

# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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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## WAITING.

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

We are waiting for the coming  
 Of our glorious heavenly King.  
 And our hearts leap with rejoicing  
 When we hear the tidings ring.  
 O! the joy and bliss supernal,  
 And the rest that is eternal,  
 We'll receive with shouts of rapture,  
 At the coming of our King.

Just a little time of waiting,  
 Fighting e'er the fight of faith,  
 Laying hold upon God's mercy,  
 Ever pleading, "Thus He saith,"  
 Walking ever "in the Spirit,"  
 Trusting e'er in Jesus' merit;  
 Thus we'll spend the time of waiting  
 For the coming of our King.

Be not weary then, my brother,  
 God hath called thee to the fray,  
 And his truth is ever guiding  
 In the narrow, upward way.  
 Soon with songs of vict'ry pealing,  
 We shall see the heavens revealing  
 All the majesty and splendor  
 Of the coming of our King.

## The Sermon.

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

### THE PRIVILEGE OF THE FOLLOWER OF CHRIST.

BY MRS. E. G. WHITE.

*(Continued.)*

"AND the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." How many are listening to this temptation to-day! How many are ambitious, desirous of honor and power, that they may be exalted in the eyes of the world! How many are aspiring to be something great and high, ever reaching forward, restless and unreconciled to their lot, while neglecting the very things which God has given them to do! They do not see the importance of making their home a happy one. They do not see the necessity of performing those things that will make their lives efficient for good. They neglect what they call "the little things;" for they do not realize that there is nothing unimportant or insignificant. God calls upon men to be faithful

in little things. There is no excuse for unfaithfulness. We should be true to principle in carrying forward the work God has put into our hands.

I want to tell the children how they may be faithful as Christ would have them to be. They can have his approving smile by being obedient and respectful to father and mother. Children, you are under the eye of Christ, and he is watching you to see if in the future he can intrust to you sacred responsibilities. Do not be satisfied to do superficial work, or to work as an eye-servant, simply busying yourself because some one is watching you; work as a servant of God, and be faithful wherever you are, when God alone knows what you are doing.

Parents, your first work for your children should be to teach them that God will not accept superficial work. Teach them concerning the great sacrifice that Jesus has made in their behalf, in order that they might be happy in the mansions which he has gone to prepare for those who love him. Satan is at work to ruin our youth in every institution that we have, by leading them to do superficial work. O that we all might understand that we cannot afford to do surface work; for it will entail upon us loss in this life and in that which is to come. Paul instructed Timothy in that in which all our youth should be instructed. He said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."

We should seek to have others understand all that we understand, and not be envious when others excel us, but rather rejoice that the best of talent can be brought into the service of God. Your first duty is to yield your powers to God, that he may use you in his service, but you are not to yield to the temptations of the evil one, and aspire for high position, and the honor of the world.

The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in him. Through faith in his name, he imputes unto us his righteousness, and it becomes a living principle in our life. The apostle shows unto us what is the privilege of the Christian. He says, "I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Christ imputes to us his sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the full-

ness of God. We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live.

Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon his soul. He received in his bosom the arrow of lost humanity. Have you followed him in the garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer he offered to heaven, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt"? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs.

During the Master's agony of soul, the disciples slept. Again and again he came to them, desiring even the sympathy that humanity could have given him, but he had to tread the wine-press alone, and of the people there was none with him. When the bitter hour was over, he waked his followers and said: "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." Divinity flashed through humanity, and the soldiers were powerless before him. Had he spoken the word, twelve legions of angels would have come to his defense, and delivered him from his foes, and every one of that cruel company would have been destroyed at his word. But no, he had come to save man, and at any cost he would carry out his purpose. He permitted them to take him and drag him away as they would have taken any common criminal. They brought him to the judgment-hall, and his disciples all forsook him and fled. Peter had declared, "Lord, I am ready to go with thee, both into prison, and to death." But now Peter followed afar off, and when he ventured into the hall, and a maid said: "This man was also with him," he denied him, saying, "Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth

this fellow also was with him; for he is a Galilean." It was then that with cursing and swearing, Peter denied his Lord. How this cut to the heart of Jesus! There was the Man of sorrows, surrounded by his enemies, accused by false witnesses, buffeted and insulted by the mob, but the denial of Peter cut deeper than all the mockings of his foes.

To see how his disciple would sacrifice his integrity, and deny his Master, wounded the heart of Jesus. Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. He remembered what Jesus had said to him, that before the cock should crow he would deny him thrice, and he went out from the judgment-hall in shame and grief. He hurried to the garden of Gethsemane, and prostrated himself on the very spot where Jesus had prayed in agony, where the bloody sweat had bedewed the soil, and there he wept bitterly. Jesus saw the anguish of his heart, and forgave Peter for his sin. Thus it is whenever a sinner draws nigh to God in repentance and contrition of soul, Jesus draws nigh to him; for when a soul repents, it is an evidence that Jesus is drawing him to himself.

It was in man's behalf that Jesus suffered, taking the steps of humiliation from the throne of glory to the cross of shame. When Jesus was brought before the Roman ruler, Pilate examined him, and said: "I find in him no fault at all." And he would have released him, but he feared for his life. The follower of Christ must reach a point where he would rather sacrifice his life than betray the cause of Christ. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Satan and his angels are at work influencing the children of disobedience to bring about a state of affairs which will place the follower of Christ in positions of peril, where his fidelity will be tested to the utmost.

Although Pilate pronounced Jesus innocent, he scourged him and sent him to Herod. Jesus was mocked and insulted, robed in purple, and crowned with thorns, and the soldiers bowed to him in mock homage, and said: "Hail, King of the Jews!" O, what a spectacle for the universe to behold! O what a scene for those who kept the commandments of God! And yet it was necessary that Satan should manifest his enmity toward the Son of God, in order that the real character of the evil one might be understood, and that he might be uprooted from the affection of men and angels. When Jesus died on Calvary, men and angels beheld the malignity of Satan, and the love of God for a fallen world. On this atom of a world the great controversy between Christ and Satan is waged, but Christ is conqueror. In his name and through his strength, his followers obtain the victory.

(Concluded next week.)

## Our Contributors.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

### THE FAITHFUL ONES. EPH. 1:1.

BY ELDER J. H. DURLAND.  
(Oakland, Cal.)

"PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."

This epistle was written by the apostle while he was a prisoner for the truth's sake at Rome. His salutation was not only for the Ephesians, but to all the faithful in Christ Jesus. He speaks of them as saints. The saints are the holy ones. The faithful are those who are "worthy of confidence, trustworthy, sure, firm, certain."—*Bullinger*.

At the time the apostle was about to make his second missionary journey (Acts 15:40, 41; 16:6), he was forbidden of the Holy Ghost to speak the word in Asia. But at its close, when on his way from Corinth to Syria, he visited Ephesus (Acts 18:18-21), bringing Priscilla and Aquila with him, and leaving them there. His stay at Ephesus was very short, probably one Sabbath. Acts 18:19-21. He visited them the second time at the beginning of his third missionary journey. Acts 19:1-8. When he came, he found disciples who had not yet received the Holy Ghost, whom he baptized; and after he had laid hands on them, they spake with tongues and prophesied. When the apostle made his last voyage to Jerusalem, before his imprisonment, he touched at Miletus, some thirty miles from Ephesus, where he gave his charge to the elders of this church. (See Acts 20:17-38.)

That the apostle Paul had labored faithfully to establish this church in the faith, is abundantly proved from his address to the elders. He says, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." He had become acquainted with them, and knew of their faithfulness. Again he says, "Remember, that by the space of three years I ceased not to warn every one night and day with tears." Verse 31. He had wept for them, that they might be brought to the knowledge of the gospel. If ministers of the present day would have such a burden for those for whom they labor, how much more we would see accomplished. Sleepless nights spent in weeping for the conversion of precious souls!

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Verse 32. He did not draw the people to himself, and then leave them to become discouraged; but he led them to God. Here through his word they might be faithful, even when the apostle was taken away from them. His converts were built upon the word of God. How differently to-day. There cannot be faithfulness unless the saints are leaning on the word of God.

The standard of faithfulness is not a human standard. Men may judge us as unfaithful, when we do not indorse their ideas. We may think we are faithful when we are following the dictation of another. But unless we know what God wants us to do, and are being led by his word, we are following a wrong standard. We are not to be "men-pleasers," but are to do all with an eye single to the glory of God. To be faithful is to keep the faith. When the apostle was about to close his earthly career, he says, "I have kept the faith." He did not mean by this that he had always walked as others, who looked to an earthly guide. When the Lord spake, he "conferred not with flesh and blood." We need more Christians who have the same spirit of faithfulness.

"A faithful man shall abound with blessings." Prov. 28:20. We read in Gal. 3:9 that if we are of faith, we are "blessed with faithful Abraham." This faithful man regarded not his feelings when God spoke to him. If it was to slay his own son through whom the promised blessings were to come, he went forward to obey the command. His one great object was to please the Lord. Have we the same trust in his word? Do we have but one object in life, *i. e.*, to please the Lord? Have you been commended to the mercy of God? If not, why not give yourself just now?

If we have but one object in life, and that is to trust Christ for all things, we are numbered among the faithful to whom the apostle speaks. Is this not what we need? We must have it, if we would understand the teachings of the apostle in this epistle. Having this one object to look unto, and to live upon for all things, we may be quietly settled. What can so effectually keep us from being tossed to and fro, as to be brought to a fixed dependence upon the full-

ness of Christ, and to live upon it for all things belonging to life and godliness? (See Col. 1:19; 2:9, 10.) Sweet peace will be established within, and there will be a regularity in all the outward walk. The whole man will experience what the Lord has promised to his redeemed people. "I will cause them to walk by the rivers of waters, in a straight way." Jer. 31:9. He leads us by his Spirit, and causes us to walk by the river of waters where there are abundant streams of grace continually flowing. Are these blessings not enough to lead us to faithfulness? Will we surrender all at this time, that we may understand all the Lord wishes to speak to us through the apostle? May it be so.

### BOUGHT WITH A PRICE.

BY ELDER S. J. HERSUM.  
(Wilmington, Del.)

"FOR ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

This text of Scripture commences with the conjunction "for," introducing a reason for something before advanced, which we find in the last clause of verse 19: "And ye are not your own." Now if we are not our own, because we have been "bought," to whom, then, do we belong?—We must belong to the one who bought us. A price has been paid for us by some one, and we want to know what that price was, and who paid it?

Turning to Acts 20:28, we find an exhortation given to the elders of the church of Ephesus, by the apostle Paul, "to feed the church of God [the Lord, R. V. margin], which he *hath purchased* with his own blood."

The Lord Jesus Christ, then, is the one who has paid the price for us, and that price was his own blood.

There is another thought that the apostle has connected with this subject, in 1 Cor. 7:23. He says, "Ye are bought with a price; be not ye the servants [*δουλοι*, bondmen] of men." Here we have a command not to be bondservants to men; and yet how many there are, who, instead of yielding to the requirements of the one to whom they belong, will trample under feet a plain command of God, in order to serve their fellow-men!

Are they not thus robbing God of that glory due him, as the one who has purchased them?—Indeed they are. How forcible are the words of Paul in 2 Cor. 5:14, 15: "That if one died for all, then were all dead: and that he [Christ] died for all, that *they which live should not henceforth live unto themselves, but unto him which died for them*, and rose again." To live unto him who died for us, is to yield obedience to that which he requires at our hand.

Christ has said: "Ye are my friends, if ye do whatsoever I command you." John 15:14. By doing that which he commanded, we are not only living unto him who died for us, but we are glorifying the Father also; because they who honor the Son, are honoring the Father as well. John 5:23.

Again: this purchase which Christ made is not limited to the church only, but to the wicked as well. Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even *denying the Lord that bought them*, and bring upon themselves swift destruction." 2 Pet. 2:1. The same price was paid for all men. Christ tasted death for all men. Heb. 2:9. And every one may receive the benefit that was secured to him by that death, if he will. The invitation is to all. Isa. 45:22. But there must be a submitting to God (James 4:7) on the part of the creature, and the submission must be rendered willingly. Isa. 1:19. Then the "well done" will be said to every one who has been faithful in the service of the Master. Matt. 25:21.

—"Think of your own defects before you speak of those of others."

THE DESERT OF LIFE

BY JONATHAN SPENCE.  
(Nevada, Mo.)

As on his journey overland,  
Across the burning desert sand,  
The weary pilgrim takes his way,  
He looks, and tranquil water sees,  
Palm branches waving in the breeze—  
A mirage, smiling to betray.

If he by that his course should choose,  
Its phantoms chase, his way he'd lose,  
And perish in a desert land;  
But if he in the path abide,  
Though fearful simooms rise and hide  
Both sun and sky with drifting sand,

All still is well, the guide will show  
Where limpid streams of water flow  
'Tween grassy banks, 'neath palm-tree shade;  
There he may quench his thirst and lave  
His lips in cool refreshing wave  
On shady banks, in green arrayed.

And thus the guide, from day to day,  
Oases finds along the way  
They take across the desert plain,  
Where they may rest, their strength renew,  
And gain fresh courage to pursue  
The journey till the goal they gain.

So thus across life's desert drear,  
A barren waste, with naught to cheer  
But hope's bright star, while storms arise,  
The mirage beckons to beguile  
Our steps to regions low and vile,  
Far from the gates of paradise.

Six days of toiling come and go,  
A day of rest our guide will show,  
Which strength will give for paths untrod,  
And light reveal, from gates ajar,  
Our way through which none may debar  
Our entrance to the home of God.

Soon will the journey's toil be o'er,  
And we shall rest on Eden's shore,  
Where all is peace and joy and love;  
There Jesus has the banquet spread  
Of fruits and wine and heavenly bread,  
And bids us come—our home above.

JUSTIFICATION BY FAITH.

Or Infidel Objections to God's Plan for Saving Men,  
Considered.

BY ELDER WOLCOTT H. LITTLEJOHN.  
(Battle Creek, Mich.)

(Continued.)

THE reader will remember that the previous article left us face to face with an infidel objection to the gospel plan of salvation. According to that plan, the Lord Jesus Christ becomes the substitute of every sinner fleeing to him for refuge, in the matter of perfect obedience to the law of God. In other words, he has kept that law perfectly, and God the Father engages to accept his righteousness as complete, and pass it over to the credit of all who believe on the Son, and make him their Saviour. The result of this transaction is the complete justification of the sinner in the sight of God. In other words, he is assured that from the time of his acceptance of Christ he will be treated in every way as though the righteousness of Christ was his righteousness.

This feature of the Christian system is unique. There is nothing to answer to it in any other plan devised for the salvation of men. With it the religion of Jesus stands or falls. The infidel says that it must fall because it is utterly unphilosophical to suppose that God would make the obedience of one person to a holy law the basis of the justification of another person who had broken that law. But it is becoming to move with great caution in a matter of such moment as the one in hand.

The principle of substitution is one not altogether unknown in both the commercial and the judicial world. A citizen is drafted for the war. His family relations are such that he finds it difficult to go to the front. In the end he furnishes a substitute in the person of an able-bodied man that the government accepts. In this way he is exonerated, and the law is satisfied. An individual engages to perform service for another in person. Circumstances prevent, but a second man

is detailed to fill the place of the first, and all is satisfactory. In these transactions the principle of substitution is acknowledged, because it recognizes the original obligation, and provides for its satisfaction.

Now let this principle be applied to the case in hand. The sinner has broken the law of God, and in so doing has forfeited the divine favor. God says to him, I take no pleasure in the death of the wicked, and therefore I will give to you one more chance for life. Believe on my Son, and do all which that implies, and even now you shall be saved by laying hold of his righteousness and making it your own. In him I have found no sin, and if you will secure his intercession in your behalf, I will accept the atonement which he shall make for you, and treat you as favorably as though you had never sinned.

This, we say, is God's plan. If the infidel objects to it, will he devise one of his own that will meet the requirements of the case more fully? In other words, how would he contrive a better scheme for the salvation of the transgressor? Here is the case fairly stated: God said to a mortal man of his own creation, Obey me, and you shall live; disobey me, and you shall die. The justice of such a course is beyond question. It would neither be safe nor desirable to let a race of wicked rebels live forever either on this or any other planet. In process of time the place of their abode would become a veritable hell, a theater of the most terrible crimes, a sink of the most loathsome licentiousness. For a practical illustration of this fact, take the history of the antediluvian world. So rapidly did men degenerate in it that it became necessary to sweep them from the face of the earth, with the exception of one family.

What, then, it is questioned again, would the infidel do in the premises? It would not answer to have them made immortal, as we have seen, and if mortal and sinners, they must inevitably run out as a race. Does he reply that he would reform them? If so, how would he do it? This world has stood for 6,000 years, and atheists, deists, infidels, and skeptics have all tried their hand at reform.

If you would see what philosophy, pure and simple, will do for mankind, take the nations outside of Christendom. They have had their philosophers and their moralists. Some of these, too, have been of the very highest order. What is the result, if not a failure? Were it not for the transforming effects of the gospel of Christ, directly or indirectly, their condition would be infinitely worse than it is now. If you would learn where the nations are to be found which contain the highest types of the race to-day, you have but to ascertain where the Bible is the most thoroughly believed, and the most conscientiously put in practice.

As there in the Scripture plan for the elevation of mankind is the only successful one, it must be justifiable. But I repeat the question as to how the infidel would justify a sinner. What would he do with the sins of the past, and how would he keep him from sinning in the future? Whatever device he may adopt, both of these things must be provided for in his system. In developing his method, let him remember that there are two parties to the transaction,—God and the sinner. Both of them must be placated. That which would prove satisfactory to the one sinning, might not be to the one sinned against. The infidel rejects the light of revelation, and is therefore all at sea in the matter of understanding the will of God in such things. Does he reply that he would construct his scheme according to the principles of right reason? The answer is that he would be more fortunate than any of his brethren in the past, if he could satisfy all men, or even a respectable minority of them, that his logic was sound. The pride and flower of the infidel world of to-day are agnostics who speak of God as the "unknowable." How will he reach this class?

Again: what will he do with the multitudes

who hold that death is an eternal sleep? Philosophers have tried in vain to dispel the doubts on that question. It is only when the mighty lens of God's truth is made to throw its burning ray into the dark and mysterious grave, that a passage out of that dreary abode of the dead can be discovered. So far as the resurrection is concerned, the rationalism of to-day laughs it to scorn, as did the philosophers of Athens anciently.

But to resume our inquiry, What is to be done with the sins of the past, and how can the sins of the future be guarded against? Will God accept the sinner before he manifests unfeigned sorrow for the sins of the past? Without doubt he will not. He who is not sorry for past transgressions, cannot furnish any guarantee of future obedience. Indeed, the lack of penitence is sin itself in one of its worst forms. Reader, did you ever see in the eye of an individual a tear on account of sin, that was brought there by the power of infidel logic? I am sure that you never did. I am speaking now especially of sins against God. Sorrow originates in the heart. Infidelity has no heart power adequate to the task of making wicked men weep for their sins against the Creator of the heavens and earth. This fact renders them incapable of reconciling God to man or man to God.

But enough. Infidelity can tear down, but it can never build up. It is and ever has been, a negative factor in the religious history of mankind. It makes unbelief a merit, but it never can construct a system of faith on which its discordant elements can unite. It is like the carnivorous fishes of the sea, which devour their own progeny as readily as they do that of others.

(To be continued.)

"THIS IS LIFE ETERNAL."

BY FANNIE BOLTON.  
(Melbourne, Aus.)

"AND this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." To know God and Christ is life eternal. Then of all knowledge this is most important, most desirable. The world is full of men and women who are seeking after immortality, that they may have a name to live after they are dead; but the knowledge of God is life eternal. Then how may we acquaint now ourselves with God, and be at peace?

We become acquainted with others by coming into communion with them, by learning their thoughts, their character, by having fellowship with them, by sympathizing with them, by loving them. It is not possible to have fellowship with a person whom you distrust. Trust is the basis of the knowledge of character from which fellowship and communion can spring; for the suspicion in which you hold your brother will lead you to misjudge his words and actions, and even to attribute motives to him when they do not exist in his heart. All distrust prevents you from holding communion with your brother. The distrust which so easily besets us, even concerning those whom we have reason to respect and love, shuts us away from the communion that is possible between human friends. It is confidence that sets the soul wholly at ease, where the true nature can assert itself, thrusting aside every barrier that would prevent the fellowship so essential to an understanding of character.

The most striking characteristic of a little child is his confidence, his trusting, unsuspecting faith in those around him. And Jesus said: "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." As trust is the medium of all knowledge of character, and the knowledge of God is life eternal, it is obvious why we should and must become as little children. God has not asked us to trust him without giving abundant reason for so doing, that we may learn to know and to love him. The invisible things of God are written in the visible. Nature as well as revelation speak to us of a Being whose name and whose nature is love, and the

mystery of God is symbolized in the union of the cloud and the sunshine, the thorn and the rose, the rock and the river. Everything is fraught with suggestion concerning the unseen and eternal reality. Yet more than writing his divine thoughts over and in all the visible creation, the "Word was made flesh and dwelt among us," and we saw the glory of the only begotten of God, full of grace and truth. Jesus said: "He that hath seen me, hath seen the Father." Thus we have opportunity of knowing God.

But we cannot stand far off, and obtain that knowledge of the character of God which is life eternal. When we judge of others afar off, though we have the spirit of humanity, and know the things of man, we make false estimates that a more intimate acquaintance obliges us to correct. And shall it not be necessary to draw nigh to Him whose thoughts are not as our thoughts? It is the purpose of God that we shall draw nigh to him, that we may come even into oneness with him. The soul who seeks to know God in nature and revelation, begins to draw nigh to him; for he is responding to the drawing of the infinite love. As he learns more of God, he trusts more, and as trust grows, knowledge deepens, and as knowledge deepens, love awakes, and the channel of communion is opened between the soul and God. The spiritual faculties, long paralyzed, quicken under the beams of the Holy Spirit; for the knowledge of the love of God is shed abroad in the heart, and mortals by this means acquaint themselves with God, enter into the joys of friendship with the divine Brother and Father.

In the forming of our human friendships, we follow the same law of mind whereby we become the friends of God. We trust, we know, we love. The closer our communion with God, the better we shall know and love him. Then to him who would know God, how essential is communion with him, to know his thought, his spirit, to study his word and works, to tell him all that is in the heart, to have him speak to our souls of all that is in his heart. And this knowledge is transformation; for by beholding, we become changed. This is a law of character from which there is no escape, and it works for good or evil. To behold the holy, to love the holy, is to change to the holy from glory to glory as by the Spirit of the Lord. We have borne the image of the earthly; we have loved the earthly, we have been of the earth a vessel of clay. But as we have borne the image of the earthly, so also shall we bear the image of the heavenly. By beholding, we become changed. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." What hope can compare with this?

We have felt the bitterness of our degradation, the anguish of loss, the unutterable longing for what might have been, had we not known sin. But what melody of praise does this thought awake that we who have "lien among the pots may be as the wings of a dove, covered with silver and her feathers with yellow gold." What rapture is it to have the hope of becoming like Him who is the Rose of Sharon and the Lily-of-the-valley, the chiefest among ten thousand and the One altogether lovely. Think of our selfishness changed to love! This is what it means, and this is entering into the kingdom of heaven. This is life eternal, for we assimilate to what we love. God is love. Love never faileth. Love is eternal. Beholding love, we change to its image, become partakers of the divine nature. The divine nature is eternal. Sin and death have no power over the life that is hid with Christ in God. This life is Christ who abides in the heart by faith, and fills us with love, the fullness of God.

When He "who is our life, shall appear, then shall" we "also appear with him in glory," and "as we have borne the image of the earthy," so also we shall "bear the image of the heavenly." The touch of immortality will not be given to the character, for that already is immortal in Christ,

but to the garment of clay. "We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory." (R. V.) Then shall be established upon us the beauty of our Lord. All this is involved in knowing God and the Lord Jesus Christ.

#### IDOLATRY.

BY P. GIDDINGS.  
(Battle Creek, Mich.)

THERE is in every man, learned or unlearned, infidel or heathen, sage or savage, a disposition to worship. This quality is innate, and was placed there by man's Maker. Mankind, therefore, is one whole class of worshipers, and this class is divided into but two sections; worshipers of God and worshipers of anything else. This latter division we call idolaters. It will be evident, therefore, that the term "idolatry" embraces more than we are willing to grant it. If we maintain that the Bible teaches, as already remarked, that there are but two kinds of worshipers, and that the worshipers of God are only those who love him supremely, serving him with all the heart, mind, soul, and strength, it would not be strange to say that there is as large a class of civilized heathen in the United States, in England, in France, and in other civilized lands, as are to be found of uncivilized ones in China, in India, and in Africa; the only difference being that one kind is refined, the other, rude; for each kind worships *his* chosen idols.

In Ex. 20:3, 4 we read: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," etc.

That men should worship wood and stone or any graven images of their own making, strikes us as a very vain and foolish thing, and so it is; but these are no greater idolaters than those who are lovers of pleasure more than lovers of God; those who are covetous and sensual; those "whose god is their belly, . . . who mind earthly things." He looks down with the same frown on both; nay, we are persuaded that the civilized class of idolaters are less tolerable in the sight of heaven than the benighted heathen who ignorantly bow down to wood and stone.

When Cornelius fell at Peter's feet to worship him, Peter raised him, saying, "Stand up; I myself also am a man." Acts 10:26. At Lystra, Paul having healed a cripple, the men attempted to worship him, but Paul forbade them, saying, "Why do ye these things? We also are men of like passions with you."

When John fell down before the angel and would worship him, he was told by the angel, "See thou do it not: . . . worship God."

In Eze. 14:3 it is written: "These men have set up their idols in their heart." It is possible, therefore, to have our idols set up in the heart. Any desire of our own which opposes or supplants the duty, or diminishes the love we owe to God, is an idol. The inordinate love of pleasure, the undue love of money, or anything else, are all idols.

Is it not a fact that the great goddess of the Americans is money? (Covetousness, Eph. 5:5; Col. 3:5.) Is it not a truth that the great Diana of France is sensuality? Phil. 3:19.

Flee from idolatry is the exhortation of Paul to Christians, and when we realize how many idols there are that court our attention on every side, and how very apt we are to worship some of them, or even to attempt the worshiping of them and God together, we feel our safety lies only in *fleeing*. We cannot worship God and mammon. Every sin is idolatry, because the committal of it does homage to Satan and is well-pleasing to him.

Idolatry covers the whole ground of sin. When we remember that there is no intermediate,

but just two direct opposites,—God and the Devil, good and bad, right and wrong, God-worshippers and idolaters; that God accepts no half-hearted service; that what is refused by God is accepted by the Devil, we all see how many times we have been, perhaps unwittingly, but nevertheless, idolaters.

May we all quit the idolatry of the world, self, and Satan, and worship God with all our heart, with our mind, with all our soul, and with all our strength. "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

#### GRACE AND GLORY.

BY FLORENCE HUTCHINS POTTERTON.  
(St. Helena, Cal.)

"FOR the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84:11. Here is a statement that the Lord is our light and protection; that he will give us grace and glory, and not withhold any good thing from us. How much does the gift of grace and glory cover, and on what condition is it given? Grace is unmerited favor. Let us see what great unmerited favor God has bestowed upon us. We "all have sinned, and come short of the glory of God" (Rom. 3:23), or in other words, we have sinned and therefore are not like God, or do not have the character of God." "The wages of sin is death" (Rom. 6:23); so all have earned or merited death in consequence of sin. But what is the promise? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. If we believe this, and act accordingly, we are "justified by faith," and "have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. What is this unmerited favor?—The forgiveness of sins or justification. How did we obtain it?—By faith in Christ's blood to atone for our sins. Now we stand in the *grace* or favor of God, but we rejoice in the hope of the *glory* of God. What is this and how obtained?—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. What was it that was revealed to us through Christ but the character of God. And is it not the character of God that brings glory to his name? Then after our sins are forgiven, and we stand in grace, do we not rejoice in the hope that at some time we will have a holy character? When we talk of perfecting characters that will stand the test of the judgment, we are talking of attaining to the glory of God.

But the text said he would *give* us glory. Very true, but we, by the help of God, must place ourselves in an attitude to receive this gift; for he has his own way of imparting it. Let us see what that way is: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. By beholding and studying the character of God, as manifested in the life and gospel of Christ, we become more and more like God. But if we would not place ourselves before the mirror, he could not give us this image or character. Then let us study and believe the word of God, that after we have obtained pardon, we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18.

—"No man should consider himself above his fellow-creatures; for God loves all equally well, and death reaches the highest and the lowest."

—"We can never make up for time spent idly, but we always reap the benefit of well spent time."

## 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.

### LITTLE THINGS.

BY W. F. HILLMAN.  
(Dodge Center, Minn.)

THE little deeds, the words, the thoughts, of daily life;  
The way at home the husband treats his loving wife;  
How she treats him, and how their darling children look;  
These things are read by all much better than a book.

Not often some great feat can human beings do;  
Great deeds of wondrous fame fall to the lot of few;  
Our motives should be right; our dress and bodies clean;  
Though humble be our sphere, our conduct will be seen.

Just how we seem to be, though not of most account,  
'Tis worth our while to heed; 't will swell the full amount

Of influence that on others we exert on earth,  
Whatever our lot may be, of great or lowly birth.

### LIFE.

THERE is a difference between life and mere existence. To the brute, life means simply a period of time in which to eat, sleep, and move about; but to man, all this is but the foundation necessary to the realization of the purpose for which he was created. The plane of his being is a much higher plane than that of mere animal life.

Yet many persons, either from necessity or from choice, go through the period allotted them from the cradle to the grave, without having reached a higher plane than that of mere existence. Many are compelled to keep up an unceasing struggle for the possession of the necessities of life; few, however, being so unfortunately situated as to be able to give no time at all to the attainment of higher things. But many more from deliberate choice devote all their time to the acquisition of that which subserves their animal existence alone, making themselves a mere connecting link between their ancestors and their posterity.

The value of material possessions lies in the use to which they may be put. If they are never to be used, they have only an imaginary value. The miser, though possessing that for which he has toiled and endured great privations, is no better off than the poor man who has only as much as the former uses to maintain his wretched existence; and the one who uses his possessions, but only for the purpose of acquiring more of the same kind, only does in his sphere what the brute creation do in theirs, and goes out of life exactly where he came in. The meaning he finds in life is about that which inspired the traditional western farmer:—

"To buy more land  
To raise more corn  
To feed more hogs  
To get more money  
To buy more land," etc.,

and thus to continue the endless round of material acquisition. It is strange, as it is sad, that so large a proportion of the human race are willing or shortsighted enough to devote an energetic and busy life to that which only enables them to "live and move and have their being."

Mere existence means no more to the rich man than to the poor man, and no more to either than to the animal world about them. The poor man eats and sleeps as well as does his rich neighbor, and often better, and is generally more free from physical ills, and the brute is in the same respects superior to either, many of them having greater physical strength, a longer life, a practical immunity from sickness, and greater use of every one of the five physical senses. If to live means only to exist, certainly there is no advantage in belonging to the human race.

But a man's life, unlike that of the brute, "consisteth not in the abundance of the things which he possesseth." His Creator ordained that man should "not live by bread alone," but

also "by every word that proceedeth out of the mouth of God." He has an intellectual and a moral, as well as physical nature, and the latter is made to be subservient to the former,—not, as the spectacle so often is,—the former subservient to the latter. The physical nature is the foundation upon which the intellectual and moral natures depend, for without it they would also cease. It has no higher purpose, and no other use.

With his animal nature man exists; with his intellectual and moral natures he lives. And the fullness of his life is in proportion to the degree of development in the latter. The person who has a broader intellect than another, lives more fully than the latter, since he receives to a fuller degree the sensations and experiences of which life is made up. In each of his faculties, man lives, thinks, and feels, and accordingly, the more faculties he has, the more he has of life—the more extended is the circle of his being.

The perfect man—in the full sense of the word—does not exist; for it seems beyond the ability of nature to produce him. He would possess every faculty of the physical, mental, and moral nature. Rarely does nature produce a physically perfect human being, and beyond this she never goes. The intellectually perfect man or woman would be an orator, poet, musician, philosopher, artist, mathematician, and all else that comes from any natural intellectual endowment. Were he anything less than this, he would come just that far short of being all that he might be if endowed with all the faculties known to man, and therefore, to the same extent, short of being, intellectually, the ideal man.

It is, however, in the exercise of the moral faculties that a person most truly lives; for these are the highest of all the faculties, and through them comes the inspiration that exalts the soul to the loftiest plane of thought, and stirs it to the performance of the noblest deeds. For the exercise and development of these faculties, nothing can take the place of the Christian religion. The greatest, noblest deeds are those that are done *by faith*.

Life has been truly said to consist more in actions than in words. As the poet has said:—

"True life is in being, not seeming;  
In doing each day that goes by  
Some real good; not in the dreaming  
Of great things to do by and by."

Life is also more intense at some times than at others; for we develop the faculties which change youth to manhood or womanhood, in proportion to the intensity with which they are called into exercise by the circumstances which surround us. When the individual is first thrown upon his own resources, life is not the same to him that it was before. In times of some great calamity and sorrow, or of great fortune, the feelings and emotions of a year are crowded into a day, and the individual suddenly awakes to the fact that he has become a different being. Thus, for example, must Columbus have felt on that October morning, when he first gazed upon the shores of a new world. So must every navigator feel when in the voyage of life there suddenly rises upon his vision new realms differing from all he has traversed before, and upon which he finds himself about to enter.

The great Creator designed that each one of the human family should live, in the highest and truest sense of the word, and he has made abundant provision to this end. Of these, none, perhaps, is more important than the institution of the Sabbath. The divine economy ordained that the seventh day of every week should be a day of rest from all secular occupations, a day of remembrance of God and his works, and of meditation upon religious themes. One day in every week was to be devoted exclusively to the highest interests of the soul. Upon that day, at least, every man could enjoy life in the fullest sense, with nothing to distract his attention and his mental energies from those contemplations and occupations which most elevate the soul and contribute

most to make life worth the living. No person who keeps the Sabbath can ever find his life degenerating into a mere existence.

L. A. S.

### AN INSCRIPTION ON A BRIDGE.

IN the course of an address to the Auckland Ministers' Association, New Zealand, the Rev. T. F. Robertson said: "I passed over a bridge lately, on the keystone of which are inscribed the words, 'God and We.' The tale is interesting. A humble girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. The inscription on the bridge gives the secret of every Christian worker's success. It is not 'God' alone, for that would mean human idleness; or 'we' alone, for that would be human presumption. It is not 'we and God,' that would be human pride; but 'God and we' gives the scriptural way of success. 'Fellow-workers with God,' yet depending on him."—*Christian Herald*.

### THE RELIGION THAT IS NEEDED.

"THEY best answer the power of Christ's gospel, who in their lives exemplify and demonstrate it. Conduct is the great profession. What a man *does*, tells us what he *is*. A covetous professor, a quarreling church, a renegade preacher, a dishonest and tricky church officer, a corrupt religious corporation, a praying defaulter, a sanctimonious robber of widows and orphans, does more to make men infidels, and keep them away from the church, than the most blatant bar-room talker, or the most polished infidel lecturer. The translation of the Bible most needed to-day, is its translation into flesh and blood, into the daily walk, works, and words of men, and the world will not be able to resist the evidence of the divine mission of our Lord. Let the light of the knowledge of the glory of God blaze out in the lives of his children, and an astonished world will mark the change, and seek in some way to account for a revelation so wonderful, so transforming.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Empty Pews*, p. 19.

—One of the comforts of prayer is in the fact that we can ask God with confidence to help us, when we are not sure what help we want, or what help is best for us. There are times when we know that we are not in a right frame of mind toward God or toward our duties, and yet when we are unable to see just where our fault is, or just how much we are at fault in this line or in that. If, at such a time, we set ourselves at trying to analyze our purposes, our emotions, and our motives, in order to decide wherein we are right and wherein we are wrong, we are liable to be more and more confused and perplexed over our case, and to entangle ourselves in hopeless self-discussions concerning the perils and proprieties of the different courses of action that open before us. But if on the other hand, we bow ourselves before God in such an emergency, and trustfully say to him that he knows our trouble, and that he can see our way out of it, therefore we commit ourselves to him for instruction and guidance, we may be sure that God will hear our prayer, and will make our path plain before us, or will give us such impulses and such new surroundings as enable us to know the right and to do it, as would otherwise be impossible to us. Indeed, there is no time when prayer can be more precious to us, in the certainty of its advantages, than when we know not how to pray as we ought, and the Spirit helpeth our infirmity by interceding for us with groanings that cannot be uttered.—*H. Clay Trumbull, D.D.*

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.  
CONDUCTED BY W. A. SPICER AND F. T. HAGAN.

### DENMARK.

MAY 15 the twenty-three canvassers of Denmark assembled at Copenhagen for a two weeks' drill conducted by E. M. Morrison, with the assistance of H. L. Hendricksen. The agents took hold with a will, seeming determined to master the principles taught. Wherever adopted and carried out, these principles have led to success.

After the institute held last year in Norway by brother Morrison, brother Hendricksen drilled a number of new agents in Denmark, and from these drills the work has assumed new life, and meets encouraging success. Sixteen new agents, more than twice the former number, have been added during the year. On the whole they can live from their profits. The amount of sales for ten months reached 28,000 kroner (\$7,560). Twenty-one of the agents remain in Denmark, and two go to Norway.

May 27 a four days' workers' meeting began, which was attended by a number of members of the Copenhagen church, besides the workers present. Daily instruction was given by Dr. Waggoner in the Bible; by sister Waggoner in Sabbath-school work; and the writer in church work. The instruction was made practical, and was received with interest.

June 1-6 the Danish Conference was held. All the workers remained, and were joined by twenty-eight delegates from eight churches. The Bible and Sabbath-school instructions begun in the workers' meeting, were continued with increasing interest during the Conference. Besides those already mentioned, the following laborers were present: L. Johnson, President of the Conference; J. F. Hansen; M. M. Olsen, who has charge of the school at this place; N. Clausen of Christiania; Emil J. Åhrén of Sweden; K. Brorsen of Denmark; and J. C. Ottosen, a licentiate and medical student. The last named delivered two evening lectures on health and temperance.

The meetings were held in a rented hall near the center of the city. The room was sufficiently large, but there was so much noise on the streets below, that it detracted from the interest of the meetings, which, notwithstanding, were excellent. Sabbath, when all the church-members were present, the attendance reached 150. At the close of the afternoon meeting, an inquiry meeting, attended by thirty, was held in an adjoining room by Dr. Waggoner; while the remainder of the congregation joined in an excellent social meeting. Dr. W. reported the inquiry meeting as good as any previously held. Some began for the first time to serve the Lord.

The Sabbath-school, attended by 129, was orderly, and well organized; in the children's room, the exercises conducted by sister Waggoner were of special interest. The Conference work has prospered most in this city, where the church now numbers 150. The need of a suitable place of worship is most imperative; but as is generally the case in new fields, the necessary means are lacking. A resolution was passed, requesting that a church school be opened here at the earliest opportunity. While the need of such a school is evident, all felt the necessity of being cautious about starting it before the necessary means are assured for maintaining it. Had the church a suitable place for worship, it might solve at least the question of a place for the school. Copenhagen is a good field for labor, and with proper development may become a strong center for our work in Denmark.

The treasurer's report showed \$1,230.88 tithes received, an encouraging increase over the preceding year. This is an average of three dollars per member, considerably below the average in some fields of Europe; so there is doubtless room for

improvement. As considerable instruction was given on paying tithes, we doubt not that the coming year will show a further increase.

L. Johnson was again elected President, with the same other officers as last year, excepting M. M. Olsen as a member of the committee in the place of J. F. Hansen, who leaves for America. Nothing occurred during the meeting to interrupt the constant flow of harmony; the last meeting was large and excellent. It consisted of a short closing sermon by the President, followed by many testimonies full of praise and gratitude for the good meetings and increasing light from God's word.

During the Conference it was our privilege to meet a few times with our school here, which bears the significant name "Philadelphia," and has for its object the preparation of young people for various positions of trust in the cause. It is attended by nineteen, five of whom are from America. On three occasions, practical remarks were made for the guidance and encouragement of the students. They are a hopeful class of young people, and in the hand of God may become strong and useful workers in his cause.

To-morrow we leave for Norway, to engage in the workers' meeting and Conference, which will be held in a camp-meeting at Laurvig.

H. P. HOLSER.

Copenhagen, June 6.

### THE GOSPEL IN DIFFERENT ISLAND GROUPS.

(Concluded.)

AT Tongatabu we made the acquaintance of the king's chaplain, and found him a fine man. Our visits with him were of a very pleasant nature, he coming aboard our vessel, and we visiting at his home. His father was one of the early ministers on the island, being the one who electrified the Christians of England with his plea entitled, "Pity Poor Fiji," which did so much toward opening up the Fijian islands to the influences of the gospel. This minister bought eighteen dollars' worth of our books. Since coming to New Zealand, I received a letter from him, in which he expressed a deep interest in the literature, speaking very highly also of a hymn-book that we gave him.

All these things indicate that God is at work to prepare hearts for the last message of mercy. Should we not have devoted families of Sabbath-keepers in this group, who, by learning the language of the natives, could teach them the way of life more perfectly? The present preaching of the gospel in these islands lacks the vitality of the Holy Spirit. The preaching of the present truth, with the power that may attend it, is the only remedy for the present state of backsliding. God has overruled matters to preserve a knowledge of his Sabbath in these islands. This seems providential, as the natives, having scarcely any literature, would not be capable of weighing arguments on the Sabbath question, since they all suppose the seventh day, which they keep, to be Sunday.

With their limited knowledge of letters, God would spare them the necessity of having their minds disturbed on such questions. But faith in God is such a simple thing that all can comprehend it, even though they be uneducated. In other islands we found good openings for labor. At Rurutu, in the Austral Islands, a few hundred miles south of Tahiti, we found several children of Jane Quintal, who left Pitcairn Island in 1826. This lady never returned to Pitcairn, nor did she ever meet again with her relatives of that island. One of her sons was the *orometua*, or minister, of one part of the island, and received us with the greatest kindness. He could not speak English, though his older brother could. They earnestly entreated us to stay and teach them the truth, which we could not do at that time. We promised, however, that we would send some one as soon as possible, and are planning to send some of the Pitcairn people, as soon as we can give them some training for that kind of work.

When we left this island, the people loaded our deck with all manner of eatables for our use. We were also kindly entertained by the young king, and a Captain N., who had married a native lady and settled on this island. The latter accompanied us to the Hervey Islands on business, and rendered us good service. At Raratonga, in the last named group, we were received with great kindness by the resident missionary, to whose congregation we preached several times, he acting as interpreter. We furnished him a quantity of our books, which he received with seeming pleasure. In open meeting he recommended the white people to purchase our good books.

When we sailed away for Samoa, he and several of his native students (he was the teacher of the native training school) accompanied us to the vessel, and wished us God-speed. One of his students, a young half-caste who could speak English, became deeply interested in our views. As he was to sail to New Guinea as a missionary in a few days, brother Read gave him "Bible Readings," on condition that he would read and explain it to the other missionaries on the voyage. After we had been at Samoa a few days, he came to that place in the missionary vessel "John Williams," en route for New Guinea. He had been fulfilling his promise, and his associates were deeply interested. Thus New Guinea may receive a knowledge of the present truth. I put a quantity of our books on board the "John Williams," in care of Captain Turpie, who promised to put them into the hands of the missionaries in New Guinea. Two or three weeks ago, when in Tasmania, I received word from this captain, then in port at Sydney, Aus., that he had delivered the books in safety, and that the missionaries were thankful for them. Thus the knowledge of God's truth for the last days is spreading to all parts of the earth. We trust that when the Lord shall ask of his remnant people, "Whom shall I send, and who will go for us?" Who will go into these needy fields and break the bread of life to the starving multitudes? many will respond as did Isaiah, "Here am I; send me."

For over two months we have been laboring in Australia, Tasmania, and in New Zealand. We greatly enjoyed our visit at Melbourne, where we met the members of sister White's company, and also others whom we had associated with in Battle Creek College many years ago.

Besides laboring at Melbourne, we made short visits with the churches at Ballarat and Adelaide. Leaving there, we spent three weeks in Tasmania. Sailing from there, Feb. 25, we enjoyed one of the pleasantest trips we have ever taken. Though this trip is understood to be one of the roughest on the Pacific, the Lord gave us fine weather all the way. Our vessel ran into Milford Sound, on the west coast of New Zealand. This is one of the grandest spots we have ever seen. The mountains towered heavenward from the sea level, to a great height, many of them being covered with eternal snow. This was the first snow we had seen for nearly a year and a half. We also stopped at the "Bluff" on the extreme south point of New Zealand, which is much farther south than the south point of Africa. Stopping at Dunedin and Christchurch one day each, we reached Wellington, Sabbath, March 5.

A few days later, Mrs. Gates and myself came to this place to assist brother McCullagh till the Conference, leaving brother and sister Starr in Wellington. While we have been on this trip, our vessel has been undergoing repairs, and is now ready again for sea. Our hearts have been made sad by learning of the death of our co-laborer, brother Tay, at Fiji. This is the first misfortune that has attended us since we left home. But we trust in Him who has said: "Go ye into all the world," and "lo, I am with you always, even unto the end of the world."

Yours in the work of God,

E. H. GATES.

— "Meddle not with others' business."

## Special Mention.

### THE CATHOLIC CHURCH AND THE PUBLIC SCHOOLS.

A RECENT letter from the pope to the archbishops and bishops of this country contains the following significant statement:—

Wherefore it behooves you, venerable brethren, together with the other bishops of your country, to strive by counsel and by acts to prevent Catholic children receiving instruction in those schools in which their religious education is neglected, or where there is evident danger of moral corruption.

As the public school system of the United States makes no provision for religious education, and indeed cannot do so by reason of the multitude of conflicting systems of religion believed and practiced in this country, it is easy to see in the above a square blow struck against our whole public school system. The desires of the pope upon this school question are further described thus:—

We desire, moreover, that you see to it that those who are at the head of public affairs shall, knowing that nothing is more conducive to the safety of the State than religion, provide by wise legislation that instruction which is carried on at public expense and therefore by the assistance of Catholics, shall contain nothing that may offend their conscience or oppose their doctrine.

It is generally thought in this country that it is the duty of the President of the United States, and the governors of the States severally, to point out and suggest that "legislation" which is of vital importance, and that is conducive to the good of the country. But here we have the remarkable spectacle of a foreign potentate, who, if he does not actually hold a temporal sovereignty, claims that he ought to have one and is striving to obtain one, taking it upon himself to advise, through his bishops here, those who are at "the head of public affairs" of this country, the kind of "legislation" which should be enacted here. And what shall that legislation be?—It must eliminate from the school books everything that "may offend their conscience or their religion."

When a Catholic conscience is so tender that he cannot bear to hear anything about the "holy office of the Inquisition," or the causes which led to the Reformation of the sixteenth century and the separation of some of the European nations from the support of the Catholic Church, we would like to ask how impartial history can be taught in our schools? and the Catholic clergy of this country, if they follow the commands of their infallible head, are "to see to it" that those who are at the head of public affairs shall exert themselves to bring about such a condition of things that these results so pleasing to Catholics shall be secured. These plain, unequivocal statements from the pope himself are sufficient evidence that the Catholic Church will never rest satisfied until it has gained such a complete ascendancy over the public schools of this country as to remove from the histories studied in the schools every historical fact that militates against them; and more, shall turn them into active agencies for the spread of her doctrines. It is the old story of the camel first getting his nose into the Arab's tent, and finally getting his whole body in and driving the Arab out. M. E. K.

#### "THE PEOPLE'S IDOL."

I RECENTLY had an interview with Judge Logan E. Bleckley, Chief Justice of the Supreme Court of Georgia, in regard to a recent decision of the Supreme Court, about "gaming on the Sabbath" (Sunday). And discussing the decision, he said that it was perfectly right that one day in seven should be set apart for rest and worship, and that civil authorities should recognize a public rest day; that Sunday laws were constitutional; that the article in the United States Constitution that prohibited the making of any law respecting religion, could not prevent

the States from making Sunday laws, as they were relegated to the police authority; that the State did not enforce Sunday observance as a religious institution, but as civil only; that the majority must rule. The majority regarded and kept Sunday as the Sabbath; therefore usage made Sunday the Sabbath. As it was the right of the majority to rule, they had a right to enforce the Sunday institution.

He said: "The people have always had idols in the matter of legislation, which the majority have set up." "Then," said I, "do I understand you to mean that the Sunday-Sabbath is an idol of the people, and that they worship it?" "Yes," said the Chief Justice of the State of Georgia, "it is." "But," I said, "if there is a class of people who religiously observe another day, should they bow down to the people's idol, and worship it too?" "Most certainly," said he, "they should observe the Sunday also. The law does not prohibit them from observing any other day they may choose, but as the majority have set up Sunday as a Sabbath, the minority must yield, and observe it too."

He takes the same position that Judge Hammond took in the King case. The only difference is, that he is a little wiser as to the nature of Sunday; for he calls it "the idol of the people."

I also lately attended a third party political meeting, in Walton county, Ga. The speaker was a Methodist minister, Mr. Walker. He made the assertion in his speech that he would "rather see this country ruled by the combined strength and minds of the wealth-producing people than by the angels of God."

I afterward heard him in a conversation with some leaders of his party, claim to interpret Nebuchadnezzar's dream recorded in Daniel 2. He said the third party was the stone cut out without hands, that would grind in pieces all other parties and governments, and bring about the millennium.

Prophecies are now being fulfilled, and soon we shall see every link in the whole chain complete. It is now the time for God's people to work, and to give the message plainly, that God has intrusted us to give to the world. "The morning cometh, and also the night," when no man can work. O! the blessed privilege of working "while it is called to-day." May God help us to gird on the "whole armor," and give the "message" with power, that we may hear the final "well done, thou good and faithful servant."

J. M. BARRETT.

#### REFORMS IN EGYPT.

The reforms wrought in Egypt by England in the last nine years are admirably summarized by Mr. E. H. Woodruff in a letter to the *Nation*. Putting the total results in general terms, he asserts that "a looted treasury, a disorganized and almost hopelessly corrupt administration, a rebellious and cowardly army, and a people crushed under unbearable taxation, have in this short space of time, and in the face of Oriental apathy and French obstruction, been metamorphosed into order, plenty, and content."

Recognizing that material and financial prosperity in Egypt depended primarily on agriculture, and that this in turn depended on irrigation, English engineers have put in 1,500 miles of drains, have reclaimed 200,000 acres from the lagoons north of the Nile Delta, and have under construction a system of canals, sluices, and weirs to cost \$3,000,000, which will irrigate the whole Nile Valley.

As a single result of the work already done, it is stated that the annual yield of cotton has increased by 150,000 tons, valued at \$4,000,000. The corrupt and tyrannical system, or clearing the canals from silt deposits by forced, unpaid labor, has been abolished, and paid contract labor substituted. The old corvée system was a fertile cause of bribery, favoritism, and neglect of the general interest. Slavery has been discouraged, and is rapidly disappearing. Agricult-

ural roads are being made, and the cart is taking place of the camel. The army has been reorganized; instead of being half starved, whipped, and cheated of pay, the Egyptian soldiers are now well-fed, regularly paid, and encouraged to have an *esprit de corps*. No wonder they acted like cowards at Tel-el-Kebir, under the old training of abuse and insult; in recent engagements they have shown the effect of decent and reasonable treatment.

In the civil service, in postal arrangements, in police and sanitary matters, in educational and judiciary appointments everywhere, there have been sweeping and radical reforms. The most credible side of the story is that Egyptians have been employed everywhere, in every grade of public service, whenever possible; there has been no grasping of offices and salaries for English residents; in the immense irrigation system, for instance, only seventeen Englishmen are employed from top to bottom. There is an honest and consistent effort to make the people of Egypt self-helpful and independent. Whatever may be said of the international aspects of the Egyptian question, it must be admitted that industrially and financially, the country has gained enormously from the English predominance.—*Religious Intelligencer*.

#### THE WORLD'S OLDEST ROSE-BUSH

THE oldest rose-bush in the world is at Hildesheim, an old town in Hanover, capital of a Prussian administrative district. It was planted more than one thousand years ago by Charlemagne, in commemoration of a visit made to him by the ambassador of the Caliph Haroun-al-Raschid of "Arabian Night's" fame. After it had become a flourishing vine, a cathedral was built over it, the date of the building being doubtful. It is known, however, that a coffin-shaped vault was built around its sacred roots in the year 818, the vault and bush surviving a fire which destroyed the cathedral in 1146. The bush is now said to be twenty-six feet high and to cover thirty-two feet of the wall. The stem, after 1,000 years' growth, is only two inches in diameter.—*St. Louis Republic*.

—At Madeira Islands, *en route* for Africa, in one week, there were entered 960,000 casks of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 800,000 demijohns of rum, besides large quantities of absinthe, "vermouth," costing in all about \$5,230,000. And this is only a part of one week's shipment, for there are many vessels which do not touch at the islands. One ship from Boston recently took out 3,000 barrels of rum. Is there language which can fitly characterize this demonic slaughter of the innocents? It "out-Herods Herod." The slave-trade was humane and merciful in comparison. O, insatiable white man's avarice! The love of money has its roots in hell. It is equal to a legion of devils.—*Selected*.

—A national society was organized in Washington a few days ago for the purpose of combating Jesuit attacks made on American institutions, particularly on the public-school system. The president of the organization is Judge Charles D. Drake, formerly Chief Justice of the United States Court of Claims, and the secretary is ex-Congressman Archibald Bliss of Brooklyn. Among the members of the Board of Managers are Rear-Admiral Carter, Judge Bancroft Davis, and Civil Service Commissioner Lyman. Other prominent men interested in the movement are Generals Greely and Birney, Judges Hagner and Cox of the United States District Court, and Admirals Crosby, Selfridge, and Schufeldt. One of the chief objects of the society is to secure an amendment to the Constitution, prohibiting the use of public funds for the support of any sectarian institution.—*America*.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 12, 1892.

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

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, M. E. KELLOGG.

### SELF-EXAMINATION.

THE duty of examining ourselves is one of the plain injunctions of the gospel. "Examine yourselves;" "prove yourselves," says the apostle. 2 Cor. 13:5. And the object of this exercise is not gained by merely looking at ourselves and stopping there. There is a point to be ascertained, a question to be decided; and that is expressed in these words: "Examine yourselves, whether ye be in the faith. . . . Know ye not yourselves, how that Jesus Christ is in you, except ye be reprobrates?"

The end to be gained is advancement in our spiritual condition, and growth in divine grace; for we never can be too thoroughly established in the truth, nor have too large a measure of the Spirit of Christ in us. Hence we are not to examine ourselves to see how much more progress we have made than we needed to make, and so how much we can rest and relax our efforts; but it is to see wherein, and how, greater attainments are to be made, and what hinders, or threatens, our Christian development and progress.

To do this work effectually, one must have the right standard to which to bring himself to be tested. Three standards at once suggest themselves as not the proper ones by which to be governed. First, a man should not examine himself by himself. He may be better than he has formerly been; but this is not the question to be decided; and this is not enough. The question is, Is he what he should be? Secondly, he should not examine himself by others (2 Cor. 10:12); for they may fall far below the true standard, so that he might be even better than they, and yet come short of standing the test. Thirdly, he should not take as a standard by which to judge of himself, what others may say of him; for others cannot read his heart, they cannot fathom his motives, nor know the whole truth in regard to his character or even his actions.

If we are to examine ourselves to see whether we be in the faith or not, the faith is that by which we are to test ourselves; if it is to see whether we are like Christ or not, then Christ's life and teachings are to be our standard. In other words, true self-examination can be performed with nothing short of the commandments of God and the faith of Jesus.

But how can we examine ourselves by these?—We must know them. Self-examination, then, implies a thorough study of God's word, in all its teachings and admonitions for faith and practice, so that we may know them, and be able to test ourselves by them.

And finally, self-examination implies repentance for all the short-comings we discover in the past, and earnest and faithful amendment of life in days to come. So "let a man examine himself."

### ROME AND THE CHURCH.

IN the REVIEW of June 21, under the heading "Peter and Rome," we noticed the claims of the Catholic Church that Peter is the rock on which Christ founded his Church, and that the popes are the successors of Peter. In the same leaflet there referred to, is another claim which some desire to see noticed also. It is that the Church has been ordained as the infallible teacher of the truth; that the Catholic Church is the true Church, alone qualified to teach the truth, and hence that all interpretation of the Bible should be according to the teachings of that Church. In the leaflet aforesaid the claim is stated in these words:—

"It is denied that the Church of God is unerring in teaching the doctrine of Christ. Now in regard to the Church of God, WHAT DOES THE BIBLE SAY? 'Go ye teach all nations . . . teaching them to ob-

serve whatsoever I have commanded you; and lo, I am with you always even to the end of the world.' St. Matt. 28:19, 20. 'And he shall give you another Paraclete, the Holy Ghost, whom the Father will send in my name; he will teach all things, and bring all things to your mind, whatever I shall have said unto you.' V. 26. 'Upon this rock I will build my Church, and the gates of hell shall not prevail against her.' St. Matt. 16:18. 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.' St. Luke 10:16. 'The Church of the living God, the pillar and ground of the truth.' 1 Tim. 3:15."

In all this there will be noticed the quiet assumption that the Roman Catholic Church is the Church of God. When Christ promised to be with his people to the end of the world, he did not promise to be with a church which should adopt pagan errors and superstitions and corruptions, and become an apostate church. All his promises were to those who should remain true to him, and be his people indeed. The Church of Rome, having become unscriptural and antichristian Church, now arrogates to itself the promises which are made alone to the true Church, that Church which is alone entitled to the name, the Church of God. Christ's charge was, "Teach all nations whatsoever I have commanded you." But we do not know what he commanded them, except from the record they have given us; and the promise in John 14:26 was evidently the special gift of the Spirit, which brought all things to their remembrance, and enabled them to put on record what Christ had commanded them for the instruction of his people in coming ages.

What is recorded in Luke 10:16, was spoken personally to the seventy disciples whom Jesus sent out. It is true of subsequent teachers only as they teach in accordance with the instruction which Christ has caused to be put on record for our guidance.

As to 1 Tim. 3:15, it is "the Church of the living God" which is the pillar and ground of the truth, not a church which has unfortunately gone into darkness and error. And God has always had a church in the earth, and always will have, to maintain, defend, and propagate his truth—a church deriving the truth which it defends and upholds, not from tradition or human councils, but from the word of God alone.

### IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

209.—UNDER THE LAW. ROM. 3:19; 6:14.

Rom. 3:19 says that whatsoever things the law saith, it saith to them who are under the law; and yet in chapter 6:14, the same apostle says of Christians, "Ye are not under the law, but under grace." How can the law say anything to us, if we are not under it?

D. J. S.

Answer.—The expression, "under the law," in these texts evidently means, under the condemnation of the law. To those who have not violated the law, it does not have anything to say by way of condemnation. Its only language, then, is that of instruction how to avoid coming under its condemning power. But the moment we violate the law, then it speaks to us to condemn us. Therefore the declaration that we are "not under the law," in the sense of not being under its condemnation, in no wise releases us from obligation to obey the law. Paul to Timothy (1-1:9) expresses the relation of a righteous man to the law in these words: "The law is not made for a righteous man, but for the lawless and disobedient," etc. The word here translated "made," means to "lie against." The law does not lie against (that is, condemn) a righteous man, but it does lie against the lawless, and disobedient, etc.

210.—THE LAW OF MOSES. JOHN 7:23.

Does John 7:23, middle clause, refer to the law of ten commandments, or the law of circumcision?

J. A. Y.

Ans.—To the law of circumcision. The ten commandments are never called "the law of Moses." Christ's argument with the Pharisees on this occasion, was, that it was more important to heal a man, than it was to keep the law of Moses. And yet in order to keep that law, they would circumcise a man on the Sabbath day, if the eighth day on which that law demanded that the child be circumcised,

happened to fall on the Sabbath, although this rite involved more outward labor, and hence, to all appearance, a greater violation of the Sabbath, than the work he did in healing a man. And while they would scrupulously follow their law, and not put off circumcision on account of the Sabbath, they would at the same time condemn him for healing a man on the Sabbath, which was a more important work, and did not involve so much of an apparent violation of the Sabbath, as the other. Thus he put them to silence by exposing their inconsistency.

211.—THE FOUR BEASTS. REV. 4:6.

A lady who last fall purchased "Bible Readings," and commenced to keep the Sabbath, desires an explanation of Rev. 4:7-9. Please give it through the Question Chair, and oblige,  
B. B. N.

Ans.—The use of the term, "beast," in the text referred to, is a very unfortunate translation. It should be, "living beings." And they are beings, too, of great power and glory, resembling the cherubim of Ezekiel, chapters 1 and 10. The qualities and capabilities inhering in these exalted beings, as indicated by the appearance of their different faces, would seem to be strength, perseverance, reason, and swiftness, in comprehending and carrying out the divine will. (See the subject more fully treated in "Thoughts on the Revelation.")

212.—THE MARCH AROUND JERICHO.

Mrs. B. C. writes of a friend who is troubled over the march of the Israelites around Jericho for seven days, as described in Joshua 6, and asks how it can be harmonized with the Sabbath law.

Ans.—There is no difficulty. The Sabbath commandment forbids *our own* work, not any work which God may lay upon us to do. And the march around Jericho was not a work which the Israelites took up of themselves, and which pertained to the personal, temporal, and secular pursuits of the people; but it was a service which God especially enjoined upon them; and doing what he tells us to do, which is his work, no matter on what day, is no violation of a command which simply forbids our own work. The march around Jericho, was God's work, not their work, and hence was no violation of the Sabbath law.

### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

"The Sun Shall be Darkened." Matt. 24:29.

As our Saviour makes a darkening of the sun one prominent sign of his second coming, it seems certain it would occur in a land where many were believers—a land largely Christian. Signs taking place in heathen or Mohammedan countries would have no significance to such people. They would not know the signs were ever predicted by our Lord, though they might be greatly frightened by them. Neither would they be well understood in Catholic countries, where the people are not familiar with the Bible. It must be evident that they would have the greatest force and consideration in Protestant lands, where our Lord's predictions were generally known. In such countries we should therefore reasonably expect their wonderful mysteries and solemn testimony would be given.

Of the mystery enshrouding the "Dark Day" of May 19, 1780, we give extracts from witnesses who beheld it.

Noah Webster, LL.D., in the *New Haven Herald*, 1843, said:—

"I stood and viewed the phenomenon. No satisfactory cause has been assigned."

Rev. Edward Bass, D.D., First Episcopal Bishop of Vermont, in his "diary" (at Newburyport, Mass.), under date of May 19, 1780, wrote:—

"This day is most remarkable in the memory of man for darkness. To pretend fully and clearly to account for it, argues perhaps too great confidence."

Judge Samuel Tenney, LL.D., wrote to the Historical Society in 1785:—

"Several gentlemen of literary ability have endeavored to solve the phenomenon, yet I believe you will agree with me that no satisfactory solution has yet appeared."

Judge R. M. Devins, in *Our First Century*, says, "It was a wonderful dark day," and one of "per-



petual interest." It stands "almost, if not altogether, alone as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified events during the last century."

The astronomer Herschel is quoted in *St. Nicholas* as writing:—

"The Dark Day in northern America was one of those wonderful phenomena in nature which will always be read with interest, but which philosophy is at a loss to explain."

Thus these learned witnesses testify of this mysterious, solemn, and unaccountable phenomenon which spread a pall of "sackcloth," as the revealer declared, over the face of the sun, shutting out its light from 700,000 souls, and over an area of 320,000 square miles of the earth's territory.

In the year 1783, just about three years later than the Dark Day of America, Europe was visited by similar phenomena, which though not as intense, were of longer continuance. A peculiar haze spread over the whole of Europe, far into Asia. We are indebted to Taylor's "Great Consummation," pp. 227-233, for the facts we quote.

This haze and strange darkness appeared in Denmark, May 29, reaching France June 14; Italy, June 16; Norway, June 22; Austria and Switzerland, June 23; Sweden, June 24; and Russia, June 25. Before the close of the month, it had overspread all Syria, and it reached to the Altai Mountains in the heart of Asia, about the middle of July.

"The obscurity prevailed a greater portion of the summer, imparting to the sun an unnatural color of a dull rusty red, and causing both the days and nights to wear a weird and gloomy aspect. The atmosphere was highly electric, and nature was greatly convulsed."

Rev. W. R. Andrews, in the *London Times*, June 8, 1883, quotes as follows:—

"Gilbert White writes in the year 1783, in a letter published in his *Natural History of Selborne, Eng.*, 'The summer of 1783 was an alarming and portentous one, and full of horrible phenomena; for besides the alarming meteors and tremendous thunderstorms that affrighted and distressed England, the peculiar haze or smoky fog that prevailed for many weeks in this island and every part of Europe, and even beyond its limits, was a most extraordinary appearance, unlike anything known within the memory of man. The sun at noon looked black as a clouded moon, and shed a ferruginous [*i. e.*, resembling iron rust, brownish or yellowish red] light on the ground and floors of rooms, but was particularly lurid and blood-colored at rising and setting. The country people began to look with a superstitious awe at the red lowering aspect of the sun, and indeed there was reason for the most enlightened persons to be apprehensive.'"

John Ruskin, who quotes the foregoing letter in his "Plague Storms," p. 97, says, "The fog of 1783 made the sun dark with iron-colored rays."

Milner, in his "Physical Phenomena," p. 68, says, "The gloom extended out from Europe southward into Africa and westward into North America." "The sun," he says, "rose and set without its rays, even in a cloudless sky, and the moon high in heaven had the color of heated brick."

Says the *Penny Magazine*, Dec. 17, 1836, "It was a remarkable and portentous kind of year."

"All authorities," says Taylor, "declare the strange obscuration caused *universal* consternation."

In his volume, "Ten Thousand Wonderful Things," p. 414, Mr. E. King testifies, "It produced much fear that the end of all things was at hand."

Dr. N. Webster, in his valuable "History of Pestilences," Vol. II, p. 274, testifies to the general fear.

Says Taylor, "As it was in America on the occurrence of the Dark Day, so the churches in Europe were crowded with alarmed multitudes, supplicating mercy of heaven."

Prof. Leland, the astronomer of France, attempted to quiet the popular fear by ascribing the darkened heavens to exhalations arising out of the earth; but both Webster and Humboldt ("Cosmos IV," p. 75) reject this solution of the mysterious obscurity. Protestant England shared in the alarm it occasioned; and the poet Cowper sang that all the elements "preached the general doom." It was to this unaccountable obscuration of light that he refers to in his *Task*:—

"Nature seems with dim and sickly eye  
To wait the close of all."

Various efforts were made by learned men to account for these strange phenomena, but there has

been no agreement among them. They are as Taylor declares, "but a jumble of adverse opinions." They never have been explained, nor any reasonable cause given.

Yet it is not necessary to claim them as direct miracles, as we ordinarily understand that word, *i. e.*, that there was a special exercise of miraculous or supernatural agency to cause them. God the Creator works as he chooses. At times his omnipotent power manifests itself by direct agency wholly outside of its ordinary exercise, as we are acquainted with it. We call that a *miracle*. Yet for all we know, it may be as consistent with the methods or laws through which he acts as other methods with which we are familiar. At other times his power exerts itself through natural law, as we have observed. Yet God is equally responsible for both methods, and his plans and providence are advanced by both.

In all the wonderful darknesses of the past; that at the exode, or in Palestine at the crucifixion, or in the "Dark Day," or the strange darkness of Europe we have just considered, secondary causes may have been the agencies used by Providence to bring on the mysterious obscuration. But that fact does not militate against their being "signs," and a fulfillment of predictions of prophecy, or being produced by Deity for a special purpose. How does it happen that such a wonderful darkness, of three days' duration, "*happened*" to come over Egypt just at that particular juncture when Moses, the servant of God, was the agent for displaying signs and wonders before Pharaoh, at a great crisis in the affairs of his special people? What good reason can be given that after fifteen centuries had elapsed, with no such remarkable darkness appearing, on the middle of a particular day, when Jesus hung on the cross, all at once the blackness of night should cover the land, and all hearts be filled with terror, the people beating their breasts, and even the Roman centurion becoming convinced of the Saviour's innocence?

And why did the same kind of strange phenomena again appear after the lapse of many centuries, all over Europe and in Christian America, in a period distinctly marked off—a little period of time bounded by plain prophetic declarations? Such events did happen precisely as, and in the time, our Lord predicted. Scientists have not been able to agree upon any explanation of them. They stand out as waymarks of history. They affect the people as something startling, strange, mysterious, unaccountable, and are regarded at the time they transpire as signs of the day of God. And truly they were such. In our next we present much more testimony concerning the "Dark Day."

G. I. B.

(To be continued.)

#### "WATCHMAN, WHAT OF THE NIGHT?"—NO. 1.

##### The Present Indications.

FOR more than two score of years Seventh-day Adventists have looked forward to three events that would stand in immediate connection with the coming of Christ. These events were:—

First, the spreading of the truth in all the nations of the earth as a witness. The Saviour gives this as a sign, and connects it with the end in response to the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Secondly, the loud cry of the third angel's message. This is clothing the word of God with special power, signified by a mighty angel coming down from heaven, uniting with, and becoming a part of, the third angel's message when his people would go forth to proclaim this truth unto the world. Thus would be fulfilled the prophecy recorded in Rev. 18:1: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." This would be proclaimed at the time when Babylon would have become the hold of every foul spirit, and the cage of every unclean and hateful bird, which is rapidly being accomplished at the present day.

Thirdly, a time would come when persecution would begin in this country by the imprisonment of those who conscientiously kept the commandments of God because they would not worship the beast or his image. This would result in the confiscation of

their property, and the decree to put to death those who would not worship the image of the beast, at which time Christ would come and deliver his people. But the decree to put to death the people of God would not come until at the time of Christ's coming, which is at least one year after the ending of probation.

In Daniel 2 we have the four kingdoms, which bring us down to the dividing up of the Roman empire into its ten parts; and these divisions were to continue till the fifth kingdom would be set up. There is nothing in this prophecy that marks the immediate nearness of the setting up of that kingdom, as already we have been in that state for about fourteen hundred years. The same might be said of the prophecy in the 7th and 8th chapters of Daniel, with this exception; that the Roman power is referred to as continuing for 1260 years, and as having a reviving in connection with the second coming of Christ. We find this to be the same with the 11th chapter.

The application of the prophecy in the latter part of the 11th chapter is understood to be the driving of the Turks from Europe, which would also be a sure indication of the second coming of Christ. But it will be noticed that when the king of the North shall plant the tabernacle of his palace between the seas, in the glorious holy mountain, "he comes to his end and noneshall help him." It is at that time that the time of trouble begins, such as never was since the beginning of the world. That is in the midst of the last movement of the nations of the earth, so we cannot tell with any degree of certainty how near we are, only every indication is that the next great move brings us to the second coming of Christ.

The international unrest, agitation, and suspicion of the Old World has been the same for many years, increasing at times, and at times lulled again into partial quietude by the professions of peace and safety. These are the war-waging elements that are held in check by the four angels standing on the four corners of the earth to hold the four winds for the sealing of God's servants. How long the angels will restrain the elements is limited simply by the sealing of the servants of God, which brings us to the fulfillment of the prophecy of Matt. 24:14. Therefore there is nothing in these prophecies that marks the immediate coming of Christ; but in the spread of the gospel, in the loud cry of the third angel's message, and in the persecution that comes upon those who keep the commandments of God, especially in this country, are evidences that are unmistakable and positively definite in their nature, and which connect the people of God with the ending of probation and the second coming of Christ.

Have we any indication that these events are now transpiring? Is it true that the third angel's message is so rapidly spreading in this world that it will be impossible for us to tell how soon it will have accomplished its work as a witness? The growth and progress of the cause which shows the fulfillment of prophecy has been truly marvelous, from whatever standpoint we choose to look upon it. From a small beginning it has grown and developed until it has attracted national attention. Up to 1862 we had but one publishing house, and published one paper; yet the entire receipts were insufficient to pay the expenses of this one periodical. At the present time we have the Battle Creek Publishing House, the Pacific Press Publishing House, one in Australia, one in Basel, Switzerland, and one in Christiania, Norway. Our school interests also have grown as remarkably, with a college at Battle Creek, one at Healdsburg, one at Lincoln, Nebr., and an academy at South Lancaster, Mass.

The health question has also grown, so that its influence is now felt all over the civilized world, to a greater or less extent. The health and temperance question has not been behind in its onward march. The Sanitarium at Battle Creek has become the largest and most thoroughly equipped institution of the kind known in the world. The one at St. Helena, Cal., is also assuming proportions that will enable it to send forth rays of light the coming year much in advance of any time in the history of the past.

How much property has been invested in these institutions, located in different portions of the world? Without speaking of other institutions that

are about to be established, it is safe to say that over a million dollars have been thus invested. This, with two dozen more or less of periodicals issued in different parts of the world in many of the principal languages spoken, shows a growth unparalleled by that of any religious denomination in the history of the gospel dispensation. We do not mean to say by this that the gospel never has spread more rapidly than now; but other things being equal, the growth has been marvelous and without a parallel. The last ten years have added new phases to the work, and a new impetus has been given to all its branches. A college will be built and equipped at Walla Walla, Wash., and be ready for operations by Jan. 1, 1893; and another at Cape Town, South Africa, a field that has only been opened a few years. Another educational institution will be located in Australia, and there will be a beginning in the southern part of the country in educational interests; so that we are gaining over twenty-fivefold the present year; or in other words, the cause will advance in 1893 as much as in twenty-five years in the past, in its general work.

S. N. H.

#### THE RELIABILITY OF CHURCH HISTORIANS.

(Concluded.)

But how little Dr. Bohmer dreamed of any apostolic appointment, yes, how positively he protested against any such idea, is seen from the following paragraphs. After considering 1 Cor. 16:2 and Acts 20:7, also Justin Martyr, he draws the following conclusion:—

"The early Christians assembled surely in the original mother church (as Tertullian calls it), which was gathered at Jerusalem every day, and poured forth their united prayers, and preferred therefore by no means any certain day to any other, for it is well to be observed that we read nowhere that the apostles had ever held any consultations concerning the appointment of a certain day, nor given any command; if this had happened, Luke would surely not have omitted to mention it, as he does not pass institutions of minor importance. Yes, even the Acts of the Apostles show in the most decisive manner that the Jewish believers had never departed from their custom, but had been the most tenacious adherents to the custom of their fathers; therefore we must also conclude that they, according to their wonted custom, assembled on the Sabbath. The apostles desired no difference of days, and decidedly persisted upon liberty, and would not prescribe any laws or holy days. . . . How could one therefore believe that they should have prescribed to all the churches that they should keep the first day holy? How easy one can, therefore, from all this, guess that it cannot be ascribed to the law, nor to the apostolic command, but to the mere custom that the Christians had holy assemblies on this day." ‡

In a more emphatic manner neither Hartmann nor Dr. Bohmer could deny the assertion of Mosheim. But how did this man dare to rest his assertion on these writers? Surely he must have been hard up for proofs, to refer to positive statements against his theories as "unexceptionable testimonies" for them. In common life we know how such men would be considered. But we are not done as yet. We want to see whether we cannot learn something about Mosheim's own opinions in this Sunday question. While he has been careful in his church history to avoid this subject, he has written in another work, called "Sittenlehre," or "Christian Ethics," quite a dissertation on Sunday, and there we find the following wonderful statement from his own pen:—

"The books of the New Testament do not state that the apostles have appointed a certain day for the assemblies of the Christians to the service of God." §

A plainer contradiction of his own words would be impossible. Thus we have not only the two witnesses to which Mosheim refers, against himself, but also Mosheim against Mosheim. Now whom or what shall we believe? This is the simple outcome: When men begin to deviate from the plain word of God and devise their own wisdom, it will always turn into folly, be they ever so eminent. This lack of Scripture texts Mosheim tries to make up by a lengthy argument, arguing from the nature of the case; but how little he succeeds, a German college

president, Dr. Henke of Barmen, shows. We give his whole statement, so that the reader may get some idea of the position Mosheim takes on the Sunday question, and how he fails:—

"Mosheim tried to discover a middle course between the old and new doctrine. (Sittenlehre, Helmstadt 1752, Band V.) [Mosheim says:] 'The obligation of the Christian to keep Sunday, cannot be proven from the Old Testament and from the Sabbath law given to the Jews. (p. 448.) Besides, Paul teaches that the Sabbath was done away; but that Sunday has taken the place of Sabbath, and Sabbath has thus been introduced anew, neither Paul nor any other apostle teaches.' (p. 449.) If the opponents claim that God had given, right after creation, the Sabbath as an eternal law, then it should be demanded of them that they should also retain the seventh day to be kept. But in case they say that the apostles had power to change the Sabbath into Sunday, then they must first show the proof, and this cannot be furnished; for Mosheim truthfully and fittingly remarks, 'Things occurred can only be proven by testimonies.' (p. 454.) But in the Scriptures we read nothing of such an appointment from these men. Mosheim's opinion is this: the apostles had authority to found churches and to organize them, therefore their appointments and institutions must be looked upon as coming from the Lord. (p. 461.) The laws of the apostles are either laws only for a definite time, or commandments forever binding. (p. 463.) Now the question comes, Have the apostles set apart a certain time to the service of God forever? The books of the New Testament contain no testimony concerning this. But Mosheim continues, 'The nature of the thing' stands for the lack of testimonies. But right here we appeal to Mosheim's own words against Mosheim, 'Things occurred can only be proven by testimonies.' We might perhaps from the nature of a matter admit a supposition that something not testified to might have happened; but this we can only admit for periods, of which the historical testimonies are altogether too incomplete, but regarding a time with as rich a literature as the New Testament, never. And it is not at all allowable to set instead a supposition a certainty, on which we afterward build a doctrine, which binds our conscience. Also the question whether the apostles have appointed Sunday as the Christian day of worship, Mosheim answers in the affirmative. But we also know from history that the Sabbath had in Christendom the same right and the same honor, besides the Sunday, for nearly two hundred years after the apostolic age. Mosheim declares Sunday to be an 'eternal' institution, because the resurrection has eternal significance. (pp. 484, 485.) But in the life of Christ finally everything has an eternal significance. But can we without any special authority from the Scriptures, which according to Mosheim's own statements are wanting with Sunday, tie to all the great events in the life of Christ, ceremonies, and declare them to be of the same eternal significance as those events?—By no means. Such would only be human ordinances, against which Christ himself has protested." (Matthew 15.) ¶

From the above statement of this German college president, though himself a Sunday-keeper, and writing in favor of Sunday, we can plainly see how Mosheim, by trying to invent a new theory to substantiate Sunday, simply contradicts himself. With what feelings Mosheim undertook to write on this subject, his words in the beginning of his treatise show:—

"I must openly confess that I have doubted for some time whether I should treat the doctrine concerning the Sabbath, as it is usually called, or Sunday, or not. As often as I presented to myself the intimate connection of this matter with the doctrine of public worship, as often I judged that I could not let it untouched. But as often as the multitude of treatises came to my mind and the different manners in which it was treated, as often I was ready to change this conclusion." ¶

This admission speaks for itself. When Mosheim was writing this church history, it was an easy matter to turn it off with a simple assertion by referring to two other authors; but when it came to prove the matter, he looked in vain for the divine command, or for the "express appointment of the apostles," and instead of the "united testimonies of the most credible writers," as Maclaine twists Mosheim's words, he saw but a babel of theories, which scared him from the task for some time. But finally he became more courageous, and at the beginning of the eighteenth century he hoped to make Sunday-keepers happy by a new course of reasonings which would prove that they were right after all.

But lo, he simply added another to the multitudes of theories concerning Sunday, to be exploded by the next writer; and ever since, they have been busy writing essay after essay, inventing theory after theory. They can surely only be pitied in their unthankful task!

And on the assertion of such a man as Mosheim, ministers, theologians, and lay members dare to rest their assertions concerning Sunday, as though he was almost infallible. Yes, they will produce his simple assertion, which he rests on two other men, which say just the opposite from what he does, and even in spite of his own contradictions, hold it up against the plain word of God! If any one wishes to build on such a sandy foundation, he is to be pitied. One thing we have clearly proved, that church historians, at the best, have, when writing about the Sunday question in the first two centuries after the apostolic age, nothing more than the word of God, which we all have, and they not only disagree among themselves, but Mosheim with Mosheim. How grateful can we be for the plain, simple, and harmonious truths of this last message; and while others try to legalize a human ordinance held up by a network of contradictions, assertions, and untruths, the Lord in his boundless mercy has turned our eyes to the commandments of God and the faith of Jesus. Great men err in their own wisdom, and worship in vain, observing the ordinances of men, but the simple may turn to the commandments of God; for it makes wise the simple, and enlightens his eyes. L. R. C.

#### "WILL SCRIPTURAL SIMPLICITY SAVE PROTESTANTISM?"

UNDER the above heading the *Catholic Mirror* of March 12 devotes an article to the present outlook of Protestantism as seen through Catholic eyes. We wish the article could be read by every Protestant in the land; for we believe the majority of Protestants do not know how they are regarded by the Catholic Church, between whom and themselves there has existed such a difference of opinion, nor do they know to what extent Protestant practices in some important things have not been in harmony with the principles which they have laid down as the reasons for their separation from Rome.

Protestants have very pronounced opinions about the Catholic Church. Unless they have ceased to protest, they look upon her as the great antichristian power foretold by Daniel, Paul, and John, which was to sit "in the temple of God," usurping the authority of Christ, which was to "cast the truth to the ground," and was to "wear out the saints of the Most High, and think to change times and laws." Such in brief, has been the opinion that has been entertained of the Church of Rome by all true Protestants from the earliest Waldensians down through the stirring times of the great lights of the Reformation,—Huss, Jerome of Prague, Luther, Zwingle, Knox, etc. It is safe to say that if these men had not believed that the Church of Rome was the fulfillment of John's vision of the woman seated "upon a scarlet colored beast, full of names of blasphemy," then they never would have raised their voices against her, nor have headed the mighty religious revolution which separated some of the most important nations of Europe from her communion. The belief that Rome was in its nature antichristian, was the seed thought from which the tree of Protestantism grew. Whether professed Protestants of to-day believe this doctrine which was held so tenaciously and propagated so successfully by the spiritual fathers of the Reformation or not, they must acknowledge the seed from which they sprung; and if the Protestantism of to-day recedes from the position then taken as to the character of the Church of Rome and the place she occupies in the estimation of God, just so far does it give up the principles for which so many noble-minded men jeopardized their lives, and declare by actions if not by words, that the Reformation and the separation from Rome was uncalled for, and that the Reformers were only reformers in name.

It is painfully apparent that the feeling of looking upon the Roman Church as being a "branch" of the Christian Church is rapidly growing among Protestants. We would not knowingly pen a thought that would cause any one to be lacking in Christian charity, but at the same time we believe it to be

‡ Dissertation 1, pp. 23, 24.

§ Mosheim's *Sittenlehre*, Helmstadt 1752. 5. Theil, 1. Hauptstück, S. 464.

¶ Studien und Kritiken, Jahrgang 1866. S. 652, 653.

‡ Sittenlehre, Vol. V, p. 443.

imperative that every Protestant should realize that an acknowledgment that the Romish system is so near to Christianity that it may properly be called a "branch," is a virtual surrender to Rome. If she is a branch, may she not be as good and pure as the churches who have separated from her communion, and who constitute the other "branches;" and then what becomes of the arguments of the reformers who declared her to be "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." The Church of Rome holds that she and she only is the true church, and she will not for one moment allow that there are any branches; and when Protestants allow that she is a branch, it is a tacit acknowledgment that she is the true church and an admission of her claim of supremacy.

There is no concealing the fact that the Protestantism of to-day stands in a difficult position. Not because there is any inherent difficulty, but because it has not remained true to Protestant principles, but has in many ways virtually turned its back upon the Scriptures, and has accepted in its place tradition and the authority of the Roman Church; and having gone so far in this downward course that they find it difficult to retrace their steps, and finding the gulf between them and the Catholic Church easier to cross than the one between them and the Bible, the mass of Protestants are drawing dangerously near the narrowing distance between themselves and Rome, and are looking with longing eyes to her communion as a panacea from a troubled conscience arising from the simple commands of the Scriptures.

That we are fairly stating the actual condition of things, and that all professed Protestants who may read these lines may see Protestantism as it is reflected in the *Mirror*, we give the following from the article referred to above:—

"Again: while the essence of Protestantism is individualism, the great body of Protestants, in their different denominations, have adopted much of Catholic truth, and, as Pere Lacordaire used to say, we thank God for it; for that will save them, if they are living up to their light, and are in good faith where they are. And so in many ways they have advanced,—developed, if you will,—from the cold barrenness of days gone by to a degree of warmth and richness in marked contrast with the simplicity of the past. The Protestant idea of worship, *e. g.*, is a very different thing from what it once was. Forms and symbols and rites are not rejected, but reverently used. . . . And even many of the features of the Christian development, which are owned to have been borrowed from pagan custom, are used and enjoyed."

That the above statement is essentially correct must be evident to every careful observer, although he may not realize that Rome lies at the end of this road. The change that has come over Protestantism, which is referred to in the *Mirror* as being "developed from the cold barrenness of days gone by," has been so rapid that those who have not observed it must be very dull indeed. The Catholic Church rejoices at the sight; for to her it is an unmistakable evidence that the one time "heretics," but now "separated brethren" are receiving those things which the Fathers of the Reformation repudiated, even doctrines and practices confessedly of pagan origin.

How far the reformed churches are from living up to their own standard, and to what they must return to be consistent with the profession which has separated them from the Church of Rome, the same article thus sets forth:—

"We are wondering just now whether it is at all likely that Protestantism will ever go back to what are called 'the simple truths of the New Testament.' We don't believe it will or can.

"When it is considered what the Protestantism of to-day is,—how much it has learned of the church idea—the Catholic idea,—it may be seen how useless it is to expect any such thing. To begin with, all of the immense majority of Protestants, in the simple matter of accepting the change from the Sabbath to the Sunday—from the last to the first day of the week—quietly admit an extra-scriptural authority, the authority of the church. Chillingworth's famous maxim, "The Bible only, the religion of Protestants" leaves this item, at least, out of the calculation. All unwittingly our separated brethren are here acting upon a Catholic principle, which does not deny or do away Scripture, but makes the rule of faith to consist of *Scripture and*—something else—even *tradition*; and by *this principle the ever-living voice of the church speaks with an authority always equal to that of*

*the written revelation, and sometimes apparently transcending it.*"

The difference between Catholic and Protestant ideas of authority, and one of the most noted deviations which Protestants have made from their own rule, are here plainly set forth. We hold it to be a self-evident truth that if the Reformers had been as ready to carry the work of reform into all points of faith and practice where the church had set herself above the authority of the Scriptures, as they were upon those doctrines which were the actual points of contest; and if they had adopted the same kind of reasoning which showed the pagan origin of those practices against which they had so manfully striven, they could not have failed to see that the *dies solis*, or day of the sun, was a miserable counterfeit of the Sabbath of the Bible, and in no way entitled to the respect which rightly belongs to that day on which the Creator rested, and which he sanctified and commanded to be kept holy.

As Protestantism to be true to its name, must be true to its first principles and all which those principles involve, and as this means a return of the reformed churches as bodies to the scriptural Sabbath, the *Mirror* is doubtless correct in its belief that "Protestantism will ever go back to what are called the 'simple truths of the New Testament.'" Or to state it from the position of a *true* Protestant, the mass of the reformed churches have clung to and loved so many Romish errors for so long a time, that it will be harder for them to give one of them up, especially the traditional Sunday, than it will be to draw still nearer to that antichristian and blasphemous power which has made all nations drink of the wine of her fornication.

That the popular churches are largely in the current which is setting toward Rome, is evident from their clamorous appeals for national protection to the Catholic holiday of Sunday and the establishment of the Christian religion by law, which is perfectly in the line of Romish theory and practice.

To return to the question, "Will scriptural simplicity save Protestantism?" we reply that we have no idea that Protestants as a body will ever try the experiment; but we have no doubt that scriptural simplicity will save every Protestant and every Catholic who will receive it, and we thank God that the "third angel's message" (Rev. 14:9-12), which is to go to all the world, is the heaven-ordained means of giving every one an invitation to keep the commandments of God and the faith of Jesus, and thus escape the plagues of God's wrath which are to be poured upon those who worship the beast and his image. Rev. 16:1, 2. M. E. K.

#### SOUTH DAKOTA CAMP-MEETING.

This meeting was held at Lake Herman, three miles from Madison. It was not our intention to attend this meeting; but as Prof. Prescott, who was to have been there, was prevented from going, it was decided that I should attend. In company with Elder H. Shultz and my brother, E. G. Olsen, we reached the place on Wednesday afternoon, June 22, Elders A. T. Jones and J. G. Matteson having arrived the day before. The location was very favorable, on account of the large, natural grove which afforded a most desired shelter from the prevailing winds and storms which sometimes occur during this season of the year.

The workers' meeting had been largely attended, and much enjoyed by all present. On our arrival we were surprised to find so large a number present, and they still continued to come. The Camp-meeting Committee found their preparations were altogether too limited for the large number that were continually arriving. It was fortunate that they could secure all the tents they needed from the Chautauqua Assembly, which was about six miles distant. After all had arrived, it was found that there were 825 persons camped on the ground, in 157 tents. It will be readily seen that South Dakota is fast coming to the front, and is bound to be recognized as one of the leading Conferences in the work. If those in older States and Conferences would show the same interest in attending camp-meetings and interesting themselves in every branch of the work in the same proportion as those in this young State are doing, we would see more accomplished than is now being realized.

One interesting feature in the attendance was the large number of people present who had not as yet formally connected themselves with the work. We never saw so many of this class in any camp-meeting before. They did not come as idle spectators, but it was a real interest that drew them to the meeting, and as might be expected, a goodly number fully identified themselves with the truth of God before the meeting closed.

The foreign element, German and Scandinavian, is larger in proportion in this Conference than in any other. Each of these nationalities had a tent set apart for its use, in which several services were held each day in the respective tongues.

The blessing of God was present in a large measure. The speakers enjoyed much freedom, and the word of the Lord was heartily received by all. In some things the interest in this Conference is in advance of that in older States. It is a serious matter when we get so settled in an outward form and profession of the truth that we cannot awake to a sense of the solemnity of the present hour.

The business of the Conference and tract society passed off in the utmost harmony. The Conference was very loth to give up Elder O. A. Johnson as its President, but his connection with Union College did not permit him to serve in this capacity longer. Brother N. P. Nelson of Swan Lake was unanimously elected President. He was the first Sabbath-keeper in the Territory, receiving the truth in 1873. He greatly rejoices in what the Lord has wrought for the spread of the truth, not only in his own State, but in other parts of the great field. His whole family is with him in the truth. Two of his sons are now in Copenhagen, Denmark, attending school, fitting themselves for a place in the work. It seemed very fitting that he should be placed at the head of the Conference, and the manner in which the delegates voted for this showed their hearty sympathy with the move.

On Monday morning brethren N. P. Nelson and C. P. Frederickson were set apart by ordination to the holy ministry. The Spirit of God witnessed its approval of this action in a very signal manner.

The brethren also did well in contributing of their means to the different branches of the work. Bearing in mind the failure of crops in the past and the difficulties with which they have to contend in consequence thereof, we did not expect much in the line of ready money. But in this we were surprised. On Sunday \$91 was contributed to first-day offerings, \$115 to our brethren suffering in prison in the South, and \$1,256 partly paid to their tent and camp-meeting fund. The growing work calls for more tents, both small and large, and there was a disposition not to have the work crippled for want of them.

While all our camp-meetings thus far this season have been very good indeed, it seemed to us that this was a little the best one yet. The absence of any serious perplexity was a relief that we in our weariness greatly appreciated; and the readiness of the brethren to receive and profit by the instruction given was truly refreshing. We only pray that the work may continue to go deep and be thorough.

We left the camp on Monday noon. Forty or more had presented themselves for baptism, which was to be administered in the afternoon. We are now here at the home of our childhood, Oakland, Wis., for a few days. We have been cheered by what we have seen in our camp-meetings this season. We see very plain evidence that the message is rising. While we are glad for what we have seen of the Lord's working among his people, we are sure that it is our privilege to experience even more copious showers of divine grace. We are many times led to fear that many of God's waiting people will be found with their lamps, but no oil in their vessels when the Bridegroom makes his appearance.

May God help us all fully to awake to the importance of the present moment. O. A. OLSEN.

—Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart toward God will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and courage that we need.—*Bishop Taylor.*

—"Be contented with little. He who seeks to possess much, often loses what he has."

## 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.

### MY FIRST CAMP-MEETING.

BY WILLIAM BRICKEY,  
(Kimball, Minn.)

I ATTENDED camp-meeting one time in a grove  
On the banks of a beautiful lake,  
Where the scenery inspired us with reverence and  
love  
For the mighty Creator, who looked from above,  
And beheld our oblation and marked every move  
And sacrifice made for his sake.

The preacher was aged and wrinkled and bent,  
And his walk was a tottering pace,  
And he leaned on the top of his staff as he went;  
But every word that he uttered was meant  
To convey a message that God had sent  
To a sinful, rebellious race.

His hand was much palsied and stiffened with age,  
And his feet were a little bit lame;  
But his wisdom exceeded the mind of a sage,  
And was drawn from the words of the sacred page;  
For the gospel alone might his powers engage,  
To the glory of God and his name.

Justification by faith was this minister's creed,  
For remission of sins that were past;  
For the law must be kept by all Christians indeed,  
From obedience to which none can ever be freed  
Who aspire by faith to be Abraham's seed,  
And inherit the promise at last.

His text was in Proverbs eleven and two,  
And he contrasted wisdom and pride;  
He weighed in the balance the false and the true;  
He pictured the old man, then measured the new;  
The contrast was sharp, and the latter were few,  
When the measuring rod was applied.

The preacher said pride was the greatest of ills,  
Though it speaks with inaudible voice;  
It flatters our vanity, poisons our wills,  
Bedecks our church-members with feathers and frills,  
And God's tithing money frequently settles the bills,  
And the demons are made to rejoice.

Such a spirit and pathos pervaded his speech  
That our hearts caught the fire from above,  
As he spoke of the infinite love borne to each  
By the meek, lowly Saviour who stood in the breach,  
And bore our chastisement, and sent him to preach  
The unsearchable depths of his love.

Such a shedding of feathers as greeted our eyes  
(For the souls of the people were stirred)  
Almost made us believe they had flown to the skies,  
Or some far distant clime where they'd taken a rise;  
But lowliness made our dear sisters more wise  
Than to borrow the plumes of the bird.

### PENNSYLVANIA.

LATHROP.—We came here after our good camp-meeting, and began meetings in the tent June 23. We have a fair attendance so far. We are in a farming community where people are busy, and just now the measles prevail here.

If through mistake, any of our brethren have taken a hymn-book, not their own, from the Sunbury camp-meeting, it would undoubtedly belong to F. Peabody, as I lost mine there.  
June 26.

J. L. BAKER,  
F. PEABODY.

MYERSTOWN.—We have pitched our tent at this place, and have held meetings a little over a week. The interest is quite good. The people here are mostly Germans, and thus far our services have all been in the German language.

Brother Quinn from Philadelphia assisted in the erection of our tents, and brother Benjamin Barto remained with us one week. Yesterday brother Harry Krum from Reading, arrived, and is to remain with us this summer. Remember the work at this place in your prayers.  
June 30.

J. S. SHROCK.

### MISSOURI.

BURLINGTON JUNCTION.—We came to this place June 9, pitched our tents, and began a course of lectures the 11th. At first the attendance was small, but we asked the Lord to send his angels to induce the people to come to hear the important truths for this time. The interest has grown, until now we have a fair attendance for this time of year. The best of order prevails, and good attention with deep interest is a marked feature of the

meeting. The Lord has blessed us, and is working with souls.

Two women walked two miles, and called on us to talk about the truth, although they had not been able to attend a meeting; but they had heard that we were Adventists, and wanted to learn something of the truth. They bought twenty-five cents' worth of tracts, and were really moved by the Spirit of God.

We rejoice, though weak and unworthy, that the Lord gives us a part in his work, and blesses our feeble efforts to the saving of precious souls.  
June 22.

H. K. WILLIS,  
H. E. GIDDINGS.

### MICHIGAN.

MANISTEE.—We came to this place June 13, and began to arrange for tent meeting, on a lot that had been previously secured on the corner of First and Maple streets. We held our first meeting Friday evening, June 17. About one hundred and fifty were present, mostly boys from ten to fifteen years old. It was evident that they had come to see in what way we could outdo the Salvation Army. Most of the boys left before the meeting closed. Though our congregation has not increased in numbers, in appearance it has materially changed.

We now have some interested hearers who attend regularly. Some have said they are tired of sin, and want to become children of God. Others say they have been serving God according to the best of their knowledge, but are now under conviction that they should keep the Sabbath. They say they will not turn away from the truth, when it comes. Two men said yesterday that the day before was the first time they ever felt condemned for working on Saturday. One was so condemned that he stopped his work. There were eight Sabbath-keepers living here before we came. We have organized a Sabbath-school of fifteen members, and ordered supplies for it. We expect the membership more than to double in a short time.

We are now in the midst of the Sabbath question, and expect to continue it into a warning against receiving the mark of the beast. This is a city of 16,000 people, almost wholly given up to pleasure-seeking. The burden of our souls is that the honest hearted may hear and accept the truth, and that souls may be converted from the darkness of sin and superstition to the light of the third angel's message.

D. H. LAMSON,  
JOHN W. COVERT.  
July 4.

### THE MINNESOTA CAMP-MEETING.

This meeting was held in the city of Minneapolis, on the grounds occupied last year, in a beautiful grove in the southern part of the city. The meeting was the largest ever held in the State; 168 tents were pitched, and more than eleven hundred camped upon the grounds. The season was late, on account of the continued rainy weather; for this reason it was feared that the meeting would be small, but before the workers' meeting closed it was very evident plans had not been laid broad enough to meet the wants of those who would attend. Elder A. T. Jones reached the grounds Friday of the workers' meeting. A line of Bible study followed, which was deeply appreciated by all. An excellent spirit was present from the first; but as the precious lessons of truth were brought out, the Spirit of God rested upon the encampment, and many were led to praise the Lord for the light that shone from his word. The universal statement was that it was the best camp-meeting ever attended.

The meetings among the Scandinavians and Germans were seasons of much rejoicing. The deep moving of God's Spirit was present in a large degree. Elders J. G. Matteson, O. A. Johnson, and J. M. Eriksson labored principally among the Scandinavians, and Elder F. H. Westphal among the Germans. One principal feature of their work was looking after the interests of Union College, and encouraging young men and women to educate themselves to labor in the cause.

The weather was good except on Monday, when it rained; this interfered somewhat with the meetings and baptism. There were fifty-nine baptized, instead of eighty-nine as stated in brother Olsen's report.

The business meetings passed off harmoniously in every respect. Elder D. P. Curtis, who has served as Conference secretary for a number of years, leaves the State to take his wife to the Sanitarium, hoping she may recover her health, which has been failing for some time. Elder H. F. Phelps was elected to take his place. Elder C. W. Flaiz will spend a part of the season in Manitoba, looking after an interest awakened through the canvassing work.

The meetings among the young people were deeply interesting. Prof. Prescott labored to awaken an interest among them on the subject of education. Quite a number will attend school at Union College the coming year. Meetings for the children were continued throughout the entire camp-meeting.

The lessons taught were of a practical nature, such as were calculated to awaken an interest among them to learn more of God by studying the plants and flowers. Such lessons will make a deep impression on their young minds.

The financial condition of the Conference and tract society was never better. All claims against the Conference were met, and funds left in the treasury to begin the work of another year.

The camp-meeting has been held in Minneapolis for several years. On this account it was thought there would be a small attendance from the outside; but when we take into consideration that the great National Republican Convention was to be held the week following the meeting, we think the attendance good. The book sales amounted to over five hundred dollars on the grounds. Sabbath, Elder Olsen preached a stirring discourse, setting before the brethren and sisters the necessity of a deeper consecration to the work of God. Opportunity was given for those who felt themselves in a backslidden condition, and those who wanted to give themselves to God for the first time, to do so, when several hundred came forward for prayers. The tender, melting influence of God's Spirit came into the meeting, and many were set free in the Lord. It was a precious day, and one long to be remembered. The Sabbath-school was exceptionally good. The donations amounted to \$110. Sunday morning, at the early meeting, brother Olsen spoke, referring to the needs of the work in foreign fields, when first-day offerings were made to the amount of \$170.

We were happily surprised by seeing Dr. J. H. Kellogg and wife come onto the ground Friday noon. The Doctor spoke several times on the subject of medical missionaries and their work in connection with the cause, also of health and temperance, and its connection with other branches of the work. Their visit was highly appreciated by all. A dining tent was run on hygienic principles. Those having the matter in charge had spent some time at the Sanitarium fitting themselves for that line of work. The interest in health and temperance is increasing, and many see the necessity of adopting the principles. We expect to place laborers in the field to visit churches, giving lessons in healthful cookery, how to dress, and to canvass for the new cook book by Mrs. Kellogg.

Elder N. W. Allee of Missouri who has been assigned a field in Minnesota, was at the meeting. Having had years of experience in the work, he was made a member of the Conference Committee. The laborers left the meeting with good courage, and with the precious lessons of truth learned, we look for success to attend the efforts put forth in presenting the truth in new fields.

A. J. BREED.

### PROCEEDINGS OF THE PENNSYLVANIA TRACT AND MISSIONARY SOCIETY.

The first meeting of the fourteenth annual session of the Pennsylvania Tract and Missionary Society, was called at Sunbury, Pa., Wednesday, June 1, at 9:30 A. M., in connection with the Pennsylvania Conference. The President, E. J. Hibbard, in the chair. On account of the minutes of the last annual meeting not being at hand, on motion, the reading of the same was deferred until next meeting.

The President made a few remarks, reviewing the progress of the work during the past year. He spoke of the financial part as not being the most important feature of the work, but noticed especially the good work done by the canvassers in presenting the truth. He also mentioned the work of the corresponding secretary as being a most important branch of the work, and the encouragement it brought while carrying on a systematic correspondence with those whose names had been received from canvassers, also a missionary correspondence among isolated Sabbath-keepers, with good results.

On account of the four counties of New York State being returned to Pennsylvania, it becomes necessary that the Pennsylvania Conference be redistricted.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, S. W. Armor, William Jones, and William Barron; on Resolutions, M. D. Mattson, Prof. G. W. Caviness, F. W. Spies; on Constitution and Districting, J. W. Raymond, R. A. Underwood, J. Loughhead.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, JUNE 3, AT 4:30 P. M.—The Committee on Nominations made the following report: For President, E. J. Hibbard; Vice-President, M. D. Mattson; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, Amelia Cook; State Agent, Fred W. Spies.

On motion, the report was accepted, and the persons mentioned were elected to the offices named.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, JUNE 5, AT 9:30 A. M.—The treasurer was called upon to give a financial statement of the Pennsylvania Tract and Missionary Society

for the year 1891, ending Jan. 1, 1892, which was as follows:—

RESOURCES.	
Real estate,	\$12,000 00
Merchandise, as per inventory,	4,808 29
Office and church furniture,	775 00
Personal estate,	350 00
Bills receivable,	1,679 50
First National Bank, acc't. on deposit,	197 36
Cash, " in safe,	58 06
Pennsylvania Conference,	5,825 98
Individual accounts,	5,972 74
<b>Total,</b>	<b>\$31,666 93</b>

LIABILITIES.	
Bills payable,	\$11,598 00
Different funds,	370 17
REVIEW AND HERALD,	9,079 18
Good Health Pub. Co.,	5 53
Pacific Press,	15 18
" " N. Y. branch,	3,309 34
International Tract Society,	15 72
Individual accounts,	473 21
Local T. & M. societies,	485 92
<b>Total,</b>	<b>\$25,352 25</b>

Net worth, \$6,314 68

PROFIT.	
Rent received from mission house,	\$116 50
Spartanburgh property sale,	250 00
Merchandise, net profit,	3,029 61
<b>Total,</b>	<b>\$3,396 11</b>

LOSS.	
Special fund am't to balance,	\$33 59
Freight and express,	113 57
Salary,	633 07
Expense,	1,006 29
Interest,	406 57
Periodicals,	13 67
Postage,	205 37
<b>Total,</b>	<b>\$2,412 13</b>

Net gain for the year 1891, \$983 98

The corresponding secretary then made her report of work done during the year beginning July 24, 1891, and ending June 1, 1892, which was as follows:—

No. of missionary names taken up,	72
" " letters written,	179
" " received,	34
" periodicals sent,	2,402
" pp. tracts " "	1,816

TRACT SOCIETY REPORTS.	
No. of reports returned,	950
" members added,	37
" " dismissed,	12
" letters written,	1,107
" " received,	438
" missionary visits,	12,098
" Bible readings held,	2,183
" subscriptions obtained (yearly),	150
" " " (less than a year),	114
" periodicals distributed,	23,802
" pp. books and tracts sold,	777,927
" " " loaned,	116,041
" " " given away,	113,729

The Committee on Resolutions presented the following:—

Whereas, Recent events in the nation show that the prophecy of Revelation 13 has reached an important stage in the development of the image to the beast; and,—

Whereas, That stringent Sunday laws in our own State are now being diligently enforced in Pittsburgh and other large cities; therefore,—

1. Resolved, That we put forth more earnest efforts to enlighten the people by scattering literature on the subject, such as the *Sentinel*, "American State Papers," the "Two Republics," etc.

On motion, the resolutions were adopted. The resolutions were spoken to by brethren J. S. Shrock, Fifield, Porter, Caldwell, and others, showing how important it was for our people to put forth earnest effort to enlighten the people on this important truth, such as scattering the *Sentinel*.

Much earnestness was expressed by the brethren, and the resolutions were carried. Adjourned to call of Chair.

FOURTH MEETING, MONDAY, JUNE 6, AT 5 P. M.—The Committee on Redistricting reported. On account of some of the counties being left out, a motion was made that the counties omitted in the report be inserted in their proper place. The report read as follows:—

Dist. No. 1.—Erie, Crawford, Mercer, Lawrence, Butler, Venango, Warren, Forest, Clarion, Jefferson, Elk, Mc Kean, Potter, and Cameron.

Dist. No. 2.—Beaver, Washington, Greene, Allegheny, Armstrong, Indiana, Westmoreland, Fayette, Somerset, Bedford, Fulton, and Cambria.

Dist. No. 3.—Franklin, Adams, York, Lancaster, Chester, Delaware, Philadelphia, Lebanon, Berks, Lehigh, Bucks, and Montgomery.

Dist. No. 4.—Bedford, Susquehanna, Wayne, Sullivan, Wyoming, Lackawanna, Pike, Luzerne, Monroe, Carbon, Northampton, Montour, Columbia, and Schuylkill.

Dist. No. 5.—Lycoming, Clinton, Clearfield, Center,

Union, Snyder, Northumberland, Mifflin, Juniata, Perry, Cumberland, and Dauphin.

On motion, the report was accepted.

The Committee on Nominations completed its report as follows: For District Directors, Dist. No. 1, I. N. Williams; No. 2, S. W. Armor; No. 3, John Quinn; No. 4, Jefferson Loughhead; No. 5, J. M. Kutz.

On motion, the report was accepted, and the persons mentioned were elected to the offices named.

Adjourned *sine die*. E. J. HIBBARD, Pres.  
W. M. LEE, Sec.

### UNION COLLEGE.

It being my privilege to spend a few days at College View at the time of the close of the first year's school, I noted a few points which may be of interest to the many friends of the College.

Others have written of the buildings, their cost, location, convenience, etc., but I will confine myself to what I saw and heard, while mingling with the students and others around the College.

On Sabbath afternoon, June 18, I attended the last Sabbath social meeting of the students. The meeting was led by Prof. Loughhead, and after song, prayer, and reading a portion of Scripture, accompanied with appropriate remarks, the time was given to the students, with the request that they be free to express what special thing had been the greatest blessing to them during the school year.

There seemed to be a spirit of freedom in the meeting, and while one thought the prayer and social meeting had been of the greatest good to him, another claimed that the missionary meetings had done him the most good, while another claimed that the knowledge of sins forgiven and acceptance found with God was the best blessing she had enjoyed; others thanked the Lord for bringing them to Union College, which was the means of their conversion. And so it went on for an hour and a half.

There seemed to be a spirit of cheerful solemnity pervading the whole school, and all seemed to be working to one end; viz., fitting themselves for workers wherever God called.

On Sunday June 19, a portion of the day was spent in various exercises, consisting of music, both vocal and instrumental, essays, select readings, etc., each participant acting his allotted part at the proper time, without the usual formality of its being announced by some one, who would be "the next on the program," and what the exercise would be. I confess I liked it; for it gave an air of freedom to the whole program.

On Monday, afternoon, June 20, the closing exercises were held, according to the following program:—

#### FIRST ANNUAL COMMENCEMENT.

##### UNION COLLEGE.

1892

CHORUS—"Guide Me, O Thou Great Jehovah."

##### INVOCATION.

PIANO SOLO—"Overture to Trancedi." . . . . . Rossini

MISS FLORENCE E. HART.

ADDRESS—The True Citizen.

PROF. E. B. MILLER.

QUARTETTE—"Farewell to the Forest." . . . Mendelssohn

##### BENEDICTION.

And on this occasion also, an announcement from the program was dispensed with.

This closed the first school year of Union College, where 300 young people have been receiving instruction in fitting themselves to become workers for God and humanity.

The students go to their various fields of labor with courage and zeal, believing that Union College is the best school in the world, and fully determined to return next year, and if possible, bring some young friend with them to share its benefits. About seventy-five of the students will spend the vacation in some branch of the work, of which number between fifty and sixty entered the canvassing work.

By a glance at the catalogue for 1892, we see about the same names for teachers another year. Among the list for the first time, appears the familiar name of Elder E. W. Farnsworth, as teacher of English Bible class. This fact will be a pleasure to many of the young people who anticipate entering the school another year.

Having had the privilege of visiting the school several times during the past year, and mingling freely with the students whenever there, I have had ample opportunity to learn something of their side of College life. I have met them publicly and privately, and to the best of my recollection, I cannot recall a single instance of any complaining of the general management of the school or the treatment they have received while there; but on the other hand, I have heard many words of commendation for the good things being received. That there has not been any friction in the running of the ma-

chinery, I do not claim; this is too much to expect of a company of 300 young people, full of life and energy, and a tincture of human nature combined, but it is very plain to be seen that the blessing of God has, in a special manner, been over the school, bringing in harmony and prosperity.

There is one thing I saw, if I can express it with cold type and printer's ink. It was this: The quiet, peaceful spirit, which God's blessing alone gave the school. David says, "Great peace have they that love thy law." I hope our brethren and sisters will pray for the success of the school, and will help their sons and daughters to take a course there, and thus fit them for usefulness in the cause.

To the young people who are dependent upon their own resources, I would say, Before deciding what you will do in life, take a four or six years' course either in Battle Creek or Union College, and by that time you will be better able to decide what your capabilities are, than you are now.

We hope there will be 500 enrolled at Union College next year, and that the coming year will prove as useful as has the one in the past.

F. L. MEAD.

## Special Notices.

### NEBRASKA, ATTENTION!

I HAVE received notice from the Trans-Missouri Passenger Association that the following railway companies have agreed to grant reduced rates to our State camp-meeting at Seward, Nebr., Aug. 23 to Sept. 6: B. & M.; C. R. I. & P.; C. St. P., M. & O.; F. E. & M. V.; S. C. & P.; K. Cy., St. J. & C. B.; Mo. P.; St. J. & G. Id., and the U. P. systems. The rates are one and one-third fare for round trip, upon the certificate plan, from all points in Nebraska and association points in Iowa. (Association points in Iowa include Mo. River points only.)

I here give the instructions to passengers, which were sent me by the Association:—

"On the certificate plan, in use on most of the roads in the territory of this Association, the passenger pays full fare in going to the meeting, and secures a certificate, or receipt, therefor from the ticket agent, by request, at the time of purchase; and this certificate, or receipt, when countersigned by the proper official at the meeting, becomes authority for the sale of a return ticket over the same road, between the same points, at one-third fare, thus making one and one-third fare for the round trip. Where the journey is made over more than one line, it is frequently necessary for the passenger to purchase a separate local ticket, and procure a certificate thereof for each of the lines in this territory over which he travels in going to the meeting, as many of these lines do not honor the certificates of other lines. Passengers should therefore ascertain from the ticket agent, what portion of the journey can be covered by the certificate procurable of him, and should purchase tickets and secure certificates, as may be necessary.

"Failure to procure or present certificates invalidates any claim for reduction in return fare. The ticket purchased for going passage may be either unlimited or limited, according to the rate paid or regulations in effect on the line over which it reads; but the return ticket sold at the reduced fare will in all cases be limited to continuous passage.

"Certificates will not be honored for return tickets at reduced rates unless presented within three days after the date of the adjournment of the meeting; nor will certificates be honored in cases where going tickets were purchased more than three days prior to the commencement of the meeting."

I am to sign the certificates. If these instructions are followed, there will be no difficulty nor misunderstanding. L. A. HOOPES, Ry. Agt. for Conf.

### CAMP-MEETING NOTICE.

INQUIRY is being made by our brethren and sisters, relative to time and place of the payment of pledges for our annual camp-meeting fund.

For the benefit of such, and all others who shall join with us in making their offerings to assist in defraying the expenses of this large annual gathering of our people, we will say, We are very desirous that all money to be used for this purpose shall be paid into the treasury by the first day of September. This will place the fund where it can be used to the best advantage by our Conference Committee in the purchase of the necessary material for the camp. We have reason to expect one of the best camp-meetings this fall we have ever attended. The times in which we are living are of such a nature as to inspire in every heart a solemn sense of the sacredness of the message we are giving to the world, and should lead us to believe the time of camp-meeting privileges will soon be past forever.

Let each one in Dist. No. 2 feel an individual respon-

sibility in the success of this meeting, and begin now to lay plans for a tangible evidence of interest by prayers and offerings. We expect to visit you all personally during the next few weeks; if any are passed by, do not feel excused, but place your offering in an envelope addressed Camp-meeting Fund; sign your name in full, with street and number, and leave it with C. D. Rhodes, at the REVIEW Office. This plan may be adopted by all those who have made pledges to this meeting, when they wish to pay them.

O. F. CAMPBELL,  
374 Van Buren St., Battle Creek, Mich.

#### TENNESSEE RIVER CONFERENCE.

The following-named persons have been appointed to act as Camp-meeting Committee, at the camp-meeting to be held at Nashville, Tenn., Aug. 30 to Sept. 5; W. R. Burrow, Trezevant, Tenn.; C. G. Lowrey, Nashville; W. D. Dortch, Springville; J. D. Kivett, Trezevant; John T. White, Cross Plains. This camp-meeting is to be preceded by a workers' meeting, beginning Aug. 16, which it is hoped all the Camp-meeting Committee will attend from the beginning.

CHAS. L. BOYD, for Conf. Com.

In addition to what has already been said concerning the workers' meeting at Nashville, Tenn., Aug. 16-30, I wish to say that one hour each day will be devoted to practical instructions in the health and temperance department.

Elder Reed, President of the Health and Temperance Association of this Conference, will conduct these exercises. We hope that arrangements will also be made by which we shall be able to have lessons in practical cookery, during the workers' meeting.

Every church and company should send at least one representative to this institute, who can receive instruction, and then return home to instruct the rest of the church.

No extra charges will be made to those renting tents for the camp-meeting or workers' meeting.

CHAS. L. BOYD.

#### INDIANA CONFERENCE AND CAMP-MEETING.

The twenty-first annual session of the Indiana Conference of Seventh-day Adventists will be held at Indianapolis, Aug. 9-15, in connection with the camp-meeting to be held at that time and place. The regular business of the Conference, such as the election of officers, etc., will be transacted at this time. All churches should see that delegates are chosen, and these delegates should be present at the commencement of the camp-meeting. A workers' meeting will also be held from Aug. 3-8. We trust that as many as possible of our brethren and sisters will attend the workers' meeting. This is in many respects as important as, if not more so than, the camp-meeting itself.

The laborers from abroad that are expected to be present are Elders J. N. Loughborough and A. T. Jones, and perhaps others. We trust that nothing of a trifling nature will be allowed to detain any from coming to the meeting. The meeting will be held in a good location, and we will have the usual accommodation of a boarding tent, where board can be had at reasonable rates. The usual reduction in fare may be expected over the railroads. Concerning railway fare, and how to reach the grounds, we will give more definite information later. The annual session of the Indiana Tract and Missionary Society will also be held at this time for the election of officers, etc.

F. D. STARR, for Ind. Conf. Com.

#### SOUTHWESTERN NEBRASKA, NOTICE!

ANOTHER local camp-meeting has been appointed this year for this section of the State, and the time, Aug. 9-15, will soon be here. For a number of years in the past the camp-meeting has been held at Oxford, Furnas Co., and these meetings have been seasons of great refreshment to all who have attended them. But this year it was thought that a change of location might be best, so the meeting will be held this season at Curtis, Frontier Co., at the time mentioned above. Curtis is quite central for such a meeting, and we trust the brethren and sisters from North Platte, Peckham, Lexington, and Odessa will avail themselves of this meeting which will now be held so close to them; and we think the brethren at Oxford, Beaver City, Alma, and other points in the southern part of the district should remember how close the meeting has been held to them in the past, and now as it is some farther away, make special efforts to be present.

We hope to see a good attendance at this meeting from all points in the southwest. Curtis has a beautiful place for a camp-meeting, good grove, water, etc., and all will be well cared for who come. We presume most of our people will come by team, and feed and pasturage will be furnished for horses. We trust this meeting may be a great blessing to this section of the Conference, and it will be, if all will come with open hearts to seek the blessing of God. These precious opportunities will soon be in the past. Shall we not improve them as they are going by?

A new church has recently been raised up at Curtis; we learn that others are interested, and we trust this camp-meeting may be a source of great strength to them. Plenty of tents will be pitched on the ground, which may be used at reasonable rates. The best help that can be procured will attend this meeting, to labor for the interests of young and old. Children's meetings will be held daily, and a good supply of books and tracts will be upon the ground, for sale and examination. Come, brethren, to this meeting, and let us seek God together.

W. B. WHITE.

## The Sabbath-School.

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

### LESSONS FROM THE NEW TESTAMENT.

#### LESSON IV.—THE LAME MAN HEALED. ACTS 3:1-16.

(Commit Verses 6-8.)

(Sabbath, July 23.)

TEXT.—"And His name, through faith in his name, hath made this man strong." Acts 3:16.

1. As Peter and John went up to the temple one afternoon at the hour of prayer, whom did they see? Acts 3:1, 2.
2. How long had the man been unable to walk? Verse 2; Acts 4:22.
3. What did he ask of the apostles? Acts 3:3.
4. What did Peter reply? Verse 4.
5. From this what did the lame man expect? Verse 5.
6. What did Peter then say? Verse 6.
7. What was the immediate result? Verses 7, 8.
8. Who saw it? and how were they affected? Verses 9-11.
9. When Peter saw their astonishment, what did he say? Verse 12.
10. To whom did he at once direct their minds? Verse 13.
11. To what particular thing in connection with Christ did he refer? Verses 14, 15.
12. Was it for the purpose of taunting them that Peter referred to the crucifixion of Christ? Verse 17.
13. What fact did he want especially to impress on their minds? Verse 15, last part.
14. What power did he then say had made the lame man whole? Verse 16.
15. Because of the humility of Jesus, what has he received? Phil. 2:9, 10.
16. What was it that gave the lame man the perfect soundness? Acts 3:16, last part.
17. Is there anything else that comes by the faith of Jesus Christ? Rom. 3:22; Phil. 3:9.
18. Did the man who received strength by faith have actual power, or only imaginary power? Acts 3:8, 16.
19. Then what kind of righteousness must it be that comes from the same faith? Rom. 3:21, last part.
20. How does this righteousness compare with that which a man gets by his own efforts? Phil. 3:6-9.

NOTE.—In this lesson we have a notable example of the working of faith. Similar ones may be found in Matt. 9:2-8; 15:21-28; Luke 8:43-48; 18:35-43. Note the statement concerning these cases, that it was faith that healed them. In each case it was utterly impossible for the afflicted one to do anything for his own recovery. The only way they could even show their good will to be better was to submit to the power that could make them better. The same faith that restored these afflicted ones to health will make men righteous; and nothing else will. What the Lord requires of us is to walk humbly with God. Micah 6:8. But we are "without strength" (Rom. 5:8) and cannot walk. So God in his mercy lifts us up out of the pit, and sets our feet upon the Rock, and establishes our goings. Ps. 40:1-3. He makes us to walk in the way of his commandments; and the righteous acts done by faith are as real as were the steps taken by the man in the temple.

#### ADDITIONAL NOTES.

1. "THE HOUR OF PRAYER."—It is right to have special times for devotion. The psalmist said: "Evening, and morning, and at noon will I pray, and cry aloud: and he shall hear my voice." It seems to have been a special time of prayer for God's ancient people when the morning and evening sacrifice was being offered. When Elijah was about to make the supreme test as to whether God or Baal was the true God, he offered his prayer to God at the time of the evening sacrifice. 1 Kings 18:29. It is quite probable that the Christian custom of prayers at morning and night arose from this ancient custom of God's people.

2. THE LAME MAN.—All the lame were not healed by Christ. Perhaps this man was left on purpose for this occasion. He was lame from his birth. He could not have practiced an imposture so early in life. The people had seen him carried to the temple for a long time. Perhaps the man had not had sufficient faith to claim the healing power from Christ, but the events of the day of Pentecost had caused him to believe. It is very likely that only a part of the conversation between Peter and the lame man is recorded. Now as he sees the apostles, he believes they are able to help him, al-

though he did not realize how much they could do for him.

3. THE GIFT.—If all the wealth of the Caesars had been poured out at his feet, it would not have made him so happy as did this healing of his bodily infirmities. Nor would any amount of wealth have shown the power of God as did this miraculous healing. Peter again calls their attention to the rejected Jesus of Nazareth, and says that he is the one who has given this man this perfect soundness. And he further uses this gift of healing as an illustration of God's love and mercy toward his people, and again urges them to "repent and be converted."

4. ALL THE PEOPLE SAW HIM.—They had seen him suffering and begging his bread, and now they saw him "walking, and leaping, and praising God." The change was a real one, and their faith was strengthened to believe that this was the power of God, and that Jesus, in whose name this miracle was wrought, was the Saviour of the world. When a sinner repents of his sins and turns from them to ways of holiness, he does it by the same power that caused the lame man to walk, and if the spiritual change which is wrought for him is as thorough as was this literal change in the lame man (and it may be), all the people will see it, and it will have a similar effect to that produced upon the people who saw the lame man healed,—they will themselves believe and receive the grace of God.

5. THE SOURCE OF STRENGTH.—The apostles did not take any glory to themselves. They expressly declared that the miracle was not done through any power or holiness which they possessed. As on the day of Pentecost, so at this time Jesus was pointed to as the one through whom this wonder was done. "His name through faith in his name," says Peter, "hath made this man strong." "Jesus" means "Saviour," and one must be strong to save. All power is given to him in heaven and earth; yet his name, although so powerful on earth and in heaven, can only manifest itself in behalf of those who "have faith in his name." To the Jews he is a "stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:23, 24. Faith puts us in connection with the power which will save us from sin, and will preserve us blameless unto the coming of Christ.

## News of the Week.

FOR WEEK ENDING JULY 9.

#### DOMESTIC.

—The bill for free coinage of silver has passed the Senate, yeas 29, nays 25.

—Twenty-five children are in a critical condition at Patoka, Ind., from eating poisoned ice-cream.

—Oats will harvest eighty-five bushels to the acre in Illinois, so says the State Board of Agriculture.

—The People's party has nominated for President and Vice-President, James B. Weaver of Iowa, and J. G. Field of Virginia.

—The Prohibition party has selected for its leaders in the presidential conflict, General John Bidwell of California and J. B. Cranfill of Texas.

—President Harrison has appointed General John W. Foster to the position of Secretary of State, made vacant by the resignation of Mr. Blaine.

—The wheat crop of Kansas now being harvested, is the largest ever known, and farmers are paying as high as three dollars per day for help to secure the crop.

—A reproduction of the celebrated Moorish palace of "Alhambra" is to be erected for the World's Fair. Architects from Germany have the work in charge.

—A government exploring party left Tacoma, June 29, for Alaska. The principal object of the expedition is to measure the movement of the great Muir glacier.

—The "Coal Barons" claim that they have not raised the price of coal. They say they have only limited the supply, and that the coal dealers have put on the price.

—General Stevenson, the Democratic candidate for Vice-President, was not an army general. He gained the title because he was the first assistant Postmaster-General under Cleveland.

—The Reading Coal Combine has made another advance in the price. A Congressional Committee has declared that there are sufficient grounds for an inquiry into the methods and management of the Combine.

—Chicago is to have a monument in memory of the martyred President, James A. Garfield. It will be in the shape of a bronze equestrian statue. The cost is estimated at about one hundred thousand dollars.

—A cyclone in Center county, Pa., June 27, leveled everything in a path from twelve hundred to fifteen hundred feet wide and six miles long. No lives were lost. Damage to property and crops is estimated at \$50,000.

—Owing to the failure of the Amalgamated Association of Pittsburgh, Pa., to agree upon a scale of wages

for another year, 150,000 men are out of employment. It is expected that a satisfactory arrangement will soon be made.

A powerful search light will be placed at the top of Mount Washington. It will be the highest and strongest in the world, and will be seen from portions of Maine, Massachusetts, New Hampshire, Vermont, New York, and Canada.

Dissatisfaction between the Carnegie Iron Works Co., Homestead, Pa., and the workmen resulted in a strike. The Company turned their works into a miniature fort, and sent to Chicago for a large force of Pinkerton men to help protect the works from the strikers. The strikers would not permit the Pinkerton men to land from the barges, and in the battle which ensued, twenty-one men were killed and about sixty wounded. They were compelled to surrender to the strikers, who treated them with great cruelty. Public sentiment in regard to the affair is divided, but the workmen appear to be regarded with the most favor.

FOREIGN.

Ravachol, the French anarchist, has finally received a sentence of death.

Preliminaries to the Bering Sea arbitration are being arranged in Paris.

The price of wheat and nearly all kinds of grain is slowly going down in England.

The political agitation in Great Britain over the coming elections is very great.

A scarlet fever epidemic prevails in London, Eng. Already 2,360 cases have been reported.

Bismarck has given out that he is ready to be tried on any charges which might be preferred.

Kaiser William has given out his intention to punish Bismarck for his criticism of imperial policy.

Henry M. Stanley, who has been running for Parliament as a Liberal Unionist, has been defeated.

England, Italy, and Spain have concocted a scheme to seize Morocco, and partition it among the three.

That dreaded disease, cholera, is advancing toward this country again. It has already reached Baku, on the Black Sea.

The Brazilian Congress has met, and General Peixotto will continue to hold the office of president of Brazil till the end of 1894.

Full returns from all parts of Mexico make it certain that the election of Sunday, July 3, resulted in the re-election of Diaz to the presidency.

In the event of war, Russia could show an army of 1,800,000 men, besides Cossacks; France, on a war footing, an army of 2,800,000; Germany, an army of 2,301,000 under twelve years' service.

The claims of the people of Norway to greater freedom to manage their own internal affairs, without the consent or counsel of her sister country, Sweden, has caused something of a political quarrel in King Oscar's dominions.

Russia has sent a force of 40,000 troops to the Pamir on the border of China, and trouble is feared between the two powers. The country claimed by Russia is chiefly valuable for strategic purposes. The passes from this country lead on the east into China, and on the south into the valley of the Indus in India.

Queen Victoria has dissolved Parliament. This Parliament lasted almost six years, the previous Parliament having been dissolved June 26, 1886. The Tories came in in 1886, with a majority of 118. At the dissolution of Parliament, their majority is only 76. By royal proclamation, the new Parliament will meet Aug. 4, next.

RELIGIOUS.

The missionary work on the Congo is beginning to bear fruit. The converts are young people.

Moody and Sankey will conduct special religious services in Chicago during the World's Fair.

A mass-meeting of the citizens of Chicago was held July 3, to protest against the closing of the World's Fair on Sunday.

The benevolent contributions and legacies of the Congregational churches of Massachusetts last year were \$1,076,887.

The Epworth League of Illinois, composed principally of the young people of the Methodist Church, have adopted resolutions favoring the closing of the World's Fair Sunday.

An orphan asylum is being established in Tokio, Japan, by a Christian teacher who devotes to it all his own property. It is designed for girls under six years of age, that they may be trained for Christian service.

The 400 Finns in Chicago are about establishing a church there. They are adherents of the Lutheran communion. No greater insult can be offered than to take a Finn for a Laplander, a slight often put upon the former.

The Jewish Publication Society, at its recent meeting, has decided to put forth a new English version of the Bible. One of the erudite Hebrews to be employed on the translation will probably be the Rev. Dr. Kohler of the Temple Emanu-El, New York.

The Criminal Court of Berlin has rendered a decision that the Salvation Army, on account of its boisterous, theatrical character and its social, political aims, cannot be classed among the religious societies, and that its devotional exercises do not merit the name of divine service.

A missionary of the British and Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1,246 persons, representing eleven churches, and coming some in canoes and many on foot, a distance of from ten to twenty miles. And another one writes of a similar gathering held in the theater of a Spanish city, with an audience of 1,000, and being reported by one of the papers of the place; the whole region heard of it.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table listing district meetings for 1892, including District Number One (West Virginia, Virginia, New York, etc.), District Number Two (Tennessee River Conference), District Number Three (Indiana, Ohio, Michigan, etc.), and District Number Four (Nebraska, Seward, etc.).

Appointments marked by a star will be preceded by a work ers' meeting. GEN. CONF. COM.

No providence preventing, I will meet with the church at Blaine, Me., Sabbath, July 16. J. B. GOODRICH.

The next annual session of the Maine State Conference will be held on the camp ground at Auburn, Aug. 25 to Sept. 5. Each church is entitled to one delegate, and one additional delegate for every ten members. Let each church see that delegates are chosen in season to represent them in the first session of the Conference. J. B. GOODRICH, Pres.

The next annual session of the Indiana Sabbath-school Association will be held in connection with the annual camp-meeting at Indianapolis, Aug. 2-15. I trust we may all feel the importance of this meeting, and I hope at this meeting to see a full representation of all of the Indiana Sabbath-schools. As we come to this meeting as officers and teachers, do we not feel the need of a greater outpouring of the Spirit among us? Let no officer stay away from this meeting. H. M. STEWART, Pres.

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.—House and lot on Washington St., within block and half of Sanitarium and College, Battle Creek, Mich. The house is a nice two story dwelling, with seven rooms. The lot is four by eight rods, well set with small and other fruits, and is supplied with water from city water works. A desirable dwelling. Inquire of W. P. Butler, Battle Creek, Mich.

FOR SALE.—Forty acres of land within a mile of a saw-mill and school-house, both in the midst of a Seventh-day Adventist settlement. Price low, terms easy. Address John Gebauer, Moon, Marathon Co., Wis.

WANTED.—An intelligent young woman for housework. Must be a good cook. Small family, pleasant home, fair wages. Address at once, Mrs. P. S. Kellogg, Battle Creek, Mich.

FOR SALE.—Eighty acres of land in Wexford county, Mich.; twenty-four acres improved, forty acres hard-wood timber. Fair buildings; near good school; healthful climate; good

soil. Three miles from railway. C. L. Burlingame, Farnsworth, Mich.

LABOR BUREAU.

WANTED.—A place to work for a Seventh-day Adventist, by a young Dane twenty-one years of age, who has been one year in this country. Address V. Hagset, Woodville, Wis., Box 61.

ADDRESSES.

THE permanent address of Elder S. S. Shrock is College View, Lincoln, Nebr.

THE permanent post-office address of Elder Geo. O. States is Eckert, Delta Co., Colo.

UNTIL further notice, my address will be Ford's Store P. O., Queen Anne's Co., Md. C. L. TAYLOR.

PAPERS WANTED.

ANY Seventh-day Adventist publications will be gladly received, if post-paid, to use in missionary work in this place. Mrs. C. L. Mullin, Merced, Cal.

CAN use clean copies of REVIEW, Signs, and American Sentinel to good advantage, postage paid. J. M. Parker, Mexico, Pa.

THE subscriber can use in missionary work copies of the REVIEW, Signs, Medical and Home Missionary, Youth's Instructor, Little Friend, Sentinel, "Bible-reading Gazette," Lesson books, etc. Send post-paid to Frank Jeffers, Lemore, Tulare Co., Cal.

DISCONTINUE PAPERS.

MISS ELIZA CARDEY, Rockwell, Wis., has all the papers she needs at present.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

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

\*Daily, †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.00 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

Chicago & Grand Trunk R. R. Time Table, in Effect June 26, 1892.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Detroit, and Port Huron, with arrival and departure 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. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 12, 1892.

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## CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

A copy of the Cape Argus, Cape Town, South Africa of May 14, has been received, containing the full text of a sermon by Elder A. T. Robinson, on the “Two Great Mysteries Revealed in the Bible,”—the mystery of iniquity, and the mystery of godliness.

Twenty-one train loads of delegates from the West to the Christian Endeavor Convention in New York, passed through Battle Creek last week. Their motto was “For Christ and the Church,” and every one is pledged to work for the closing of the World’s Fair on Sunday. Whence come these widespread movements which seem to spring up so suddenly and unexpectedly as if out of the ground? They show a mighty undercurrent working in all church circles in the line of religious legislation. Why are such indications appearing just now when the prophecies forewarn us that human institutions are about to be enforced against the divine? They are very significant signs of the times.

Great Britain has just passed through one of the most exciting elections that she has ever had. The full returns are not yet announced, but it is conceded that the Liberals have made large gains. If the Liberals secure a majority, Mr. Gladstone will probably again take the premiership. The question of “home rule” for Ireland entered largely into the election, and if Mr. Gladstone once more takes the helm of State, decisive action will be taken upon this long debated subject. But even if Mr. Gladstone is returned to power, “home rule” for Ireland is not certain; for many of the Liberals are opposed to what they call “the dismemberment of the empire.” Among the notable events of the election, was the defeat of H. M. Stanley, the celebrated African explorer, and the election of an Indian Parsee, Naoroji.

The following is an editorial note clipped from a late copy of the Republic, a well-known newspaper printed at St. Louis, Mo.:

“They are filling the jail at Paris, Tenn., with Seventh-day Adventists, arrested as ‘Sabbath-breakers,’ because they attended to their own business in their own way on Sunday. Yet down in Tennessee they think they hate nothing so much as Puritanism. Thomas Jefferson, Andrew Jackson, and John Sevier must be very dead indeed when such things can happen in Tennessee.”

Yes, these men are dead; and what is far worse, the principles of civil and religious liberty for which

they fought, have died with them; at least it appears to be so in some localities.

That such things can be allowed in this country, and the mass of the people remain in apathetic indifference in regard to it, is a sure sign of national degeneracy; and national degeneracy is always the precursor of national ruin.

Events in Germany are at the present time attracting wide-spread attention. Bismarck has broken the bands of long-continued silence, and is having a good deal to say by way of criticism of the present management of the affairs of the “fatherland.” He thinks the separation of Germany from the friendship of the czar, and the consequent alliance which has taken place between Russia and France a very grave blunder in statesmanship.

The emperor is not at all pleased that Bismarck should question the wisdom of his political moves on the European checker-board, and it is even hinted that the prince will be arrested! It would be a strange spectacle indeed to see this man whose genius and statesmanship built up the empire, under arrest. But kings know how to shake off those who have done the most for them, when they endeavor to thwart their purposes. Bismarck has been a staunch supporter of the theory of the “divine right of kings,” and he now will have the opportunity to look at this theory from a new standpoint.

In our news columns this week the reader will find a brief account of the terrible riot at Homestead, Pa., further reference to which will be made in our next issue. One of the most baleful features of the tragic occurrence, if the newspaper reports may be believed, is the bitter spirit which animated the locked-out workmen in the struggle. A wounded and dying man of the Pinkerton force had been dragged within the lines of the besieging workmen, where he lay feebly calling for water, but received for an answer only curses and taunts from those around him; and when one, prompted by the common instincts of humanity, was about to do what others refused, the cup was dashed from his hands by an angry woman, and the bystanders applauded the act, while the poor wretch died without water. It was the settled plan of the iron workers, as the fight progressed, to set fire to the barges containing the Pinkerton men, and then as the flames drove them out, to shoot them down as they ran, and let not one of them escape; and it seems that this inhuman purpose came very near being carried out. Such is the nature of the spirit which in that section characterizes the struggle between heartless capitalists and their employees, and as the contest deepens, no one can reasonably expect it to become less bitter and unrelenting.

## SENATOR PALMER ON SUNDAY CLOSING.

This is what Senator Palmer, president of the Columbian Exposition Commission, says about closing the Fair on Sunday, as reported in the *Detroit Tribune* of June 29:—

“My religious predilections are in favor of closing the Fair Sunday, but my common sense argues in favor of keeping it open. The results of keeping the Fair open Sunday, as well as week days, will be greatly beneficial to the morals of the crowd. Why, the saloons and houses of questionable repute could well afford to pay \$200,000 for every Sunday that the Fair was closed.”

## WHAT IS DUTY?

A CORRESPONDENT writes of a lady, who, though seemingly convinced of her duty to observe the seventh day as the Sabbath in obedience to the fourth commandment, declines to keep that day, on the ground that her husband is opposed, and if she observes the seventh day, will not try to be a Christian, but go back to the world. So she proposes to break God’s law herself in order that her husband may be a Christian while breaking it too.

But we would like to know what such a grade of Christianity, so-called, would be worth. And what idea can such persons have of duty? Suppose the husband does think the wife is wrong in her view of what the Scriptures require, is it not her conscientious conviction of what she ought to do? and is it Christianity in him to compel her to violate her own

conscience? When a man will say that he will not try to be a Christian, because his wife desires to carry out her conscientious convictions of duty, to say nothing of his own wrong in not obeying the Sabbath law himself—again we ask what kind of Christianity that is, and what profit it will be to a person, let him carry it out as strictly and tyrannically as he will?

If a person, no matter how nearly related, declares that he will not try to be a Christian because somebody else obeys the truth, we would advise the latter to obey the truth just the same, and the other to revise his ideas of what it is to be a Christian. But if not, the words of Christ still hold true, that if one is not willing to leave father or mother, home, husband, wife, or children, for his sake, he is not worthy of him.

## LATE MEETINGS IN BATTLE CREEK

THE Battle Creek church has been favored, Sabbath July 2 and 9, by the labors of Elder A. T. Jones. July 2 he spoke from the familiar text, “Remember the Sabbath day, to keep it holy.” The institution of the Sabbath; the way to keep it holy; its significance as a sign of the believer’s sanctification; and many other points of interest were dwelt upon.

The discourse Sabbath, July 9, was one long to be remembered. The points introduced were the gospel; the mystery of God; the “mystery of iniquity,” which for a time obscured its light; the return to the truth and simplicity of the gospel again, under the threefold message foretold in Rev. 14: 6-12; and finally the various steps and the order in which they were made in the fourth century to form the “beast,” and how we see the beginning of a similar course of action in this country, which must inevitably lead to the same results,—a union of Church and State, and the formation of an “image to the beast.” In the afternoon a Bible study of universal interest was held. Take it altogether, Sabbath, July 9, was a day of great spiritual blessing to the cause in Battle Creek.

M. E. K.

## CORRECTION.

In our notice in the REVIEW of June 28, entitled “The Arrests for Sunday Labor in Graysville, Tenn,” we are made, by some means, in the last sentence of the second paragraph to say the opposite of what was intended. The sentence reads, “The State’s attorney said that if the case had come to trial, he was very sure that our brethren would have been convicted.” It should have read, that “he was very sure that our brethren would not have been convicted.”

A. O. T.

## TENNESSEE RIVER CAMP-MEETING.

THE time for this meeting, Aug. 30 to Sept. 5, will soon be here. The place selected is Nashville, Tenn., which seems to be the place generally desired by the brethren in the different parts of the Conference.

The time for which we have been looking for these forty years, when God’s people would be persecuted for righteousness’ sake, has actually come upon us. God is honoring us with permission to present some of the first fruits of this persecution. To know how to live, labor, and suffer, how best to fill the place assigned us by the Master, is a matter of the greatest importance.

Our first choice in time and laborers from the General Conference has been granted us; and now it will be at a great sacrifice that any will be compelled to remain away. To receive the full benefit of this annual gathering it is necessary to be in attendance from the first meeting on the first day to the last meeting on the last day. Do come in season, and remain till the close. Every church is entitled to one delegate, and an additional delegate for every fifteen members, including the first fifteen. If not already done, each church should elect its delegates at once.

Bring your neighbors and unconverted children. Bring Jesus with you. Don’t wait till you get here to begin to seek him.

Tents may be rented ready pitched on the grounds at from \$1.50 to \$3 for the entire time, or any part thereof, by any who address brother W. R. Burrow, Nashville, Tenn., cor. Russell and 11th Sts., by Aug. 20. There will be no extra charges for tents to those attending the workers’ meeting.

We are expecting the best meeting ever held in the South, and surely the Lord wishes it such, and will make it so. Come in season to receive the full benefit of all that God gives us.

CHAS. L. BOYD, for Conf. Com.