

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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A SOLITARY WAY.

THERE is a mystery in human hearts;
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel,"
Such is the cry of each of us in turn;
We wander in a "solitary way."
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.

In every heart he wishes to be first.
He therefore keeps the secret-key himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to him.
So, when we feel this loneliness, it is
The voice of Jesus, saying, "Come to me;"
And every time we are "not understood,"
It is a call to us to come again,
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have "a solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief, which "no one understands,"
Conveys a secret message from the king,
Entreating you to come to him again.
The "man of sorrows" understands it well;
In all points tempted, he can feel with you.
You cannot come too often or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with him from day to day,
Can never have "a solitary way."

—Selected.

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.

OUR DUTY IN MINISTERING TO THE POOR.

BY MRS. E. G. WHITE.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in him" shall not perish, but have everlasting life.

And to all who have received Christ, the

Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that his possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in him. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ.

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them.

Zechariah the prophet beholds "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf.

"And he [the Lord Jesus Christ] answered and spake unto those that stood before him [his holy attending angels], saying, Take away the filthy garments from him." And to Joshua he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Jesus has borne the sins of the whole world, he suffered as man's substitute and surety. He has himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death.

"And I [the Lord] said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments,"—the pure garments woven in the loom of heaven, the righteousness of Christ. "And the angel of the Lord stood by," to behold the perfect

justification of his saints, the victory over Satan and sin. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [as kings and priests unto God], and shalt also keep my courts, and I will give thee places to walk among these that stand by,"—the loyal angels of heaven.

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking in the ways of the Lord, and keeping his charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow-men? For the redemption of the human soul the Majesty of heaven yielded up his life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow-men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor?

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity, seem frozen up. Men appropriate to themselves the gifts intrusted to them where-with to bless others. The rich grind the face of the poor, and use the means thus gained to indulge their pride and love of display even in the house of God. The poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed his love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man.

The word of God rebukes the narrow exclusiveness that is often manifested by the rich toward his fellow-man who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works.

The world's Redeemer was the son of poor parents, and when in his infancy he was presented in the temple, his mother could bring only the offering appointed for the poor,—a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all his sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized his life. All the favors and blessings we enjoy are alone from him; we are stewards of his grace and of his temporal gifts; the smallest talent and the hum-

blest service may be offered to Jesus as a consecrated gift, and with the fragrance of his own merits he will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve him he has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.

Our Lord Jesus Christ was rich, yet for our sake he became poor, that we through his poverty might be rich. He bids all whom he has intrusted with temporal blessings to follow his example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to him. "Is it not," he says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through his representatives, to whom he has intrusted his goods, he would have all the needs of his creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse his gifts, and selfishly withhold them from their fellow-men, none need suffer from want.

(Concluded next week.)

GIFTS OF THE HOLY SPIRIT.

BY H. R. JOHNSON.

(Battle Creek, Mich.)

(Concluded.)

To every child of God is given the gift of the Spirit. It may not be the gift of apostleship, pastors, teachers, or governments, nor that of a prophet, but may it not be that of "helps?" 1 Cor. 12:28. In order to work for God, we must have the Spirit of God. God will direct us by his Spirit to work where or in what line we are best adapted to work, if we will let him. He will work in us "to will and to do of his good pleasure." Phil. 2:13. He will make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight through Jesus Christ. Heb. 13:21.

When we speak of God working in us both to will and to do, and perfecting us in every good work, we are not to understand that it means sitting still and waiting for God to put the necessary qualifications in us. No! we are to "study to show" ourselves "approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15. It is true that without Christ we can do nothing, but it is also true that *with* him we can do all things. John 15:5; Phil. 4:13. "We are laborers together with God." 1 Cor. 3:9. Samson could do no more than any other man without the Lord's strength. "And he wist not that the Lord was departed from him." "And his strength went from him." Judges 16:19, 20. But when he had the Lord's strength, he was the most powerful man on earth. (Read Judges 16:21-30.) We, like Samson, must put our arms to the mighty pillars and look

up to God and say, "Remember me, I pray thee, and strengthen me, I pray thee" (verse 28); and then lift with all our might. We must relate ourselves to all the beneficial, educational advantages, and then ask God's blessing to be in our efforts. In this way we may be qualified to do work for God. God will give us the spirit of labor, and will also work through us in that line to which we are best adapted.

The children of God are called to the fellowship of Jesus Christ. 1 Cor. 1:9, 10. In this fellowship there is a complete oneness with each other, with God and his Son Jesus Christ; and in this oneness there is the greatest power on earth to give the true knowledge of God to man for their conversion. John 17:21-23.

Paul, in his letter to the Ephesians, dwells largely upon the subject of oneness. He says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6. He continues, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." Verses 7, 8. In the 11th verse the apostle mentions some of the principal gifts, then he proceeds to analyze the object of these gifts in the following manner: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Verses 12-16.

The picture of unity in Christ as here presented is a beautiful one. It is from heaven. It is that lovely oneness with each other and with heaven. It is desirous indeed. Do you not covet it, my brother and sister? I seem to hear you say, "Yes, above all things; for it is the only way to heaven." Well, then, ought we not to covet the plan, the arrangement of God that results in such glorious things?

All the gifts are surely desirous, but we are told to desire the best gifts, and not pass by charity. 1 Cor. 12:31. Among those we are to desire, the gift of prophecy seems to be the leading one. Chapter 14:1-3. This gift is more particularly for the believers, the church. Verse 22. Though we may not ourselves be exercised by that gift, let us nevertheless covet it, as the Spirit by Paul tells us to do.

He that is exercised by the gift of prophecy is termed a prophet. "And he gave some, apostles; and some, prophets." Eph. 4:11. "And God hath set some in the church, first apostles, secondarily prophets." 1 Cor. 12:28. "And your sons and your daughters shall prophesy." Acts 2:17. "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time." Judges 4:4. Through this gift God speaks directly to the church to guide her aright. In 2 Kings 22 we have an illustration of this. In King Josiah's reign the house of God was under repairs, and Hilkiah the high priest was set to pay the workmen out of the money gathered from the people and put into a chest. (See chapter 12.) In the meantime the high priest found the book of the law in the house of the Lord. This book was brought to the king, and read to him. On hearing the words of the book, he rent his clothes, and commanded that the high priest and

four other men, go and inquire of the Lord for him and all the people concerning all the words of the book that had been found; for he saw that the words of the book had been sorely neglected, and therefore there was great wrath from God pronounced upon them in the book. The men went to Huldah the prophetess, "And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read," etc.

As the king was at a loss to know what to do, even though he had the book, he was through the gift of prophecy guided so that he knew his bearings. No other gift could have settled this matter. So in the case of Daniel. All the vision of Daniel 8 had been explained to him excepting the 2,300 days. By studying the word of the Lord unto Jeremiah, he, no doubt, thought he had found the key to the unexplained part of the vision. He at once proceeded to pray for the mercy of God to be exercised in a special manner toward Israel and Jerusalem and the sanctuary in desolation. The sanctuary, he evidently thought, should now be cleansed according to Dan. 8:14. (Study with care this point in Daniel 8, 9.) Daniel was, no doubt, guided in the more general way by the Spirit of truth that guides into all truth, but he did not, however, interpret the vision aright. Jeremiah did not give him the light, for his words did not refer to the cleansing of the sanctuary in the vision of Dan. 8:14, as Daniel calculated.

The angel came in vision to Daniel, and interpreted the matter to him. (See Daniel 9.) This was the special way of being guided into all truth by the Spirit. It was through the gift of the spirit of prophecy. God himself by the angel explained the matter to Daniel. There could be no mistake now; for God had made it clear. It was the only way, too, by which his servant could here be guided aright. It was the way by which King Josiah was guided by the spirit of prophecy. It was also the way by which Samuel and Saul were at times guided (1 Samuel 3, 11); and David, too, in the building of the temple. 1 Chronicles 17. It was by this gift that the disputed question was settled at Jerusalem. (Compare with care the following texts of Scriptures: Acts 10; 15:6-11, 13-20, 38.) It is the infallible guide; not that the person exercised by this gift is infallible, but the gift is; for it is God's guiding hand, a direct guidance.

For this reason Solomon said, "Where there is no vision, the people perish [are reeless, Danish and Swedish]." Prov. 29:18. For this reason also Paul said, "Desire spiritual gifts, but rather that ye may prophesy." This gift is the reins in the church, to guide it and keep it from being scattered by every wind of doctrine, or false plans, or any other mistakes that may creep into the church to ruin it. The other gifts work in beautiful harmony with this leading gift. They all work to unite God's family on earth, and bind them to God and Christ.

God be praised for all the gifts in the church! May we use the one given us to his glory. But where are those who have made war upon the testimony of Jesus, the spirit of prophecy? Rev. 12:17; 19:10. I ask, where? Have they come to the unity of the faith among themselves?—No, reeless they have scattered by many winds of doctrine.

CHRIST IN THE SCRIPTURES.

BY ELDER I. E. KIMBALL.
(Jamaica, Vt.)

It is ignorance and blasphemy to say that the Old Testament does not furnish the true guide to holiness as well as the New Testament. As Christ and his Father were one, so the Testaments are one. For Christ is declared to be the

True light which lighteth every man that cometh into the world; and if in the Old Testament times they did not have this light, then they did not have the true light, and a false light is but darkness.

When Christ upbraided the Jews for not believing on himself, he said, "Ye have not his word abiding in you." For if they had, they would believe and know Christ's word to be from God; then he added: Ye "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me, and ye will not come to me, that ye might have life." Then he tells them he is not their accuser, but Moses is. If they had known Moses, they would have known Christ; if they had believed his word, they would have no room for doubting Christ's words. Right here Christ upbraided them for not having the love of God in them, not seeking the honor that cometh from God only, but the honor that comes one of another, as though this was the reason why they would not receive him,—the reason why they knew not Moses, or the Father, as he often told them they did not. If such self-love had not abounded in them, they would have more readily discerned the Scriptures. In other words, the Scriptures forbade all this selfishness and self-serving as being out of harmony with Christ. "They testify of me, not only prophetically, but of my life, of my humility and meekness, my love of God, and my life wholly given to his honor." If they had been following the Scriptures on these points, they would have readily discerned the Lamb of God, when he appeared among them.

Turning to the Scriptures, we see the photograph of Christ's character, his fervent love and zeal and faith and self-denial, all pictured as the copy for every man, from Moses down. Thus Christ is the true light that has lighted every man that cometh into the world, with reference to serving God acceptably, and to the true knowledge of him.

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: Yea, thy law is within my heart." Ps. 40:7. Here is Christ's example, not only for the men of David's time, but for all in all time, to imitate, and so throughout the records, the righteous life of Christ is revealed. Peter also testifies that the Spirit of Christ was in the prophets when they taught. So Christ was with them by the Spirit, and was their teacher.

Thus: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"All Scripture," even that which says to take thy foot from the Sabbath, "is profitable for doctrine."

Those who would now reject the Old Testament for Christ, show exactly the same blindness as would those who would reject Christ, and pretend to hold to the Old Testament, as they did in Christ's time. If they had known the Father and the Scriptures, they would have known Christ, and if they now knew Christ indeed, they would equally know the Scriptures, which everywhere reveal him.

There is an essential oneness in the witness and testimony of God. No two songs are sung; no two standards of righteousness presented. One cannot be in harmony with the Father and out of harmony with Christ. He that has heard and learned and received of the Father, will ever come to Christ, as the Father's true ideal, and in whom life centers; and whoever has truly learned of Christ, will not despise the Father's will, but will know that Christ was born of that will, and that that will is unchangeable and eternal, and is found summarized in his law. Rom. 2:18.

—It takes all of Christ to hide a single sin.

THE WRESTLER.

ALONE and helpless, pressed by woe and fear,
He turned to pray, and lo! a foe was near.
A hand on him was laid, and all night long,
He wrestled weary; for his foe was strong.
O the long hours! O the long cry of prayer!
It seemed that God had left him to despair,
Deserted, helpless, fighting for his life,—
O death alone would surely end the strife.

The gray of morning tinged the dark. A ray
Fell from the heaven, it was the break of day;
A gleam fell on the features of his foe;
A touch thrilled through the wrestler. "Let me go,"
Pleaded the antagonist, "the day's abreak."
O no! The wrestler, weary, wounded, weak,
Powerless, has still the strength to cling,
And keep the angel of his wrestling.
And O, that angel's face with pity holy
Beamed o'er the broken soul in loving lowly.

"An angel held all night till day's aglow,
Nay, heaven forbid that I should let thee go,
Except thou bless me. O thou foe of night,
I know thee now, and it is morning light.
I see thy wounded palms, thy pierced side;
Thou art my Saviour, for me crucified.
Humanity's touch can hold thee by its woe,
And by thy love I will not let thee go."

And there Christ blest him, broken, weak, and pale,
A prince he called him, one that would prevail,
Aye, did, with God and man, and all was well.
He changed his name to that of Israel.
From low supplanter, changed his nature, too,
And crowned him loyal, royal, high, and true.
O, when he toiled throughout the weary night,
Little he dreamed of what would come with light.

Wrestler, though night is long, and dark thy woe,
And though thy sorrow seemeth but a foe,
O, yet believe thou 't see a ray of light
Fall on thy sorrow, and it will be bright.
An angel's face it is that bends above,
An angel's eyes that dwell on thee with love.
And 't is to name thee prince, prevailing well,
That sorrow falls to crown thee Israel.

—Fannie Bolton, in *Present Truth*.

WHITHER IS OUR NATION DRIFTING?

Christians in the Chain-gang for Conscience' Sake.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

THE disposition to persecute Seventh-day Adventists is in and of itself virtually an admission on the part of their persecutors that they are conscious of the indefensibility from the Scriptural standpoint of their own position on the Sabbath question. The principle of persecution is so antagonistic to the spirit of the gospel, and so diametrically opposed to the tenets of Protestants that the adoption of such a principle by the latter can be explained in no other way. Look at the situation for a moment. There are in this country, say forty million nominal Sunday-keepers—Romanists and Protestants combined.* Over against them are, possibly, fifty thousand Christian Sabbath-keepers. The latter do not ask for any aid from the secular power in the propagation of their faith. Had they the ability so to do, they would not by law coerce either the nation or a single individual into the observance of the seventh-day Sabbath. What they ask for themselves, and what they demand for others is the fullest liberty of conscience in matters of religion. Would it not seem that with such a disparity in numbers as this, the majority could afford to be just, if not magnanimous toward the little handful of their opponents? If not, and if, as they claim, they can make no head in Sunday enforcement so long as Sabbatarians are granted liberty of conscience and debate, must there not be something wrong somewhere? If the Bible is on the side of Sunday keeping, then ought not the churches, backed by the wealth, the learning, and, as they claim, by the piety, of the nation, to be able to overwhelm the little company of Sabbath-keepers?

For years the Sunday law agitators treated Sabbath-keepers with contempt. This was the first

*The Rev. Joseph Cook, of Boston, claims that there are forty million Protestant and eight million Romish Sunday-keepers in the United States.

phase of the controversy. Then came the period when they found it necessary to combat Sabbatarians in order, if possible, to prevent them from making converts from among the best of their own membership. Discussion, instead of bringing the desired relief, only served to show the desperation of the Sunday cause. Now follows the third and last feature of the tragedy. Those who will neither be convinced nor silenced by sophistry, must be placed behind prison walls, where their voices cannot be heard. "The right of one to rest is," it is said, "the law of rest for all." The moral of this statement is this: we have a right to rest on Sunday, and therefore we are justified in making you rest on that day also, even though to do so, it should be necessary to place you behind prison doors. This great American Babylon, it is claimed, was made by *Sunday-keepers, for Sunday-keepers.* Dan. 4:30. The American Sabbath is its chief glory. If you will honor that, you can remain here in peace. If not, you can expatriate yourself, and go where our Sunday institution is not revered.

In expressing it thus, the writer's language utterly fails to do justice to the intensity of feeling thrown into the enunciation of the foregoing sentiment, as occasionally expressed and published. Nothing will do this save the vernacular of these modern apostles of religious "liberty." Here is a sample of the way that they sometimes put it:—

"We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own, on infidel and atheistic ideas; and then, if they can stand it, stay there till they die."—*Rev. W. B. Graham.*

Jonathan Edwards, D.D., after having stated that atheists, Jews, and Seventh-day Baptists "must be counted together," adds: "Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent. . . ." Mark it; Jews and Sabbatarian Christians are first classed with atheists, and then the latter are denied the right to exist on the same continent with the followers of Christ. Therefore, as stated above, Sabbath-keepers are doomed to banishment so soon as the National Reform party, which Dr. Edwards represents, mounts the throne of power.† But why, forsooth?

Solely because they obey, literally and strictly, the commandments of God. This, too, when it is the ostensible purpose of the National Reform party to place those commandments on an "undeniable legal basis in the fundamental law of the land." Were it necessary, a volume might be compiled from quotations like the above, and all of them from doctors of divinity.

The whole nation is astir on the Sunday issue. The very air is filled with Sunday echoes. Sunday reform is the order of the day. Not from the moral, but from the legal standpoint. Witness the insane efforts of the clergy of the country to compel the nation and the world to do homage to the "Christian Sabbath" at the International Columbian Exposition. Resorting in many instances to the lowest methods of pot-house politicians, they do not hesitate to cajole, hire, or bully legislators into the enactment of their Sunday dogma into statutory law. To business institutions and corporations they say, *Bow down* or be boycotted by us.‡ To congressmen they declare, if you will not do our

† That the reader may be certain that Dr. Edwards intended to associate Sabbatarians with atheists, and banish both together, I append the following, which will show the scope of his remarks more fully: "These (deists, Jews, and Seventh-day Baptists) all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first-named is the leader in the discontent, and in the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors are almost wholly in his interest, its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party."

‡ *Resolved*, That it be the sense of this meeting that we, the purchasing public of this, the West Side (Chicago), do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath."—*Chicago West Side Mass-meeting.*

bidding in the matter of Sunday legislation, we will see to it that you shall no longer occupy your seats in Congress to block our designs. Instance the following quotations:—

"Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair, except on conditions named in these resolutions."

Such is the form of a resolution sent up to Congress by many of the evangelical churches of the country. It will be seen from its wording that it was designed to terrorize the national legislature into compliance with the will of the churches in the matter of closing the gates of the Columbian Exposition on Sunday. A more open and unscrupulous appeal to the lowest and basest motives of action, it would be difficult to find. With the authors of this resolution the individual judgment and conscience were nothing. It mattered not what his private opinion of the policy or constitutionality of the action required might be, he must yield to the requirements of the churches or sacrifice his political ambition on the altar of his regard for his own convictions of duty. The effect of such a temptation upon men of lax moral stamina can easily be imagined. Congressmen understood very well that before them lay oblivion or political honor, according to the action which they took in the premises. Indeed, they did not hesitate to place upon this resolution of the churches just the interpretation which we have placed upon it, and to employ it as a whip with which to bring opponents into line. Senator Hawley evidently had this or some similar resolution in mind, when on the floor of the United States Senate, while speaking in favor of closing the Columbian Exposition on Sunday, he said as follows:—

"Now, if gentlemen repudiate this, if they desire to reject it, I should like to see the disclaimer put in white and black, and proposed by the Congress of the United States. Write it. How would you write it? Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again? None, I hope. You endanger yourselves by opposing it."

How largely the fear of being ostracized by the churches contributed to the success of the act requiring the closing of the World's Fair on Sunday, it is difficult to tell precisely; but the following interview between a member of the House Committee and a reporter, as given in the Chicago *Daily Post*, under date of April 9, 1892, will enable one to judge approximately:—

"The reason we shall vote for it, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and—well, you know we all want to come back, and we can't afford to take any risks."

"Do you think it will pass the House?"
"Yes; and the Senate, too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it."

But I pause. The details which go to show how thoroughly the highest legislative body of the nation was debauched by this proffer of preferment and threat of loss of position under certain circumstances, are so painful to one who loves his country and its honor, that he would gladly leave their recital to others. Suffice it to say, that the clergy found in many senators and representatives tools as pliant and obsequious as they could have wished. Not only did they get what they desired, but apparently they might have obtained much more, had they wished so to do.

"I," said Senator Hiscock, "would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating or quibbling about it. . . . I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day."

In the foregoing the senator from New York but voiced the sentiment of the majority of his peers. In the passage of that closing proviso, the Senate and the House of Representatives crossed the boundary line between national and class legislation. From that hour it was settled that the will of the churches would for the future enter more largely than any other element

into the decision of political issues. The closing or opening of the gates of the Fair on Sunday by the proper authorities in and of itself is a matter of but little consequence when compared with the issue involved in the question of congressional action in the premises. Indeed, the passage of the Sunday proviso, though unconstitutional and wrong, was more dangerous in the manner than in the fact of its enactment. Unconstitutional laws have been placed upon the statute books, and subsequently repealed or set aside by the courts, without much harm to the Republic. The enactment of this law was brought about under circumstances which make it particularly dangerous and difficult of abolition. At the passage of that law, a battle was fought between the clergy and the highest legislative body of the country for the mastery in civil affairs. The clergy won, and the statesmen(?) surrendered. The churches having captured the ballot-boxes of the country, brought the politicians to their feet. The law was bad enough in its results, standing alone; but the possibilities which it opened up for the clergy in the future, furnished the greatest occasion for alarm. Revolutions never go backward. The vantage ground gained by the clergy in this transaction will be held on to with great tenacity. Furthermore, they will not be satisfied with the closing of the Fair. Out of this thing as a logical sequence will be drawn the following deductions:—

1. If it be right to compel the nation and the world to bow down to Sunday at the Fair, it is certainly right to compel the nation to do so at their homes.

2. This cannot be done to so good advantage in any other way as by the enactment of a national Sunday law; such a law, therefore, is demanded by the necessities of the case, and must be secured even though it were necessary to amend the Constitution for that purpose.

3. A law without a penalty is a worthless thing; therefore the penalty of the national Sunday law must be adequate to insure obedience, even though this should compel the imprisonment or the death of offenders.

4. These results can only be achieved when the church is thoroughly organized and able to speak through properly constituted authorities; therefore, such an organization of the Christian churches of the land as is necessary to secure this end, is the first and most imperative duty of the hour. §

(To be continued.)

"SHALL WE RAISE TOBACCO?"

BY FRANK STEM,
(Springville, Tenn.)

THIS is a question worthy of careful consideration. We as a people believe and teach that it is a Christian duty to abstain from the use of tobacco, and refuse to receive in full fellowship the person who persists in the evil habit of tobacco using, knowing it to be injurious to health, filthy, offensive, and a soul-destroying evil. Taking this into consideration, can we consistently use the soil that the Lord so graciously gives us on which to raise fruits, grains, vegetables, and all the necessaries of life, and bring forth upon it this filthy weed, and place it before our fellow-men?

"Well," says one, "the people will use it anyway, and I am in debt, and must pay my

§"The American Sabbath Union has done a good work. The denominations have spoken. But the Christian organized church has not officially gone to Washington and spoken. The work there has been largely turned over to associations. But the voice of God, authoritative, official, is through his church. Should there not be joint action of the denominations in this? They should, it would appear, appoint a joint committee to speak for God, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the very best results. 'These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues.' Rev. 11:6. Much is lost by the church failing officially to speak at the right time and in the right place. No association is clothed with this authority. They are individual and social; but the church is divine. She can and ought to utter the voice of God in the halls of Congress, and as an organized church."—F. M. Foster, Sec. of National Reform Ass'n.

debt." Very true, the people will use it, but does that justify us in placing it before them? Men will drink intoxicating liquor, gamble, and commit all kinds of sins as long as this world stands; but would that justify us in placing before them a saloon and a billiard table? When we grow tobacco on our farms, and place it on the market, do we not encourage the habit of tobacco using? Think of the souls that are falling victims to death and the grave, as a result of tobacco using!

"But," says one, "I must pay my debts." Very well; if there ever was a people that ought to be square with the world, it is Seventh-day Adventists. We are admonished to owe no man anything, but to love one another. Rom. 13:8. To love one another is a debt that each individual owes to his fellow-men. Therefore the question arises, Can we pay this debt of love which we justly owe to our fellow-men, and at the same time place something before them (and receive their money for it), that we know tends to destroy both soul and body?

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. 6:19. From this text we learn that man's body is the temple of the Holy Ghost, and in 1 Cor. 3:17 that if any man defiles the temple of the Holy Ghost, him shall God destroy. Chemists, botanists, and physicians unite in pronouncing tobacco one of the most deadly poisons known. It is also filthy and defiling, and if we sell it to our neighbor, we furnish him the means by which to defile his body, which is the temple of the Holy Ghost. Then are we not in a measure responsible? Suppose a man says to me, 'If you will give me that club, I will knock this man down.' I give him the club, he knocks the man down; does not a portion of the guilt rest upon me? If instead of encouraging him in this wicked thing, I had done all in my power to prevent it, then would I have been clear. Just so in this matter; if we refuse to aid in the use and circulation of this evil weed, and put forth every lawful effort to prevent its use, we will stand clear before God as far as this matter is concerned; but if not, I fear he will hold us responsible. 'Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?' Matt. 5:13. Salt is a preservative. So the righteous are the salt of the earth to preserve or to save the people of the earth. Can we be the salt of the earth while circulating something that is defiling and of a destroying nature? We have no time to spend in anything that we do not fully know to be in harmony with the word of God. As to the matter of paying debts, if we take the matter to the Lord in prayer, will he not open a more consistent way for us to discharge our financial obligations? I believe he will.

The Lord is soon coming, and those who are able to stand in the day of judgment will be those who have cleansed themselves from all filthiness of the flesh and spirit, and have had the pure and holy character of the Lord Jesus Christ enabling them to shine as lights in the world. Matt. 5:14. The Lord help us to shine.

—Mr. Robert Owen once visited a gentleman who was a believer. In walking out, they came to the gentleman's family grave. Owen, addressing him, said: "There is one advantage I have over Christians; I am not afraid to die. Most Christians are afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel*.

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.

THE QUIET HOUSE.

O, MOTHERS, worn and weary
With cares which never cease,
With never time for pleasure,
With days that have no peace,
With little hands to hinder,
And feeble steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight;
Where never sound of little feet
Is heard from morn till night;
No tiny hands that fast undo,
That pull things all awry,
No baby hurts to pity
As the quiet days go by.

The house is all in order
And free from tiresome noise,
No moments of confusion,
No scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away forever,
Just as they last were worn.

And she, the sad-eyed mother,
What would she give to-day
To feel your cares and burdens,
To walk your weary way!
Ah! happiest on all this earth,
Could she again but see
The rooms all strewn with playthings
And the children 'round her knee.

—Selected.

THE LORD'S PLUMB-LINE.

The prophet Amos in his vision said: "Behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword." Amos 7:7-9.

No wall can be safely built without a plumb-line, nor can its correctness or stability be tested without that convenient implement, and every wise and thorough builder builds with constant reference to the plumb-line; his wall must be plumb, or it must come down and be rebuilt. Men may accustom themselves to all sorts of building; they may build by guess; they may build by chance; they may build by whim and will; they may build thinking that almost anything will do; but the only kind of building that will stand safely is the building by the plumb-line. Many people do not believe this, they think it useless to be "so particular;" if things are "about right," they will answer, and they let them go. The plumb-line is not intended to show when things are about right, but when they are right. Right is right, but "about right" is exactly wrong.

There were no doubt many men engaged in building at Jerusalem, but some of them did not use the plumb-line; but whether they used it or not, the Lord used it, and the prophet saw the Lord standing on the wall with the plumb-line in his hand. Probably Amos was the only man in those parts who could see the Lord's plumb-line; he saw it, others did not see it; he distinguished between the right and the wrong, and marked how the plumb-line revealed the defective building of the wall.

The people wanted nothing of the plumb-line; they preferred to build as they chose. The priests of Bethel accused Amos of conspiring against Jeroboam, and declared that the land was not able to bear all his words, and ordered him off to the land of Judah, to eat bread and

prophecy there; but he must not prophesy at Bethel, for it was the king's chapel, and the king's court. They wanted nothing of his plumb-line in Bethel; they could attend to their own business, and if he would take himself away, they could get on very well without him.

There are many men to-day who are not inclined to be tested by God's plumb-line. They will not be hewed by the prophets, they prefer to hew the prophets; they will not be criticised by God's word, they prefer to criticise that word for themselves. They will not listen to what God says concerning them, they prefer to express their opinions to others concerning the messages which come from him.

One thing is certain, if walls are not built according to God's plumb-line, they are very sure to come down. There are testing days coming. By the prophet Isaiah the Lord has said: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. 28:16, 17. No matter how strongly built the wall may be, no matter how beautifully it may be decked and adorned; if it is not upright, if it is not true and plumb, the day of God's judgments will come; the storm will burst upon the ill-built structure; the wood, hay, and stubble shall be winnowed away by the blast of God's indignation; men shall go down "as a bowing wall and as a tottering fence." Ps. 62:3. Judgment shall cut to the very line, righteousness shall hew to the plummet with awful strokes, and the refuges of lies shall be swept away by the storms of wrath, and the deluge of God's judgment shall overflow the hiding-places.

It is better to use God's plumb-line, to be hewed by the prophets, and squared by the word of God; it is better to stand by God's plumb-line, if every one rises up against us; for he who builds on God's foundation, and by his plan, shall not make haste, and shall never be confounded.

—Selected.

WATCH.

SOME bells require to be rung very often. As there is constant danger from certain quarters, so there must be constant warnings. When our Lord repeats an admonition five times over within the pace of a dozen lines, we may be quite sure that he regards it one of supreme importance. If we turn to the 13th chapter of St. Mark, we discover that he repeated his injunction to watchfulness several times, and then closed his solemn discourse with the sharp stroke on the alarm bell, "I say unto all, Watch!"

Those of us who have crossed the ocean in a steamship have always gone down to our berths on a dark night with a more comfortable sense of security from having seen a "lookout" posted on the ship's bow. It is the business of that sailor to do two things; namely, to keep wide-awake, and to report instantly any glimpse of a vessel or an iceberg before the steamer's path. His signal is the security of every soul on board.

Conscience is the lookout on the bow in the voyage of life. Some people with sinful infatuation put conscience at the stern; it may utter its shriek of remorse when the sin has been committed, and the craft has struck the temptation which stove in the bow. But a conscience that can do no more than moan and weep over sins already committed is of little worth; for even that process is a very hard one if continued too long.

I have observed one very undesirable fact in my own experience and in my observation of others; this fact is, that everything depends on the manner in which first sins and first slips from the right path are treated. If a first false step is properly met by a thorough repentance

(as in the case of Peter's lie in Pilate's hall), there the mischief ends. The soul soon recovers its healthy tone, and is sometimes the wiser and stronger for its sad experience. But if the first sin is followed by a second and a third and a fourth, without any contrition before God, then conscience soon becomes benumbed and powerless.

In time it is seared as with a hot iron. This is the case with those professed Christians who lapse into sensual vices, or who are detected in dishonest defalcations or breaches of trust. All these men could have been easily saved right after the first transgression; but when that was passed without compunction, the rapids soon whirled them over the cataract. It is astonishing to observe how fast sin will anodyne even a Christian conscience.

It is the office of a healthy conscience not only to feel compunctions when wrong has been done, but to detect sin in advance, and to sound the alarm to the will, which has its hand on the helm. The truly righteous man has just as many temptations floating across his weather bow as the ungodly or the backslider has. The difference is that the good man's conscience detects the danger, and gives the signal to the will to "steer clear" of the enemy. Nay, more; such a conscience reports the danger to God in prayer, and prompt help comes from heaven to the hand on the helm. Wherefore the Master commands us both to "watch and pray."

The best preventive against spiritual assault and overthrow is to keep up constantly the tone and fiber of a truly godly character by perpetually living close to God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return. "Blessed are those servants whom the Lord when he cometh shall find watching." It is not only the enemy whom we are to be looking after, but our Lord himself. I never know when he will come to impeach my poor work, or when he will come with the orders to drop the tools into the grave. But a perpetually vigilant life of communion and hard study and holy intercourse with him, will keep us ever ready for "the last call." If we watch thus for him, he will be ever watching over us, and then no deadly danger shall ever befall us. It ought to be not only a duty but a delight to be watchful. For there are so many mercies constantly in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to, if we fall asleep on our homeward way. Can we "not watch with him one hour?" It will soon be over.—Dr. T. L. Cuyler.

LIVING TO NO GOOD END.

A MAN in — died lately at the age of seventy-three, who at the age of eighteen began keeping a record which he continued for fifty-two years, which is the best commentary we have seen on the life of a mere worldling. His life was not consecrated to a high ideal. The book shows that in fifty-two years this "natural man" had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,021 he had paid about \$10,433. In fifty-two years, according to his book-keeping, he had drunk 28,786 glasses of beer and 36,085 glasses of spirits, for all of which he spent \$5,350. The diary closes with these words: "I have tried all things, I have seen many, I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the first missionary, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—Selected.

—There are people who never accomplish anything because they try to do too much.

The Mission Field.

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

AMONG THE WALDENSES.

DURING the first part of May, I spent nine days with our church at Torre Pellice, Italy. Although it has been three years since a minister has visited them, all have continued in the truth.

Torre Pellice is situated at the opening of two narrow valleys, most memorable in the history of the persecution of the Waldenses. Some of the brethren live in the town itself, while others live some distance up the valleys, making it difficult for them to attend all the meetings; yet gatherings were held every evening with the few in town and a number of outsiders. During the nine days spent here, fourteen meetings were held, setting forth the third angel's message, the present state of development of the work, and our personal needs. The instruction was gratefully received, and we trust will lead to more fruit in this company than has been yielded in the past.

From the outsiders who attended the meetings, one decided to obey. On beginning his work Sabbath morning, his conscience smote him, and he attended the meetings all day, with the result stated.

During the past autumn and winter, brother Geymet has labored in the valleys, holding Bible readings. A number have been brought to a knowledge of the truth, one having united with the church, and there is hope for others. The readings were sometimes held in stables, and often attended by twenty or more. At times considerable opposition was manifested, stones being thrown down the mountain at brother G., on his way home at night, but without harm.

At present, there are nearly thirty thousand Waldenses in the valleys, extending some thirty miles along the frontier between France and northern Italy. The Waldenses have maintained their position in these valleys for more than six centuries, often against the bitterest persecutions from the Catholics.

As a people, they are no longer what they once were. Both morally and physically, they have degenerated; their opposition to the papacy is not as strong as in the past; but the Catholics have by no means ceased their warfare in the valleys; they have simply changed tactics, and are now accomplishing by missionary effort what was formerly attempted by force.

It is worthy of note that Waldenses and Catholics are uniting to secure what other countries aim at by a similar union,—a better observance of Sunday. As in other cities of Italy, a large market is held Sunday morning. It is found very convenient by the peasants living from one to three hours' distant, to bring their weekly produce to market, make the needed purchases, and attend church, all in one trip. But, as might be expected, the market was more faithfully attended than the churches; hence the churches made an effort to break up the Sunday market. At first the more zealous of the Protestants tried it, but not being strong enough alone, they united with the Catholics to accomplish their end.

We were glad to meet a Bible colporter, who had come from Genoa to attend these meetings. He was brought up a Catholic, but instead of attending confession, when sent, played with the boys. Thus, to the age of eighteen, he had not heard the name of Jesus. This may seem surprising to some, but it is an illustration of the fact that the nearer we get to Rome, the darker it grows. By chance, this young man entered a Protestant church during service, and this finally led to his conversion. During the past two and one-half years, he has been engaged in selling the Scriptures among Catholics. There are fifty colporters in Italy engaged in this work, the average expense of maintaining a worker being

twenty-seven dollars per month; while his total sales at retail prices average from seven to eight dollars' worth per month.

The attention of the colporter above mentioned was first called to the Sabbath by one who had heard a little of the truth through brother Geymet's work in Turin. Later he met a lady friend of Mrs. Ribton, who had heard of the experiences of Dr. Ribton in the Alexandrian riot. This lady, strongly opposed to the truth, also spoke to the colporter about the sect of Sabatarians, never dreaming that her gossip with the colporter would be instrumental in bringing him to the truth. This illustrates how the Lord can bring the truth to the knowledge of those who desire it, even when there are none but enemies to preach it.

Later some tracts fell into the colporter's hands, which studied with the Bible, convinced him of the truth, and he began to obey at once, though it was some time before he saw a Sabbath-keeper. Knowing only the Italian language, and as we have but few publications in this tongue, he is not yet fully acquainted with the truth; but so far as he has investigated, he is in full harmony. We trust that he will continue to permit the Lord to lead him into all the truth, and finally into the work.

Three were baptized in the Angrogna, a torrent that once flowed red with the blood of the Catholic army, which, on its way to exterminate the remnant Waldenses who had fled to their securest valley, was surprised in a narrow pass by their intended prey, and themselves justly became the subjects of slaughter. With these three additions, our little church now numbers eleven.

The same spirit of opposition to the truth is manifested here as elsewhere. For example, one of those baptized was for a short time a member of the Salvation Army. Although the Army here permits its members to be good Catholics,—attend mass, believe in purgatory, etc.,—or adhere to any other church, as soon as this brother began keeping the Sabbath, he was labored with zealously by the officers, and finally told that if he continued to keep the Sabbath, he would have to leave the Army. Excommunicated for adhering to the Bible! Precisely what was done by the Catholics in the persecutions in these valleys,—the same spirit in both cases, and an exemplification of the prophetic statement! "The dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

We are encouraged to believe that the work will soon make some progress in Italy. Not only among the Waldenses, but also among the Catholics are honest hearts that would rejoice in the truth, if it was brought to their attention. It is our prayer that the Lord of the harvest may soon raise up workers for this field.

H. P. HOLSER.

NATIVES OF HONDURAS.

OUR work in Central America has so far been among English-speaking people only. Besides the Spanish-speaking people, which of themselves constitute a large field for work, there are also the native races, who have claims upon us. As the topic in the Foreign Mission department of the *Home Missionary* this month is Mexico and Central America, the following description of the natives of Honduras will be of timely interest:—

"The Caribs of British Honduras are a peculiar people, and, unlike other natives of the tropics, do not mingle with the whites, holding aloof, for that matter, from the other natives. "Originally from Africa, they still maintain their tribal relations and singular customs. Physically they are a fine race, being coal-black and very muscular. Their language is harsh and guttural, its vocabulary consisting of only about seven hundred words. They can count up to three in their own tongue, and above that number count in French. It is almost impossible to learn their language. They are nomadic, and go from place to place along the coast. Some families have half a dozen homes in as many villages. Some of the young

women are comparatively good looking, and all have a most graceful and erect carriage. They carry water-pitchers on their heads very skillfully.

"The women do all the work, and carry burdens on their backs that would crack the vertebrae of a strong white man. The men are idlers. The women have no standing in the family relations, and the wife does not eat with her husband nor do any of the women with the men. They are as much at home in the water as on land, and the women paddle the dug-out canoes. The babies learn to swim almost before they can walk. As a race they are wonderfully cleanly, bathing several times a day, and when the morning's work is over, they are very neat in their scant attire.

"They are very filial, however, and when one goes fishing, the first fish caught is for the grandfather, the next for the father, and so on down until the fisherman comes to himself. They will not sell their fish to the whites or other natives, until their own families are supplied. In brief, they are one of the races in the world who have refused to intermingle with other people.

"British Honduras is a crown colony, and of its thirty thousand population, about three hundred are whites, mainly English. There is an American colony of about twenty people at Toledo engaged in sugar growing and rum making. They are mainly from Kentucky, and it is a prosperous colony. The colony is healthful for a tropical country, and there has not been a case of yellow fever in several years. The principal product is mahogany, and it will be years before the forests are exhausted. Great quantities of logwood are also shipped to Europe. The colony ships only bananas and plantains to the United States, shipping last year 728,000 bunches of bananas to New Orleans. The great problem with us is labor, and we import natives from the West Indies. We need immigration, and Sir Arthur Malouin, the governor, is a very progressive man, and is doing much to bring us to the notice of the world. We have no railroad beyond a tramway drawn by mules, penetrating the plantation for about six miles. There is not a telegraph instrument in the province, and only a short telephone line between government buildings. We have no money of our own, but use the silver of surrounding republics, which is so depreciated that five dollars in American money is equal to eight dollars and sixty cents of the money in use."

CENTRAL AMERICA.

THE work is progressing encouragingly in the Bay Islands, and also in Belize, British Honduras. In the latter place very little effort has been made, as Elder Hutchins's time has been taken up in the Islands. From what he can learn, brother Hutchins believes that there is a large field for labor among English-speaking people on the main-land of Central America. In a recent letter he says:—

"The Mosquito coast south of here has been a place of interest to us for some time, and a place where there are a good many American and English people, and the only religious work that has yet been introduced there is that of the Moravians. It would be a good place and part of Central America to work, as there is regular steamship communication with the United States and other points. Bluefield is an English American settlement, and it is there that the Moravians have their strongest hold.

"Where we have been thinking of going is to start at Trujillo, and visit the settlements all along the coast from there to Belize, and see what the openings are for the canvasser of the worker in any line. We cannot learn much from the natives here about what we wish to know about the matter. We learn enough to cause us to believe that there are openings that ought to be attended to at once; for many of the settlements have a good many English-speaking people, and there is no religious advancement among them at all yet; and from our experience we believe that that will be no detriment to the work, but rather a help, as they will be free from prejudices, and mean that there are no established churches among many of them, and we hear that some of the places are calling for someone to come, and they will be glad to have any come, even the Roman Catholics. This is what we hear of some of them, and we believe that it is true. If we should visit these places we could tell better what these calls mean."

Special Attention.

THE REAL QUESTION.

MANY people profess to see in the proposed Sunday-opening of the World's Fair, only the desire of the directors to get all the money they can. They characterize their attempts to keep the Fair open, as an exhibition of boundless greed. They claim that all the sympathy the directors have for the working-men is the desire they have for the dollars that are in their pockets. Considering that the directors are honorable men of business, and in such circumstances in life that a few thousands of dollars each would be to them a very small affair, we think that this view of the motive underlying the action of the directors, can hardly be called fair. We are reminded, in this connection, of the saying of the late General Butler, when he was charged with stealing spoons, while acting as military governor of New Orleans. We cannot recollect his exact words, but they were to the effect that any one who thought that a major-general of the United States army would neglect his duty, to

around stealing spoons, that would be just what that person would be doing, if he was in that position!

But allowing that money is the principal thing in the minds of the directors, there are other people who look at the question from a far different, a far higher standpoint. They see in a government closing of the Fair on Sunday, a quasi enforcement of that day as a day of rest, in obedience to the dictation of a particular religion; and they further see that this dangerous step once taken, and a precedent established of government meddling in religious things, it may go further and enforce Sunday-keeping by an absolute law, stepping over every boundary of constitutional limitation, and dictating to people in every State and Territory, not only as to what day they shall rest, but any and every other religious form, mode of worship and doctrine, as the combined elements of the various Christian bodies shall demand as the price of their support. This is certainly not a question of dollars and cents; it is as far removed above it as the heaven is higher than the earth.

The real question, then, is not one of money, but a question as to the power of Congress to impose religious observances upon the people in the several States; in other words, the power of Congress to override the Constitution. In all the discussions thus far before the courts, there has seemed to be great fear to grapple with the real question at issue. The Congressional Committee, before whom the matter was presented, at its last session, refused to hear anything from this standpoint. In the courts thus far held in Chicago, this most important phase of the subject has scarcely been noticed. Whether it can be kept out of the discussion in the future, as it has been in the past, remains to be seen. But whether ignored by the courts or not, the question is here, and many thinking people begin to perceive that after all, the religious question involved in the Sunday-closing, is the main question. As an illustration of this feeling, we insert the following from the editorial columns of the *Chicago Herald*, of June 12:—

"When the Sunday-closing rider was attached to the souvenir coin appropriation, the best friends of the Exposition entreated the directors not to accept the money. It was clearly a case of selling the birthright of the American people for a mess of pottage. The majority of the directors were, however, timid and fearful. Cupidity and cowardice operated to induce them to accept the tainted gift, and now they stand abashed and chagrined, sufferers by their own want of courage and of honesty.

"Many narrow-minded people imagine that the profound objection to the decision of Judges Woods and Jenkins lies exclusively in the loss of revenue that is likely to ensue if the gates of the Fair be closed Sunday. This is wholly untrue. The question of Sunday revenue never essentially entered into the contention. The question was nakedly: Has Congress a right to legislate concerning religion, to invade the precincts of conscience, to regulate the observance of one day in the week according to the prejudices or traditions of a portion of its members? That was the issue. Every other issue was subordinate to that.

"The giving of a gift by Congress to the Exposition is held by the out-and-out fanatic, Judge Woods, to have no relation to the question at all. He says flatly that Congress had a right to close the Fair Sundays, even if it had not given a dollar. To this extent Woods is right. Congress, if it have this power at all, must have it independently of bribing those on whom it is to be exercised. What puzzles intelligent Americans is where Woods discerns the power that he ascribes to Congress.

"The cupidity of a majority of the directors is to blame for this insult to free American institutions. The Woods type of jurist would have been out of the issue, had the directors refused the bribe."

M. E. K.

A TERRIBLE CALAMITY.

On Friday morning, June 9, the floors of the old Ford's theater, in the city of Washington, suddenly fell into the basement, carrying with them about four hundred government clerks. The noise of the crash, and the shouts of some of the injured, together with the cloud of mortar dust, quickly brought to the scene a crowd of rescuers. Government employees who escaped with slight injuries, assisted by citizens of all classes, immediately set to work clearing away the debris, and taking out the dead and wounded. All day long until five in the afternoon, the brave work went on when the last one of the twenty-two dead persons was taken from the very bottom of the terrible pit.

Altogether it was a most sickening sight. Men were taken out of the ruins so bruised and crushed that they were almost beyond recognition. In some cases, the blood from their wounds had so

mingled with the mortar dust, and dried upon their faces, and other parts of their bodies, that friends at first refused to recognize them. Wives and children mingled with the crowd sorrowfully inquiring for loved ones who had gone down in the wreck. Patrol wagons and ambulances hurried to and fro bearing away the dead and wounded. Some who miraculously escaped with but slight bruises, yet with soiled and torn clothing, were here and there to be seen, surrounded by little knots, telling the circumstances of the wreck, and how singularly they escaped death itself.

The writer watched one ambulance as it hurriedly moved away with a terribly disfigured victim. It had gone but a short distance, when, as if fate had so decreed it, one of the wheels of the vehicle suddenly crushed under its burden, rudely throwing the maimed and helpless victim against the side of the wagon. He was, however, quickly transferred to another and stronger conveyance, and hurried off to the hospital. But one of our brethren, Dr. J. H. Howard, was in the building. His desk was on the second floor, from whence the greatest number were killed. Fortunately, he escaped with some wounds about the head, a sprained ankle, and a bruised back, though others near by him were killed. At the present writing he lies in the hospital, but is quite comfortable, and it is hoped, not permanently injured.

Ford's theater has had a singular history. It will be remembered as the building in which John Wilkes Booth took the life of President Lincoln twenty-eight years ago. Edwin Booth, the brother of the assassin, was so affected by the terrible tragedy which then startled the world, that he refused to go on the stage for a long time, and then only in a desultory way. In fact, his whole after life seemed blighted by the act of that terrible night. But what seems singular in this connection is that, the very day on which the great actor was buried, the building in which his family name became tainted, went down, carrying more than a score of victims to an untimely grave.

After the conclusion of the war, the government purchased the building, and converted it into an army surgical museum, where were preserved in alcohol innumerable hands, feet, etc., of army officers which were amputated during the war. Later it was re-constructed into a department building, and has since served as offices for nearly five hundred government clerks. For quite a long time the structure has been considered unsafe, and some of the clerks went so far as to plan methods of escape, in case a collapse should suddenly occur. Strange to say that, in every case, so far as learned, where such plans were consummated, the clerks followed them and escaped without injury.

It is indeed a sad commentary on human nature when life is counted so cheap that hundreds of men are compelled to earn their bread by remaining day after day in an old trap of a building that is liable to collapse at any moment, and precipitate them into eternity. The old government printing building is another case to the point. Years ago that was condemned as unsafe in which to risk human life, and yet the government keeps nearly four thousand men and women at work six days of every week within its crumbling walls. Indignation meetings are being held in the city over the state of affairs, but while this is being done, and the government still dallies to haggle over some trifling party question, another holocaust, infinitely more distressing than the horror of last week, may be suddenly thrust upon the already terror-stricken employees of the nation.

But such things are only what may now be expected. In many cases, men's hearts are already failing them for fear in looking for the things which they anticipate. Reckless disregard of human life is constantly increasing the list of disasters and riots with startling rapidity. In fact, these have now become so frequent that they no longer come unexpectedly. The horror of one calamity vanishes before the appalling distinctness of the next. Some hearts grow hard under the constant strain and pressure, while others are broken with grief by the weight of the blow inflicted, in the loss of some dear one. When will these things end, and the demon of destruction be arrested in his career?—Not till the King of righteousness shall come and inaugurate his mild reign over the children of men. Well may we all fervently utter the prayer of the apocalyptic writer: "Even so, come, Lord Jesus." *Washington, D. C.* J. O. CORLISS.

CURRENT TOPICS.

THE opening of the World's Fair on Sunday has developed among the clergy some alarming symptoms of theological hydrophobia, and their sermons are made incoherent by hysterical biting, snapping, and mad-running against the wall. They criticise the forbearance of the Almighty because he does not show his vengeance upon Chicago as he did upon the disobedient cities mentioned in the Bible. Not only did he fail to smite the people, but he assisted in the desecration of the Sabbath by providing for the Sunday-opening an exceedingly fine day. This was very annoying to the "divines" who not more than two or three weeks ago had suggested in their sermons and their prayers that cyclones and cholera would be better than fine weather for the Sunday-opening. That the Lord should invert the old theology by favoring the Fair instead of the preachers, was a grievous disappointment, and one reverend minister in Boston reminded the Creator that "blessings and curses have fallen upon men or nations, as they have obeyed or disregarded the laws of God." He was talking about the opening of the Fair on Sunday, and he was no doubt surprised that by some omnipotent mistake no "curses" had followed that profanation. Then he caressed the directors in a theological way and religiously sprinkled some hot coals upon their heads, calling them "dishonest men," and "anarchists in their defiance of the law." Similar delirium prevailed in the pulpits of Chicago. One doctor of divinity while preaching a "Decoration day" sermon, compared the Sunday-opening of the Fair to the act of secession, and he declared that any party opposing the Sunday-closing contract was a foe of the nation, whether it was the Columbian Exposition or any other organization. Reading over those brimstone sermons, I offer an apology to my country for the censures I have sometimes passed upon its institutions and its laws. I ought rather to be grateful for the protection it gives me against ecclesiastical wrath, that it will not allow me to be burned for heresy, nor even permit me to be fined and imprisoned for not going to church on Sundays. The thumbscrew and the rack are obsolete, but the spirit that used them is active still, and full of holy zeal.

* * * * *

One humorous trait of the American character is an affected reverence for the "law," when it suits our interest or whim, and a contemptuous disregard for it when it suits neither our pockets nor our politics. We profess more and practice less obedience to the law than any other civilized people. I rebuke the large profession but not the little practice; for a free people always look with jealousy and suspicion upon the law. They respect it for its virtues only, and never merely because it is the law. We are always forcing others to take "law," as if it were some insipid medicine, not at all adapted to ourselves; and the men who advocate the closing of the World's Fair on Sundays are picturesque examples of the custom. Congress made a grant of money to the World's Fair on condition that it be closed on Sundays, and this questionable contract the advocates of Sunday-closing pretend to venerate as "law." To disregard it, is anarchy, treason, and rebellion. The appropriation with its conditions was nothing but a bargain between Congress and the Fair; it never was a law. If Congress should appropriate a sum of money to the Presbyterians on condition that they keep their churches closed on Sundays, the condition would not be a law; and a similar condition made with any other corporation is not law. And even if the covenant between Congress and the Fair had all the qualities of a formal statute, it is in violation of the higher law embodied in the Constitution, "Congress shall make no law respecting an establishment of religion." When Congress by statutory enactment recognizes Sunday as a Christian festival, and appropriates money for Sabbath observance, it makes a law respecting an establishment of religion, and in doing so it violates the Constitution. Any act of Congress appropriating money for keeping any place open or closed on Sundays, is religious legislation forbidden by the organic law. Will not those clerical enthusiasts for "law" bestow some of their loyal devotion on the law which is higher than any act of Congress, the Constitution of the United States?—*Open Court.*

The Review and Herald.

BATTLE CREEK, MICH., JUNE 20, 1893.

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THOU SHALT STAND IN THY LOT.

It was a moment of most thrilling interest in the experience of the Israelites, between Egypt and Canaan, when they stood upon the borders of the land, and the inheritance was divided unto them by lot. Num. 26:25. The lot was cast, and each tribe was given its portion as it was assigned to it.

Like the other events in the history of that people, this also was an ensample, and is written for our admonition upon whom the ends of the world have come. 1 Cor. 10:11. As those who stood upon the borders of the earthly Canaan, had their inheritance assigned to them by lot, so the lot is to be given again for those who stand upon the borders of the heavenly Canaan, and who are to have an eternal inheritance assigned to them.

It was said to the prophet Daniel, "Thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. The days referred to are the 2,300 days, which terminated in 1844. They brought us to the beginning of the work of the cleansing of the heavenly sanctuary, which work, in the experience of the last church, corresponds to the dividing of the inheritance by lot to ancient Israel, as they stood upon the boundary line just ready to pass over and possess the land.

The word spoken to the prophet, "Thou shalt stand in thy lot," does not mean a certain number of rods of real estate, but "that which is determined by lot, decisions based upon certain conditions, the determinations of Providence." This work of judgment in the sanctuary determines all cases, assigning to each his proper place. It is here that Daniel stands in his lot; and here all that have been overcomers will stand in their lot when their cases are reached. They will pass favorably the test of the judgment, while, as David says (Ps. 1:5), "The ungodly shall not stand in the judgment."

This, then, is the position of the church to-day. We stand upon the borders of the heavenly Canaan; and it should be to us a moment of thrilling interest, as much greater than that in the experience of ancient Israel as the inheritance to which we look is greater and more enduring than was theirs. Before them was the earthly country, with all its limitations and evils; before us is the heavenly Canaan, with all freedom from everything that can destroy or offend, and with its "eternal weight of glory."

For nearly fifty years the investigative judgment of the heavenly sanctuary has been going forward. Soon its decisions will all be rendered; and the question for each one to ask himself, is, When its work is done, what will be the lot assigned to me? Shall I have a portion set apart for me in that heavenly country to which we are called?

We are assured that all heaven is interested in what is transpiring in connection with the Lord's work in the earth to-day; yea, that all heaven is astir in expectation of the decisive scenes soon to take place. To what an hour have we then come! The last generation is reached; the last warning pertaining to the issues of eternity, is going forth; the work of our Mediator in the sanctuary on high is almost finished; the one scene of rebellion which has been permitted in the universe, is soon to be brought to an end; the great plan of redemption, otherwise unknown, is soon to be consummated, and its final and eternal fruits appear. But, meanwhile, the Babel of error is swelling its notes of confusion over all the world. Above it all, however, faith hears the blessed assurances of the great Captain of our salvation, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It hears the counsel of the faithful and true witness, "Buy of me gold tried in the fire, and white raiment, and eyesalve," and this counsel is given us, that we may not be found poor, naked, and blind, in the decisive hour. And

these graces are offered, nay, urged upon us, without money and without price. Thus there is every hope and comfort offered for every sincere and earnest heart.

"Fear not, brethren, joyful stand,
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on."

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.]

318. FORGIVENESS VS. FELLOWSHIP.

I wish to state a case for the consideration of the Question Chair. During an election of church officers, a brother took a course which brought trouble and division into the church, for which he was finally expelled. He afterward repented of his error, and asked forgiveness of the church. If they grant this, should he be received back again into the church? Would it be right, or according to Seventh-day Adventist usage to grant the forgiveness, and still decline to receive him again into the church?

C. H. D.

Answer.—If the brother has taken a course in the way of repentance and confession, to show that he senses and repudiates his former wrong course of action, it would certainly be in accordance with the Scripture rule to forgive him; and if the church can forgive him, what reason remains why he should not be taken back to his former standing? There would seem to be none.

319. THE SHAKING OF THE POWERS OF HEAVEN.

Among the signs of Christ's coming, as stated in Matt. 24:29, we read: "And the powers of the heavens shall be shaken." Does this sign yet remain to be fulfilled? G. G. D.

Ans.—By the expression, "the powers of heaven," we understand those bodies that compose our solar system; or, as it is commonly expressed, "the sun, moon, and stars." Of these our earth is one. And among these bodies, there have been manifestations of great disturbance increasing most wonderfully within a few years past—great spots and furious storms in the sun, remarkable phases presented by Jupiter, and other phenomena, the nature of which people on this earth cannot determine. And what is taking place on this earth we know to some extent—drouth, flood, cyclones, and earthquakes; these are abroad to terrify and destroy. These things we regard as the preliminary fulfillment of this sign; just as we are now having the preliminary stages of the drying up of the great river Euphrates, which culminates under the sixth plague; and just we are having, in Spiritualism, the preliminary work of the spirits, which under the same plague are to gather the nations to the battle of the great day of God Almighty. Rev. 16:12, 13. So the shaking of the powers of heaven, the preliminary movements of which we now see, will culminate in the final convulsions of the last day.

WHAT PLACE CAN I FILL IN THE WORK OF GOD?

WITH many this is a question of intense interest at the present time. There is a great work to be done, and a dearth of laborers in every branch of the work; and many conscientious souls who see these things, desire to have some part in supplying these needs, and are anxiously asking themselves and perhaps others, this question. Their desire to do something is a very sincere and worthy one, but just what to do or what they can best do is the problem over which their minds are exercised. For obvious reasons it is frequently a difficult matter for the one to whom the question is addressed to give a satisfactory answer to this. In most cases all that can be done is to place the situation before the inquirer, and leave it to his own sense of duty to choose what his course shall be. The purpose of this article is to shed some light in a general way upon this question which is becoming each day more important.

Those who contemplate entering this sacred work should study well their motives, and determine whether they are willing and able to encounter the experiences that such a step involves, and whether they are willing to be used in that place where they can best serve the Master, without referring to their personal preferences. In fact, this must be the single ambition of every acceptable worker. It will then be proper to consider the different lines of

work for the purpose of ascertaining the worker's adaptability to one of them more than to others.

The ministry will doubtless suggest itself to many, and to some will be that line of work which they should follow. Of the qualifications and preparation for that most sacred work we will not here speak particularly. The Bible and the Testimonies speak very plainly, and in another article we may have more to say upon this subject than can be said in this place. Then there is the colportage and canvassing work which will suggest itself to many. Of that enough has been said, so that it is not necessary to further elucidate it here. It is a good work, and has acted, is acting, and is destined to act, an important part in our cause. It is accessible to many, and presents the advantage of being self-supporting.

Many of the sisters, in particular, will choose to engage in the Bible work, teaching the people from house to house the saving truths of the word of God. This line of work has proved very profitable in bringing good people into the truth, where under favorable circumstances it has been judiciously conducted. In this branch of work, and in others also, there is still much to be learned by those who engage in it. In many of these things, experience has had to be our teacher, and we should study well the lessons thus set before us. The desire to induce people to accept certain doctrines or practices, all good of themselves, should always be subservient to the noble, Christ-like spirit of compassion that will lead the worker to adapt his work to the most pressing wants of those for whom he labors. Our work for Christ should take the broad scope shown in the life of Jesus, with the high motive of doing good for Christ's sake. Indeed, this should be the motive and motto of all Christian workers in each department. If Christ be lifted up, he will draw all men to him. Bare proselytism has come to have a stigma attached to it, because, in so many cases, there has been but little of Christ in it. The reputation that every worker should covet and should seek to establish for himself, is that of an imitator of Jesus Christ, who, while he did not neglect to teach sound doctrine, at the same time made it his first work to comfort and relieve the suffering. In this line of work, a knowledge and an experience in treating the common ills of the flesh, and in the principles of healthful living, will ever be found of the greatest utility. Many will no doubt select the work of the Christian nurse for their life's calling, and all will find a knowledge of its principles helpful in their labors of love.

In fact, while it will be for the advantage of the worker to apply himself to some definite branch of the work as a principal calling, each one should seek such a symmetrical education and training that he can improve any opportunity to serve the cause of the Master in the persons of the poor or suffering in any circumstances of need; for God has associated such work directly with his service. He who can best adapt himself to the various wants of his fellows, and with the help of divine grace supply those wants, comes the nearest to the example of his Lord, and lives the most useful life.

But these suggestions will not answer the question to many inquirers. There are still many who do not feel that they can enter either of the branches of work alluded to, and yet have a desire to do work for the Master. There are middle-aged people with limited family cares, who could devote a portion or all of their time to the work, and at the same time be no expense to the cause if they saw an opening where they could consistently place themselves without abandoning their home interests, and going out into the world to go from place to place as our younger and freer laborers are called to do. Well, we are prepared to say to many such that there is just such an opportunity as the one you are looking for. The most of you will not have to look very far for the field of operation. Some will need to look farther away for the place to which duty calls them. The fact is, that there are in our own country large sections in which the truth for our times has never been represented. The light for these last days has not yet gone to many communities, and even entire States are, except for a very few individuals, without living witnesses for present truth. Now why do not some of our good, reliable families—those who faithfully

present Christ in their lives at home and abroad
a burden to go to such places and live out
truth, and thus kindle the light and set up a
standard around which the honest in heart can
Such families could in many cases, if not in
every case, become the nucleus around
which a body of believers would soon be gathered.
Some of our large churches are congested with
families.

Not only does this call arise from our own coun-
try but it is coming in loud tones from many
foreign lands. Sister White writes tender appeals
to at least 100 such families to come to Australia
and New Zealand; to settle in the villages and
towns; and while supporting themselves by their
own hands, or their labors, or both, they could by
their godly example so set the truth before the
people, that the honest would be attracted to in-
quire for the knowledge of their principles. The
word comes to us from the islands of the sea.
Brother Gates asks that 100 families may come to
these islands to set the light of the message before
the inhabitants. And brother Wessels, from
Brazil, pleads for the same. Then we might men-
tion South America, where there are openings for
large numbers. Now we ask, Why not? Of course
it will seem a little hard to many to break off the
associations of home; but let us remember Him
who left heaven for us, and ask, What have I left
behind? Do we have the mind of Christ? Do we
love the world with any of that same love? It is
our brethren and sisters, that our profession
ought to take some definite form. Mere profession
of love will not much longer pass for Christian
character, even in this world. Our love will be
proved as well as our faith, and who is willing to
bring it to it a tangible shape?

It is upon this point we feel it necessary to speak
with some caution; for it is not a small undertaking
to begin life in a remote part of the world under
circumstances more or less unfamiliar and new,
and for various reasons not all are qualified to do
this work. It will require a good degree of sancti-
fication, judgment, with a knowledge of the different
languages of Christian work; and best of all, a practi-
cal knowledge in the things of God, and a full meas-
ure of the Spirit of Christ. Therefore we say, Let
us not take this step until they have taken pains to
become as well as possible acquainted with what it
involves, by a study of all the circumstances at-
tending it, and have consulted with the Conference
committees and others who are qualified to give
advice.

But we do hope that this line of work will pre-
sent itself to very many, and that the right families
will feel moved upon to do what the Spirit of God
plainly tells us is our duty to do at the present
time in our work. Those who feel impressed
by these suggestions are invited to correspond
with me, addressing me at Battle Creek, Mich.

O. A. O.

THE IOWA AND THE WISCONSIN CAMP- MEETINGS.

The expression that "this meeting has been the
best we have ever had," has become quite current
among us, and yet it does not become worn-out or
trite. It expresses what ought to be, and what
ought to be the case in this work; for every successive
meeting, ought necessarily to be better than the
preceding ones, unless some accidental circum-
stance should interfere with its success. Our
annual meetings form one of the principal indica-
tions of the progress we are making. And to
judge of the progress there are two points at least
for consideration; the size of the meetings and the
degree of spiritual power that attends them. In
both these respects our camp-meetings this year
have given good evidence of the advancement of
our work.

A pleasant grove in the northwest edge of the
city of Des Moines was chosen as the site of the Iowa
meeting, and there were in all 213 tents pitched.
There was an ample provision of large tents for
the various lines of services, which added to the
success of the occasion. Of the features of the
meeting throughout, we cannot speak particularly,
as we did not reach the camp until Thursday eve-
ning toward the close. A workers' meeting had
been in progress before the more general meeting

opened. Of this those who were there spoke in
satisfactory terms. During the latter part of the
meeting the interest was very deep, and the Spirit
of God was visibly affecting the hearts of the peo-
ple. Those who principally labored in word and
doctrine were Elders Olsen, A. T. Jones, Farns-
worth, Matteson, and Durland. The last Sabbath
was one of the best days we have ever experienced.
Revival services were held in the forenoon, lasting
with the inquiry meetings till two o'clock. The
congregation was divided for the purpose of in-
quiry meetings. Those who had come forward
were separated into small congregations so that
each case might be personally reached. Those who
had not come forward for prayers remained in the
large tent where services similar to the inquiry
meetings were held. Many gave their hearts to
God, and by faith obtained the evidence of their
acceptance. The good work continued through-
out the afternoon, and the services of the Sabbath con-
cluded with the ordination of brethren C. M. Gar-
diner, Wm. Everhart, and Geo. Watson to the
work of the ministry. This was a fitting close to
such a day; and in a few minutes of praise the
people tried to give expression to their sense of
the goodness of God. In reality the Lord is no
more kind and gracious on such days than upon
others, but the difference is that we come to the
place where we can see and understand that good-
ness better, we open our hearts to the blessings
that are always ready for us.

The interest taken in our foreign work was good,
as the donation of nearly two thousand five hun-
dred dollars showed. About one hundred applica-
tions for baptism were made, but on account of the
youth of some of the children, the number accepted
was about ninety. This ordinance was adminis-
tered on Monday, in a beautiful spot on the banks
of the river adjacent to the camp. There were
many features of interest connected with the meet-
ing, and altogether the people returned to their
homes with a feeling of satisfaction at what the
Lord had graciously bestowed upon them.

The Wisconsin meeting was held at Portage, on
the same ground occupied thirteen and fourteen
years ago. Nearly all this time has elapsed since
I had been on the Wisconsin camp ground; and it
was in this Conference that my early experience in
the work was gained. It was very much like get-
ting home. The loving welcome given by so many
old-time friends carried my mind forward to that
happy meeting when all the people of God will
gather in their eternal home. This meeting was
also the largest ever held by our people in the
State, and in its results it proved to be the best,
according to the judgment of those who were ac-
quainted with the circumstances. The grounds
were a pleasant oak grove on the banks of a lake.
One hundred and fifty-one tents composed the
camp. The services continued over two Sabbaths.
On the second the Sabbath-school numbered 635,
and on account of the rain, quite a number were in
their tents, so that 800 would be a moderate esti-
mate of the numbers present. On the Sabbath the
meetings partook of the nature of those on the
Des Moines ground, and the same Spirit was
present in a very large measure. Just before the
close of the day, brother W. S. Shreve was or-
dained to the ministry. Baptism was adminis-
tered on four occasions; in all there were eighty
who followed their Lord in the solemn rite. Lib-
eral contributions were made to the foreign work
as opportunity was given. Services were held
daily in three languages.

Elder R. A. Underwood, who at the request of
the General Conference came to take the oversight
of the work in the State, was chosen to the presi-
dency of the Conference, though the state of his
health has been such as to make his situation pre-
carious. A special season of prayer was held for
him that strength and help might be given him of
God. If we can but retain the value of the blessings
conferred upon these meetings, they will be sure to
mark an era in the experiences of all those who
attend them.

G. C. T.

"Exercise thyself unto piety," is the language
of the apostle Paul to Timothy, and the admoni-
tion is much in need of being heeded at the pres-
ent day. Piety is not to be gained by sitting
down, hermit-like, and doing nothing.

THE MORNING COMETH, AND ALSO THE NIGHT.

15

To those who watch the signs of the times with
careful interest, there cannot be the slightest
doubt that we have reached that interesting
period in the world's history when our message is
to go with far greater power than ever has been
experienced in connection with our work, and, in
fact, with greater power than ever has attended
any other work. By this we do not anticipate
that there will be a popular movement in favor of
present truth, and multitudes embrace it, as has
often been the case with false and deceptive relig-
ious movements, where millions have been led to
embrace error. In the close struggle between
truth and error, during which Satan will work
with unwonted power and energy to deceive the
people and destroy the truth, God will also work
with mighty power through his chosen agencies to
spread abroad the knowledge of his truth and the
last message of warning. The line of separation
will be drawn clearly and distinctly between him
that serveth God and him that serveth him not.
The wise will understand; but the wicked shall
do wickedly, and none of the wicked shall under-
stand.

The great work to which we have alluded will re-
sult in the dissemination of the knowledge of the
third angel's message, with its attendant truths,
in all the world. Honest souls will be found in
every nation and people, who will accept the truth,
and through it be sanctified and prepared for
translation. A church will thus be developed
which will reflect the glory of God through the
character of Christ, and which will exhibit in its
life and works the fruits of faith and righteous-
ness through holy living and deeds of love and benev-
olence. This church will be brought out through
trial and persecution, which will thoroughly sepa-
rate them from the world. It is upon such a work
as this that we are now entering. This is the work
God purposes to do in these last days.

There are two great facts that lead us to this con-
clusion. In the first place, the Bible assures us that
this will be the case. The prophetic word clearly
outlines the last days. It describes the final strug-
gle between truth and error, and declares the ulti-
mate triumph of the truth under circumstances of
trial, a triumph in which people from every nation
and tongue will share. By all the lines of prophecy
under which the events of the last days are out-
lined, and the times described, we learn that the
time has come for this work to go forward. We
are told that the Lord is and has long been waiting
for his people to get ready, so that he may place
that work in their hands, and endue them with
power from on high.

The other great fact is the concurrent testimony
of the situation and circumstances which fill the
specifications of the prophecies in every particular.
On every side and in every part of the earth events
conspire to establish the truthfulness of the word,
and to publish the approach of the end. The activ-
ity of Satan's forces and the stand being taken
in regard to God's law, show clearly that the time
has come for the Lord to work as never before.
The prophecy on one hand points out that the
last onslaught of persecution will be directed
against those who keep the commandments of God
and have the testimony of Jesus. At the present
time the rival institution that antagonizes God's
law is being enforced by the different nations, and
exalted to the place of the Sabbath of the Lord,
and all men will have to come to acknowledge it,
or receive the penalties of opposing the power of
evil. On the other hand, we see that the Lord has
a work in the earth that is exactly adapted to
counteract that of error. The commandments of
God, associated with the testimony of Jesus, form
the message which under God's hand is now going
to every part of the earth.

What stronger evidence could be asked than is to
be found in such a combination, where Scripture
combines with events to testify to our having
reached the critical moment when the work of the
gospel is to culminate in the warning of the third
angel's message, and in preparing a people to enter
the kingdom of God without seeing death?

We shall rely upon the understanding of our
readers to justify this conclusion, rather than to

take the time and space to refer to the many items of evidence upon which it is based. The difficulty is in realizing these things, rather than in recognizing them. But we wish to set forth some other necessary and very important conclusions that follow this one. These are of a practical nature, and should come very near to all our hearts.

It being true that we have reached this point of thrilling interest in our work, this fact will impose great responsibilities upon us who profess to have the truth for these times. We are brought to face the grandest opportunities for work the world has ever presented. The gospel is being rapidly carried to all the earth. Rays of light are penetrating the darkness, and the way is now opened for the present truth to go to all parts of the earth. Not only so, but the Spirit of God is already at work in every place, leading the minds of people to inquire for this truth. Agencies and influences unknown to us are at work, arousing an anxiety to know these things, and to-day there are far more calls for work than we are able to supply.

As we have read in recent articles by sister White, the Lord has made the proclamation of his truth dependent upon the support of consecrated human talent and means. These two things are required at the present time. God is patiently waiting for workers who will consecrate themselves to his service, to go anywhere or do anything that may be required of them. We are glad to say that there are those who express their willingness to do this, and there ought to be many times more; but at the same time, it is painfully evident that many of these are not fitted by experience, training, or education, for much of the work that is to be done. We have to confess that we have neglected the training of workers for foreign and home fields; but now this work must be taken hold of with vigor, and pushed forward steadily and constantly. We must have large numbers of intelligent devoted men and women in our various missions, schools, and health institutions, who are gaining a knowledge and experience that will fit them to labor in different parts of the world. May the Spirit of God move upon the hearts of many proper persons to devote themselves, their lives, and all, to his work.

While it is true that God has made his work dependent upon human means, it does not depend upon us as individuals. It is a privilege that the Lord has placed before us of being instrumental in carrying forward his work. If we do not choose to accept it, others will be found who will gladly do so. This is as true with reference to money as to talents of mind and body. It is not because the Lord is poor in resources that his cause ever languishes for funds, but because he in mercy waits for his people to come up to their high privileges as stewards of their Lord's goods. Now the question with each one of us is, Will we be faithful? Shall we step into the place God has prepared for us? Now is the time to act. Now is the time to prepare bags which wax not old, a treasure in heaven, that faileth not. There are in the hands of our people much property and means that God designed should go into his cause.

As is well known, the last General Conference voted that we raise the sum of \$255,000 for the purpose of prosecuting the work in different parts of the world. This amount is called for at once, and the Lord desires that it may be forthcoming. It is but a small part of the means we have, that God justly claims. Now souls are perishing for lack of knowledge. The forces of error are at work closing the avenues of light and truth. Each month it becomes more and more difficult to do our work. It will not be long before those who have means that they intend to put into the cause, will have lost their last opportunity. In a short time money will not avail; for there will be nothing that money can do. There is not the slightest doubt that to many of our people that day will come as a thief, and find them still clinging to their wealth, still looking forward to the time when they can drop their means into the cause at the very point where they have no further use for it.

We write these things for the benefit of those who are exposed to this danger, and we warn you not to put off the duty which the words of Christ place upon you to "sell that ye have, and give alms." We make this appeal for your own good, and for the precious cause. We write in the spirit of love and solicitude, and ask that each one will act promptly in the fear of God.

O. A. O.

THE NATURE OF SIN.

It is the nature of sin to be deceitful. It is sin in the human heart which makes the heart "deceitful above all things and desperately wicked." The fact that so few people are aware that they possess hearts that are desperately wicked, is evidence of the power of sin to deceive. Sin distorts the moral vision so that what is hideous is clothed with an appearance of loveliness. Almost every kind of sin can find some mortal who loves to practice it. The human race find pleasure in sin, yet sin has nothing about it that is not hideous and horrible. It is like a child playing with a deadly serpent. It sees only something that is fascinating and beautiful, but to an adult mind there would be only a sensation of horror and loathing. So sin appears beautiful and alluring to us, but to the eye of Him who looks down from above upon the wickedness of earth, and to the holy beings who surround His throne and execute His purposes on earth, it is seen as something black and hideous beyond description. This is its real nature, as seen by those whose moral vision has not suffered the slightest degree of perversion.

Sin is not an act, but a condition of the heart. The act is the result of the condition. It is a state of separation from God. God and sin are totally separate; and as all that is good and pure and holy is inseparably connected with God, sin means, in its nature, a total separation from all this, which separation it will bring in reality when creative power again makes all things new. When all trace of the curse has been removed and holiness and happiness once more dwell everywhere through the whole creation, then the only place for sinners will be the oblivion of total extinction.

Our conceptions of good and evil depend very much upon the standards we have from which to draw our comparisons. This is one reason why we do not sense the fearful nature of sin. By comparison with the best that we find around us, we see nothing to convince us that our condition as sinners is particularly deplorable. The reason is that all others around us are sinners like ourselves. When one of the best men of earth, the prophet Isaiah, beheld the great, true Standard of perfection, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The prophet Job also, under similar circumstances exclaimed, "I abhor myself," though previously he had justified himself and longed to appear before God to have his righteousness vindicated. Were there those around us who had never sinned, those between whom and God there had been never the slightest shadow of separation, we should have some idea of the loss we have sustained through sin and the ruin to which it has brought us.

Look upon the loathsome leper, disfigured with the foul marks of his disease, an outcast from society and an object of abhorrence to all. Such is the spiritual condition of the soul upon which sin has fastened its deadly hold. "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6. But who feels that his condition is like this? The leper, placed in the midst of those who are physically sound, must realize his true condition, as he compares his own appearance with theirs, and sees himself shunned and an outcast from society; but where all are like himself he lives with apparently little sense of his misfortune. So, only in a greater degree, is it with the victim of sin. Placed in the midst of the society of heaven, he would be the most unhappy of all beings, for there the full truth of the consequences of the fall would burst upon him; but here, where all are fallen like himself, he has so little sense of the fact that he often feels perfectly satisfied with his condition, and even denies that there is any higher plane of existence than his own.

Sin is a leprosy which has fastened upon the whole family of Adam, and like that fearful malady, it is utterly incurable. Through all nature we may search, and explore the whole wide field of human invention and discovery, and find no antidote that

can annul its poison, no remedy that can clean the polluted soul. No washing with soap or nit can take out the stains that proclaim it unclean and unclean. Jer. 2:22. Humanity is powerless to do aught for its relief, and death, hideous, black, interminable death, is ever nearing the soul while the stains of sin remain.

But there is a remedy,—just one,—one thing in the universe that has the virtue for man's apparently hopeless need, and that remedy has been brought within his reach. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. It is a remedy which is sovereign and complete, so that He who has provided it can say, "Wash you, make you clean . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16, 18. If our hearts are not hardened and our eyes blinded by the deceitfulness of sin, we are prepared in some degree to appreciate this unspeakable boon, and to accept it with eagerness, counting all attending trials and difficulties as nothing if we can stand at last in the presence of God with not a stain or trace of sin upon us; but if not, we are in the position of an unclean leper who, having at hand a free and complete remedy for his terrible affliction, would perish by with stupid indifference and perish in the most miserable of deaths.

L. A.

A QUESTION AND AN ANSWER.

WHEN a man leaves his own business to go down another's, and spends his time telling other people how to conduct their business, we naturally regard such a person as a meddling intruder into things that do not concern him. The above description very aptly applies to those ministers of the gospel whose church-members pass the greater part of the week in idleness, visiting, riding, and so on, but who do not bring them to trial before the members of the church for so doing, but leaving them to their kind of go-as-you-please-Christian race, spending their time holding conventions, and lobbying legislatures for State laws to compel the members of their own church and everybody else to keep Sunday.

Some of those who have thus done, see an incongruous position in which they have placed themselves, and are speaking against it. In the *Christian Statesman* of June 3, two writers speak to their absurd action in this respect. One charges church-members with being chief transgressors in the following language: "The Christian Church itself has very largely fallen into the sin of Sabbath-breaking." The other writer, describing a railway Sunday excursion party, largely made up of professed Christians, raises this very pertinent question: "Why should we hammer at legislators, when our evangelizing churches are the very first offenders?"

A very important question indeed, and one to which we hope the *Statesman* will answer without delay. And since they have themselves raised the question, why may we not do the same, and perhaps anticipate the *Statesman* in its answer. Why, then, ask, should they not let other people alone awhile and look after their own particular affairs? We know no reason except that it is much more pleasant naturally for them to "hammer" someone else than it is to perform that disagreeable task upon themselves.

A certain man once remarked that he liked the minister because he was so hard upon the sinners the Jews! If he had had the boldness to mention his sins he would probably have had nothing commendatory in his preaching. The members of many churches would gain the respect of the community much quicker if they would present to their churches instead of to legislatures, and would arraign their Sunday working and Sunday pleasuring church-members before the church courts instead of dragging those who are not members of their churches before the civil courts for violation of State laws, which violations they condone in members of their own flocks. Such a course, however, is not entirely new in this world. We have heard before of men who "bind heavy burdens grievous to be borne, and lay them on men's shoulders, but they themselves will not move them one of their fingers." The pastors of some of our popular churches in this country are showing a remarkable adaptability for doing this kind of work.

M. E.

Youth's Column.

"Remember now thy Creator in the days of thy youth."

THE STUDENT'S VISION.

An Allegory.

(Concluded.)

At this point Professor Choice-of-a-Profession took up the topic in which he was most interested. "It is to be deplored," he said, "that so many entertain the idea that no knowledge is practical unless it may in some way be used as a means of acquiring wealth; or, that man's chief happiness consists in accumulating or in spending money. While it is true that the young man with a good education may, and doubtless will, find the road to wealth much easier than he who is ignorant, yet I think it important to show that there are other avenues to human happiness than the key of knowledge opens. It is the experience of all who have given the subject thought, that the greatest amount of happiness is felt by those who spend the greatest amount of their time in trying to make others prosperous and happy. In so far as education or wealth will enable us to achieve this end, they will contribute to happiness. I can easily illustrate my point. While a young man teaching school in one of the backwoods districts of Ohio, I called one evening for a social visit upon one of my patrons. He was a man of considerable property, and had the reputation of being a miser. In the course of our conversation he remarked that he could remember the happiest day of his life. I was all attention in a moment; for it seemed to me from what I could see that he spent a very unhappy life. Said he, 'There was a poor widow in our neighborhood who lost a cow. I conceived the idea that all the neighbors would esteem it a privilege to contribute something toward buying her another one. So I started out to lay the case before them. I spent an entire day in soliciting, and failed to find the people as ready to respond as I had expected. When night came, I still lacked five dollars of having the sum necessary to buy the cow I wanted. So I took that amount out of my own pocket, and when I had driven that cow to the poor woman, I was the happiest man I have ever been.'

"The thought would intrude itself upon my mind that such a result ought to have induced him to keep up such benevolent work. He might have spent his whole time at it, and found plenty of poor widows in need; but no, his old miserly habits had such a hold upon him, he could not shake them off, and he finally died as miserable as he had lived. I am glad indeed to observe that the students now in our college, thanks to Professor True-Religion and the rest of you, are many of them planning for such lives of usefulness as cannot fail to bring a great amount of happiness to themselves both in time and in eternity.

"After all, the period spent in preparing for college and in going through college is, undoubtedly, the happiest time of life. It is the one that has the most poetry in it; it is the fullest of friendship; the freest from cares that gnaw the heart; it is the epoch over which hangs the golden clouds of unworldly sentiment, of beautiful enthusiasm, of romance; the one period about which we are telling stories and singing songs; the period which we are ever celebrating and fondly cherishing in our hearts. The young man makes a sad mistake who thinks upon it as a necessary evil to be hurried over as fast as possible. He is wise who makes the most of it both in improvement and satisfaction, and who accumulates experiences that he will never be ashamed of nor sorrow over.

"He should not be impatient to get into what some call the real work of life; he is in it now, in its best sense. He may depend upon it, the hard, cruel, grinding, depressing facts of life, its realism, its coarse prose, will be upon him and all around him soon enough. He is wise if he makes the most of the poetry while he has it, and carries as much with him as he can. He is now on the very heights, above the battle field, in a generous tonic air, beyond the heat, and dust, and mud, and roar of the conflict, with time and heart and freshness for

all that is splendid in act, in thought, in sentiment: I would persuade him to keep up there while he may, and be busy laying up for himself great stores of happy and ennobling memories."

Now all had spoken but the President, and Student had been watching the look of great interest manifested in his kind face, and it was with pleasure now that he noticed that he also was going to speak on the same subject. He began by addressing the last speaker:—

"You are right, Professor; there can be no happiness equal to that which comes to those who sacrifice unselfishly for others, and no associations in life so pleasing as the society of the young people who are striving for lofty and noble ambitions. Doubly happy, indeed, must we be whose occupations afford us ample opportunity for the one and constant enjoyment of the other. When new in the work, I used to regret, as the year drew around to the close, that many of these friendships must be broken, and I must lose the pleasure of daily association with some who were now prepared to enter other fields of action and usefulness; but that is all a mistake. These friendships are not lost. It is true that some names and faces may be forgotten, or but faintly recalled, and it is impossible to keep track of all our boys and girls now—

"Scattered through their native land,
In every sovereign State,
From cold Yukon to Rio Grande,
From Maine to Golden Gate;

but we rejoice in the thought that our influence for good may be extended far and wide. Yes, the boundaries of their native land have been no barriers to these noble young souls. The studious, curly-headed George, who so patiently wrought at his algebra here, carried to the diamond fields of Africa a brighter gem than was ever dug from their darkest depths. The gay and tender-hearted Charlie carried the message of love and peace to the fever swamps of South America. The timid, blue-eyed Lou, who had such trouble with her inverted divisors, is holding aloft a torch of truth and civilization in the isles of the South Sea,—a torch that will never be inverted until her right hand forgets its cunning, and her tongue cleaves to the roof of her mouth. And some of our boys and girls are now casting pitying eyes toward the dark hordes of heathen Asia, longing to stand in places yet slippery with the martyrs' blood; and before the year rolls around, you may see a gallant ship pass out through the Golden Gate, bearing another high heart that we may see no more this side of eternity. But these are not lost forever; for—

"When that grand procession
Shall come from every land,
When all the shining angels
Lead that immortal band,
When heaven's mighty cymbals
Shall echo through the dome,
And all earth's glad redeemed ones
Shall shout the 'Harvest Home,'

we shall see them coming up in the long, glorious procession, bearing their sheaves with them."

At this moment the screen was closed, and Student turned to see what had become of the three sisters who had called upon him; but they had vanished, and he was alone. Indeed, their temptations now appeared to him so foolish, and unworthy of notice, that he suspected that they also had heard and seen the same things that he had. Every word spoken by those good men seemed branded in his memory. He knew that they were true, and that the words of the tempters were false: and taking his Bible, for Student was a Christian, he read:—

"Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

His resolution was now made, and the purpose was the loftiest that a young man can form. He would be satisfied with nothing short of the very highest attainments possible for him to reach, and he would devote his life to the service of Him who died for men. He then fell upon his knees and prayed that God would accept the offering of his life; that he would fit up in him such character and ability as should make him a polished instrument in his hand for usefulness in his moral vineyard, and that he would lend his power to assist him to overcome every temptation and every obstacle that should hinder his success.

F. S. HAFFORD.

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.

ENGLAND.

19

LONDON.—We are very thankful to God for a safe journey to this place. We left New York, May 17, and reached Liverpool in just seven days. The voyage was made without any storms, or anything to render it unpleasant, other than the usual sea-sickness, with which the most of our company was afflicted. The immense size of the "Majestic" causes a trip in her to be much more comfortable in many ways than a trip made in a smaller vessel. She is 582 feet long, and has engines of 16,000 horse-power, which consume over three hundred tons of coal every twenty-four hours. Her crew numbers about three hundred, eighty of which are firemen, and fourteen are engineers. On this trip there were over a thousand passengers on board.

At Liverpool our company separated, Elder Johnson and others went on to Christiana, and the remainder of us to London. It seemed so good to meet brother and sister Waggoner and sister Parmele, whom we knew in America, and all the other workers who are laboring so hard to advance the truth here. It made us glad to meet such a goodly number of Sabbath-keepers last Sabbath. We enjoyed speaking to them of the Christian's privileges. But as we contrast in our minds the few in this great city who have heard the truth, with its millions who are yet in darkness, the magnitude of the work to be done arises before us as never before. What consecration of soul God's people must have to accomplish the great work yet to be done in the remnant of time which remains.

We expect to leave here for Cape Town, June 2, on the steamer, "Drummond Castle," of the Castle Line. We ask that the prayers of our brethren and sisters may follow us. Our address till further notice will be 28 A Roeland St., Cape Town, South Africa. We would be glad to hear from our friends, at this address. The postage from the United States is ten cents per half oz. It is much less if prepaid in full. GEO. B. THOMPSON.

KENTUCKY.

20

At the time of my last report, I was laboring in Plano, Ky., nine miles from Bowling Green. Having since closed my meetings there, I will report the apparent results. April 23 I began meetings in a school-house, which is often used for religious meetings; an addition has been attached to the original building, to make more room for religious gatherings.

I remained eighteen days, and preached twenty-two sermons. On Sunday, the day before I closed meetings, seven united with the Bowling Green church. Some of these were from Bowling Green, one from Hopkinsville, the others of Plano. Six of these I baptized at Plano. This was a beautiful and very impressive scene. Others at this place, who are keeping the Sabbath, did not unite then, but will at no distant day.

The prejudice became quite strong, so much so that I was locked out of the school-house. After this some one wrote an anonymous letter to a prominent business man of the place, bemoaning the people of Plano. This was laid to me. Threats were made that "if I came back there again, they would treat me worse than they had already done." How plainly the spirit of the dragon is manifested nowadays. May the Spirit of God be as plainly manifested in his children, as the spirit of the evil one is seen in his agents.

I am now holding meetings in Girkin, and desire the prayers of God's people.

In my last report in the REVIEW, I made request for persons wanting names for missionary work, to write to me, and I would send them. I have received several letters asking for names, which I have supplied, but can supply many others, and would here repeat the former request. My address is Nashville, Tenn., No. 17 12th St., L.

June 9.

H. W. REED.

KANSAS.

21

RETURNING from Oklahoma, in company with Elders McReynolds and Fortner, I spent Sabbath and first day, May 27, 28, at Argonia, where brother Fortner's previous labors were blessed of God to the conversion of a half score of souls. On Sunday eight of these were baptized by brother McReynolds.

From here I went to Otis, Rush Co., where I found brother A. A. Meyer. The Lord blessed our efforts, and on Monday, June 5, we baptized four young people, who had given their hearts to God. The prospects are good for more additions to the

church soon. The brethren are of good courage, though their temporal outlook is very poor. They had no rain for ten months, till last week. Fields are black, and the prairie is brown. Thousands of acres of wheat put in last fall, and the oats and barley sowed this spring, are an entire failure. Cattle can barely live; and farmers are putting their last year's straw piles in stack for the coming winter. Much corn is now being planted, with a faint hope to raise something. Were we not so slow to make a practical application of the Scriptures? There might have been far-seeing Josephs to lay by from the abundance of the last few years to provide for just such time as this. But, behold, it is not!

To-day I am with sister Tegart and her son, who live seven miles southwest of Hays. It is very windy, and the air is dark with dust. We are having a feast, reading our good REVIEW, which I have not seen for several weeks. How refreshing to meet such a tried and faithful friend! I would heartily recommend a re-reading, or to those who have not read, a first and also a second reading, of the article "Self-denial," on p. 342 of No. 22 of the REVIEW. It is all very good; but by applying the pronoun "me," in the sentence, "The Prince of this world cometh and hath nothing in me," to myself, it is a rich treat to my soul.

The Lord willing, I expect to spend the coming Sabbath at Hill City, Graham Co.

June 7.

S. S. SHROCK.

OHIO.

At the time of writing my last report, I fully expected ere this to be in England, the field of labor to which I was assigned by the General Conference. But circumstances conspired to keep me in Ohio until the time of the State meeting.

On my return from the General Conference, March 7, it was planned that I should labor with Elder H. H. Burkholder until my departure for England. After spending a few days at Findlay, I went to Whitehouse, where I was joined by brother Burkholder. The interest, however, did not seem to warrant our staying there. Brother B. went to Liberty Center, while I returned to Findlay. The Sabbath after my return, April 8, I baptized five willing souls. Previous to my going to Whitehouse, I had (March 12) baptized two. I held meetings in Findlay, visiting as often as I could, the little company at Toledo. Here, on April 22, I baptized two precious souls. In all these meetings God came very near to his believing children, and light and truth were opened up to our minds. On Sabbath, May 6, six more souls were buried with Christ in baptism. The same day these, with two others, were received into the church. This indeed was a precious occasion to all present. During these meetings, the Lord not only showed his willingness to heal spiritually, but also physically. A sister, the same day she was to have had her hand amputated, sought relief from the great Surgeon, and the prayer of faith was answered. The hand that had been helpless for so long was immediately strengthened, so that she could go about her usual duties. May that faith that brought healing be hers continually, that she may be kept healed.

It was my privilege to visit the companies at Broughton, Hamler, and Liberty Center. I closed the meetings at Findlay, May 21, when I bade farewell to the dear brethren and sisters, possibly until the Lord shall come.

May 22 I started for Yellow Springs, Ohio, to attend the State meeting. Here a veritable feast of good things awaited the servants of the Lord as they came together for meditation and counsel. The Spirit of God prevailed in all the meetings, but especially was this true of those pertaining to the Sabbath-school work. After the State meeting, I visited the Columbus church, and held three meetings with the brethren. On June 1, I started for Cleveland, where I was privileged to preach to the brethren on Sabbath and Sunday. This closed my work in Ohio. With feelings of profound gratitude to God for the manifold blessings he has bestowed upon me while sojourning in this country, I now await the departure of the vessel that is to take me, in the providence of God, to my native land, thankful for the privilege of carrying the precious truth to my own countrymen.

CHAS. H. KESLAKE.

June 11.

The State meeting held at Yellow Springs is in the past, and it was the opinion of all in attendance, that it was the best meeting of the kind, in every respect, ever held in the State. The Spirit of God was present from the very beginning, in a marked manner. The attendance was good, and the weather pleasant, which, added to the generous provision made for our entertainment by the brethren and citizens of this beautiful town, made our stay among them very pleasant to us, and we trust profitable to all. Some of the citizens very kindly entertained a number of our brethren, which

was a new feature of such meetings, but one that I am sure would be profitable to follow in the future, as it does much to allay prejudice and get the people out to hear the truth. As the result of this new departure, several are very much interested, and are wanting to hear more of this (to them) new doctrine. Elder Lindsey, by invitation of the respective pastors, preached Sunday morning in the Christian church, and in the evening in the colored Methodist Episcopal church to good audiences. The Lord gave freedom to the ministers who spoke during our meeting, and a power accompanied the word spoken that showed the glory of the Lord risen upon them. Elder Loughborough was present during the entire meeting, and rendered valuable assistance in preaching, counsel, and instruction.

One marked feature of the reports from the field was the universal call for help. The Spirit of the Lord has worked upon the hearts of the people, until the fields "are white already to harvest," and all felt to pray the Lord of the harvest to raise up more laborers to gather in the ripened sheaves. Some are feeling the burden, and expect to enter the Bible school at Battle Creek this fall, more perfectly to fit themselves; and we hope and trust that many more will get a like burden before the time arrives.

Five tent companies will go out from this meeting, as follows: Elder Burkholder and R. A. Boardman to Farmer, Defiance Co. Elders Guilford and Haskell to Coshocton, Coshocton Co. Elder Saxby and Lovell Iles, near Pricetown, Highland Co. Elder Lindsey, with some one to assist as tent master, to Kenton, Hardin Co. Elder J. S. Iles and Albert Carey to Canton, Stark Co. The other laborers will remain as heretofore. One hundred and forty dollars in cash were raised toward a new tent and outfit for the company at Canton. Thirty-seven dollars and seventy-eight cents were raised in the interest of religious liberty.

It was decided to hold the camp-meeting at Mt. Vernon. The new school enterprise at Mt. Vernon was talked up at some length, and met with a hearty response, all seeming to feel glad that the way was opening in which the whole Conference could unite in an enterprise to advance the cause of God in harmony with his Spirit. While we have a heavy burden to lift in this and other enterprises, we have everything to encourage us. More of a spirit of devotion and sacrifice is taking possession of the brethren; union and harmony prevail among the workers, and loyalty to the general body and the Testimonies of God's Spirit is growing stronger, as deceptions multiply. Brethren, let us "thank God and take courage," walk in the light, press together, be faithful in the payment of our tithes, liberal in our donations to advance the cause, praying always for God's blessing upon the work and workers, and God will pour us out a blessing in Ohio such as we have not received in the past, and our hearts will be made to rejoice in his salvation.

GEO. A. IRWIN.

FLORIDA.

The tent meetings which began at Oakland, on the evening of May 26, are progressing with an unusual degree of interest. We are told that by actual count there are but 100 people in town, and yet on Sunday evening there were about ninety-seven persons in attendance. Some of these came from the country quite a distance. There was a preaching service at the Presbyterian church, and a wedding in the place, which attracted a few of our regular attendants. Up to date, thirteen discourses have been presented. If we can judge by the tearful eyes frequently seen in our congregation, we must conclude that the tender, melting influence of God's Spirit is accompanying the truth to the hearts of the people.

A gentleman called yesterday for conversation. He remarked that his wife was not a Christian, but that in our meetings she wept like a child, and continued to weep on the way to their home. This man is a pastor in charge of the colored church at this place. He remarked that his own mind had never been so deeply impressed of the truth as it is in Jesus, as it has been since listening to the gospel as presented at the tent. He also stated that a deep impression had been made upon the minds of his congregation. Last night he gave up his meeting, and told his hearers to go to the tent. He is a man of intelligence, and we shall do all in our power to bring the light of truth to him.

Almost everybody attends our services except a few representative men of the Presbyterian church. Some of them are doing all in their power to create prejudice in the minds of the people by calling us religious tramps, loafers, etc., but thus far the truth of inspiration has been verified here as elsewhere, "For we can do nothing against the truth, but for the truth." 2 Cor. 13:8.

Our great Leader has said: "Whosoever shall gather together against thee shall fall. . . . No

weapon that is formed against thee shall prosper." Isa. 54:14-17. With these blessed words of assurance coming from our Lord and Master, we entertain no fears as to the consequences of the opposition. If the Lord be for us, he is more than all that can be against us. We would that these opposers might realize that they are not working against us, but against the great God.

At the close of our meeting last night, one of the representative men of the town asked permission to speak, which was granted. He referred to the rumors in the air of "religious tramps," "religious loafers," etc., and made some very appropriate remarks in condemnation of the course pursued by some calling themselves Christians. He expressed the belief that the judgment would reveal tens of thousands of non-professors nearer the everlasting kingdom of God, than many whose names are enrolled upon the church books, and regard themselves as being secure and safe from destruction. He said that he had attended these meetings, and was glad that he had done so. The Presbyterian minister has taken some of his members to task for non-attendance at the Sunday-evening service. Their only apology was, that because of their interest in the lectures at the tent, they felt they could not afford to lose a single discourse. The minister remarked that he had understood that thus far we had been preaching all right, but said he: "Look out for the poison."

We are informed that the town was never so stirred on religious questions as at the present time. On Sunday afternoon about seventy-five testified by a rising vote a desire to become Christians and maintain a close walk with God. For all these omens for good, we thank God and take courage.

The friends are showing their appreciation of the word of God by supplying us with an abundance of good home-made bread, eggs, milk, and the fruits of the season. We ask an interest in the prayers of our brethren and sisters, that we may be enabled so to do the work the Master has committed to our care, that some fruit may be gathered here unto life eternal.

J. W. COLLIE,
C. P. WHITFORD.

WISCONSIN CAMP-MEETING.

AFTER being present at the Iowa workers' meeting, it was my privilege to attend the first week of the Wisconsin camp meeting, which was held in a beautiful grove about three quarters of a mile from the city of Portage, near the banks of a small lake called Silver Lake. The meeting began Tuesday evening, May 31. This was preceded by a preparatory meeting of several days, and consequently at the time of the opening of the regular meeting most of the tents were pitched, the grounds were clean, and everything in readiness for the meeting.

Elder Underwood, President of the Conference, we found in good spirits, and in fair health, considering his enfeebled condition for some time in the past. There were over one hundred tents pitched, and perhaps not less than two hundred and fifty brethren present at the opening of the meeting. Many others arrived soon thereafter. Although some little work necessarily had to be done as these others came in, it was a rule of the camp that no work should be going on on the grounds during the hours of any service, but that all should be present as far as possible at every meeting, a rule which we believe could be adopted with good results at all of our camp-meetings, workers' meetings and all.

During the first week of the meeting, the subject of religious liberty received considerable attention, twelve lessons and talks being given upon this topic. Considerable interest was manifested in the lessons, and we trust that many were benefited by the drill and instruction given. We think that those present were made to realize, from matter presented from the Testimony of the Spirit of the Lord to us, the relation this subject sustains to the message which the Lord has given us to present to the world, that it is "the peculiar work of the third angel," "the very message for this time," and, further, that we have not as a people given the attention to this subject that we should have given it, and which its importance demands, and that for this reason the Lord has been telling us that we are years behind, and that when the time came for us to spring into action, we had the preparation to make.

On Sunday there was a large attendance from the city and surrounding country, to listen to discourses upon the Supreme Court decision of Feb. 29, 1892, the World's Fair Sunday-closing law passed by Congress last summer, and the significance of these things to the people of this country, and to the entire world. The attention given was good.

Another feature which was of much interest, and brought in much of the blessing of the Lord, was a

number of parents' meetings, which were held during this first week of the meeting. Some of the early morning meetings were devoted to this line of work. Very practical and most excellent instruction was given by Elders Underwood, Cady, and sister Snow, upon the responsibility of parents, family government, early training, the influence of a godly mother, etc. One meeting was turned over to the parents present, giving them an opportunity to relate their experience and difficulties in this matter, to confess wherein they saw they had failed, and to tell of the blessing which the examination of this subject had brought to them. The text, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and I shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," seemed to be the basis of all the lessons. We believe these meetings were timely, and that our people everywhere would do well to give consideration to this most important subject.

Other lines of work were given some consideration,—the tract and missionary work, and the canvassing work, and a number of practical discourses were given during the week.

On Sunday night, after the discourse, the congregation, under torch-light, repaired to the lake near by, where fifteen souls were baptized.

At the close of this first week of the meeting, over one hundred and forty tents were pitched, and it was estimated there were between 600 and 700 Sabbath-keepers on the grounds. A further report of the entire meeting will doubtless appear later. From Wisconsin I came to the Minnesota workers' meeting, in the interests of the religious liberty work.

W. A. COLCORD.

SPRING STATE MEETINGS IN DIST. NO. 3.

SINCE my last report I have attended the spring State meetings, for counsel and planning the work for the summer, in the States of Indiana, Ohio, and Illinois. In each case, the meetings were pronounced the best of the kind ever held in these States. Why should not the interest of our people increase each year in proportion as the signs fulfill, and events develop to show us that the day of eternity is right upon us?

The meeting in Indiana was held at Boggstown, about twenty miles from Indianapolis, from May 16-22. Although the Boggstown church is not a large one, the members amply provided for the entertainment of the laborers and brethren and sisters who attended the meeting. We were glad to see a number of new laborers present themselves at this meeting who were desirous of entering the work. It was first talked that they would send out five tents in Indiana, but so many calls came in for tent labor, and so many laborers appeared who could go with tents, that it was decided to buy two new tents. Money very nearly sufficient to purchase these tents was pledged by those present, in about twenty minutes. So we expect to see seven tents in the field in the State of Indiana the coming summer. This will not detract from the work of canvassing, Bible reading, and other lines. The cause in Indiana seems to be steadily rising. Our State meeting closed on the morning of the 22d, at 8:50, and in twenty minutes I was on board the train on my way to Yellow Springs, Ohio, where I arrived at 7 P. M., and in a few moments I was in the meeting-house with the Ohio ministers, directors, and Bible workers, to enter with them upon their State meeting. This meeting continued from May 22-28, and was indeed a refreshing season. The meeting was well attended by our people from abroad, and many of the citizens came in to hear. As the company of believers in Yellow Springs is quite small, our people gratefully accepted the invitation of the citizens, to aid them in caring for the laborers. The people in their turn, came in to hear, and were much interested. On Sunday, brother Lindsay, by invitation spoke in one of the churches of the place in the forenoon, and in another church in the evening.

All the various features of the work received attention at this State meeting. Special attention was given to the question, *What can be done to assist the youth and children among us? how can they be enlisted as workers in the cause? and how can every member of the church be set to work?*

The yearly auditing of the accounts of the Ohio Conference laborers was done during this meeting, but this was attended to between the meetings, so that it did not detract from the attendance of the public services. Here, as in Indiana, it became necessary to procure two new tents. Ohio will probably have five or six tents in the field this season.

I left Yellow Springs on the evening of the 28th, and remained in Chicago one day, to attend to some matters, and on the morning of the 30th, I went to Sheridan, Ill., to attend the Illinois State meeting, which was held from May 30 to June 4. This was a meeting full of interest to the cause in

Illinois. It was the most largely attended of any spring meeting of late years. The presence of the Lord was with us in the preaching, and in the instruction given in various lines of the work. Brother Mason, the Vice-President of the Conference, was with us, but he has been in such poor health since the General Conference that he has not been able to do much speaking. At the close of the Sheridan meeting, he went at once to the Battle Creek Sanitarium.

It was deemed proper to use but three tents in Illinois this season. One of these is to be erected at Rock Island, one at Rockford City, and the other at Enfield, White Co., in the southeastern part of the State.

Various locations were considered for our camp-meetings. The southern meeting is to be held at Olney, on the same ground on which it was held last year. Several places have been visited, prospecting for the northern meeting. The most feasible one yet found, is Streator. We will know soon if this can be secured, and will give due notice as soon as it is decided. We tried to secure a location at Joliet, but failed. The best site there, the place which has formerly been used for camp-meetings, is now cut up into city lots. I find our work in Chicago is gaining ground steadily, and, as we move out, trusting in the Lord, we expect that same providence which has ever been manifested in the work, will still go before us. To-night I go to Hamler, Ohio, to accompany brother Irwin in filling the list of appointments given in the last Review. The work of the Lord is onward, and I am thankful to the Lord that I am permitted still to live and take some humble part in it.

June 8. J. N. LOUGHBOROUGH.

IOWA CONFERENCE PROCEEDINGS 27

THE thirtieth annual session of the Iowa Conference convened according to appointment, on the camp ground at Ingleside, in northwestern Des Moines.

FIRST MEETING, MAY 30, AT 9:15 A. M.—President C. A. Washburn in the chair. Prayer by Elder J. H. Durland. The names of seventy-six delegates were enrolled. The minutes of the closing meetings of the session of 1892 were read and approved.

On motion, the Chair was authorized to appoint a committee of three, to consider the credentials of delegates. Said committee consisted of M. Larson, H. Nicola, and A. A. John.

The President's annual address was one of considerable interest to all. He showed how the Spirit of the Lord had attended the work in Iowa, for which all should be grateful. One item worthy of mention was the fact that thirty-three persons were baptized at the three local camp-meetings in 1892.

It was decided by vote that the Conference proceed to ballot for a Nominating Committee, to consist of five members. The result of the ballot was as follows: H. Nicola, M. Larson, D. H. Tanner, J. M. Willoughby, C. F. Stevens.

The Chair was authorized to appoint all the remaining committees, which were as follows: On Resolutions, Matthew Larson, J. H. Durland, C. W. Smouse; on Credentials and Licenses, J. M. Willoughby, J. T. Mitchell, H. Nicola, E. G. Olsen, D. H. Tanner; on Auditing, S. M. Jacobs, J. O. Beard, C. W. Smouse.

Adjourned to call of Chair.

SECOND MEETING, JUNE 1, AT 9:45 A. M.—Names of 132 delegates were enrolled. On motion, the name of the Clarence church was stricken from the Conference roll. On motion, the Millersburg church, of ten members, the Pulaski church, of twelve members, the Unionville church, of nine members, the Waverly church, of twenty-eight members, the Maquoketa church, of six members, and the Tyner church, of twelve members, were admitted to the Conference.

Adjourned to call of Chair.

THIRD MEETING, JUNE 2, AT 9:45 A. M.—Names of 143 delegates were enrolled.

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we express our gratitude to God for his rich blessing and the light that has shone upon us, and that we will show our gratitude to him by more fully consecrating ourselves to his service.

Whereas, The Iowa Conference of Seventh-day Adventists is investing money in real estate; and,—

Whereas, It is not a legally incorporated body, and therefore cannot hold said real estate legally; therefore,—

2. *Resolved*, That immediate steps be taken by this Conference to organize a State corporation to be known as the Iowa Seventh-day Adventist Association, for this purpose; and,—

3. *Resolved*, That we recommend our local churches in the State to deed their church property to said association.

4. *Resolved*, That the Conference year close April 30 each year, and that all laborers in the employ of the Conference be requested to make out their annual reports to that date, and forward the same to the Conference Secretary as soon thereafter as possible.

Whereas, Much valuable time is spent by the Auditing Committee on unsystematized reports; and,—

Whereas, There are printed by our denomination convenient blanks for laborers to make both quarterly and yearly reports; therefore,—

5. *Resolved*, That we authorize the Conference Secretary to furnish each laborer with the proper blanks, and that we request each person in the employ of the Conference to make use of these blanks, by making quarterly and yearly reports to the Conference Secretary.

Whereas, Some of our churches become so reduced by removals, and other causes that they are unable to keep up their organization, and often the few remaining members do not have the power to disband; therefore,—

6. *Resolved*, That we request such churches to notify the President of the Conference of their condition, so that a minister may be sent to their assistance, and make such arrangements as will enable the remaining members to become members of some other church.

7. *Resolved*, That it shall be the duty of the minister who officiates to take charge of the records of the church, and to forward the same to the Conference Secretary.

8. *Resolved*, That we indorse the action of the General Conference in regard to the improvement of the ministry, found on page 483 of the General Conference *Bulletin*, and that we request the Committee on Licenses and Credentials to carry into effect said recommendation before making its report to this Conference.

9. *Resolved*, That it shall be the duty of the President of the Iowa Conference, in counsel with the Executive Committee, to appoint the usual committees at the opening meeting of the Conference.

Whereas, We believe Union College was established in the providence of God, that our young people might have the privileges of fitting themselves for work in the cause; therefore,—

10. *Resolved*, That the Conference Treasurer be instructed to make from the Conference treasury a donation of \$600 to the treasury of Union College, to pay the salary of the person occupying the English Biblical chair for the years 1892 and 1893.

11. *Resolved*, That we recommend that a canvassers' institute be held in the city of Des Moines during the winter of 1893 and 1894, to continue for a term of from eight to ten weeks, at the discretion of the general canvassing agent.

Whereas, The Sabbath-school work has been blessed in the past in this State in the conversion of the young; and,—

Whereas, The officers of this association have been burdened with other duties that have hindered their work the past year; therefore,—

12. *Resolved*, That it is the sense of this Conference that the President and Secretary should be left free to devote their entire time to Sabbath-school work.

13. *Resolved*, That this Conference support an additional laborer in this line of work, whose duty shall be to visit the schools in the State, and give instruction to teachers, and labor with the young people and children.

14. *Resolved*, That we recommend this Conference to furnish a competent person to give instruction to the church clerks and treasurers, and that meetings be held at convenient places throughout the State for instruction in the same.

15. *Resolved*, That the Conference Treasurer be instructed to make from the Conference treasury a donation of \$1,500 to the General Conference.

16. *Resolved*, That we express our hearty thanks to Captain Marsh, the owner of Ingleside, for the use of his beautiful grounds for our camp-meeting.

17. *Resolved*, That we express our thanks to the managers of the railroads entering the city of Des Moines, for granting excursion rates in favor of the camp-meeting.

18. *Resolved*, That we extend our thanks to the proprietors of the newspapers of Des Moines for their friendly notices of the camp-meeting, and their full reports of the same.

Whereas, We recognize the necessity of devising plans whereby the health and temperance work may be more successfully promoted in our State; therefore,—

19. *Resolved*, That we recommend that special meetings in the interest of health and temperance work be held wherever desired, also that a competent laborer be furnished to conduct the same.

The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 2, AT 2:30 P. M.—The Committee on Credentials and Licenses handed in the following report, which was adopted: For Credentials, C. A. Washburn, H. Nicola, J. T. Mitchell, J. M. Willoughby, M. Larson, E. G. Olsen, C. F. Stevens, A. A. John, J. S. Hart, J. P. Henderson, J. O. Beard; for Ordination and Credentials, C. M. Gardner, W. B. Everhart, G. F. Watson; for Ministerial Licenses, H. V. Adams, L. P. Jacobson, S. M. Jacobs, C. W. Neal, J. W. Adams, F. A. Washburn, H. J. Schneppe, H. M. J. Richards, L. F. Starr, Benn Nicola, F. L. Moody, R. H. Habenicht, Bert Fuller, N. C. Bergersen, M. Stuckrath, D. H. Tanner, P. A. Hansen; for Missionary Licenses, Mrs. Flora Plummer, Nels Jorgensen, Mrs. P. A. Holly, Anna King, Jessie Livingston, Mollie Long, H. M. Hansen, D. H. Smouse, Geo. Marshall, J. Jensen, James Riggsby, J. R. Bowles, N. L. McClintock, H. A. Henderson.

FIFTH MEETING, JUNE 4, AT 5:30 P. M.—The Committee on Nominations reported as follows: For President, E. G. Olsen; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, E. G. Olsen, Matthew Larson, C. A. Washburn, Jacob Shively, C. M. Gardner; Camp-meeting Committee, D. H. Tanner, J. W. Dorcas, J. R. Bowles, W. A. McKenzie, George W. Countryman; Audit-

ing Committee, Jacob Shively, George Marshall, Frank Dunn, W. Brallier, Louis Schoberg, Nels J. Boose; Grocers, A. J. Steffler & Sons.

The report was adopted.

The report of the Treasurer was accepted and read as follows:—

RECEIPTS.	
Cash on hand, June 9, 1892,	\$ 5,707 33
Tithe received during the year,	16,853 83
Total,	\$22,561 16
DISBURSEMENTS.	
Tithe to General Conference,	\$ 1,635 38
Donations to General Conference,	2,000 00
Endowed bed (Sanitarium),	200 00
To laborers, etc.,	14,337 75
Cash on hand, June 4, 1893,	4,388 03
Total,	\$22,561 16

The report of the committee to audit the Treasurer's books was received, they having made a detailed examination of all receipts and disbursements.

CONFERENCE SECRETARY'S PARTIAL REPORT.

Membership of Conference,	2,282
Net gain during the year,	97
Membership of new churches admitted,	71
Total membership to date,	2,400
No. of churches in the Conference,	90
“ tents pitched at camp-meeting,	213
“ persons camping on the ground,	1,167
“ enrolled in Sabbath-school, June 3,	1,337
“ baptized at camp-meeting,	85

Adjourned *sine die*.

C. A. WASHBURN, *Pres.*

C. W. SMOUSE, *Sec.*

Special Notices.

NORTH DAKOTA CAMP-MEETING.

AFTER counseling with the brethren from North Dakota, it has been decided to hold a camp-meeting at Jamestown, July 11-18. This date has been selected as the most suitable, as it precedes the hay and grain harvest and will thus afford the most favorable opportunity to attend a camp-meeting. The time to prepare is somewhat short, but we trust that those who may attend will make every reasonable effort to do so. We have reason to believe that our people whom this meeting is designed to benefit, will greatly appreciate the privilege that the meeting will afford them, and all who can come will make special efforts to be present. It will certainly be an important meeting for the interests of the cause in this new field.

Two tents will be pitched in which to hold services, and speakers in the English, German, and Scandinavian languages will be present. Elder Andrew Mead will have the oversight of selecting the grounds and arranging for the meeting. Family tents can be rented at reasonable rates. Orders for tents should be sent to him at Fargo, N. Dak.

We hope that instruction may be given in different lines of the work of the message at this meeting. We cannot say at this writing just who the laborers will be, but we expect the Lord will be the instructor. Come, brethren, and let us “all be taught of God.” We are living in a time of special interest and solemnity, and let us avail ourselves of every opportunity to become better acquainted with the principles of the message which are fitting a people for the coming of the Lord.

N. W. ALLEE.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF PETER.

July 1 to Sept. 30, 1893.

INTRODUCTORY NOTE.

THE plan of these lessons will not be greatly different from that of the first quarter of 1893. The lesson scripture is sometimes divided, and the principal topic of the division named where it has seemed advisable. The main questions are suggestive of the study of the book proper. The principal and most profitable doctrines and truths suggested in the lesson are developed more fully in the notes, which will furnish every live teacher with basis sufficient for as long a lesson as is desired. It is earnestly hoped that what has thus far been learned of the word of God and the power of the Spirit in that word will be brought into these lessons. There may be much worthy of criticism in the style of the lessons, but let the mind of the student be attent to the word of God, with an earnest desire to hear, believe, and do, and he will be richly rewarded in spiritual growth.

LESSON I.—THE CHRISTIAN'S HOPE.

1 PETER 1:1-9.

(Sabbath, July 1.)

I. The Introduction. Verses 1, 2.

1. By whom was this epistle written, and to whom is it addressed? (See note 1.)
2. According to what are we elected or chosen?
3. Through or in what, are we chosen? (See note 2.)
4. What is the benediction pronounced upon us?

II. The Living Hope; the Tried Faith. Verses 3-7.

1. For what does the apostle bless God?
2. According to what has the living hope been given?
3. Through what event does that hope come? (See note 3.)
4. Upon what does this hope lay hold?
5. How are those kept for whom this inheritance is reserved?
6. How do they obtain this power of God?
7. What does this faith lead them to do?
8. What sometimes causes seasons of heaviness?
9. Why are these temptations permitted? (See note 4.)
10. How does God regard this faith?
11. For what purpose is it tried?

III. Love and Joy. Verses 8, 9.

1. In whom do this faith and hope center?
2. What has this faith put in the heart? (See note 5.)
3. What does this faith, hope, and love cause?
4. In what glorious event does faith culminate?

NOTES.

1. The expression in the first verse, “strangers scattered,” is in the Revised Version “sojourners of the dispersion,” and because of this expression thought by many to refer to Israel according to the flesh; but while believing Jews are doubtless included, it is very evident that the epistle is addressed and comes with peculiar force to Gentile believers. (See chapter 2:10.) As we proceed in the study of the epistle, it will be seen that while it has been a blessing to the church through all the past, it has special application and force in the last days. (See chapter 1:13; 4:7, 12, 13, 17.)

2. The elect of God primarily is Christ himself (Isa. 42:1), and all those who are Christ's are therefore also the elect of God. They are chosen before the foundation of the world (Eph. 1:4) according to the foreknowledge of God (1 Peter 1:2), chosen to be holy and without blame (Eph. 1:4), chosen to salvation (2 Thess. 2:13; 2 Tim. 2:10), chosen through the belief of the truth, the sanctification of the Spirit, and the sprinkling of the blood of Jesus (2 Thess. 2:13; 1 Peter 1:2).

3. Faith is based upon God's word. God says it; faith says it is so, and so it is. Hope is based on God's promise. The one all-embracing promise of God is that relating to the seed, Jesus Christ. (See Gen. 3:15; 13:16; 22:17, 18, and other passages.) This hope centers in Christ, his death and resurrection. To this Paul refers as “the hope of the promise made of God unto our fathers” (Acts 26:6). This hope included the resurrection of the dead (verse 8; 24:15); it was the “hope of Israel” (28:20); it is the hope of the Lord's coming (Titus 2:13), of eternal life (3:7), of salvation (1 Thess. 5:8), of the incorruptible inheritance (1 Peter 1:4); it is the hope of the gospel (Col. 1:23), Christ our hope (1 Tim. 1:1), Christ in you the hope of glory (Col. 1:27). We are begotten again unto that hope by the word of the gospel (1 Peter 1:23; James 1:18); but that word of the gospel is the Living Word, our Lord Jesus Christ, who demonstrated his power over sin and death by his resurrection (Acts 2:24). This hope in Christ is therefore a “living hope,” ever growing brighter, bigger, stronger, as we appropriate the living word.

4. TRIAL OF YOUR FAITH.—Every day brings its trials of faith, every temptation puts faith to the test; but to him who has genuine faith there is never any more danger of faith's failing under the one test than another. It matters not how great the test; power awaits on faith sufficient for every need. It is not a matter of the strength of the person tempted, or the strength of the temptation brought; it is a matter of simple faith in Christ. Faith puts Christ in our place, and Christ is equally able to meet all the armies of Satan as one of his lowest minions. He who thus endures temptation proves in every trial that his faith is genuine, a precious experience indeed here, but more precious when found unto praise and glory and honor at the revelation of Jesus Christ.

5. LOVE.—Faith begets love by continually proving God to be what he is. The Christian therefore knows Christ, though having never seen him. Faith has brought him into the heart (Eph. 3:17), put him into the life (Gal. 2:20), and proved him to be love in all places, under all circumstances and the soul loves him with an ever-growing love. Again, the Spirit of God is given to those who ask in faith (Luke 11:9-13; Gal. 3:14), and to the sons of God (Gal. 4:6), and by that Spirit is the “love of God shed abroad in the heart” (Rom. 5:5).

News of the Week.

FOR WEEK ENDING JUNE 17, 1893.

DOMESTIC.

—The attendance of the World's Fair, Sunday, June 14, was 98,300.

—The Viking ship has arrived at New London, Conn. She had a stormy voyage.

—The *Episcopal Recorder* editorially advises Christians to keep away from the World's Fair if it shall be opened on Sunday.

—President Cleveland formally and officially promulgated the new Russian treaty, June 7. The treaty will go into effect, June 24.

—It was German day at the Fair, June 15, and there was the largest attendance of any day since the opening, except the dedication day.

—Twenty-five Waldenses from southern Italy reached Burke Co., N. C., last week, where they expect to establish a colony, if the conditions are favorable.

—The Secretary of State has received notice of the intention of the Russian government to raise the rank of its mission at Washington to the rank of an embassy.

—During the month of May, the total receipts at the World's Fair were a little over five hundred thousand dollars, expenditure a trifle more than ninety thousand.

—Dr. Walker, resident physician at the Leech Lake agency, Minn., accidentally shot an Indian a few days since, and was at once made a prisoner by the Indians. A company of United States soldiers have been ordered to the scene of trouble.

—Great indignation prevails in Washington, D. C., that a building so generally known to have been unsafe as was Ford's old theater should have been occupied by the pension department. The friends of the dead declare that it is murder. An investigation is being held in consequence.

—Bank failures and other financial disasters continue to be the order of the day. Many western banks have failed during the week. Among them were the Defiance Savings Bank, Defiance, Ohio; the Washington National Bank, and its Adjunct, the Washington Savings Bank, Spokane, Wash., and the bank of Two Rivers, Two Rivers, Wis.

—The Prohibition party, of Pennsylvania, held its State convention at Harrisburgh, June 7. The first plank acknowledges God as the source of all true government, and refers with much apparent satisfaction to the Supreme Court decision declaring this to be a Christian nation. The convention also took strong ground for the enforcement of Sunday upon all the people.

—In the late decision of the Federal court at Chicago in regard to the Sunday closing, it was held by Judge Woods that Congress had a right to close the Fair without any appropriation whatever. Judge Jenkins, who agreed with Judge Woods in granting an injunction, did not take the same position upon this point, but held that the whole Fair was under the control of the Federal government. Judge Grosscup dissented from both, and denied the right of the government to interfere in any way or to say when it shall be opened or closed. But on appeal of the case to the United States Court of Appeals at Chicago, Chief-justice Fuller presiding, it was decided that the directory have the right to open the Fair Sundays, and the injunction granted by the other court was dissolved, and the directors allowed to open the Fair.

—The big battleship “Massachusetts” was successfully launched from Cramp's shipyard, Philadelphia, June 10. The “Massachusetts” is a second of the three great 10,200 tonners which Ex-Secretary Tracy added to the United States navy. She has eighteen inches of armor, and enormous battery power. The battery of this battleship is the heaviest and most effective in battle carried to-day by any ship afloat or projected, and its disposition is such as to make it tell with terrific effect. Above the armored deck, eighty feet from the center of the ship, rise two redoubts, inclosing the foundations of revolving turrets, within which are the four great thirteen-inch rifles, eighteen feet above the water, and sweeping through a clear arc of 270 degrees, forward and aft and on both broadsides. Above these, on the heavy superstructure between the turrets, twenty-five feet above the water line, and therefore capable of firing over the turrets, are eight eight-inch rifle guns that at two miles can pierce the armor of many modern ships. Four six-inch guns complete the main armament.

FOREIGN.

—There were sixty deaths from cholera at Mecca, Arabia, June 8.

—The Princess Eulalia enjoys visiting the Fair with few attendants.

The pope of Rome has sent to this country an important document upon the school question.

War between the rival kings in Samoa is said to be imminent. It is probable that England and the United States will interfere.

South Africa is being visited by a plague of locusts about forty miles. Some parts of the veldt have been eaten completely bare.

General Dodds, who commanded the French forces in their late successful campaign in Dahomey, Africa, is a mulatto who was born in the French colony of Senegal.

The president of Salvador, Central America, declares that there will be no more revolutions there this year; for the crops are backward, and the time has not yet come for work in the fields.

The Chinese government has prohibited the sale of American coal oil in that country. This is regarded as the first step in retaliation on account of the recent Chinese exclusion law.

The entire body of the Jewish residents of Lustdfor, Liebenthal, and Kleinliebenthal, three of the most populous suburbs of Odessa, Russia, have been expelled from the country at short notice.

The elections in Germany show heavy gains by the Socialists in Berlin. In many districts the contest was so close that no one was elected. Whether or not the Socialists will gain a vote sufficiently large to enable them to pass the army bill, is not yet known.

RELIGIOUS.

The Lutheran Church has an enrollment of 1,235,000 communicant members in this country.

Dwight L. Moody, the Chicago evangelist, and Ira D. Sankey, have just received a petition, signed by thousands of people, asking them to undertake evangelistic work in London, Eng.

At the convention of the Congregational Union, at London, Ont., the subject of a union of all Christian churches was earnestly debated. The motions and arguments were generally in favor of promoting the project of the co-operation of the Congregationalists with the Presbyterian Church being deemed the most probable.

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Table listing camp meetings for District Number One, including locations like New York, Cortland, and dates from June to September.

DISTRICT NUMBER THREE.

Table listing camp meetings for District Number Three, including locations like Indiana, Ohio, and Michigan, with dates from August to September.

DISTRICT NUMBER FOUR.

Table listing camp meetings for District Number Four, including locations like Minnesota, South Dakota, and Iowa, with dates from June to May.

DISTRICT NUMBER FIVE.

Table listing camp meetings for District Number Five, including locations like Texas, Arkansas, Colorado, and Missouri, with dates from August to October.

DISTRICT NUMBER SIX.

Table listing camp meetings for District Number Six, including locations like California, Oregon, and Montana, with dates from May to June.

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

SPECIAL ADDRESS NOTICE.

The American correspondents of W. C. White, Mrs. E. G. White, and Miss Emily Campbell, are requested to address all letters to them till Sept. 30, 1893, in care of Edward Hare, Inner St., Auckland, New Zealand.

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.—Ten-room house in good condition. Block and a half from the Sanitarium; lot 5x12 rods, with trees and shrubs. Inquire of M. G. Beach, 9 Upton Block, Battle Creek, Mich.

FOR SALE.—Will sell whole or part of our manufacturing business. To the right person, the business will warrant a good salary and large per cent on investment. Party must be capable of managing business or need not reply. R. A. Hart, Battle Creek, Mich.

FOR SALE.—A farm of forty-four and three-quarters acres; excellent farming land, healthful locality, plenty of good water, variety of fruit, good house; one-half mile from post-office and town, one and one-quarter miles from railroad station. Terms reasonable. Address Mrs. A. Olds, Waldo, Ohio.

FOR SALE AT A BARGAIN.—Large new, six-room cottage, with basements, in the beautiful village of Petoskey, Mich., the noted health resort, where hundreds go every season to get relief from hay fever, asthma, bronchitis, etc. Delightful view of the lovely bay and lake. Easy payments given if desired. Address B. Salisbury & Co., Battle Creek, Mich.

P. S. We want a steady, honest, strong boy to care for horse, do errands, etc., one living in Battle Creek preferred.

LABOR BUREAU.

WANTED.—Work by the hour or by the week, at washing or other housework, by a young lady who desires work in Battle Creek, where she can keep the Sabbath. Apply at No 7, Hill St., Battle Creek, Mich.

PAPERS WANTED.

I CAN use a large number of Signs, Sentinel, Good Health, etc. Address L. M. Crowther, Hill City, S. Dak.

I WOULD like Seventh-day Adventist papers and tracts to use in missionary work; send post-paid. Address S. E. Morris, Decatur, Ill.

I WOULD be glad to receive clean copies of REVIEW, Signs, Sentinels, and tracts, post-paid, to be used in missionary work. Joseph Rea, Lincoln, Polk Co., Oregon.

ANY Seventh-day Adventist periodicals will be thankfully received and used for missionary work, if sent post-paid to Mrs. Helen H. Tidd, Box 87, Waldo, Alachua Co., Fla.

CLEAN copies of the REVIEW, Signs, and Sentinel can be used in missionary work in Cleveland. Kindly mail post-paid to Miss Josephine Grannis, Box 93, West Cleveland, Ohio.

ANY Seventh-day Adventist literature, especially the REVIEW, Signs, and Sentinel will be thankfully received and used for missionary purposes, if sent post-paid to R. T. Woodard, 66 Emerald St., Boston, Mass.

SEVENTH-DAY ADVENTIST literature, such as the REVIEW, Signs, and Sentinel would be thankfully received and used for missionary work if sent clean and post-paid to Mrs. A. E. Dickerson, Temple, Tex.

We are thankful for the papers we have received, and we now have enough of everything, except the Little Friend. We would be glad of copies not older than May 1. W. A. McCutcheon, R. S. Owen, Gainesville, Ga.

I NOW have an abundance of REVIEWS, but request that late copies of the Signs, Sentinel, youth's papers, the Good Health, and Pacific Health Journal be sent me. Address Miss Mary L. Doan, 633 Troup Ave., Kansas City, Kans.

DISCONTINUE PAPERS.

I HAVE all the papers I need for the present. Mrs. Mary E. Noffsger, 120 West German St., Lancaster, Ohio.

I HAVE all the papers I can use at present. Aggie B. Olds, Box 3, Waldo, Ohio.

Obituary Notices.

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

HOULLET.—Died of pneumonia, at Lakota, Nelson Co., N. Dak., my son, aged 8 years and 10 months.

MRS. ELLEN HOULLET.

BREWER.—Died at Downing, Wis., March 30, 1893, of convulsions, our darling Bessie, aged two weeks. Reading of Scripture and prayer by brother H. Crandall.

GEORGE AND ESTELLA BREWER.

DUNHAM.—Died at Columbus, Ohio, May 27, 1893, Elizabeth Dunham, aged 34 years, 9 months, and 13 days. Funeral services were conducted by the writer.

C. H. KESLAKE.

MARVIN.—Died at Idaville, Ind., May 28, 1893, Frank, the little son of F. D. and C. R. Marvin, of convulsions, aged fifteen months. Words of comfort were spoken by R. F. Millon (Dunkard), from 1 Cor. 15:22, 23.

H. D. AND C. R. MARVIN.

MOSER.—Died at Yellow Springs, Greene Co., Ohio, May 23, 1893, of membranous croup, George Thomas Moser, son of B. F. and Eliza Moser, aged 4 years, 5 months, and 20 days. Words of comfort were spoken from Matt. 14:12.

C. H. KESLAKE.

MOREHOUSE.—Died at Ceresco, Mich., June 12, 1893, Mrs. Susan C. Morehouse, aged 50 years, 9 months, and 2 days. For nearly six months she was a sufferer from the disease that caused her death. Funeral services at the Ceresco Seventh-day Adventist church, Wednesday, June 14, conducted by the writer.

L. C. CHADWICK.

ROGERS.—Died May 23, 1893, of cancer of the stomach, our dear sister Sarah Rogers, at Beauford, Minn., aged 43 years, 9 months, and 15 days. Sister Rogers lived a consistent Christian life, and died in the blessed hope of a better resurrection. She loved the truth, and was a firm believer that Jesus was soon to come. She leaves a husband and six children to mourn her loss. Words of comfort were spoken by the writer.

G. M. DEMMICK.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 28, 1893.

Table showing train schedules for Michigan Central, including stations like Chicago, Mich. City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston, with arrival and departure times.

Daily. *Daily, except Sunday. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday. North Shore Limited train westbound and New York and Chicago Limited trains east and west are extra-fare trains, and require special ticket and Wagner palace car tickets.

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 16, 1893.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, Detroit, Saginaw, Lansing, Durand, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, and Chicago, 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 O. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 20, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

The Methodist Episcopal Church, through its authorized agents, has decided to remove its exhibit from the Fair because the gates are opened Sunday. Since the Catholic exhibit covers 20,000 square feet and the Methodist only about 400, it is quite likely that the Catholics by a little stretching can make their exhibit cover the whole ground, and the failure of the Methodist exhibit to occupy the space allotted to it will not be perceptible.

One of our exchanges declares that the princess Eulalia of Spain, out of respect to American public opinion, did not ride to Chicago on Sunday. But we would ask how does it happen that trains run on Sunday if public opinion condemns them? The fact is public opinion demands them; if it did not there would be no Sunday train. We would also ask if it was not public opinion that induced the princess to bet on the races in New York and to both lose and win money? Also was it in deference to public opinion that she visited the World's Fair on Sunday, June 11? Public opinion often has two sides—unfortunately there are those who only see one side of it.

The English preparatory department of the Battle Creek College held its closing exercises, Friday afternoon, June 16, at 4 P. M., in the College chapel. They consisted of music, both vocal and instrumental, by the school, original essays, a debate and declamation, and the presentation of diplomas by Professor W. W. Prescott. A marked degree of originality of thought, and mental strength was manifested by those to whom the different parts were assigned, in carrying out the program. This department has been efficient and prosperous the past year; and the exercises were most interesting and creditable throughout. It has been under management of brother F. Griggs.

The baccalaureate sermon by Elder Prescott, in the Tabernacle, Sabbath, June 17, was based on Lam. 3:27: "It is good for a man that he bear the yoke in his youth." The application of the text is obvious, and it was well sustained throughout. Valuable instruction was imparted, set home with pertinent and impressive illustrations. And the great lesson, that apart from God we can accomplish nothing; that every effort for

merely selfish ends and aims, is apostasy, and must result in failure; that true happiness is found alone in seeking the good and happiness of others; that as Christ gave all, which was worthiness itself, for us, so we must give all, which is only worthlessness, for him; and that for our poor offerings, the riches of heaven and eternity will at last be ours;—this lesson was impressed upon all minds in clear and convincing lines.

Another decision has been reached in the World's Fair Sunday-closing case, and this time the mandate is that the gates of Jackson park must remain open "on the first day of the week, commonly called Sunday." Chief-justice Fuller and Associate Judges Bunn and Allen were unanimous in this decision. This would seem to settle the matter so far as an open Fair is concerned, though we doubt not that every pious (?) step which fanatical bigotry and folly can suggest will be taken to uphold and enforce the act of Congress declaring that the World's Fair must keep Sunday. It is now in order for Rev. Mr. Crafts, Rev. Joseph Cook and others of like mind to call down fire from heaven on the Fair, or renew their demands on President Cleveland for a royal Sunday proclamation calling out the troops to enforce Sunday observance, or import some cholera germs from Europe to scatter in Chicago for the purpose of stopping the Fair, since they consider a cholera epidemic a secondary evil compared with open gates at Jackson park on Sunday. We shall look also for the *Christian Statesman*, to repeat its former falsehood about a "Hebrew judge" granting "a Seventh-day Adventist" an "injunction" to open the Fair.

A CHANGE FOR THE WORSE.

A. H. TEVIS, D.D., in the *Central Christian Advocate* of Feb. 1, 1888, laments the change that has come over Methodism since the days of John Wesley. We give a few of his words, on the important points of Antinomianism, and church discipline. No one can say that there has been any improvement in these respects, between the time of his writing and the present:—

"It is known by the student of Methodist history that a great deal of wrangling was indulged in between Mr. Wesley and some of the preachers concerning 'Antinomianism,' and that he would look with no degree of allowance upon the infamous doctrine. It seemed to be his great annoyance. He cared less for the mobs and missiles which met him, than for the encroachments of this dogma. Whatever Methodism may or may not have been when well launched, it was free from the curse of Antinomianism. Yet to-day one can hear it plainly declared in some of our pulpits, and it seems to be a peculiarly popular lever of some of our most taking evangelists."

On the lax way of living indulged in by many of the members, and the failure to deal with such, he says:—

"Our toleration of gross violators of our church rules, that we may keep the said violators inside our church, is notorious. Mr. Wesley would exclude a hundred in a bunch, if he were among us to-day—of such as pay no attention to rules and doctrines."

ADAM'S FIRST DAY.

ONE of the most foolish arguments for Sunday, as the Sabbath, is, that the day which God blessed in the beginning, was the first day of the week, corresponding to our Sunday, because it was Adam's first day. Such a claim amounts to this: that just as soon as Adam came upon the stage of action, he assumed control of all things himself, threw God's previous arrangements of days to the bats, and set up a new order of the week for himself, the first day of which was the Sabbath; and that this has come down without change to the present time, and is our Sunday.

If there is a ten-year old Seventh-day Adventist boy who cannot strip such assumption to shreds, he has simply failed to improve his opportunities for instruction. Yet our brethren inform us from time to time, that this argument is being persistently urged by ministers in favor of Sunday.

To begin with, the statement is a most palpable falsehood. The Sabbath was not Adam's first day. He was created on the sixth day. On that day the whole animal creation was brought before him, and he named them all. There was not found among them a help meet for him, and the Lord proceeded to make provision for that, by putting him into a

deep sleep, and taking from his side a rib, of which he made the woman. She was brought to the man and they were married; and full instruction was then given them, in regard to their position, at the course of life they were to pursue. Yet we are told that this all counted for nothing with Adam and that he called the next day his first day.

But it is said that the next day was Adam's first full day. But even this is not true. Whatever the sixth day remained after he was created, the day to all intents and purposes, was to him a full day so far as he was concerned. It might have been a short day as compared with what were to follow, but it was to him, nevertheless, a day, the first of which he knew anything about, and a full one to him, in as far as his consciousness was concerned, unless he took God's count in reference to the previous portion of the day. But if he took that, he would also take God's count in reference to the previous portion of the week; and then he would know that that was the sixth day, as God says it was, and that the next day was the seventh, and not the first.

So much for the facts in the case. Now what is the use of a light does the position we are examining place Adam in? To represent him as rising and taking matters out of the hands of the Lord, and into his own, is to make him virtually say to the Lord, Lord, I can make an improvement on your plan, and so I will set up a week of my own. In this, these modern men judge Adam after themselves. It has been one of Satan's first objects to get men to suppose that they could make improvements on God's plan; and they have taken very kindly to the suggestion. And so they have for ages attempted improvements on the teaching of God's word, by trying to manipulate it according to their own ideas, till, in the greater portion of Christendom, there is vastly more of paganism under the Christian name, than there is of Christianity itself. Adam did not do any work of this kind; for before the fall, he lacked the two necessary ingredients therefor—overweening self-conceit and the spirit of rebellion.

"THE GOSPEL IN CREATION."

SUCH is the title of a work, lately written by brother E. J. Waggoner. It takes up the six days of creation and the Lord's rest day, connecting with the work of each day many scriptures which clearly show the mighty power of God as manifested in his works, and also the many pledges made in his word of his keeping power for all who will avail themselves of that strength which "the word of the gospel" is presented to them.

The book is full of substantial food for faith, and, with the Lord's blessing, will be made a means of much good to many hearts. I would that it could find a place in the homes of all. I have carefully read the book twice through, and am now going through it the third time, studying it this time. It is an English print of the book that I have, but I presume it will soon be on sale at the REVIEW Office. Brethren and sisters, be sure to get a copy of this 176-page bound volume, as soon as you can, and you will find a rich treat in reading it.

J. N. LOUGHBOROUGH

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