

The Adventist Review and Herald

HOLY BIBLE
VS THE FIELD
VS THE WORLD

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

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CALVARY.

BY MRS. P. ALDERMAN.
(Madison, Ohio.)

O WONDROUS CROSS of Calvary!
My thoughts are turning back to thee
I turn to scan thy tragic scene—
Though centuries may roll between,
And seas and mountains intervene—
Wicked, and wondrous Calvary.

Comes wafted from that Orient hill
A sad, sweet strain my heart to thrill.
'T was there He bled, our Crucified,
The holy One for sinners died,
And darkness veiled that mountain side—
Sad, sad, and awful Calvary!

Triumph and life and shame and death
Met in his last, expiring breath;
The weeping angels bowed in grief,
Would fain have brought him some relief.
For man he died their mighty chief,
O dark, mysterious Calvary!

What majesty and meekness blend!
The Lamb of God, the sinner's friend,
Amazing love, ne'er understood—
The Maker for the creature's good
Is nailed upon a cross of wood,
And bleeds and dies on Calvary.

And now the sin-sick soul may flee
In hope to thee, dear Calvary;
For light that penetrates the tomb,
And radiates with hope its gloom,—
Immortal life, for aye to bloom,—
Is born of thee, dear Calvary.

Earth hath no spot so dear to me
As thy rich shade, O Calvary!
I hear the wounded, bleeding One
Whisper so oft, Dear sinner, come
And dwell in my immortal home,
My gift to thee on Calvary.

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.

MEETING TRIALS.

BY MRS. E. G. WHITE.

(Concluded.)

THE Lord himself has pledged his word, "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [now mark the following words]; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and

the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments [he that hath light in regard to the binding claims of the law of God], and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How he fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, he does not turn from us, and leave us to perish. No, no, that is not like our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, he knows how to succor those who are tempted. Our crucified Lord is pleading for us in the presence of his Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon him, grasps him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour.

"If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto him and believe in him that they may have eternal life! O, when we see the sorrows and suffering of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?—No; that is the time to come close to the only One who can be our helper in every time of need. You have no time for repining, no time for unbelief, no time to let go of Jesus. When trial comes, press closer to his bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; he bore the wrath of God for the transgressor, and thus suffering the penalty of sin, he ransoms the sinner. Had it been the choice of God to destroy the disobedient, he might in justice have swept the earth clean of the guilty transgressors; but he reveals himself as a compassionate, loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye."

The Son of God bore the contradiction of sinners against himself. Behold his agony in the garden of Gethsemane. Hear his thrice-repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in his human agony, he added, "Nevertheless, not as I will, but as thou wilt." Has God, then, no knowledge of his suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this?—The Prince of Life, the holy and beloved of God. Faint and

weary after his long, agonizing struggle in the garden of Gethsemane, he was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in his dying agonies, the rude soldiers quarreling over his few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting him, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him."

How could heaven keep silent? Can we wonder at the horrible unnatural darkness that hung over the cross? Can we wonder at the rending rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they beheld their loved Commander suffering such indignity? The crown of thorns he wore, the curse of the cross he suffered,—who could have imagined that he, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow his righteous soul to such a sacrifice! For sinners, for sinners, he died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross, that the world might not perish; he died to bring life, everlasting life, to all who shall believe.

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness.

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much he bore for us, and then count it not a mark of God's anger that you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, the stronger, the purer. Satan is always trying to press the soul into distrust of God, and therefore we must educate the mind to trust him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God, and die." If you trust God, you will see more reason to trust him. As you talk of his goodness, you will see more of his love to talk about. Thus the mind may be trained to live in the brightness of the Sun of righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance, and our God.

—Any mind that is capable of a real sorrow is capable of good.—Mrs. Stowe.

IS THERE A FUTURE RESURRECTION AND DAY OF JUDGMENT?

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

It would seem from most of the preaching we hear these days, that there is to be no resurrection from the grave, and no judgment day beyond what is termed death. Ministers preach that there is no death, but that a person only changes place or position, either to be with Christ in heaven, or to share the destiny of the wicked; that the intelligence does not stop, but continues to increase through all eternity. They say that infants that die, continue to grow in the spirit world.

Now, it seems to me that such teaching is adding to, and taking from, the word of the Lord. If this is so, it is a fearful thing to do. Rev. 22: 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc. In John 5: 28, 29, we read: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Very plain teaching of a resurrection from the grave. But what sense is there in the statement, if all go to their destiny at death? Luke 14: 14 says: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Notice Christ's own words in John 11: 25, 26: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Mary believed in the resurrection at the last day. But Christ proved the power of the resurrection right there by raising Lazarus, who had been dead four days.

Rev. 20: 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Thus we discover that there is to be a first and a second resurrection, and a second death. To us it seems strange that educated men, and professed Christians, will preach and teach that there is no resurrection, while we have so many distinct statements from our Saviour and his disciples on this fact. They must be infidel, or are preaching and teaching the doctrines of men. It seems to me that the doctrine of a judgment is as plain as any doctrine of the Bible.

Let us read: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. 2 Pet. 2: 4. "And as it is appointed unto men once to die, but after this the judgment." Heb. 9: 27. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5: 24. "Who knowing the judgment of God, that they which commit such things are worthy of death." Rom. 1: 32. Do not such teachers know the judgment of God? "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled," etc. Acts 24: 25. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." John 16: 8, 9. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." Matt. 25: 31, 32. Mark the thirty-third verse: "And he shall set

the sheep on his right hand, but the goats on the left." Verse 34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I have referred to but few of the texts that bear on these questions, but enough to prove a resurrection of the dead and a judgment reserved for all men. Listen to 2 Pet. 3: 7, 12, 13: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Looking for and hasting unto the coming of the day of God. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Did Peter expect this at death, or at the great day of God? "The meek shall inherit the earth." When? At death, or after the judgment and the destruction of the wicked, and Eden is restored?

REVERENCE.

BY ELDER WM. INGS.
(St. Helena, Cal.)

REVERENCE is a virtue that cannot be dispensed with in perfecting a Christian character. In childhood is the time to nourish this plant. It grows by cultivation, and becomes woven into the very being until it becomes a natural product, and is visible at all times and under all circumstances. Reverence has no favorites; it treats all alike, both rich and poor. Its virtue is seen in the humble cottage as well as in the rich man's palace. It is visible in the business circle as well as in the social circle. It gives to the possessor grace and dignity that are admired by all, and leaves its influence to succeeding generations.

Taking this view of the subject, is it not important that the youth as well as those of mature years be instructed in this virtue? The minds of the youth are molded for either good or evil, and the education is usually obtained from the parents; consequently great responsibility is intrusted to their charge. The results of a proper or improper training will determine the character through life; hence the admonition, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6. Associations have much to do in forming character. Like begets like; therefore the necessity of parents' choosing for their children the proper associates. A child that has been indulged, and allowed to have its own way, will grow up irreverent; and those that associate with such will receive the same stamp; consequently great importance is attached to the choice of associations.

This is an age of wickedness, and irreverence predominates in both old and young. If it abounds in the parent, it will be transmitted to the child; and this state of things has brought about a fulfillment of the apostle's prediction, "Disobedient to parents, unthankful, unholy." An irreverent person cannot be loyal, for reverence is the foundation of loyalty. Persons who have reverence respect authority, and are in sympathy with order, and delight in peace and unity. It is a patent power against evil; its very nature is against the low and base and vile. It shrinks from all contaminating influences, and is not a partaker of these sins. The lesson of reverence must be learned by those expecting to tread the streets of the golden city. Irreverence excluded Satan from his exalted position; it debarred our first parents from their Eden home, and it will exclude such of this generation from the society of heaven; therefore it should be the thought of all who are aiming at perfection, to study well this subject. God's authority is to be respected. "Holy and reverend is his name." Man is his creation, made after his likeness, and by him is admonished to be "perfect even as" he "is perfect."

The apostle Paul was not slack in imparting this important lesson to the Hebrews. "Furthermore, we have had fathers of our flesh which

corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12: 9. The chosen children of God during their bondage among an idolatrous people, had undoubtedly lost many of the principles instilled in them by their forefathers, and when God was about to deliver them, he raised up a leader and an educator. But before he started on his mission, God taught him a lesson of reverence which could never be erased from his mind. Had this instruction been withheld, there might have been a defect in his teaching which would have defeated the purpose of God in bringing the people up to that high standard of perfection desired. We will give the circumstances connected with that lesson, so that the reader's mind, also, may be impressed with the importance of this subject: "Now Moses kept the flock of Jethro his father-in-law. . . . And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is *holy ground*." Ex. 3: 1-5.

The same lesson was taught Joshua at a later period. He had become the leader and teacher of Israel, and it was very important for him, as well as for those under his charge, to constantly remember that the presence of God made the place holy. (See Josh. 5: 13-15.) The people had been instructed during their journeyings in the wilderness, concerning the sacredness of the tabernacle service; and now on entering the promised land, this same order was to be respected as in the past, in order to have the presence of God in their assemblies. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89: 7.

God changes not. He is the same God of order now as anciently, and his words to the children of Israel, "Ye shall keep my sabbaths, and reverence my sanctuary," are just as important to-day as when they were spoken.

It has always been the order of the Lord that his people should assemble together to worship him, with the promise that he would meet with them. Neither does he confine himself to large assemblies. When the Israelites were scattered in a strange land during their captivity, God met with the few in number, as stated by the prophet Ezekiel: "Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a *little sanctuary* in the countries where they shall come." Eze. 11: 16. Our Saviour has also left on record the blessed assurance for our comfort and consolation, that the true worshiper shall not be left alone: "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. If this is a fact, which all students of God's word must admit, should there not be the same reverence observed as formerly? Does he not require it of this generation? A little thought on this matter may suggest an inquiry in the mind whether the instructions to Moses and Joshua are not applicable to the worshipers of this age. And it may be well for the reader to put himself to the test by the following questions:—

1. When going to the place of worship, what are the thoughts? If sacred, then the mind will be fed with spiritual food, and the worship will prove a blessing.

2. When entering the place of worship, is the thought in harmony with the admonition of the wise man: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they con-

sider not that they do evil?" Eccl. 5:1. There should be a realizing sense that God is there, and that it is a sacred place, and made holy by his presence.

3. Is it in harmony with God's plan to pass quietly to the seat, and spend the few moments in waiting for the opening of the meeting in meditation and prayer, or to join in a general visit, thus encouraging the children to follow the example set?

4. Is it pleasing to God and the angels' present, as soon as service closes, for those assembled to pass quietly out of the place of worship, meditating on what the Lord has spoken through his delegated servant, or to stop and block up the aisles, introduce individuals, do much talking, have a general merry time, and thus lose what the minister has labored so hard to impress upon the mind,—the idea of true worship and consecration?

These are some of the many things for all to reflect upon, remembering that God's eye is upon all, and that all are held responsible for the example. The elder should be an example to the younger. If true reverence is ignored by one, it will be very apt to be by others. As a people, we have had admonition upon admonition on this important subject. Have we profited by it? Are we not repeating the history of the children of Israel, in not paying heed to God's admonition? This generation has more light than the former. Again let the reproofs be read on the subject of reverence, with a fixed determination that they shall be respected.

From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away.—*Testimony*, No. 33, p. 19.

All must admit the truthfulness of this reproof. Just a moment's reflection will reveal the matter in its true light. Then is it not time to reform, and cultivate this very essential virtue? We will not stop with this one paragraph, but will quote further, that a more lasting impression may be made:—

When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service.

When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that his eye is resting upon them, and they must act as in his visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church.

If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a *sweet eloquence in silence*.—*Testimony*, No. 33, pp. 20, 22.

If this admonition was carried out, the service would be much more effectual. There would be seen more of the blessing of God, and more conversions. Is it not time to reform and put in practice this plain and important instruction? According to the testimony, nearly all who claim to have so great light come far short in reverence.

Many who profess to be children of the Heavenly King, have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence. The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become preva-

lent, and God has been dishonored. When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children?—*Testimony*, No. 33, pp. 24, 25.

The Lord has said much on this subject which all would do well to study. As a people, we are looking for the coming of Christ; and to be ready for that event, all must perfect holiness in the fear of God.

KEPT BY THE POWER OF GOD.

BY * * * * *
(Battle Creek, Mich.)

As through rough ways I trod,
And for acceptance sought,
What peace my heart hath fraught,
From this great restful thought,
"Kept by the power of God."

My eyes were blinded dim,
Weeping for what had been,
Finding no power within
To war with self or sin;
But now I trust in him.

When sore temptation sweeps,
And Satan soft beguiles,
And looks on me and smiles,
O naught defeats his wiles,
But the power of God that keeps.

And when he brings a rod
To beat my soul with doubt,
And points my weakness out,
Then to my foe I shout,
"Kept by the power of God."

O it is rest to feel
God's everlasting arms
Shielding from earth's alarms,
Folding from all that harms,
Though earth and heaven may reel.

'Tis bliss his love to share;
'Tis rest to know his might;
'Tis joy to take his light,
And grasp his promise bright,
And cast on him my care.

Gentler than mother's hand
On one her love has sought,
Tenderer than lover's thought,
This utter rest that naught
Can pluck me from his hand.

"BELIEVEST THOU THE PROPHETS?" ACTS 26:27.

BY H. F. PHELPS.
(Brainerd, Minn.)

THESE words were addressed to King Agrippa by Paul the aged. In my mind I go back to that day. I see Agrippa and Festus and Bernice, also those who were with them. I see them in their pride and vainglory. There stands Paul, venerable with age. I see no marks of a criminal, yet he is a prisoner, yes, a prisoner for Christ. As he is now called to stand in his own defense, he preaches Christ. He speaks of his power as manifested in his own conversion. He thinks himself especially happy (verse 2) because he has this privilege of speaking before Agrippa. Why was he happy? Not because he had hope to be set at liberty, for he had already appealed to Cæsar, and to Rome he must go. He was happy because Agrippa was familiar with the things that so much interested Paul. He was an expert concerning the manners and customs among the Jews. And as none of these things had been done in a corner (verse 26), they were not hidden from the king. As he knew of these things, Paul had hope that he could at this time, by making a personal appeal to the king (a privilege he never had had before), arouse him to see his danger and the necessity of acting according to his convictions, and thus confess Christ.

But Festus very rudely interrupts Paul, with the accusation, "Thou art mad." And to this day, if a person is zealously interested in the salvation of his own soul, or the soul of some one else, we hear the report, "He is going crazy!" But hear Paul's defense: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." And so could others make an-

swer to-day. Then comes the personal appeal to the king, "Believest thou the prophets?" Listen to the answer: "Almost thou persuadest me to be a Christian!"

How many just now are almost persuaded! How many almost believe,—almost, but not quite! This class will by far outnumber the believers, outnumber the saved. Almost, but lost at last! As I read these words, I wonder who to-day believe the prophets? Who believe the word of God? The Bible is found everywhere, but who truly believe it to be the word of the Eternal? Yes, the Bible is multiplied, and is found broadcast. It is in the homes of the professed Christians, but who take it as it is—the word of God—a letter from the King of kings, a message from heaven? You say, "I believe it;" but perhaps you can write your name in the dust upon the cover, you use it so seldom. I remember one who professed to believe the word of God, but who read it so little that he thought a certain text was found in the 25th chapter of Revelation! Another was not sure, but thought the word "immortal" was found fifty times in the Bible, and was much surprised on being informed that it was found but once. Many will begin at Genesis and go through the book to find Timothy or Amos; will look in the Old Testament for Titus, or in the New Testament for Isaiah. And yet these say they believe the Bible. Why, a person would not treat a letter from a stranger with that coldness and indifference.

There are others who say they believe the Bible, who do not and will not believe the very things they read. That book says of the dead, that they "sleep"; "they know not anything;" and yet they will not believe it, but think that they know more than all the living. That book declares most positively that "the seventh day is the Sabbath of the Lord thy God." But men will not believe it, and rather than yield the pride and stubbornness of their own hearts, they would have a law enacted that would dethrone conscience, take away man's God-given rights, and plunge this country into the whirlpool of ruin. Almost a believer, will not do; almost will never save a soul. Almost to the gates of heaven, but just outside!

Now, my brother, you have followed me thus far, let us not part company yet. Do not be offended at a plain question—Do you believe the Bible? Your answer is at once, Yes. Well, that book tells us that "the end of all things is at hand." 1 Pet. 4:7. If that is so, then one dollar is worth more now than many dollars will be worth in the future. Then as we see how God has gone out before us by his providence, and the cry comes from every quarter, "Come over and help us," do you who are worth your tens of thousands of dollars,—I say, do you believe the word that the "end" is near? You to whom God has intrusted much or little, do you believe God when he says, "The tithe is . . . the Lord's?" Do you believe that it belongs to God, or is it your own? (Read Lev. 27:30.) Do you believe that promised blessing recorded in Matt. 3:10? Do you believe that God is able to make the nine tenths go farther, and be of more value to you in the payment of debts and the purchase of necessities, than the whole ten tenths will be if you shall use the whole for your own benefit? And while you say that you believe, and do not obey, but use the tithe for your own benefit, are you any better than others? "Thou that preaches a man should not steal, dost thou steal?" If we do this, are we any better than they?

Again: you who use the money that God gives to you, in the purchase of unnecessary articles with which to decorate your mortal body, will it commend you to God? Do you believe the word of inspiration in 1 Pet. 3:1-5; 1 Tim. 2:9? If you believe God, you will lay off these; but if you disbelieve, you will keep them on. If you believe, you will seek the inward adornment; but you cannot have both. If you disregard God's word, and live for display even in a small way, are you any better than others?

And you, fainting, trembling soul, do you believe the word of God? Do you have faith in it as a letter to yourself? Hear what he has said to you: "I have loved you with an everlasting love." "I have graven you upon the palms of my hands." "When thou passest through the waters, . . . they shall not overflow thee." "Believest thou the prophets?" Can you doubt the word of the Eternal One? Can you doubt the promises of God, which are as sure as the throne of God? Or, is it almost a belief, that is, believing for some other one, but not for yourself? How very many there are who "almost" believe. Almost a believer! Almost a Christian! Almost saved! Almost, but lost at last!

"Almost persuaded now to believe;
Almost persuaded Christ to receive.
Almost cannot avail;
Almost is but to fail!
Sad, sad that bitter wail—
Almost,—but lost!"

O for more faith in the word of God! O for a living, appropriating faith, a faith that will stand upon the word of God though the heavens should fall!

"O gift of gifts! O grace of faith!
My God, how can it be
That thou, who hast discerning love,
Shouldst give that gift to me?"

"O, happy, happy that I am!
If thou canst be, O Faith,
The treasure that thou art in life,
What wilt thou be in death!"

THE CRISIS UPON US.

BY ELDER D. H. OBERHOLTZER.
(Montclair, Ind.)

Two events that have taken place in the last week or two have given rise to the thought that is suggested by the statement at the head of this article.

First, the recent decision of Judge Hammond, of the United States District Court, in the case of Bro. King. He says: "It is not in the province of the federal court to review the case. Malice, religious or otherwise, may dictate a prosecution, but if the law has been violated, this fact never shields the law-breaker. Neither do the courts require that there shall be some moral obligation to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance customs shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself, because as petitioner believes God has not set apart that day for rest and holiness, and yet, if man has set it apart in due form by his law for rest, it must be obeyed as man's law, if not as God's law."

We read Rev. 13:11: "And he spake as a dragon." Harken! Man must obey the law of man, no matter what God may have said in the case. We have been wont to look to the lamb-like horn, the Constitution of the United States, in its first amendment, as a means given to protect the citizens [the body] of this Government against religious oppression and religious persecution, as the horn is given the animal to protect its body against the attacks of others that would do it harm. But just as soon as the judicial (the speaking power of the Government) is heard from on this point, it says, You must obey the laws of man, no matter what God may say.

This decision is called by the Indianapolis *Journal*, the decision of the United States Supreme Court, and possibly, dear brethren, we will find that this is so in the end. This decision has been under advisement for a long time, and no judge will make a decision that will be set aside by his superiors, if he can avoid it; and since he could have their counsel and advice in the matter, he would naturally endeavor to have his decision in harmony with what he would expect theirs to be, so that in so important a matter as that of establishing a precedent (the precedent of the interfering of this Government in religious affairs), he would avail himself of the privilege of such counsel and advice.

The die is cast, and the voice of the Government is now heard in the person of its spokesman, the court. Rev. 13:11 is now fulfilled to the letter. We can but expect that verse 12 will be fulfilled speedily.

As to the fulfillment of the thirteenth verse, the second event referred to very strikingly illustrates it. We refer to the recent defeat of the American Psychological Society, organized recently to test the claims of Spiritualism, and headed by such men as the Rev. Minot Savage, of Boston, and the Rev. Dr. Heber Newton, of New York.

The test took place at Lowell, Mass., recently. The medium was Miss Josephine Lord, of the latter place, and shows that this work is certainly just on the eve of fulfillment. The committee appointed for the occasion consisted of the Rev. T. Ernest Allen, of Providence, R. I., secretary of the society, and six others. At the second *séance* they were re-inforced by B. O. Flower, of Boston, editor of the *Arena*, and Mrs. Flower and Mr. Garland, all being members of the society. The wonderful manifestations upon the occasion entirely overcame the investigators, and they expressed their entire satisfaction at what had occurred, and asked for a continuance of these remarkable experiments in the autumn. (See Indianapolis *Journal*, July 31.)

The way is now open for Spiritualism to go to the upper classes, and into the churches, without restraint, and the time is at hand when it will be considered "blasphemy" to speak against this satanic wonder-working power, since some of the highest dignitaries of the Church have already been deceived "by the means of those miracles which he had power to do." How long are we to suppose that it will be until those of their flocks will be deceived by this same power, aided by the influence of their already deceived pastors (verse 14), and thus by satanic wonders and influence, the mark of the beast (Sunday-keeping) be enforced upon all?

The mere cobwebs in the form of exemption clauses—all that is now holding persecution back in many of the States—can be swept away in one day by this, the speaking power of the States and of the nation, and thus the flood-gates of the pit be opened upon the devoted heads of those who will dare to stand for the majesty of the law of God, and against the traditions of men. For it will be treason to say that we "ought to obey God rather than men."

Brethren, are we ready for the conflict that seems to be thus suddenly forced upon us?

A WORD TO THE RICH.

BY ELDER E. J. VAN HORN.
(Cleveland, Ohio.)

THE words of Paul to Timothy are very applicable in this age: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. This same writer has said that "all Scripture is profitable;" consequently, this is for our instruction. 2 Tim. 3:16, 17. God wants his people to "strive" to enter heaven, and not agonize to get rich in this world, but to look forward to the eternal riches, and trust in him, the living God.

He does not say it is sin to be rich in this world's goods, if secured honestly, but it is wrong for us to become so absorbed in trying to secure earthly riches that we love this world and the things which are vanity more than we do God and the things which are eternal. It is true that those who are rich escape much suffering and distress that comes to the poor; but they are also deprived of the peace of God which comes to those who seek him on account of distress.

James speaks of those who are rich, and have lived in pleasure, and are wanton. James 5:5. This class are lacking in that which is most needful. "They spend their days in wealth, and in a moment go down to the grave" (Job 21:13);

consequently no more time is given them in which to cultivate love for God. They put their trust in uncertain riches, hence they are not rich toward God. Some of our own dear people who have thousands of dollars and acres of land, are so busy in looking after these uncertain riches, that they refuse to take the REVIEW, claiming that they have no time to read it. The Scriptures recognize such as being *dead* while they have a name of living. 1 Tim. 5:6. Although they may have had ivory beds upon which to stretch themselves (Amos 6:4), or may have been able to clothe themselves in "purple and fine linen, and fare sumptuously every day," yet the honest poor man is liable to be the most comfortably circumstanced at the time of reward. (See Luke 16:19-25.)

Many who would be rich in this world's goods, become so *craving* that they join field to field, and house to house; but God pronounces a woe on such. Isa. 5:8; Micah 2:1, 2. In Amos 8:4-6, the Sabbath is mentioned as being nominally kept by those who are very covetous. But Amos says the Lord will never forget these covetous souls or any of their works. Verse 7. This will also apply to those who keep back the Lord's tithe. Mal. 3:13, 14. Their words are stout against God by saying, when accused of robbing him of the tithe, "Wherein have we robbed thee?" implying that the charge is false; consequently, they accuse God of asking of them more than justice demands. Our blessed Lord, foreseeing all this state of things, admonished his dear people in these words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, . . . for where your treasure is, there will your heart be also." "After all these [worldly] things do the Gentiles seek."

"Gentiles" are those who do not make any pretense to serve God, but give themselves wholly to the things of this world. May God help those who have accepted the third angel's message to stand ready to use their means where it will be a blessing to those who sit in darkness, a glory to God, and an aid to the salvation of their own souls. I hope all who read this article will also read Matt. 6:19-21, 32, 33; 5:38-42.

BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

God leads us by a way we did not anticipate. Could we anticipate his way, we would not need to be led by him.

We may expect too much of our cotemporaries; of God we always expect too little.

Our appetites clog the mind, and our passions stupefy our consciences.

Judaizing teachers, and other Jewish spies, followed close on the heels of the apostle Paul as he labored for God; therefore he wrote, "Beware of dogs." Phil. 3:2. But the scales have turned, and Russia itself, through her brutal misgovernment, has let loose her basest, most cruel policy upon the defenseless Jew; and now the Jew may say, "Beware of dogs." The whole world says, Is Russia governed by men or by wild, ferocious beasts? Shall the Jew be wholly exterminated by nations far worse than the Hebrew people ever were?

—"The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is still truth; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory."

—"If you would be exempt from uneasiness, do nothing which you know or suspect is wrong; and if you wish to enjoy the purest pleasure, always do everything in your power which you know is right."

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.

GIVE US TO DRINK.

BY WM. BRICKEY.
(Kingston, Minn.)

At Jacob's well, our Lord alone
Sat weary by the worn curb-stone;
For his disciples had gone that day,
To the city mart, not far away,
In Sychar town, to buy some meat
For the blessed Master and them to eat.

While sitting thus in pensive mood,
Close by the well a woman stood
With water-pot, to draw a draught
From fount whence Jacob's sons had quaffed.
But ere she let her vessel sink,
The Master saith, "Give me to drink."

This woman, who from childhood trained
To hate the Jews, at first refrained
From giving him the cooling draught
Whence Jacob and his sons had quaffed.

Then Jesus said, "If thou hadst known
The gift of God, to be thine own,
And who it is that asketh thee,
Thou wouldst have asked a drink of me.
Then living waters I had given,
Refreshing as a draught from heaven.

The woman saith, "The well is deep.
O where dost thou this water keep?"
But Jesus made this strange reply,
"Who drinks this water, by and by
Shall thirst again. But I can give
A well of water that shall live
Within thy soul, thy thirst to stay,
And spring forth into endless day."

For this to quench the thirst, she felt
Deep longing in her bosom dwelt;
And in her eager, anxious look
Christ read, as in an open book,
Her secret thoughts, though unexpressed,
That wrought within her anxious breast.
And her request was not in vain,
To drink, and never thirst again.

He was a prophet, she perceived,
And then her inmost soul believed
That he could tell which was the way
That led to everlasting day,—
The path where ancient prophets trod,
The only place to worship God,
Whether upon Mount Gerazim
Or only at Jerusalem.

But Jesus had no human creed
Or prejudice on which to feed
This hungry soul who sought the right,
And found the way, the truth, the light.
His burning zeal to save the race
Was not confined to creed or place,
Or circumscribed by place of birth,
But spanned the compass of the earth.

The Spirit drove this message home,
"The hour is coming, yea, is come
When neither at Jerusalem
Nor on the heights of Gerazim,
Can mitred priest, with bullock's blood
Or smoky incense, worship God.
But they that worship him, forsooth,
Must come in spirit and in truth."

How time has wrought, her changes tell:
Men no more drink from Jacob's well,
But Christ has opened up a fount,
'Tis gushing forth from Calvary's mount,
For thirsty souls of sinful birth,
And reaches to the ends of earth.
Ho, every one that thirsteth, come
Ye to the waters while there's room.

HOME.

THERE is a strange, unaccountable attraction connected with the mention of home. The word seems to touch a sympathetic chord in the human soul which nothing else can. Bards of every age have drawn tears from eyes as they have written and sung of home. The following beautiful words we quote from "Gems of Life," pp. 31, 32:—

There is one vision that never fades from the soul, and that is the vision of mother and of home. No man in all his weary wanderings ever goes out beyond the overshadowing arch of home. Let him stand on the

surf-beaten coast of the Atlantic, or roam over western wilds, and every dash of the wave or murmur of the breeze will whisper, Home, sweet home! Let him down amid the glaciers of the North, and even there thoughts of home, too warm to be chilled by the eternal frosts, will float in upon him. Let him rove through the green, waving groves and over the sunny slopes of the South, and in the smile of the soft skies, and in the kiss of the balmy breeze, home will live again. Let prosperity reward his every exertion, and wealth and affluence bring round him all the luxury of the earth, yet in his marble palace will rise unbidden the vision of his childhood's home. Let misfortune overtake him; let poverty be his portion, and hunger press him; still in troubled dreams will his thoughts revert to his olden home. . . . The thought of it has proved a sevenfold shield to virtue; the very name of it has a spell to call back the wanderer from the path of vice; and, far away where myrtles bloom, and palm-trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild heights and mountains, with charms he weeps to think of, and longs once more to see.

How grand and true are these words. The power wielded by the home, only the judgment can determine. In it is found the germ of civilization, the foundation of national life. These parents, having an acknowledged and divine right to teach, can mold the minds of the young, and give greater bias to minds than the pulpit and the press.

Be the home ever so humble, the inmates ever so scantily clad, the building a low hut crumbled and old, or a stately castle of wealth or luxury, still it is home. There the ardent hopes of youth have been formed, and manifold duties, as the passing years have sped by, have added many wrinkles to the care-worn brows of father and mother. These we cannot forget. Other circumstances and changing scenes may beckon us to follow them; warm hearts in other homes may give us a cordial welcome; but the home of childhood ever lives in our minds. It may not seem inviting to strangers. Its antique surroundings may possess no attraction for them. But this matters not. To us it is the old home, where in childhood we formed many of life's plans; where, perchance, we saw cold hands folded over hearts now pulseless beneath the cruel hand of death. To the little child it is home—he knows no other. To the man of mature years it is a haven of rest. To the lone wanderer, bending beneath the weight of years, and white with the frost of many winters, it is a green spot in the memory. To all it has around it a heavenly halo.

The love of home has given sinews of steel, and stayed up the faltering footsteps of the weary soldier amid the din of war. As cold, hungry, and fatigued he has been bivouacked on the battlefield, the thought of his humble home, perhaps in some mountain retreat, has given him courage to struggle on for existence. From early morn till late at night, mankind toil that they may secure a humble cottage in which to live, and know that it is home.

Yet, dear as is home, there are some unpleasant recollections,—things which we would fain forget, remaining in the halls of our memories. Its sanctity has not always been preserved as it should have been. The benediction of heavenly peace has many times been dispelled by a peremptory command. Bitter words have disturbed its tranquillity. A frowning face has brought clouds instead of sunshine. Petulance has exchanged sweetness for wormwood. Misfortune has caused many an aching heart, and driven serenity from the place of our abode. Intemperance has changed many a once-happy home into pandemonium, and children have been forced to turn their backs on the parental roof, and obtain their light and strength on the dusty highway of life surrounded by those whose ways were sinful and degrading. In many homes lies the lonely sufferer, wasting with disease, whose lamp of life burns but dimly. Though the attendance be noiseless, and the grief stifled, yet sorrow is there. Perchance we look on a grave. That little handful of earth which now lies beneath the ceremonies of the tomb, that head which now lies pillowed in the dust, once was part of a home circle; and when the cold, clammy hand of death was laid upon its victim,

sorrow was there, such sorrow as time does not heal.

This earth affords us no perfect home or home circle. Sin is here, and soon in the course of nature our beautiful home and broad acres will be exchanged for a few feet in some lonely graveyard. Satan, with hellish intent, has crept into the home, and his fetid breath and sully touch can be felt and seen. Within the bosom of many homes there lies buried from view family skeletons, which, if exhumed, would be exceedingly hideous to behold. Be the home seemingly ever so perfect, it is not enduring. Its joys are transient. Soon or later we must part with those with whom we have associated in childhood's days, and go into the cold world to mingle among strangers. Brothers and sisters separate and wander in distant lands, and our hearts are sad. Fathers and mothers are borne to their final rest, and the home of youth is no more.

But there is a home where these scenes are not enacted. It is a "house not made with hands, eternal in the heavens." And in the midst of life's trials and vicissitudes, intuitively our minds revert to the home "over there." There happiness will never end, and pleasures and joys will be complete. There friends long parted can meet in an eternal reunion. There family circles will be united, nevermore to be severed. Parents and children will meet in an eternal embrace. No funeral trains will bear from our homes a loved one. None will suffer with pain, or be scorched with fever. There will be no chamber where sits a weary mother in the silent watches of the night, beholding the icy hand of death seizing upon a darling child. No yawning grave. None will be summoned to join that mighty caravan that journeys to the land of the "departed." There will be no partings, no farewells. Oh, what a beautiful home is this! And it is prepared for all. None need be left out. All can have a mansion near the throne. Our Father opens the door and bids us enter. Shall we not go in and sit down with Abraham, Isaac, and Jacob? Beautiful gardens await us there; fields of living green open before us. No storms will beat on that beautiful shore. No frost will wither the "roses of Sharon." The decrepitude of age will never be felt; but the vigor of youth will rest on all forevermore. No vestige of the curse will remain. It will be the abode of God, angels, and redeemed saints. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Here is a home to which all may attain, which is as enduring as the throne of God. Will we not let go of the bubbles of earth, and lay hold of the "enduring substance"?

"That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands."

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

GEO. B. THOMPSON.

Willow Hill, Ill.

THE HOUSE THAT RUM BUILT.

The alms-house: This is the house that rum built.

The drunkard: This is the beast that lives in the house that rum built.

Appetite: This is the chain that binds the beast that lives in the house that rum built.

Intoxicating drink: This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the beast that lives in the house that rum built.

The rumseller: This is the monster that holds the rein over the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the beast that lives in the house that rum built.—*The Happy Pilgrim.*

The Mission Field.

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

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

FINLAND.

FINLAND is a peninsula in the northern part of Europe. It has a population of about 2,340,000, thousands of whom talk the Swedish language.

Formerly, Finland belonged to Sweden, and for nearly five centuries its history has been identical with that of Sweden. But in 1810 Finland was united to Russia. The general government of the country rests with a senate, the chairman of which is general-governor and representative of the emperor of Russia. When united to Russia, Finland was permitted to retain its former religion and constitution. The state religion is the Lutheran Protestant, but religious liberty is granted to other Christian denominations. The Greek Church numbers about 41,500 members, and the Roman Catholic about 2,300. There are also Baptists and Methodists in the country.

Helsingfors is the capital of Finland. It has a population of 59,646, more than half of whom talk the Swedish language. The cities are located on the coast or the large lakes. In size they resemble the cities in Sweden. The largest cities next to Helsingfors, are, Abo, with about 26,000 inhabitants; Viborg, with 17,000; Tammerfors, with 17,000; and Uleåborg, with 12,000. Abo is the oldest city, and was formerly the capital. Outside the city is a castle which was built by Eric the Holy, who died in 1160. By this king of Sweden Christianity was first preached in Finland, about the year 1157.

Education stands about the same as in Sweden. There are high schools, seminaries, and one university. This university was founded in Åbo in the year 1640. In 1827, when the city was destroyed by fire, the university was moved to Helsingfors. In 1642, the first printing-house of Finland was erected in Abo. The first book in the Finnish language was printed in Stockholm in the year 1542.

The chief industry of the country is agriculture. There are numerous lakes and rivers, and therefore Finland has very properly been called, "The land of a thousand lakes." It has some beautiful scenery in the way of landscapes, and the general appearance of the country is like that of Sweden. The climate, on the whole, is favorable.

As yet nothing has been done to bring the last message of mercy to the millions of this country. However, some books have been sold by our Swedish canvassers, in cities on the border of Sweden. And there is no reason for believing that Finland is not as good a missionary field as Sweden.

The following is an extract from a letter written in Swedish to the *Härold*, by a man in Brahestad, Finland. The letter was dated Nov. 10, 1885:—

We are the only persons who keep the Sabbath of the Lord in Finland at the present time, with the exception of an old lady who I hope has begun now. I am a sailor (mate), and it was in Liverpool, last year, that I accepted the third angel's message, through the labor of Bro. Drew. Since I returned home, I have kept the Sabbath holy. I have nearly all the English books, and a great many Swedish ones, published by the S. D. Adventists. I talk the Finnish language. I cannot write Swedish very well, but I hope you will understand me. . . . I thought it would rejoice the children of God to know that even in Finland there are some who are waiting for the soon coming of Christ. . . . I write to you as to my own family, for according to the Bible, we are all of one family. All who have accepted Christ as their Redeemer, have become united with each other as branches of the same Vine. May God bless you and your work, and may he make you more able to gather together the blessed people of God from all parts of the earth.

Your brother in Christ, and joint heir of the new covenant.

Although some of our literature ought to be translated into the Finnish language as soon as possible, it is not necessary that this should be done before the work can begin in Finland. The can-

vasser may carry our Swedish literature there to the thousands of Fins who can read the Swedish language, and may we not hope that thus some will accept the truth who will be able to more successfully carry it to those who do not understand Swedish. This being the case, it seems that a great responsibility for enlightening these people is resting upon the Swedish Conference. But this Conference has neither the means nor the workers by which to extend its work to Finland in any such degree as should be. However, we are feeling deeply for these people with whom we are so closely connected, and it is expected that two of our Swedish canvassers will soon go there to canvass. At the last annual session of the Conference in Sweden, the following resolution was unanimously adopted:—

Whereas, The last message of mercy is to go to all kindreds, tongues, and peoples; and,—

Whereas, Nothing has yet been done to proclaim the message to the people of Finland, thousands of whom talk the Swedish language; therefore,—

Resolved, That we request the General Conference to take under consideration the beginning of missionary work in Finland as soon as possible, and that we make efforts to take a part in this work as far as we are able.

And we are glad to learn that the General Conference have already taken this field into consideration, and to know that they always have a live interest in the work in these poor countries of the North. It seems to be high time that the work should be done in Finland. Russia is working to bring her influence to bear more and more on the people of Finland, and to introduce there the Russian policy; and we know that this makes our work more and more difficult every year.

When we speak of the people of Finland, we also think of the poor Lapps. There are about 25,000 of these people living in the northern parts of Norway, Sweden, Finland, and Russia. Their language is much like that of the Finns, and they can therefore easily learn the Finnish language. Many of them understand the language of the country in which they are living. They are isolated from the rest of the world, and live a very simple and close life. They support themselves on the raising of reindeers, and on hunting and fishing. Some of them dwell in cottages on the coast; others move around with their large herds of reindeers, and these dwell in tents, in the forests during the winter, and on the coast during the summer. Nothing has been done to enlighten these people.

"The grace of God that bringeth salvation hath appeared to *all men*." God has manifested a special care for the poor and despised of this world, and may we not hope that even among the Finns and the Lapps there are souls who are hungering for the truth of God? And ought we not to reach out to these starving people the bread of everlasting life? God in his infinite mercy has intrusted to us the last message of salvation, which is to go to all tongues and peoples of the earth. Dear brethren, may we not prove ourselves unworthy of this high calling, but may we be the instruments in bringing the joyful tidings of salvation to these benighted people also, that they may be partakers with us in the unspeakable riches of Christ.

EMIL J. ÅHREN.

—In a report of the Lodianna Mission there is an interesting story of a meeting in which a prominent Sikh discoursed about one of their sacred books, the "Granth of Tegh Bahadur." After the Sikh had read and expounded the doctrine for an hour or more, during which a pure theism was highly commended, and heathen and idolatrous superstitions were denounced, the Christian missionary began by saying that he heartily agreed with all that had been uttered. But he placed his sacred book (or "Granth") by the side of that of the Sikh, and said: "There is one thing lacking in your book, and that our 'Granth' supplies. There is a wonderful exhibition of God in your book, and its statement of your duty to God is correct as far as it goes. Furthermore, that book tells how a righteous man may be saved, but it

has no salvation for a sinner." This statement was then discussed at length, and at last an old Sikh said: "Yes, I understand; the Padri Sahibs are not saying anything against our book. They say the book is right, but we are wrong, because we are sinners. That is perfectly true. The fault is in us, not in the 'Granth.'" So pagans and Christians unite in saying that the Bible is wholly unique among sacred books, in that it offers salvation to sinners.

—The contrast between the foreign missionary situation of three-score years ago and that of to-day, in reference to the opportunities for labor, is most striking. Formerly the question was, Where shall good openings for laborers be found? Now the question is, Where shall enough men be found to fill the most promising of the openings? A recent number of the *Indian Witness* well says: "The foreign missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes, but looks half-starved, because all he eats goes to growth and none to fatness. The churches of Europe and America are steadily increasing their appropriations to foreign missions, but the work is increasing at a far more rapid rate. There must be an immense increase in the missionary zeal and liberality of the churches, or a crisis, probably followed by panic, is inevitable." It seems to us that the crisis is already upon us, but we trust there is to be no panic. The increasing demands should only awaken all the branches of the Christian Church to increased efforts; but let it be clearly understood that increased efforts are necessary.

—Rev. W. G. Lawes, at the late anniversary of the British and Foreign Bible Society, said that at a missionary meeting in New Guinea, held a few months ago, one of the speakers picked up a spear, and said: "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side; and we took our meals with it close at hand. "But," said he, holding up a copy of the gospel, "we can now sleep safely because of this; this book has brought to us peace and protection, and we no longer require the spear."

—At Nagoya, Japan, the Anti-Christian Buddhist party is so strong and menacing that the resident missionaries are guarded by policemen when they go out; and the other Sunday the Methodist Episcopal church was protected by a party of police. Pray for us. At Shimidza, a flourishing sea-port south of Yokohama, a better state of things exists, for the people of the province have sent up to the Diet a petition signed by many thousands, asking to have the port opened to foreign trade.—*The Kingdom*.

—The foreign population of the Congo Free State is now over 800, of whom about half are Belgians, the remainder being English, Italians, Portuguese, Dutch, Swedes, Danes, and French. Of these seventy-two English and thirty-five Swedes, as enumerated in December, 1890, the greater part—over eighty in all—are missionaries. The opening in March of the Congo Railroad from Matadi to the Leopold Ravine, is an earnest of the great work that will soon be completed, and which will render missionary advance much easier and safer.

—The British Missionary societies, according to *Medical Missions at Home and Abroad*, have 139 physicians engaged in missionary work, thirteen of whom are ladies. Of the whole number, the Free Church of Scotland has thirty-four, and the Church Missionary Society twenty-one. The London Missionary Society and the English Presbyterian Church have thirteen each, the United Presbyterians eleven, and twenty-five societies have less than ten each.

Special Mention.

VINET ON LIBERTY OF CONSCIENCE.

ALEXANDER VINET (born near Lausanne, Switzerland, 1797; died 1847) was successively professor of French literature in Basel, and of practical theology in Lausanne. While in Basel, he began to advocate religious liberty, which was being denied the dissenters in his own canton. One of his articles in a Lausanne paper was seized upon by the authorities, and subjected to a regular trial, on account of what was called his revolutionary doctrines.

Vinet came to Lausanne to make his own defense. He read a masterly paper justifying his doctrine, and then analyzed and exposed the positions taken by the report of the State Council which condemned him. One sentence of Vinet's article which had been taken as a provocation to rebellion was this: "An immoral law, an irreligious law, a law which compels one to do things condemned by the conscience or the law of God,—when we cannot have it repealed, we are at liberty to trample it under our feet."

From that time, Vinet was actively engaged in digging out and disseminating through the press the principles of religious liberty. He wrote two lengthy essays and a large number of articles on the subject, and is considered one of the foremost champions of liberty of conscience in Europe in the beginning of this century. I give below a synopsis of his views on this question:—

Liberty of conscience grows out of the moral nature of man. What is, indeed, the conscience?—It is the seat and sanction of moral duty. Therefore, to oppress the conscience in any way, is to attack the moral nature of man, that which constitutes the principal distinction between him and the brute. For the Christian, conscience is the voice of God speaking within him. Thus to demand of the disciple of Christ to surrender his conscience, or to refuse him the right of following implicitly its dictates, would be asking him to surrender his allegiance to God.

But the religious sentiment, of which the conscience is the seat, manifests itself in external acts. "Worship, ceremonies, preaching, are as essential to religious conviction as is the word to the thought, respiration to the organs of the lungs, and pulsation to arterial blood." Religion, indeed, is not conceivable without worship, and no nation has yet disproved this. It is plain that liberty of conscience and liberty of worship are one and the same thing.

What are the limits of this liberty? "My freedom is legitimate as long as it does not interfere with the freedom of another; beyond this point it ceases to be legitimate." "My right is in each sphere exactly what others claim for themselves; and their right is, similarly, all that I claim for myself. . . . Each man may exercise his right without interfering in any way with his neighbor's exercise of the same right. This is the test of true rights, and distinguishes them from false and abusive rights, the exercise of which cannot be reciprocal. For instance, if I require my neighbor to profess my opinion, to adopt my manner of living, to embrace my worship, I leave him thereby no means of reciprocity."

It is evident that this liberty which is claimed for those who have religious convictions to manifest, exists equally for those who have none, or who may wish, in the name of conscience, to make a profession of infidelity. Liberty of choosing one's religion, indeed, implies that of choosing none and of professing this absence of choice.

One of the clearest consequences of these principles is the utter separation between the civil and the religious society. "What is it to proclaim liberty of conscience, but to declare that religious conviction is a sphere into which civil power has no right to penetrate; or, in other words, but to separate civil from spiritual affairs? . . . there is, therefore, in each member of society, two dis-

inct beings—one whose physical nature and temporal relations place him within the jurisdiction of civil society, and another which, as relates to his faith and his hopes, belongs only to himself and to God. The State may demand some things of the first, but nothing of the second. And even should the State think it proper to favor some particular church, it cannot claim from me,—

"1. Either that I should attend the services of that church;

"2. Or that, by any act, I should recognize, even by implication, the authority of said church;

"3. Or that my adhesion to the doctrines or rites of that church should, in any case, become a test of the exercise of my civil or political rights."

JOHN VUILLEUMIER.

Battle Creek, Mich.

ROMAN CATHOLIC PILGRIM RESORTS.

SOMETIME during August there will be exhibited in Treves, Rhenish Prussia, what is purported to be the holy coat of our Saviour, for which the Roman soldiers cast lots at the time of his crucifixion. When last exhibited, from August to October, 1844, according to the statistics 1,050,000 people from all parts of the Old World came to see the relic, and many, it is claimed, were healed by the touch of its fivefold silken cover, beneath which the undoubtedly ancient and very probably Egyptian garment, for which it has been sought to establish such high claims again and again by word and pen, is hidden from unhalloved gaze. As a source of income to the church, this is probably one of the most prolific, whenever it is set in action. No doubt the present exhibit will exceed all previous ones in the number of visitors, and also in the "gifts" and other "spends" which will be occasioned by it.

The country west of the Rhine is singularly favored with this kind of attraction for a credulous public. At Aix-la-Chapelle (Aachen), it is claimed, are kept the *chemise* of the Virgin Mary, and some swaddling cloths in which the infant Saviour is said to have been wrapped; and at Prüm the shoes, or rather sandals, which the Lord is supposed to have worn, can be seen for good money.

In spite of the fact that other countries exhibit similar articles for which they claim the same genuineness,—as, for instance, the "holy coat" of Argenteuil, in France, which must be a miraculous duplicate(!) of the one at Treves, since it, too, is said to have been subject to the casting of lots on the part of the Roman soldiers,—the pious "faithful" have implicit faith in the claims of their "good shepherds," and bring themselves and large gifts of money and valuable presents to these places, to go away again in the vast majority of cases, more duped and more confirmed in their errors than ever they were. The Treves exhibition of this year will no doubt draw crowds far beyond the number of those attending the last exhibit; for then they came mostly in private conveyances, post-coaches, or on foot; but with the present railroad and steamboat facilities for travel, and the electric communication system established since then all over the world, the number may be more than doubled. Foreseeing this, the railroad authorities of Treves have made arrangements to bring at least from 15,000 to 20,000 each day back and forth on the trains, and to have different sets of this number admitted each time from day to day. In 1844 the zeal of these relic-worshippers was somewhat cooled by the bold priest John Ronge, who through letters and pamphlets exposed the enterprise as a mere scheme for duping the people, etc. We can only hope and pray that an even more resolute man than Ronge may be raised up, under God, at this time, to cry out against this and similar evils.

While we will await in patience the repetition of this farce, and the authentic reports which are to follow it, it might be in place here to cast a look over the "Echo of the Annals of Lourdes," for the last year [1890], which gives a pretty good insight into the still existing spirit of su-

perstition and its extent. We cannot do better than to transcribe their statements:—

Not in vain did Leo XIII. exclaim at the beginning of last year [1890]: "Would that all France would come to Lourdes—and the Freemasons, too!" This word, which the Catholic press has spread far and wide all over the face of the earth, was literally fulfilled. Thousands upon thousands of pilgrims flocked with the cross upon their breasts to the banks of the Messabialle, treading all fear of man underfoot.

One hundred and twenty-four pilgrim trains conducted 97,028 pilgrims from France, Belgium, Holland, Alsace-Lorraine and Venezuela to the Grotto. Among these new crusaders were ecclesiastical princes and those of royal blood. The Grotto was graced, among others, by the visit of His Eminence, Cardinal Lavignerie, Archbishop of Carthage and Algiers, who alone has done as much as a whole army for the conquest of Tunisia. He saw Mgr. Elias XII. Abolionam, patriarch of Chaldea, who came from that far country where once the cities of Nineveh and Babylon flourished.

Dom Pedro, ex-Emperor of Brazil, communed at the Grotto; at his side kneeled their imperial and royal Highnesses, the duke and duchess of Eñe. The duke of Namur, later on, imitated this example; likewise the duke of Norfolk. Fifty-two archbishops, bishops, princely abbots, and other prelates visited in turn the Grotto, and Mgr. Ruffo Scilla, major domus and prefect of the apostolic palaces, Mgr. Piffara, sacristan to his Holiness, and Mgr. Angeli, private secretary of Leo XIII., could convince themselves with their own eyes that the white Madonna is still, according to the proclamation of the holy father, "our dear Lady of Wonders," and that all hearts on the banks of the Gave beat in heart-felt love for the prisoner of the Vatican.

Diplomatists and politicians could be found among the throngs, of whom we need only mention the Russian legates, his Excellency Baron von Mohrenheim, Messrs. Chesnelong, Lucian Brün, and Numa Baragnon, these brave defenders of the interests of religion.

The 28,250 masses which have been read in one year, testify to the vast number of priests who enthused the pilgrims by word and example. Equally significant is the number of the holy communions spent; namely, 251,050. The pilgrims worshipped with outstretched arms at the Grotto, in order to catch from the most blessed Virgin those miracles, which became again active by their redoubled faith. An atmosphere of prayer, which proceeded from Lourdes, has gone throughout all the world, and everybody[?] has turned his face toward Lourdes, in order to implore most urgently the mediation of Mary.

One million, three hundred and seventy-four thousand, two hundred and forty-two special prayers found particular mention; 20,577 were thank-offerings.

Four thousand, two hundred and thirty-two persons were received into the arch fraternity of the Immaculate Conception, and 3,226 into the fraternity of the rosary.

The gratitude for the mercies and favors obtained was manifested through all possible gifts. There were offered to the dear mother of heaven eighty-seven bridal wreaths, forty-seven gold and silver hearts, 305 marble tablets, sixteen mass gowns, two very valuable and complete adornments, five embroidered bands, eleven standards, twenty-five laces for the altar, six lamps and chandeliers, church linen, carpets, an elevated map of Rome and Jerusalem, watches and clocks studded with very valuable jewels and precious stones, finely engraved decorations, a court-mantle, eight medals, seven swords, and two pairs of epaulettes.

It will be remembered that quite a considerable debt rested on the building of the rosary church (more than fr. 400,000 of the fr. 3,000,000 which the entire structure has cost). This deficit has not only been made up, but the subscription for the Piscina has already reached the sum of fr. 26,000. The devotees of the spiritual pilgrimage have on their part already raised the sum of fr. 54,450 (in 1889, fr. 83,883) besides.

The good works which have been offered up to the holy church will also weigh favorably on the scale of divine mercy. Let us note also the 197,445 holy masses, 127,582 holy communions, and 420,452 rosaries.

The waters of the Grotto were more than ever and above all else the mysterious instrument of the kindness of our dear Lady, toward soul and body. According to the statements of the apostolic vicar, Mgr. Fenouille, a whole Christian church at Yun-Nan needed only to be sprinkled with a few drops of Lourdes water to keep them intact from the pest, which at other times has caused great devastations among them. Seventy-two thousand, two hundred and ninety bottles of this water have been sent out in every direction under heaven. (In 1889, 82,300 bottles; in 1887, 82,525 bottles.)

Such is the state of credulity among high and low in all parts of the Catholic world in this the last decade of our enlightened nineteenth century. We can but hope and pray that God may open the eyes of many of these people, that they may turn from their delusive superstition to Him who alone can help in heaven and on earth, the eternal God.

A. KUNZ.

The Review and Herald.

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

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URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, W. A. COLCORD.

FAST COMING TO THE FRONT.

THE two great questions, outlines of which as living, stirring themes, are beginning to loom up in vast proportions in the not distant future, are the second coming of Christ and the Sabbath question.

To any one who is taking note of the current thought of the day, it must be evident that there is now a more wide-spread, and a more rapidly growing interest on the subject of the near second advent of Christ, than has ever existed before. This assumes somewhat different phases among different denominations, but the fact is no less significant that the minds of the people are being so largely turned in this direction.

On the supposition that the great day of the Lord is indeed at hand, this is not only natural, but a necessity; for coming events cast their shadows before; and as the grand consummation approaches, with the interest that must be felt, and the movements that must be in progress, in the heavenly world, in reference to it, we pass into an atmosphere charged with influences inseparable from such a time; the Spirit of God will work to impress minds, new light will shine forth from the word of God, a feeling of general expectation of the near advent of some momentous change will begin to prevail among the people, and the subject will be agitated through all the many channels of society.

Such times are ours, and such conditions now exist. The swift diffusion of intelligence through the press, calls the attention of all classes to the subject; and laymen wonder why the clergy are so silent upon the question. They feel that if it is true that the time is near when the Lord is to return to this earth, in power and glory, and usher in a new dispensation, it is above all things important that it be known, and the people be taught and warned accordingly in regard thereto; and they will press upon those who have taken it upon themselves to teach the people in spiritual things, the demand, more and more, to know if these things are so. The clergy cannot ignore the subject. They must speak and take some position in the matter; and all their theories will be brought to the test of the Scriptures.

The numbers, position, and influence of those who are already agitating the question, and advocating the soon coming of the Lord, are such that the subject is not likely to be set aside as the idle dream of fanatical and ill-balanced minds. So the movement is destined to grow, the subject come more and more to the front, and the world be warned.

The other question, no less prominent, is that of the Sabbath. The reform on this point is also not only a natural movement, but a necessity, on the ground that the great plan instituted by Heaven for the salvation of lost men has now reached its last stages and is about to be completed.

It is on the Sabbath question that the greatest opposition to God has been manifested in this world. This institution is the great memorial which God set up in the beginning to maintain his memory and his honor among mankind. It was the innermost barrier against any departure from God; and the very first step in apostasy must break over this Sabbath-breaking, therefore, lies at the root of idolatry with all its accumulated evils. And so persistently has error with reference to this great institution which God so prominently claims as his, been fostered, that, overspreading the bounds of the heathen world, all Christendom has been infected by it.

But when Christ comes, a people are to be ready to meet him,—ready because cleansed by the word of God unadulterated with the doctrines of men (Eph. 5 : 26, 27), and sanctified through the truth, not through error, nor even in spite of it. John 17 : 17. Such a people must, therefore, be developed in the last days, stripped of all the false trappings of Babylon, and free from the effects of apostasy and error. They must make up this great breach that has been made in the law of God, and hence be specially distinguished as Sabbath reformers.

Besides this necessity, another reason why the Sabbath question is to be extensively agitated in the last days, is because prophecy clearly announces that a great reform in this respect is to be accomplished just before Christ comes. By a right and a wrong position and practice on the Sabbath question, the hosts of the truth and of error are to be respectively distinguished in the final conflict. Rev. 13 : 16 ; 14 : 12.

But an error so strongly entrenched as is the wrong theory and practice now prevailing in regard to the Sabbath, is not to be broken away from by any considerable number without causing a tremendous agitation of the subject; and whether few or many see and accept the truth on this question, the warning which it is necessary that all men should receive in regard to error on so important a matter, will render necessary a universal consideration of this topic.

And this subject, like that of the second advent, is now coming to the front as a prominent topic for discussion. Circumstances are so shaping as to make this inevitable, not only in this country, but throughout all Christendom. Never was the attention given to this question so general, and the interest manifested in it so great, as now. The advocacy of error, and the attempt to oppress by law the consciences of those who will obey the right, will bring the subject before the people as nothing else could, and will all work to the advantage of the truth.

Then let the agitation go on; for so prophecy is fulfilled, and evidences are multiplied that we are right upon the eve of the final crisis.

IN THE QUESTION CHAIR.

TWO TIMES OF TROUBLE.

Matt. 24 : 21 reads: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This refers to the tribulation of the Church in the past; and how, then, is it harmonized with statements concerning the time of trouble just before Christ comes, which is to be greater than any before it, as in Dan. 12 : 1 ? G. W. H.

Answer.—Two different classes, as well as two different times, are referred to. Matthew refers to tribulation upon the Church by which they were worn out by the papal power for the long period of 1260 years,—oppression so severe that unless the days had been shortened there would have been no flesh (of the elect) saved (verse 22); that is, the Church of Christ would have been entirely wiped off from the earth. But for the elect's sake the days (of persecution, not of papal supremacy, Mark 13 : 14) were shortened. No such persecution is ever again to come upon the Church. The people of God, to be sure, are to have a final conflict with the beast and his image over the law of God; but though it may be sharp, it will be brief, and not like the former, because now we do not understand that the wicked will be permitted to carry out their wicked designs and the gratification of their rage against the saints. They would gladly wipe out the Church, but will not be permitted; for the Church at this time, by the interposition of the power of God, gets the victory over the beast and his image and his mark and the number of his name. Rev. 15 : 2.

But the time of trouble referred to in Daniel, is when "Michael stands up," or when Christ begins his reign; and it comes upon the world, not upon

the Church; for Christ stands up for the deliverance of his people, but for the destruction of enemies, the wicked. Dan. 12 : 1 ; Luke 19 : 27. This trouble upon the wicked includes the seven last plagues, which the righteous escape. Psal. 91 ; Luke 21 : 36 ; Rev. 16 : 1 ; 18 : 4.

The former tribulation of the Church was the wrath of the wicked against God; the future time of trouble is the wrath of God against the wicked.

ACTS 12 : 4. EASTER.

If Easter was instituted by the Catholic Church, what does the word signify in Acts 12 : 4 ?

MRS. J. W.

Ans.—The word rendered "Easter" in Acts 12 : 4, is not Easter at all in the Greek, but *pascha*, which means the passover. It is rendered "passover" in the Revised Version. Easter was an old pagan festival in honor of the goddess of Spring, called in old Anglo-Saxon, "Eastra," or as given by Beda in dialect form, "Eostra." When the Church began to apostatize, it began to imagine that it would have much more influence with the heathen and facilitate their conversion, by taking the festivals to which they were accustomed, and in some way making them Christian. So the festival of Sunday, in honor of the sun, was taken and made a festival in honor of the resurrection of Christ; the old pagan festival on the 25th of December was taken and made a festival of the birth of Christ, and called "Christmas"; the Spring festival of Eostra was taken, and being placed on the time of the passover, was made a festival in honor of the resurrection of Christ, and called "Easter." And infected with this work were the translators of the Bible, that finding "passover" in Acts 12 : 4, they translated it Easter. Smith's Bible Dictionary says: "Easter in the A. V. of Acts 12 : 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions 'Easter' had been frequently used as the translation of the Greek *pascha*. At the last revision passover was substituted in all passages but this."

And we are happy to add that in the still later revision, now known as the Revised Version, this instance is also corrected, and the word translated as it should be, "passover."

1 COR. 3 : 15. SAVED SO AS BY FIRE.

In the verse, "If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire," please explain how the man will be saved. C. W. S.

Ans.—See answer to this question in the Question Chair of No. 2, present volume of the Review.

THE OHIO CAMP-MEETING.

THIS meeting, held at Mount Vernon, was in several respects the most remarkable which it was ever our privilege to attend. From the beginning until the close, the Spirit of God was present in a wonderful manner, and was witnessed in the power of the spoken word, the outpouring of spiritual blessings, and the healing of the sick.

The location was a beautiful grove about one mile from town, with a gently sloping surface, constituting one side of the city fair grounds. A very short intervening space separated the camp from the Mount Vernon Sanitarium, the hospitality of which contributed much to the pleasantness of the situation. This well-known health resort is at the present time filled with patients, and seems to be enjoying a well-deserved prosperity.

About ninety tents were pitched, including all sizes, and a number of buildings erected for fair purposes were also filled with campers. The regular ministers and other workers of the Conference were in attendance, and Elders J. N. Loughborough and A. T. Jones and Prof. W. W. Prescott were present as outside help. Prof. W. H. McKee and the writer furnished reports to papers in Columbus, Mansfield, Newark, and Mount Vernon.

The subject of righteousness by faith was the one great and central theme of the meeting. As the wonderful truths relative to this subject were drawn from the store-house of God's word and held up in all their beauty before the assembled campers, divested of every obscuring tradition, and a vision was obtained of the blessings which were theirs through the righteousness of Christ, many were led to yield themselves fully into the hands of God and claim the blessings of his promises. Never before have we seen a camp so permeated and pervaded by the sentiment of praise to God. At the early morning meetings, at family worship, at all other meetings of a social nature, it was the theme of every testimony and the thought of every heart. And as the incense of praise arose in its fullness to heaven from the tented grove, the blessing of God descended in richest measure upon the hearts of his joyful people. The testimony of many was, We never saw it on this wise before.

Graphic pictures of earlier days, and of the power of God which attended the proclamation of the first message, were furnished by Elder Loughborough, much to the interest and edification of all. Prof. Prescott gave timely instruction on the nature of faith, and also delivered an address on education, answering the question, Why do we need denominational schools? A large number of young people were present at the meeting, and the interest awakened in the subject will doubtless bear visible fruit in our schools during the coming college year.

At the Sabbath afternoon services a large number signified their intention of starting out in the service of God or of renewing their covenant with him, and accordingly a special effort was made in their behalf. Of this number, twenty-six announced a desire for baptism, and this ordinance was celebrated on the following Monday. Three others were baptized in the early part of the meeting, and one more on Monday evening, making thirty the whole number immersed. The impressiveness and solemnity of this occasion caused many to be deeply affected.

The hopes for a large outside attendance on Sunday were disappointed by stormy weather, but quite a number from the city braved the inclement elements, as it had been announced that Elder Jones would speak on the subject of religious liberty. In the evening the same speaker gave a criticism of Judge Hammond's decision in the case of Bro. King, considering the startling evidences furnished by it of the times which we have now reached. We are soon to know what persecution means,—what it is to be brought before earthly judgment-seats and be browbeaten and maligned for our faith; and the special blessing which God is giving us at this meeting, said he, is the surest evidence that the trial is close upon us.

The necessity of a new audience tent having been disagreeably demonstrated by Sunday's rain, a fund of \$900 was raised for its purchase. The size will be 80 x 120 feet. The sum of \$670 was donated for home and foreign missions.

Not the least remarkable feature of the meeting was one to which we have already alluded,—the manifestation of God's power to heal the sick and those otherwise physically afflicted. Thirty persons experienced the healing of the divine touch in answer to the prayers of faith, and it was again made literally true that "the blind see, the lame walk, . . . the deaf hear." So wonderful a token of God's nearness to his people has done much to impress and rejoice the hearts of all as they return to their homes.

Our space will not suffice for the mention of the many items of interest which pertain to the record of this meeting, but the memory of them will long linger in the minds of all who were privileged to be present. They will look back to the camp-ground at Mount Vernon as a place above which God had graciously spoken, Let there be light! where like his people of old, they had felt the gladness of deliverance from bondage, and received again the

message, "Speak unto the children of Israel, that they go forward."

L. A. S.

FIRST-DAY OFFERINGS AND THE FOREIGN MISSIONARY WORK.

1. THE disciples thought when the Saviour called them out to Galilee, that he would set up his kingdom. Acts 1:6.

NOTE.—This interview is spoken of in connection with the time of his ascension (verse 9), although it is evident that after the meeting of Jesus with the brethren, by his own appointment, at a mountain in Galilee (Matt. 28:16), the disciples returned to Jerusalem, and the eleven met together and Jesus met with them. But at this meeting in Galilee there were others besides the eleven present, for some doubted (Matt. 28:17); but to the eleven Jesus had shown himself alive after his passion, by many infallible proofs (Acts 1:2, 3): they had listened to his words; he had eaten with them, shown them his wounded side and his pierced hands and feet, and they had handled him; so there was no room for unbelief in their minds. Luke 24:36-43; John 20:26-29. "The place upon the mountain side was selected by Jesus, because of its accommodation for a large company. This meeting was of the utmost importance to the church, which was soon to be left to carry on the work without the personal presence of the Saviour. Jesus here designed to manifest himself to all the brethren that should assemble, in order that all their doubt and unbelief might be swept away."—*Spirit of Prophecy*, vol. 3, chaps. 18, 19. There must have been a large number present at this time. 1 Cor. 15:6. But when he ascended, he selected the Mount of Olives as the scene of this last display of his glory, and was accompanied by none but the eleven. It must have been words of unutterable tenderness which were the last that fell upon their ears from the lips of their Lord; and when he with outstretched hands blessed them, he slowly ascended till a cloud received him out of their sight. Luke 24:50-52; Acts 1:9, 10. If it was at this meeting in Galilee when the disciples asked him, "Wilt thou at this time restore again the kingdom to Israel?" there are many considerations which might lead them to do it:—

(1.) Their own experience. From the time they first accepted Christ as the Messiah, they looked forward with joyful anticipation to the time when he would set up his kingdom and reign as king. Matt. 20:20-24; Luke 19:11.

(2.) They had ever heard this teaching from the Pharisees, and they understood the Scripture in no other way. "Their ideas of Messiah and his mission had been so confused by the false teachings of the priests that it was necessary for them to unlearn what had been taught them, in order to be able to accept the truth that Christ, through ignominy, suffering, and death, should finally take his throne."—*Spirit of Prophecy*, vol. 3, p. 235. After the Saviour fed the five thousand with "five barley loaves and two small fishes," the disciples and the multitude were about to "take him by force to make him a king." John 6:15. "They quietly consult among themselves, and arrange to take him by force, and bear him upon their shoulders, proclaiming him the King of Israel. The disciples unite with the people in declaring that the throne of David is the rightful inheritance of their Master. Let the arrogant priests and rulers be humbled, and compelled to yield honor to Him who comes clothed with the authority of God. They begin to devise means to accomplish their purpose; but Jesus discerns their plans, which, if followed out, would defeat the very work he designs to do, and put a period to his instruction and deeds of mercy and benevolence."—*Spirit of Prophecy*, vol. 2, p. 263.

"Jesus constrained his disciples to get into a ship, and to go before him unto the other side while he sent the multitudes away." Matt. 14:22. "They remonstrate against this arrangement; but Jesus is firm in his decision, and commands them

to follow his directions with an authority that he had never before assumed toward them. They obey in silence. Jesus then turns to the multitude, and perceives that they are thoroughly decided to force him into becoming their king. Their movements must be checked at once. The disciples had already departed, and he now, standing before them with a grand dignity, dismisses them in so firm and decisive a manner that they dare not disobey his commands."—*Spirit of Prophecy*, vol. 2, p. 265.

(3.) There was an unrestrained demonstration on the part of the disciples as Christ rode into Jerusalem only a few days before his crucifixion. "As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire who and what is the cause of all this tumultuous rejoicing. As they, with much authority, repeat their question, Who is this? the disciples, filled with a spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answered this question. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedec, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace. Jeremiah will tell you, the branch of David, the Lord, our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of hosts, the Lord is his memorial. John the Baptist will tell you, He is the Lamb of God who taketh away the sin of the world. The great Jehovah has proclaimed from his throne, This is my beloved Son. We, his disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the prince of the powers of darkness acknowledges him, saying, 'I know thee who thou art, the Holy One of God.'"—*Spirit of Prophecy*, vol. 2, p. 396.

(4.) The casting "out of all that is sold and bought in the temple," the coming of the blind and the lame to him in the temple, and his healing them and the children in their mothers' arms crying, "Hosanna to the Son of David." Matt. 21:1-16.

(5.) The coming of the Greeks to the temple, inquiring for Jesus.

(6.) The voice from heaven in answer to Christ's prayer, "Father, glorify thy name," "I have both glorified it, and will glorify it again." John 12:20-30.

All these were miraculous evidence to the disciples, from their standpoint, that the time had come for Christ to reign as king. But their hopes appeared like only a bubble when he died upon the cross and was buried in Joseph's new tomb. But his appearance to Mary (John 20:11-18), to the two on their road to Emmaus and at Emmaus (Luke 24:13-21); his appearance to the eleven that night when they returned to Jerusalem (verse 33-43), must have confirmed them that they were right, only premature in their expectation that the time had come. And now that there was a large number present, might it not be, as in the anointing of Saul and David when first only a few were present and afterward the multitude proclaimed them king (See 1 Sam. 10:16; 2 Sam. 2:4; 5:1-3.) But Christ directed their minds to the fact that they were not to know of the times and the seasons the Father had put in his own power, and pointed them forward to the time when the Holy Spirit should be poured out, and they would be his witnesses.

2. He instructed them to wait until the Holy Ghost was poured out, when they would receive power from on high, and be witnesses of him to the uttermost part of the earth. Acts 1:7, 8.

NOTE.—When the Saviour left the temple for the last time, we have the memorable sermon of Matthew 24 and 25 (see the closing of Matthew 23 and chap. 24:1-3), in which he connects the end with the preaching of the gospel of the kingdom in all the world for a witness (Matt. 24:14), and

also states that "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32. But when Christ should come, he would gather his saints from the "uttermost part of the earth." Chap. 13:27.

These sayings must have been fresh in their minds. They would very naturally connect the outpouring of the Spirit of God, and their being witnesses of Christ to the "uttermost part of the earth," as evidences that the time had come for the setting up of the kingdom. S. N. H.

(To be continued.)

Ministers' Department.

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

"PREACH THE WORD."

By the preaching of the word of God it is designed to save the world. There can be no genuine conversion without the word, no regeneration without the seed of the new life,—"the good seed, the word of God." As well try to separate the work of God from the word in creation, as to separate the work of God from the word in conversion. Just as the old creation was the work of God by his word, when he spoke and it was done, so is the new creation by the same word. As "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth," so by the word of God souls are renewed, and, by his Holy Spirit who works through the word, they are made meet for glory.

In the Acts of the Apostles we see, says Adam Clarke, how the Church of Christ was formed and settled. "The apostles simply proclaimed the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanied their testimony with the demonstration of his Spirit. What was the consequence? Thousands acknowledged the truth, embraced Christianity, and openly professed it at the most imminent risk of their lives. The change was not a change of merely one religious sentiment or mode of worship for another, but a change of tempers, passions, prospects, and moral conduct. All before was earthly, or animal, or devilish, or all these together; but now all is holy, spiritual, and divine; the heavenly influence becomes extended, and nations are born unto God. And how was all this brought about? Not by might nor power, nor by the sword, nor by secular authority, nor through worldly motives and prospects, nor by pious frauds or cunning craftiness, nor by the force of persuasive eloquence; in a word, by nothing but the sole influence of the truth itself, attested to the heart by the power of the Holy Ghost.

"Faith cometh by hearing, and hearing by the word of God." The gospel "is the power of God unto salvation to every one that believeth;" that is; it is the instrument, the means, by which God's power saves men from sin and hell. As the ark which held the ten commandments in Israel, was the ark of God's strength, because by his law he exercised his moral sway over Israel; so the gospel is the rod or scepter of Messiah's strength, which God hath sent out of Zion, the word which he hath sent out of Jerusalem, by which he rules in the hearts of all who yield obedience to his will. Hence the might of the weapons of the New Testament warfare. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here we see the power of the truth, the gospel of Jesus Christ, the means devised by God for the conversion of man.

How important does this view make it, that those who are preachers should preach the simple word of God; that is, the plain doctrines of that word, unmixed with human philosophy or human nonsense. Declamation is not gospel, nor is the mere excitement of the passions religious conviction. Novelties may please, declamation may excite, abstract theories and unsettled points may awaken discussion and provoke controversy; but the plain, simple, and scriptural doctrine of Christ crucified, with those fundamental features which cluster around it, is the incorruptible seed, the word of God, which will abide forever, and which alone is able to save the soul. "Preach the word."—*Religious Intelligencer.*

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 PRODIGAL'S RETURN.

BY MRS. DELLIA STUTSON.
(Winthrop, Iowa.)

O, GLORY to God, my Saviour, King!
I'm on the road to the kingdom.
His promises now I can speak and sing,
I'm on the road to the kingdom.
No more I'll list to the tempter's wiles,
No more be bewildered by his smiles,
No more be led by him who beguiles,
But ever press on to the kingdom.

How long I groped in darkness and grief,
I'm on the road to the kingdom;
And feared my soul would ne'er find relief,
I'm on the road to the kingdom.
But when to me my path was shown,
I started to walk, though left all alone,
And will never turn back till I reach the throne,
The throne, the throne of the kingdom.

Though the path be dark and rough and steep,
I'm on the road to the kingdom.
On the light at the top my eyes I will keep,
I'm on the road to the kingdom.
Though oft to the valley below I may fall,
To Jesus aloud for help will I call;
Jesus, my Saviour, my life, my all,
Will help me on to the kingdom.

To all who are tempted now I would say,
Leave not the road to the kingdom.
Have courage and faith, oh, watch and pray,
For safe is the road to the kingdom.
God truly will help every faithful one,
Though in weakness and fear the journey begun;
They'll triumph ere long through the crucified One,
And enter with joy the kingdom.

SOUTH AFRICA.

QUEENSTOWN.—Since my last report I have visited the churches of Rokeby Park and Beaconsfield. At the first-named place the brethren are walking in love and unity, and seem to be growing in knowledge and love of the truth. Instruction was given in church, missionary, and Sabbath-school work. They have an interesting Sabbath-school of about thirty members. The missionary society ordered a club of the *Home Missionary* and also of the *Present Truth*. The members are trying to do something in posting papers and by correspondence, and are meeting with some encouragement.

The past two seasons have been extremely dry in this section, and crops have been almost a failure; consequently the brethren have done very little financially to help the cause. One person was baptized and united with the church. A few weeks before this meeting, I organized a church of twelve members, composed of two families, near Cathcart; so that those who had formerly united with the Rokeby church, were now formally dismissed by letter. This leaves the Rokeby church with a membership of only twenty-one.

While in Rokeby, Mrs. Hankins had a relapse, and was very ill for several days. Realizing that the climate there, near the sea, was unfavorable for her, we thought best to hasten on to our next place of meeting, which was of much greater altitude.

April 16 we arrived in Beaconsfield, thirty hours from Graham's Town by rail. Here Mrs. H. was more seriously ill than at any time previous, having chills and fever and exhausting night sweats. As much time as I could devote to labor was given especially to the church. Satan had been doing his utmost to cause division, and had in a measure succeeded. Little differences had been magnified until they had grown very large, and distrust and evil surmisings existed in the minds of a good many. Some had given way to appetite, and the church was daily bearing the reproach of their course; and in consequence of the existing evils, some good souls were becoming much discouraged.

The Lord enabled me to bear a plain testimony of reproof, which was attended by his Spirit. Brethren confessed to one another their wrongs, and thus the cloud of darkness was dispelled, and love and harmony in a measure were restored. A number of church meetings were held, in which several members were censured, and two disfel-

shipped. Two persons previously baptized, were formally voted into the church, and one was received by letter. Church officers were elected, except elders, who had been previously elected. Instruction was given in the different branches of the work. The missionary society ordered fifty copies of *Good Health*, and 100 copies of *Present Truth*. The church paid during the past quarter, almost \$250 tithes. At our last Sabbath service the ordinances were celebrated, and nearly all present pledged themselves to live nearer to the Lord, and to be more faithful in all their duties than during any previous quarter of their lives. May the Lord help them to keep the vow.

During our stay in the Fields, the Presbyterian minister spoke against the Sabbath. We omitted our regular service to hear him. The next Sunday evening I reviewed his discourse before a full house. This revived the interest of some who had been previously interested, and awakened an interest in the minds of others who had never given much thought to the subject. Another minister who had been excommunicated from his church for preaching heresy (the destruction of the wicked), also spoke on the Sunday question. He plainly told his audience that they would find no evidence in the Bible in support of Sunday-keeping, but did not fully commit himself to the seventh day. A series of meetings, with the hearty co-operation of the church, would doubtless result in bringing a goodly number into the truth.

The brethren and sisters were as kind and sympathetic during my wife's illness as people could be, and we trust that our sojourn among them will bind our hearts closer together in love, and that we may all be so connected with our Saviour that our works may be wrought in him.

At the kind invitation of Bro. Scoltz (one of the elders of the Beaconsfield church), we spent nearly three weeks at his home in the Free State, forty miles from Beaconsfield. While there, we all felt constrained to present my wife's case to the Lord in prayer, following the direction of James 5. The Lord came near to us, and gave us evidences of his love and favor. Mrs. H. began to improve from that time; the chills and fever left, and she has been slowly recovering her strength. Just after the quarterly meeting in July, we returned home to Queenstown, coming sixteen hours by rail, and about 100 miles by private conveyance.

Bro. J. H. Tarr is here canvassing this town for "Man the Masterpiece." He has just about finished, and has taken about 100 orders. The canvassers are all doing well, and we hope that the good seed they are sowing will bear much fruit in due time. We still ask an interest in the prayers of God's people for the work and workers in this great field. I. J. HANKINS.

July 27.

IOWA.

MASSENA, CASS CO.—Our tent has been located in this place about one month. The interest has been quite good considering the place is small, and the busy time of year. Four have signed the covenant, and three or four others were Sabbath-keepers before we came to this city. There is a prospect of others accepting the truth soon. We hope to establish a church here by the help of the Spirit of God.

A few tracts have been sold, some books and tracts have been loaned, and many papers have been given away. Cash donations have amounted to \$7.21 to date. Donations of vegetables, etc., have been liberal. We ask the prayers of the readers of the REVIEW, that the truth may be permanently established in this new field.

Aug. 14.

C. A. WASHBURN.
H. V. ADAMS.

COLFAX.—We commenced meetings in this place July 20, and continued four weeks. Colfax is quite a pleasure resort for tourists and those who seek treatment at the various mineral springs for which this place is noted. There is a constant stream of goers and comers, and hence the attendance at our meetings was somewhat irregular. We found it difficult to secure the attention and attendance of the people. The attendance averaged about forty or fifty. Thirty-two discourses were given on the leading points of present truth. The book sales amounted to eleven dollars, and donations to eight dollars. Six signed the covenant. A Sabbath-school will soon be organized. Our tent is now located at Altoona, where we shall commence meet-

ags the 20th inst. Elder M. Larson has returned of his home in Plano, and Elder H. Nicola has aken his place. We are of good courage.

Aug. 18.

R. M. CAVINESS.
M. LARSON.
B. E. NICOLA.

PENNSYLVANIA. ✓

CASTILE, GREENE CO.—Since my last report we have held thirty-one meetings. The interest has been good all through thus far for a farming community. We have canvassed the Sabbath question, or are in the concluding work on that subject. There are at this writing from seven to ten keeping the Sabbath, some of whom commenced to keep it last spring while I was here. We are hopeful of good results here. Many families are now investigating and weighing the evidence. Brethren, pray that God will bless the seed sown.

Aug. 16.

J. G. SAUNDERS.
F. PEABODY.

SOUTH DAKOTA.

MITCHELL.—We commenced a series of meetings in a school-house a few miles east of this place, July 12. The interest to hear has been good from the beginning, but the attendance has been small owing to the fact that harvest was at hand. Four have decided to fully yield themselves servants to Christ, and the evidence of the working of God's Spirit gives us hope that others will soon identify themselves with those "that keep the commandments of God, and the faith of Jesus." Three other persons (adults) in this vicinity have recently accepted the Sabbath through reading. We hope to have the prayers of the brethren and sisters.

Aug. 19.

N. W. KAUBLE.
C. P. FREDERICKSON.

COLORADO.

PUEBLO.—We are glad that we can still report progress in the work here. Last Sabbath, Aug. 15, two more willing souls were buried in baptism, and will be received into the church. This makes ten that have been added to the church in the last month. The church feel very much strengthened and encouraged, and all are working unitedly for the advancement of the precious truth. Another intelligent lady began the observance of all the commandments of God, Aug. 8, and her husband, who is a contractor and builder, is arranging his business so he can join his companion in obeying the truth. The work is very encouraging here indeed.

Aug. 17.

GEO. W. ANGLEBARGER.

AMONG THE SCATTERED ONES.—Since my report in April I have spent over half of the time at manual work on my farm near Delta. I have visited all but two of the scattered Sabbath-keepers in the Gunnison and Grand valleys, and held a number of meetings with the Crawford church. One brother of this church who had gone to using tobacco, gave it up never to use it again. As I presented to them the subject of righteousness by faith, they seemed much encouraged. In visiting the lonely ones scattered through these mountains and valleys, and holding Bible readings with them at their homes, I have enjoyed much of God's blessing. A person in the older settled countries can form but a faint idea of what one goes through in hunting out these scattered ones. In going from Delta over into the Grand Valley, I drove a horse and cart, and six miles below Delta I saw a notice, "Twenty-five miles to water or grass." As I was provided with feed, plenty of lunch, and a bottle of water, I drove about half way, and, night coming on, I tied my horse and rolled up in my blankets under the cart, not knowing of a human being for miles, and in a country infested with cinnamon bear, mountain lions, etc.; but I felt that I was in the line of duty. Psalms 91. I was well paid for visiting these lonely ones. One man and his wife near Delta commenced keeping the Sabbath through reading, and Sunday, July 12, I spoke on baptism in the Baptist church in Delta, and they were baptized in the Gunnison River.

Aug. 10 I started to drive over the great Continental Divide into the San Louis Valley, a drive of four days, over mountain roads and through deep canons. I arrived in the valley safely, and Sabbath, the 15th, got the few scattered ones near Saguache together, and held a meeting; and one

sister who has been sick for nearly two years, and had been wishing for years to have an opportunity for baptism, decided in her feebleness to go forward in that ordinance. The Lord came near as we led her into the water near her home. I was pleased to meet the family who took their stand for the truth here in April, during my meetings in Saguache, and to find them growing in the truth.

Aug. 17 I drove twenty-five miles south of Saguache, to visit two lonely sisters, and one of them, who had been waiting four years for an opportunity, went forward in the ordinance of baptism near her home.

During my work I have obtained two subscriptions for the REVIEW, four for the *Good Health*, and one each for the *Pacific Health Journal* and the *Signs*. The 18th I drove to Villa Grove, where I left my horse and took the train for my home in Boulder, to prepare to attend the workers' meeting.

GEO. O. STATES.

OREGON.

ENTERPRISE.—We pitched our tent here in the beautiful Willowa Valley, July 22, and held meetings until Sunday, Aug. 16. This is a small town of only 400 inhabitants, still the interest and attendance have been good.

We have been able as never before, to hold up Christ, not only as Lawgiver, Judge, and Source of life, but also as the "Lamb of God which taketh away the sin of the world." This has nonplussed many, and closed their mouths somewhat; but as it is the truth, they seem to be still more "exceeding mad" against it. But God has given witness to the power of the word here, and six honest souls have "made haste and delayed not" to keep all the commandments of God. Many others acknowledge that these things are true, but the love of the world, and the cares of this life deter them as yet. The better class of the people here are very favorably inclined, and have treated us kindly. This part of the country was canvassed last fall for "Bible Readings," and much good has been accomplished by it; some precious fruit is already seen as the result.

The Presbyterian minister preached on the Sabbath question last Sunday. We reviewed his sermon in the evening, with disastrous results to his positions, and a weakening of the people's faith in his theology. A first-day Adventist expects to preach against us next Sunday, but we are of good courage, knowing that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," that the victory is gained.

Aug. 18.

W. W. STEWARD.
D. E. SCOLES.

ILLINOIS.

AMONG THE CHURCHES.—Since my last report I have continued laboring among our churches, and am now just finishing up my work previous to camp-meeting, having visited twenty-two churches and eight companies throughout the central and northern parts of this State. Elder J. W. Bagby, whom I met at St. Elmo, reports that he has visited all our churches and companies in the southern part of the State, so that now all have been visited. I also called on many of our isolated members, yet it was impossible for me to visit every one on account of my time being limited. I am sorry for this, and trust that they will be visited by some of our laborers in the near future.

I am glad to say that our churches generally are in a prosperous condition; however, there is much room still for improvement. But if our brethren continue to walk in the precious light which God has given them, and fully consecrate themselves, their children, and their means to the Lord, they will receive greater blessings individually, their churches will prosper, and the cause at large will be greatly advanced. I found several churches in a practically disorganized condition as the result of removals, deaths, apostasies, and other troubles, some of them holding only Sabbath-school, others holding no Sabbath meetings at all. Among these were the churches at Oakland, Roscoe, and Pittwood. However, at each of the above places, there were enough left to hold regular meetings. With God's help we tried to encourage them to take an earnest hold of the work again, and left them in an organized condition. I trust that the work will be permanent.

I was encouraged a few days ago by receiving a letter from the Oakland church, stating that the

work there is still advancing, and the members are laboring together in love. To the Lord be all the praise!

After spending a few more days with the Springfield church, I expect to close my labor in this Conference for the present, and prepare to go to school at Battle Creek College immediately after camp-meeting.

O. J. MASON.

MONTANA.

BOZEMAN.—Since our last report we have moved our tent from West Main Street to North Church Street, by request of a number of persons living in this part of town who could not attend evening meetings at the former place. We find since moving to this location, that we have a good audience of almost entirely new listeners; a few who became interested at the former place are attending quite regularly here. Since coming to this town, we have given thirty-nine discourses, received \$8.10 in donations, and sold \$4.05 worth of books. At present we are receiving as many calls to visit as we can accept. One lady has fully taken her stand with us, and has signed the covenant. A Sabbath-school has been organized, with an average attendance of about twenty. We also have a social meeting every Sabbath. Last Sabbath quite a number not of our faith were present and took part in the social meeting. Prejudice which has been quite strong in the minds of some, seems to be giving way, and they begin to regard us now with more favor. Perhaps this is largely due to the presentation of justification by faith, and righteousness through Christ.

Calls are coming in from different parts of the State, and we can readily see that with our present working force we shall not be able to fill all the openings for labor in this field. Our courage and hope are good, and we feel glad to have a place in the glorious work of God. Brethren and sisters, pray for the work in our home mission fields.

J. W. WATT.
EUGENE WILLIAMS.
C. H. WARREN.

KANSAS.

AMONG THE CHURCHES.—Since June 16 I have labored fifty-six days. I have visited sixteen churches and Sabbath-schools, laboring in the interests of church, tract society, and Sabbath-school work. Sermons preached, 63; visits made, 54; other meetings held, 29; Bible readings given, 31; quarterly meetings held, 6; number baptized, 11; number added to the church, 15; subscriptions taken for periodicals, 84; cash and pledges for mission work, \$111.96. Expense to the Conference, \$12.18. There were many interesting things worthy of note at each of the places visited. I can truly say that at almost all of these places I found the dear brethren and sisters hungering and thirsting after something they had not experienced; and as Christ, his life and his righteousness, was presented in the light of a present daily feasting on Jesus, putting away sin now, becoming holy, preparing for the outpouring of the Holy Spirit, putting on Christ, becoming sons and daughters of God now by faith in Jesus Christ, I found it to be just the kind of food that the soul was longing after. These dear souls are getting into that position where they can rejoice in a present freedom from sin. Salvation through Christ to-day builds the soul up where we can glory in tribulations also.

The grove meeting at Brainerd was well attended, both by our own people and those not of our faith. After the business meeting, Sunday, at 9 A. M., the balance of the day and the evening were devoted largely to those of our friends who staid on the ground, and who went away deeply impressed with the solemnity of the times in which we live. Here we met sister Kirby, of Battle Creek, who rendered much valuable labor in visiting and talking faith and righteousness. My brother, elder of the Eldorado church, helped me greatly in opening the meetings.

At Moline the brethren were greatly strengthened. At Wichita we enjoyed the meetings very much. Here is a good opening for some of our brethren who have a true missionary spirit. They are in much need of an elder. At Argonia, where most of the brethren are German, the meetings were well attended. All were encouraged to start anew. Two were baptized. These little companies that have been almost broken up by removals and sending forth workers into the field, are taking new courage,

and trimming their lamps anew. At Preston four new converts were baptized. Some came from five to twenty-eight miles to attend this meeting, and went home rejoicing in the blessed hope. From Preston Bro. Drake and others took me over the prairie thirty-eight miles to Fellsburgh, where there are left a few believers, who were longing for more spiritual food. A sister came twenty-two miles, bringing a new convert with her, and they said they had come for a feast. The newly converted sister was baptized. This meeting was one of the best, and all returned to their homes knowing that God had not disappointed them. Outsiders were deeply impressed, and acknowledged that we surely preach Christ.

The Sabbath-school work received attention. At each school they gladly receive the *Little Friend* and *Sabbath School Worker*. Nearly all promise to double their donations, and take a deeper interest in this means of grace which God has so graciously placed in our reach, and to use their class contributions for the spread of the truth for these last days. The children are taking a deeper interest in this work, as they hear of so many little ones all over the world who do not know about Jesus. May the Lord bless the Sabbath-school work all along the line. To his name be all the praise! I go now to labor with the German brethren in Marion County. The Lord is opening the way for all to prepare for the outpouring of his Holy Spirit. I left home April 17, and have worked every day since. I ask the prayers and sympathy of my brethren, that God will continue to bless every means made use of to advance this truth.

O. S. FERREN.

Aug. 11.

NEBRASKA.

OXFORD AND COLLEGE VIEW.—I attended the camp-meeting for Southwestern Nebraska at Oxford, July 1-7. About 100 of our people were encamped, not so many as last year at the same place. This part of Nebraska is in the drought-stricken region of last year. Almost nothing was raised, and many left the country in consequence. This year presents a wonderful contrast; such bountiful harvests have scarcely been seen before. So our people are greatly encouraged, though there was no murmuring a year ago, when they had nothing. The meeting was a profitable one. Five were baptized at its close. Sabbath was the Fourth of July, and the people had advertised a celebration in the grove right beside us. We thought it would greatly interfere with our meetings, and would be especially distracting to the minds of the children. So we held a season of prayer, and asked the Lord so to overrule that good should come. Then Bro. Hennig prepared to hold a children's meeting at the hour appointed for the celebration, and afterward to take the children out through the groves and fields for a study of the works of God. When we awoke Sabbath morning, it was raining, and the rain continued just long enough to cause the exercises of the celebration to be held in a hall in town, so that we heard scarcely so much as a fire-cracker all day.

After this meeting, at the request of Elder W. B. White, President of the Nebraska Conference, I went to College View to help the church there till the camp-meetings should begin again. I remained over four Sabbaths, holding services twice on Sabbaths, on Sunday evenings, and also on Wednesday evenings, the time of the regular missionary meeting. A few prayer-meetings were held in private houses, but most of my time was given to personal work. I made about seventy visits. At the first Sabbath-school I attended, there were 265 present, crowded into the rooms over Bro. Nicola's store. So closely were the people packed that no intermission was given after the Sabbath-school, but the closing song opened the public service. The curtain was drawn between the two rooms, and a children's meeting was conducted in one, while the sermon was preached in the other. So satisfactory was this plan, that it is being continued. Sister Sarah Hodges takes charge of these meetings, and the Lord is working upon the hearts of the children. Before the next Sabbath the place of meeting was changed to the gymnasium of the new college building. Here, with two other rooms for the children, there is ample space for the present.

At College View are gathered nearly 100 families of Sabbath-keepers, who have come from different States. Some entertaining the idea of some who have moved to Battle Creek, that they were going to a place free from trials, and where the fruits of religion grow spontaneously, without cultivation,

were unprepared for the difficulties that awaited them, and hence were disappointed and became discouraged. Others, not feeling at home in social meetings so large and containing so many strange faces, withheld their testimony, until neglect of duty brought darkness. Then it was natural to blame the circumstances, and to think it was all the fault of College View, forgetful of the fact that a few months ago College View was virgin prairie, that the people who had moved there had made it what it was, and that they themselves were part of the people and had helped to make it. It is not surprising that Satan, knowing that Union College is intended to be a powerful agency for advancing the cause of God, should do all he can to hinder the work by sowing seeds of discontent, discouragement, jealousy, and fault-finding in the hearts of those who should settle about the college in advance of its opening. It seemed that some needed to experience the truth of the psalmist's words: "Great peace have they which love thy law: and nothing shall offend them."

It is the Christian's privilege to have Jesus abiding in his heart by faith; and when Jesus comes in, hatred, bitterness, and strife must go out. A man cannot be a Christian, and there can be no hope of his being saved, so long as he harbors these sins in his heart. These principles I tried to teach in varied form, both in public and from house to house; and I know that the dear Saviour greatly blessed and helped me. Praise his name! Especially precious were some of the seasons I enjoyed in the homes of the people. Few outward results of this work could be seen until the last Sabbath. The subject of the forenoon's service was "Home Religion," and the selections read from the Scriptures and from the "Testimonies" seemed to reach the heart. In the afternoon, at the social meeting, many testimonies were borne by those not in the habit of taking part, and many confessions were made. Several expressing a desire for prayers, opportunity was given for such to come forward. About fifteen responded, and a precious season of prayer was enjoyed. At the last meeting, Sunday evening, after a sermon on the judgment, an invitation was given for those who had come forward the day before, with others, to remain after the congregation was dismissed. Twenty-three remained. These were largely professors of religion, but at least half were children and young people. Just what experience each had before enjoyed I did not have opportunity to learn. Their names were taken, and arrangements made for some one to visit them. At this point, just as the work seemed fairly begun, I was obliged to leave. I would have loved to stay till the college opens, but could not. I may spend the first week in September there.

I am glad to say that none of the difficulties mentioned are in the church recently organized. It started with a membership of about thirty-five, and is receiving additions by letter weekly. Harmony and brotherly love prevail. The large majority of the community, also, are earnest, God-fearing people, who love the present truth, and are looking for the coming of the Saviour; and I believe that, by God's help, as they become accustomed to their changed circumstances, and grow better acquainted with one another, these varied elements will be blended into a strong church that will co-operate with the college in all its plans of work.

C. C. LEWIS.

NORTH PACIFIC CONFERENCE.

DRAIN.—We pitched our tent, and commenced meetings in this place June 20. This is a quiet little village of about 200 inhabitants, situated on the Or. & Cal. R. R. The leading denominations here are the Disciples and Methodists. From the first the interest was good, and our tent was filled night after night, not only by the villagers, but by the country people, some coming a distance of ten miles. This good interest increased until after the Sabbath question was presented and obedience was called for. Then the principles recorded in Acts 14:13, 19 were manifested. Those who were loudest in our praises suddenly became bitter opposers. The Disciples and Methodists who were noted for their hatred of each other, soon became warm friends, both joining in opposition to us. Luke 23:12. But the witnesses agreed not together. Some said one thing, some said another. But one thing they did agree on; viz., "Crucify" it and give to us Sunday. Soon came a challenge, for a debate, which we promptly refused, stating that we could "not come down," also informing

them that debates were found in exceedingly bad company. Rom. 1:28-30. A champion was sent for, who came and gave two discourses, which consisted largely of insinuations and open invectives against S. D. Adventists, but little Bible argument. Two evenings were taken up in reply to his statements, which resulted in good for the truth.

Our congregation is not so large, but many are still anxious to learn more of the truth. We have spoken fifty-three times. Eighteen have promised to obey. A Sabbath-school of twenty-five is organized. Ten willing souls were baptized. We are making an effort to place our good paper, the *Review*, in the home of every Sabbath-keeper. We feel deeply grateful to God for his blessing, and for the freedom we have felt in presenting his precious truth.

J. M. COLE.

Aug. 17.

J. E. FULTON.

R. D. BENHAM.

THE TEXAS CAMP-MEETING.

This meeting was held on the same ground occupied last year at Oak Cliff, adjacent to the city of Dallas. Elder C. Mc Reynolds was present to assist in the meetings at an early date of the workers' meeting. The district canvassing agent was also present. These brethren began, with other laborers in the Texas Conference, to labor earnestly for all as fast as they came upon the ground, with good results. I reached the meeting after a long journey through extreme heat, on Tuesday, the opening day of the camp-meeting. Good work had been done during the workers' meeting, and some had found peace in believing that Christ was their Saviour. Those in charge of the meeting endeavored to carry out the suggestions made by sister White in her articles recently published, on the subject of our camp-meetings; hence we did not have so many business meetings as usual. This gave more time for meditation and prayer during the day. Bible study was conducted each day from 11 to 12 A. M., and the same or preaching at 2:30 and 7:45 P. M.

There were some 650 camped upon the ground. The most of these came in covered wagons by team, and some of them came long distances through the heat and dust. But all felt more than paid for all their efforts to attend the meeting. God gave his servants great freedom in presenting the word. Many who had been bound in sin were set free. Christ's victory over appetite, for man's example, was made the personal victory of a goodly number who had been held by the power of appetite for years. They were made free sons in Christ, and rejoiced greatly. Each day after the camp-meeting opened, some weary souls found Christ as their personal Saviour.

Thursday and Sabbath were days of special manifestations of God's saving power. I never saw so marked and general manifestations of the power of God working for the people as we saw on the Sabbath. The congregation was divided into two parts at 4 P. M., after a meeting of one and one half hours, and it continued for two and one half hours longer, and even then it was with difficulty that we could close the meeting. The power of God was not only present to heal the soul, but also to heal the body. The youth, the middle-aged, and the aged found the Christ of whom Moses and the prophets did write. One man eighty-one years old, who heard Elder R. M. Kilgore preach when he first preached in Texas, had resisted the truth all these years; but he gave himself unreservedly to God at this meeting. He and sixty-seven others were buried with Christ in baptism on Monday morning.

Following a discourse on foreign missionary work, Sunday morning, Bro. W. A. Mc Cutchen, W. T. Drummond, and W. S. Cruzan were ordained to the holy work of the ministry. This was a solemn and an impressive occasion. Some seventy or more new names were received for membership in the churches at this meeting. The outlook is very encouraging for the coming year in this Conference. The canvassers are selling more books than ever before, and the calls for labor are beyond the power of the Conference to supply. Dear brethren and sisters, "as ye have . . . received Christ Jesus the Lord, so walk ye in him."

R. A. UNDERWOOD.

QUEBEC TRACT SOCIETY PROCEEDINGS.

The eleventh annual session of the Quebec Tract Society was held in connection with the camp-meeting at Fitch Bay, P. Q., June 24-30, 1891.

FIRST MEETING, THURSDAY, JUNE 25, AT 5 P. M.—The President, H. E. Rickard, in the chair. Prayer was offered by Prof. Caviness. The report of the last session was read and approved, after which the President made a short address, giving some of the prominent features of the work of the Society during the past year. Bro. D. Dingman, the general canvassing agent for the Province, being called upon to speak of the work done by the canvassers during the year, reported that thirteen different persons had been engaged in the work of canvassing a part of the time. Two thousand, two hundred and thirty-two subscription books had been sold, 2,220 of these being "Bible Readings." The value at retail price amounted to \$4,930.

The Chair was empowered to appoint the usual committees, which were named as follows: On Resolutions, G. W. Caviness, Mrs. R. S. Owen, Mrs. A. E. Taylor; on Nominations, A. Blake, A. F. Gustin, Chas. Scott.

At the suggestion of Elder Robinson a vote was taken that a committee be appointed to consider the adoption of a new Constitution. The President named A. T. Robinson, R. S. Owen, and D. Dingman as that committee. Adjourned to call of Chair.

SECOND MEETING, JUNE 26, AT 5 P. M.—The Committee on Resolutions submitted the following report:—

Whereas, The Tract and Missionary Society opens up avenues whereby all can do something in the work of God; therefore,—

1. Resolved, That we urge all to be diligent and faithful, and to do whatever they can to spread the light of truth.

Whereas, Reporting stimulates and encourages others, thus advancing the work; therefore,—

2. Resolved, That we will be more faithful in reporting whatever is done.

3. Resolved, That we call special attention to the matter of first-day offerings and fourth Sabbath donations, for the support of foreign and home work, and urge upon our brethren and sisters faithfulness in carrying out these plans.

4. Resolved, That we recognize the importance of the canvassing work, and encourage all who can, to enter this branch of the work.

The first three resolutions were spoken to by Bro. G. W. Caviness, A. T. Robinson, C. L. Taylor, and R. S. Owen, and were adopted.

Adjourned to call of Chair.

THIRD MEETING, MONDAY, JUNE 29, AT 1 P. M.—The fourth resolution was considered and adopted. The Committee on Constitution submitted their report, which was a recommendation to adopt the Constitution recommended by the International Tract Society at its last session. The report was accepted, and the Constitution adopted by vote. It was moved and carried that the Society take the burden of the religious liberty work that has been done in the past, and also for the future. The Committee on Nominations presented their report as follows:—

For President, H. E. Rickard; Vice-President, M. D. Cross; Secretary and Treasurer, Mrs. A. E. Taylor; Province Agent, Darwin Dingman; Directors: Dist. No. 1, Geo. Clark; No. 2, Geo. Cushing; No. 3, A. F. Gustin; No. 4, J. T. Cooke. The report was accepted.

The report of labor for year ending June 30, 1891, showed the following:—

No. of members,	106
“ reports returned,	30
	Societies. Agents.
“ letters written,	41 135
“ “ received,	16 34
“ missionary visits,	231 424
“ Bible readings held,	16
“ sub. for periodicals,	46 34
“ periodicals distributed,	225 223
“ pp. of publications distributed,	5,238 1,347,916

TREASURER'S REPORT.

Cash on hand July 1, 1890,	\$ 227 89
“ received during the year,	2,505 58
Total,	\$2,733 47
Cash paid out during the year,	\$2,150 91
“ on hand July 1, 1891,	582 56
Total,	\$2,733 47

RESOURCES.

Due from districts,	\$ 34 55
“ “ individuals,	347 71
Value of stock on hand,	492 74
Cash on hand,	582 56
Total,	\$1,457 56

LIABILITIES.

Due our publishing houses,	\$423 45
“ individuals,	60 47
Total,	\$483 92

Present worth of Society July 1, 1891, \$973 64

Adjourned *sine die*. H. E. RICKARD, Pres.
MRS. A. E. TAYLOR, Sec.

Special Notices.

TO COLORADO.

PLEASE take notice that the Colorado workers' meeting begins Sept. 1, instead of Sept. 2 as stated in REVIEW of Aug. 18.

THE CAMP-MEETING FOR SOUTHERN WISCONSIN.

This meeting will be held at Milton Junction, Sept. 22-29. Those coming on the cars should come to Milton Junction. The ground is located about eighty rods east of the station, on the road to Milton. We hope to see a general rally of all our brethren and sisters in the southern part of the State, especially the scattered ones. The churches at Racine, Raymond, Oakland, Little Prairie, Monroe, and Madison, also the churches in Dist. No. 2, ought to have a large representation at this meeting. Bro. Johnson, S. S. Smith, Olds, and Webster, and the writer will be present, the Lord willing, and we expect the attendance of Bro. Ballenger, of Chicago, to assist us in the Religious Liberty work. Services will be held in the English and the Danish-Norwegian language. Tents should be ordered early. Send orders to S. D. Hartwell, 865 Fifth St., Milwaukee, Wis.

M. H. BROWN.

THE MEETINGS IN NORTHERN WISCONSIN.

WE wish to call the special attention of our brethren and sisters in Dist. No. 9 (formerly No. 10) to the meeting at Cushing, Sept. 9-13, for those living in the north-western part of the district, and to the camp-meeting at Menomonie, Sept. 15-22. We especially urge all our people in that district to plan to attend at least one of these important gatherings. The Cushing meeting will be attended by Elder H. R. Johnson, Elder C. A. Smith, and W. H. Thurston. Meetings will be held in the English and Scandinavian languages. All should plan to be there at the commencement of the meeting, so as to secure the full benefit of all the instruction given; and we make the same plea for the Menomonie meeting.

The camp ground at Menomonie is located on the west side of the city, about half a mile south from Main Street, and three fourths of a mile from the Omaha Depot. It is reached from that station by taking the first street running south from Main Street as you enter the city from the depot. It is reached from the Chi., Mil., and St. Paul Depot by taking the only street leading to the city from that station, crossing Main Street at right angles, and continuing south one half a mile. The camp ground will be seen at the right of this street, just after crossing the first creek.

The following laborers will be present to help in the meetings: Bro. Johnson, S. S. and C. A. Smith, W. H. Thurston, Wm. Sanders, and the writer. May the Lord incline the hearts of all our brethren and sisters in that part of the State, to attend this feast of tabernacles.

M. H. BROWN.

AN APPEAL TO KANSAS.

DEAR BRETHREN: A deep sense of the importance of our general meetings so soon to be held at Florence and Topeka, and also the importance of the crisis through which we as a people are now passing, urges me to write this appeal to you. The solemnities of the judgment are increasing every hour, while the conflict deepens and earthly courts decide against us. Hundreds of our people are asleep, and do not half realize how near we are to the end. Every step of the way through the perils immediately before us till we shout the song of triumph and eternal victory on Mount Zion, is of overwhelming importance. Vital consequences and eternal results hinge upon our prompt and earnest action *now*. Oh, are we awake to the spirit of the message? As it broadens and deepens in the earth, are we getting hold of the faith and love there are in it? The "faithful and true Witness" comes to us with urgent appeals to put on the heavenly robes, that we may be recognized as proper guests to the wedding. Now, in view of all this, and much more that we might say, God has set apart these general and special occasions of help that we may gather up strength to endure in the "swelling of the Jordan" and the "time of Jacob's trouble." They are God's own appointments to meet his people, the means of grace to accomplish the great end, the heavenly places where he desires to bless us in Christ.

It is on these occasions where we unitedly seek God and consecrate all to him, that he manifests his readiness to pour upon us an unusual blessing, and to reveal his mighty power in droppings of the latter rain, and in healing the sick, both body and soul. He will, of course, bless us greatly as we seek him at home, and thus we must do before we come to these meetings, and thus bring Jesus and mighty angels with us. I want to say to the glory of God and for your comfort and encouragement, that at the recent camp-meeting in Holden, Mo., God's healing power was witnessed in several remarkable cases. He may heal the soul without the body, but he never heals the body without healing the soul (see James 5:15), and the latter is of the greater importance. To witness this, greatly strengthens our faith and glorifies his name. O that this article may be blessed of God to induce many to come to these gatherings! While large numbers of our dear German brethren will flock to the Florence meeting, there is within a radius of fifty or seventy-five miles, a good many of our English brethren who could attend also without much expense; and the committee had this in view in securing the location.

The help that is furnished from abroad comes to us

wearily and worn, but burdened with messages of love and salvation; and to see a small attendance is deeply depressing to them. I presume the general meeting at Topeka is the more important of the two, though it is really difficult to draw such a line, as both are so important. If you cannot possibly attend both, then make sure to be at the general meeting.

Dear brethren and sisters, resolve at once to surmount the difficulties and come up to the camp. You ask, What shall we do about taking our children out of school to bring them, where it will cause them to lose their grading, and put them behind a whole term? This I am willing to leave with your better judgment if you seek God's counsel. I trust you will not have to come empty-handed. God has blessed Kansas with abundant rains and crops this year. You can at least come filled with the fullness of Him who filleth all, and in whom are hidden all the treasures of wisdom and knowledge, expecting to share his blessing in power. Pray much for the success of these meetings, and for the power of the gospel to rest upon His servants who labor in word and doctrine.

"Let youth in its freshness and bloom come,
Let man in the pride of his noon come,
Let age on the verge of the tomb come,
Let none . . . [without good reason] stay away."
W. W. STEBBINS.

NOTICE!

AN earnest request is made that all students who expect to attend Battle Creek College the coming year will send in their names at once. A prompt response will be an advantage, both to the College and the students. Address Battle Creek College, Battle Creek, Mich.

THE IOWA CAMP-MEETING.

THE camp-meeting at Ruthven, Iowa, Sept. 16-22, will be a favorable opportunity for our brethren in the northern part of the State to show their appreciation of a camp-meeting, and this cannot be done by coming in late or leaving before it closes. We hope to see them all rally to man and support it by their presence, and make it a success both for themselves and their families.

J. H. MORRISON.

TO THOSE COMING TO THE COLORADO CAMP-MEETING.

TAKE the street-car at the depot and go to Tejone (Te-hone) Street, and transfer to the car going to Cheyenne Cannon; tell the street-car conductor you are going to camp-meeting, and he will collect no fare until you transfer. Go south on the Cheyenne car until you cross a creek, and then get off at the first cross street and go two blocks east to the camp ground. To those coming with teams, drive to Nevada Avenue, and follow it south until you cross the creek the same as above. All who come on the cars should be sure to get a certificate of the agent of whom you buy your ticket, so you can get a return for one fifth fare.

J. R. PALMER.

NOTICE!

As the Foreign Mission Board has arranged for me to make a tour through Mexico, Central America, West Indies, South America, and Africa, I shall be very glad to have any of our brethren who have relatives, friends, acquaintances, or correspondents in any of these fields, whom they would be glad to have me visit, send me their names and addresses, with definite information in regard to each case; and if it is at all consistent, I shall take pleasure in visiting any such persons. This information should be sent to me immediately, as I shall start soon on this trip.

L. C. CHADWICK.

303 W. Main St., Battle Creek, Mich.

FLORENCE CAMP-MEETING.

REDUCED rates have been granted to this meeting, from points within 100 miles of Florence, by the A. T. & S. F., C. R. I. & P., Mo. P., St. L. & S. F., and U. P. railways, on the certificate plan, for one and one third fare for the round trip, on condition that at least 100 are in attendance, by rail, from outside points.

Pay full fare from starting-point, taking a certificate or receipt from the agent. This certificate or receipt when properly signed at the meeting, will entitle the holder to return at one third fare. Only one of these roads reaches Florence, the A. T. & S. F., so if you come over one or more of the other roads, you will need to take a certificate or receipt of each road.

Those coming by the Rock Island will ticket to Marion or Peabody; then *via* Santa Fé to Florence. Those coming on the Missouri Pacific will ticket to Newton, McPherson, El Dorado, Wichita, Herington, or Osage City; thence *via* Santa Fé to Florence. Those coming on the "Frisco" Road will ticket to Augusta, thence *via* Santa Fé to Florence.

Be sure to take a certificate or receipt of agent at your starting-point on each road over which you pass, as each passenger must have his certificate signed by the Conference secretary, to entitle the holder to the reduction. Each passenger must return by the same road used in

coming. Tickets are limited to three days before the meeting and three days after adjournment, except the "Frisco" Road, which gives five days before the meeting.
C. A. HALL.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XI.—THE HEART AND ITS FRUIT.

MARK 7:1-23.

Parallel: Matt. 15:1-20.

(Sabbath, Sept. 12.)

1. What question did the scribes and Pharisees ask Jesus on one occasion at Capernaum? Mark 7:5.
2. What led them to ask this question? Verses 1, 2.
3. What was the custom and authority of the Jews in respect to cleansing? Verses 3, 4.
4. What kind of service was this, outward or inward? Verse 6.
5. Is such service acceptable to God? Verse 7.
6. In what does a careful regard for tradition of men always result? Verses 8, 9.
7. What illustration did he give them of their sin in this respect? Verses 10-13.
8. What effect did their traditions have upon the fifth commandment? Verse 13.
9. What did our Saviour declare to the people in regard to the source of defilement? Verse 15.
10. By what words does he indicate the importance of the lesson? Verses 14, 16.
11. How did his words affect the Pharisees? Matt. 15:12. (See note.)
12. To what important truth did our Saviour then give utterance? Verses 13, 14.
13. Did his disciples understand these things? Mark 7:17.
14. What rebuke did our Saviour give them? Verse 18.
15. From whence did he say those things came that defile the man? Verses 21, 23; Matt. 15:18.
16. What things does he mention as coming forth from the heart? Mark 7:21, 22.
17. What does Paul say in reference to these same things? Gal. 5:19-21.
18. Where, then, is the foundation of defilement in sin? Jer. 17:9; Prov. 4:23.
19. In order that good fruit shall be borne in the life, what is absolutely necessary? Eze. 36:26, 27.
20. The heart being made good, what will be the fruit of the life? Matt. 7:17.
21. What is necessary for us to do that this work may be wrought in us? John 6:28, 29.

NOTE.

THEY WERE OFFENDED.—"Caused to stumble" (Revised Version, margin). Reproof either leads to repentance or to rebellion. The object in giving it should always be to help the individual if possible; but whatever the object or motive in the one who gives it, we should always receive it with humility of heart. If we have done wrong, let there be hearty repentance and gratitude to God that he has thought us worthy of reproof. If we are innocent, we have cause of gratitude that he has kept us. In either case we should not be offended at the one who gives the reproof. If we are guilty, we deserve it. If it is given unjustly, the one who gave it should be pitied rather than hated. No power outside of our own heart can make us stumble. (See note to lesson 9.) "Great peace have they which love thy law: and they shall have no stumbling-block." Ps. 119:165, margin. All wrong feelings or motives cherished in the heart, all institutions of error in existence, will sometime be rooted up. If we put them away and renounce them, we will escape the destruction; but if we identify ourselves with them, we will, as a part of the evil, be rooted up with it.

LESSON XII.—THE COMPASSIONATE REDEEMER.

MARK 7:24-8:9.

Parallels: Matt. 15:21-39.

(Sabbath, Sept. 19.)

1. After the events of our last lesson at Capernaum, where did our Saviour go? Mark 7:24.
2. What did he do on arriving there?—Id.
3. Who came to meet him? Verse 25.
4. Of what nation was this woman? Verse 26, first clause; Matt. 15:22.

5. What was her object in coming to Jesus? Mark 7:26.

6. How did Jesus seemingly regard her appeal? Matt. 15:23, first clause.

7. What did the disciples say?—Id., last part.

8. What did he answer them? Matt. 15:24. (See note 1.)

9. How did the woman show her persistent faith? Verse 25.

10. What answer did he make to her further request? Verse 26; Mark 7:27.

11. With what wisdom did faith still plead its cause? Mark 7:28.

12. How did divine power respond to her faith? Verses 29, 30; Matt. 15:28.

13. Where did Jesus then go? Mark 7:31.

14. What alone led him to take this journey? (See note 2.)

15. What may we learn from this circumstance?

16. What miracle was wrought by him in Decapolis? Verses 32-35.

17. What was the result of this miracle? Verses 36, 37; Matt. 15:30, 31.

18. By what miracle did our Lord again show his creative power and tender compassion? Mark 8:1-9.

19. How many were here fed? Matt. 15:38.

20. How much provision did they have? Mark 8:5, 7.

21. How much did they take up of what was left? Verse 20. (See note 3, lesson 10.)

22. What may we learn from this miracle? (See note 3.)

NOTES.

1. THE LOST SHEEP OF THE HOUSE OF ISRAEL.—The answer of Jesus contained a deeper meaning, which would afterward appear to the disciples, than lies on the surface. This woman of despised Canaan, no better than a dog to the strict Jews, belonged to those "other sheep" of which our Saviour spoke (John 10:16), who were lost to the fold of Israel. It was a part of Christ's mission to gather them into the fold of the true Israel of God. This woman was, as is every one who longs after God, one of the lost sheep of the house of Israel, whom the Son of God came to save. (See Eph. 2:11, 12, 19, 20.)

2. THE GREAT MISSIONARY.—The journey to the coasts of Tyre and Sidon was between forty and fifty miles. Our Lord went there and returned immediately, having done nothing but to heal the woman's daughter. He even seemed to slight her feelings, but he was drawing out her faith, and developing within her soul strength and perseverance of character. It is a wonderful lesson of faith exemplified in the conduct of the woman, and it is also a wonderful evidence of Christ's knowledge, love, and power to any soul, in any place or condition, who desires his help and presence. As he was to the woman of Canaan, so will he be to every one who realizes his own need and exercises faith in God.

3. ACCORDING TO OUR NEED.—We may learn among other lessons that Christ's knowledge recognizes our necessities, that his power is sufficient to supply our need, even to create if necessary, and that his love will do it. We should learn that the fact that he has blessed us and come to our need in the past is an evidence that he will in the present. When the four thousand are in need, let us not forget the miracle of the five thousand.

News of the Week.

FOR WEEK ENDING AUG. 29.

DOMESTIC.

—General William Wells, of Burlington, Vt., will be the successor of Hon. Redfield Proctor as Secretary of War.

—Trees were uprooted and buildings moved on their foundations near Boyd, Wis., Friday, the 21st, by a cyclone.

—Oil was struck, Monday, in Jackson Township, Jay Co., Ind., the estimated yield of the well being 300 barrels in twenty-four hours.

—A new military post is to be established at a point 150 miles northwest of Duluth, to prevent Canadian thefts of American timber.

—Two men, each named A. H. Whitney, but neither relatives nor acquaintances, died at the same hotel in Detroit, Mich., Wednesday morning.

—A cyclone swept through the lower part of the city of Newark, N. J., Thursday afternoon, leveling buildings and doing unestimated damage. No fatalities were reported.

—The Africa fever has again broken out in Atlanta, and hundreds of negroes are talking of emigrating to Liberia.

—In the 6,000,000 letters that reached the Dead Letter Office last year, there was money amounting to \$28,642, and checks and notes to the value of \$1,471,871.

—Train service has been resumed on the Lake Erie and Western Railroad, all difficulties between the company and its men having been satisfactorily adjusted.

—A census bulletin issued Monday, shows that during the past decade the assessed valuation of real and personal property increased from \$16,902,993,543 to \$24,249,589,804.

—Monday the Secretary of the Interior directed that the third payment of \$17,000 be made to each State agricultural college which has complied with the terms of the act of Aug. 30, 1890.

—At Sandy Creek, N. Y., Wednesday, at a depth of 1,020 feet, a large vein of natural gas was struck, which blew the tools in all directions. The noise of the escaping gas can be heard for miles.

—Postmaster-General Wanamaker Thursday sent letters to the postmasters in every county-seat in the United States, asking them to visit each office in their counties, and make reports upon their observations.

—Frost Sunday night destroyed seventy-five per cent. of the cranberry crop in Wisconsin, and did great damage to corn and potatoes in some localities. Vegetables in Minnesota and North Dakota were damaged.

—General R. S. Dyrenforth, who conducted the recent Government rain experiments, said Friday that the experiments were correct beyond question. In three weeks six rains were produced, three of which were down-pours, and the last one was the heaviest rain in three years.

—The New York World prints a list of 170 names of victims whose remains have been taken from the ruins of the fallen buildings at Park Place, New York. The work of extracting the dead continued till Wednesday, when it was said that the last body had been recovered.

—Thursday morning a fast mail train on the Western North Carolina Railroad ran off a bridge near Statesville, and fell a distance of sixty-five feet, killing twenty-two passengers, seriously injuring nine others, and badly bruising twenty more. The accident was caused by the spreading of the rails.

—A cloud-burst deluged the eastern part of Rensselaer County, N. Y., Thursday night. At Sand Lake \$100,000 damage was done the mills, and several houses were washed away. Two persons were drowned at Berlin. Many railroad bridges were swept away, and the damage is estimated at \$500,000.

—On the Bound Brook Railroad, between Neshaminy Falls and Langhorne, Pa., Thursday, an engine drawing three coaches ran five miles in three minutes, twenty-six and four fifths seconds, and one mile in thirty-nine and four fifths seconds, or at the rate of over ninety miles an hour, the fastest time ever made by a railroad train.

FOREIGN.

—Frosts in the Northwest and Manitoba, Wednesday, damaged wheat and other crops.

—Henry Cecil Raikes, British Postmaster-General, died in London on Monday.

—Venezuela's Congress has rejected the reciprocity treaty proposed by the United States.

—The gross revenue from tobacco in Great Britain last year was £9,717,784. There is no free trade in tobacco in England.

—Emin Pasha reports that his operations in Africa have been entirely successful, having defeated the natives, and re-occupied all the old stations in the Equatorial Province.

—Dispatches from Valparaiso bring news of the complete defeat of Balmaceda before that place on Aug. 28, and the probable end of the Chilean civil war. Valparaiso was surrendered to the German admiral, who immediately turned it over to the Congressional forces.

—Rumors in Belgrade, Servia, say that the Porte is unable to pay the remaining £2,500,000 of the war indemnity to Russia, and that the latter has demanded the cession of the Turkish territory south of Novi Bazar in lieu of the cash. Russia's intention, it is said, is to divide this section between Servia and Montenegro, in order to bring the borders of the two Slav countries together.

RELIGIOUS.

—At Sewanee, Tenn., a number of bishops, clergymen, and laymen of the Episcopal Church in the South, met on Aug. 3 and took action in reference to religious work among the colored people.

—The Independent announces that a movement is going on among the Josephite, or anti-Brightam Young, elders of the Mormon Church, in Ogden, Utah, to secure the removal of the head-quarters of the church from Lamont, Iowa, to Ogden, and persuade Joseph Smith, Jr., the present head of the church, to take up his residence there.

Several assert that the Brighamite or Utah Mormon Church is on the eve of a great upheaval, and that thousands of its followers will probably go over to the primitive church.

Appointments.

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

CAMP-MEETINGS FOR 1891.

Table listing camp-meetings for 1891, organized by district (District Number One to Six). Includes locations like Auburn, Mt. Holly, N. J., and various dates.

THE next annual session of the Colorado Conference will be held in connection with the camp-meeting and workers' meeting, from Sept. 1 to 15.

THE second annual session of the Atlantic Tract and Missionary Society will be held at Mount Holly, N. J., Sept. 24-Oct. 4, in connection with the camp-meeting and Conference.

THE second annual session of the Atlantic Conference will be held in connection with the camp-meeting at Mount Holly, N. J., Sept. 24-Oct. 4. All delegates from the churches should be present at the first meeting of the Conference, at 9 A. M., Sept. 25.

THE next annual session of the Kansas Sabbath-school Association will be held in connection with the camp-meeting at Topeka, Oct. 1-13. We wish to see a large attendance of Sabbath-school officers and teachers, also scholars, as all are delegates.

ILLINOIS CONFERENCE ASSOCIATION.

A MEETING of the Illinois Conference Association will be held Monday, Sept. 14, at 5 P. M., for the election of trustees, and the transaction of such business as should properly come before the meeting.

BUSINESS NOTICES.

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

FOR SALE.—A good farm of ninety acres, located less than one mile from a thriving village in Michigan, where there is a small church of Seventh-day Adventists, and good school privileges.

LABOR BUREAU.

WANTED.—A man who is a Sabbath-keeper, to work by the year. The work will be in an orange grove and on a farm. Address A. M. Morrill, Yalrico, Hillsborough Co., Fla.

ADDRESS.

THE permanent post-office address of Bro. D. T. Shireman is Asheville, N. C.

PERIODICALS WANTED.

THOSE having clean copies of the REVIEW, Signs, Sentinel, Youth's Instructor, and Little Friend, will confer a favor by sending them to me, post-paid. Laura A. Humphrey, Arcadia, Kans.

Obituary Notices.

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

LOWE.—Died in Cleveland, Ohio, July 24, 1891, of brain fever, Irene Thomas Lowe, aged 6 months and 6 days. Remarks at the funeral by the writer, from Mark 10:13-15.

THOMPSON.—Died in Pueblo, Colo., Aug. 13, 1891, of pneumonia, Rupert M., infant son of C. C. and E. N. Thompson. Little Rupert was twenty days old when he died.

NICOLA.—July 31, 1891, Bro. Amos and sister Sarah Nicola, of College View, Nebr., were called to mourn by the death of their little son, Louie V., who died of cholera infantum, after eleven days' sickness.

BUCHANAN.—Died of cholera infantum, at College View, Nebr., July 25, 1891, Justus Archibald Buchanan, infant son of Bro. and sister Philip Buchanan. Archie was born Feb. 14, 1890, and was 1 year, 5 months, and 11 days old at the time of his death.

ZONKER.—Died at Corunna, Ind., July 2, 1891, David Zonker, aged 38 years, 4 months, and 10 days. He was born in Hudson, Ind., Feb. 22, 1853; was united in marriage to Nancy Hissong, Jan. 1, 1878.

WILCOX.—Blanche A. Wilcox died at So. Russell, N. Y., July 30, 1891, aged 27 years and 2 months. For a number of years she had been loyal to the truth of God, although surrounded by difficulties and wrong influences.

BOOTH.—Died of paralysis, at her home in Schuyler, Colfax Co., Nebr., July 3, 1891. Margaret Booth, aged 71 years and 26 days. In addition to the infirmities of age, she was afflicted with la grippe during the winter, and in early spring she took cold and had a relapse, and was confined to her bed for several weeks, but was feeling some better when she was taken with a stroke of paralysis, her left side being rendered helpless.

faithful until she fell asleep to wait till the Lifegiver shall come to call his own, and clothe them with immortality. The funeral services were conducted by Elder Eldebluit (Methodist). Text, Acts 24:16. Mrs. E. R. HENDERSON.

SCRIBNER.—Bro. Ebenezer Scribner died July 6, 1891, at the residence of his son, in Lancaster, Mass. He would have been eighty years old in August. During the winter he had la grippe, from which he never seemed to fully rally, but gradually failed in strength until he passed away as a child in its mother's arms.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

Table showing train schedules for Michigan Central, including stations like Chicago, Kalamazoo, and Buffalo, with departure and arrival times.

Daily, except Sunday. Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, and Detroit, with departure and arrival times.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 1, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 559.

As there is no paper next week, we give two Sabbath-school lessons in this issue.

Sister White spent Sabbath and Sunday, Aug. 29 and 30, at the Michigan camp-meeting, at Lansing.

As noticed in our news columns, Russia is taking another forward step in her great scheme of driving the Turk out of Europe. Turkey being unable to pay £2,500,000 of the war indemnity, Russia proposes to take it out in land, enlarging the borders of Montenegro and Servia so as to bring these two Slav countries together. This will be very advantageous to Russia in the event of war.

It is estimated that the grain supply of the Old World will this season fall short over 600,000,000 bushels of what is required to meet the demand. This deficit must be supplied largely from this country, which will bring the price up to a good figure. Our exchanges are saying that farmers ought to pay off largely their mortgages this year. And may we not add the hope that our Conference treasuries will also feel the effect of a better market?

Bro. R. M. Kilgore occupied the Tabernacle pulpit the 29th, discoursing upon the great love of God to men, and the glorious purpose to restore us, through Christ, physically, mentally, morally, and in every respect, to all that has been lost through sin. His text was, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2.

Bro. D. A. Ball, in his labors in the West Indies, is having the experience that has been common to all advocates of truth, from the days of the

apostles down; that is, meeting the virulent opposition of the advocates of error, and, on the other hand, the support and sympathy of friends. One R. N. Powell, in the *Wesleyan Watchman* of June 17, rushes into print to warn the people against Bro. Ball and his work, charging him with using underhanded means to propagate his views, etc. In the next issue, E. N. Rogers comes to Bro. B.'s defense, showing how he advocated his views in open meeting, by public appointment, and had even invited the said Powell to attend. Such a course he did not call very underhanded. And under date of July 11, Bro. B. received a communication signed by twenty-six of the citizens of St. Johns, Antigua, expressing their interest in his meetings, thanking him for his visit to them, and bidding him God-speed in his efforts to advance the cause of Christ. Thus all seems to be working well; and Mr. Powell will find that it is true in his case as in that of others, that he "can do nothing against the truth, but for the truth."

It is reported that three steamers are on their way from America to Europe with 900 pilgrims bound for Trèves, to see and be cured by the "holy coat," the great Catholic relic now on exhibition at that place. Excursion loads of pilgrims, each in charge of a priest, have been running there almost daily, and so great has been the crowd that the city has been utterly inadequate to accommodate them. The venerated garment is very aged in appearance, patched and otherwise bound together, and is shown in a glass case, on each side of which stands a knight in full uniform, with drawn sword in hand. A touch of this wonderful relic is supposed to work marvelous cures. In reading such accounts, one instinctively calls to mind the fact that the full list of Catholic relics in Europe includes seven or eight "holy coats," each of which was the original one worn by the Saviour, and enough fragments of the holy cross to make quite a large number of complete crosses! But the incident affords an instructive contrast between the touch of superstition and the touch of faith, even supposing the relic were genuine, which, in view of the Scripture record that the Roman soldiers divided Christ's garments among themselves, is not a highly probable supposition.

A very pleasant social gathering took place at the house of Bro. W. C. White in this city, Monday evening, Aug. 24. The company consisted of such members of the Foreign Mission Board, and their wives, as are now in the place; the brethren and sisters from South Africa, Australia, and New Zealand who are now here to take a course of study preparatory to entering upon the work in their home fields; and a few other friends. Bro. Wessels gave an interesting account of how an interest in the Sabbath question first sprung up in South Africa. Some, in whose hearts the Lord was reviving his work, thinking Sunday to be the Sabbath, took a stand for its better observance, when one, by way of opposition, said, "Well, if you are going to be so strict, why don't you keep the seventh day, which the Bible says is the Sabbath?" That remark gave them a new thought, and they said that if the Bible taught the seventh day, then they would keep that, as they would follow the Bible. They searched, and to their surprise found it even so that the Bible sets forth the seventh day as the only weekly Sabbath, and they accordingly began to keep it. They were soon rejoiced to learn of the work and the Sabbath-keepers in America, and the correspondence which followed led to the present establishment of the work there, and the coming of some fifteen to America to prepare themselves to spread the truth more extensively in that field. Others made interesting remarks; and we were treated to a conversation and songs in the native Kafir language, which some of the South African brethren understand. It was gratifying to meet the friends from all these foreign fields, and the evening was very pleasantly and profitably spent.

The *St. Louis Globe Democrat* quotes from a remarkable speech made by Tsin Chin Chung, Governor of the Province of Amoy, China, at a fourth of July celebration by the American colony, hinting at future possibilities in Chinese history should time continue as he anticipated. In response to the toast, "The Emperor of China," the governor said:—

"It is difficult for a European to appreciate the breadth and depth of the meaning of this toast to the Chinese mind. It includes the family, language, race, and nation, and the crown. It includes literature, law, morals, and a history of fifty centuries. China, having followed its own principles of advancement for more than 5,000 years, is compelled to change and move along European channels. It has begun to own steamships and railways. Its telegraph now covers every province. It has at last mills, forges, and foundries, like those of Essen, of Sheffield, and of Pittsburg. China is to-day learning that lesson in education which Europe has obliged her to learn,—the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by her lesson, should apply it in turn! With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what happens, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world China in the East and America in the West. Well may we pray that, for the welfare of humanity their purpose will be as peaceful and upright as it is to-day."

NO PAPER NEXT WEEK.

To give the employees of the Office opportunity to attend the Michigan camp-meeting, which closes Sept. 7, there will be no paper issued next week. The next number will bear date Sept. 15, and all matter intended for it should be received at the Office as early as Sept. 13.

DEDICATION OF UNION COLLEGE.

THE Union College buildings will be dedicated to the purpose for which they were erected, by appropriate public exercises, on Thursday, Sept. 24, 1891. Further particulars and program of exercises will be given later.

All students who expect to be in attendance at the College during the coming year, are requested to forward their names at once. Address Union College, College View, Lancaster Co., Nebr.

CHRIST SPOKE THE LAW.

DOUBTLESS all the readers of the REVIEW have read with interest the article in last week's REVIEW from the pen of Elder Smith, under the heading, "Whose voice?" The fact that, as there stated, "it was Jesus' voice which spoke the law, and shook the earth at Sinai," only brings out more clearly the truth that we have but one gospel, one law, one Saviour, and one Lawgiver in all revelation and in all dispensations, and that the giving of the law forms one necessary element in the great plan of salvation. We wish only to supplement what was said in the article above mentioned, by giving a statement made ten years ago by sister White, in the *Signs of the Times* of March 17, 1881. Following is the statement:—

"It was Christ, the unseen Leader of the Hebrew host, who descended on Mount Sinai, and there, amid cloud and smoke and flame, while lightnings flashed and thunders rolled, declared in the presence of all the people the ten precepts of his Father's law,—the foundation of God's moral government."

W. A. C.

TO THE BRETHREN IN OHIO.

A FEW addresses taken at the Mount Vernon camp-meeting of those who desire copies of the catalogue of Battle Creek College have been lost. Will those who desire catalogues and have not received them, forward their addresses at once? Address Battle Creek College, Battle Creek, Mich.

NOTICE.

CASSIUS M. HUGHES appoints to meet with the West Leroy church (near Braden school-house) Mich., Sept. 5 and 12.