the face of this great difficulty, the pioneer missionary undertook the Herculean task of translating the Bible into the language of those for whom he had devoted his life. But even when this task was accomplished, no benefit could be derived from the effort until the islanders could be taught to read their own language.

He conceived of a novel method by which the correctness of his translation of the Bible might be tested. After teaching his students the written characters of their language, he offered weekly prizes to all who, during the week, proposed the largest number of such emendations of his translation as the majority of the school, or he, accepted as improvements. In nearly all these contests, the prize was carried off by one young man whose history, as given by Mr. Bingham, is so peculiar that it is worth repeating here.

Shortly after the arrival of Mr. Bingham at Apaiang, the whole island was alarmed by the arrival of a fleet of 100 war canoes from the neighboring Island of Tarawa, which were manned by 1,000 of the dusky warriors, intent on taking the island. It was a time of great trial of mind to the missionaries, as they all expected to be massacred. The king of the island on which they were stationed, was killed, with many others of the natives, but the invaders were finally repulsed with great loss.

It seems that when the invaders landed, they were accompanied by their women and children, and among the slain and captured these were prominent. One of the captured women had in her arms a baby boy. He was brought up not far from the mission station, and in due time became converted, and received the name of Moses. During his Christian instruction, he developed rare talent, and, as before stated, did more than any other native toward improving the idiomatic character of the written language provided them by Mr. Bingham.

As the climate, food, and water of the Gilbert Islands were not such as to permit Mr. Bingham to reside there permanently, he made Honolulu, in 1875, his place of retirement, and from there provided the islanders their literature, while the training-school at Apaiang was conducted by a fellow-helper. To that point, Moses was called as an assistant. But the health of his wife failing at Honolulu, he was soon obliged to return with her to Apaiang, where he entered the training-school. In 1882, he was appointed catechist at Makin, the northernmost island of the Gilbert group, where he remained till 1886, when he was again summoned to Honolulu to assist Mr. Bingham in his work of translating the Bible.

For four years he has worked faithfully at his task, transcribing the translation as dictated to him. On the 11th of last April the last verse of the Bible was translated, and there was then great rejoicing that the precious volume could be read in the language of the Gilbert Islanders.

Of the work done, the *Hawaiian Gazette* of April 15, says: "The manuscript work of this islander is certainly very remarkable, as clear and neat in its execution as the best copyist could do it." But at last his people have the Bible in their own language—one more evidence of the fulfillment of that prediction that knowledge will be increased in the "time of the end."

It is expected that this native teacher will soon be ordained, and returned to his native islands, to sound the gospel tidings to those who "sit in darkness." It seems indeed a providence that

one early subjected to the misfortunes of war, should be thus led, beyond all others of his countrymen, into the mysteries of God's will. We can but hope that he may prove to be of those for whom light is sown, that he may have an abundance from which to disseminate to all with whom he may come in contact. J. O. C.

### MEDICAL MISSIONARIES.

WE are living in an age of missions, when greater efforts are being put forth by all denominations to convert the heathen than ever before in the Christian era. And yet there is room for more laborers, and the Macedonian cry comes from many a far-away clime, "Come over . . . and help us."

But why is it that there is so little accomplished? Is it because the missionaries are not converted themselves, and do not have the Spirit and power of the Lord? In some cases it may be so, but in many no such reason can be urged. For there are some who have sacrificed everything that tends to make the pathway of life bright and pleasant, in order that they may carry the glad tidings of the gospel to those who sit in darkness. The great difficulty seems to lie in the fact that they are not *skilled* workmen. The missionary who will have the best success, must be one who studies most the life and labors of the Saviour, and seeks to pattern after them. When this is done, Christ will reign supreme in the heart, and the Spirit of Heaven shining through the individual, will lead souls to Him who died on Calvary's cross.

The Saviour employed every method which was good to lead the wanderer to God, and prominent among these was that of ministering to the bodily suffering of those who came to him, by healing their diseases ere he attended to their spiritual wants. The natural, unregenerate heart is apt to regard physical wants as of the most importance, for it knows but little of those which are spiritual. Thus it is that we find the very first miracle ever performed by our Lord and Saviour Jesus Christ when upon earth, was to provide for a temporal want. This was at the marriage in Cana of Galilee, when he turned the water into wine. In this he relieved what was considered a perplexing position, and thus called attention to himself, and opened an avenue by which he could gain attention to the truths of vital importance which he came to proclaim. It is so with the world today. Almost any heart that is human will be filled with gratitude toward one who has shown kindness and helped in time of need.

But most of the miracles of the Saviour penetrated deeper and closer into the trials and vicissitudes of life than the one just referred to. What words could have sent a greater thrill of joy through the heart of the leper, than that welcome sentence, "I will; be thou clean." How his heart must have bounded in gratitude as he felt the life force, which had been dormant for so long, now vitalizing every nerve and muscle of his body! Can we imagine the joys of the man who had been born blind, when the beautiful works of nature shone upon his vision for the first time? The human mind that has not undergone a similar experience is powerless to comprehend it. The pen is powerless to portray, the mind is insufficient to understand what must have been the joy of the father and mother of the maiden who was dead, when the Saviour took her by the hand, and said, "Maid, arise." We do not see these miracles wrought to-day, and yet the promise is there for us, among the other signs that are to follow those who believe: "They shall lay hands on the sick, and they shall recover." As the end of time draws near, this power will be manifested among the people of God. But God will not work by miracles till his people have done all in their power to remedy the existing difficulties. At present our Father is teaching his children to use rational methods for the healing of disease, to take care of their own health, so that they may be able to glorify him in their bodies, which are his, and stand in

the time of the seven last plagues. The one who makes a study of these things, and goes forth to put them in practice, is doing as great a work as any minister preaching the gospel; and in many cases he can obtain an entrance to the heart where the minister would be powerless. It is when the body is weak and racked with pain, when the hand of death is nigh, that a missionary who comes in the form of a physician or nurse, can labor to the saving of the soul. When a patient sees that his suffering is being removed, and everything that will tend to his comfort is being done, his fretful requirements and requests patiently attended to with skill and meekness, his heart must gradually soften, and he will then place implicit confidence in that which is told him or done for him by the one who thus ministers at his bedside. He will see traits of character that will seem to him beautiful, and emblematic of the Saviour. He will be led to reflect upon his past life, and will ask questions of his benefactor concerning things of eternal interest. Even after such are restored to health and strength, and it may be, have returned to the ways of the world, yet if the time ever does come when they seriously contemplate accepting Christianity, there will be a strong influence at work in the mind to study the teachings of that one whose sincerity has been proved beyond doubt, and whom they believe to be the most unselfish of all.

In many distant lands and the far-off islands of the sea, are families who in the whirl of society life at home have lost "health," that precious gift of Heaven, and are come hither to see if they cannot in a measure regain it. They are separated from all their old associates, away from those who are near and dear to them, and by this isolation, and poverty of health, their hearts are made tender, and a medical missionary coming to them with a heart filled with the love of God, would, in their eyes, seem like an angel of light. There are thousands upon thousands of opportunities of doing good in this way, and the laborer not only has the satisfaction of seeing a soul won to Jesus, but also of having made the stay on earth pleasanter and brighter.

It is an admitted fact by all who have ever made a study of the subject, that no one can have such an influence among the heathen as the Christian physician. When a native is converted, he necessarily has to give up the majority of his old ways of living, and adopt those of the white man. He wears the white man's clothes, and partakes of his food. But many of these missionaries, indeed, the great majority of them, who carry the glad tidings of the gospel to these heathen, know nothing of the laws of health; the food which they prepare, and the clothes which they wear, and their methods of treating disease are far from the best. The result is, many natives to whom disease has been a stranger, become sickly and die as the result of these changes. There are, no doubt, a number of reasons why this is so; but it is certain that if there were more health missionaries, many lives which are now sacrificed, might be saved.

It is a fact that some missionaries, instead of teaching total abstinence, educate their converts to be moderate drinkers. To such an extent is this the case that even some of these savage tribes themselves, and one principal tribe in South Africa,—the Basutos,—have petitioned the government to prohibit the liquor traffic within their borders. And should some God-fearing men go to these to teach them the gospel, who would not neglect to educate them in the natural laws of their beings, Christianity would be a double blessing.

In China, that vast empire of the East, the greatest call is for medical missionaries, and the people are far more ready to listen to the physician than to the minister. Statistics show that over a million perish in that land each month, for lack of medical aid.

Are there not some who are willing to consecrate their lives to this work? Do any wish to labor for Jesus? If so, here is an open avenue



by means of which they may become missionaries in the true sense of the word. When Peter and Barnabas were opening the work of the gospel, on one occasion they healed a certain lame man at the gate of the temple, which was called "Beautiful." So astonished and filled with wonderment were the people, that they ran together to the disciples, which, when Peter saw, he answered them, saying, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" By giving the Saviour the glory, he opened a way to tell them further of the truths of the gospel.

Thus it was that our Father worked to the saving of souls in the days of the former rain, and will he curtail those methods of labor while pouring out the latter rain?—Certainly not; for this is the most important work that has ever been intrusted to the hands of man, and God will utilize every method that has ever been used in the past to bring about its culmination, and to prepare a people to stand before his throne without spot or blemish. PERCY T. MAGAN.

#### HOW TO RAISE MISSIONARIES.

LET a community cultivate the martial spirit, and of it there will come soldiers; cultivate the commercial spirit, and of it will come merchants and traders; cultivate the literary spirit, and of it will come scholars; so, by cultivating the missionary spirit in our families, Sabbath-schools, congregations, colleges, seminaries, and presbyteries, we shall raise up those who will become missionaries and will sustain many enterprises. It was not by accident that David Livingstone became a missionary—he had been reared in a missionary atmosphere. By the circulation of missionary literature, by sermons, lectures, and songs, by organizing missionary bands and societies, by holding conventions, by conference and correspondence with missionaries, must we seek to enlighten, quicken, arouse, and stimulate our people, and cultivate in them the missionary spirit; then will flow, like waters from the smitten rock, prayers, sympathy, and money, and laborers will not be lacking.—*World-Wide Missions*.

### Special Mention.

#### STORMS AND EARTHQUAKES.

LIEUTENANT MAURY mentions some twenty different doctrines on the origin of tornadoes; and nearly every writer on the physical history of our planet seems to have an earthquake theory of his own. Berzelius and the brothers Rogers advocated the "subsidence hypothesis," ascribing earthquake shocks to the gradual cooling and consequent contraction of the earth's crust; while Sir Humphrey Davy conceived the idea that in the rocks of the nether world the metallic bases of certain earths and alkalies might abound in an unoxidized state, and, by their occasional contact with moisture, generate heat enough to melt gneiss and basalt. The most plausible theory thus far advanced is, however, that of Mr. George Mallet, who attributes both earthquakes and volcanic eruptions to the occasional infiltration of sea-water into fissures connecting with the large masses of molten rocks in the interior of the globe. "All volcanoes," he says, "and all the centers of earthquake disturbances, are near the sea, and whenever an irruption of igneous matter takes place beneath the sea-bottom, the first effect must be to open up large fissures in the subjacent rocks, and to lift and remove the strata of sand, mud, gravel, etc. As soon as the water comes into close contact with the heated rocks, a vast volume of steam is evolved explosively, and being forced against the deep, cold water of the sea, a blow of the most tremendous sort is thus given at the volcanic focus, and transmitted outwardly as the earthquake shock. The surface of the ignited material, though now cooled down

below the point at which steam can be generated rapidly, still keeps up a fierce ebullition, which is transmitted as the vibration after the shock." This theory agrees in all details with a series of phenomena which suggest anything rather than a process of subsidence, and, moreover, accounts for the curious haze which has so often been noticed after a violent earthquake. Under the enormous pressure of expanding steam, the imprisoned vapors must often penetrate the clefts of the upper rock strata, and spread like a mist over the adjoining country. But the discovery of this cause would hardly have lessened the peril of such catastrophes, if experience had not aided science in the problem of their prediction. In Nicaragua, where earthquakes are more frequent than anywhere else on this continent, the natives read the omens of their approach in the appearance of the atmosphere about as successfully as our shepherds and sailors diagnose the portents of a storm. "They are mostly unable to explain the premises of their conclusions," says the director of the observatory at San Salvador, "but their prognosis is rarely at fault. Both before and during volcanic disturbances the *niebla*, or earthquake-haze, has been so often observed in the mountains of Spanish America that the natives have learned to consider it an almost infallible presage, either of an earthquake or of an imminent volcanic explosion. On the day before the Charleston catastrophe it was observed all over the western Alleghanies, as far as Birmingham, Alabama, as well as all along the coast of our lower Atlantic sea-board.—*Dr. Felix L. Oswald, in Belford's Magazine for July*.

#### "SHALL ISLAM RULE AFRICA?"

THIS is the startling title of a paper by Rev. Lemuel C. Barnes, Newton Center, Mass., read before the Ministers' Conference of Boston, and published by a committee of the conference, who "express their high appreciation of the writer's earnestness, candor, and thorough diligence in investigation, and heartily commend his work to the candid consideration of Christian men everywhere." The paper is a notable one in some respects. It is written by one who has carefully studied the problem, and understands the present condition and tendency of the African situation. It is written with candor, looking fairly at all sides of the question, and duly estimating the various factors which enter into the significant question he asks. His statements as to the growth and extent of Islam in Africa and elsewhere are bold and startling. They are too general and sweeping to be at once accepted as facts. He divides the continent into two nearly equal portions, the northern and the southern. "The northern half has been attached to the Arabian prophet; all its roads lead to Mecca." It consists of three zones—North Africa, the Sahara, and the Soudan—with an estimated population of 18,123,846, 2,500,000, and 83,800,000 respectively. "These three zones, which contain considerably more than half the population of the continent, are thoroughly Islamic." "The whole northern half of Africa is as thoroughly Islamic as Turkey or Persia, if not more so."

On the basis of the estimated total population of the northern lobe of the continent, "its Moslem population is over rather than under 75,000,000," while the strength of Christianity is only "35,777" souls; including "Romanists, less than half a million western Christians." "In a word," he says, "the northern lobe of Africa is covered by Islam, with mere traces of paganism and touches of Christianity. The southern wing of Africa is covered by paganism, with a considerable area of Islam in the north, and a considerable area of Christianity in the south." "Islam has rendered void the Christianity that once reigned from the Pillars of Hercules to the Indian Ocean; and going beyond, has, century by century, pushed its way across the Sahara, throughout the Soudan and down the east coast, until more than half the continent is in its grasp. The grasp to-day is as fresh, warm, and greedy

as ever." Africa, in the marvelous providence of God, is now pushed to the front, and is destined in the near future to be the arena of a sharp and decisive conflict between Islam and Christianity. In this conflict Islam will be shorn of many of the elements of its past success, while Christianity will possess new and powerful auxiliaries. Although the most difficult and stubborn of all false religions to subdue, Islam cannot, we believe, withstand Christianity in a fair fight. Now, after 1,200 years of contact, for the first time Islam and Christianity are to meet face to face for a trial of faith on an open, fair, broad field. For the first time it is to be mainly a trial of moral strength.—*Missionary Review of the World for July*.

#### MR. STANLEY'S SERVICES TO SCIENCE.

THE *London Times*, in its review of Mr. Stanley's latest book, remarks on the explorer's fear that the results of his own labors and observations may be swept away by the skepticism or ignorance of stay-at-home map-makers. But, says the *Times*, it is precisely because his observations are exact and reduced to numerical accuracy that they are not at all likely thus to perish. All that a writer like Hekataeus or Hipparchus could do was to record the fact that some traveler had been reported to say that so many days' journey up the Nile from Egypt were to be found vast lakes and lofty mountains, and that in the adjacent regions men of diminutive stature were to be seen. To make a map worth having on these data, is impossible. The real use of a map is to serve as a guide, not to give loose traditional information, which is far better conveyed in verbal form. "In the aggregate," says Mr. Stanley, "the winding of three chronometers daily for nearly three years, the 300 sets of observations, the calculations of all these observations, the mapping of the positions, tracing of rivers and shading of mountain ranges, the number of compass bearings taken, the boiling of the thermometers, the records of the varying of the aneroids, the computing of heights and the notes of temperature, all of which are necessary for a good map, have cost me no less than 780 hours of good, honest work, which, say at six hours per day, would make 130 working-days." That, says the *Times*, is why Mr. Stanley's maps are likely to survive, and not to share the fate of those fancy pictures of "antres vast and deserts idle" which served the purpose of pre-scientific map-makers.

Mr. Stanley's great work in his last journey is unquestionably the decisive settlement of the question of the ultimate sources of the Nile. He has shown beyond the possibility of a doubt, that the true source of the Nile is not in the Albert Nyanza, nor in the Victoria Nyanza, but in the snows of the gigantic Ruwenzori Range, which feed the Semliki River and the newly-discovered Lake Albert Edward Nyanza at its head. "Can we wonder," says the *Times*, "that a discovery, for the sake of which Julius Caesar, according to Lucan, would have abandoned the thought of empire, has exercised so strange a fascination over Mr. Stanley's mind that his language in describing it becomes almost dithyrambic? Here, hidden away in the recesses of Africa, is the great, mysterious range dimly imagined from time immemorial, and now at last shown to be a concrete, scientific reality, enshrining within its mist-laden recesses the true secret of the perennial flow of the Nile, the true origin of the immemorial civilization of Egypt and the true cause of the inexhaustible fertility of its soil."—*Boston Journal*.

—A "fossil forest" has been discovered in Scotland. Thirty or forty fossil trunks have already been laid bare, most of which are gray free-stone. One of the trunks is at least two feet in diameter.

—When the law of God is in our hearts, our duty will be our delight.—*Henry*.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 29, 1890.

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## PHILIPPIANS 3.

THE apostles found that one of the most difficult things they had to do, was to make the people of their day comprehend the change that took place when the old dispensation gave place to the new. Not that there was any change in men's relation to God, or to one another, or in the great moral law which always had been, and always was to be, the rule of life,—the expression of the obligation which God lays upon his creatures. But there was a radical change in the outward service by which the people were to show their relation to, and faith in, the progressive work going forward for the redemption of the world. What before was type, was then antitype. What before was shadow, was then substance. What before was a manifestation of faith in Christ, namely, the offering of the blood of sacrifices, as typical of a Redeemer to come, if still continued would be changed into a denial of Christ. The types were lost in the antitype; the shadows, in the substance; the blood of animal sacrifices, in the great offering of Calvary. Circumcision of the flesh was no longer to be observed. Circumcision of the heart alone was now to be regarded.

But there were Pharisees who were strenuous for the old order; and no one was better prepared to meet them than Paul, for he had been there and knew all about their position, and what their claims were worth. So in verse 2 he warns the Philippians as follows: "Beware of dogs, beware of evil workers, beware of the concision." By this last word he refers to those who still clung to fleshly circumcision; but to show the worthlessness of that rite, he uses another word, "concision," a mere "cutting away to destruction," which in this connection was a word of contempt.

Then he goes on to say that "we," Christians, have the true circumcision, worshiping God in the Spirit and having no confidence in the flesh; that is, in the services of the ceremonial law, of which circumcision was the representative. Then he says that if any one might have confidence in the flesh, and trust in the flesh, he might, for he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law [this Levitical law represented by circumcision], a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law [the righteousness which the Pharisees sought to secure by their ceremonial observances], blameless."

Paul had scrupulously observed that law in every particular, so that no fault could be found with him in that respect; but he had discovered that to depend on that law, in itself considered, for justification, as he had done, and as the Pharisees were doing, would be to forfeit all; for that law, in itself, even when in force, was powerless; it could not take away a single sin. Its virtue while in force lay simply in the fact that it was a medium through which to manifest faith in Christ who was to come; and when he had come, it could not be used at all without denying the faith.

So all the advantage it would have been to Paul, in a worldly point of view, to still cling to the ceremonial law, and retain his popularity with the Jews,—this he freely gave up to gain Christ. Verse 7: "But what things were gain to me, those I counted loss for Christ." And he goes right on to give the reason. It is, he says, "that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is

through the faith of Christ, the righteousness which is of God by faith." Verses 8, 9. What does he mean by "mine own righteousness, which is of the law"?—He means what he had just been talking about, which has been so far the subject of this chapter, that righteousness, or conformity to the moral law, which he, in common with all the Jews, had supposed he secured by a strict performance of those services which belonged to their remedial system. And why does he call it "mine own righteousness"?—Because it existed only in his own imagination. It was nothing which God could recognize. It was that only which he supposed he could work out himself through the ceremonies of that system, which was worthless at any time if used as an end instead of a means, and if one trusted in that, in itself, instead of using it as a means to connect with Christ; but worse than worthless on any condition since Christ had come.

There were no other "works of the law" by which the Jew ever sought righteousness, except the services of the ceremonial law. They never sought it, or imagined they had attained it, by very carefully and strictly doing the "works" of the ten commandments. Or if they did, they had the words of their own psalmist sounding ever in their ears,—“There is none that doeth good, no, not one.” But they supposed a faithful performance of their remedial system actually atoned for their sins, and made them all right. To construe Paul's language otherwise is to play directly into the hands of the antinomian, which we do not believe that any Seventh-day Adventist would knowingly do. One of the apostle's great efforts was to rout from the Jewish mind, the idea of righteousness through the ceremonial law.

## QUESTIONS AND ANSWERS.

"G. E. S." asks an explanation of 1 Cor. 7: 10, 11. From verses 12 and 13 it appears that the question under consideration is one which has frequently arisen all through the history of the Church; namely, What course shall be pursued by the wife or husband when one becomes a Christian and the other remains in unbelief? Paul in such cases advises against the dissolution of the family relationship; but if circumstances are such that a separation is preferable to living together, such separation does not dissolve the marriage tie; the parties should form no new marriage relation.

J. J. H. asks: 1. "Is there any evidence in the Bible that the saints will have wings in the new earth?"—There is no direct evidence on the point; but there are certain texts from which an inference could perhaps be drawn in favor of such a proposition. Thus, the redeemed are to be as the angels of God in heaven. Matt. 22: 30. This, to be sure, was spoken with especial reference to marriage; and Luke 20: 36 adds, "Neither can they die any more;" and so it may be inferred that in every quality of being, the redeemed will be like the angels. But there are certain orders of angels, at least, as the cherubim and seraphim, which are represented as having wings. Ex. 25: 20; Isa. 6: 2. And these descriptions are evidently not figurative, like Ps. 91: 4. Finally, Isaiah (40: 31), in a prophecy evidently referring to the future state, says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." This does not seem to be a figurative declaration. It does not say they shall mount up *as* with wings, etc., but "they shall mount up *with* wings." If the running without weariness and the walking without fainting, are to be taken literally, as they read, why not the other? Ps. 91: 4; 17: 8; 36: 7; 57: 1, and other like passages, we take to be figurative because the subject, in these instances, is *trust* in God and his *protection*, which is well symbolized by overshadowing wings. But these figurative uses of the terms would not prove that they may not elsewhere be used literally. Physiological and anatomical quibbles are of no use here. If the ap-

pendage of wings will be of any advantage to the redeemed, they will have them; if not, they will not want them.

2. "Does the word 'remember' in Heb. 13: 7, mean 'to reverence'?"—We do not find any such definition to the word. Elders that rule well, should, according to 1 Tim. 5: 17, be honored, but we are not aware of any directions to reverence them.

J. C. asks an explanation of Deut. 4: 32, saying that it is claimed by some as proof that the ten commandments were not known before Sinai. The text reads: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it." The next verse explains the matter fully: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" There is no reference whatever to what was said, only to the manner of saying it. Such a manifestation of God to men had never before been seen since the days of Adam. But what proof is there in this that God did not have a law before Sinai?—None at all.

## DOES THE LORD WORK AGAINST HIMSELF?

WE have spoken of the unparalleled prosperity that accompanied the introduction of the gospel into Japan in the sixteenth century. The fact that it was introduced by the Jesuits of the Romish Church, and also that it was at the time when the Reformation in Europe was struggling to gain a footing, and, what is more, was opposed by this very people, and even the Protestant Christians were being made to suffer at the hands of the papacy in every conceivable manner, the question has arisen, Does the Lord work against himself? This prosperity in Japan has been an argument used by the papists themselves and others who are not papists, if not directly against the Reformation, to show that the prosperity of the work among Protestants does not prove that the work of the Reformation was any more of God than the work of the Romanists. Even Protestant writers of the nineteenth century have spoken of the Romanists as a religious body to be recognized as a body of Christians doing God's work. The principle as to why it is that the Lord can bless a work with a corrupt system, and while many of its leaders, also, are corrupt, we have tried to distinctly guard in our former article. But here we would call attention to a remarkable circumstance which occurred in connection with the work at this time, which illustrates this principle, and also how it was used by the Romanists in Europe at the time of its occurrence.

It was during the last half of the sixteenth century that the gospel made its most rapid progress in Japan. This was also a remarkable period in Japanese political history, as during it the whole governmental system was in a state of ferment, undergoing a change. Japan was divided up into states governed by princes. It appears that in Kiushiu it had taken the firmest root in the dominions of Bungo, Omura, and Arima. Notwithstanding this, it spread all over the nation to a greater or less extent. Christians were found everywhere, but in those countries or states in Japan where the princes embraced the gospel, it became more extensive, so that in some of the provinces nearly the entire country made a profession of the Christian religion. And in some instances where their commanders professed the faith, nearly their entire army was composed of those who nominally accepted Christianity.

In 1582, when the prospect was the fairest for the entire nation to become Christian, the above mentioned provinces chose four persons, at the instigation of the Jesuits, whom they sent as an embassy to Pope Gregory XIII., in order to kiss his feet; and to Lisbon and Madrid, to pay their respects to Philip II. They were accompanied by two of the



higher Samurai, who were designated as Don Julius Nacaura and Don Martin Fara. They were accompanied by one of the Fathers and two of the Jesuits, who promised not to leave them, but to continue with them till they returned to their native land. They were provided with letters from the princes and letters to the pope. They embarked on Feb. 22, 1582, at Nagasaki, on a Portuguese vessel for Macco, and from thence to India. They had to face a violent storm, and were so delayed that the vessel which sailed from Macco to India had left, and they were obliged to wait nine months for another, as vessels sailed only once a year. Rough seas and many delays at the different ports, fever on board, suffering and thirst, and many such difficulties they endured on the way. They reached Lisbon Aug. 10, 1584, two years from the time they had started. This embassy reached Rome in 1585, after a three years' journey. On the one hand, it was desired to impress the inexperienced young men with the splendor of the church and the fruits of Christian civilization; and on the other hand, to exhibit them as ambassadors of mighty kings, as trophies of the triumphs of the gospel from heathen lands. Truly in appearance, here was a mighty victory achieved. Had they not come from a distant land to bend the knee before the representative of the church, the pope? This was looked upon as a great victory over a cultivated people in a distant realm, which had been won over, and incorporated into, the fold of the true Church. The news was carried far and wide throughout the whole Christian world, and was received with joy and wonderment. This was regarded as having been sent directly from God as a consolation to the Church, for the vexations and troubles which the German heretics had caused her. It was used as a divine testimony to the righteousness of their cause. Had there not been an unparalleled prosperity in Japan by the Jesuits in conversions to Christianity, while that of the work of the Reformation appeared to be nothing in comparison? Did not God by this show that he approved of those who remained steadfast in the faith of the Fathers, and that the few who had broken their allegiance were in the wrong? It was thus they reasoned and triumphed over the Christian.

But let us turn the page, and look at the other side of the picture for a few moments. What was transpiring, while this great exultation was going on in Europe, over in this distant land of Japan, that had sent its messengers to Rome to kiss the feet of the pope in holy triumph? These embassies returned, and landed on their native shore at Nagasaki, from whence they had sailed, on the 1st of April, 1588. They found that great changes had taken place in their absence. While there was the great rejoicing in Europe, elements were at work, and during this very time circumstances conspired as though the special rebuke of Heaven was on this move in Europe that brought the terrible persecution against the Christians in Japan, and their final expulsion from the nation. Hideyoshi, who at the beginning of his reign looked with favor on the Christians, turned against them. While this triumph was going on, on the other side of the water, in 1587, the year before the ambassadors returned, began the first crusade against the Christians. To enumerate the circumstances which seemed to conspire about this time that culminated in the terrible slaughter of the Christians, and the final driving of them from Japan, would require altogether too much space. But suffice it to say, we question whether its parallel can be found in the entire period of the gospel dispensation, where so many circumstances, all of which seemed to be successful in their object against any religious work, began and culminated in so short a period of time. It was as though the divine hand shaped them for the express purpose of showing to them and to the world how he could destroy. Within fifty years from this time the nearly 2,000,000 Christians, as it was claimed by some writers, in Japan were no more. When the tide fairly

set in against them, their destruction was accomplished in a much shorter period than their prosperity.

Now, if their prosperity was an evidence of God's approval of their righteous cause, what was their destruction an evidence of, when it was their own policy, what they themselves did, that proved their overthrow, and those that were spared to live, and whose descendants continued to represent the gospel till the present time, did so in such complete obscurity that even the officials were surprised to find them after religious toleration was granted in the present century? Nor is this all. In the nineteenth century, when religious toleration is granted again in this country, who is it that has planted the gospel in this land of the rising sun? Is it not the descendants of those very people whom they (the Romanists) triumphed over in the sixteenth century? Has not the work of reformation, that then was so feeble in the eyes of men, grown to be a great tree, so that every nation on the earth has lodged in its branches? To those who then boastfully used the argument against the Protestant Christians, and to those who do the same in this enlightened age, we would say in the words of Hannah (1 Sam. 2:3), "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. . . . The Lord killeth, and maketh alive: he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

But are there not lessons to be learned in all this? Does it not teach us, first of all, that God reigns in the earth, and turns the hearts of men as the rivers of water are turned? And in an unholy triumph, whether it be by individuals or a people or nation, God can step in and so blight the efforts that the very means used to gain the victory can prove its own overthrow. Then we wish to look even beyond this. What were these influences that at first seemed so productive of good, and lastly proved its own destruction? Was not the prosperity of a worldly nature, or, in other words, did not the work use the agency of the great men to make it prosper? Was not the popularity attributable largely to the princes, the commanders of the armies who outwardly embraced the gospel? By their influence and the popularity thus gained, it prospered.

The principle, therefore, of a line of policy to lean on the powers of the land for support, did not prosper. And it appears to us that we can see, not altogether through a glass darkly, the same mistake being made to-day in nearly every missionary field, by missionaries. We would not by this convey the idea that there is any comparison between the work of Protestant Christians of the nineteenth century and that of the Roman Jesuits; but the disposition to secure the governmental favor in order to establish Christianity in foreign fields, is the same principle that made the papacy what it was when it persecuted the Christians. It was the same principle acted upon, and which brought its results in one century, about 300 years since, in the work of the gospel in Japan. If these principles underlie the Protestant work in the different nations of the earth, whether they be civilized Christian nations or not, it is already laying the foundation for that which will prove a union not only of Church and State, but of Protestants and Romanists in the final

crisis. To us, there is something in this lesson that should be carefully considered.

S. N. H.

#### "DIFFICULTIES REMOVED."

SUCH is the heading to an article by Clark Braden, which appears in the *Christian Oracle* of June 26, 1890. Mr. Braden appreciates the difficulties liable to be encountered upon claiming too much for Sunday-keeping, and proceeds to instruct his Disciple brethren a little upon the subject. The following are some of his statements:—

At Troas the congregation met Saturday evening. Paul preached till past midnight; then they broke bread. Paul preached after that till day-break. Then he started, at day-break Sunday, for Assos. . . . It shows that Paul did not regard the first day as a sabbath or rest. It was not, and was never so regarded by early Christians. . . . They abstained from work while engaged in such church work, and no further than that. . . . Meeting Saturday evening to break bread was the custom. . . . Paul's act in traveling all day [Sunday] shows that the day was not a sabbath. The Christians abstained from work when met for worship. We have no evidence that they abstained during any other portion of the day.

Quite admissions indeed! The Troas meeting was held Saturday evening, and Paul pursued his journey on Sunday. This is just what we have held for these many years. And this traveling done by Paul shows that he did not regard Sunday as a sabbath. Just our position exactly. And the early Christians "never so regarded" it. No; we never believed they did either. Neither did they abstain from common labor on that day only while they might chance to be holding a meeting then, and of course no one supposes that they worked while they were attending meeting on any day.

But how does all this correspond with the practice of our Disciple friends, who lay great claim to being "apostolic"? and how are any difficulties thereby removed for them? Do they meet Saturday night to break bread? In this same paper Eld. D. R. Lucas, in an article on the Lord's Supper, says: "Approved apostolic example is the same as a command." Why do not these people, then, meet Saturday evening to celebrate the Lord's Supper? And, to carry the question a little further, why do not they meet and break bread every day, as we find the early Christians doing after the day of Pentecost, under the approval and sanction of all the apostles, who had been told by their Lord to tarry at Jerusalem until they should be endued with power from on high? Acts 2:46. Why do not they do it, if "approved apostolic example is the same as a command"?

Again, can it be said of these people, who are so tenacious of being called "Christians" instead of Campbellites, as Mr. Braden says of Paul and the early Christians, that they do not regard Sunday as a sabbath, and that they abstain from work on that day only while attending church services?—No, indeed; for that is just the way they do regard the day, "as a sabbath or rest," because they do sabbatize, or rest, on that day, abstaining from work while not attending church, and regard common labor performed on that day a sin.

As is evident from the statements of Mr. Braden given above, the difficulties in the Sunday question are to be avoided only by abandoning all claims to its sacredness or divine appointment. But his statements remove no difficulties for his people so long as they continue their present practice. The scripturality of their practice of observing a day is at stake, the same as is ours, so long as they have such a practice, and their practice in observing Sunday is that of sabbath-keeping (resting from worldly labor) as surely as is ours in observing the seventh day, no matter what they may call it or what they may refuse to call it; it is *sabbath-keeping*. And this, says Clark Braden, was not the belief nor practice of the early Christians. Therefore, by their own testimony they condemn their practice as not apostolic. They will find, if they ever find the truth, that there is but one God, one Saviour, one faith, one hope, one baptism, and *one weekly Sabbath*, and only one, of the Bible. Sunday-keeping is a fraud, an innovation on the Sabbath of God and of the Lord of the Sabbath.

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 LOVE OF CHRIST CONSTRAINETH US."  
2 COR. 5:14.

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

"The love of Christ constraineth us,"  
So wrote the seer of ancient time;  
A theme more noble ne'er was penned,  
Nor more inspiring or divine.

Impelled by this, his life he gave  
In grateful service to his Lord.  
Alike to prince or humble slave  
He bore the message of his Lord.

In journeyings oft, in perils sore,  
By land and sea, by night and day,  
The Master's cross he gladly bore,  
His watch-word always "charity."

\* \* \* \* \*

Though centuries have passed away  
Since to the world these words were given,  
The love of Jesus yet remains  
The hope of earth, the joy of heaven.

O precious love! How sweet the sound  
That brings salvation to our ears!  
It makes the poor with wealth abound,  
Buys up the heart, and calms our fears.

Blest Jesus, make us more like thee,  
And fill our hearts with love divine;  
From all pollution set us free,  
And consecrate us wholly thine.

Then forth into thy service, Lord,  
Like Paul, we joyfully will go;  
Our zeal to bear aloft thy word,  
That others of thy love may know.

### SWEDEN.

AFTER the good meeting at Moss, Norway, in company with L. Johnson and others, I came to Christiana, where we spent two days, principally in the office of publication. We were glad to find this institution in a prosperous condition, and a good degree of harmony among the workers.

June 19 we departed for Örebro, Sweden, to attend the annual Conference and camp-meeting. Örebro is an inland city of some 15,000 inhabitants. In 1843-44 it imprisoned and cruelly punished two persons for preaching the first angel's message; and a few years since a brother was confined in the same building, for preaching the third angel's message. We now have a growing church of over twenty members at this place.

The Conference meetings were held in a tent 40x60 ft; about seventy-five were in attendance, nearly all being workers and representative members. Reports from the field were very encouraging. During the past year, 167 were added to the churches. The Conference now has a membership of 498 in fifteen churches, and 103 not yet in churches, making a total of 601 Sabbath-keepers in Sweden. The work of the colporters has been especially encouraging. About twenty have been active during the year. With slight exceptions, they are able to make better wages on forty per cent profit on sales than at their usual vocations; and thus while devoting all their time to the work, they are able to do more for the cause in tithes and offerings than most other members. Young ladies succeed as well as young men. It was good to see such a nice class of young people devoting all their strength to the work.

The interest to hear the truth is good in Sweden. One young minister found the people assembled an hour before the time appointed, so anxious were they to hear. Sweden and Norway enjoy much liberty, and the people are in a comparatively good condition to receive the truth; they reverence the Bible more than in most countries of Europe.

There are now thirty-one workers in this field,—one minister, four licentiates, three Bible workers, and twenty-three colporters. Bro. O. Johnson was re-elected president of the Conference. The last day of the meeting was good. The Lord blessed in preaching. It being a national holiday, quite a number of citizens were present. Some seemed deeply impressed with the truth. It is quite certain that a number will soon be added to the church at this place.

The devotional meetings were well attended, all taking part with commendable promptness. It was

unanimously decided to hold a regular camp-meeting next year; it was very evident that a meeting loses much where our people lodge in houses scattered about the city. The meeting closed with an excellent spirit. If the same warmth and good-will are manifested in behalf of the truth, we shall see a good work accomplished in Sweden during the coming year.

From Örebro I went to Stockholm, and spent the Sabbath with our church in this city. The depository for Sweden is located here. During the past year it has sold, chiefly through colporters, about \$6,000 worth of our publications. There is a good church of 150 members at this place. Stockholm is a beautiful city. It has a fine harbor and a remarkable number of fine, large buildings. Bro. J. M. Ericksen, who has labored here during two and one-half years, now closes his work to depart for America, his future field of labor.

On my return to Germany, I stopped two days with the workers and students at Copenhagen. There are encouragements in the work here. For some time Bro. J. F. Hansen has held meetings in this city, which have resulted in several additions to the church. The depository for Denmark is located in a good part of the city, and, as a small store, has gained considerable city custom. The Danes are proud of their city, and well they may be, for it is finely situated on an excellent harbor, is intersected by many canals, has broad streets lined with noble structures, and is beautified by spacious parks and pleasure resorts. It is good to see the truth planted in such cities as Stockholm and Copenhagen, which exert such an influence on the whole country, and are thronged by thousands of tourists from all lands. What has been accomplished in Scandinavia should encourage us to press forward in the great work of carrying the third angel's message to other nations. H. P. HOLSER.

### TEXAS.

RISING STAR, FERRIS, AND JOSHUA.—May 23 I was called to Rising Star, Eastland Co., to assist Brn. Drummond and Johnston for a short time in their meeting at that place. Much opposition was manifested on the part of some, and supreme indifference by others, yet a few have taken their stand for the truth.

Next I went to Joshua, Johnson Co., to aid Eld. Hyatt in a series of meetings; but on reaching the place, I found that he had been called away, and had left a very urgent letter for me to go at once to Morgan, near Ferris, Ellis Co., where Bro. Huguley had a good interest, which had so aroused opposition as to make more help necessary. The Disciples, or Campbellites, were the leaders in the opposition, being more active this year than for some time past. The boast was publicly made that Sabbatarianism would be dead in that vicinity when they got through there, but we prayed earnestly that this might not be so, but that God would take honor to himself by converting souls to the truth, and make manifest the folly of its enemies. And our prayers were heard. The six Sabbath-keepers living there had the pleasure of seeing twenty-two new ones take their stand with them the following Sabbath, and others are expected to come out yet. God most signally blessed us as we sought his help at this place. Brn. Hyatt and Huguley and myself were together during this time, and enjoyed some precious seasons while seeking God together. To him be all the praise for what has been accomplished.

I am now at Lame Prairie, near Joshua, with Bro. Hyatt again, where we hope, by God's help, to raise up a little company of Sabbath-keepers, and thus unite the scattered forces in this vicinity. This is not a promising field, but it was thought that if only a few could be brought into the truth here, it would be a great blessing, since there are some twenty or more adult Sabbath-keepers within a radius of seven miles of this place, who could, with any new ones we might induce to take hold, be formed into a good little church.

We desire an interest in the prayers of God's people.

July 8.

W. A. McCUTCHEN.

### VERMONT.

FOLLOWING the canvassing drill and general meeting at Northfield, the interest was such that it was considered best to hold a short series of meetings there, and accordingly, with the assistance of Eld. L. E. Kimball, we continued this interest for a short time. Several stone-cutters and some others were

seemingly quite interested, but the strike at Barre, just at this time, tended to divide and break up the interest that we had hoped to see matured. Still we hope the seed sown will yet bear fruit to the glory of God. One new one avowed a determination to observe the Sabbath of the Lord.

During the month of June, I visited several of the Sabbath-schools and isolated Sabbath-keepers in Central Vermont.

Our quarterly meeting, July 5, 6, was well attended, and an excellent meeting was enjoyed. Thirty-five subscriptions were taken for our various papers, two new members were added to the T. and M. society, and many good resolutions were formed by those present, which we hope will be carried out so faithfully that angels will rejoice to record the acts thereof, and souls will eternally rejoice as the fruit of the brethren's efforts in the missionary work.

At present, in company with Eld. P. F. Bicknell, we are visiting the churches and scattered brethren in Lamoille, Franklin, and Orleans counties, in behalf of the Sabbath-school and the tract and missionary work. As we enter more and more into the perils of the last days, as revealed in the terrible storms and distresses of the present time, we earnestly hope our people will awake to action in the Master's work, both at home and abroad, and feel to put their trust in God, from whence cometh their strength, that they may be able to hide under the shadow of his wing amid the terrible scenes yet to be witnessed on the earth. F. S. PORTER.

### PENNSYLVANIA.

SUSQUEHANNA COUNTY.—We reached our field of labor June 25. Our small tent did not arrive until July 6, which made us a little late in getting started. We are located in what is known as the Bebee neighborhood, about three miles from Montrose. We had our first meeting Thursday evening, July 10. The congregations are quite small, owing to the busy time of year for farmers, and our being in a farming community. There was quite a good congregation out Sunday afternoon and evening, and the interest seems to deepen. Thursday, the 17th inst., we passed through a severe storm. It rained hard, and the wind blew furiously. We silently lifted our hearts to Him who once said to the angry waters, "Peace, be still," and by His protecting power were carried through safely, not even a stake being pulled or a rope broken. To the Lord be all the praise!

Two are already keeping the Sabbath here, the result of labor bestowed last winter. We hold Sabbath meetings and Sabbath-school. The Lord has been with us, and we hope more will accept the truth ere these meetings close. Pray for the success of God's truth in this county.

J. L. BAKER.

J. D. MULHOLLEN.

WASHINGTON, WASHINGTON Co.—Since my last report, on my way to this place I spent two days at our good mission at Pittsburg, June 28, 29. I found the work here to be of a growing nature, both in numbers and in spirituality. I think two took their stand at this time for the truth, through the efforts of the Bible workers. Others are interested. May God bless this mission and all its workers. June 30 I arrived here in Washington, in company with J. B. Stowe and wife. This town numbers 12,000, and is so compact that it took us two days to find a place to pitch our new forty-foot tent. There being some delay about the tent outfit, I held quarterly meeting with the Midway church, July 5, 6. Two were baptized. This new church is growing. I returned to Washington; completed our tent arrangements, and have now held seven meetings. At our first meetings the attendance was small, but it so increased that at our sixth meeting over 100 could not find seats. This place has been canvassed for "Bible Readings," and many were sold here. The ministers of the town advised that they be burned. Pray that God will give us a harvest of souls.

J. G. SAUNDERS.

J. B. STOWE.

### MONTANA.

TOWNSEND.—Since our last report two others have accepted the truth,—one at Livingston, and one at the Shorthill school-house, where we held a short series of meetings. We are now at this place with our tent, in which we began meetings one week ago to-night. The attendance has averaged about forty,

which seems quite small to us. But we are told by those who ought to know, that we are having the largest hearing of any one who has ever been here. This is a town of about 250 population, the large majority of whom seem to care very little about religion. There are some, however, who seem interested to hear the truth, and we are receiving calls to visit.

We find one family of our people living within six miles of this place. They have been in this valley for seven years, and had seen only two of like faith in all that time. This dear family were indeed glad to meet us, and we hope that ere our work is done at this place, others will unite with them in keeping all the commandments of God. We spoke in our last report of our expenses being high when we labor in towns in this State. Of course this does not apply to Livingston, where we have brethren to care for us, but to places where we must go to open up the work. We are of good courage, and feel glad that we can have a humble part to act in the closing work of the last message of mercy the world will ever hear.

July 17.

J. W. WATT.  
E. WILLIAMS.

## FLORIDA.

NEW SMYRNA, ORLANDO, AND WALDO.—I remained in New Smyrna five weeks. The attendance at the meetings was very small from the beginning, ranging perhaps from eight to twenty. The things of God are not uppermost in the minds of the people here, as in many other places; still there are some visible fruits of the labor bestowed. Two willing souls were found who are trying to "follow the Lamb whithersoever he goeth." We are very hopeful for three others. To God be the praise!

Since closing the meetings at New Smyrna, the first quarterly meetings of the newly organized churches of Orlando and Waldo have been held. One new member was added to each church,—one by vote and one by baptism. The members of these churches are very much encouraged, and we begin to feel hopeful that we shall soon have a State organization. In the meantime, we will yield ourselves in meek submission to the will of God.

By a late action of the General Conference Committee, I now leave the State a short time to go to the assistance of Eld. G. T. Wilson, of Georgia. We desire the prayers of our brethren, as Georgia is a particularly hard field in which to labor, on account of the stringency of its laws.

July 15.

L. H. CRISLER.

## MISSOURI.

GRANT CITY, WORTH CO.—Shortly after our institute at Kansas City, we went to the north part of the State. June 5 we pitched our tent at this place, where we gave a series of lectures. Taking all things into consideration, we had a very fair hearing. The people were very kind, and we shall always entertain a warm feeling for the dear people at this place. We had the pleasure of delivering the oration on the 4th of July, speaking to at least 1,500 people. We tried to impress them with the importance of the two great principles upon which our nation is founded, the results of the abuse of those principles in the past, what they have cost us, (both in the lives of our bravest sons and the untold millions of our nation's wealth), and the dangers of tampering with them in the future. As far as we were able to learn, it was well received.

We want to say that we owe much of the success of our meeting to the friends who came night after night and helped in the singing. May Heaven's blessing rest upon them. Three precious souls signed the covenant, and we hope that their names are inscribed in the Lamb's book of life, and that when the battle is over, the victory won, we may meet them with all of God's children on the fadeless shore of Christ's eternal kingdom.

H. K. WILLIS.  
L. W. FELTER.

## NEBRASKA.

ALBION AND NORTH LOUP.—We had the tent two weeks at Albion. The attendance was small, and there seemed to be little interest. Following this meeting, the Conference held a local camp-meeting. There were not many present, there being few S. D. Adventists in this part of the State. Brn. Farnsworth and Lewis constituted the help from abroad. The meeting was very good indeed. A

good, free spirit seemed to pervade the work from the first. The new feature of "educational talks" by Bro. Lewis was much appreciated by all, and will, no doubt, accomplish good. The last day of the meeting nine willing souls followed their Master in baptism. The scene was very beautiful, and was witnessed by a good congregation from the town. No doubt a good impression was made. Bro. James Skinner remained to follow up the interest.

We now have the tent in North Loup. The attendance is large. At times the tent fails to hold the people, and large crowds stand on the outside. A good interest is springing up, and we are hopeful of doing a good work. This is the stronghold of the S. D. Baptists, and for a few weeks past the place has been stirred over the Sabbath question, caused by the opposition of the Methodists.

July 15.

THOS. H. GIBBS.  
J. E. JAYNE.

## NEW YORK.

SCHUYLERSVILLE.—We pitched our tent and began meetings at this place July 5, and at this writing we have held eighteen meetings. We have had many obstacles to meet, and at times it has seemed that it would be necessary for us to move. The attendance has been quite small, with the exception of Sunday afternoons. A strong prejudice seems to exist here against us, and besides this, just before we came the Catholics and Protestants had a serious time over the electric light, which at one time seemed to demand the calling of the militia from Saratoga. It is now in the domain of law, and hence the excitement is not entirely abated, and probably will not be till a settlement is made. We seemed driven between the two Catholic churches, French and Irish, as the only place for our tent, and Dan. 7:8, &c., irritated them considerably, and they made us some trouble. We were obliged once to call upon the authorities for protection. This work of the Catholics stirred up a little sympathy for us from the Protestants, and the attendance materially increased. One of the most encouraging features here is that those who do come are steady in attendance, and give evidence of increasing interest.

We have received in collections and donations \$16.44, and some are now beginning to bring in provisions. We hope for some good results from the effort here.

A. E. PLACE.  
P. Z. KINNE.

## OHIO.

AMONG THE CHURCHES.—Since my last report, June 15 to July 15, Bro. G. A. Irwin and I have visited the Washington C. H., Bloomington, New Antioch, Leesburg, and Wheelersburg churches. We were glad to meet these companies at their places of worship, and unite with them in drawing nearer to God. In each church that was dwelling in love and union, and doing something to advance the third angel's message, we found precious souls desiring to enter the fold. This was encouraging to the dear brethren and sisters, and also joy to our hearts. O that we all would love the dear Saviour as we ought for his great love to us while we were yet sinners! Our hearts long to see the glad day when all our churches will be so full of the love of Jesus that there will not be any room for Satan or his work. Let us begin now to love and praise our kind Heavenly Father for his willingness to forgive us and cleanse us from all unrighteousness. I would request a second reading of Eld. U. Smith's articles on the Beatitudes, found in recent numbers of the REVIEW. Matt. 5:3-12.

With the first company we visited, were five or six who desired baptism soon. Our hearts would rejoice to see those dear souls getting ready to take their stand for God and his precious truth. Through the kindness of Bro. Thomas Thornton we were pleasantly transferred to the home of Bro. John Haughey's, where we were kindly cared for while laboring at Bloomington. On Tuesday morning before we left this church, one dear soul was baptized. This encouraged these lonely ones to press forward. Bro. E. B. Haughey took us to New Antioch and Leesburg, where it was our privilege to see two neat little church houses. We lifted our hearts in gratitude to God for these blessings, and with earnest desire that the brethren and sisters would so live that holy angels might be pleased to meet with the worshippers where prayer and praise are wont to be made. A brother was chosen by the church to be a shepherd to this little flock at Leesburg; and after a good discourse by Bro.

G. A. Irwin, on the duties of church members and officers, the one selected was ordained elder. We shall look forward with pleasure to see this church a light to all around them.

After an absence of four years, we were permitted to meet with the church at Wheelersburg. Here we met several persons for whom we labored several years ago, now almost ready to make the wise choice. The prospects are good that three families will soon unite with this company. On Tuesday evening, July 2, Bro. Irwin and I left the dear friends on the banks of the Ohio River in Scioto County, hoping and praying that each member of this church would be faithful to do his whole duty, so that souls may be added to their number, and all of them be saved at Christ's soon coming.

We separated at Columbus, July 3. Bro. Irwin started for Mt. Vernon, and I went to Bellefontaine. On Thursday Bro. W. H. Dowdell took me to visit the West Mansfield church. I was glad to see all of good courage and planning to attend the camp-meeting at Marion. One of our brethren at Bellefontaine, who is a carriage builder, gave as a donation to the Ohio Conference, one phaeton, valued at \$125, to be applied as tithe on his house. This was a very commendable spirit, and we hope the blessing of God may rest on those who abide under its roof.

E. J. VAN HORN.

July 17.

## TENNESSEE RIVER CONFERENCE.

LEACH AND SPRINGVILLE.—June 27-30 I was with the Leach church. I preached three times and held the quarterly services. Some of these dear brethren and sisters manifest a commendable zeal for the cause of God, and seem to be growing in the message. Some, however, seem somewhat indifferent and cold, as is manifested by non-attendance at Sabbath-school and meetings. We still hope and pray for these, and long to see them electrified by the Spirit of God, and their present lethargy overcome. God knows our weakness better than we can express it, and he will make perfect his strength in weakness. May the special blessing of God be upon this church till Jesus comes to end the conflict.

July 1, I came to Springville, and remained until the 13th. The Lord blessed in this meeting beyond our most sanguine expectations. We tried to adapt the lessons taught, to the unconverted and those who had grown cold. It was soon seen that deep conviction was fastening upon many for whom we had often labored and prayed. In response to a call to come to Jesus and to the church, eight came forward. Most of these were young people, able to do much for the cause which they have so nobly espoused. The Spirit and power of God were present in large measure, while audible praises to God were freely and gratefully rendered from happy hearts, for what their eyes beheld. I shall not soon forget this meeting, for I do not remember having attended a better one, either great or small.

One more subsequently made a start to serve the Lord. Eight were baptized, and nine were received into the church. When we realize that this is the place where but recently efforts were made to find bills against our brethren (which may have been done) for Sunday work, it is quite remarkable. If persecution will bring such returns as this to the blessed cause of God, let us rather pray for it, only that our strength may be sufficient for our day. This church is by no means discouraged or dismayed at these things. We look to God for grace to work on till Jesus bids us rest.

E. E. MARVIN.

SOUTH DAKOTA CONFERENCE  
PROCEEDINGS.

THE eleventh annual session of the South Dakota Conference was held at Madison, June 17-24.

FIRST MEETING, JUNE 17, AT 9 P. M.—The names of fifty-five delegates were read. The reading of the minutes of the last annual session was waived until the next meeting. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, Wm. Johnston, Conrad Reisinger, Nils Paulson; on Resolutions, N. W. Kauble, S. B. Whitney, E. W. Farnsworth; on Licenses and Credentials, E. O. Burgess, Chas. Ransom, A. D. Smith.

SECOND MEETING, JUNE 19, AT 9 A. M.—The President, W. B. White, read an annual address, showing the progress of the cause the past year, and its wants for the year to come, followed by remarks by Eld. Farnsworth, on the same line of thought. The following churches were then admitted to the Conference: Bowdle, Eureka, Highmore, and Roslin, with a membership of 147. Each church was represented by a delegate.

It was voted that the Chair appoint an auditor to



audit the Treasurer's accounts. Accordingly, G. Dawson was appointed.

**THIRD MEETING, JUNE 20.**—The Committee on Resolutions reported as follows:—

*Resolved*, That we express our gratitude and thanks to God for his mercies in answer to the petitions of his people in sending an abundance of rain and the prospects of a bountiful harvest.—Carried.

*Resolved*, That next to the blessing of God, we regard a good education as of paramount importance to successful labor in the cause of God; and that we urge upon our people throughout the State the importance of placing their youth in Union College as soon as practicable, that they may be fitted, not only for the ordinary duties of life, but for a place and part in the work of God.

The resolution was spoken to by Prof. Lewis and Eld. Farnsworth, and was carried.

**FOURTH MEETING.**—The Committee on Credentials and Licenses presented the following: For Credentials, W. B. White, N. W. Kauble, G. H. Smith, Marcus Streman, Valentine Leer, G. H. Ellis, S. B. Whitney; for License, N. P. Nelson, C. P. Frederickson, Conrad Reiswig, Abraham Voth, I. S. Lloyd, D. Funk, Conrad Remchie.—Adopted.

The Auditor reported the Treasurer's books correctly kept, and the Treasurer's report was accepted.

**FIFTH MEETING, JUNE 23, AT 6 P. M.**—The Committee on Nominations reported an amendment to the State constitution, increasing the Conference Committee to five instead of three, as heretofore, the officers to be as follows: President, W. B. White; Secretary, E. Kellogg; Treasurer, A. H. Beaumont; Executive Committee, W. B. White, N. W. Kauble, N. P. Nelson, Conrad Reiswig, N. W. Paulson.

**SIXTH MEETING, JUNE 24, AT 6:30 A. M.**—The Committee on Nominations reported further, as follows: For Delegates to General Conference, W. B. White, N. P. Nelson, Conrad Reiswig; Camp-meeting Committee, M. Streman, E. O. Burgess, Conrad Remchie.

It was voted that the Chair appoint an addition of four to the camp-meeting committee. The following were appointed: E. S. Abbott, F. J. Gravelle, W. T. Henton, Geo. Wheeler.

After a few remarks by the President, the Conference adjourned *sine die*. W. B. WHITE, Pres.  
G. H. SMITH, Sec.

#### NEW YORK TRACT SOCIETY PROCEEDINGS.

The first meeting of the nineteenth annual session of the N. Y. Tract Society, held in connection with the camp-meeting at Fulton, June 10-17, 1890, was called to order June 11, at 9:30 A. M. Eld. S. H. Lane in the chair. Prayer by L. C. Chadwick. The minutes of the last session were read and approved.

It was voted that the Chair appoint the usual committees. They were as follows: On Nominations, N. S. Washbond, S. N. Walsworth, Daniel Bowe; on Resolutions, F. M. Wilcox, L. C. Chadwick, N. Z. Town. Adjourned to June 12, at 4 P. M.

**SECOND MEETING.**—The report of labor for the past year was read, showing a large increase in the amount of reading-matter distributed. The following report was handed in by the Committee on Resolutions:—

*Whereas*, The weekly reports of the canvassing work in our State have been a source of encouragement to the canvassers, and have awakened an interest in the canvassing work, in the minds of others who have read them; and,—

*Whereas*, There are nine Conferences and one mission field in General Conference District No. 1, which are under one general management, and should therefore be mutually interested in each others' work; therefore,—

*Resolved*, That we, as one of the States in this district, favor the plan of having a weekly report of all the canvassing work in the district, to take the place of our own weekly reports, and that we will support such a movement by purchasing as many as we are now issuing, at the prescribed price, if they can be issued promptly.

*Whereas*, It sometimes occurs that canvassers of experience, and having ability to teach others, are so situated as to make their services available, and of great value in assisting the State Agent; therefore,—

*Resolved*, That the State Agent be allowed judiciously to call to his aid such assistance when needed, and that we recommend that these teachers and helpers be settled with the same as the State Agent, and that they canvass on commission when not needed for this special work.

*Whereas*, There is more or less risk and loss to the Society as the result of doing a credit business with agents; therefore,—

*Resolved*, That we indorse the plan adopted by the officers of the Society, of dealing on the cash or C. O. D. plan.

*Whereas*, The publishers of the *Signs of the Times* have decided to reduce the size and price of that paper, to place it within the reach of all our societies, for use in missionary work; therefore,—

*Resolved*, That as missionary workers we will put forth a diligent effort to encourage all our churches to take clubs of the *Signs* for missionary work, and make it the pioneer sheet that it is intended to be.

*Whereas*, The *Home Missionary*, published by the International Tract and Missionary Society, is devoted entirely to giving instruction in the different lines of missionary work; therefore,—

*Resolved*, That we urge upon all our people to subscribe for it and carefully study it from month to month, and to carry into effect the plans and methods of work therein presented.

*Whereas*, The *American Sentinel* has been moved from California, and is now printed in our own State; and,—

*Whereas*, There are abundant evidences that there is a wide

field for usefulness for this paper in disseminating the principles of Religious Liberty; therefore,—

*Resolved*, That we will use our best efforts to circulate this paper in our missionary work, and to solicit subscriptions from those not of our faith who are interested in the Religious Liberty movement.

*Whereas*, It has been shown that the work of circulating petitions to Congress against religious legislation, has done much to educate the people on this important question; and,—

*Whereas*, The work is only partially done if we stop with simply securing the signatures; therefore,—

*Resolved*, That with all work with petitions we will thoroughly and judiciously place in the hands of the public, such reading-matter as will educate and instruct them in the principles that underlie the movement which we are opposing.

*Resolved*, That we encourage all our local societies to maintain a weekly missionary meeting, believing that this will prove a means of reviving the spirit of missionary labor in our churches.

*Whereas*, All profits arising from the work of the State Agent accrue to the benefit of the State Society; therefore,—

*Resolved*, That we recommend that the State Agent be paid for his labor from the funds of the Tract Society.

*Resolved*, That the President, Vice-President, and Secretary of this Society constitute a committee to settle with the State Agent for his work.

Resolution one was discussed by Brn. Miles, Wilcox, Chadwick, Lane, and Olsen. Resolution two was also discussed, after which the meeting adjourned.

**THIRD MEETING.**—The resolutions were read and quite fully discussed, and all were adopted. The Committee on Nominations reported as follows: For President, S. H. Lane; Vice-President, A. E. Place; Secretary, J. V. Willson; Directors, Dist. No. 1, C. W. Lindsay; No. 2, F. Wheeler; No. 3, Irving Whitford; No. 4, S. M. Cobb; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, William Groff; No. 9, Clarence Gilbert; No. 10, J. E. Rose; Auditor, P. Z. Kinne.

It was voted that the name of H. D. Church be substituted for that of Irving Whitford. The report as amended was adopted.

Report of labor for the year ending May 31, 1890, was as follows:—

No. of members,	527
" reports returned,	609
" members added,	56
" " dismissed,	62
" letters written,	719
" " received,	440
" missionary visits,	6,739
" Bible readings held,	443
" persons attending Bible readings,	555
" subscriptions for periodicals,	99
" periodicals distributed,	16,634
" pp. reading-matter distributed,	1,325,575

#### FINANCIAL REPORT.

Cash on hand June 1, 1889,	\$ 3 01
" received during the year,	8,515 69
Total,	\$8,518 70
Cash paid out during the year,	8,217 74
Balance on hand June 1, 1890,	\$300 96

#### FINANCIAL STANDING.

RESOURCES.	
Depository building and furniture,	\$2,884 55
Stock on hand,	2,000 00
Due on accounts,	1,794 33
Cash on hand June 1, 1890,	300 96
Total,	\$6,979 84

LIABILITIES.	
Due REVIEW AND HERALD,	\$2,398 52
" districts,	927 90
" on loans and deposits,	485 75
" Battle Creek Tent Co.,	40 00
" A. J. Holman & Co.,	8 30
Present worth,	3,119 37
Total,	\$6,979 84

Present worth June 1, 1890,	\$3,119 37
" " " 1, 1889,	2,439 52

Net gain,	\$679 85
Less award to State Agent,	363 62
	\$316 23

Adjourned *sine die*.

S. H. LANE, Pres.

J. V. WILLSON, Sec.

#### NEW YORK S. S. ASSOCIATION PROCEEDINGS.

The thirteenth annual session of the New York Sabbath-school Association was held in connection with the camp-meeting at Fulton, N. Y., June 11-17, 1890.

**FIRST MEETING, JUNE 11, AT 4:30 P. M.**—The President, Eld. A. E. Place, occupied the chair. After singing, prayer was offered by Eld. F. Wheeler. The minutes of the last annual session were read and approved. The President gave a short address, in which he stated that in visiting our Sabbath-schools during the past year he had found a real growth in interest and in spiritual life. He spoke of the good work that is being done in the Sabbath-schools, referring to the missions that have been supported largely by Sabbath-school donations, and to the donations of the present time, which are to aid in building and equipping a missionary ship to carry the truth to the islands of the sea. He urged that we

can appreciate the importance of the Sabbath-school work only by taking hold of it *with earnestness* ourselves. We should place the Sabbath-school work where it belongs—in our hearts and in our homes. We can be sanctified only by the truth of God being in our hearts.

The President, being authorized, appointed the usual committees: On Nominations, F. Wheeler, J. Whitford, S. N. Walsworth; on Resolutions, F. M. Wilcox, H. L. Bristol, N. Z. Town.

Meeting adjourned to call of Chair.

**SECOND MEETING.**—A short paper was read by the Secretary, upon the importance of schools reporting and doing so promptly.

The Committee on Resolutions submitted a partial report, as follows:—

*Resolved*, That the learning of the lessons lies at the foundation of the success of the Sabbath-school work.

*Resolved*, That a daily study of the lessons is the best means of learning and making a lasting impression of the truth upon the mind, and that, therefore, we will try to adopt this plan, and do what we can to encourage others to do the same.

*Whereas*, The success of the school depends largely upon the spirituality, energy, and intelligence of those in charge; and,—

*Whereas*, We believe that teachers' meetings, properly conducted, are an important means to that end; therefore,—

*Resolved*, That we will hold teachers' meetings regularly, where it can consistently be done.

*Resolved*, That we will use our influence to increase the circulation and study of our excellent paper, *The Sabbath School Worker*.

*Resolved*, That special attention should be given to general exercises for the children.

*Resolved*, That we will seek out isolated families, and encourage them to start family Sabbath-schools.

Several of these resolutions were discussed with much interest, but the allotted time for the meeting having expired, it was voted that the discussion of the remainder be laid over until the next meeting.

Meeting adjourned to the following Monday, at 5 P. M.

**THIRD MEETING.**—The remaining resolutions submitted at the previous meeting were discussed, and two more were offered, as follows:—

*Whereas*, There is need of continual agitation of the Sabbath-school work in order to create and maintain an interest in the work; therefore,—

*Resolved*, That we recommend the Executive Committee of this Association to arrange to hold at least four Sabbath-school conventions a year in this State, at such times and in such places as will best suit the convenience of our people.

*Whereas*, The new paper, *Our Little Friend*, is designed especially to meet the wants of the children in our homes and in our Sabbath-schools; therefore,—

*Resolved*, That we earnestly urge our schools to take clubs of this excellent little sheet for the benefit of those who are too young to take an interest in the *Youth's Instructor*.

These resolutions, also, were discussed with interest, and the whole were unanimously adopted by the Association. The Committee on Nominations presented the following report: President, A. E. Place; Vice-President, H. L. Bristol; Secretary and Treasurer, Mrs. H. L. Bristol; Executive Committee, N. L. Burdick and C. V. Gilbert, in addition to the above officers.

A. E. PLACE, Pres.

M. W. KEIM, Sec.

#### NEW YORK H. AND T. SOCIETY PROCEEDINGS.

The twelfth annual session of the New York Health and Temperance Association opened on the camp-ground at Fulton, N. Y., June 11, at 5 P. M. The President, Eld. F. M. Wilcox, presided. Bro. L. C. Chadwick offered prayer. Minutes of last year's session were read and approved. A brief review of the principles of the Association was given, and the basis upon which it should be encouraged to work in the future. No one-sided or narrow-minded policy should be adopted, but temperance and consistency in all things should be the motto of all.

The Chair appointed the following committees: On Nominations, Lucy Pickard, E. A. Kellogg, Salina Whitford; on Resolutions, E. E. Walsworth, Mary Milington, and Hattie Damon.

Adjourned to call of Chair.

The second and last meeting was held Friday, June 14, at 5 P. M. The Committee on Resolutions presented the following report:—

*Resolved*, That we do deplore the lack of interest among our people in health and temperance, and that we will do our utmost to bring ourselves and our people up to a higher health and temperance standard.

*Resolved*, That we will take time from our own work to improve ourselves in the knowledge of health and temperance principles, and that we will not so burden ourselves with the cares of this life that we cannot properly engage in the work of God.

*Resolved*, That we recognize the good work that is being accomplished at our Sanitarium, not only in healing the sick, but in interesting and bringing to the truth many persons who could not otherwise be reached.

*Resolved*, That we will aid the managers of the Sanitarium to make their work more effective, by selecting from our Conference intelligent, devoted young persons who are not already engaged in the work, and recommending them to go to the Sanitarium and take some of the courses of instruction there provided, and become useful laborers in this line of work in our own State.

Various remarks were called out by the resolutions.

Elds. Van Horn and Olsen made good remarks upon resolutions four and five. The case of a young lady in Bay City, Mich., was cited as an illustration of the practicability of the resolution. She organized a class in healthful cookery, etc. Her third class numbered over 100 persons, none of whom were of our faith. The influence of the Sanitarium is apparent everywhere. Especially was this noticeable in the starting of Union College. Large sums of money were offered our people to establish it in certain western towns, and the people were led to make these offers chiefly through those who had become acquainted with our work through the Sanitarium. The resolutions were adopted as recommended.

The Treasurer reported as follows:—

Received on membership,	\$ 1 50
“ “ annual dues,	5 00
“ “ tract sales,	24 70
Total,	\$31 20
Paid for record book,	\$ 3 83
“ “ postage,	63
Total,	\$4 46
Cash on hand,	\$26 74

The report was accepted. The Nominating Committee reported, recommending for President, Eld. F. M. Wilcox; Secretary and Treasurer, Mrs. F. M. Wilcox. The recommendation of the committee was adopted.

Adjourned *sine die*. F. M. WILCOX, Pres.  
MRS. F. M. WILCOX, Sec.

#### THE SITUATION IN TENNESSEE.

BELIEVING the REVIEW to be anxiously scanned each week to learn how the battle goes in Tennessee, I will state that the recent demonstrations of hatred against us and our work have by no means discouraged our people. There are no new developments to report. The inquisitors seem to be waiting for something. They are doubtless beginning to learn that they have a larger job on their hands than they at first imagined. At Springville, where so many were supposed to be indicted, no arrests have yet been made, as was expected in view of what the State's attorney was heard to say at the time the grand jury was last in session at Paris, Henry Co., namely, that they would wait till the supreme court had decided King's case, and then if it should go against him, they would "put them through."

But as Bro. King's case has been decided against him by the supreme court, and they have not yet "put them through," it is evident that the present quietude is simply the result of the appeal from their inquisitorial decisions; and in case the former decision shall be affirmed by the higher courts now appealed to, we confidently look for a retaliatory reaction, and for a most relentless campaign to be inaugurated against us and our work. We are determined to enlighten the people so thoroughly that not one man can be found who can do this evil work either innocently or ignorantly. Their guilt should be placed upon their own heads by reason of our energy in enlightening them, and not upon us for criminal neglect of duty.

A few weeks ago the writer made a call for funds to carry forward this work of scattering Religious Liberty literature, and especially the trial tract. A few have nobly responded to the call, and we are therefore glad to report the work already in progress. By the time this is published, the work will either be done or in progress in five different counties. A systematic house-to-house canvass is the method employed. The reader can readily see that this is destined to cost something, especially when it is learned that in the country only from twenty-five to thirty-five tracts can be distributed in a day by an active man. We can but feel that great good will result from this work. A few from other States have sent us means with which to support this work, for which they have our most heart-felt thanks. The means now on hand will not be adequate for the work, although we shall do it as economically as possible. We hope others will feel it a privilege to help us at this critical hour, and you may be assured that every dollar donated will be prayerfully and judiciously used.

The good letters we have received, containing donations, have done our souls good down here. Words of encouragement like these, "We'll pray for you," "We'll stand by you," "Be faithful," "Don't yield," etc., are worth more to us than the necessary dollars or cents. We have felt the tear of joy and gratitude start at these evidences that we are members of a body which, when "one member suffers, all the members suffer with it." Praise God for this chord of sympathy which vibrates throughout the ranks of the whole body when the hand of oppression has touched but one member!

The Texas T. and M. Society has our thanks for 1,000 *Southern Sentinels*, kindly donated us for this work. These are already being scattered. All funds should be sent to J. H. Dortch, Springville, Tenn. The writer visited the Springville church but recently, as may be seen by reference to report in REVIEW, and instead of finding them cowed, as many may suppose, they were of the best of courage in the Lord; and when nine presented themselves for membership, it gave evidence that no matter how dark the outlook, how threatening the persecution, or how loud the dragon's voice, there are some who will obey. If persecution to us will result in salvation to others, let us bear it joyfully, with patience; and in this experience in tribulation, we shall have a hope of which we will not be ashamed.

Bro. King went to the last court at Old Troy, to listen to the demands of the court for fines and costs, and, through his counsel, to take an appeal to the federal court, soon to convene at Memphis. But as the necessary documents had not been returned to Old Troy from the supreme court, the court at Old Troy was powerless to act, and could not even require a bond of Bro. K. for his appearance at next court; so the court simply told him to go home, and come back at the time of the November court. Thus the State simply has Bro. King's honor as security for fines and costs. Considering that Bro. King has been dragged about and prosecuted, fined, and treated as a common criminal, this evident confidence in him betrays the fact that they do not consider him a criminal, for all they have treated him as such.

But a few days ago Bro. King was arrested on charge of Sunday work, taken before a magistrate, tried, and found guilty, fine and costs amounting to \$6.90. He refused to pay or give security for the same, and was kept in custody till night, and then released, but was told that his goods would be levied upon for the amount. This has not yet been done, and doubtless will not be, for they seem to have learned that their manner of procedure was wholly illegal, as they took him without a State's warrant. We are anxious for the time to come when the nation will make its voice heard upon this question, and to know whether it will speak "like a dragon," or otherwise. Let thousands of earnest prayers go up to Heaven at this momentous hour, that God will make all these things exalt his own great name, his cause, and his truth, and bring complete salvation to myriads of sinking souls.

E. E. MARVIN.

#### UNION COLLEGE.

At the recent meeting of the Board of Directors, at Lincoln, Neb., the following preamble and resolutions were adopted:—

*Whereas*, The means with which to erect the buildings have not been furnished by the Conferences fast enough to have the buildings in readiness by Jan. 1, 1891; therefore,—

*Resolved*, That in the opinion of this Board, the time for opening the College should be deferred till September, 1891.

*Resolved*, That we instruct the Building Committee to push the work on the buildings just as rapidly as the means furnished will permit.

These resolutions explain themselves. We have no doubt that the action of the Board will be a great disappointment to many, but not more so than to the Board itself. We had sincerely hoped that we might be able to open the College this fall; but we do not think it wise to go ahead and expend money any faster than it comes in, and so this accounts for the action taken.

The plan suggested by the Board, at the time of its election, was that one-sixth of the money be paid by March 15, one-sixth April 1, one-third July 1, and one-third Nov. 1. We thought that by this plan the brethren would be able to raise their amounts without embarrassment to themselves, and the College would be furnished with the funds necessary to erect the buildings. We think the plan was a good one.

Some of the Conferences responded nobly to this call, and almost their entire amounts have been raised, and they are doing the best they can to meet their payments as they become due. Other Conferences, representing more than one-half of all the money the Conferences were asked to raise, have done but very little as yet. The Board has waited in hopes that every Conference would be able to remit its share, in order that the buildings might be completed and the College opened this coming fall; but on account of this lack of some

of the Conferences to be able to meet their appointments, we have been compelled to defer the time of opening for one year.

We wish right here to give a word of caution. There will be those who will reason that they now have a whole year, and more, in which to meet their pledges, and to make new ones, and they need not make special exertions to meet them; but this is not so. We shall have to work with all the diligence possible to complete the enterprise by the time now set, and we have no time to lose. Those Conferences which have done but little, will have to put forth a special effort. We sincerely hope that the brethren and sisters will look with favor upon this grand and noble enterprise. It will not be long before hundreds of our young people will be here preparing themselves for usefulness in life, and especially in the work of God. The good this will accomplish cannot well be estimated.

But our brethren must not forget that this is a large enterprise. It is no small task to erect buildings that will cost \$100,000. In fact, it is the largest enterprise our people have ever undertaken. Other enterprises have grown to be larger, but none have started so large. While some of the amount will be raised by the sale of land donated, the larger part of it must be raised by our brethren and sisters. It will take some sacrificing to do this. We do hope that those who have not yet given anything will think of the matter seriously, and send in their donations. Come, brethren and sisters, why can we not all take hold and lift in this enterprise?

A great many students will be sadly disappointed at this delay, and they will want to know what they can do for the year to come. We would recommend that, if possible, they go to Battle Creek, and attend the College there, which will give them a year's start. Do not wait a year for the buildings to be put up, if it is possible to start this fall.

We would like to add a word in reference to lots that we have for sale in connection with Union College. We have quite a number of lots for sale, some over 200 now, I believe; and if there are brethren who can take a lot, we should be glad to have them do so. It will be a great help to the College, and we do not think they will ever be worth any less than they are now. For information on this point, write to A. R. Henry, Lincoln, Neb. Let us all do what we can to build Union College, and to get the institution in running order.

E. W. FARNSWORTH.

### Special Notices.

#### NOTICE FOR OHIO.

ALL who have signed the teetotal pledge of the American Health and Temperance Association, in Ohio, and have paid the initiation fee of twenty-five cents, who have not received their certificate of membership, will be supplied at the Marion camp-meeting, on application to the undersigned.

MRS. J. D. RICE, Sec.

#### KANSAS, ATTENTION!

WE hope all will carefully notice the dates and places of our camp-meetings, as given in the REVIEW this week, and it is none too early to begin making preparations to attend them. Every effort will be made for the welfare, both spiritual and temporal, of all who come, and we confidently expect to see a large gathering of our people at each of these meetings. Brn. Farnsworth, Gates, Johnson, Chadwick, Sherrig, Smith, and others have signified their intention of meeting with us on these occasions, and we are extremely anxious that all our people shall avail themselves of these opportunities of becoming more familiar with the later developments of the special message concerning our time.

The annual session of the State Conference will be held in connection with the Eureka meeting, from Oct. 6 to 13. The time from Oct. 1 to 6 will be devoted to the interests of the canvassing work and such other branches as can be taken up during that time.

Further notice concerning transportation, railroad rates, etc., will be given later.

C. A. HALL, Pres. Kan. Conf.

#### COLORADO CAMP-MEETING.

I WISH to call the attention of our brethren in Colorado to the fact that our camp-meeting will be held in a little over a month. It has been decided

to hold the meeting again at Denver. We remember with pleasure the excellent camp-meeting held last year, which was the largest meeting of the kind ever held in the State. We trust our brethren will put forth corresponding efforts this year to attend.

The Lord has shown his willingness to meet with his people and bless them, by coming near to them in the last year's camp-meeting, and also in our good State meeting last March. We must make the camp-meeting this year the best that has ever been held in the State. We expect good help from the General Conference. Prof. C. C. Lewis will probably attend, to work for the Sabbath-school and the educational interests. Other good laborers will be in attendance. We expect the railroads to grant the usual reduction in fare. There will be a dining tent on the grounds, where wholesome food can be obtained at reasonable prices. All who desire tents should write to our secretary, Bro. J. W. Horner, 578 So. 11th St., Denver, Colo. Tents will be rented at the same rates as last year. Any information you desire can be obtained by writing to Bro. Horner. Children's and young people's meetings will be held.

The workers' meeting will begin Aug. 26, and the camp-meeting proper Sept. 2. At the workers' meeting we hope to see all the canvassers in the State, as Bro. W. R. Smith, our district canvassing agent, will be present to give instruction in that department of the work. They should come at the beginning of the workers' meeting, as there will not be time during the camp-meeting proper to give instruction in that line. We also hope that our leading men in the different churches, and the officers, will be present at the workers' meeting. Young men with strong muscles are invited to be present at the workers' meeting, to assist in pitching tents. Let our churches, those that have not already done so, elect delegates to our State Conference, and send their credentials to our State secretary, J. W. Horner. We request this so that we may make a selection from the delegates, of persons to act on the auditing committee previous to the camp-meeting proper. Please attend to this at once. Considering the great importance of the times, no one can afford to miss the seasons of worship. Of course, it will take a little time and money to go to these meetings, but eternal interests are worth vastly more than the things of this world. E. H. GATES.

#### MICHIGAN CAMP-MEETINGS.

THE Michigan Passenger Association has granted a rate of four cents per mile for the round trip for the Homer and Saginaw camp-meetings. Tickets to be on sale the day before the meetings open, and one day each week during their continuance. Tickets to be limited to return one day after the close of the meetings. This is not as favorable an arrangement as we had hoped to secure, and we are trying to arrange for better accommodations.

A. R. HENRY.

#### MAINE CAMP-MEETING.

THIS meeting will be held at Pittsfield, on the same ground as last year. The workers' meeting will begin Sept. 2, and the camp-meeting proper Sept. 9. The same favors are granted us this year as last on the Maine Central Railroad and its branches—one fare the round trip. Call for excursion tickets to the S. D. A. camp-meeting at Pittsfield, and return. Tickets will be on sale Sept. 1st, good to return the 17th. Do not fail to call for return tickets, as there will be no passes granted on the camp-ground. We expect the same arrangements will be made with the New Brunswick R. R. from Houlton, Presque Isle, and St. Johns, as last year. Let all make preparations to attend. Do not fail to come this year. J. B. GOODRICH.

#### ARKANSAS CAMP-MEETING.

WE have secured reduced rates of one and one-third fare over the St. Louis and San Francisco R. R., on the certificate plan. All traveling over this road will pay full fare in going, and take a certificate or receipt from the ticket agent. This certificate will be countersigned on the ground by the Conference secretary, which will entitle you to return at one cent per mile. We have not yet received full returns from the St. Louis and Iron Mountain, or Mo. Pacific R. R., but expect the same reductions over that line. Let all remember to take a receipt for your fare to the Arkansas camp-meeting at Van Buren. This will be good from Aug. 1 to 22.

J. G. WOOD.

LATER.—We have just received returns that the Mo. Pacific, which embraces the Iron Mountain R. R., will grant reduced fare as above.

J. G. W.

#### INDIANA CAMP-MEETING.

As already announced in the REVIEW of June 10, 1890, this meeting has been appointed to be held at Frankfort, Ind., Aug. 19-26. We trust all will come to this important gathering. There will be an efficient body of General Conference laborers present to help in the meeting. Let us humbly seek God for his blessing to attend us as we come to this camp-meeting. We trust all who are laboring, or think of laboring, in any capacity in the cause, will attend the workers' meeting Aug. 12-19. Instruction will be given in canvassing and in other branches of the work. Let all who can do so, attend the workers' meeting. It is often the most important part of the meeting.

There will be a boarding-tent, where all can obtain board at a reasonable price. Reduced rates will be had on the railroads. Concerning this, look for further particulars next week. We trust the church treasurers will bring what tithes they can with them to the meeting. Again we say, Let all come to this important camp-meeting.

IND. CONF. COM.

#### TENNESSEE RIVER CONFERENCE, NOTICE!

DEAR BRETHREN AND SISTERS: The time for our camp-meeting is fast drawing on, and as "hard times" have been realized everywhere in our States during this year, the influence has been depressing upon our finances. The Conference treasurer has not received as much by many dollars this year as last up to the same time, as I see by his report to the Conference secretary. There will be as many as six accounts to be audited, and, of course, means should be on hand to settle with these laborers. I feel sure that if all the tithes of our people are sent in, in time, there will be sufficient to meet all obligations.

Now let every one of us make a special effort to either send or bring to the camp-meeting all of our Lord's money. Every brother and sister knowing themselves to be behind on tithes are invited to redeem them, and God will bless you as he has promised. Our work moves slowly and at considerable expense; but it moves, and we thank the Lord for some omens of progress. We believe that our brethren love the cause of God, and that means will be forthcoming to carry it on. Let all isolated ones send in their tithes either to J. B. Yates, Cross Plains, Tenn., or to L. C. Heminger, Bowling Green, Ky.

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

#### WORKERS' MEETING IN MAINE.

THOSE who attended this meeting last fall in this State, have realized the benefits derived from such a drill in the canvassing work, and are anxious to attend this fall. But there are scores of persons in Maine who did not attend last fall that ought to do so this fall. Many of our young people are school-teachers, who could, by attending this meeting and getting the best methods of labor, with divine help, meet with success in the work. Those who have been engaged in the work this summer have made a success of it. God has signified his willingness to bless the efforts of his people when connected with his strength. Now is a favorable time to work. We entreat you, dear brethren and sisters, to come to the meeting, and take hold of the work. Do not let anything hinder you from coming. Begin to lay your plans now, and work to that end.

The third angel's message must go, and a people must be prepared for the second coming of Christ in the clouds of heaven; and one of the powerful means used to bring about this glorious result, is placing in the hands of the people our publications, which contain present truth. God bless our workers in the great canvassing field! Come to the meeting this fall, Sept. 2-9. Tickets will be on sale Sept. 1. Elds. E. E. Miles and A. T. Robinson will attend our workers' meeting, with other help. We invite Bro. C. Eldridge to "come over . . . and help us."

J. B. GOODRICH.

—Gratitude is the music of the heart when the chords are swept by kindness.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 6.—THE FALL OF JERICHO.

(Concluded.)

(Sabbath, August 9.)

(Read "Patriarchs and Prophets," chapter XLV.)

1. Tell the effect that God's wonderful miracles had had upon the people of Jericho.
2. Who appeared to Joshua as he was by the city?
3. What assurance did the Lord give Joshua? Josh. 6:2.
4. How did he say the city should be taken? Verses 3-5.
5. What was the order of the march? Verses 8, 9.
6. How many days did they go about the city? Verses 3, 13, 14.
7. How many times did they compass it on the seventh day? Verses 14, 15.
8. What command were the people to observe in their march? Verse 10.
9. What sound alone was to be heard? Verses 8, 9, 13.
10. What was this silent march around the city so many times intended to impress on the people? Zech. 4:6, last part.
11. At the close of the last circuit, what were the priests and the people to do? Josh. 6:5, 16.
12. When the priests blew a long blast, and the people shouted, what took place? Verse 20.
13. What did they do to the city? Verses 21, 24.
14. Whom alone did they save? Verses 22, 23, 25.
15. What curse was pronounced? Verse 26.
16. What resulted from the presence of the Lord with Joshua? Verse 27.
17. How was it that the walls of Jericho fell down? Heb. 11:30.
18. Why was this event recorded? Rom. 15:4.
19. What comfort and hope may we derive from the knowledge that faith in God brought down the walls of Jericho? 2 Cor. 10:3-5.

## News of the Week.

FOR WEEK ENDING JULY 26.

### DOMESTIC.

—Great swarms of grasshoppers are playing havoc with the crops in Georgia.

—The Senate has agreed to the House bill for founding a national military park on the battle-field of Chickamauga.

—The New Croton aqueduct in New York, which cost \$23,000,000, is pronounced a success. It now supplies the city with 75,000,000 gallons of water a day.

—The American schooner "William Rice" has been lost at sea. The whole crew, consisting of sixteen persons, perished. The vessel was on a voyage from Cape Ann to Ireland.

—A cloud-burst in Clear Creek Canon, near Golden, Col., swept away all traces of the railroad through the canon, cutting off several towns from communication with the outside world.

—In a fire in a Cincinnati tenement, Tuesday night, three persons were burned to death, and three others sustained serious injuries. The police and firemen rescued many from the flames.

—By the explosion of a threshing engine near Princeton, Ind., Monday, Andrew Kretsinger and Charles White were killed, and two men were fatally, and one was seriously injured. Several horses, also, were killed.

—Two hundred plate-glass workers at Kokomo, Ind., struck on Monday, for a half holiday Saturday afternoon, with full pay. The manager refused, and the factory will probably be closed, throwing 500 men out of employment.

—An express train, on the Chicago, Rock Island, and Pacific Road went through a bridge at Simon, Col., Monday night, at 10:40. The entire train, except the sleeper, went to the bottom, killing three men and wounding twelve. A wash-out was the cause.

—Wednesday, at North Jackson, Ohio, a grist-mill boiler exploded, instantly killing two men and fatally injuring another. The engine was hurled a quarter of a



W. E. DAVIS,  
Gen. Pass. and Ticket Agt., Chicago.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 29, 1890.

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## CAMP-MEETING APPOINTMENTS.

### DIST. NO. 1.

*West Va., Newburgh,	Aug.	5-12
New York, Schroon Lake,	"	21-31
*Vermont, Essex Junction,	"	26-Sept. 2
*Maine, Pittsfield,	Sept.	9-16

### DIST. NO. 2.

*Tenn. River Conf., Guthrie, Ky.,	Sept.	16-23
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### DIST. NO. 3.

*Michigan (Southwestern), Homer,	Aug.	5-12
" (Eastern) Saginaw,	26-Sept. 2	
Ohio, Marion,	"	5-19
*Indiana, Frankfort,	"	19-26
*Illinois, Bloomington,	Sept.	2-9

### DIST. NO. 4.

Nebraska (Southwestern), Oxford,	July	30-Aug 4
* " (General),	Sept.	9-16
South Dakota, St. Lawrence	"	17-22

### DIST. NO. 5.

*Missouri, Kingsville,	Aug.	5-12
*Arkansas, Van Buren,	"	12-19
*Texas, Dallas,	"	19-26
*Colorado, Denver,	Sept.	2-9
Kansas, Lebanon, Smith Co.,	"	12-22
* " (State Conference), Eureka, Oct.		2-18

### DIST. NO. 6.

Idaho,	Sept.	2-9
California, (Northern),	Aug.	21-Sept. 1
* " (General), Oakland,	Sept.	17-30
" San Luis, Obispo Co.,	Oct.	14-21
" (Southern),	"	15-28

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

Five more happy candidates went forward in the ordinance of baptism at our usual baptizing place in the Kalamazoo, last Sabbath. Bro. R. S. Webber officiated.

The *Southern Sentinel*, Dallas, Tex., devoted to the defense of Religious Liberty in the South, finds the spirit of inquiry so awakened among the people, that it has been induced to enlarge its size, and add a regular National Religious Liberty department. The *Sentinel* is conducted by those who thoroughly understand the significance of the present move-

ments for a union of Church and State, as related to the present truth. Success to the *Sentinel* in its efforts to enlighten the people.

A report from Bro. E. E. Marvin, giving the latest news from Tennessee, is received too late to find room in this issue. It brings word, however, that a gleam of light has appeared in the heavy cloud of persecution which hangs over our brethren in that State, in the acquittal of Bro. Callicott, at his second trial on an indictment filed against him last fall. This result seems to have been secured mainly through the fair and honorable ground taken by Judge Flippin, who presided. Bro. King's case will not be heard from again before the session of the U. S. District Court, which convenes at Memphis in November.

We are happy to note by a copy of the Grand Rapids (Mich.) *Telegram Herald*, of July 21, that Bro. L. G. Moore is following up the Sunday movement in that city with queries and arguments, which must cause the engineers of the movement some perplexity. At a mass-meeting a few weeks ago, the mayor of the city pleaded eloquently for the "American Sabbath;" and like others whose Sabbath investigations have never gone below the glittering generalities of the popular pulpit on this question, he appealed to the fourth commandment of the decalogue to sustain his claim. In the article referred to, he is respectfully asked to show what the decalogue has to do with the "American Sabbath," or with any sabbath except the seventh day; and we have some curiosity to see whether he will attempt an explanation.

In the *Christian Union* of June 26, 1890, Lyman Abbott, its editor, repeats the statement he made concerning the want of Bible authority for Sunday observance in the same paper Jan. 19, 1882, declaring again that—

The current notion that Christ and his apostles substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament.

Nevertheless, the substitution has been made, and Mr. Abbott, with hosts of other professed followers of Christ, observes the substitute for God's original Sabbath, the seventh day. What can be said of such an institution and the consistency of those who observe it when its own devotees make such admissions as this?—Foundationless and inconsistent!

## SPECIAL NOTICE.

It is our custom to omit the paper one week during the camp-meeting which is held nearest to Battle Creek, and which is most convenient for the B. C. church and the employees of our different institutions here to attend. This year it is the camp-meeting at Homer, Mich., Aug. 5-12. After one more number, therefore, the paper will be omitted one week.

## THE EUROPEAN SUNDAY.

AMERICAN Sunday advocates make it one of the notes of their war-cry, that we do not propose to have the European Sunday in America. Yet they count on the aid of Roman Catholics to help them to secure the kind of Sunday they want here. They seem to overlook the fact that the European Sunday exists in just those countries where the Roman Church bears sway, and is just what that Church has made it. How much better will they make it here? Cardinal Gibbons tells us; and his testimony, we fancy, will not be very palatable to the ultra Sunday advocates of Protestantism. In the N. Y. *Independent* of July 17, we find the following:—

"Cardinal Gibbons, speaking on the Sunday question, says that Sunday should be, first of all, a day devoted to religious worship; and, secondly, to innocent and healthful recreation. He thinks that if a certain portion of the day is set apart for religious service, the rest may be used in recreation that will contribute to the physical, mental, and

moral benefit and enjoyment of the masses, which should be encouraged. He thinks, however, that base-ball should be reprehended."

How beautifully fine these distinctions!

## TO THE "CHRISTIAN STATESMAN."

WE recently received a letter from the *Christian Statesman*. On the envelope containing the letter were printed these words: "This letter is not to be dispatched or delivered on the Sabbath." The letter, however, was delivered by the mail carrier on the seventh day. The Bible says, "The seventh day is the Sabbath." Ex. 20:10. Now, will the *Christian Statesman* tell us whether, in the light of the Scriptures, the instructions printed on the envelope were disregarded or not? W. A. C.

## CYCLONES IN 1890.

EACH succeeding year destructive storms appear to be growing more numerous, and the loss of life caused by them becoming greater. A few years ago the usual account of the cyclone was to the effect that great damage had been done to property, various curious and wonderful freaks performed, but little or no loss of life had resulted; the people in the track of the storm had somehow miraculously, it seemed, escaped uninjured. But lately the death list in the wake of these angry tempests has greatly increased. The *Chicago Tribune* thus summarizes the casualties by storms thus far this year:—

The casualties caused by cyclones this year have been appalling. All the destructive elements of nature—winds, cloud-bursts, floods, hail, and lightning—seem to have been let loose upon the suffering country. Jan. 13, eleven lives were lost by a cyclone in Kentucky; Feb. 22, sixty-five by the flood at Prescott, Ari.; March 27, 440 by the Louisville cyclone; April 6, twelve by floods in the South; April 22, fifteen by a cyclone in Arkansas; June 5, fifteen by a cyclone in Nebraska; June 13, twelve by a cloud-burst in Kentucky; June 20, twelve by a cyclone in Northern Illinois; and to these now must be added probably 200 more victims by the Minnesota cyclone. The total list of deaths by cyclones, lightning, and wind-storms alone since Jan. 1 will figure up over 1,100, as compared with only 163 deaths by the same cause all last year. Though the year is but half gone, it already promises to be memorable for its dreadful catastrophes.

Truly, we are still in an enemy's land. The prince of the power of the air is busily engaged on his mission of death. W. A. C.

## CORRECTION.

In my article on "Michigan S. S. Association and the Missions," in REVIEW of July 15, it was stated that the total amount of donations from the State to the ship during the first six months of the present year amounted to more than \$2,000. It should have read, "more than \$1,700."

J. H. DURLAND.

## 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, \$813.00.)

Mrs. E. J. Wright	- - - - -	\$10 00
C. M. Kinney	- - - - -	10 00
Mrs. A. M. Hooker	- - - - -	10 00

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

## \$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,500.)

A. W. Stanton	- - - - -	\$50 00
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Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.