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"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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THE DREAM OF HEAVEN.

BESIDE the road I dreamed of heaven;
 I heard the far-off fountains play;
 I heard the song of souls forgiven,
 Like birds that chant the birth of day.
 I dreamed I saw an angel come
 Down from those heights to lead me home.

His eyes were kind; his robes dropped dew
 And fragrance of that unknown land;
 He spoke, but in no tongue I knew,
 No language I could understand;
 And with a glance of pitying pain,
 He turned him back to heaven again.

A pilgrim passed. "And didst thou hear,"
 I asked him, "what the angel said?"
 Whispered the traveler in my ear,
 Ere onward into light he sped,
 "I heard the angel sigh, 'Not yet!
 This soul knows not love's alphabet.'"

"O comrade mine, thou dreamst in vain
 Of heaven, if here thou hast not found,
 In soothing human grief and pain,
 That earth itself is holy ground;
 Unpracticed in love's idioms now,
 A foreigner to heaven art thou.

"Cold wouldst thou walk, and blind, and dumb,
 Among those flaming hosts above,
 A homesick alien; for the sum
 Of all their thoughts and deeds is love;
 And they who leave not self behind,
 No heaven in heaven itself can find."

—Extract from last poem of Lucy Larcom.

Our Contributors.

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

THE TRUE MISSIONARY'S DEPENDENCE IS IN GOD.

BY MRS. E. G. WHITE.

THERE are times when prayer becomes unusually urgent. It is when we are to take a decided position that the church and the world are not to be united, when philosophy and science claim to be the gospel, when men by their own interpretation make the commandments of God and the traditions of men identical. Fervent prayer must go up to God when the church is to show forth in her pure and exalted character the religion of Christ, and by precept and example affirm the difference between the teachings of men, purporting to be for the uplifting of humanity, and the means by which God would purify society. The church is to shine in the world as a light; but she is to do so by depending upon a divine agency, by having a living connection with the living God.

This dependence is indispensable to her success and victory.

The true missionary's hope is in God alone, and he makes manifest this fact by importuning the throne of grace. Skeptical philosophy is easily distinguished from the gospel; for the gospel makes known the Christian's dependence upon God, and requires him to take counsel with God. In this way the Christian becomes a true sign-board, pointing heavenward. He says, "I can do nothing of myself," and makes manifest the fact that the rebuke of God is upon the pride of human inventions. He lays claim to a power that is all-sufficient to accomplish the work.

There will come times when the church will be stirred by divine power, and earnest activity will be the result; for the life-giving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a saviour of their activity. They must constantly look to Jesus, that they may realize that it is his power which does the work, and thus be able to ascribe all the glory to God. We shall be called upon to make most decided efforts to extend the work of God, and prayer to our heavenly Father will be most essential. It will be necessary to engage in prayer in the closet, in the family, and in the church. Our households must be set in order, and earnest efforts must be made to interest every member of the family in missionary enterprises. We must seek to engage the sympathies of our children in earnest work for the unsaved, that they may do their best at all times and in all places to represent Christ.

But let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and co-operate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to follow the sparks of their own kindling; but by precept and example we shall make it manifest to the world that we are Christ's witnesses.

The Lord has said that his work is to be done, "not by might nor by power; but by my Spirit." The work of God is to be carried on to completion by the co-operation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail.

Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth him not.

To preach to the people will avail nothing unless the worker has a vital connection with God. The minister may attract attention by his eloquence; but if his spirit and action are not in harmony with his words, they will have little power to convert the soul. Christ sent forth his disciples to preach the gospel, not singly, but by twos, that they might labor unitedly in spreading the truth. Jesus saw that this plan would result in much more good than if one was sent alone. There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be,—a successful soul-winner.

It frequently happens that one of the workers is self-conceited because of his power to interest his hearers, and yet he may not be one who may win souls to Christ. How important that a humble man be set aside, who is a laborer together with God, who watches and prays in simplicity, whom the heavenly Father that seeth in secret can reward openly. In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent. True missionary work can be done only in the spirit of the first Missionary who visited our world. He was often in prayer to his Father, and at times presented his petitions with strong crying and tears, pleading that the power of God might save those who knew not that they needed salvation. We must have the spirit that actuated Christ, that led him to entreat and persuade the rebellious to come unto him. Even when men turn away from us in hardness of heart, refusing the gift of eternal life, we are to imitate the example of Christ. He did not look with indifference upon those who slighted and rejected him. It was a hard struggle for the Saviour to give up the child of his love, even Jerusalem. He had led his chosen people through the wilderness, enshrouded in the pillar of cloud by day and pillar of fire by night. He had directed their ways, guided them by his eye, and watched over them continually. Must he now give up

his son whom he had delivered from slavery in Egypt? O, if the Jewish nation had known the Prince of Life who came to save them, they would not have hated him, refused to hear him, and at last crucified him. But knowing that they would work the will of Satan against him, he looked upon Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

The church must pray in faith, else if the Lord grants success to our work, we shall be ensnared through spiritual pride. Sincere, earnest prayer will be answered. God has pledged his word that he will answer the cry of the honest heart. The order will be given in heaven, "Open the windows of heaven, and pour out a blessing upon the earnest suppliant." Let many missionaries enter the field, but let them count the cost before beginning the work. Let each ask himself, Am I prepared to surrender everything for the success of the work? Then as wise men lay your plans that you may devote yourself to the work, that in singleness of purpose you may endure hardness as good soldiers of Jesus Christ, giving yourselves wholly to his service, humbly trusting in God, who has said, "The effectual, fervent prayer of a righteous man availeth much." Go forth to labor in the interests of the truth, and become agents in the hands of God for the saving of perishing souls for whom Christ died.

THE POWER OF GOD'S WORD.

BY ELDER EUGENE LELAND.
(Millington, Mich.)

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33: 6, 9.

How so mighty a work as the creation of this world and all the other worlds could have been accomplished by the simple speaking of the Almighty, is a thing which can never be comprehended by a human mind except by faith, and so we read: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Now, although the power of the word of God can be understood only by faith, without the power of the word constantly operating to sustain the worlds and keep them in their places, they could not exist for a moment; for he upholds "all things by the word of his power." Heb. 1:3.

As an illustration of the power of God's word, it is recorded that when he spoke the ten commandments from Mt. Sinai, his "voice then shook the earth." Heb. 12:26. So powerful, indeed, was the voice of the Lord, that "they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded." Heb. 12:19, 20. "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20:19. And without doubt they would all have perished if the Lord had continued to speak. But the word of God they *must* hear, for it is the only thing in this world which can give them the instruction necessary to their salvation, and so we read: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. And at the same time that it gives the wisdom necessary to salvation, it has the power, in itself, necessary to produce in us the salvation which the wisdom teaches us we ought to have. The word of God instructs us, and then gives to us what its own instruction teaches us that we should have. Praise God for the power of his word!

But the people could not endure hearing the word of God, and they entreated that it should

not be spoken to them any more. The very thing, and the only thing that could give them life, brought death to them if administered. And now what was to be done? Is the Lord's hand shortened that it cannot save? He who is "great in counsel and mighty in work" can save by the power of his word, even those who cannot endure to hear him speak that word. Those who will "receive the word of God as it is in truth, the word of God," God will cause to "live by every word that proceedeth out of his mouth." Yea, he will cause that word so effectually to work in them that believe that "the thoughts and intents of the heart" which are contrary to the teachings of that word, will be worked out of the heart, and in their place the word itself will be "hid," that those who have it there may not sin against him who spoke that word.

But how is the Lord to do all this?—Just as he granted the request of the people that he should not speak to them any more, and promised to put his words in such form that they could endure to hear them spoken and yet live. And they were to be spoken by the Lord himself. When the people made their request that the Lord should not speak unto them any more, he said: "They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:17-19.

That "Prophet" was our Lord Jesus Christ, "Emmanuel, which being interpreted is, God with us." Matt. 1:23. And when he spoke, he said of his words: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. Christ was God in human form, and his words were the expression of the divine thoughts of God in human form. A human being can endure to hear another human being speak, though he cannot endure to hear God speak, and so, to adapt his infinite words to human requirements, the infinite God became a man in Christ, and through him spoke his infinite words to finite man.

But though the word of God is thus expressed in human language that we may be able to endure it, it is no less powerful than if spoken with an audible voice by the Almighty himself; "for the word of God is quick, and powerful, and sharper than any two-edged sword." Heb. 4:12. And the effect of that word, whether believed or not, will be the same as it would be if spoken audibly by the Almighty. It will produce death to the natural man. If we believe that word, we can reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. If we do not believe it, we will be among those who will be "slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:21. How we ought to praise God for a word so powerful that it will put to death the natural man and at the same time make us new creatures in Christ!

Again: by believing the word of God and receiving it as such, living by it, we become that word. Just as a creature is composed of that upon which it feeds, so the man who feeds upon the word of God becomes that word. But Christ is the "Word of God." Rev. 19:13. "And the Word was made flesh, and dwelt among us." John 1:14. And Christ said, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51,

Christ is the Word of God. The word of God, the Bible, is simply Christ written out. To eat the flesh of Christ is simply to take the Bible, the word of God, and feast upon it. And so, feasting upon it, we become that word, and can endure to hear it spoken audibly when the Lord sees fit to speak again in that way. When he spoke before, it was here upon the earth, and his voice then shook the earth; but when he speaks again, it will be from heaven, and "he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26, 27. "Those things which cannot be shaken," even at the voice of God speaking audibly from heaven, are the things which are revealed in his word, and among these things is the kingdom of God. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Verse 28. This "kingdom is righteousness and peace, and joy in the Holy Ghost" (Rom 14:17), and it is within us. (See Luke 17:21.)

How our praises should go up to God for a word which puts within us that which cannot be moved when the solid earth and even the heavens are shaken and moved out of their places by the voice of God! How reverently ought we to treat that word. Soon, very soon, the Lord is to speak again from heaven, and the great desire of every one should be to be so firmly established on the word of God at that time that he can endure to hear him speak, and yet live. "For our God is a consuming fire." Heb. 12:29. "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Verse 25.

ON GROWTH.

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

A REAL healthy growth in the spiritual life is rare nowadays. The planting of the Lord shows the stunted, dwarfed appearance of an arctic climate.

Are the heavens no longer propitious? Why, then, are the dews of heaven stayed? Is there no sun to warm the frigid atmosphere that surrounds us? God is the same. His light still shines. The Spirit is still poured out from on high. His grace is as freely bestowed now as formerly.

Why, then, do we see so very little real spiritual growth? Here is the reason: While we read the gracious promises, and are willing to give all, we do not *take all*. But I speak hastily; for some are not willing to give all.

We read, "Ask of the Lord rain." And, "I will be as the dew to Israel." God would not command you to ask of him rain, unless he wished to pour it out upon you. "Unto you that fear my name shall the Son of Righteousness arise." "The Lord shall rise upon thee, and his light shall be seen upon thee." Now the reason why we do not receive more copiously is because we do not absorb, take in, and use what the Lord has already given. The Lord would have us take the wisdom that he so freely gives, the strength that he so kindly offers.

We have access by faith into this grace. We are not to doubt God. We are not to wait until in some way it is poured in to us, and sight and sense show that we have it. That is not the way in which growth comes at all. That would be walking by sight more than by faith. But now spiritual muscle and sinew and stature come to us by taking hold of the Lord's strength, and using what is already given; there is no end to this development. The Lord intends the mind

to keep pace with the body in the growth of a child. So in the development of the new man, which is the Lord from heaven, when wisdom is given as to what to do, strength is also given to do it. Faith comes by the word of God, and grace by faith to execute the will of God.

Just so long as there remains a keen appetite for truth, or righteousness, or wisdom, just so long God will freely give it to us. Thus the word grows, and thus faith grows by the word, and thus grace grows by faith. And if this growth is like the mustard-seed, the development will be wonderful at the last.

The new man is a spiritual man just as Christ's words were spirit. The wisdom of God, and the goodness of God, and the life of God are seen in the new man. The fullness of this development was seen in Christ. "He that hath seen me hath seen the Father." So the ultimate end of the grace of Christ is to bring us where it may be said, He that hath seen us, hath seen Christ.

The word, as is the seed, is the spirit and the life. In Christ's parables of the sowing of seed, the seed represents "the word" sown. But the good seed grows, first the blade, then the ear, then the full corn in the ear, along with tares sown by their side, till the harvest. Thus as Christ grew up, so grows the word. We become "living epistles." It is the word planted or sown, and it is the word that grows by the power of God. Never forget that the spirit and life accompany the word, and make all things possible to the believer. What puny spiritual lives many of us live! Let us look for the cause of this weakness; and by taking nourishing food and abundant exercise, develop into men and women in Christ Jesus.

ALL THINGS.

BY MRS. J. F. KETRING.
(Elk City, Kans.)

We are told in Rom. 2:28, that "all things work together for good to them that love God." Looking back over the past, we can see how this has been fulfilled to us, but it is so hard for our weak faith to grasp the promise and apply it to the present. We are so apt to murmur or complain, or believe we will be crushed by the weight of present sorrow or trouble, or that the temptation that now assails us is too great to be overcome, forgetting that He has already overcome in our behalf, and that he says he will with the temptation also "provide a way of escape."

How true the words of the Saviour, "O ye of little faith," when applied to ourselves. How prone we are to forget past mercies, and special interferences in our behalf. At the time we think and say, "I never again will doubt him or his power and willingness to help me," and yet we are so apt to do so the next time our plans or hopes are crossed, forgetting that all these seeming defeats and failures will work good to us if we only love and trust him, and fully consecrate all our plans and purposes to him. Our God is a very present help in time of trouble, and we can boldly say, "The Lord is my helper," at all times and under all circumstances; for he will take care of his own, and he not only cares for some of the things that concern us, but all things.

As we look around and see on all sides the elements of destruction that are being loosed on the earth, and the pestilence that has already begun its march, how full of comfort the words, "It shall not come nigh thee," and we can make all the precious promises our own if we only trust him in all things. But it is in the little things of life that we are so blind to see his guiding hand. Our lives are made up of little things, great events seldom happen to us, or to you, at most, and we are apt to forget that "all things," mean little annoyances, daily cares and vexations, that all summed up seem to many of us like mountains, yet they are all permitted by the Father's loving hand for a wise purpose.

MY BELOVED IS MINE.

BY MRS. M. D. AMADON.
(Battle Creek, Mich.)

"He feedeth among the lilies." Cant. 2:16.
Didst thou mix the potion, my Father,
And present to my lips the dread cup
Of grief, disappointment, and sorrow,
Pressing close till I drank it quite up?
Didst know my heart grew sick and weary,
Life's ills like a weight pressing down?
My path once so bright looked so dreary,
And I thought, dearest Lord, 't was thy frown.

I prayed thee to hide from my vision
The bitterness that withered my life,
To wipe the hot tears from my eyelids,
And keep my chafed spirit from strife.
Earth ne'er has a heart-broken sorrow
But that thy sweet presence can heal;
The dark, angry clouds may to-morrow
Make a rift, and the bright sun reveal.

And if thou shouldst take from my treasures
The best that thy great love once gave,—
That which brought me life's sweetest pleasures,
And made the soul noble and brave,—
I know in thy dear, loving-kindness
No good thing wilt thou ever withhold,
Though I may not discern, in my blindness,
How heaven only love's wealth may unfold.

O, was it thy hand, as thou passedst
So near me, 't was veiling thy face,
And hence this deep shadow of darkness
Is a prelude to thy showers of grace?
List! I hear even now in the valleys
Thy voice, where thy flocks feed at noon;
In the garden thou'rt gathering the lilies,
And thy lips drop with myrrh and perfume.

Who is this that looks forth as the morning,
That cometh like the pillars of flame?
With chariot of gold and of purple,—
I entreat you, O tell me his name.
He is chiefest among the ten thousands,
Like the streams that from Lebanon flow,—
A garden of fruits, nuts, and almonds,
Where the spikenard and cinnamon grow.

Behold, thou art fair, my beloved,
As the apple 'mong the trees of the wood;
The palm towering high in the woodland,
And the fruit-bearing vine, he is good.
'Neath thy boughs I will rest, my beloved,
And drink copious drafts of thy wine,
Till the day break, and fled are the shadows,
Then forever I'm thine, I am thine.

WHITHER IS OUR NATION DRIFTING?

Christians in the Chain-gang for Conscience' Sake.

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)
(Concluded.)

For this recently-developed disposition to persecute Sabbatarians, there is not a shadow of apology. It is not an evil which has been entailed upon the men of this generation. There are no treaty arrangements or constitutional obligations which justify in whole or in part its inception or continuance. All the traditions of the nation are against it. True it is that in the early history of this country Baptists were banished, witches drowned and burned, and Quakers whipped and hanged.

That order of things, however, long since had become obsolete, and only survived in history to make good men blush as they looked back to the "hole of the pit" from which they had been dug. If under these circumstances the nation shall forfeit all the guarantees of the Constitution, and despite the lessons of history, return to the barbarous practices of the Middle Ages, then God will certainly smite it with the thunderbolts of his power, or else he has ceased to visit his judgments upon the nations according to their deserts.

Is such a thing possible in this country? This is the important question of the hour. If not, why not? Do you reply that the ministry are too intelligent and fair-minded to allow such a thing to take place? I reply, I would that you were correct, but the facts are all against

your view. The thing is done already in principle. If persecution in the cases and in the States that I have mentioned, is right, it would be right anywhere and everywhere in the Union. Is there any evidence that the ministry of the country have been shocked at all by the outrages committed against Sabbatarians in the cases mentioned? Alas, the reverse is true. They are the very men who are behind this movement, and are the ones who are pushing it on. The secular press of the country, be it said to their honor, have with singular unanimity cried out against the persecution of Seventh-day Adventists.

So far, however, as the writer is aware, the *New York Independent* and the *Christian Union* are the only prominent religious papers in this country which have had the courage boldly to denounce these violations of the rights of conscience. If the editors of religious papers (as a rule, preachers) who have remained silent on this question have sympathized at all with the unfortunates, their pity has evidently been much like that which Parrhasius entertained for the old slave whom he put to the rack, that he might paint his dying face.

Do you inquire whether I think that the ministry is composed entirely of intolerant men? I reply, By no means. Many of them are really conscientious. Such will finally shake themselves loose from those of less principle, but it will be when it is too late to avert the general catastrophe. Men are sometimes better than their theories. The Pilgrim Fathers were not intolerant men, on the whole, and yet they were guilty of persecuting dissenters. John Calvin was a learned divine and not the worst of men at heart, nevertheless he was an accomplice in the burning of Dr. Servetus. Many of the ministry no doubt think that they are doing God's service when they enforce the Sunday by law. The trouble is with their theory of government. They have adopted the theocratic view, and that view obligates them to use all their influence to secure the passage and enforcement of Sunday laws.

Another thing in the environment of the ministry which makes it exceedingly probable that they will ultimately resort to persecution, is their position on the Sabbath question. On that point they are in error, and are directly and sharply antagonized by Sabbatarians. Differences of opinion, smaller by a thousand times than the ones which divide these classes, have overturned States again and again, and lighted the fires of inquisitorial hate.

There is no Scriptural warrant for Sunday-keeping. Sunday-keepers generally know this now. Many of them frankly confess that such is the case. Nevertheless they hold onto their error in practice, and chafe terribly over this point when taunted with the fact by their opponents. Daniel predicted that the pope of Rome would change the Sabbath. Dan. 7:25. That a change has taken place, no one can successfully deny. The Romish Church boasts that it has made the transfer in question.* Sabbatarians understand it to be their mission to proclaim the obligation of God's down-trodden rest day. This they do now, and this they will continue to do at all hazards. If you doubt this, study again the object lesson furnished by the chain-gang at Paris, Tenn. There, some of their number submitted to their disgrace and worked upon the highway, in the society of criminals, as calmly and unflinchingly as they would have followed their plows at home on their farms. A church with the Bible clearly on the side of its faith, as proved both by its plain declarations and by the rapid fulfillment of prophecy, will not surrender, now that they are in sight of the prize. Nearly half a century ago,

*The subjoined extract from a Catholic book largely circulated, is conclusive on this point:—"It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—"Plain Talk about the Protestantism of To-day," p. 225.

they read in the prophetic word, and predicted upon the knowledge obtained therefrom, the coming of the very state of things now witnessed in this country.* Persecution, therefore, instead of weakening the faith of Seventh-day Adventists, must necessarily have the opposite effect. They are intensely earnest in this matter, and await the issue with quiet but determined resolve.

Again: as it regards their opponents, they also have gone too far now to retreat. By resorting to legislative enactments, their leaders have confessed the want of Scriptural authority for Sunday-keeping. By appealing to force in the matter of persecuting those whom the Lord has sent to correct their errors, they have arrayed themselves against Jehovah. By this act also they have placed themselves on the ground, and under the influence, of Satan, who has been the leader in every religious persecution from Christ's day to the present time. Gradually the Spirit of God will be withdrawn from them, and eventually they will resort to methods from which they would now turn away with horror. The prophetic word aside, these things will follow each other as naturally and necessarily as effect follows cause. That a salaried ministry should surrender their benefices without a struggle, is too much to expect. To anticipate a period in which all the church bells of the land will ring out their peals, calling the people to worship on the seventh day, would be chimerical. Such a thing would find no parallel in history. A church, however, which blinks the light of truth is certain to die spiritually. A dead church in the majority and holding the theocratic theory of government is sure to become a persecuting church.

Had the American idea of the complete divorce of Church and State been maintained, or had the churches shown a disposition to accept light, there would have been a way out of this dilemma. As it is, every avenue of escape from the direful consequences of a nineteenth century inquisition, is closed. This result is inevitable. Indeed, that inquisition is already begun. The climax will not be reached this year or next. Public sentiment will act and react. The clerical idea will seem to triumph at times, and at times it will be compelled to yield the ground. Sunday laws with stringent penalties will be enacted to-day, and perhaps repealed to-morrow. The general trend, however, will be in the direction of legal repression. Calamities will befall the nation. War, pestilence, and famine will come in turn. The clergy will play upon the superstitions of the people, charging that these things are the direct result of offending heaven by allowing men to desecrate the American Sabbath. The ruse will succeed, and the decree will finally go forth that Sabbatharians must die or yield.

Such are the lessons which may be learned from a careful study of the prophecies that relate to this country. God has said it, and his word will not fail. Already the ministry of the nominal churches have struck the key-note of the coming war-cry, and solemnly announced that if the Columbian Exposition shall be opened on Sunday, God's judgments will be visited on this country in the form of the cholera scourge. These men are adepts in the use of such arguments, and will make the most of them.

Do you ask what will be the final outcome with Sabbath-keepers? I answer that it will be the reverse of what the situation would now seem to indicate. In their own strength they could do nothing against the hosts of their opponents; but the prophecy, the key to which the events of to-day prove to be in their hands, makes it clear that God has in store for them a better destiny than utter extinction. (See Rev. 13:11—

18; 15:2-4.) They will endure great hardships, and suffer severe persecutions; but the Lord Jesus Christ will come to their deliverance, and rescue them at the very moment that their doom, from the human standpoint, would seem to be reached.

Would you have a place with them at that time, reader? If so, prove your loyalty to the God of heaven by sharing with the commandment-keeping remnant, the perils which alone separate them from their final and everlasting triumph. Rev. 12:17.

LOYALTY TO GOD AND MAN.

BY MRS. M. D. COUNSELMAN.
(Battle Creek, Mich.)

THOSE who profess to be followers of the Lord Jesus have a twofold duty to discharge; viz., allegiance to God, and unselfish interest in those whom he has created. There are ten points on this subject worthy of our consideration:—

1. Our duty as Christ's ambassadors. "Now then *we are ambassadors for Christ*, as though God did beseech you by us: we pray you *in Christ's stead*, be ye reconciled to God." 2 Cor. 5:20.

2. As we are to let Christ work in us, we are to let him work as he did when on earth. He is our example, God's word our counsel.

3. Christ did not hesitate to warn people of their sin and its consequences, but it was done in love. His gentleness and long-suffering did not cease because it was necessary to rebuke sin. Truly he hated the *sin*, but *loved the sinner*. (See Paul's experience in Acts 20:31.)

4. Responsibilities resting upon those who profess to be followers of Christ plainly expressed in Ezek. 3:17-21.

5. It is no time now to give the trumpet an uncertain sound. Ezek. 33:6; 1 Cor. 14:8. From recent Testimonies I quote: "None are to stand in a neutral position"—to be indifferent; "we are to maintain [uphold or sustain] truth because it is truth, in the face of the bitterest opposition. Show your colors! No time now to *speak smooth things* or prophesy deceit."

6. By remaining silent when we see our associates pursuing a wrong course, we are equally guilty. Ezek. 3:17-19; "Testimony No. 33," pp. 204, 207.

7. Fear of *men's* opinions lessens our fear of *God*, and leads eventually to entire forgetfulness of him and a dependence upon flesh which is as the grass of the field. Jer. 17:5, 6; Ps. 103:15, 16. Those who put their trust in man dare not express an honest opinion of right or wrong, truth or error, lest some one, forsooth, should differ or object! Where, then, is the nobility of character that should adorn every ambassador for Christ with the robe of *royalty*—the insignia of our rank—as "heirs of the kingdom"? David knew whom to trust, and the Lord taught him valuable lessons by the experiences he passed through. So he expresses himself in Ps. 27:1, 3; 146:3-6; and in fact, in nearly every psalm he says his trust is in the Lord.

8. Do not *expect* an easy time, or smooth sailing *outwardly*. Within, however, we may have the peace "like a river." 2 Cor 4:16-18. Be prepared in the strength of Christ to bear patiently all resentment and bitterness. People do not like to be told of their faults and sins, but there is applicable the text in Heb. 12:5-11. Christ came to save men from eternal death, but those very ones put him to a cruel death. It is well to remember, however, the Saviour's prayer on the cross: "Father, forgive them; for they know not what they do." Isa. 33:7; Ezek. 2:7; John 15:20.

9. We may be certain of this fact. Those who adopt a course in harmony with God's will concerning our labors here, will develop characters that will know more of God, and they *only* will be thereby enabled to *stand* in the dark days before

us; for if we hesitate to discharge our duty *now* for fear of man, how can we have the courage to suffer persecution for the sake of our faith and belief?

We are surely living in the time of preparation for the grand and awful future, and character building is the most important work now in progress. We shall soon know just what each one is, whether our work is of wood, hay, stubble, or of precious material.

God grant to each one a realization of how important these times are—how freighted with eternal interests are the precious days fast bearing us on to the final scenes of this world's history!

10. The assurance of the approval of God should be our desire and satisfaction. To *know* duty and have divine strength rightly to perform it, is the noblest work of Christ's ambassadors. "If ye know these things, happy are ye if ye do them." "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Behold, I come *quickly*; and my reward is with me, to give every man according as his work shall be."

"O Christian, awake! 't is the Master's command; With helmet and shield, and a sword in thy hand, To meet the bold tempter, go, fearlessly, go, And stand like the brave, with thy face to the foe!"

EVEN AT THE DOOR.

BY MRS. EDNA MERRELL.
(Amboy, Minn.)

How the people of God rejoice in the near coming of the Lord; and as the time of the end draws nearer, how earnest we should be, and how interested in and for those around us. Our hearts should anxiously go out to our neighbors and associates, that they may see and realize these things as we do. It rejoices our hearts that God has given us light and truth; that he has told us that we can discern the times and the seasons, although no man knows the day nor the hour. He has told us what signs would precede his coming, whereby we may *know* when he is even at the door. And as we study his word we can see these signs fulfilling all around us, and as we realize that the Saviour is soon coming, an intense desire should take hold of us that our friends may see these things. It is hard to talk with people who do not understand them. Self comes up, and we fear to broach the subject; but Christ has promised us his Spirit, and with prayerful hearts we can tell them of these things. Get them to study and read. We are told to search and *know* if these things are true. God can open the way, that we may be a light to our neighbors. He can help us to *live* the truth, and to "arise and shine." Christ has told us to *watch*,—not once nor twice but constantly,—watch unto prayer, watch and be ready. Watch our conversation, that we may draw others nearer to the Saviour. How we love his appearing! How we long to see him! I rejoice in the promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." He is our rock, a shelter in the time of storm. In the coming conflict let us have our feet firmly planted on the solid rock, that the waves of destruction cannot undermine. False doctrines will be presented, but the sure word of prophecy will stand firm. Truth will triumph. Let us never fear to show our colors, but rejoice that we are accounted worthy to have a part in heralding the closing gospel message.

—No cowardice is so great as that found in want of truth. Belief in the rightness of a cause, in the value of a high moral standard, in the supreme righteousness overruling man, self-respect, and moral dignity,—all go by the board when we condescend to a lie, either spoken or acted, either by suggestion of the false or suppression of the truth. Whatever it may be that we are called on to testify or acknowledge, we should stand to openly and without wincing.

*"The image must be made in the United States, where Protestantism is the prevailing religion. 'Image' signifies 'likeness'; therefore, Protestantism and Republicanism will *unite*, or, in other words, the making of laws will go into the hands of Protestants, when all in authority will profess the popular sentiments of the day, and make laws, binding certain religious institutions [i. e., Sunday observance, etc.] upon all, without distinction."—ADVENT REVIEW AND SABBATH HERALD, Vol. 6, No. 6, 1854.

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.

IN THE SCHOOL OF LIFE.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

I.

LEARN to be silent!
Be with thy lot content,
Such as the Lord has sent;
Bury within thy heart
Carefully ev'ry smart:
Learn to be silent!

Learn with forbearance
Meekly to bear the wrong,
Lovingly suffer long,
Willingly labor on
Though human friends you've none.
Practice forbearance!

Learn to be cheerful!
Weeping and mourning cease,
Some time must come release.
Though it seems hard to bear,
Lighten thyself thy care.
Learn to be cheerful!

II.

Learn to be pleasant!
Learn how to smile, e'en though
Heavily grief and woe
Fall to thine earthly lot;
Mourning you conquer not.
Learn to be pleasant!

E'er be forgiving!
Never resent a wrong,
Be the foe weak or strong,
Leave it to God above;
Show them, for hatred, love,
E'er be forgiving!

Ready for either;
Live to the praise of God,
Slumber beneath the sod.
Whether we live or die,
Know that the Lord is nigh,
Coming to save us!

HOW SHALL I HONOR JESUS TO-DAY?

AWAKING from a comfortable night's rest, strengthened and refreshed in body, before rushing into the business of the world, a few moments may be spared to ask a very necessary question, *How shall I honor Jesus to-day?* That we should aim to honor the Saviour, I suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite, and our attitude to Jesus should be deep, constant, and operative. I can honor him to-day. If I do not, I shall dishonor him, and if I dishonor him, I shall grieve the Spirit, bring guilt on my conscience, and injure his sacred cause. Let us, then, seriously inquire, *How shall I honor Jesus to-day?*

First, *I must anew dedicate myself unto him.* I must surrender myself, body, soul, and spirit, into his hands. I must present my time, talents, and property at his throne, beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for his glory. The Saviour not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore, we do not feel as David did, when he gave to the building of the temple such stores of wealth, "Of thine own have we given thee." If I hold all I have to the Lord's, if I daily dedicate all I have to Jesus, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit, give me grace, that, morning by morning, I may afresh dedicate my person, property, and all I value, to my Sav-

our's service, and day by day use all to his praise.

Second, *I must look to him for all I need through the day.* Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has, but he is prepared to give it us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father;" and again, "If ye shall ask anything in my name, I will do it." It is, therefore, both my privilege and duty to go to Jesus for everything I need. And if I go to him first, if I go to him in faith, if I ask of him with confidence, I honor him. But when I look to creatures instead of him, when I depend on means, instead of expecting help from him through the means, I dishonor him. If I would honor Jesus, I must look to him for all I need, both temporal and spiritual. I must carry everything to Jesus, whether great or small. I must make everything a means of communion with Jesus. So shall I pray without ceasing, and in everything give thanks.

Third, *I must imitate Jesus in all I do.* He is proposed to us in his word as our great example; we should therefore strive to imitate him. My object should be to think as Jesus thought, to speak as Jesus spoke, to feel as Jesus felt, and to act as Jesus acted. Often, very often, should we pause and ask, "Is this like Jesus? Would he indulge such a temper? Would he employ such language? Would he encourage such thoughts? Would he do as I am doing?" Or, if at a loss what to do at any time, we should ask, "What would Jesus do? How would Jesus act in this case? What would Jesus do under these circumstances? What would Jesus say? What temper would Jesus display?" This would often send us to his word. We should become familiar with his life. We should be well acquainted with his character. And what a preservative it would be! What humility it would produce! Jesus wishes us to be like himself. He has left us an example that we should follow in his steps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must make it my study, and I must daily seek grace that I may imitate Jesus in all I do, at all times, and in all places. O! to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like Jesus in heaven? Are we not here made meet to be partakers of the inheritance of the saints in light?

Fourth, *I must speak of Jesus to all I can.* Jesus loves us to think of him, and to speak to him; but he loves to hear us also speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders, that they may return to his fold. We should speak of him to believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about, if we only set our hearts upon telling of Jesus. What fine opportunities often offer, if we were only prepared to take advantage of, and improve them. We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and graceful ascension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may talk of his invitations to sinners, and how he wept over them; of his promises to believers, and the delight he takes in them. O! for grace to speak of Jesus, to speak for Jesus, to speak like Jesus!

Finally, *if I would honor Jesus, I must walk with him.* I must have him for my companion. I must make him my friend. I must go nowhere

if I have not reason to believe that Jesus will go with me. I must engage in nothing if I cannot expect Jesus to look on and sanction me. I must prefer the company, the smile, and the approbation of Jesus above everything besides. This would be making him my all. This would be treating him as he deserves. This would be like an endeavor to render again to him according to what he hath done for me. O! Spirit of Jesus, come down into my heart; fill me with thy grace, and teach me to make the honor of Jesus the great end of my life—the great end of every action.

Reader, do you wish to honor Jesus to-day, every day? If so, this is the way; walk ye in it. My soul mourns before God that I have honored Jesus so little. Let us pray, pray right heartily, that God will give us grace to dedicate ourselves to him every morning, to look to him for all we need day by day, to imitate his beautiful example in all we do, to speak of him to all who will listen to our conversation, and to walk with him in peace and holiness. O! what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; but they that despise me shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but him. There is no hope for you but in him. If you despise him in time, he will justly punish you in eternity.—*J. Smith, Cheltenham, Eng.*

BOTH SIDES.

"WHAT a tedious prayer-meeting," said John Brent to his wife at half-past eight one recent Thursday evening. "I'm glad to get back to my own little cheerful fireside. The minister's remarks were as long as the moral law. Deacon Paul went over the same ground, with a few prosy variations. Mr. Langdon stammered and blundered till it was a relief when he sat down. Mrs. Childs said the same thing she has said for the last twenty-five years; at least I suppose she did, I couldn't hear it all. Mrs. Brown uttered a few prim, stiff words, just as though she thought she must. The young church-members kept up a continual silence. The songs were the same old draggy ones, sung helter-skelter, anywhere, without any soul or music to them. The pauses were the most frequent part of the meeting, and I believe on my soul they were the most impressive. If we are to have a prayer-meeting, why not have one? I do n't like so much talk."

"Now, John," said Mrs. Brent, "how differently we look at things! I thought it was one of the best prayer-meetings I ever attended. The minister's talk was just what I needed. I had been worried all the week, and what he told us about trusting in God in little things fitted my case. I was sorry when he closed his Bible, and said, 'The meeting is open for others.'

"Deacon Paul's remarks on the same subject interested me exceedingly; for I knew he had many trials, and could speak from experience. As to brother Langdon, he seemed so much in earnest that I did not notice whether he blundered or not. I was thinking of my own shortcomings.

"The songs were old, to be sure, but for that very reason they touched my heart. I never enjoyed singing 'He Leadeth Me,' as I did to-night. Perhaps I helped to make it 'draggy,' but the music was in my soul, for all that. As to the young people, I never saw them so attentive and quiet. Many of them repeated verses which seemed to me very fitting. One of them told me after church that he had decided this night to become a Christian. O, it has been a good meeting to me!"—*Golden Rule.*

—There are no difficulties to be found in any path of duty, for which he that is called to tread it, is not prepared by Him that sent him. Whatsoever may be the road, our equipment is calculated for it, and it is given to us from him that has appointed it.—*Alexander Mc Laren.*

The Mission Field.

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

AN APPEAL FROM BRAZIL.

THE following extract from a letter received from one of the German colonists in Brazil will undoubtedly be of interest to the readers of the REVIEW. While it pains us to see how some souls are disappointed,—souls who have come long distances, and who have to return home without the desired reading-matter,—we rejoice to hear of such interest, and we do this all the more, as we firmly believe that our brethren, and especially our German brethren, will at once comply with the request embodied in the following. Our brother writes:—

"With the greatest joy and thankful heart I can inform you of the arrival of that precious book, 'Great Controversy,' Vol. IV. O, with what joy the people here have listened, as I read it to them. We are so thankful that you have sent us this precious manna. It is the oil in our lamps, so that we need not roam around in darkness. We cannot repay you, but the Lord Jesus will pay you with interest, on that great day. He is the true paymaster.

"O, if you could but see how those that love the truth rejoice, when I return from the post-office, and how they surround me, to get some of the papers or tracts! [Going to the post-office is not an easy matter there; but quite a journey.] But how sad you would feel, how your heart would bleed, if after distribution of all the printed matter, you could see some souls standing there with sad faces, because they have received nothing. O, dear brother, how many tears I have shed, and how sad I have felt, because all the papers were gone, and the people had to go home with sad hearts. O, if the dear subscribers, who, after reading the *Hausfreund* or tracts and books, put them on the shelf, never to look at them again, would send us this precious bread of heaven! How would such a brother rejoice, if he had saved but one soul! Why, all the treasures of the world are not worth as much as one soul! And how will it be, if on that day such a soul will say to the Lord: 'Here, Lord, is he who brought me to thee by his gift of love; his papers and books led me to thee.' Would not that be better than to bury the God-given talents, as spoken of in Luke 19:20-26? Would it not be better to hear what is written in chapter 12:37?

"Yes, how may one feel who has tried in vain to get some reading-matter,—one who would gladly accept the truth, and who first strives after the kingdom of God, but, coming from a distance, has arrived too late, and returns home with a sad heart, without the desired paper! Therefore, dear brethren, pay attention to the Macedonian cry of the people here. They pray you to send them publications—all you can spare. Every one here wishes that I send him the entire volume of the *Hausfreund*. And this could easily be done, if some of the readers, as stated before, would send their papers to us, after reading them.

"Three new brethren have joined us. O, please ask the brethren subscribers in the name of Jesus not to forget us. I know that you cannot do any more than you have done, but the readers could help much. Brother J. sends his greetings, and others join him in this. This brother said to me: 'Dear brother, I think of the coming of our Lord Jesus Christ every hour.' The other brethren also send their heartfelt thanks.

"I also thank you for sending the book. Brother H. Rahn has sent me another one, and I am thus enabled to send one to the brethren living farther away. May the Lord bless you for all the good you have done to us, and may we, if not upon this earth, meet in the kingdom of our God. With many thanks, I remain your brother in the name of our Lord Jesus Christ."

Thus far our Brazilian brother. This letter appears in our German paper also, and will, we hope, meet with a hearty response. But if any of our English-speaking brethren should want to assist in this good work, they can certainly have the privilege. Where private shipments are preferred, the writer will gladly give the address of this brother; while subscriptions of the *Hausfreund* to him will receive due attention here. In case of private shipments of tracts or other reading-matter, we beg you not to forget to send it fully prepaid, so as not to cause a heavy burden on the poor brethren there.

T. VALENTINER.

IN THE HANDS OF RUSSIAN PRIESTS.

Now that in some of the States our brethren are being called upon to suffer persecution for the truth's sake, we are reminded forcibly of the blessings which the Lord has granted us in placing our lot where we have had full liberty to practice and preach the truth. We must appreciate this even more keenly, as we learn of the experiences of those who have been obliged all their lives to live under the rule of a priestly despotism. Some of our brethren in Russia have already been called to suffer the loss of all their worldly possessions, and have been exiled for the "testimony of Jesus." Nevertheless, the truth continues to make rapid progress in Russia. Honest souls whose lives are rendered miserable

by the existing conditions, are all the more ready to hear and obey a gospel which frees them from the bondage of sin, and brings Christ into their lives to share their burdens and suffering. What the conditions are in many a Russian village is shown by the following extract from an article in the *Contemporary Review*. As we contrast our lot with that of these Russian peasants, it may be we shall take a new view of that phrase, "as God hath prospered him," when we come to lay by our first-day offerings for the foreign work:—

"One fine day, when the sun was shining kindly, the flowers smiling sweetly, and the birds proclaiming the goodness of God, a panting lad rushed into the place shouting, 'Black day!' The peasants flew from their huts to learn more of the sad news; mothers clutched their babies; fathers clenched their teeth; even little children realized that danger was near.

"What have you seen?" asked the mothers.

"A priest with a district inspector in one wagon, and another wagon full of police."

"A thick cloud of dust appeared between the last houses of the village, and soon the two wagons drew up in the center of the wretched place. Out jumped the priest; behind him stood the soldiers, one of whom held a rope.

"Here you," said the priest sternly, pointing to the nearest villager, 'show me your certificate of having come to communion.'

"Dearest father," answered the peasant, 'I have n't got it.'

"You dog," continued the gospel messenger, 'why did you stay away from communion?'

"The harvest, hard work, my wife was ill. O, forgive me, dear little father," cried the wretched man. And falling on his knees, he clutched the hem of the priest's robe.

"I'll teach you to find time," said the priest significantly. 'Twenty-five will suit him—eh?' said he, turning to the district inspector, whose military cap, rows of brass buttons, belts, boots, and sword gave a strangely military character to the missionary enterprise.

"The inspector had been a non-commissioned officer in the army, had served in the Turkoman campaign, and understood the Oriental methods of earning money by official means. He and the priest were working this route on joint profits, and there was no danger, therefore, that the secular arm of the law would be raised to shield the crouching heretic from the sentence of the ecclesiastical one.

"The priest's query was answered by an approving nod, and the police servants promptly produced from beneath the second wagon a bench constructed with particular reference to the dimensions of a human body. The peasant was roped down to this with a dexterity born of constant practice, and a police soldier began to lay on the blows with a heavy lash. At the ninth blow the back of the priest's victim suggested the meat on a butcher's block, and at the tenth he cried out: 'Dearest father, have mercy; I will pay what I can.'

"The police inspector ordered a halt, and the priest asked gently, 'Well, what will you pay for your sins, my sweet child?'

"Five rubles," groaned the victim.

"That's a fine joke," laughed the police inspector. 'You take us for fools. Ha, ha! only five rubles. Go on with the flogging.'

"You shall have ten," moaned the peasant.

"Nonsense; go on with the flogging," answered the police inspector.

"Twenty," finally came from the half-dead body on the butcher's bench.

"The priest leaned his mouth to the poor fellow's ear, and said insinuatingly: 'Let me intercede for you; make it twenty-five, that is a nice round sum; it breaks my heart to have you suffer. Shall we say twenty-five?'

"The peasant could only nod his head feebly in sign of assent. The soldiers unstrapped him, his shirt was thrown over his bleeding body, and away he staggered to his hovel. The little money he had saved in the hopes of buying a cow, or perhaps paying off arrears of taxes, was taken from him and put into the pockets of the priest and his official partner. That night was a bitter one in the hut of that poor man and his family. His only crime had been to worship God as he thought fit. He had harmed no man, had violated no law which a civilized man can respect. That poor peasant is too poor to emigrate, too ignorant to change his occupation, too helpless to avoid the petty tyranny that presses upon him. His cries never reach the outer world, for to him heaven is high and the czar far away. No newspaper correspondents penetrate to his miserable corner, and if they did, they would never get back alive. Priests and police can do there pretty much as they like. No questions will be raised so long as the government receives the amount of taxes it has reason to expect.

"Alsenstorm's story made me feel sick; for it went on to tell me how the clerical beast went on from one peasant to another, flogging each in turn, until he had squeezed out all the money that could reasonably be expected. Afterward, the cabins were searched in turn for any images or emblems that might be unorthodox, and when the visitation was completed, the peasants stared blankly at one another, as people over whom a devastating blizzard has passed. Of course, I suggested to my friend that the case he mentioned must be very exceptional indeed.

"Exceptional?" exclaimed he excitedly. 'I wish it were. The Greek Church, backed by the Third Section, is visiting every village of the empire in the same spirit, if not with the same instruments, that I have referred to. The Protestants of the Baltic provinces, the Finns, the Poles, the non-conforming Russians in every part of the country, the German colonists in Bessarabia,—all are the objects of persecution to the very fullest possible extent. The more remote the heretic, the more brutal are the means employed for his conversion. In communities where the people are educated, the priests have to be careful, but the spirit that underlies the war-cry of 'Russia for the Russians,' is the same that watched the flogging of that bleeding heretic to the eastward of us. The Russian Church improves nothing; it can only drag down, flog, and exterminate. Give it time, and one day we shall lose the little light that still glimmers in Poland and along the Baltic.'

A PERSIAN MARTYR.

THE reports from our work in Turkey show that the field is ripe for the truth. Thus far the converts have been from the Greek and Armenian Catholics and Armenian Protestants. Sooner or later it must be that the truth will be preached to the Mohammedans, among whom it is considered an unpardonable offense for one to turn from the Moslem to the Christian religion. That there are Mohammedans, however, who may be depended upon to stand by the gospel, is shown by such an instance as is reported in the last *Independent*:—

"News has just reached us from Persia of the death of Mirza Ibrahim, imprisoned for more than a year in Tabriz, for abandoning Mohammedanism, and accepting Christ as his Saviour. During this period, jailer and guards have heaped upon him shameful indignities and brutal outrages. How he has survived so long is a matter of wonder. He has borne it all with the utmost patience, and in unflinching loyalty to Christ. Boldly and yet tenderly has he preached Jesus to his cruel jailer and his fellow-prisoners, some of whom have been won by him to better ways. But he died at last from the violence of the baser prisoners, who, throttling him again and again, demanded, 'Is it Esâ [Jesus] or Ali,' and every time the answer came back, 'It is Esâ.' His throat was so injured that he died shortly after, as much a martyr to the faith of Jesus as any on the record of the Christian Church. The whole story has great significance for the future of the gospel in Persia."

THE ENEMY STIRRED IN RUMANIA.

SOME time ago, it will be remembered, one of our German-Russian churches removed into Rumania, just across the Russian border. There they have prospered and increased in numbers, and their influence has awakened an interest to hear the truth among many. Brother Wagner, one of our laborers in Russia, has been spending some time with them. Now it appears that the spirit of the dragon is stirred. In a letter just received from Elder Conradi, he says:—

"To-night I am going to start on a tour to Austria and Rumania, as our brethren in Rumania are having trouble with the authorities. Brother Wagner, one of our licentiates, after being notified to leave within ten days, sought the Lord with the brethren, and thus far, though the time is up, he is still there. Some of our brethren were beaten severely while working on their land on Sunday, and the people threatened the next time to beat them still more. On account of the threatening, they reported the assault to the authorities, and they are to appear at the court. I shall let you know the result."

—"The hell of the Pacific." Such is the name given to the port of Apia, Samoa. Every third building is a grog shop.

—The Methodists opened the work of missions in Fiji, and are now strong there, although the Roman Catholics have come in and made considerable progress. Recently a writer reported that the priests were going about the towns exhibiting pictures of Methodist missionaries falling into inferno. They are able to frighten some of the natives into the Catholic Church.

—A GERMAN minister in Queensland, Australia, has recently accepted the truth, and is anxious to do what he can to spread it. He says: "Many pity me and point me to learned men who do not see the Sabbath; but I can give them good reasons from the Bible, and the Lord assisting me, I will not be silent. In the cities and stations I have been told not to come any more, if I am to preach the Sabbath. May the Lord keep me in the future in his service, and if it is his will, he will counsel me and provide the means. For Christ's sake I will count all things but loss."

—New Zealand is making an effort for the Scandinavians. Brother Israel writes as follows of the work of brother Anderson, who was formerly with the "Pitcairn": "Brother and sister Anderson have been laboring in the Hawke's Bay district among the Scandinavians. Ten have begun to obey the truth. I baptized four of them on my way here. They have now a forty-foot tent pitched, and will keep up meetings till the Conference. They had held meetings in eighteen different homes. The people had subscribed thirty dollars toward purchasing the tent."

Special Attention.

WORLD'S FAIR COMMENTS.

THE decision of Chief-justice Fuller, that the United States government has no such jurisdiction in the World's Fair grounds as to give the government the power to say when the Fair shall be open or shut, has naturally provoked much criticism from those who have had an idea that the World's Fair was a church exhibition, run by the United States government. The *Northwestern Christian Advocate* complains that "the issue was debated and decided on legal grounds solely, and religion and good morals were not taken into account." Since United States courts are not for the purpose of trying heretics or deciding knotty points of theology or religion, but for the simple administration of justice between man and man, and only in relation to the things of this present life, the objection raised by the *Advocate* seems to us not to be well taken. The longer we can keep the discussion of religious questions out of the courts, the better it will be for the country. Any court which has a legal right to decide what day is the Sabbath, and to command its observance upon a basis derived either directly or indirectly from an interpretation of Scriptures, has also a right to try Dr. Briggs for heresy, or decide any other contested religious dogmas.

But while the question of religion, also the question involved in that, of the unconstitutionality of the Sunday-closing provision, was not touched by Justice Fuller in his decision, since it was not argued before him upon that basis, some questions that he asked showed that he knew there was such a question, and that it had something to do with the formation of his decision. Albeit, it did not have the effect that the ardent Sunday-closers hoped that it would. He asked the attorneys of the government, who were contending that Congress had an absolute right to close the Fair on Sunday without any appropriation whatever, if Congress had a right to close the Fair the other six days. That Congress had a right thus to do, they did not dare assert; and since the attorneys on both sides had agreed to keep both the religious question and the constitutional question growing out of it, out of the pleadings, and hence out of the court, they could only say by their silence, what certain persons once said when asked about the baptism of John: "We cannot tell." So while Sunday-opening of the Fair is pronounced by the court to be legal, the question of the constitutionality of a Sunday law is nicely shelved over to some future time.

The Sunday following Justice Fuller's decision will be likely to be known in the annals of church history as "brimstone Sunday," such was the lurid character of many of the sermons that were delivered on that day. Dr. Henson, of Chicago, revived the old Miltonian idea of the Devil, as a toad squatting at the ear of Eve, and has him in that form at the ear of Justice Fuller, suggesting the lines of his decision. Others express the expectation that the lightning will dash the "white city" to fragments; that fire like that which fell upon the cities of the plain will destroy the inhabitants; that the cyclone will sweep away the city; that the cholera will overleap the national quarantine, and wreak upon wicked Chicago divine vengeance to the full! And all this senseless and fanatical jargon is based upon the unscriptural and unreasonable notion that the observance of Sunday is established upon the authority of God as proclaimed in the fourth commandment,—a commandment that has no more relation to Sunday-keeping than the decree of Julius to destroy the Gothic youth in the cities of the Roman empire, in A. D. 378, has to do with the deportation of the Chinese from this country under the operations of the "Geary law," when that law shall be enforced.

The Methodist Church is seriously agitating the idea of removing their exhibit from the Fair. Indeed, this church had long ago declared through their official organs, that they would boycott the Fair entirely if it was not run to suit their notions. Much of this talk was religious buncombe; for they have counted their own towers and bulwarks

so long, and ignored the towers and bulwarks of others, that they did not realize that it might be decided against their wishes in the matter. They evidently looked upon the Fair directors as men to be swayed by the same influences as the members of the Methodist Episcopal General Conference, and the result has been to them something of a disappointment. So, many of the more radical Methodist bishops and papers are calling for the removal of the Methodist exhibit, and a general stay-away from the Fair. Others advocate a more rational course. Among the latter class is Bishop Fowler. The bishop says, "For myself, I shall attend week days as much as other duties and financial conditions will permit. As a church, we are not managing the Fair, and are not responsible for its management." This is certainly a consistent view to take of the matter. If the whole church would take this view, that they are not "managing the Fair," and would take the strength and energy they are using to manage what is not, and should not be under their control, or the control of any church, or all the churches put together, and apply it to good, honest, early Methodist evangelistic work, they would better fill the purpose God designs his church to fulfill.

Not content with suggesting electricity, brimstone, cyclones, and the cholera as the proper visitations of divine wrath, one zealous minister suggests that Lake Michigan might be induced to sweep away the "pagan show." A zealous Canadian, Colonel Hunt, from Toronto, proposes to bombard the skies every Saturday, from several points near Chicago, in the style of the modern rain-maker, and thus draw down floods of water every Sunday. This, he says, will "save the honor of the nation." He says he has plenty of money which he is anxious to spend in the Lord's cause. He has written Mr. Wanamaker and other leading Sunday-closers, and shows much enthusiasm. The way he proposes to go to work to answer his own prayers, reminds us of the colored man's experience. He had prayed several days for some chickens for his Thanksgiving dinner. The day was near, and the chickens had not arrived. Suddenly an impression came over him, which with its succeeding consequences, he described thus: "Bum by de Laud said, 'Sambo, whaffor yo no answer yo own prayers?' and as shua as yo is bon to die, dose chickens come right into my front yard befo midnight!"

Another reverend gentleman presents the question in the following manner: He supposes a hundred people toiling in a mine for gold until they are nearly dead with fatigue. Finally they make an agreement, all consenting that they will work six days, and rest the seventh, and that if any more people come to join them, they must understand this rule and obey it. He then draws the following conclusion:—

"That is the fundamental principle of our government, and that is the Sunday question. On Greely's arctic expedition they got out of provisions; and while they were waiting for supplies, they entered into a compact to eat just so many biscuits each day. One day it became known that two men were quietly getting at the biscuits, and had been eating more than their share between meals. A small matter, you may say, but Greely had both those men taken out, court-martialed, and shot.

"By the compact formed in the cabin of the *Mayflower*, it was agreed that the Sabbath should be kept sacredly; and we as a government and a people have ratified that compact continuously. We are talking of it simply as a compact entered into for our protection, just as the hundred men enter into a compact not to work the mine on the seventh day. And if our compact is broken, and one man runs his mill on Sunday, and another his store, they are robbing the rest of society, and they ought to be shot—out of society."

The utter folly manifested in the above comparison is enough to cause one to fear that the ministerial intellect of this country is dwarfed in knowledge and weak in logic. The difference between the case of a man stealing the last morsels of food from his starving companions, and a man running his mill or store on Sunday, is so apparent that a child can see it, if learned divines cannot.

Again: The people who came over in the "Mayflower" were not all even of the early settlers of this country, and there is no more reason that their "compact" must be kept forever than there is that any or all the conditions of the Colonial charters under which the various colonies were established, must be so observed. The whole history

of the Puritans in this country is only one of the incidents in American history. No king and no people have a right to make laws binding on future generations. All laws made by men of past ages, which we now observe, are only binding on us now because of our consent. When that consent is taken away, whether the law was made on the "Mayflower" or anywhere else, it loses every element that gives it life. To shoot a man, even out of society, for the non-observance of a compact made by a small portion of the early settlers of America over two hundred years ago, under influences and conditions far different from those which now surround us, because he does not do that which the majority of all the people since have done, is a suggestion so outrageous that we wonder any intelligent man can be its abettor or apologist.

M. E. K.

THE "SEVENTH-PART-OF-TIME" FRAUD.

EVERY unprejudiced mind knows and has known that the "one-seventh-part-of-time" theory is an invention to escape the plain requirements of the command: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." This insincere, unmanly perversion of Scriptures never was thought of until this plain, simple, yet majestic command began to be urged upon the attention of a people just emerging from papal night. It is not the object of this article to show how the theory destroys the force of the commandment altogether, and makes God the author of confusion, but to show that the advocates of the theory do not believe it to be of any practical value save to use against Seventh-day Adventists.

Not long since, the officers of the Central Labor Union, of Chicago, proposed to request their employees that they work on Sundays and rest on Mondays. The reason given was that since the preachers had secured the closing of the Fair on Sunday, the only day the laboring man had on which to attend the Fair, without losing a day of wages, they desired to take the one-day-in-seven rest on a day when the Fair was open. The proposition of the laboring man was met by an emphatic protest from the very clergymen who have argued that there is no religion in this Sunday-closing movement—by the very men who have argued that "one day in seven" as a rest from toil for the "poor enslaved working-man" was all they asked. We knew all the time that this was not true, but some thought it was. When the working-men of Chicago proposed to put in actual practice this "one-day-in-seven" theory, the preachers became alarmed, and threatened to invoke the law against the laboring men, should they insist on applying the theory. In this the ministers say in substance, "This theory of 'one day in seven' is not intended for practical use. It is only intended to use against seventh-day observers who trouble our congregations with the doctrine that the fourth commandment means exactly what it says; and we hereby give notice that should any laboring men attempt to put our 'one-day-in-seven' theory into actual practice, or use it for any other purpose than that for which it is intended, we will prosecute him to the full extent of the law."

A. F. BALLENGER.

PERSECUTION OF JEWS.

THE *Hebrew World*, of New York, makes the passover week the occasion for the following exhortation to Jews for a more consistent faith and practice. It speaks of "the prejudice that exists against us to-day, even in this glorious land of civil and religious equality," and says:—

"Let us not disguise from ourselves the truth, that our own inconsistency, our own want of self-respect, our own lack of principle, has created this dark cloud which looms up so portentously. . . . We alone are to blame; and we will tell you why. The Jew has always been held up as a pattern of religious fidelity, and the tenacity with which through ages of dire persecution he has clung to his faith, has secured for him the respect and admiration of the civilized world. And just at this time, when justice is being accorded us, when an enlightened civilization is about to place the well-earned laurels of fidelity upon our brow, we repudiate our past devotion to principle, and sacrifice the fruits of centuries of suffering, for the mistaken idea that the abandonment of those observances which have preserved, sustained, and maintained us to this day, will find favor in the eyes of the community. We have imitated their form of worship; we have gloried in partaking of their forbidden food; the barrier of intermarriage has been broken down; we have discarded to a great extent our Sabbath; instituted Sunday services; repudiated a belief in the Messiah; denied the idea of a restoration; avowed the Abrahamic covenant to be a barbaric rite; scouted the authority of the Talmud; denied the inspiration of the Bible. Surely, we have been liberal enough in our advances! There is hardly anything left in the good old ship to throw overboard. And without counting the cost—what have we gained?"—*Literary Digest*.

The Review and Herald.

BATTLE CREEK, MICH., JULY 4, 1893.

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CHRIST ENTHRONED IN THE SABBATH.

We give the following paragraph to show how utterly the minds of men can be turned from the truth. D. W. Powell, D.D., in the *Standard*, of May 11, 1893, speaking of the enthronement of Christ in the institutions of the gospel, and the fact that many do not see them there, says:—

"Is not this the trouble with our conscientious friends who are pleading so earnestly for the return to the seventh day? They see no Christ enthroned in the Sabbath of this dispensation. There comes to this study, almost every week, a little paper with a burdened plea that the Christian world is all wrong about the day. But it has a sad mission. It attempts to tear the crown from the head of Jesus Christ in the Christian Sabbath! Never were good people engaged in more serious disaster, from honest motives, than these seventh-day defenders."

And never was a man laboring under a greater mistake than the writer of the above. The Sabbath institution, confined to the seventh day, is the very one in which Christ is supremely enthroned, and there we see him, not only as the author of creation, but of redemption also.

Look at the facts. Christ was the active agent in the making of the world. "Without him was not anything made that was made." As he wrought, so he rested; and that rest laid the foundation of the Sabbath. He made the Sabbath; he blessed and hallowed it, that is, set it apart for man (Mark 2:27); he was the agent in proclaiming it from Sinai (Heb. 12:24-26); he gave it to Israel as the sign of both his creative and sanctifying power (Ex. 31:13-17); it is the only institution through which men identify themselves as the worshipers of the Maker of the heavens and the earth, and through the blessing of which we know that he is our sanctifier and Saviour. He it is who in the days of his flesh vindicated the Sabbath from the superstitions of the Jews, and proclaimed its perpetuity through time and eternity (Matt. 5:17-20); for we can never get beyond the eternity of bliss which is included in the "all things" to be "fulfilled." And not till after that, shall a jot or tittle pass from the Sabbath institution or from the Sabbath law. And yet, forsooth, we do not see Christ enthroned in the Sabbath! The fact is, we see him supremely enthroned there; and only those who are connected with Christ, can properly keep the Sabbath.

But the doctor means by the "Sabbath of this dispensation," doubtless, the first day of the week, or Sunday; and when he says that we, Seventh-day Adventists, do not see Christ enthroned in that institution, he says truly; and how can we, or how can any one else, see him enthroned there?

Let us look at the facts in this case also. Christ never had anything to do with the Sunday institution, nor with the day, other than as a secular day; he never took it into his lips; he never rested upon it; he never blessed it; he never gave any command to keep it; he never gave his disciples any instructions concerning it; for they rested on the seventh day after the crucifixion, and that too, says the record, "according to the commandment." Luke 23:56. And accordingly we find the disciples afterward keeping the Sabbath, but devoting the first day of the week to secular uses. Acts 17:3; 20:7; 1 Cor. 16:2.

Where then does Christ come into the first day of the week? Where is his throne in such an institution with which he never had anything to do? But did he not rise on that day?—Very true; and it is just as true, also, that he shed his blood, through which we have redemption (Col. 1:14), on Friday; and he ascended to be our mediator, on Thursday (Acts 1:3), and did as great miracles on any day of the week, but never once taught us that on whatever day he might do some mighty work, that would make that day the Sabbath and set aside the commandment of God.

Where then is the throne of Christ here? It is

another power which has set up this institution, and has made it the sign of its authority. It is the apostasy through which this first-day Sabbath, the rival and opponent of the Sabbath of the Lord, has been developed. It is the one who opposes and exalts himself above God, who has his place there; and, alas! our friend thinks it is the throne of Christ, when it is only the throne of the man of sin.

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.]

322.—THE LAKE OF FIRE.

1. Will there be a consuming fire on the earth at Christ's second coming? 2. Could Christ have sinned when tempted by Satan on the mount? G. G. D.

Answer.—When Christ appears, he is revealed in flaming fire. 2 Thess. 1:7, 8. The brightness and glory of his presence is "a consuming fire" to the wicked. Heb. 12:29. It is by this that the papacy is to be destroyed. 2 Thess. 2:8. And this, in connection with the breaking forth of the internal fires of the earth, will constitute the "lake of fire," into which the beast and the false prophet are to be cast. Rev. 19:20. At the end of the thousand years, this lake of fire is renewed, on a grander and more potent scale, and makes an utter end of all the enemies of the Lord of hosts. Rev. 20:10. 2. Yes.

323.—THE CALL TO JUDGMENT. PS. 50:4.

Please explain Ps. 50:4, with reference to the meaning of the word "call." "He shall call to the heavens from above, and to the earth, that he may judge his people." F. E. H.

Ans.—The first verses of this psalm undoubtedly describe the second coming of Christ; and the significance of the word "call" would seem to lie in the indication which it gives that the whole universe, the earth and the heavens, will be summoned to witness the glorious execution of the decree, and the justice of the sentence, as he judges, or carries out the judgment determined in regard to, his people; that is, to gather them to glory. This is expressed in the following verse: "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

324.—THE RESURRECTION OF THE WICKED.

Will you give us a little light on the resurrection of the wicked? For what purpose are they raised? Is it simply that they may be destroyed again? Would not this seem like retaliation and not the love of God? C. L.

Ans.—The Scriptures plainly declare that there shall be a resurrection of the dead, both of the just and of the unjust (Acts 24:15); that all that are in the graves shall hear his voice and come forth to a resurrection either of life or condemnation (John 5:28, 29); that the wicked who are sleeping in the dust of the earth shall come forth to shame, an emotion which they can feel only by being restored to conscious existence (Dan. 12:2); that we must all appear before the judgment-seat of Christ and receive according to what we have done, whether good or bad (2 Cor. 5:10); and that every one of us shall give account of himself to God. Rom. 14:12.

And this, in case of the wicked, is not retaliation. It is not raising them merely for the purpose of destroying them again, but it is that they may be judged and give an account of their own deeds. It is simply carrying out that scheme which was founded in the great love of God and his purpose to save the world. The penalty attached to disobedience in the beginning was death, "In the day thou eatest thereof, thou shalt surely die." Adam ate the forbidden fruit, and God passed upon him the sentence accordingly: "Dust thou art, and unto dust shalt thou return." Thus sin came into the world, and death by sin. Rom. 5:12. This entailed death upon Adam, and consequently upon all his posterity; for the stream can rise no higher than the fountain. There was no provision made for any escape from that penalty, and when Adam died, it was, in his case, a penalty for his own personal act of eating of the forbidden fruit. But none of Adam's posterity have committed that particular sin, and hence their death cannot be a penalty for that sin; and

yet they all die as a result of that sin of Adam. Let this situation be fixed clearly in the mind. Death in the case of Adam was the penalty of his one act of eating of the forbidden tree, not for anything that he did after God pronounced sentence upon him for that act. And death in our cases is a *result* of that first transgression, not a *penalty* for any personal acts of our own.

The plan of salvation was formed; and this plan provided a new probation for Adam, and a probation for all his posterity, so that each one might decide his own eternal destiny by his own course of action, independent of the results of that first transgression by Adam. It will be seen, therefore, that the very first condition of that plan must be to release Adam and all his posterity from the consequence of that first transgression, which subjected them to death, and which in the case of all Adam's descendants was without any responsibility of their own. They must be raised from the dead, and this must apply to all, that each may give an account of his own personal deeds, and receive reward or punishment accordingly. So as we all die in Adam, irrespective of character, all, through the plan of redemption, as ordained by Christ, irrespective of character, shall be raised from that state of death, and then be judged for *their own* deeds, and receive the destiny which shall be determined thereby. And hence we read that "as in Adam all die, even so in Christ shall all be made alive." Universal death came through the first Adam, universal life through the second Adam; and whether this life is to be temporal, or eternal, then, depends upon how we have ourselves lived, whether we have through Christ become righteous, or whether we have neglected the means of grace provided and freely offered to us; for in Adam's second probation, and in the probation granted us, the same conditions exist, and the same penalty is threatened. Obey and live, disobey and die. "The wages of sin is death." But in Christ all who will can become obedient.

This whole plan was founded in infinite love, and the conditions and provisions could not be otherwise than they are; and the carrying out of these provisions, is not retaliation or lack of love, but only the accomplishment of the plan devised in the beginning, all the provisions of which must be fulfilled. And whether the results, in any particular person, shall be gain or loss, depends upon himself. Whether this restoration to life which is provided for all, shall be a restoration to happiness or condemnation, depends upon our own course of action. All, irrespective of character, even the innocent babe, are counted *sinner*s in Adam, so far as to come under the dominion of death. Rom. 5:12. And all, irrespective of character, are so far counted *righteous* in Christ, as to be released from this death. Rom. 5:18, 19. And after that, after all have thus been made alive in Christ, then they are counted *righteous* or *sinner*s, according as they have accepted or rejected the provisions of the gospel made for them through Christ in his life and death, and their destiny will be determined accordingly. The righteous will go into everlasting life, and the wicked into everlasting punishment, or the second death.

INFERENCES.

(Concluded.)

1 COR. 16:1, 2 is another text from which inferential evidence is drawn for Sunday: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is *inferred* that this was a *public* collection, hence it was the day of assembly for worship. Here are two inferences, one based upon the other. The inference that this was the day of public worship, is based upon the *inference* that this was a public collection!

Let us now see upon what the *first* inference rests, and if it is found to have no foundation, then that which is built upon it—the weekly Sunday meeting—must also fall. First, the *phraseology* of the text is *against* the idea of a public collection. "Let every one of you *lay by him* in store." If we

should be told that a certain man had a large sum of money *laid by him*, would we for one moment suppose the money thus laid by was in the contribution box? Yet this is the very expression used by the apostle.

Many translations read: "Lay by *himself*;" i. e., at home. "Wilson's Emphatic Diaglott," which gives a "word-for-word" rendering, translates this passage thus: "Every first day of the week let each of you *lay something by itself*," which absolutely forbids the idea of one place of deposit for all. Our version, however, is very clear. The first business on Sunday morning is to look over the gains of the previous week, see how God "hath prospered," and then lay aside something for the poor saints at Jerusalem. But second, there is evidence in 2 Corinthians that the means thus devoted by the church at Corinth, in obedience to his injunction in the first letter, far from being in the contribution box, had not, one year later, passed out of the hands of the individual members of the church. Thus Paul in the first letter, written A. D. 59, recommends that they each lay by in store upon the first day of the week, something for the poor saints at Jerusalem. The second letter to the Corinthians was written one year later, and in chapter 8:11, referring to his previous directions to lay by in store for the poor saints, he says, "Now therefore perform *the doing of it*; that as there was a readiness to will, so there may be a performance also out of that which we have." So up to this time they had only willed; each had "*laid by him* in store," and the apostle urges that they now "perform the doing of it," language he could not use if the money had been deposited in a common treasury, Sunday after Sunday, and thus every week was being placed entirely beyond their control.

Again: 2 Cor. 9:2-5: "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready *a year ago*; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they go before unto you, and make up beforehand your bounty, *whereof ye had notice before*, that the same might be ready, as a matter of bounty, and not as of covetousness." Here is a very remarkable statement. Paul had been boasting in Macedonia of what great things the brethren of Achaia, Corinth included, were going to do. And now as he is about to go to Corinth, accompanied by some of the Macedonian brethren, he fears that when he comes to Corinth, he will find them unprepared, and that he and the Corinthians as well, will be ashamed of his boasting. So he proposed to send Titus and another brother on ahead to make up the bounty "whereof they had notice before, that the same might be ready." This proves beyond any possible doubt that the money that had been laid aside for charity was still in the possession of the individual members of the church; for if it had been passing out of their hands week by week, all the apostle would have to do upon his arrival at Corinth, would be to call for the cash box and say, "See here, brethren, what the church at Corinth have donated by weekly contributions since I wrote them a year ago." But the facts are just the reverse of this, and the inference that they had a weekly collection upon Sunday, and hence a meeting upon that day, when subjected to the crucial test of facts, is found to have no foundation, and the pleasing and oft repeated story of the Sunday collection in the church at Corinth, like a balloon emptied of its gas, falls to the ground of its own weight.

One more text will finish the list of passages that are supposed to furnish support for Sunday. "I was in the spirit on the Lord's day." Rev. 1:10. Again the advocates of Sunday have only an inference. It is inferred that by the term "Lord's day," Sunday is meant. This is inferring the very thing that ought to be proved. It may be said that Sunday is now called the Lord's day, therefore John must have referred to the same day to which this title is now generally given. But it will not do

for us to try to gauge the apostle's meaning by what is understood now by the term "Lord's day." Great errors have come into the church. Apostate bodies of Christians have perverted the meaning of many parts of the Scripture, and have actually changed the ordinances of Christ. What we want to know is, not what is now generally understood to be the Lord's day, but what was called the Lord's day at the time John wrote the Revelation. To settle this question, we will not go forward from John's day into the mazes of the early apostasy, but we will take our stand with the apostle, and calmly survey the Biblical evidence as to what day *then* was the day of the Lord.

Has God said anywhere in his word that the first day of the week is the Lord's day? No one claims that he has, except in this passage, and the argument based upon this text is all assumption, as is every whit of the Biblical evidence for Sunday, Rev. 1:10 does furnish evidence that God still claims one day as his. But this text alone gives us no clue as to what day is referred to. We must examine the scriptures that were familiar to John, and thus let other portions of God's word cast their light upon this passage, that we may better understand its meaning. Does the Bible, aside from this text, recognize a Lord's day? Hear Jesus' own words: "The Son of man is Lord also of the Sabbath day." Mark 2:28.

Now if we can find what day is the Sabbath, we shall know what day is the Lord's day; for of the Sabbath day, he is the *Lord*. We will not depend upon man's word, but will listen to the voice of God from Sinai: "The seventh day is the Sabbath of the Lord thy God." Jesus, speaking of this seventh day of the commandment, calls himself its Lord.

Again: in the 58th chapter of Isaiah, God calls the Sabbath "*my holy day*." In the light of these texts, how can we conclude otherwise than that the Sabbath is the Lord's day. It is also worthy of notice that while John in the Revelation calls a certain day the Lord's day, when he comes to write the Gospel of John, several years later, and has occasion to mention the first day of the week, on account of the resurrection that then took place and the appearance of Christ to his disciples on that day,—events which are claimed to have made it the Lord's day,—he says not a word about its being the Lord's day, but calls it plainly the "first day of the week," conclusive evidence that it was not the Lord's day, and that the Lord's day of Rev. 1:10 was not the first day of the week. Rev. 1:10, then, instead of furnishing any ground for the first day, is one of the best of evidences that the Sabbath was recognized by the apostle John as late as A. D. 96.

Thus we have examined the four principal pillars upon which the Sunday structure rests. Take them at their best, they are nothing but inferences, some of them are inferences based on inferences, and all when closely examined, are found to be without foundation. A house resting upon such a tottering basis would be quickly emptied of its occupants. And there is a day coming when all that is not built upon the rock of God's unerring word, will be overthrown, and Jesus has said that "every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13. How widely different the evidence in behalf of the Sabbath of the Lord. We are not obliged to draw any doubtful inferences in relation to it. The record plainly states that God rested on the seventh day, then blessed and sanctified it. Gen. 2:2. The voice of God proclaimed from the burning mount, to the assembled thousands of Israel: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20:8. Jesus declared that not one jot or tittle of that law should ever pass away. Matt. 5:18. The most devoted followers of Jesus kept the Sabbath after the crucifixion (Luke 23:56), and it is expressly stated that they kept it according to the commandment, implying a Sabbath to keep, and a law still binding to enforce it, after the law of ceremonies had been nailed to the cross. And in Matt. 24:20 Jesus cautions his followers in regard to the observance of the Sabbath, at the time of the overthrow of Jerusalem, forty years in the future. And John, the last of the New Testament writers, as we have already shown, calls it the Lord's day as late

as A. D. 96. Finally, Isaiah, the prince of prophets, looking beyond our time, past the burning day, into the new earth, that last and final state that never changes, tells us he saw the Sabbath *there*. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from . . . one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

M. E. K.

GENERAL CONFERENCE BIBLE SCHOOL.

THERE has for some time been a demand for a general Bible school. We have in a measure met this want heretofore by means of the Bible school at Chicago, and by holding institutes in different parts of the field. This arrangement has been of great service and a blessing to the workers, but as the work continually grows, better facilities are demanded for properly educating laborers for the different departments of the cause. With the view of meeting this demand as fully as possible, the General Conference at its last annual session decided to open a special school here at Battle Creek. It has been thought best to continue it but six months in the year, commencing the first of October and running till the first of April. This will give opportunity for those already in the field to continue their work through the most favorable season of the year for labor, and then enter upon their studies for the winter months. This school is intended to be essentially a Bible school. The lines of instruction will be the Bible and the English language.

As events are developing, showing unmistakable evidence that we are fast nearing the final crisis, many feel called upon to devote their time and their strength to some line of work more directly in the line of scattering the seeds of truth. This is right and as it should be, but as many of these people have had but very limited school privileges, and are also deficient in the knowledge of the Scriptures, and thus unprepared for the work that they would like to do, it becomes necessary that some way should be provided by which they can receive a fitting up for the work which they wish to engage in. It is with a view of furnishing such advantages and facilities that this Bible school is being opened. Every one can see the inconsistency of any one giving himself to the work for which he is not prepared. Now in this school we do not intend in any way to supplant any of the courses in our colleges or academies; it is not arranged for any such purpose whatever. But we have had in mind a course for more elderly persons than usually attend our schools, those whose time and circumstances do not permit them to take an extended course at our colleges, and who cannot take up a general line of education, but whose line of study would be circumscribed, giving their main time to the study of the holy Scriptures and the English language, as comprehended especially in reading and composition.

Another demand for this Bible school lies in the fact that quite a large number of our young people have dedicated themselves to medical missionary work, and have come to the Sanitarium to receive instruction and training for this line of work. In connection with their medical and nurses' education, Bible instruction must also be received, and our plan is so to combine these lines of work that this Bible school shall furnish the instruction for this line of students. Heretofore we have not been able to provide efficient Bible instructors, as they were occupied with other classes of students. It is also intended to furnish a line of instruction in the missionary work through means of lectures, by persons who are prepared and competent to give them. There will also be arranged a series of health talks, by physicians and others prepared to present this subject in a practical way. In short, our purpose is to arrange for the most practical lines of instruction in as brief a course as possible. We see no reason why this school should not be very largely attended. At some future time we will give more definite information in reference to expenses, instructors, etc. We shall probably issue a small circular to be scattered freely, which will give particular information on all questions connected

with the school. We make mention of this matter so that those interested may begin to arrange for the same. We urge Conference Presidents and Conference Committees to consider this school, and to be interested in securing the attendance of such persons from their several States and Conferences as ought to have the benefit of this instruction. Work up the matter in season. Many more will be in attendance than otherwise would be. I believe that this is a move in the right direction, and will be a means of great blessing in preparing laborers for the different lines of work. We shall expect the hearty co-operation of all interested in the work of God at this time. O. A. O.

OUR FIRST TENT MEETING IN GERMANY.

SINCE June 7 one of our fifty-foot round tents stands on a beautiful elevation overlooking the city of Schleswig and the lovely bay, which extends to the Baltic Sea, within two blocks of the leading street and the street-car. To the many inquirers, who, as they have never seen a tent meeting in Germany before, naturally think of some show, advertisements in the leading paper, and handbills bear the startling information that religious meetings are in progress there every evening and twice on Sunday. The third angel's message has the honor of introducing tent meetings in the German empire. And what gain this may be in carrying the message with more power, can be the best seen if we read of the first series of meetings ever held by our people in Germany, as reported in "Historical Sketches," p. 19:—

"It is quite difficult, however, to obtain suitable places in which to hold meetings. In fact, there are no places to be secured except halls that are ordinarily used for dancing and drinking. The churches and school-houses are under control of the pastors and officers of the national church, so that they cannot be obtained without their consent. Of course it is readily understood that they do not grant permission for them to be used for the propagation of new doctrines.

"It is no uncommon thing to find the halls used for public lectures fitted up with a regular bar for the sale of beer and cigars, so that those who attend may be supplied with these articles of so common use. It is not considered any breach of good order to drink beer and to smoke while listening to the speaker."

This was the experience of Elder Andrews in 1875, as he held his first meetings in Germany with Elder Erzenberger, and we have during the last five years more than once experienced the difficulty of securing suitable places at a reasonable rate, with the condition that no drinking should be allowed. And if it could be secured, it was again questionable whether during the warmer months the people, who here in Germany love to promenade and enjoy the fresh air, could be induced to attend. The Lord has helped us in solving all these problems and meeting all these emergencies by pitching our own airy tabernacle, which was kindly donated us at my last visit, by one of our good ministers in America. At the first place we tried it, no suitable private ground could be found; while here at Schleswig, which for some three miles extends around the bay, soon a spot was found, which we could rent at twelve dollars for two and a half months. The city has about twenty-five thousand inhabitants, but being the capital of the province of Schleswig-Holstein, with some one million two hundred thousand people, the influence exerted is very extended. As for order, two policemen were posted at the entrance to the ground, and I have never seen a tent meeting opening more orderly than this, and people behaving better. While the attendance of the large Lutheran church last Sunday was only twenty-five, all told, we had from fifty to seventy-five, and many, when passing out, shake our hands and thank us heartily for the word ministered, and invite us to visit them. When we took our first collection last Sunday, we had two dollars and twenty-five cents in the afternoon and one dollar in the evening. One evangelist, especially interested in the subject of temperance, has come regularly with his family, whenever his own appointments have permitted it, and invited us to speak at these meetings. The Lutheran propst was at our first meeting, and some other ministers have been present since. The population is mostly Lutheran, yet there is also a Baptist and a Catholic church here.

One fine family, some five miles down the bay, have taken hold of the truth by reading, and are members of the Hamburg church. Lately the

brother has taken a stand, and other members of the large family are becoming interested. Then there came also an old gentleman from a village near Rendsburg, who first heard of the Sabbath some seven years ago in Millard, Nebr., and since his return has kept it all alone. The wife of the secretary of the magistrate also observes the Sabbath as a fruit of the canvassing work, and both attend the meeting. Thus a foothold has been gained already, and may the blessings of the Lord attend the labors of brother Boettcher and wife and brother Obländer, as they carry on the meetings.

While preparing the tent, I spent the first Sabbath and Sunday with the new church at Hadersleben-Wisby, in the northern portion of the province. The church consists of two companies, and has mostly been raised up through the labors of brother Rasmussen and sister Christensen. The people here speak Danish mostly, and brother Rasmussen had to translate for me. We held our meetings in the city theater at Hadersleben, and before celebrating the ordinances, I had the privilege of baptizing seven souls who had lately been converted. The church now numbers twenty-one members, and others in the country between Hadersleben and Wisby are taking a stand. The commander of the garrison kindly granted us the use of the bathing place of the soldiers for baptism, and had it fixed up. A number of persons were in attendance, also a reporter, and both the Danish and German papers reported the baptism and the meeting. As baptism here is a strange thing, it was stated as a curious fact that the candidates stood in the water fully dressed.

Last Sabbath, June 10, I organized the church at Harburg, about five miles from Hamburg. For over two years brother Frauchigger has worked in this town of about thirty-five thousand inhabitants, and he and brother Boettcher conducted two series of meetings. Thus far the members belonged to the Hamburg church, but as suitable persons for church officers could be found, and they sustain their own meetings, after baptizing three souls, we organized a church of twenty-two members. Brother Frauchigger labors now in Rhenish Prussia, brother Klingbeil sees to the work at Hamburg, while I am starting on a tour to Rumania, where our German church, which is steadily growing, is experiencing what it means to suffer for the truth's sake. May the Lord give me wisdom as I present their case to the Rumanian government. L. R. C.

THE CAMP-MEETING AT MINNEAPOLIS, MINN.

THE location of this meeting was the same as last year, being in the southern portion of the city, and so far as the grounds were concerned, they presented nearly every advantage of comfort and attractiveness. But the infrequency of the street-car service was detrimental to the meeting, and uncomfortable to those who had to patronize it; and these were almost the entire camp, as well as the visitors. Two hundred and twenty-eight family tents, inhabited by 1,141 people, with several tents for meeting and general use, composed the camp. Two of the latter were destroyed by a wind storm during the workers' meeting.

The standard of excellence, which preceding meetings had established, was fully maintained by the Minnesota meeting. It was both the largest and best ever enjoyed in that Conference, according to the testimony of those acquainted with the facts. As on other occasions, the principal feature of the workers' meeting was the instruction in religious liberty principles and the study of the present situation; the exercises were led by Elder W. A. Colcord.

The general features of the camp-meeting did not vary in form from that followed in other Conferences. The business of the different societies was interspersed through the program. They were harmonious and free, and so did not seriously interfere with the more spiritual interests. These interests were given prominence from the outset, and opportunities were given daily to those who desired to put away sin and seek God for forgiveness and peace. I never have seen a greater readiness to do this on the part of the people; in many cases the

anxiety to seek pardon and blessing led individuals to request that opportunities for publicly professing Christ might be given. The preaching exalted Jesus as the "sin-pardoning Redeemer;" but little was said upon distinctive doctrines, and yet there were quite a number who were convinced of the truth by what they saw, and espoused the work and message for our times. Services were held in the three languages, and in each the work partook of the same features, numerous conversions taking place in each case. Baptism was not administered until Monday afternoon, when 142 persons followed their Lord in this solemn rite.

A good work was done for the Conference also. A number of young people were desirous of dedicating themselves to the service of God in different branches. Several young men who felt that they had a call to the ministry, were carefully interviewed and encouraged in their desires, either by receiving license or being persuaded to attend school. Fourteen were licensed to the ministry, others will enter school, and several of the former will attend the coming Bible school. Three brethren; O. P. Norderhus, E. Hilliard, and W. A. Always were ordained to the ministry.

The educational interests were represented both at the Wisconsin and Minnesota meetings, by Professor Loughhead, of Union College, whose efforts were successful in arousing quite a general interest in our educational institutions.

The six camp-meetings we have attended have been seasons of special blessing, which it has been a great privilege to enjoy. But each one should realize that the impressions and emotions experienced will soon fade away and prove of no avail unless there is seen in the life the practical fruit of those blessings. The real value of these occasions will be seen in their practical results as exhibited in the lives and characters of those who enjoyed them. G. C. T.

Youth's Column.

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

IN YOUR OWN LIGHT.

WHEN the rabble came to arrest Christ, he said unto them, "This is your hour, and the power of darkness." From the beginning of the world to the present time, darkness has held sway to a greater or less degree. And in these last days it is not letting up any. Until Christ comes, there will always be men in the dark. No one rejoices more, when a man gets in the dark, than Satan. He brings all his power to bear on the poor unfortunate, all the time assuring him that he is in the broad light of day. Satan is never more angry than when a man gets out of darkness into light.

Please stop, and consider. Ask yourself, "Am I in my own light?" To assist you in answering this, I submit for your consideration the following propositions:—

1. *A young person who does not properly employ his time, while in school, is in his own light.*

Some who read this may not see this, and may think just to the contrary. This is one of the evidences that he is in his own light. A person may get between the candle and his book, and wonder why he cannot see to read, when he can see the light shine on the wall on the opposite side. What is his trouble?—It is because he is in his own light. Thus are those who idle away the precious moments given them for studies in the school-room. If they do not see it now, they will see it in the future. And when they do see it, there will be nothing but one long regret that they stood in their own light. Young man, young woman, stop and think; you to whom opportunities are given by the kindness of loving parents, if you do not employ every moment to the best advantage, are you not sadly in your own light? If you do not now see the infinite value of time, take my word for it, you are in your own light, groping for light while you see nothing but darkness in your shadow. Get out of this place as soon as possible.

2. *Those who spend all their leisure hours at socialables, games, etc., are in their own light.*

There is no harm in social education; in fact, it is necessary; recreation is essential; but neither

must have too much of our time. These innocent parties, these interesting games are dangerous. You need to guard well your footsteps as you tread this way. Many, very many precious hours have been thrown away on these. And they are so innocent and so harmless that there lies the danger. Every one says there is no harm in them, and the best people in the church or town attend. This generally settles the question. But there is harm. Whatever robs me of my time is harm. How many men, who are called good men, are there, who sit on the streets and play games from sunrise to sunset, when they ought to be at their business! Are they such that the world is made better by their presence? I have seen young men and women get so full of socials and parties that they were fit for nothing else for weeks. Precious time wasted; young women catch colds; constitutions broken down; late hours in sleep next morning, trying to repair the damages of the late hours taken from the previous night; light, trifling conversation learned, and not good enough accomplished to pay the damages. Disease sometimes follows, that cuts life short, and overwork is charged with the murder, when it should have been reported as a case of suicide by an overdose of pleasure. Dear young friends, please regulate these things, and do all things decently and in order.

3. *Those who in youth form habits that will interfere with their being perfect ladies and gentlemen, are in their own light.*

If they were not, they would not do it. Did you ever hear of a mature and sensible man's learning to use tobacco, to swear, to be low and vulgar in conversation, to give himself to the bad? These things are learned, ninety-nine times in a hundred, while the youth is in his own light. As soon as he gets out of it, and begins to "see himself as others see him," he has many a regret, and many a fight with self, with old habit, for the mastery; and O! how often he says to himself, "Would that I had seen then!" My young friends, be warned by the experience of all the good, and break off from forming those habits that will pay you with the bitter fruits they bear. Everything that will in any way interfere with your attaining to the condition of ladies and gentlemen should be turned away from. You have the advantage of the experiences of all who have lived before you to guide you. The Bible is filled with records of both those who have taken the wrong course, and those who have chosen the path of wisdom. Read it carefully, prayerfully, and thus keep out of your own light.

4. *Those who depend on external beauty to carry them through the world, are in their own light.*

While this is a stumbling stone to all, young women are more apt to get in the dark here. There are few men who are sufficiently handsome to hurt them; but many women are pretty, and what makes the matter worse, they know it, and depend on it. Yes, they like to hear others say it is so. They spend precious, God-given moments, and money, and energy trying to increase their personal beauty so as to secure them an easy passage through life. If nature has not filled the bill that calls forth praises, powder, paint, and bangs, are brought in to help the matter out. With these and tight-fitting shoes, small waists, and heavy skirts, they hope to excel. Young ladies, you are in your own light. The God you have been seeking to please will laugh at you for your folly. While men admire beauty, they want something more than externality. It is not the body that loves or is loved. If the time you spent in ruining your body to make it "pretty," had been spent in real mind and soul culture, you would have a thousand times more beauty, and that which will not fade. Many women, who spent their girlhood days torturing their bodies to please the fancies of those who could only see externals, are to-day sorrowing for their foolishness. Young woman, get out of your own light, and stay out. Set your mark high. Beware of the words of flattery, and build a character that is genuine all the way through. Let the adorning be inward, and it will be appreciated by the true and good, and Heaven's smiles will rest upon those who turn away from the vanities of the world.

J. H. DURLAND.

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.

HE INTERCEDES FOR ME.

BY MRS. M. E. DURKEE.
(Battle Creek, Mich.)

ONE precious thought to me is given
When earthly hopes have fled,
When turns my sinking heart to heaven,
To Christ our living head.
These words of promise give good cheer
If I've yet work to do,
To labor in Christ's vineyard here—
"He intercedes for you."

He liveth; yes, Christ lives above,
He calls his sheep by name;
And when they're lame and weak, his love
Is ever just the same.
And when their prayers but faintly rise
From warm hearts breathing low,
He will accept the sacrifice,
He intercedes, and lo—

The promise of the Father comes,
The Comforter, from heaven
To those whose hearts a welcome room
To his sweet words have given.
O precious thought! O love divine!
He intercedes for me,
And joys in heaven and earth are mine
As boundless as the sea.

OHIO.

FARMER.—We came to this place, and begun meetings in our tent on the evening after the Sabbath, June 17.

The people are kind and friendly toward us, and anxious to hear us preach to them. We believe the Lord has a people here, and our only desire is so to connect with him that he may call them into the way of life. Brethren, pray for us.

H. H. BURKHOLDER,
R. A. BOARDMAN.

VERMONT.

DURING the first two weeks of June, I held several meetings with the Brownington and Charleston churches. On the second Sabbath I was there, the meetings were held at West Charleston. I baptized four of our young people, who became members of the church. The occasion was one of encouragement to the people of God.

Elder I. E. Kimball and the writer are now preparing to begin tent meetings in the village of Ludlow, which place will be our address for the present.

June 21.

WM. COVERT.

MICHIGAN.

MIDLAND.—On the evening of June 9 we began tent meetings at this place. From the first, the attendance has been fair. There seems to be an interest developing in the hearts and minds of some who seem to be inquiring after the truth. Our courage in the Lord is good, and we greatly desire so to relate ourselves to him that he may use us in bringing the glad tidings to perishing souls here.

J. C. HARRIS,
H. C. BASNEY.

At the time of my last report I was holding meetings at Jefferson, Hillsdale Co., Mich. Ten persons had at that time started to serve the Lord, and seven were buried with Christ in baptism. I continued meetings for some time longer in that place, and as the result, fourteen more have taken their stand for God and his truth. Ten of these have been baptized, and all but one have united with the church. I have seldom seen people who gave better evidence of good, sound conversion to God than those who have started in this place.

Our older brethren were greatly rejoiced to see their neighbors and friends turning to God and rejoicing with them in the light of the third angel's message. A goodly number of Bibles and hymn books were sold during this series of meetings. As tent season was drawing on, I closed the meetings at Jefferson, in order to spend a little time with our brethren in Waverly, Van Buren Co., before pitching the tent. I found them all firm in the truth, and making advancement in divine life. During our meetings here, one willing soul was converted to God, and all were encouraged to press on till the battle is fought, and the victory won.

May 29 brother Peter Howe and the writer pitched a tent four miles southeast of the Jefferson church, in Hillsdale Co. We held our first meeting in the tent, June 2. During the first week the meetings were considerably broken up by the heavy rains; but since the weather has become settled, we have had a very good attendance and a fair interest most of the time. Some have already decided to obey God and keep his commandments. We hope and pray that much fruit will be seen in the kingdom of God as the result of our tent effort in this place.

June 19.

R. C. HORTON.

QUEBEC AND VERMONT.

EAST RICHFORD, VT.—In company with brother H. E. Rickard, I met with this church, June 3, 4. Part of the members live in Canada and part in Vermont. Our meetings were good, and I trust they were profitable. We visited scattered brethren and sisters in Glen Sutton, and Mansonville, P. Q., and met with the church in South Bolton, P. Q., Sabbath and Sunday, June 10, 11. Quite a number came over to the meeting here from South Stukely. We have enjoyed many visits with the people, and had some precious meetings. We hope soon to meet a goodly number on the camp ground at Ayer's Flat, P. Q.

We are now at South Stukely, attending the institute, and those present seem to be interested. Things have moved along pleasantly thus far. Brother Morse is here to give us instruction. It is good to meet the workers all engaged in one blessed cause. May God give us his special blessing.

J. B. GOODRICH.

KANSAS.

APRIL 21 to May 7 was a season of great spiritual profit at the institute at Kansas City. I went to the work with renewed courage in the Lord to practice and teach what by the aid of God's Spirit I had learned. May 12-16 I had the pleasure of laboring with brother Marion Thorn in a church dedication at Galena. At this place four promising youth were converted and baptized, and seven in all were added to the church. Brother Thorn remained a few days, and three others took hold of the truth.

May 19 I began meetings with the Colony church, at Litztown school-house, and closed June 18. This was a season of great victory and rejoicing. Deep impressions were made. Several were converted, and seven baptized. Others were gathered in until eleven precious souls were added to the church. One other took a noble stand with us to obey the truth, who we expect will soon unite with us. Thank God for the privilege of working in this cause.

June 20.

W. W. STEBBINS.

GEORGIA.

GAINESVILLE.—The Lord is still graciously blessing our efforts at this place, and each week we are having some accessions to our ranks of Sabbath-keepers. The results so far are as follows: No. of adult Sabbath-keepers, 20; Sabbath-school membership, 42; donations of money and provisions received, \$22; pages of tracts sold, 3,200; periodicals distributed, 278.

An encouraging feature of the work here is that nearly all of those who have taken hold with us are person of good Christian experience, and freely take part in our different meetings, of which we have had some very precious ones the past two Sabbaths, the Lord's Spirit being present in a marked manner. There are a few others here that we have hopes of yet, and the prospect is fair for a good substantial church in this place. Interests are arising in the country roundabout, which we shall try to follow up as fast as we can, consistent with thoroughness.

June 25.

W. A. McCUTCHEN,
S. OWEN.

PENNSYLVANIA.

THE opening services at the recent Pennsylvania camp-meeting at the tent appointed for the French in Pennsylvania, were held yesterday (Sunday), June 25, at Willow Grove, a village situated about two miles from Mc Donald, whose inhabitants are mostly Belgian miners and French from southern France. The very man of whom I got the tent ground is a native of Nimes, France, and saw our tent in that city six years ago the present season. This and other circumstances connect me in thought with France, my former battle ground and the land of my ancestors.

We had a good attendance yesterday and some interested hearers. Americans gathered with the French, and I pacified them by giving them two half-hour speeches, promising them, at their own

—If you want to preach well, live right.

request, to speak to them "every other night." I spoke three times to the French, receiving additional strength and courage as I progressed, relying upon the mighty One.

At our last meeting last night an attempt was made by young men from southern France to break up our meeting. This was met in the same way we met the mob at Nimes, France, six years ago, by appealing to "the powers that be" for protection. The result was good. We pay our taxes, are law-abiding citizens, and have a God-given right to ask Cæsar to throw his protection around us when our inalienable rights are invaded. These rights will not always be regarded by Cæsar; but let us improve upon Cæsar's protection while we have it, and while the winds of strife, war, and oppression are held, that the servants of God may be sealed and secured to God, their just and rightful owner and ruler. Pray that success may attend our efforts for the French. D. T. BOURDEAU.

VIRGINIA.

MT. WILLIAMS.—We came to this place May 29, desirous of pitching a tent. The enemy came also, determined we should not do it. Some would not let us have a location, unless we paid a high price for it; others refused because we were Adventists. The way seemed dark for a time; but believing that God had a work for us to do here, we persevered in prayer and effort, until at last a Mr. Williams offered us a site, providing we would clear the ground of brush. We took our axes, and soon had a place prepared.

This is on what is known as Fox Ridge, or Look-out Mountain, near North Mountain, the Shenandoah Valley. We are situated in a fine valley grade, but since all we could see was mountains and hills, the prospect for a congregation was small. But our expectations have been more than filled. Our tent is nearly full every night, and sometimes all cannot get in. Seemingly the interest is great. In spite of our large crowds, we never yet have been obliged to ask for order. People are surprised, and say they don't understand how it is we have such good order. "In the presence of the Spirit of God the enemy is made weak." Some come from four to eight miles every night. Women walk six miles to get here, and then return after the services are over. Is not the Lord's words made true, "And I, if I be lifted up from the earth, will draw all men unto me"? Many who never before would hear the truth, on account of prejudice, are now regular hearers, and are seemingly much interested. Some have already accepted the truth, and others will, we think, soon decide to obey.

Some may be glad to know that near here is the Roanoke church, where brethren Corliss, Huffman, Lane, and Roberts have labored in times past. There is a lively company here at present, which is lending us all available assistance in our work. May God bless the feeble efforts of his servants to the glory of his truth, is our daily prayer.

June 22.

T. H. PAINTER,
C. A. WATKINS.

MAINE.

In company with Elder P. B. Osburn, I visited the church at Fairfield, remaining from Friday, May 5, till Monday, May 8. We then visited the churches of Canaan, Cornville, and Hartland, staying one week with each. The attendance from the outside was good, and our brethren expressed themselves as much edified.

I rejoiced to see the turning to the Lord, and hearty confession of wrong, and to hear the testimonies of faith and confidence from those who had found the Lord. A number of brethren from neighboring churches visited us Sabbath and Sunday, which was much appreciated.

The June State meeting convened at Richmond, June 1-5. This meeting was a success beyond the most sanguine expectations of any, and reminded us that the Lord "is able to do exceeding abundantly above all that we ask or think." The meeting was held in the Old Reed meeting-house, where Elder James White had such remarkable experiences in an early day. (See "Life Sketches," by James White, pp. 58-65.)

The attendance was the largest known at any June State meeting for over twenty years. The Lord greatly blessed the teaching of the message for to-day, and the brethren said: "It seems like the old times of the first message, for which we have been looking so long."

Good donations were made to the religious liberty work, to foreign missions, and the Sabbath-school donation for India was large.

The State camp-meeting will be located at Bath, where an excellent ground has been proffered free of charge. The tent companies have been assigned their fields of labor. Brother P. B. Osburn and wife, in company with brother George Howard, go to Aroostock county, and brethren M. G. Huffman and C. W. Keniston go to Falmouth.

Sabbath and Sunday, June 17, 18, in company with Elder M. G. Huffman, was spent with the brethren of the cities of Lewiston and Auburn. Elder Huffman has been laboring here. A church of eighteen members was organized, which we hope may grow, and ever be a bright and shining light in these cities.

We are of excellent courage, and glad to be able to report steady growth and prosperity in the Lord's work here at this time.

J. E. JAYNE.

CONNECTICUT.

HARTFORD.—Through the blessing of the Lord, the work in this city is still going forward. Our Sabbath-school now numbers about thirty, and we have an attendance of from thirty-five to forty, at our Sabbath and Sunday night meetings. Last Sabbath morning we assembled on the bank of the Connecticut River, where six willing souls followed their Lord in the ordinance of baptism. The blessing of God attended the service, and they came forth from the water rejoicing in the Lord, to walk in newness of life, we trust. There are some others who are keeping the Sabbath, but have not yet been baptized, though we expect they will soon follow their Lord in this ordinance.

One of those who was baptized, was the wife of a Methodist class leader. Her husband is fully convinced on all points of our doctrine, but seems to lack faith to step out and obey God. I hope he will soon be with us. The Methodist minister called on this sister the day before she was baptized, and told her she was all wrong, and that he could show her so in a few minutes; but after spending much time, he failed to bring any Bible proof that God had ever taken his blessing from the seventh day and placed it upon the first day. The result was, she came forward the next day, and was baptized. This was a great cross for her, but one that brought to her the blessing of God.

The ministers here are becoming much alarmed, as many of their flock are going to them with questions for which they can give no Bible answer. One Methodist Episcopal minister told his whole church that Christ changed the Sabbath to Sunday; but such statements without the necessary Bible proof, fall through their own weakness.

We are having Bible readings with some very excellent young men, and they are much interested. Should they take hold of the truth, they will make laborers in the cause of God.

My courage never was better, and as I see how the Lord is working in all parts of the field, I cannot but rejoice that the message is going with a loud cry. Brethren and sisters, remember the work here in your prayers. C. L. KELLOGG.

INDIANA.

AMONG THE CHURCHES.—The spring State meeting at Boggstown, May 16-22, has already been reported by Elder Loughborough. The seven tents to be used in Indiana this season are located as follows: Brethren Oberholtzer, Hadley, and Huntington at Terre Haute; brethren V. Thompson and Bartlett, with other help, at Indianapolis; brethren Ellis and Stanley at Greensburg; brethren Kenny and Harrison at Epsom, Daviess Co.; brethren Stewart and Davis at Mulberry, Clinton Co.; brethren L. Tompson and Boston at Amboy, Miami Co., and brethren Young and Elliott at Fremont, Steuben Co. Thus the tents are quite well distributed throughout the field. All the companies have begun meetings at these various places, and report fair prospects. We trust the brethren and sisters living within reach of these tents will assist all they can to make the tent efforts successful.

It was decided by the Conference Committee at the State meeting, that brother J. M. Johnston, of Boggstown, should take the place on the Conference Committee made vacant by the removal of Elder Rees to Arkansas. As already reported, our State meeting was a refreshing season. With but few exceptions, all the public laborers in the Conference were present.

May 26-28 Elders V. Thompson, A. W. Bartlett, and myself were at Lebanon. Sunday, May 28, the house of worship at that place was dedicated, the dedicatory sermon being delivered by Elder Thompson. Though the company at Lebanon has met with some reverses, the cause is onward there as well as elsewhere.

Our meeting at Indianapolis, June 3, 4, was an encouraging one. Six new converts presented themselves for membership in the church. June 13 we had the privilege of baptizing four of these. I was with the Noblesville church, June 9, 10, and held some encouraging meetings with that church. Here, as well as at Lebanon, about twenty dollars were subscribed toward the fund for purchasing new tents.

June 13, 14 nearly a score of the members of the Indianapolis church attended the so-called "National Conference" of the "friends of the Sabbath," conducted by such National Reform agitators as W. F. Crafts, Mr. George, and others. Of this meeting I will speak more at length elsewhere.

June 16-18 I held meetings with the church at Rochester; these were profitable occasions, and the Lord worked for the advancement of his cause and the good of his children in a marked manner.

We see reasons for encouragement on every hand. Let the waiting people of God press on in the good work; for soon the conflict will be over.

F. D. STARR.

CUMBERLAND MISSION FIELD.

SINCE my last report, one family has begun the observance of the Sabbath, and in fact, all the duties connected with the message. The husband, a school teacher, is now canvassing for "Bible Readings."

The little company at Fountain City is still holding up the light, and rejoicing in it. All are not free from trials and temptations, however. The enemy rather prefers Tennessee as a field of labor. But I am so thankful that the Lord is here to give power and freedom to "as many as receive him" (John 1:12), that we may be "more than conquerors through him that loved us."

I found it necessary to buy a horse and cart to do justice to the work in the farming localities. I am now making a house-to-house work, visiting wherever the doors are opened, teaching them around the fireside the precious truths of God.

One family seems to be much interested. The father is superintendent of a union Sunday-school. He invited my wife and me to teach classes in the school. They have ordered twenty-five copies of the *Little Friend* and our lesson pamphlets for the senior classes, for the coming quarter. We trust that the Spirit of God will impress the precious truth taught in them upon their hearts, and souls be gathered out of the moral darkness in which they are engulfed.

We find but few who know what religious liberty is, but, on the contrary, many who possess the persecuting spirit of their ancestors. We are of good courage in the Lord, knowing that this message is from God, and will soon triumph gloriously over all its opposers. We desire the prayers of God's people, that many souls from this place may be truly converted to God, and that we with them may triumph at last. GRANT ADKINS.

OUR WORK IN MISSOURI.

THE work in this State is slowly advancing, and we see evidences of God's leading hand. This gives us courage to labor on, hoping and trusting. From April 21 to May 8 we held an institute for our ministers and Bible workers. Brethren Jones, Colcord, and Breed were present to assist us, and their labors were very much appreciated. Our laborers returned to their work encouraged and glad of the privileges they had enjoyed. We have four tents in the field, and expect soon to have another at work among the Germans. We are glad that we have men here who are prepared to work among the thousands of German people in Missouri. Our brethren have taken hold of the work well, and as a result, the tithe has increased so that we have been able to increase our working-force. Our canvassers are doing very well. Several new workers have been added, and that branch of the work is onward. Many more are offering themselves to the work. When our people catch the spirit of the work, it will then move onward with rapidity and power.

From May 26 to June 11 I spent with the church at Carthage. During my stay, six or eight, I trust, gave their hearts to the Lord, and the church was greatly encouraged. Our people seemed to find the Saviour as never before.

June 16-18 I was with brother Willis and his tent company at Stanberry. There has been a strong effort made to hinder the work at this place, but as usual, it accomplishes but little. Several have already decided to obey. I left the company in good courage. Thus, in looking the field over, we have reason to be thankful, and to take courage, and press on in the good work.

June 21.

W. S. HYATT.

MONTANA CAMP-MEETING.

This meeting was held according to appointment, at Livingston. A beautiful grove near town was secured, and necessary preparations were made so that when the time came for the meeting to begin, all could enter heartily into the work of seeking God together. About one hundred of our people were in attendance, and nearly all remained until the close of the meeting. The Spirit of the Lord

was present in a marked degree. A spirit of deep consecration to God seemed to rest upon nearly every one all through the meeting. I think we can safely say this was the best meeting ever held in this State. Some who had believed the truth for years, testified that they had never known what true conversion was until now. Fourteen persons were baptized, and eight united with the Livingston church. The citizens of Livingston came out to the meetings in such numbers, and manifested such interest, that it was decided to have the large tent remain here for a time, Elder Stone and the writer remaining with it. We learn of some who will keep their first Sabbath to-morrow, and of others who are interested.

E. P. Boggs, of the North Pacific Conference, came to engage in the canvassing work, and was elected State agent. He has succeeded in getting a number to enter the canvassing field. It was thought necessary to raise a tent and camp-meeting fund of \$500 for this field, \$365 of which was pledged at this meeting, and a part of it was paid.

Elders R. S. Donnell and J. H. Morrison came to help us in this meeting, and their faithful labors were much appreciated. There are many calls for labor in this State, and two tents will be in the field during the present tent season. The laborers in this field are all of good courage, and feel to praise God for the privilege of having some humble part in the closing work. The children's and youths' meeting held during the camp-meeting were very encouraging. Nearly all the youth attending these meetings gave themselves to the Lord, and good impressions were made upon the minds of the small children. J. W. WATT.

SNATCHES FROM MY NOTE-BOOK AT THE LATE WISCONSIN CAMP-MEETING.

This is the best camp-meeting Wisconsin ever enjoyed.

Prayer is our talking with God; the Scriptures is God talking with us.

All the space between heaven and earth is filled with mercy toward every individual that will take it.

We should seek to know God's truth, that we may rightly represent it before the world.

Obedience is the highest type of worship.

It is the glory of God to forgive the chiefest of sinners, and the glory of God upon us means that we are forgiven.

It means something to-day, as in the days of Luther, to be a Protestant.

The brevity of the Lord's prayer is a standing rebuke to the long public prayers of to-day, for which many ministers owe their congregation an apology.

No Sunday-keeper can afford to ask the State for a Sunday law, for by this act he is giving away his own rights.

A typical family government is one fashioned after God's government,—love and reason, not force.

Never fear to adhere to a true principle, no matter where it leads.

If you want to be the greatest man in the church, be a servant of the church.

Let your promises to your children be as good to them as God's promises are to you.

The object of law and civil government is to secure to men their inalienable rights; not to grant them these rights.

Criticism and love are not handmaids.

Remember when you yield to temptation, it is at the instance of the oldest sinner in the universe.

In matters of conscience, our first thoughts are our best thoughts; but in matters of prudence, our last thoughts are our best.

Love will remove the cork of prejudice, and then you can pour into the bottle the water of truth.

Many of us lose what we do understand about the Scriptures, in our endeavor to find out what something means that we don't understand.

A good many people are worrying about the trials of the future. God wants you to meet the trials that are here now. He will take care of the future.

Many Sabbath-keepers are only Saturday-keepers. A Saturday-keeper is no better than a Sunday-keeper. To be a true Sabbath-keeper, we must realize that the Sabbath is a representation of all that Christ is to us.

The best evidence that you are a child of God, and that he accepts you, is that your faith grasps the word of God, and you appropriate it to yourself.

We cannot be a witness for Jesus unless we know of the power in him to forgive our sins, just as Peter knew of that power to forgive his sins.

There is an infinite satisfaction in receiving the gifts of God; but the privilege of becoming the means through which he will bestow light and blessing upon others is the greatest privilege bestowed upon the human race.

Every man has a civil right to keep any day of

the week he chooses as the Sabbath; but it is not within the province of the State to say anything as to which day that shall be.

The province of civil government is to keep men civil who have no higher motive than fear.

In 2 Cor. 6:14 we read: "Be ye not unequally yoked together with unbelievers." Where is there any union between a woman that fears God and loves his truth, and an infidel? Young people, don't unite your interests for life in this way. It will lead you to ruin, just as surely as you do it.

W. E. CORNELL.

NEW ZEALAND TRACT AND MISSIONARY SOCIETY.

Report for Nine Months, Ending Dec. 31, 1892.

No. of local tract societies,	8
" " " added during the year,	1
" members,	190
" reports returned,	73
" letters written,	242
" " received,	145
" missionary visits,	802
" Bible readings held,	50
" persons attending readings,	282
" subscriptions obtained for Bible Echo,	40
" pp. tracts sold, loaned, given away,	28,659
" periodicals distributed,	3,151

Donations received for Orphans' Home, £5 6s 10d.; foreign missions, £14 2s.; free-will offerings, 4s.; week of prayer, Napier, £8 15s. 5d.; Wellington, £2 18s.; canvassers, 10s.; first-day offerings, £3 9s. 4d. Mrs. M. H. TUXFORD, Sec.

Report of Labor in the Echo Office for Year Ending March 31, 1893.

No. of periodicals put into railway distributor,	1,027
" " mailed for missionary work,	920
" " letters written,	557
" " " received,	500

Value of tracts and pamphlets mailed (missionary), £4 13s. 9d.; No. of subscriptions received for Bible Echo and Good Health, 109. Mrs. M. H. TUXFORD, Sec.

THE NEW ZEALAND INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THE fourth session of the New Zealand Tract Society held its first meeting in the large pavilion on the camp ground, at Napier, March 28. Prayer was offered by Elder McCullagh, after which the minutes of the last meeting were read and accepted.

The President then gave an address, in which the tract society work and workers were compared with the work of the minister. Some principles were presented which should characterize the work of those who labor in the gospel message.

A call was then made to give an outline of the work done by the canvassers during the year. This was responded to by brother Harris, general agent. Brother Farquahson spoke a few words relating to his experience. He found an interest existing among people in the Canterbury district, regarding the books which he found in their homes. In many instances the books had been carefully read, and in some cases, had been read more than once; and one or two had accepted the Sabbath, and were obeying the command God had given at creation.

The President appointed the following committees: On Nominations, G. Masters, G. A. Anderson, John Glass; on Resolutions, W. C. White, G. T. Wilson, M. A. Connell.

Meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, APRIL 3.—In opening the meeting Elder Israel referred to the subject of the report of laborers, and called upon brother Simpson, who had been working as colporteur, for some remarks. Brother S. then gave an outline of the experience he had met with, and expressed himself as confident that a great and growing work was possible in the direction of colportage, and many people were anxious to know more of the truth as presented in the word of God.

Brother Connell followed, and gave many interesting reminiscences of God's power in leading the people to read the books delivered by the canvassers. One incident is worthy of notice. He was canvassing one family for "Bible Readings," and while speaking about the Sabbath, he was stopped by the lady of the house, who said she had been studying a book called "Great Controversy," which she had purchased from a canvasser, and from careful study, she saw that man had changed the seventh-day Sabbath to the first day of the week; and when she found she was keeping the wrong day, she felt impressed to change it, and now she has been keeping the true Sabbath for some time. Her minister called on her, and said he "presumed those 'Seventh-day Adventists' had been corrupting her mind." She told him she had never heard of such a people, and asked him to tell her more about them, but his lips were closed. Then brother Connell told her he kept the seventh-day Sabbath, and there were many people in New

Zealand who had been keeping it for years. She cried with joy to know there were others who were worshipping on the same day that the Lord had set apart, and now they walk out in every ray of light, as it has been presented to them, and have ordered many of our periodicals, the Signs among the number.

The report of local tract societies was then read by the State Secretary, and also the business which had been done with them. Another report of the missionary work done in the office was then presented, and reference was made to tract distributors at railway stations. Brethren Simpson Hare, Harris, and Connell presented some points connected therewith.

Brother White then spoke of the object of the distributors, and showed that care would need to be used in the selection of the reading-matter placed in them, and also the methods to be used. He pointed out some defects in our method of the distribution of reading-matter, and concluded by saying that the great thing was to use economical literature.

The President then presented the balance-sheet for the financial year ending March 31, which showed a debit balance.

Brother White spoke at some length on the report, and pointed out that God sometimes permitted reverses to come upon us as a lesson.

The Committee on Resolutions then presented the following report:—

1. Resolved, That we request the General Conference Association to appoint a district canvassing agent to take an oversight in Australasia.

2. Resolved, That we request the district canvassing agent and the Advisory Committee for Australasia to provide for such exchange of canvassers between New Zealand and Australia as may be thought beneficial to the prosperity of the canvassers and the work.

Whereas, A choice line of practical tracts have been brought out, which are much needed for general circulation in our church tract and missionary societies, in railroad station distributors, etc.; therefore,—

3. Resolved, That we invite all our people to procure and use them freely in their missionary work.

4. Resolved, That we encourage our canvassers to use as helps, such works as "Steps to Christ," "Angels," "Christ and His Righteousness," in place of works which do not contain religious instruction.

5. Resolved, That we request the Board of Directors to consider the advantages to our work of establishing book and tract depots in such cities as Auckland, Christchurch, and Dunedin, and the necessity of training competent persons to manage these depositories.

Whereas, The Bible Echo has proved to be an excellent missionary paper, and is well adapted to general distribution and sale; therefore,—

6. Resolved, That we invite all of our people in the New Zealand Tract Societies not only to read it themselves, but to do all they can to increase its circulation by sales, sending it out by mail and general circulation among friends and neighbors, and in securing subscriptions to it.

The Nominating Committee then presented a report, which was referred back for further consideration.

Some instruction on the duties of Nominating Committees and the relationship of directors to the work, then ensued, and after a most profitable lesson being given, the meeting adjourned to call of Chair.

THIRD MEETING, APRIL 5.—The consideration of previous resolutions was resumed.

Resolution 1, referring to the appointment of a district canvassing agent, was read, and brother White outlined the object and advantages of having such an officer over the work.

Resolution 2, referring to exchange of laborers, received much attention, and was spoken to by brethren Hare, Harris, McCullagh, and W. C. White. The latter pointed out the work which the Advisory Committee, referred to in the resolution, was expected to do. Some discussion then ensued on the question involved in the resolution on tract distribution. The matter of the sale of religious tracts rather than health pamphlets, was discussed.

The following report from the directors' re-balance sheet was presented:—

Your directors have decided to set off a certain amount for bad debts. As regards auditing the accounts, we find the books were audited up to Dec. 31, 1892, by an expert. The accounts for last quarter will be audited with the business for the next year.

The Nominating Committee presented the following report: For President, M. C. Israel; Vice-President, S. McCullagh; Secretary and Treasurer, Mrs. M. H. Tuxford; General Agent, James Harris; Directors, Dist. No. 1, G. I. Wilson; No. 2, S. Simpson; No. 3, General Agent.

On motion of brother Wilson, the report was adopted by separate consideration.

The resolution of directors' re-balance sheet was then referred to, and on motion of brother Mountain, it was adopted unanimously.

The meeting then adjourned sine die.

M. C. ISRAEL, Pres.

M. H. TUXFORD, Sec.

Special Notices.

MICHIGAN, NOTICE!

BEFORE the close of the present quarter, our annual Conference will convene, and it is very desirable that all our churches be represented by delegates. Blanks will soon be mailed to the church clerks, and we hope that as soon as they are received, a meeting will be held, and the delegates elected. As soon as delegates are elected, the credentials should be filled out by the clerk, and forwarded to me, at Battle Creek, and not given to the delegates. In this way a list of delegates can be made out prior to the convening of the Conference, and much valuable time in organizing the Conference saved.

Quite a number of churches have not reported since the annual election in January, and we do not know to whom to send blanks. Will all such report this quarter at once, and be sure to give actual church membership, that we may know the number of blanks to send.

J. S. HALL, Sec. Mich. Conf.

THE SPECIAL MEDICAL MISSIONARY COURSE.

As before announced, this course will begin July 1. A large number have already arrived to begin the course, and our correspondence indicates that some scores are expecting to enter upon the course of study within the next few weeks. The purpose of this note is to state that students will be received for this special course at any time during the month of July. It would, of course, be better if all had been here by July 1; but as it is only a short time since the course was announced, it was not to be expected that all would be able to make their complete preparations in time to reach Battle Creek by July 1, consequently the time for receiving students into the course will be extended until Aug. 1.

Students can be received into the regular Training School for nurses at any time. The Missionary Mothers' Course is also yet open at any time, for those who are especially qualified for this work.

J. H. KELLOGG.

DEPOSITORY FOR DISTRICT NO. 5.

Our canvassers and tract societies in Dist. No. 5 have long been asking that a branch of the Pacific Press Publishing Company be established in the Southwest. This is now an accomplished fact, and the office has been located at No. 18 West Fifth St., Kansas City, Mo.

No publishing will be done here, but a full stock of all our denominational publications will always be on hand. The canvassers will, of course, order of their State societies, as in the past; but the books will be shipped from Kansas City instead of Battle Creek, thus making quite a saving in time.

Although Kansas City is not exactly central for the district, still it is by far the best shipping point, as so many railroads center here, and shipments will make good time to all parts of the district.

The Fifth St. cable cars which pass the Union depot, run by our door, and we are easily accessible to all the street-car lines of the city. Our "latch string" is always out, and we shall be pleased to have our brethren and sisters who are passing through, give us a call. If we can be of service to them, we shall be glad to render assistance in any way we can.

S. N. CURTISS, Manager.

THE TEXAS CAMP-MEETING.

THE Texas camp-meeting will be held Aug. 10-20, on the same ground as last year, which is South Park, South Dallas, Tex., near the Rapid Transit street-car belt line, running from Commerce St. via fair ground and Chestnut Hill.

We have the promise that Elders A. J. Breed, A. T. Jones, and perhaps other able help will be furnished us by the General Conference.

Remember that the camp-meeting proper begins Aug. 10, and the help to be sent us by the General Conference will doubtless be there at the first of the meeting, so you see the camp must be ready for the meeting to begin Aug. 10. Now in order to have everything ready in time, it will be necessary for each church to send two or three men, with a wagon and team, four or five days in advance, to help make ready the camp.

And all should try to be on the ground one or two days before the meeting begins, so as to have the work all done, and be ready to have a part in the very first meeting, that we may get all the good we can out of the camp-meeting this year.

Dear brethren and sisters, this will be the most important camp-meeting ever held in Texas, and none can afford to stay away for the sake of worldly gain. Time is too short, and the work before us is of too vast importance for us to neglect any means of grace that God may place within our reach.

The usual accommodations will be provided, including provision and dining tent, where food can be obtained at reasonable rates. Tent rent will be the same as it was last year.

W. S. GREER.

A WORD TO OUR CHURCHES IN INDIANA.

As numerous calls come to us from our churches for ministerial labor to be bestowed among them, especially at the quarterly meetings, etc., we would say to them all that we will try to answer these calls just as soon as we consistently can. But you are all aware that the tent season has come, and that nearly all our ministerial force is engaged in these efforts with the tents. We know you all appreciate the labors of a minister, and we are glad to know that you do; but you will all agree that the most important work to be done is to extend a knowledge of the present truth where it has not been proclaimed. All our churches and brethren and sisters should become workers themselves. With our good REVIEW and the other periodicals to read, all can have a continual feast of spiritual food, and our camp-meetings and other general gatherings give good opportunity for encouraging intercourse with those of like faith. You have doubtless read the report of Elder Holser in the REVIEW for June 20, concerning the church at Torre Pellice, Italy, that had not had the visit of a minister for three years, and yet every one stood firm in the truth. Surely with all our other opportunities, we ought to do as well in this country.

F. D. STARR.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON III.—BOUGHT WITH A PRICE. 1 PETER 1:17-25.

(Sabbath, July 15.)

REVIEW questions:—

- How should we be fashioned?
- Who alone can thus transform us?
- Upon what conditions will he do it?

I. Our Redemption. Verses 17-21.

- What characteristic is here given of God?
- According to what does he judge?
- In view of this how should we live?
- From what has God redeemed us? (See note 1.)
- With what price did he redeem us?
- How long has this sacrifice been effectual?
- When was he manifest?
- Why is he thus manifested?

II. The Living Word. Verses 22-25.

- How had their souls been purified? (See note 2.)
- What feeling toward the brethren did this produce?
- That we may grow and be confirmed in that love, what injunction did he give?
- Through what were they begotten?
- What is the character of this word?
- How is the word contrasted with mortal man?
- From what scripture is this contrast quoted?
- What is this living word declared to be?

NOTES.

1. CONVERSATION.—This word, found in verse 15 of the last lesson, and verse 18 of this (see also chapter 2:12; 3:1, 2), means the whole course of conduct, manner of life, behavior. (See the Revised Version.) This is what conversation meant in English, when the Bible was translated, and is so used now in some instances, but in most cases is applied to common talking among persons. Let the student understand that, while it is not confined to speech, it includes that as a part of the "manner of life." From the vain worldly manner of life God has redeemed us to a new manner of life, even his own.

2. PURIFIED IN OBEYING THE TRUTH.—This text is a parallel to Acts 15:9, "purifying their hearts by faith." The faith is faith in the cleansing, purifying word (John 15:3); the obedience is the obedience of faith (Rom. 16:26) to the word or truth of the gospel. The cleansing power in the word is the Spirit of God. (Compare with 1 Peter 1:2 and 2 Thess. 3:13.)

News of the Week.

FOR WEEK ENDING JULY 1, 1893.

DOMESTIC.

—A volcano is reported to be in a state of eruption near the Rio Grande Western railway in Utah.

—The Spanish princess Eulalia, sailed for Europe June 24 on the French steamer "La Touraine."

—Mrs. U. S. Grant and Mrs. Jefferson Davis met for the first time at West Point, June 24. Mrs. Grant called upon Mrs. Davis and introduced herself. They greeted each other cordially.

—President Cleveland, June 30, issued a proclamation authorizing a session of Congress to be convened Aug. 12.

—A large number of Chicago merchants have united in a letter to President Cleveland, asking for the repeal of the Sherman Silver bill.

—The Methodist General Conference commission has decided not to withdraw the Methodist exhibits from the World's Fair because of Sunday-opening.

—Another arctic expedition left Philadelphia, June 26, under the command of Lieutenant Peary. His wife accompanies him in this, as in his previous expedition.

—Dr. J. E. Owens, medical director at the World's Fair, states that up to the present time there were forty-three deaths, which were the result of accidents in the Fair grounds.

—A statue of Gladstone was unveiled at Donegal castle, in the Irish village of the Midway Plaisance, World's Fair, Sunday, June 25. Many notables were present, including the mayor of Chicago. There were speeches and much enthusiasm in behalf of the "grand old man."

—Judge Grosscup, of the United States Court, has written a letter to Washington, in which he expresses the fear that the Ford theater disaster may be repeated at the federal building in Chicago, if it is not strengthened.

—The convicts in Clinton Prison, New York State, have been set at work grading the country roads in the vicinity of that institution. This is in accordance with the new convict law passed by the New York Legislature last winter.

—A splendid bronze memorial group, given by George M. Pullman to the city of Chicago, was unveiled last Thursday on the scene of the Fort Dearborn massacre of 1812. The oration was delivered by ex-President Harrison.

—A portion of the Tremont House at Fort Scott, Kans., June 26, suddenly collapsed and fell. About one hundred people were in the building. Several were fatally injured, and there were many narrow escapes. The hotel was one of the largest in the city.

—Governor Altgeld, of Illinois, has pardoned the three anarchists, Neebe, Schwab, and Fielden, who have been in Joliet penitentiary for three years. The governor gives an exhaustive review of the case, and declares that there was not sufficient evidence against them to warrant their imprisonment.

—The Russian detachment of soldiers and sailors who represent the Russian army and navy at the World's Fair, were much surprised, July 1, to receive a peremptory order from the czar to return to Russia immediately. They had expected to stay during the Fair, and this sudden order to return has excited much comment.

—New York, on July 2, dedicated a State monument on the field of Gettysburg in honor of her soldiers who fought and died in that great battle. There was a large gathering of veterans from this State. The monument will be ninety-six feet high, and with one exception the highest memorial on the field. It cost \$62,000.

—The sudden loss of the British battleship "Victoria" has attracted much attention in naval circles. The general opinion seems to be that we have passed the limit of size and weight for such ships. Their great weight makes them, in case of accident, a veritable death trap. Naval experts recommend lighter vessels and more of them.

—A boy playing with a toy pistol in a barn at Gibson, opposite Frederickton, New Brunswick, started a fire on the evening of June 21, that burned eighty dwellings, two churches, the Canadian Pacific railroad station, six general stores, and two public halls. One hundred and twenty-five families are homeless. Loss, \$2,000,000; insurance small.

—The coroner's jury which has been sitting at Washington, D. C., upon the cases of those who were killed in the disaster at Ford's theater, have agreed in placing the responsibility upon Colonel F. C. Ainsworth, who had the charge of the building, W. G. Covert, the superintendent; Francis Sasse, the engineer; and G. W. Dent, the contractor. The jury also censures the government for its failure to provide skilled experts to test its buildings.

—The pastors of the Baptist churches in Chicago, at a meeting held June 26, passed an elaborate set of resolutions condemning the World's Fair officials for opening the Fair on Sunday, and calling on the President of the United States to prosecute the directors and carry the case to the United States Supreme Court. Dr. Henson favored a strict boycott of the Fair. Dr. Haynes wished to issue a call to the 5,000,000 Baptists, asking them to remain away.

FOREIGN.

—The czar has officially thanked the commissioners who negotiated the Extradition treaty between Russia and the United States.

England, France, and Germany have been suffering from a very severe drouth. In England hay has been selling for £10 a ton, an unprecedented price.

Two thousand Canadian Liberals assembled at Ottawa, June 21, to build a platform for their party to stand upon, when the present Parliament is dissolved.

It is now generally conceded that the majority of the people have supported the government in the late German elections, and that the kaiser will have a majority of forty-five in the new Reichstag. The Army bill will then undoubtedly pass.

The governors of the provinces of Kuban and Stavropol have given orders to close Baptist meeting-houses within their jurisdiction. In the province inhabited by the Kuban Cossacks the Baptists have recently made a considerable number of conversions from the Orthodox church.

The British East Indian government has decided to issue no more silver money. This has had the effect of lowering the price of silver in this country, and makes the breach wider between silver and gold. The President and his cabinet are giving the whole subject of our monetary affairs their most serious attention.

The negotiations for a commercial treaty between Russia and Germany, which have been progressing very smoothly for some time, have been suddenly broken off by Germany. It is believed that the kaiser did this to raise the war spirit against Russia sufficiently high to help him get his pet Army bill through the Reichstag.

The Turkish authorities are proceeding with a high hand with the Armenians who have been accused of instigating riots at Marsovan. They have sentenced seventeen of them to death. This number includes some of the Protestant missionaries. Americans are protesting, and it is likely that England will join in the protest.

A serious riot occurred at Rangoon, Burmah, June 25. The Mohammedans were preparing to offer a cow for sacrifice near the Hindu temple. As the Hindus regard the cow as sacred, this would greatly incense them, so to prevent trouble, the British magistrate forbade the offering of the sacrifice in that place. A riot ensued, in which the police and four companies of British troops were engaged. Twenty Mohammedans were killed, and many were wounded. The fight was continued all over the city. Many Hindus were killed also.

RELIGIOUS.

Rev. B. Fay Mills, the evangelist, has been made doctor of divinity by the Iowa College.

The regular summer religious services of the Ocean Grove Camp-Meeting Association opened Sunday, June 27, with an attendance of 3,000.

The Mormons have just got out a new German edition of the Book of Mormon. This is the fifth edition that has been printed in that language.

The Rev. Dr. Samuel Hart, a professor of Trinity College, Hartford, and Secretary of the House of Bishops, has been elected bishop of the Episcopal Church in Vermont.

Cardinal Vanneutelli, head of an ecclesiastical party, and who has been mentioned as Leo's successor, has resigned his post at the Vatican because of differences with the pope.

Religious services on the World's Fair grounds, Sunday, June 25, were conducted by Dr. Thomas. There were three thousand people in attendance to whom the doctor discoursed upon the brotherhood of man.

There is quite a movement of Mormon emigrants to Alberta Ty., Canada. Seven hundred families are now there, and larger numbers are reported as coming. They have reserved a site for a temple, which they will build soon.

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.

Table listing camp-meetings for 1893, categorized by District Number One, Two, and Three, with locations and dates.

Table listing appointments for District Number Four and District Number Five, including locations like Nebraska, Texas, and Kansas.

BRETHREN B. F. Stureman and M. E. Kellogg will meet with the church at West Leroy, Mich., Sabbath, July 8.

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. Ter. words constitute a line.]

FOR SALE.—A double store in College View, Nebr. Will trade for clean farm property in Iowa or eastern Nebraska. Address M. Herrick, College View, Nebr.

WANTED IMMEDIATELY.—A young or middle-aged woman (Sabbath-keeper) to do the work in a small family, living on a farm. For further particulars, address Mrs. J. E. Farrar, Richford, Waushara Co., Wis.

TO RENT.—Very reasonable, a well furnished front room for one or two gentlemen attending the World's Fair. Pleasant location, and convenient for getting to and from the Fair. For particulars, address J. M. Buell, 4425 Champlain Ave., Chicago, Ill.

LABOR BUREAU.

WANTED.—A place to work in a small Sabbath-keeping family in Battle Creek. Address Mrs. M. A. Cummings, Lapeer, Mich.

PAPERS WANTED.

I CAN use clean copies of Signs, Sentinel, and I. R. L. literature, if sent post-paid to M. L. Thompson, Box 43, Marshall, Tex.

Mrs. N. E. HALIDAY, of 400 1/2 Kansas Ave., Topeka, Kans., expresses thanks for papers received and desires more, especially late numbers.

I WOULD like copies of the REVIEW, Signs, Sentinel, and tracts on the Sabbath question, to use in missionary work. Please send post-paid to J. M. Henry, Conyers, Ga.

CLEAN copies of the REVIEW, Signs, Instructor, Little Friend, to be used for missionary work, would be gladly received if sent post-paid to Mrs. A. W. Carpenter, Bloomfield, Iowa.

I WOULD like tracts on present truth, if sent post-paid. They will be gladly received, and I will see that they are well distributed. Mary Ann Hughbanks, Hopkinsville, Ky.

I AM very thankful to those who have sent me papers in the past, and would ask that more of the late papers and periodicals be sent for colportage in this city, to J. A. Skinner, 911 Saunders Ave., Hastings, Nebr.

DISCONTINUE PAPERS.

Do not send any more papers to Mrs. A. E. Dickerson, Temple, Tex., for she has been obliged to go to the Sanitarium for treatment.

ADDRESS.

My address is now Boulder, Colo. J. G. MATTESON.

NOTICE!

The Seventh-day Adventists of Big Rapids, Mich., would be glad to have any of our brethren, especially ministers, who may be passing through the town, to call and spend the Sabbath with them. Call at third house on south side of Pine St., west of Union depot. A. B. CASTLE.

Obituary Notices.

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

ALGER.—Mrs. Josephine Alger, of Clare, Mich., died Feb. 28, 1893, aged 32 years, 5 months, and 26 days. Funeral services by Elder Day. Mrs. M. M. STRINGER.

STRINGER.—Died at Algansee, Mich., May 15, 1893, Miss Eva J. Stringer, aged 29 years, 5 months, and 12 days. Funeral services by Elder Leland. Mrs. M. M. STRINGER.

MARCEAUX.—Fell asleep in Jesus, Percy Marceaux, infant son of Emile and Ellen Marceaux, Dec., 23, 1892, aged 5 months and 23 days. Words of comfort were spoken by Elder E. J. Van Horn. E. MERCEAUX.

WHEELER.—Died at Lincoln, Nebr., May 24, 1893, of pneumonia, Sadie Wheeler, youngest child of brother and sister J. H. Wheeler, aged 3 years, 5 months, and 26 days. The funeral was held in the mission house at Lincoln. Words of comfort were spoken by the writer, from Jer. 31:17. W. B. WHITE.

BOYD.—The infant son of Charles and Mabel Boyd died in Chicago, May 28, 1893, aged 3 months and 24 days, after a short illness. Mabel went to Chicago to spend the summer with her husband, who is a Columbian guard on the World's Fair grounds. They returned to Vermontville with the little one, where the funeral services were held, when it was taken to Kalamazoo for burial, to sleep till the resurrection. M. BRONSON.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 18, 1893.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, 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 tickets 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 26, 1893.

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

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, 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., JULY 4, 1893.

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CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

The attendance at the ordinances in the Tabernacle, in the evening following the Sabbath, July 1, was as large as on any previous occasion of this kind. It was a good season.

The social quarterly meeting of the Battle Creek church, in the afternoon of Sabbath, July 1, was held, not in the Tabernacle, but in the fourteen districts of the church. There was a large attendance, and good meetings were enjoyed.

In accordance with the recommendation of the last General Conference, Elder H. Nicola, of Iowa, has commenced his labors in connection with the Battle Creek church. It is a large field for religious work, and he will need the co-operation and encouragement of all his brethren in his labors, which we are sure he will have.

Elder J. H. Durland and family have now located in Battle Creek, which will be his address, care of REVIEW AND HERALD, for the present. He will be in charge of the Ministers' School, to be opened in connection with the College, at the beginning of the next school year in September. The addition to the College building, designed for this department, is rapidly approaching completion.

Four persons were baptized in the Tabernacle, by brother Nicola, at the close of the social meetings, Sabbath, July 1. Since our last notice of baptisms, April 28, ten have been baptized here. Among these was brother James Thompson, a Methodist minister, from Ontario, who has recently embraced Seventh-day Adventist views. He has gone back, rejoicing in the truth, to engage in some department of the work in that province. These baptisms make a total of eighty-one who have been baptized here since the first of last January.

Sabbath, July 1, being the day for the regular quarterly meeting, Elder J. H. Durland spoke in the Tabernacle, on the ordinances of the Lord's house, taking for a text, 1 Cor. 11:28. He showed

that, to properly engage in this service, a man should examine himself, and not his brethren; and he should behold Christ, in all he is, and will be, to us, and have fellowship with him by being ready to be a partaker of his sufferings as well as his joys. The love of Christ, and the privileges of the child of God, were set forth in an impressive manner.

The late Admiral Tryon, who went down with his vessel, the "Victoria," was a typical British naval officer. He stood upon the bridge to the last, and when a sailor offered him a life-preserver, he told the sailor to use it himself, and went down to a watery grave with the ship, which the queen, whose name it bore, had committed to his trust. And does not Christ love to see such devotion on the part of those who have given themselves to his service? He has given us charge over a "few things," that if we are faithful, he may make us "ruler over many things." His word to us is, "Be thou faithful unto death, and I will give thee a crown of life."

An English Anglo-Israel maniac and a D.D., is writing a series of articles for the *Episcopal Recorder* to prove that the present royal family of England is descended from Zedekiah, king of Judah. His arguments are composed of about one part fact, and ninety-nine parts of imagination and conjecture. There is something about this Anglo-Israel idea that, when it once is believed, it seems to filch away all the common sense the believers have, leaving them to flounder along without it the best way they can. The children of Abraham now are those who do the works of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Not long since, Hon. Chauncey Depew, referring to the threat of Bishop Merrill of a Methodist boycott of the Fair because of the Sunday-opening, said: "I do not believe anything will stop the people from coming to the Fair. It is the greatest educational exhibit ever gathered in the world. In my opinion the people will take their chances of excommunication and damnation, and see the Fair." To this the *United Presbyterian* replies: "The bishop and those whom he represents have views which radically differ from those of Dr. Depew. They believe that the fourth commandment means what it says, and means that for all time." Indeed, this is news worth hearing. All the Methodists we have ever heard preach upon the fourth commandment have taken special pains to make it appear that the fourth commandment did not mean what it said for all time, but only until the time of the crucifixion of Christ. They invariably contend that since that time it has meant something else. Seventh-day Adventists, however, hold both in theory and in practice that the fourth commandment "means what it says, and means that for all time." Hence they keep the seventh day and not the first. If Methodist practice was in harmony with their profession, they would do the same.

A REQUEST.

If any of our brethren have copies of a work entitled "Review of Seymour," by J. M. Aldrich, published in 1864, which they can spare, we would be glad to have them send them to this Office. This was a review of Seymour's so-called "Fifty Unanswerable Arguments Against the Sabbath," which were only fifty squibs of nonsense. But the author, and some First-day Adventist papers, with a persistency born of ignorance or fraud of the most astonishing character, continue to affirm that they never have been met, nor even noticed, and never can be. The work was suffered to go out of print, because the positions of Mr. S. were so foolish that it was not thought a permanent review of them was called for. But a few copies might now act as a trap to stop the runaway of some of these moles.

"RATTLED."

The opening of the World's Fair on Sunday seems to have badly "rattled" the *Christian Statesman*. In proof of this, we present the following opening paragraph of an article in its issue of

June 24, which we give punctuated exactly as we find it. Let the reader try to imagine the state of a man's mind, who can present such a medley branching out in so many directions, with no pause longer than a comma, and without stopping even once to catch his breath:—

"We recognize the issue at Chicago as touching not only divine and national law, but also commercial honor, which permanently forbids Sunday-opening whatever may be the technical decisions or divisions or delays of the courts, since the World's Fair management has contracted to close on Sunday and has received money on that contract, even since the temporary withholding of \$570,000 of the appropriation by Congress as security that its order as to payment of awards should be carried out, which withholding cannot therefore be even an excuse for breaking the contract, on the basis of which hundreds of other contracts, involving not only religious but national and international participation, have been made, so that it would be as easy to change telegraph wires back into iron ore as honorably to reverse the contract even if Congress should consent as the other party, and the money had been paid back which is not seriously proposed."

"A SEVENTH-DAY ADVENTIST paper, with marvelous credulity, quotes as truth the statement of Mayor Harrison's *Chicago Times*: 'That many employers have already agreed to shut down on Monday and let their men go to the Fair on the second day of the week, on condition that they work the first day.' Give us the names of the firms, please."—*Christian Statesman*.

O, no, Mr. "Statesman," the Fair is open, and as the boys say, "We don't have to." But why appeal to Seventh-day Adventists? The *Times* was the author of the statement.

MORE SUNDAY ARRESTS.

A TELEGRAM from our lawyer friend, James T. Ringgold, of Baltimore, Md., informs us that two more of our brethren have just been arrested in Maryland. If they keep on at the rate at which they are going now, it is only a question of a little time until they will have all of our people there arrested. A telegram also received from Tennessee informs us that brother Capps, mention of whom was made in last week's REVIEW, has had his trial, and is convicted. We have not learned the particulars in regard to these arrests in Maryland, nor in regard to the conviction of brother Capps in Tennessee. No doubt brother Capps will be sentenced to imprisonment.

The way in which things are moving in the line of these Sunday arrests, as well as the continually increasing efforts that are being made by National Reformers to get things in shape so they can compel everybody to keep Sunday, should awaken every one of us to the great importance of the times in which we are living. We have no moments now to spend in inaction. Every individual should be studying what he can do for the advancement of the cause. Men and means are needed everywhere, to carry this work to the ends of the earth. We trust there will be no indifference on the part of any in such a time of thrilling interest, freighted with so many solemn responsibilities.

A. O. TAIT.

LITERARY NOTICES.

THE FOURTH COMMANDMENT.

"Questions on the Fourth Commandment, with Historical Evidences." This is the title of a Bible reading on the subject of the Sabbath, by a sister in the State of New York, who, though a member in high standing in the Episcopal Church, has recently adopted the Bible view of the Sabbath. It is a good testimony for the sacred institution, and cannot fail of doing good. Elder S. H. Lane, of Rome, N. Y., sends us this copy.

SATAN'S FIRST LIE.

"Satan's First Lie; or Man in Death," This is the title of a poem by sister L. D. A. Stuttle, with whose writings the readers of the REVIEW are familiar. It sets forth the truth of conditional immortality in a style which will attract and impress the minds of many who would not give the subject attention if presented in other form. The substance of this poem appeared in the REVIEW years ago, and quite a number have called for it in pamphlet form. Such and all others can now have it. Price, fifteen cents. It is published by the author, and may be had by addressing Michigan Tract Society, Battle Creek, Mich.