

The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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THE TRUE AIM.

BY M. E. YERGIN.
(Battle Creek, Mich.)

I LIVE, just live, exist, and that is all;
I toil to live, and eat and sleep to toil.
My body is a slave, and all my mind
To everything but toil must needs be blind.
A cog-wheel, held just so, when all worn out,
I'm just as far as when I first set out.
My thoughts are prisoned, and my voice is dumb.
I dream of noble heights; they ne'er shall come.
Tis golden wings that fly; toil grows me none.
I live, just live, until my sands are run."

Then live, just live for Christ through every hour,
And work, just work for him with all thy power;
And if thy mind is blinded but to toil,
Eternity has rich rewards for all
Who dare to toil straight on past worldly strife,
And only look and point to yonder life.

And never drive-wheel moved more grandly round
Than all the cog-wheels God's great love has found.

And when the thoughts soar out to reach the height,
God's throne was never passed by higher light.
And there before God's throne thy grand desire
Christ pleads in loyal love before his Sire,
And chooses thee to shine as one bright star
Within the gates which now swing just ajar.

And when the thoughts are prisoned, and the voice
Has neither power to sorrow nor rejoice,
No wings of gold have ever gone so far
As does the faith which wafts an humble prayer.

Our Contributors.

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

CHARACTER ESTIMATED BY OUTWARD MANIFESTATIONS.

BY MRS. E. G. WHITE.

In the family circle there are frequently those
widely different temperaments; and deficien-
cies of character will be made apparent in differ-
ent members according to the traits of character
which have been indulged and cultivated. Some
of the members of the family will be sensitive,
and of spirit; some will be selfish and un-
reasonable. Words of reproof may be spoken
if the heart is humble, will have a favorable
influence upon those reproofed, while those who
are self-centered and self-righteous, and who feel
that they have need of nothing, will misunder-
stand, misinterpret, and misapply the words that
are spoken in faithfulness to them. Every little
thing that does not meet their idea will be trans-
ferred to memory's hall, and by dwelling upon
it, which is disagreeable, by talking it over,
they will become transformed in character. They

will feel intensely over matters of little conse-
quence, and will judge rashly, greatly to their
own moral and spiritual detriment, and to the
injury of those around them. Some in the family
will manifest kindness as long as father, mother,
brother, sister, or neighbor follows out their
ideas; but if they fail to do this, the kindly
attention and sympathy are withdrawn. They
make themselves very miserable, and others feel
the cold, unsympathetic atmosphere with which
they surround their souls. They cherish an un-
forgiving, resentful, or worldly spirit, according
to the circumstances that have influenced them;
but where such a spirit is manifested, it is evi-
dent that Christ is not abiding in the soul.

Where Christ is formed within, the hope of
glory, the character is continually being molded
after the model of the divine character. The
grace of Christ is constantly exerting its influence
upon the life and actions. The manner of the
true Christian becomes like the manner of Christ,
and his character represents the character of
Christ. Christ can take the different members
of the family, with all their varied character-
istics, and by his rich grace, fashion them all in
the image of the divine. He can bring them all
into conformity to his will, and show forth
through them the influence of the truth upon
mind and character, to a crooked and perverse
generation among whom they shine as lights in
the world.

Christians should educate and train their af-
fections and manners according to the pattern of
the life, the Spirit, the character of the divine
Teacher. A solemn work has been left for us
to do for ourselves as individuals, which no
other can do for us. We must watch our words
and our manner, prohibiting Satan from shaping
them after his own Satanic order. We must
watch well the indications that tell of the state
of the heart, and as faithful sentinels, check the
first tendency toward evil. The kind of fruit
borne by the tree will tell the nature of the tree.
Christ says, "By their fruits ye shall know
them." The character of our actions will tell
whether we are in spiritual health or spiritual
decline. A man's soul is not in a good spiritual
condition while he manifests irritability of
temper, and an un-Christlike spirit or manner.
While these deficiencies exist, it is evident that
there is need of the divine Physician, who knows
how to deal with these soul-maladies. But
praise God, there is balm in Gilead, there is a
spiritual Physician there, and to him we may
go, and be healed of all our spiritual diseases.

It is not our right to live to please ourselves
in spirit, thought, word, or action. As Chris-
tians we have duties to do for the benefit of oth-
ers. We owe to all our contribution to increase
the sum of human happiness. In order to do
this we must draw from the source of infinite
grace through our Lord Jesus Christ. We must
let the bright beams of the Sun of Righteous-
ness shine into our hearts, that we may reflect
light to others. We may daily be blessed, and
be a blessing to others, promoting love, joy,
and peace wherever we go. With Job we may
say, "When the ear heard me, then it blessed
me; and when the eye saw me, it gave witness
to me." A large share of life's happiness de-
pends upon giving and receiving Christ-like

courtesy. The sharp, rude angles and rough
points in our character, the manifestations of
selfishness in unkind words and actions, tear
away the delicate fabric of human love and hap-
piness.

As Christ's representatives, we are to bear to
the world a far higher representation of what
the beauty of holiness is. What is holiness?—
It is wholeness to God. Our words, our actions,
the manner of spirit manifested, is the outward
and visible manifestation of what is within,
and testifies as to whether we have on the robe
of Christ's righteousness, woven in the loom of
heaven, or are clothed with our own natural
citizen's dress. We are to give evidence to the
world in our outward acts as to what is the in-
fluence of the truth upon our hearts. The world
observes our lives, hears our words, watches and
measures our characters by these outward signs,
and estimates the truth we profess to believe,
according to that which we reveal as having been
accomplished by it for us.

For years the Spirit of God has reproved and
exhorted the professed followers of Christ, and
has left us without excuse in pursuing evil ways,
in criticising and finding fault with the message
and the messenger whom God has sent. Shall
we who cannot read the secrets of the heart re-
ject the message of reproof, and presume to say
that we are without fault? It is perilous to
permit prejudice to arise in your hearts and
speak against those upon whom sacred responsi-
bility is laid, permitting yourselves to be influ-
enced by a report that has come to your ears of
which you have never sought for an explanation
from the one accused. You may see the peril of
such a course by reading concerning the course
of Aaron and Miriam, when they spoke against
Moses because of his marriage with one who did
not meet their mind. And they said, "Hath
the Lord indeed spoken only by Moses? hath he
not spoken also by us? And the Lord heard it.
(Now the man Moses was very meek, above all
the men which were upon the face of the earth.)"
God could see the meekness of Moses; but his
own brother and sister failed to see it, and
though they had been his daily companions,
they really thought that Moses was exalting
himself above them, when he was doing with
meekness and fidelity what the Lord had directed
him to do.

"And the Lord spake suddenly unto Moses, and unto Aaron,
and unto Miriam, Come out ye three unto the tabernacle of the
congregation. And they three came out. And the Lord came
down in the pillar of the cloud, and stood in the door of the
tabernacle, and called Aaron and Miriam: and they both came
forth. And he said, Hear now my words: if there be a prophet
among you, I the Lord will make myself known unto him in a
vision, and will speak unto him in a dream. My servant
Moses is not so, who is faithful in all mine house. With him
will I speak mouth to mouth, even apparently, and not in dark
speeches; and the similitude of the Lord shall he behold:
wherefore then were ye not afraid to speak against my servant
Moses? And the anger of the Lord was kindled against them;
and he departed. And the cloud departed from off the taber-
nacle; and, behold, Miriam became leprous, white as snow:
and Aaron looked upon Miriam, and, behold, she was leprous.
And Aaron said unto Moses, Alas, my Lord, I beseech thee,
lay not the sin upon us, wherein we have done foolishly, and
wherein we have sinned. Let her not be as one dead, of whom
the flesh is half consumed when he cometh out of his mother's
womb. And Moses cried unto the Lord, saying, Heal her
now, O God, I beseech thee, and the Lord said unto Moses, If
her father had but spit in her face, should she not be ashamed
seven days? Let her be shut out from the camp seven days,
and after that let her be received in again. And Miriam was
shut out from the camp seven days: and the people journeyed
not till Miriam was brought in again."

The peril of speaking against the servants of God is also made manifest in the story of Korah, Dathan, and Abiram. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: . . . and they perished from among the congregation."

There is need of cultivating genuine humility before God. Let every soul remember that the words we utter are heard by the living Witness that is ever by our side; we may think that we have a right to criticise and to pronounce judgment, and yet that which we say may be entirely contrary to the mind and will of God. In expressing an adverse opinion of the servants of God, in cherishing a lofty sense of our own attainments, in feeling that we have need of nothing, we place ourselves in the path of darkness, and pass sentence upon the beloved of God, that is simply a sentence pronounced after our own finite wisdom, which is foolishness in the sight of God.

Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

THE BLIGHT OF THE PAPAL BLESSING.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

IN these days, when Catholicism is endeavoring with might and main to gain the ascendancy over all other creeds of Christendom, and when it cannot say enough in exaltation of its visible head, the pope of Rome, it might be well to point to some facts which are in direct contradiction of the assertion Romanists make, that the blessing of the pope of Rome is the most desirable thing one could obtain on earth, and that his curse is more to be dreaded than anything else, because of the terrible evils it invokes upon those coming under it. Facts are most stubborn things, and with the intelligent, thinking man they have more weight than all man-made creeds or doctrines; and that man is in a most pitiable condition who can, in spite of all facts to the contrary, hold on to any views or notions so flatly and frequently contradicted by a series of occurrences that give the lie to their asserted correctness; and of these the notions of Roman Catholics concerning the desirableness of the papal blessing, and the awful-

ness of the curse of the "holy father," have proved the most untenable of all.

A few years ago the editor of the *Primitive Catholic*—a paper characterized by its manly and outspoken tone—published a series of instances in which the blessing or favorable recognition bestowed by the pope of Rome on crowned heads and others in leading positions in the world, proved to be utterly worthless, to say the least, and may have been the very cause of the calamities which soon after imparting, overtook the objects of the special favor and blessing of "his holiness." By drawing freely upon the statements of the paper aforementioned, we are enabled to present to the reader abundant proof that the papal blessing and favor serves as a curse to those receiving it, while his curses leave those upon whom they are heaped, in the enjoyment of health, strength, and every needed blessing, of which the curses of the Roman See, however, most minutely specify that they shall cease to them forever. While we make these statements for the benefit of all, we hope at the same time that they may fall into the hands of many honest, thinking Catholics, far and near, and that by reading the same, they may be led to investigate these things, and satisfy themselves that they are true. What to do after that is so evident that we need not stop to tell it in these columns. And now to the facts:—

We often have heard it repeated that Jefferson Davis received a personal letter from the pope of Rome, during the late war, in which the pretended "vicar of Christ" tendered his blessing to the great leader of the southern army, assuring him of his favor, and encouraging him to go on in his work. But in spite of all that, the war turned in favor of the North and emancipation, so that the papal blessings and assurances proved to be nothing but empty words. Were this an isolated case, in illustration of the utter futility of the papal blessing, not much importance need be attached to it; but when similar and even still more striking instances have happened, again and again, and all within our own times, it must be looked upon as at least phenomenal, that those who receive the papal benediction sadly come to grief sooner or later, if nothing still worse befalls them. So often has this already occurred, that the blessing of the head of the Romish Church might well be taken as synonymous with a curse, being by it accursed in fact, and doomed to misfortune or an evil end finally.

The following well authenticated instances, to which many others could no doubt be added, may serve in further corroboration of these statements. There is, to begin with, no instance on record in which the papal benediction was ever attended by any signal and lasting blessing and prosperity that proved itself to be for the temporal and eternal welfare of the recipient.

Ferdinand II. (called "Re Bomba" or bomb-shell king, because he cannonaded Messina, and fired into his own capital, Naples, at the time of the revolution of 1848), king of both Sicilies, received the "Golden Rose" of the pope, a token of the latter's especial favor and blessing; but for all that, Ferdinand's lands were in a most wretched condition, and for years the miserable and hated ruler had to maintain himself by the force of arms, the imprisonment of many thousands of his subjects, and the banishment of many more; until finally, after a personal attack on his life, by a private soldier, he retired to his castle Caserta to live like a hermit. Shortly after, he was seized by a most painful sickness, from which he died in May, 1859—however, as his biographer states, "not before he had witnessed wars, revolutions, and the overthrow of the old order of things in Italy."

The next crowned head that received the especial blessing in those years, from the papal See, was Franz Joseph, emperor of Austria; but within a year's time thereafter he sustained the most disastrous defeat of his entire reign, at the battle of Sadowa (Königgrätz), and lost all his Venetian possessions besides. The next victim of the fa-

vor of the pope of Rome was Isabella, queen of Spain. She received the "Golden Rose, ever token of his especial favor and blessing to the recipient." Upon its delivery, he had particular pains to have it specified that it bestowed "in recognition of her services to Holy See, and her many virtues;" but again a comparatively very short time after that, she lost both the crown and her dominions, being dethroned Sept. 30, 1869. In the course of the following year she formally abdicated the throne.

(Concluded next week.)

RELIGION IN THEORY.

BY ELIZA H. MORTON.
(North Deering, Me.)

THEORIES appeal to the intellect; and in religion, as in other matters, it is easy to assent to forcible arguments, and to admit that certain things are so; but a mere theory without a corresponding practice has but little influence on others, and is of but little avail.

It is a sad fact that multitudes attend the house of God every Sabbath, listen to the powerful sermons, assent in a general way to the great truths of the gospel, and perhaps faithfully and regularly in social meetings utter cant common-place phrases, expressing their desires to lead a Christian life. Unconverted persons listen to these dead testimonies, and naturally ask, "If those church-members so much desire to follow Christ, why don't they follow him?" Sometimes they become some awakened and expatiate on the glories of the life to come, never thinking to mention that "now are we sons of God," and that now we can receive power and blessings from the Lord, and that there is such a thing as religion in the present tense. To such individuals a correct sentiment is the whole of religion, and forms and ceremonies are substituted for a hearty, cordial, consecration to God, living each moment to glory. This dead theoretical worship has no power to move hearts or to water one's own soul. It is worse than open irreverence; for it blocks the path of others in the church, and disgusts honest souls who would accept the truth if they could see it practiced as well as heard preached.

Genuine faith is something more than a formal mawkish sentiment. It is something that brings Christ into the heart and into the life. It is something that brings liberty and light, a growth in spirituality that can be seen. It is gathering in its influence. Those who have a mere theory of the truth look at unbelievers and say, honestly, perhaps, "O how I wish I would see things as I see them! I wonder if such a one ever will see the truth. I don't believe that Mr. So-and-so will ever keep his Sabbath. He has seen the truth and won't accept it. I don't believe he is honest-hearted. He has his Bible to read, he knows that and such things are so. He has had light enough. It is no use to talk to him any more," etc. Those who have a living faith look at the unbelievers around them and say, "God has a special blessing for those people. He has given light to me, regard to certain truths. It is my duty to do so as to have the power of God in my soul, and then if he has a word for me to say to the unbelievers about me, that word will reach hearts. It is not for me to say as to who has seen and rejected light; it is for me to do just what God leads me to do. If God leads me to pray for a certain individual, I will take the burden, and grasp the promise that my prayer will be answered, and it will be answered; for it is God that is working in me 'both to will and to do of his good pleasure.'"

A living faith that takes Christ at his word and acts in that manner, is that alone which can give vitality and power to a church. May the prayer of each heart be: "Lord, increase my faith."

I THIRST.

BY H. D. HOLLENBECK.
(Marion, Iowa.)

For three long hours has the sufferer hung
On the tree that shudders beneath his grief,
Foes have derided, and friends have clung
To a hope forlorn without relief,
Hark! Feebly falls from the tree accursed
The sorrowful, pleading words, "I thirst."
For three dread hours that stricken form,
So cruelly, shamefully marred and bent,
Has meekly borne the terrible storm
Of God's fierce wrath till its shafts are spent,
And the guiltless one for the guilty cursed,
Breathes patiently, faintly the words, "I thirst."

How tenderly rests his anxious gaze
On the upturned brows of the surging throng,
As oft it had rested in other days.

And now, forgetful of pain and wrong
That pitiless foes inflict on him,
His eyes with compassionate tears are dim;
The cry of woe from his soul has burst,
And now mid the gloom he sighs, "I thirst."

But ere these words from his parched lips fell,
A sweet, sad vision his fond gaze met,
That made his pitying bosom swell,
And the presence of racking pain forget.
'Twas she who his earliest earthly life
Had fostered and cherished and loved and blest,
Had fondly shielded from earthly strife,
And pillowed his head on her loving breast.

No longer he hears exulting cries,
No longer he feels o'erwhelming pain,
No longer he sees dark threatening skies;
For he is a little child again,
Soothed by her lullaby songs to rest,
With her dear presence supremely blest.

He plays on the banks of the far off Nile,
Confiding in her unceasing care;
Again he joys in her heavenly smile,
And meekly bows at her knee in prayer.
Sweet lessons again from her lips he learns,
He hears the tale of his wondrous birth,
'Till his eager opening spirit yearns
With thoughts and emotions not of earth.

From an impulse born of his ardent love,
Again he strays from her hungry sight,
And talks in the temple of things above,
With wondering sages, from morn till night.

But all too soon is the sweet dream o'er,
That woe-smitten face now toward him turns,
And his breaking heart to its bleeding core
With filial love and devotion burns.

He sees at her side in dumb despair,
The friend who had leaned upon his breast,
To him he commits with loving care
The dearest treasure on earth possessed.

Thus closes a life of loving deeds,
The bosom of pain heaves gently now,
His thoughts to the last are of other's needs,
Peace sits enthroned on the thorn-pressed brow.
Soon will the darkness be dispersed,
But the dying Redeemer sighs, "I thirst."

Ah! hand with the reed and sponge, begone,
'Tis not for the deadening draft he pines;
He yearns for his Father's face withdrawn,
And his spirit to him in faith resigns.

And angels and men shall adore his name,
Forever the story shall be rehearsed;
Not to be served, but to serve he came,
He rescued worlds, but he died athirst.

Died, but lives in the presence of God,
From sin and from self to give release,
That we may walk in the path he trod,
Where only is true eternal peace,
By the power of an endless life to reign,
With the Christ of God for sinners slain.

SIDE LIGHTS; OR THE PERPETUITY OF THE
MORAL LAW, CONSIDERED FROM THE
STANDPOINT OF THE PROPHECIES.BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

(Continued.)

"AND the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

The 12th chapter of Revelation furnishes a prophetic outline of the history of the church, from the first to the last century of the Christian era. The great red dragon with seven heads and ten horns, is a symbol of imperial Rome in both

its pagan and papal phases. It was in this power that the little horn of Daniel 7 was to arise, and did arise in due time; *i. e.*, in A. D. 538. The time and times and half a time (Rev. 12: 1-4), for which the church was in the wilderness state through the persecutions of the papacy, answers exactly to the period during which, according to Dan. 7: 25, the Romish power was to wear out the saints of the Most High for a time (one year) and times (two years) and half a time (six months), or three years and six months, which are equal, if the Jewish computation be followed, to 1260 days. In the books of Daniel and the Revelation, a prophetic day stands for a literal year. Hence 1260 days would represent 1260 years. That is, according to the books of both Daniel and John, the papacy was to persecute the saints of God for 1260 years. Computing those years from A. D. 538, where that power arose, they would terminate in A. D. 1798. In the latter year the French overthrew the papal government in Italy, banished the pope, and gave the hierarchy a shock from which it has never recovered. It was then and there that the church emerged from its wilderness state. Verses 6 and 14. Subsequently to that event the dragon was to make one more assault upon the church of God. The occasion of his wrath seems to be the circumstance that the latter were keeping the commandments of God and had the testimony of Jesus Christ. Let the reader get the chronology of the event firmly fixed in his mind. The last fierce and terrible assault of the dragon, or Satan working through the Roman power upon the church, is to be looked for between A. D. 1798 and the coming of Christ.

Agreeably with this view, he is said to be angry with the woman; *i. e.*, the church; and to make war with the remnant of her seed. The remnant of the church must comprehend the last generation of Christians. Therefore the persecution outlined in Rev. 12: 17 is a latter day persecution. So far so good. The way is now prepared for the application of the text to the subject in hand. Let the reader carefully read Rev. 12: 17 once more. When he does so, he will not fail to note the fact that the last church of this dispensation will keep "the commandments of God and have the testimony of Jesus Christ." The testimony of Jesus Christ is defined in Rev. 19: 10 to be the spirit of prophecy. The commandments of God can be no other than the ten commandments, or the moral law. The truth of this proposition becomes evident when it is recollected that the great red dragon is a type of the Romish power, or the same power, which, according to Dan. 7: 25 as heretofore shown, was to attempt to change the law of God, or the ten commandments of the decalogue. It will be readily perceived that should the church resist the arrogant claims of any power wicked enough and presumptuous enough to attempt to change the law of the Most High, it would incur the wrath of the power in question, and bring upon itself just such a persecution as is outlined in Rev. 12: 17.

Summing up what has been said up to this point, the following deductions are reached:—

1. The last generation of Christians will be subjected to persecution because they keep the law of God, or the ten commandments.
2. The last church of this dispensation would not keep the commandments of God, and thus subject themselves to persecution, unless the observance of those commandments was obligatory.
3. If the commandments of God are to be binding upon the last generation of Christians, they are binding now, and have been since the days of Christ, since the faith of the last church, and the faith of the first church, as well as that of the church in the ages intervening between the two, must be one and the same. Eph. 4: 5.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without

mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

The angel of this passage is called the third angel, because he was preceded in order by two other angels. The first proclaimed the hour of God's judgment come, and was commissioned to preach the everlasting gospel to every nation, kindred, tongue, and people. (See verses 6 and 7.) It is not a part of God's plan in this dispensation to have angels preach the gospel to men. That work is committed to the gospel ministry. Mark 16: 15, 16. It follows as a consequence that the first and like him the second and third angels of Revelation 14 typify great religious movements to take place in the last days. They are to take place in the last days, since the first angel proclaims the hour of God's judgment come, while it is not until after the third has accomplished his mission, that the Son of man appears upon the white cloud. Verse 14. The beast, against the worship of which the warning is uttered in verse 9, is the ten-horned, or leopard, beast of Rev. 13: 1-10. Beyond all question it is a symbol of the Roman power under the control of the papacy.

In Rev. 13: 11-18, the last church of the Christian age is represented as being in deadly conflict with the beast just mentioned, or to speak more accurately, the contest delineated in the aforementioned verses is between the church and a certain two-horned beast which was to arise a little previous to the coming of our Lord. The latter beast symbolizes the United States of America,* as the writer believes. The reader may not be prepared to accept the last proposition, but if such be the case, the desired conclusion can be reached in another way. The two-horned beast, whatever it represents, causes the people to make an image to the ten-horned, or leopard, beast. It also requires the people to worship the leopard beast, and to receive the mark of the latter in their foreheads or in their right hands.

(To be continued.)

LET THE LORD CHOOSE HIS OWN
MESSENGERS.BY W. A. COLCORD.
(Battle Creek, Mich.)

It is a great mistake for the clay to assume to dictate to the potter. It is a manifestation of pride and arrogance for man to dictate to the Lord as to who or what kind of messengers he must send with a message before he will accept it. Such is not the attitude of the humble, honest searcher after truth. 'Such is not the spirit of the meek and teachable Moses, who said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send;" or of the God-fearing Samuel, who thus answered the call of the Lord, "Speak; for thy servant heareth."

Christ was rejected by the Pharisees of old because he did not meet their idea of a teacher sent from God. He was too young, and of too humble birth; he was from Nazareth, and only the son of a carpenter. Though he uttered the most gracious words that ever fell from lips or pressed the ear, still, because of their prejudice against his person, his parentage, and his home, they rejected both him and his message. Their hearts were lifted up in themselves; they were not subdued and willing to be taught of God in his own appointed way, but dared to dictate as to the kind of Messiah the Lord must send in order for them to receive him. They said, "Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

Thus they allowed their prejudice, their pride,

* See the "Marvel of Nations," published by the REVIEW AND HERALD Office.

and their preconceived ideas to stifle the voice of conscience, and stand in the way of their accepting Christ, in the very presence of the most wonderful miracles and clearest evidences of his divine origin and Messiahship.

But these are not the only Pharisees who have ever lived. There have been Pharisees of this sort in all ages. Luther, the great Reformer, was a humble monk in early life; and through his humility, prayerfulness, and a careful study of God's word, the Lord led him out to herald the glorious truth of gospel liberty, and to expose the fallacious traditions and iniquities of the Romish system. But because of his humble origin, many rejected his work, especially the prelates and dignitaries of the church. A striking proof of this is found in the following words of the archbishop of Salzburg soon after the Augsburg Confession. He said:—

"I also should desire the communion in both kinds, the marriage of priests, the reformation of the mass, liberty as regards food, and other traditions. But that it should be a monk, a poor monk, who presumes to reform us all, is what we cannot tolerate."—*D'Aubigne's History of the Reformation*, Book XIV.

Here again is seen the rejection of light from heaven because God did not consult men as to who should bear the message, but chose to send it by whom he would.

Another bishop at this same time likewise expressed himself in these words:—

"I should have no objection for the divine worship to be celebrated everywhere as it is at Wittenberg; but we can never consent that this new doctrine should issue from such a corner."—*Id.*

And the same danger of doing this very thing exists to-day. For this reason the Lord has sent us warnings upon this point, that we may take heed to ourselves and avoid this fatal mistake. Note the following:—

"The Lord has shown me that men in responsible positions are standing directly in the way of his work, because they think the work must be done, and the blessing must come in a certain way, and they will not recognize that which comes in any other way. My brethren, may the Lord place this matter before you as it is. God does not work as men plan, or as they wish; he moves in a mysterious way his wonders to perform. Why reject the Lord's methods of working, because they do not coincide with our ideas? God has his appointed channels of light, but these are not necessarily the minds of any particular set of men. When all shall take their appointed place in God's work, earnestly seeking wisdom and guidance from him, then a great advance will have been made toward letting light shine upon the world. When men shall cease to place themselves in the way, God will work among us as never before."—*Testimony No. 33*, p. 254.

"Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded."—*Mrs. E. G. White, in REVIEW*, May 27, 1890.

"The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for any one, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy."—*Id.*, in *REVIEW*, March 14, 1893.

"Precious light is to shine forth from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that he shall send, and so quench the Spirit of God. Whatever may be his position of authority, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to his people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say, 'I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger, for I know it cannot be truth.' It was from pursuing this very course that the popular churches were left in partial darkness, and this is why the messages of heaven have not reached them."—*Id.*, in *S. S. Worker*, June, 1892.

These are some of the warnings that have been coming to us of late. They are certainly timely, or they would not have been sent. They show that it is not for us to choose the messengers of the Lord, and that it is a dangerous

thing for us to attempt to do so or to refuse to accept of the messages which they bring to us in the name of the Lord. Says Christ, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." The converse must be true. Whoever, then, rejects one sent by Christ rejects both Christ and the Father who sent him. This no one can afford to do. It becomes us therefore to assume a humble attitude, to be teachable, to become as little children, that we may recognize the voice of the true Shepherd, and be ready always to follow where he leads.

AS A SINNER.

BY C. H. WETTERBE.

(Holland Patent, N. Y.)

PERHAPS there is no greater delusion that holds unconverted people in bondage to the power of evil than that of supposing that one who is a very decent, respectable, and honest sort of man stands a better chance of being saved than he who is low down in the scale of morals. Because men commonly make a marked distinction between those who maintain honorable, social positions, and those who lead dishonorable lives, it is thought by many that God does likewise. In one sense, God does make a distinction between the good and the bad, but in another sense he does not. So far as personal salvation is concerned, God makes no distinction. His terms of salvation are alike to all. The man who is most upright in his dealings with others, whose outward life is eminently circumspect, must submit to the same terms that the most disreputable is obliged to, if saved at all. Both classes are sinners, and both must be saved as such. It is said that "when the late duke of Kent, the father of Queen Victoria, was expressing, in the prospect of death, some concern about the state of his soul, his physician endeavored to soothe his mind by referring to his high respectability, his honorable conduct in the distinguished situation in which Providence had placed him, when he stopped him short, saying, 'No; remember if I am saved, it is not as a prince, but as a sinner.'"

High position, great respectability, and noble deeds count for nothing, when a person faces the question of his salvation. Both the law and the gospel hold as sinners all who have not repented and believed. It is not a question of degrees of sin, but the simple fact of being sinners, which makes it necessary that people should be saved. A man who has failed in the sum of one hundred dollars, is a failure as truly as he who has failed in the sum of one hundred thousand dollars. Both are poor men, and both need help to get free from debt. And he who has committed one sin needs salvation as much as he who has committed ten thousand sins.

GIVE US THIS DAY OUR DAILY BREAD.

BY P. GIDDINGS.

(Sanitarium, Battle Creek.)

How many of us, like a seven-day clock, wind up once on the Sabbath, and expect to run throughout the week with that one winding! We should wind up daily, not weekly. We do not eat the whole week's rations in one day. We could not if we would.

Our lives are dealt out by the day. We need one day's sustenance for one day's life. We need not have anything less. We cannot have anything more. God would have us depend on him daily, in spiritual as in temporal things. "Give us this day [not our weekly, but] our daily bread."

We cannot keep Sabbath's strength for the next day's labor. "As thy days, so shall thy strength be," no more. "An omer" is our daily supply. Let us not try to keep the manna over-

night; for it would spoil and be useless. Let us not act as though God was stingy of his grace and therefore we must "cut and contrive" to make one day's amount serve as long as possible. The riches of his grace is abundant. Giving doth not impoverish him. He invites us to "come boldly"—come daily—before the throne of grace, that we may have grace to help in the time of need.

Use all the grace he gives you to-day. Don't be afraid to be too good to-day, thinking to-morrow you may run short of goodness. Not at all. Don't be diffident to use all your strength to-day, fearing you may be weak to-morrow. He has to-morrow's goodness and strength in keeping for you. "Ask," he says, "and it shall be given."

We have known men strong and victorious one day, who were weak and defeated the next. We wondered, but there need not have been any wonder. Their strength was for one day, and on that day they conquered. The next they were without, and on that day they were conquered. The fact of Peter's walking on the water for the first few minutes, was in itself no guaranty that he would further walk. He sank as soon as that power which kept him was withdrawn.

How apt are we to become proud of just a day's conquest! We so soon forget that without Him we can do nothing, when with him we have done something. To be set a-going for one week, independent of daily petition, would cause most of us to forget whence came the strength, and in our vain independence and weakness, we would court defeat.

Lord, since thou art best acquainted with us and knowest our frame, we gladly and thankfully accept thy way. Sufficient for this day is all we ask. Not less, or we would fail; not more, lest we become vain in ourselves. Our reverent and dependent prayer shall always be, "Give us this day our daily bread;" and not less often will we praise than pray, but we will extol thee, our God and King, and every day will bless thee.

THINGS TO BE REMEMBERED.

BY HANNAH E. SAWYER.

(Oakland, Cal.)

"LET every heart seek the Lord."

"We are in the testing time."

"Every soul will be tested and tried."—*E. G. W.*

"'Tis looking downward that makes one dizzy."—*Browning*.

"Look up, ever look up and behold Him who is your reward."—*E. G. W.*

"The best will is our Father's will, and we may rest calm and still."—*Paul Gerhardt*.

"Let self be crucified; for there are rich and glorious blessings awaiting us."—*E. G. W.*

"God's arm is not shortened, that he cannot save; nor his ear heavy, that he cannot hear."—*Isaiah*.

"If we accept Jesus as our personal Saviour, then we can understand the light which fills the whole earth."

"Jesus lives, he pleads for us, he will not leave us for a moment, if we will only commit the keeping of our souls to him."

"We cannot always hinder the thoughts that come as temptations; but we can resist the enemy, so that we shall not utter them. The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words and actions, and skillfully adapts his temptations accordingly. If all would labor to repress sinful thoughts and feelings, giving them no expression in words or acts, Satan would be defeated; for he would not know how to prepare his specious temptations to meet their cases. . . . We want to form the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties."—*Sketches of Foreign Missions*.

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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 MORNING

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

I LOOKED at the hills in the morning,
Sweet valleys lay smiling between,
Then I lifted my soul to the Blessed,
Whose love in his mercies are seen.
The sun brought a flush as of roses
To the green earth and heaven so blue,
But a cloud hid the beautiful sunlight,
And the sparkle died out of the dew.

I prayed in my heart to the Saviour,
That his love might illumine my way,
That the sunshine and joy of his presence
Would brighten each wearisome day,
That strength for each duty be given,
And each action be prompted by love,
Till at last in the brightness of heaven
I should dwell with the angels above.

The joy that to me has been given
In language can never be told,
And my dream of the glory of heaven
Is of Christ in the gateway of gold,
And I pray that no cloud may overshadow
The faith that my heart holds as true,
Like the darkening cloud in the morning
When the sparkle died out of the dew.

REMINISCENCES OF GRANDPA GOODWIN.

In nature there are six things than which there can be no lovelier,—first, the rising sun at early morn; second, the golden west at eve; third, the star-bespangled sky at night; fourth, a silvery moonlight night at sea; fifth, an infant in a cradle; sixth, an old man of saintly piety. The last is my theme.

Time was when youths did "rise up before the hoary head, and honor the face of the old man," but that time is no longer. The progressive civilization of these centuries has outgrown that. But if there is anything that bespeaks barbarity and rudeness, surely it is the want of deference to old age. But to my subject:—

In the village of Ideapolis, there lived some years ago, Grandpa Goodwin. Not that he was the parent of my father or mother,—for he never had a chick or child,—but so lovable an old man he was, that all the children in the village voted him "Grandpa" Goodwin. I was, therefore, but one of his many grandchildren that composed what the villagers named "Father G.'s Angelic Band."

Fully ripe for the angels' sickle, he was a full ear of corn that bowed under the weight of the celestial grains; but he patiently waited the garnering, and while he waited, he prayed and worked for us, heaping his blessings on our little devoted heads.

I do not attempt to tell how tall or short he was; that neither adds to, nor subtracts from, venerable, holy dignity. Sufficient to say, by the standard of worth and esteem, he was a shoulder higher than all the grandpas in the land.

His was the sweetest face; his was a countenance continually lightened with the halo of holy sunshine that attracted us to him and kept us spell-bound, children though we were. His was a spirit that caught and tamed the wildest spirits in us. It was refreshing and marvelous to behold what influence Grandpa had over the most boisterous of us,—not that subdued spirit born of fear, for perfect love casteth out all fear; but a feeling of unearthly charm possessed us, and we were lulled, as it were, in his presence, forgetful of self, and dreaming with the old man of some quiet retreat of calm Edenic bliss. One could not look at his benign face, his snowy locks, without picturing Enoch, or some other saint of the olden time.

I fancy seeing him now seated beneath the old apple-tree, with his Bible in hand. His accustomed ears hear the tramping of hurrying

footsteps and happy voices. Suddenly he looks up. He sees a troop of school children making toward him. His face glistens. A gleam of joy is seen on his face. He lays his book aside anticipatively. He puts on his sweetest and best smile. Over his forehead is written: "Welcome to all my children."

On the impetuous youths speed. Out of breath they reach him, and borrowing wind from future resource, they cry, "Good day, Grandpa Goodwin."

"God bless you!" returns the old man. As the center of a circle, he sits circumferenced by us. Questions curious and interesting, starting from all points in the circumference, strike the center.

Not seeing the necessity to speak by turns, twenty pairs of juvenile lips fling twenty different questions in one pair of senile ears. Overwhelmed, Grandpa takes a minute to regain himself, and another, his wit. Begging excuse for his inability to answer the questions in one breath, he playfully entreats for mercy, requesting a little time to think, a little to breathe, and yet a little to say something. We unanimously agreed. Taking one of the easy questions first,—some were hard, I can assure you,—he began with mine: "Don't you like money, Grandpa Goodwin?"—"Yes; I do, and I have a good account in the international bank in Zion," he answered. "International bank!" repeated the interested crowd. "What do you mean by the 'International Bank?' and where is Zion?" we asked. He smiled one of those smiles of teasing triumph. "Tell us," we impatiently demanded. But he was in no anxiety to speak plainly. Thus he continued speaking in parables, taxing our patience to its utmost. I saw what he was aiming for—to draw us to the height of intense interest and attention.

His countenance still obtuse, he spoke as follows: "By the international bank, I mean the treasury where all the nations of sense put their money. By Zion, I mean heaven. "Money in heaven, Grandpa! how can that be?" we asked in astonishment. "Is not money called filthy lucre?" I added, "and can any filthy thing get into heaven, Grandpa?" He smiled pleasingly at my Biblical knowledge.

"Yes, my children," he replied, "nothing filthy can ever get into heaven, but the money I send is pure—the only coins valued in heaven." "I know," said little Mary, "you are going to heaven some day;" but I never thought it was possible to send the money beforehand, or any other time.

"Yes," replied the puzzling old man, "where one's heart is, there will be his treasure also."

"Why did you put the money so far?" asked another.

"I put it there," he replied, "because 'neither moth nor rust doth corrupt,' and 'thieves do not break through nor steal.'"

"How did you get it up?" some little fellow questioned.

"I sent it," was the reply.

"O, tell us!" one impatient girl cried out. "Did Gabriel come for it, or did some one walk up Jacob's ladder and fling it in?"

It was a natural question, to be sure, and the rest naturally laughed. It showed, however, that even this little one knew something of the good book, and was inclined to be a literal interpreter of all she knew.

"No, my little one," patting her tenderly, "I telegraphed it through the electric wire of love," responded our unmanageable grandpa. He continued: "There stretches from heaven to earth an electric line of love. All communications and transactions are conducted on this only line. God is at one end, and we may be at the other. This line does not indicate distance, but rather connection. Every loving thought, every loving word, every loving deed of and to each other strikes this wire up to God."

Seeing that we were now come to our wit's end,

and had manifested commendable patience, his face changed to sweet simplicity, his voice sank into melodious cadence, and he discoursed in sublime accents of heaven, of saints, of angels, of Jesus, of God. Before our mind's eye he pictured in childish, graphic style "Jerusalem, our happy home." We thought we had a foretaste of the beauties beyond the sky.

"The treasure of which I spoke, my children," he explains, "is my life. Every day I live for God, so much of my treasure is sent above, and I am persuaded that he is able to keep that which I have committed unto him against that day."

Grandpa Goodwin was not interested in the youth only; but older ones found in him a kind counselor.

Comparatively unlettered, no pecuniary standing, no social rank to boast of, he wielded an influence of which the loftiest might well be proud.

I have heard logical and eloquent sermons, bestrewn with rhetorical flowers, and delivered with all the graces of elocutionary precision. They delighted my intellect. Thus far and no farther they went, but those that Grandpa preached were the language to the soul, and my soul responded. Others might be eloquent by the lips; he was by his life, and this fact made the simplest thing he said more forcible and persuasive than even a Demosthenian oration. O, were there more such preachers! O, were all our churches one "Angelic Band!"

Years can never erase from fond memory such happy reminiscences. Fifteen years are past, yet I hear the echo from those distant days: "Be good boys; be good girls; be good men; be good women; and when your race on earth is run, meet me no more beneath this apple-tree, but in the mansions above."

We are all grown men and women;—

"Some are in the church-yard laid,
Some away their homes have made;"—

but the remainder of us maintain the nature, if not the name, of "Father G.'s Angelic Band."

A father in Israel fell—fell nobly when the village patriarch died. Having neither kith nor kin, he possessed more than he who had the most. With the magnetism of a holy Christly life, he drew men, women, and children to him, and in his death he drew no less. Many tears expressive of their loss and love, were poured over his honored grave.

Let Caesar, Bonaparte, Alexander, Hannibal, and others boast of their conquests. Grandpa's were the conquests of human hearts, human sympathies, human loves, and human tears.

It is a worthy ambition that we should so live that our death shall be deplored, and our memory honored.

Like a full shock of corn he was plucked. Like the golden tints of an evening sun, he retired gloriously behind the hill-tops to his western bed of night; but he will rise again in the morning, still more glorious and bright.

P. GIDDINGS.

—My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross; but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through suffering, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of day. Then shall I know that my thorn was blessed by thee; then shall I know that my cross was a gift from thee, and I shall raise a monument to the honor of my sorrow, and the words I shall write upon it will be these: "It was good for me to have been afflicted."—Rev. Dr. George Matherson.

The Mission Field.

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

GREAT BRITAIN AND IRELAND.

THE work here is onward. We see much to encourage us. The circulation of the paper is steadily increasing from week to week. Two years ago now we were printing about two thousand eight hundred copies, but now the demand is for about seven thousand copies. The next number which will be issued July 6, will be the first of the weekly edition.

We have now secured a most excellent place in Paternoster Row on the ground floor for our city office. The shop has a good glass front, where our books can be well displayed to the passing thousands.

Our canvassers are quite generally doing well. The sale of "Patriarchs and Prophets" is quite as good as was that of "Bible Readings," and the book is read much more by the purchaser. The general commercial depression throughout the country this year has made the canvassing a little harder than it was a year ago, but the prospect is looking better now, as trade is beginning to improve.

We hear excellent reports of our publications from various sources. A lady coming recently from South Africa became very much interested in "Great Controversy," a copy of which she saw on the steamer. On reaching her home in London, she purchased a copy, and then a little later desired all the writings of sister White. A few weeks ago a young man came into Plymouth from California. On board the ship he found a copy of the "History of the Sabbath," which he read on the voyage, and became convinced of the truth. Reaching Plymouth, he obtained a copy of the *Present Truth*, and so obtained our London address. The office not being open at the time, he began to search for us. Endeavoring to find our place of meeting, he was directed by some one to the Seventh-day Baptist chapel; but the directions given were not correct, so that on reaching the place, he found himself at a First-day Baptist place of worship. Making inquiry of the care-taker at the chapel, he was told not to go among the Seventh-day Adventists, as they were a bad people; and if he had any concern for his soul, he would better keep away from them. Being determined to find us, he at last ascertained that we held meetings at the Athenæum, and so on the following Sabbath he was present. He has since made up his mind to follow the Lord Jesus Christ, and is now rejoicing in the truth.

Several months ago one of our canvassers managed to get into — Castle. She did not succeed in seeing either his lordship or her ladyship, but she sold a book to the housekeeper. Several months afterward, one of our sisters here in London was about to go into the vicinity of that castle. A lady here accidentally hearing of her going, requested her to call on Mrs. —, the housekeeper at the castle, as she was a special friend of hers. This sister did so, and while there, she learned that the housekeeper had purchased a copy of "Bible Readings." During some conversation about the book, the lady said that what she had read in it she liked very much. Her minister had told her that he did not think that the book would hurt her, but he added, "Whatever you do, don't lend it to anybody." She said that while she had not lent it, her ladyship's daughter had copied quite a little out of it, and had now gone for a time with her parents to London. After her talk with this sister, the housekeeper said she must read the book.

The sale of *Present Truth* by different members of our churches is becoming a very interesting question. Some of our sisters, with all their other duties, find time to sell more or less copies of each issue of the paper, among their neighbors. Some of them dispose of as many as

twelve dozen in this way. There are persons who are rejoicing in the truth here in the city from the results of this kind of work, and not only so, but it proves of great benefit to those who thus labor.

Much interest is taken by the brethren and sisters in this country in the question of our new buildings here in London, and many are studying to see how they can get means to help it along. Some are gathering up old keepsakes, and turning them into cash; some are seeing what they have in their houses that is unnecessary, and are converting these things into money to give to the work. The only one of our brethren in England who owns a horse, has decided to sell it and buy a cheaper one, and thereby be enabled to donate a few pounds toward the buildings in London. Others have sold their old jewelry, and several pounds have been obtained from this source. The gratifying thing about all this is that no pressure has been brought to bear on any, but this movement has resulted from the influence of the Spirit of God upon the hearts of our people here. One brother recently remarked to me that when he thought of the sacrifices that our people in America had made to bring the truth to us here, it was the most reasonable thing in the world that we should do all in our power to help in the work now, however little that might be. This is as it should be. The time for giving of our means to aid in the work will soon be past, and what is given now will be of far greater advantage to the work than double the amount will be not far in the future.

We have in view two or three locations for a building; one of these is a most desirable one, and we wait the arrival of Elder Olsen before closing a bargain for the ground. This ground would, if similarly located in an American city of any considerable size, cost not less than eight or nine thousand dollars; but here it can be secured on a lease of about fifty years, for about three hundred dollars per year. Of course it is very much better for us not to have to put so much money into a lot on which to build.

Brethren Farnsworth and Hope are holding a tent meeting in Belfast, Ireland. They report a fair interest to hear, but the unsettled state of the people on account of the "home rule" measure now before Parliament is not conducive to a candid consideration of the truth on the part of a good many. Nevertheless, there is quite a good interest to hear.

Last Sabbath there were thirty baptized at Bath by Elder Washburn, in the Baptist chapel, and there are several more to follow a little later. The Lord has given victory to his truth there, for which we all praise his name, and the light is already beginning to shine from the believers in that church to other hearts in different parts of the kingdom.

It is gratifying to see that the friends in this country are quite as willing to give of their means as they are anywhere else. The tithe this year is again steadily increasing. Over four thousand dollars have already been received, and there is yet one quarter of this year to follow. It will, therefore, be considerably more than a thousand dollars higher than last year. Doubtless if every one in this country was faithful in this respect, the tithe this year would exceed five thousand dollars.

We are looking forward with anticipation to the arrival of Elder Olsen next month, as we greatly desire to see the building question settled speedily, and the work in that direction begun at the earliest moment possible. The demands for these facilities are most urgent, and we long to see them met.

D. A. ROBINSON.

London, June 28.

—When we feel the least inclined to commune with Jesus, let us pray most. By doing so we shall break Satan's snare, the clouds of darkness will disappear, and we shall realize the sweet presence of Jesus.—E. G. W.

Special Mention.

A VOICE FROM VERMONT.

THE St. Albans, Vt., *Messenger*, one of the best newspapers in that State, a few days since, gave its editorial opinion of those croakers who are trying to frighten the American people away from the World's Fair, because it is open on Sunday. It may be thought the strictures of the *Messenger* are rather severe, but it is difficult to see how anything less severe would express a proper sense of the detestable nature of such ideas as those which stir up the *Messenger's* wrath. We give both text and sermon, that the readers of the *Review* may judge for themselves whether the editor's opinion is more severe than the language of the minister quoted warranted him to use:—

"I am no prophet of evil, but let the cholera spread its black wings over us this summer, let 10,000,000 people die this dread disease, and O how these sinners will flock to altars! The Lord knows how to close the doors of the Fair on Sundays, and he will do it. When the Lord has tough work to do, he finds tough instruments to do it with."

"The above extract, from a sermon of a professed minister of the gospel of Christ,—one McAnney, of Tarrytown, N. Y., on the subject of opening the World's Fair on Sundays, is one of the most impious and infamous utterances that has yet been given to the public. A person, with the outward appearance of a man, who is capable of chuckling over the prospect of the destruction of 10,000,000 of his fellow-men, women, and children, by a terrible scourge, and of rejoicing that a merciful and loving God might use such means to induce sinners to flock to 'our altars,' would disgrace the companionship of the most degraded and abandoned criminals. In the economy of God there must, of course, be a place for such a fiend as this McAnney, but there is not a civilized man or woman in the world, who would not forfeit all claim to decency and honor by attendance upon the altar at which this creature ministered in the name of the gentle, loving Saviour of mankind."

M. E. K.

RIGHTS, RELIGIOUS AND CONSTITUTIONAL.

THE Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion." Story, on the Constitution, says of this that "Congress shall make no laws respecting an establishment of religion, no laws which shall recognize, found, confirm, or patronize any particular religion, whether permanent or temporary." The Christian religion is plainly indicated in this comment. It is one of the "permanent" religions. If any religion is "permanent," Christianity is that religion. Nothing, then, that is of a distinctively Christian character can by right be enforced by law here. The observance of Sunday is held by the majority of professed Christians as something distinctively Christian. They call it the "Christian Sabbath." Judged by the common standard of observation, the observance of Sunday as a day of rest and worship is as distinctively Christian as the passover is Jewish or the feast of Ramadan is Mohammedan. Would it be according to the Constitution to enforce the observance of these last mentioned days upon the people of this country? Every one would say no. Every one would also say that the Jew and the Mohammedan has the perfect right to observe these days of devotion peculiar to his religion, but that it would be morally wrong and contrary to the Constitution to enforce these peculiar religious observances upon Christians. Very true; and is not also morally wrong and contrary to the Constitution to enforce Christian observances upon Jews and Mohammedans, or all others who are not Christians? Nothing but religious bigotry could conclude otherwise. To take a man, contrary to his expressed will, and by force of law compel him to be baptized, would not be so great an infringement upon the rights of conscience as an enforced observance of any weekly day of rest, no matter what day it is; for baptism according to the general custom could be enforced but once, but an enforced Sabbath comes fifty-two times every year. Such a frequent repetition of an enforced baptism would be regarded as the essence of cruelty.

The Waldenses refused to go to mass on Sunday, because they believed the mass was not warranted by Scripture. For this they were hunted like wild beasts, and put to death. The Protestant world honors their memory, and says that they were the martyrs of Jesus. Had these same men believed

at the keeping of Sunday, apart from the observance of the mass, was also an act of idolatrous homage to Rome, they would also have rejected Sunday as a rest day, as they rejected the sacrifice of the mass on that day.

With clearer vision we are able to see what they did not see,—that any marked deference paid to Sunday, above that rendered to the other days of the week, has as little authority in Scripture for support as the sacrifice of the mass upon that day, and so we repudiate Sunday observance of any kind as un-Christian from a Bible standpoint; and from a constitutional standpoint, we hold it to be a matter which no civil government has the right to enforce upon any one. If we are not understood in our conscientious scruples in regard to this matter; if our conscientiousness is regarded as nothing but obstinacy, we have this to console us, that the persecuted people of God in past ages have ever been regarded in the same way, and as God has vindicated them, so we can trust him to do the same for us. And if it does not come before the judgment of the great day, we will wait patiently for that time; for then every wrong will be righted, and the secret motives of every heart will be inspected by the Supreme Judge of all the universe. "Surely the Judge of all the earth will do right."

M. E. K.

THE "CHRISTIAN STATESMAN" VS. CARDINAL GIBBONS.

The *Christian Statesman* seems to be very much agitated over the recently published letter of Cardinal Gibbons. Why is it that the *Christian Statesman* and the cardinal do not agree in regard to the Sunday? They are both working for the same Sunday, only one would call it the "American Sabbath," and would give it the ring and vigor of the Puritan; while the other would call it the "Christian Sunday," and allow a portion of the day to be spent in recreation. The cardinal says:—

"The Christian Sunday is not to be confounded with the Jewish or even the Puritan Sabbath. It prescribes a golden mean between rigid Sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsion of public sentiment from a vigorous to a loose observance of the Lord's day can be ascribed to the sincere, but misguided zeal of the Puritans, who confounded the Christian Sabbath, and imposed restraints on the people, which are repulsive to Christian freedom, and which were not warranted by the gospel dispensation. The Lord's day to the Catholic heart is always a day of joy. The church desires us on that day to be cheerful, without dissipation; grave and serious, without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but she allows work whenever charity or necessity shall demand it. And as it is a day dedicated not only to religion but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation."

But to all this the *Christian Statesman* takes exceptions, and charges that "Cardinal Gibbons is inconsistent;" and says:—

"As every one is aware, this is a critical hour in the Sabbath controversy. This will sufficiently account for the activity of the cardinal, and for the prominence given to his utterances by the Associated Press. It is the purpose of Cardinal Gibbons, of course, to get a favorable consideration for the 'Sunday' of his church by the American public, and if possible, get it introduced into this country as a substitute for what hitherto has been known as the American Sabbath."

The *Statesman* still further criticises the cardinal because "he very curiously turns to the papal church, instead of to the living and unchangeable word of God, for instruction as to how the day should be sanctified." But in this matter it must be confessed that the cardinal is consistent; for the papal church is the highest authority there is, either for the "Sunday" or the "American Sabbath;" for they are the same, and have their origin in the Catholic Church, which is admitted by all Catholic authorities. These both—the Catholic Church and the American Sabbath Unionists—know it, and have acknowledged in their public writings that there is no Bible authority for Sunday. The *Christian Statesman* further adds:—

"His argument in this respect, however, is the same as the doctors of his church employ in all Catholic countries to enforce the observance of their saints' days."

Of course it is! And why not? They rest upon the same foundation; namely, the authority of the Catholic Church, and no other, for there is no other; and it would be more consistent for the *Statesman* to acknowledge the parentage of their "American Sabbath," than to cry out against the only authority that can be produced for Sunday sacredness, call the day what you may.

The American Sabbath Unionists once made a proposition to the Catholic Church through this same cardinal, for aid in securing a Sunday law; and he responded by saying:—

"I am most happy to add my name to the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by judicious legislation."

The courtship has been going on, and a union formed; but now differences arise. The one being possessed of the Puritan spirit, desires that Sunday observance shall be enforced with Puritanical severity, and calls for the preservation of the American Sabbath; while the other calls for the Catholic Sunday, and pleads conformity to the practices of the Catholic Church.

But says the *Christian Statesman*:—

"The rest day will be either a holy day or a holiday. You cannot make a hybrid out of it."

But whether it came out of this contest as a holiday or a hybrid, it is not a holy day, and never will be, for it is surely a usurper—a supplanter of the Sabbath of the great God, and in all this we see but a fulfillment of the words so lately sent to us: "Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; the new and old will commingle, and this will take place right early." At every turn of the wheel the situation becomes more complicated. One party cries out, "Great is the American Sabbath," and are very jealous that it shall take the precedence; while the other would make prominent the Sunday of the Catholic Church. And this difference itself will but serve to hasten on the crisis. But thanks be to God, in the midst of all this, the true Sabbath shines out with a luster undimmed by time and untarnished by the smoke and dust arising from all these controversies, either old or new.

H. F. PHELPS.

A SAD COMMENTARY.

THE other evening a minister of one of the leading churches of the city gave before a large audience, what was commented on as a "wonderful sermon," the point of which was the attempt to prove that the world was growing better, and that we were now in a period when mankind were better morally, socially, physically, and mentally, than ever before, one point made being that there was wonderful accessions of the young to the church, and by glittering generalities, to one who had not looked into the matter, it was made to appear that we were really on the eve of the millennium. But the facts are not at hand to support the assumption. While there is a "form of godliness," the real Spirit of the Master is absent. Mankind are verily, as the apostle describes as one of the signs of the last days, "lovers of pleasures more than lovers of God," as evidenced by the following, clipped from a recent number of the *Young Christian*:—

"In Washington, D. C., a company of gentlemen counted the young men in the ten largest prayer-meetings in that city on a week-day evening. They found 168. They then went to the ten largest saloons, and found that 365 young men entered them in the course of an hour and a half. They then went to the ten largest theaters, and counted 815 young men."

What a sad commentary on the spiritual condition of the young men of the present generation. And this is doubtless but an index of what is true in every city.

W. E. CORNELL.

"THE SABBATH QUESTION PROMINENTLY TO THE FRONT."

So says the *St. Louis Christian Advocate* (the organ of the southern Methodists), of May 31, 1893. After quoting the *Globe-Democrat* as follows: "The great masses of the intelligent, progressive people of the country have been in fear of Sunday-closing all along," it says: "If the anarchists, saloon-keepers, Seventh-day Adventists, and infidels are the only intelligent, progressive people of the country," "the rest of us are certainly" a "sorry lot."

The *Advocate* further says: "The persistent efforts of the Chicago managers to open the World's Fair on Sunday, in spite of the protests of the Christian people of this land, have brought the

Sabbath question prominently to the front, and made it the great issue now before the country."

Bringing the Sabbath, not Sunday, to the front, is just what the friends of the true Sabbath wish. In trying to exalt the counterfeit, they multiply the observers of the genuine, and in this way God causes "the wrath of man to praise him." We will let the reader judge which is the most intelligent, progressive people, the "sorry lot" who by their course would restore the horrors of the Inquisition, the rack, and the thumb-screw (they advocate a boycott of the World's Fair), or those who believe in liberty of conscience and in "keeping Church and State forever separate." If Seventh-day Adventists are classed with anarchists, saloon-keepers, and infidels, it is for no crime that they have committed, and it is better to be thus classed than to be on the side of those to whom Christ referred when he said, "The publicans and harlots go into the kingdom of heaven before you."

The *Edwardsville Democrat* says: "The protests against opening, which are pouring in to Secretary Carlisle and Attorney-General Olney, are couched in language more strong than polite." Let them pour, they will open the eyes of the people to the truth.

WM. PENNIMAN.

THE POPE AND THE CZAR.

ROME and St. Petersburg have a practical illustration of the old adage about going away from home to get the news, for from that remote point, Tacoma, comes a dispatch to the effect that the two great churches, the Roman and the Greek, are to be consolidated under the headship of the pope. It goes without saying that this report comes from a papal source. The czar or his representative is yet to be heard from. According to this Tacoma version, Ablegate Satolli thinks that the Vatican is to absorb the Greek Church, adding, "Churchmen take it for granted that if the czar is to place his State Church under the control of Rome, it is in the interest of Leo's hope to effect the disarmament of the great nations of the world, and secure ultimate universal peace and the arbitration of international quarrels."

It would be a great thing for mankind to have the nations of Europe adopt international arbitration, but it is not clear to lay eyes what ecclesiastical arrangements have to do with this question. It has been many generations since Christians have fought Christians on account of their religious beliefs or church practices. It has been still longer since the pope has been any appreciable factor in the control of European affairs. Once he was a veritable king of kings and lord of lords, a continental umpire, but that has gone by, and can never come again. As for Russia, it has never shown much of a proselyting spirit. The wars in which that empire has engaged with other powers have always been for territorial aggrandizement, or kindred purposes, and not for the propagation of the faith as held by the patriarchs of the East.

In many ways the two churches named are alike. It would not be difficult to harmonize their creeds or their rituals. But in one respect they present a sharp contrast. The Roman priests are forbidden to marry, the Greek priests are obliged to. These two contrasting rules could not be harmonized. With no consistency could the same pope preside over and enforce both systems. The bottom motive in both cases was good, but the Western church was mainly anxious to prevent a clerical class or the church from becoming a family trust. There was great danger in that direction, and in the dark ages of hereditary despotism it was a good thing to have a power so great as that of the hierarchy, protected from that kind of despotism. The honors of the church, from village priest to pope, were open to the son of the humblest in theory, and largely in practice. The Greek Church looked at the matter from the standpoint of the parish over which the "little father" was to preside, and from that point of judgment it was best that the shepherd of the flock should be removed as far as possible from the temptation which cost Uriah both wife and life, and brought such scandal upon the house of David. We are not discussing the two systems, only calling attention to an insuperable barrier against the unification of the eastern and western churches.

The Church of England and the Greek Church might perhaps get together, but Satolli must know that hardly anything more improbable could be conceived than that the spiritual government of Russia should pass into the hands of the powers at the Vatican.—*N. Y. World*.

The Review and Herald.

BATTLE CREEK, MICH., JULY 18, 1893.

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FROM MOSES TO CHRIST.

A Study of the Book of Hebrews.

INTO the questions as to when the book of Hebrews was written, and where, and by whom, it is not our purpose here to enter. As to its authorship there is the largest diversity of opinion, some ascribing it to Paul, some to Luke, some to Barnabas, and others to Timothy. The translators of the Authorized Version seem to have considered the evidence sufficient to ascribe it to the apostle Paul. And some from the very earliest times have so ascribed it; but others differ. The question cannot, therefore, be decided by historical evidence, and we are consequently thrown back, upon what internal evidence may appear from the book itself. This certainly would point as clearly to the apostle Paul as to any one else, and even more so. The variation in the style between this and that of Paul's other writings, can be accounted for by considering the different subject and object he has here in view, which would require a different form of discussion. He does not introduce himself as in other epistles, with the words "Paul, an apostle of Jesus Christ," for he was writing to the Hebrews, with whom such words would have had no weight, but would, on the contrary, have tended to repulse them. But instead, in the most dignified and appropriate manner he appeals to the fact that God had spoken to their fathers by the prophets. This would at once gain their attention and conciliate their feelings. Then he proceeds to affirm that this same God has in these last days spoken by a greater than the prophets, even by his own Son. And to his sayings he now wishes them to listen.

On the points of place and date, there is more uniformity of opinion; but this is partly of a negative character, for it is generally conceded that it was not written from Italy, without showing where it was written, but as to date, it is not disputed that it was written some time before the destruction of Jerusalem, and the cessation of the temple services, and probably about the time ascribed; namely, A. D. 64. We may therefore proceed upon the supposition that the book of Hebrews was written to the Hebrew people, who were well acquainted with the Mosaic system and all its minutiae of worship, and written by the apostle Paul, a man as well versed in that system as any man of his time.

The object of the epistle was to show them, not that they had been all their lives involved in delusion and error, but that the Christian system was but the legitimate expansion and unfolding of that system of worship which had been so dear to them for so many ages. It was to hold up Christ before them, and show that the very design of their system of worship was to be to them a pedagogue, or school-master, to lead them to Christ.

CHAPTER 1.

Verse 1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets; 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

In this sublime language Paul goes back to the source of all knowledge, God himself, and to the earliest times in the history of our world. Adam was one with whom God spake. Enoch the seventh from Adam was a prophet, and walked with God. He communicated with them as he did with Noah, and so with the other and later prophets; and what he said to the fathers, to Abraham, to Moses, and others, in this way, was right and true, and adapted to their times. But the time had now come for much of it to give place to something better.

He also spoke "in divers manners," that is, in different ways, and by different means. To Aaron and Miriam the Lord said, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a

dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12: 6-8. While there can be properly no degrees of inspiration, it appears from this that there are degrees of union and communion with God on the part of those who receive instruction from him. And whatever he may communicate in any of the more indirect methods mentioned, not "apparently," but in "dark speeches," would be more difficult to understand than that which was spoken clearly, mouth to mouth, as God talked with Moses. The one Spirit of God operates upon men in various ways and in differing degrees, dividing to every man severally as he will. 1 Cor. 12: 4-11. The man who speaks from the sacred desk should speak according to the oracles of God, and under the guidance of the Spirit. But such a one, though greatly assisted by the Spirit of God in his work, would be more likely to follow his own reasoning and ideas, than one who receives instruction from the Lord in visions and spiritual dreams, they being a more direct method of communication.

The expression "last days," in verse 2, is used in the same sense as in the prophecy of Joel, quoted by Peter on the day of pentecost (Acts 2: 16-18), referring to the whole gospel dispensation. These are the last days in comparison with the whole course of time from the beginning.

The apostle now introduces the Son, whose superiority over all preceding authority, he proceeds to show. First, he introduces him as the Son of God, which certainly gives him pre-eminence. Secondly, he is appointed heir of all things, which involves all the hope of the future. Thirdly, by him he (God) made the worlds. This agrees with the expression in John 1: 3, "All things were made by him; and without him was not anything made that was made." The expression in Col. 1: 15-17, is in the same line, but is still stronger: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

Christ, then, is not a created being. He is "first-born," not "first-created." If he were a created being, the statement that by him were all things created, including all the heavenly intelligences, as specified, would not be true; for he did not create himself, and in that case he must be an exception to the statement. But such an exception to such a statement would destroy the statement itself. Everything that can be said to have been created has come from the hands of Christ, and that certainly cannot include himself.

But this is not saying that he enjoyed a past co-eternity with God. The very expression in John, "In the beginning was the Word," shows that there was with him a beginning, which with God there was not. We may go back in imagination to a period when God alone existed. Then by an act of divine volition,—by what means or in what manner it would be vain if not sacrilegious, for us to inquire, so far as it is beyond all our conceptions,—the Son proceeded and came forth from the Father. He is therefore called the "first-born." When he existed thus with the Father, that divine medium which is peculiar to them, their representative, and that by which they everywhere manifest their presence (Ps. 139: 7), called the Holy Spirit, the Spirit of God and the Spirit of Christ, also existed. Then the work of creation properly began; and all has been wrought through Christ.

Verse 3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

This further sets forth the essential qualities and attributes of Christ. It does not say that he simply displays the brightness of God, but he is the brightness of his glory. And he is the "exact representation" of his person, or substance. This expression most clearly teaches the personality of God. By the word of his power he upholds all things.

And he has purged our sins; that is, he has made provision, has completed the act, by which our

sins are purged when we avail ourselves of the sacrifice he has made for that purpose. And having done this he ascended and is sitting as our advocate at the right hand of the Majesty on high.

Verse 4: "Being made so much better than the angels, he hath by inheritance obtained a more excellent name than they."

Having stated, in the first three verses, in general terms, the exalted position and power of Christ, the apostle now proceeds to answer the objection which the Jews would urge against Christ, on some particular points. They held in high reverence the angels. They held their worship to have been ordained by angels, as indeed it was. But Christ when here among men, was made a little lower than the angels; therefore any system introduced by him could not be so good as theirs. Hence Paul's argument to show that Christ was above the angels. He has by inheritance a more excellent name than they. He belongs to the family of God in a sense in which they do not. He is the Son of God in a different degree from any which they can claim. This would further show that he does not stand on the same plane with them, as a created being. The expression "being made," does not imply this; for the verb *genomenos*, when joined with an adjective, signifies simply a "state of being," not "creation;" as when it is said of God, "Let God be true, but every man a liar," where the same verb is used, not to teach that God is to be *made* such, but only acknowledged as *being* such.

Verse 5: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son."

This verse defends the statement of the preceding verse, and shows Christ's relation to God, and the line of his inheritance. To no mere angel did God ever say, "This day have I begotten thee." But this he did say of his Son. And this expression must go back to the origin of his existence. The reference by Paul, in Acts 13: 33 to this declaration in connection with the resurrection of Christ, does not prove that he was made the Son of God by that event; for he was declared by God to be his Son, even his "beloved Son" before this, both at his baptism (Matt. 3: 16, 17), and at the transfiguration. Matt. 17: 5. The fact of the resurrection is therefore brought in simply as *confirmatory* of these declarations; that is, they show that Christ is the one referred to in these words, "Thou art my Son, this day have I begotten thee." The resurrection of Christ from the dead, being the first open and public instance of one coming up from the grave, "no more to return to corruption" (Acts 13: 34), was the event which above all others identified Christ as the Son of God. By that event he was "declared to be the Son of God with power." Rom. 1: 4. By this event it was shown that he was the one whose existence began with the words: "Thou art my Son, this day have I begotten thee," and hence that he was the Word who was with God "in the beginning," and by whom "he made the worlds," as stated in verse 2. The words, "I will be his Father, and he shall be my Son," are quoted from 2 Sam. 7: 14. They were the words of the Lord to David, and apparently refer to Solomon, who succeeded David upon the throne of Israel. And to him they do doubtless primarily refer; but the use which Paul here makes of them, applying them to Christ, shows us how many prophecies have a twofold application; first, to times and places more immediately in the prophet's view; and secondly, in a broader sweep, to times and places and circumstances more remote. So Christ is here shown to be the real and prophetic seed of David, as the same apostle had spoken of him to the Galatians, as the seed of Abraham.

Verse 6: "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

A still higher step is here reached in the apostle's argument to show that Christ is superior to the angels. The one who is to be worshiped is certainly above those who are to worship him. But here all the angels are commanded to worship Christ. It has been a matter of some study to determine from what scripture these words are taken. They may be from Ps. 97: 7, where the expression is found, "Worship him all ye gods," which the Septuagint translate, "Worship him all

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ye, his angels." To this it is objected by some, that it is not clear that this psalm refers to the Messiah. From the psalm itself it may not be; but if Paul so applies it, that makes it clear enough.

From this verse it also appears that Christ did not become the "first begotten" by any experience in this world, either his incarnation, or resurrection; for he was the "first begotten" before ever he was brought into this world, by his incarnation.

This passage also has a bearing upon the question of the nature of Christ, as a being not created; for he is set forth as an object of worship. But no creature, that is, any being who is in any proper sense created, can be an object of worship. Christ is not therefore a being of that nature. He is the Son, and God is his Father, in a sense to which even angelic natures may not aspire. He is the only begotten Son of the Father, owing his existence to a divine procedure different from that to which any other beings in all the universe may appeal. And he did not lose his divinity by taking upon him our nature; for even then when he was brought into the world a little lower than the angels, they were still to worship him; and if then, in his humility, certainly no less now, in his exaltation and glory; and how much more we, who owe so much to him. Let us indeed seek to worship him in spirit and in truth.

RELIGIOUS PERSECUTION.

How easy to see evils which are far away, and wrongs in which we ourselves are not involved. The *Interior*, of July 13, speaks as follows concerning the persecutions in Russia:—

"That persecution for religious opinion is prevalent in Russia is attested by ever recurring painful examples. A small colony of Lutheran farmers of German origin were ordered by governmental proclamation to renounce Lutheranism and enter the Greek Church. Nearly all of them refused, and were proclaimed out-laws, and in consequence subjected to great suffering and hardship, not only by the representatives of the powers that be, but by their orthodox neighbors. Orthodoxy is responsible for not a few strange things that have been done in its name. Present efforts to crush out dissent among the Russians afford painful evidence of the futility of securing Christian union by brute force.

Yes; but what has been recently done in a number of States of our own country? and what is now being done in Tennessee and Maryland? Just what tyrannical Russia is doing: persecuting for "religious opinion," and attempting to secure "Christian union," on the Sunday question, by brute force. Yet the *Interior* has not a word of notice for these "painful examples," nor a syllable of condemnation for either the principle or the practice as here exemplified. But it is just as true here as there, just as true now as in the days of the open inquisition, that brute and brutal force will prove utterly "futile" to secure the end in view.

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.]

NOTE.—If the "sister" who writes from Poseyville, Ind., asking an explanation of Matt. 12:40, will send us her name, we will forward a tract explaining that scripture, and clearly proving the time of the crucifixion and resurrection of Christ.

326.—STANDING IN HIS LOT.

As you have made a critical study of the book of Daniel, and have access to authorities that I have not, I beg leave to trouble you with a few questions: 1. Does the LXX. render "amad" (translated, "stand," in the A. V. of Dan. 12:13), by "anastasis"? I am told that it does. 2. If so, is such rendering (by the LXX.) sustained by other authorities, and by Scripture usage? 3. If so, does not "stand in thy lot" (Dan. 12:13), refer to the resurrection of Daniel? W. H. W.

Answer.—The Septuagint in Dan. 12:13, use for the word "stand," the verb *anistemi*, from which the word *anastasis* comes. This verb means literally, and primarily, "to cause to stand up, or arise." It consequently came to be used, when standing alone, to mean "a rising from the dead," and the noun, *anastasis*, a "resurrection" of the dead. But it is evident that it could be modified by other words to mean something else. And it is so modified, in the passage in question, both in the Hebrew and the Greek. The word "goral," lot, is used in the Hebrew; and the first use of that word in the Bible, is in Lev. 16:8, where we read that Aaron was to cast lots upon the two goats, etc. So the Septuagint use the corresponding Greek

word "*kleros*," lot, which has the same definition; namely, "a lot; die; a thing used in determining chances; assignment; investiture." As instances of its meaning, Matt. 27:35 and Acts 1:17, 25, 26, are referred to. The word itself, and its use, as thus indicated, clearly show the nature of the lot referred to, and must govern the meaning of the verb. While it primarily means "to rise up," or "stand up," and so comes to mean when standing alone, the rising up, or resurrection, of the dead, when connected with, and limited by, the word "lot," the expression taken together, may refer to the decisions of the judgment, assigning to one a portion to be enjoyed hereafter.

327.—SHALL NEVER PERISH.

Please give as complete an exposition as your space will allow, of John 10:27-29 and 1 John 3:9. Our Baptist friends think that these quotations prove the certain salvation of all who have ever believed in Christ. W. H. B.

Ans.—By the words "my sheep," Christ evidently refers to his people; and his people are those who believe on him, and do his will. Matt. 12:46-50. But this belief on Christ, both in its initiative, and continuance, is not a matter of any fixed unalterable divine decree, but is a matter of man's free will. So long as one believes and follows Christ, so long Christ owns and acknowledges him as his; and no power of men or demons can then pluck him out of the hands of God and Christ, and rob him of eternal life in the world to come. But the person may, himself, put away "faith and a good conscience," and make "shipwreck" of faith (1 Tim. 1:19); he may "become a castaway" (1 Cor. 9:27); he may "fall away" (Heb. 6:6); may fail to overcome, and so have his name blotted from the book of life. Rev. 3:5. Man is a free moral agent, and determines his future by his own free will. 1 John 3:9 refers to the moral, not to the physical, impossibility of sinning. While the moral nature is in the ascendancy, and controls, the person cannot sin. But many a one who has once been in this condition, as observation continually proves, has suffered his moral nature to fall under the control of the carnal, and been led into sin. So long, however, as one maintains his connection with Christ, he is safe; he will be kept from sin, and its consequences. But without constant watchfulness and prayer, he will lose this connection, and fall under the power of evil.

A GOOD EXAMPLE.

WHEN the king of Persia gave to Ezra, the priest of God, authority to build again the house of the Lord at Jerusalem, he made proclamation that all who wished to, could go up to Jerusalem with Ezra to build the house of the Lord. This proclamation called for great sacrifice on the part of those who were disposed to go to Jerusalem. It had been over fifty years since the captivity. Those who had been carried away captive in middle life or old age, had been gathered to their fathers. Those who had been taken in their youth, were now well advanced in years, and such an undertaking would at their time of life seem like a great task to perform. The younger generation, upon whom the chief burden of the work must fall, were born in captivity, had never seen the land of their fathers, and could not naturally be expected to have that desire to return that their fathers would have felt.

Again: the kindness manifested toward them by Cyrus, and the amount of means possessed by them, would indicate that they were being well treated where they were, and were prospering financially,—reasons that would naturally incline them to stay where they were, rather than to venture upon a distant expedition, which if successful, must subject them to great labors, inconveniences, and dangers. But these selfish considerations did not prevent them from undertaking the work. If the heathen king of Persia was influenced by the Spirit of God to allow them to go, giving into their hands again the sacred vessels of the house of God, that they might establish his worship once more in the land given to Abraham and his seed, should they hold themselves back from the Lord's work? No, indeed; it was the Lord's work, his providence was opening the way, and they would not for any selfish consideration keep themselves from fulfilling that which was the manifest intention and desire

of God that they should do. So there "rose up the chief of the fathers of Judah and Benjamin, and the priests, and Levites, with all them whose spirit God had raised, to go up to build the house of the Lord, which is in Jerusalem." Ezra 1:5.

It is not our intention particularly to describe the return from the captivity. It is sufficient to say that, although beset with great difficulties, and often hindered in their work, their faith and courage overcame all these discouraging circumstances, and the work was finally accomplished. They saw the worship of the true God once more established in Jerusalem, and the covenant relations between God and the chosen people were again renewed. He was their God, and they were his people.

This work of Ezra and those who assisted him was the especial work of the Lord for that time, and this work was not confined to those who made the journey to Jerusalem, and with their own hands participated in the work. Many who did not go contributed of their means to help those who did go. So while all, perhaps, could not go, all could help on the work. Thus we read: "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. . . . And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered." Ezra 1:4, 6. This was certainly a manifestation of the true spirit of sacrifice. The record does not particularly mention that those who thus gave of their means to carry forward the Lord's work had strong faith, or that they prayed for its success; but the record of these gifts is a tangible proof of their faith and of their prayers. Notice what they *did*. Not only did they make liberal donations toward the building of the house of the Lord, which they never expected to see themselves, but they contributed generously for the personal needs of those who left their homes to go to Jerusalem. And they gave of the best they had; gold, silver, beasts, and precious things were freely bestowed upon those who had taken upon themselves the duties and the burdens of the restoration of the temple service at Jerusalem. They were also commanded to take an especial interest in those who were willing to go, who occupied a close relation to themselves. If any one felt called to join the company that was laboring in harmony with God's command to fulfill the prophecy of Jer. 29:10, the word of the Lord to his relatives, and those who dwelt near him was, "Let the men of his place" "where he sojourneth," "help him with silver, and with gold," etc. Ezra 1:4. The margin reads, "Let the men of his place lift him up." We see by this that there were at this time three ways of contributing commanded by the Lord,—to the house of the Lord; to the general fund for the support of those who were going to Jerusalem; and lastly, if any worthy person without sufficient means of his own felt the divine call to enter the work, those of his place were to feel the obligation resting upon them to give him a "lift," that he might be able to start in a suitable manner.

One must be very dull, indeed, and blind to spiritual things, who, after studying carefully the experience of Ezra and of those who assisted him, cannot discover in it an important lesson for the people of God at the present time. God has an especial work at this time. It is not the building of a literal city, but the raising of a spiritual temple for the Holy Ghost. James describes this work in the following words: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 15:15-17. Paul further illustrates this great spiritual truth by saying that the "saints are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye

also are builded together for a habitation of God through the Spirit." Eph. 2: 20-22. Peter also describes this work as follows: "To whom [Christ] coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 4, 5.

Here a work of vast magnitude is outlined. Jerusalem is not now the only place where men can truly worship God. He can be worshiped wherever people believe on him. And since men cannot believe on him of whom they have not heard, and cannot hear without a preacher, and no one can truly preach except he be sent (see Rom. 10: 14, 15), the Lord gave to his servants the great commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. Every soul that has been saved under this commission, from the time it was given until now, adds to the strength, beauty, and perfection of this spiritual temple. This work has called for sacrifices all the way from its beginning until now. Many have left home and friends, and have made longer journeys and endured greater hardships than did Ezra and those with him in the restoration of Jerusalem. They have seen the worship of God established where heathenism prevailed, and hearts in midnight darkness have been illuminated by the light of the glory of the gospel of Christ. And this work is not fully accomplished; the temple of God is not yet complete. Some precious stones are still to be gathered for this glorious temple. In the closing work of the gospel no country is to be omitted. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. The everlasting gospel is to be preached to "every nation, and kindred, and tongue, and people." Rev. 14: 6. This message, and those that follow it, which together constitute the last work of the gospel, are now being borne to the inhabitants of the earth.

And does not this closing message of salvation, so wide in its scope, and so important in its results, demand of the people of God at the present time a genuine manifestation of the true spirit of sacrifice, both in those that go and those that stay! The Macedonian cry, "Come over and help us," is being heard from hundreds of places. Men like Ezra, whom God has raised up to stand at the head of the work, and who this summer in our large gatherings, will present these things before the people, will say, "Who is there among you of all his people? his God be with him, and let him go . . . and build the house of the Lord God of Israel." We believe many will hear and respond to this call. But will those who cannot thus go to distant fields, be excused from doing anything? Assuredly not. There is a vast amount of home missionary work to be done; and the good example of those who could not go with Ezra to Jerusalem may still be followed. We can help those that do go with gold, silver, and goods, that they may start with a fair prospect of being supported and sustained in the work. And if there should be in some church a young man who would be glad to devote himself to the work of the Lord, but who lacks means, and the general fund is too small to expect help from that source, what is to hinder the "men of his place" from giving him such a special help as his case demands and wisdom shall direct? Then would their own interest in the work of the Lord become intensified; for where our treasure is, there will our heart be also.

The work is great, but let none be discouraged because of its magnitude. When the enemies of Ezra attempted to discourage him and his associates, they replied, "We are the servants of the God of heaven, and earth." Ezra 5: 11. We serve the same God; and shall the servants of the "God of heaven and earth" be discouraged or fail to accomplish the work he has given them to do? To the faithful the victory is sure. Said Jesus, "Be thou faithful unto death, and I will give thee a crown of life." Let us rest by faith in his promises; then all our works will be wrought in God.

M. E. K.

—The dress of truth is always a seamless robe.

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.

A PRAYER FOR HELP.

BY THOMAS R. WILLIAMS.
(Tallmadge, Ohio.)

Up to the throne of God I lift
My heart in fervent prayer,
Though stormy skies, without a rift
Of bright blue anywhere,
Drop down upon the world their gloom,
Low hanging, somber, deep.
Spirit of faith, come, quickly come,
My groping soul now keep.

The battle goes against me here,
My hand unclasps its hold,
Valor's true weapon, faith's bright spear,
From my weak grasp has rolled;
The thongs and gyves of slavish fear
Are locking heart and arm.
Spirit of courage, hear, O hear,
And rescue me from harm.

Spirit of hope, down through the night
Shine bright and clear and strong,
And heavenward, led by thy true light,
I'll march on with a song.
The gloom again shall yield to morn
Just as in all the past;
The skies in brightening grandeur burn,
No night can always last.

Spirit of love, thy warmth enwraps
My senses, chilled and weak;
New ardor mounts, new purpose shapes,
God's promptings in me speak.
Spirit of Jesus, friend and guide,
Holy and pure and free,
Tower of strength, O let me hide
My frailty all in thee.

PENNSYLVANIA.

AFTER our good camp-meeting at Williamsport, Pa., which was the best one, I think, we ever had, I returned home to prepare for my field of labor.

I was with the church at Port Allegany last Sabbath and first day. It was the time of their quarterly services. The brethren and sisters were unanimous in saying that it was the best meeting they had ever had in their church. Some of them attended our late camp-meeting, and it was evident that they had carried home some of the good spirit which was manifested at that meeting, and all were encouraged to go forward in the good work. Three young women followed their Lord in the ordinance of baptism. Two united with the church. The other probably will do so in the near future.

Tithes were paid to the amount of \$67.14. It was encouraging to see the little children also paying into the treasury of the Lord.

I go from here to Raymond, Pa., where I expect to meet brother Baerle, my fellow-laborer for the summer. God speed the work, is my prayer.

July 4.

J. L. BAKER.

MAINE.

In company with Elder P. B. Osborne, wife, and son, I left Hartland, June 9, en route for Aroostook county. We spent Sabbath and first day with the church in Danforth. Here we separated, Elder Osborne going to Presque Isle, and I to Haynesville. I held three meetings at this place. This was my first visit here, since we held meetings five years ago in the tent. Those who embraced the truth at that time are holding on by faith.

I next held meetings in Blaine. We had some good meetings here. The Lord came into our meetings by his Spirit, and all bore testimony to his goodness. I held one meeting in Westfield, where Elder Goodrich labored last winter. The brethren here are of good courage in the Lord.

At the time brother Osborne held meetings in Presque Isle, I joined him, and June 27 we pitched our tent on a fine spot on the corner of Fort and Third streets, on the east side of the village. We have held ten meetings besides our Sabbath services. Our congregations are small, numbering from thirty to sixty. There are, however, quite a number who come regularly, and listen with good attention. We hope to be able by the Spirit of God and his word of truth, so to present Christ to those who listen to his truth, that we may be able at last, when the Master shall appear, to meet him with some sheaves from Presque Isle. Pray for the work here.

July 10.

G. W. HOWARD.

TENNESSEE.

SINCE the last report of labor performed, the work done up to June 30 is as follows: Sermons, 50; Bible readings, 337; visits, 226; other meetings, 29; pages of tracts given away, 1,757; value of small books sold, \$4.05. The results of most of this labor has been given in the last two reports in the REVIEW.

Most of the time since Oct. 9, 1892, except the time spent at the last Conference, has been occupied in house-to-house Bible work in Nashville, Tenn. During this time three have been added to the Edgefield Junction church by baptism, two of them being children of the elder.

The work in Nashville is making some progress. When we began work, there was not one colored Sabbath-keeper here. Now there are about seven or eight professing to keep the Sabbath of the Lord. One of these is a brother who had become weary and given up the truth; but he has again taken up the cross, which causes us to rejoice.

Since May 19, brother J. H. Lewis, from Michigan, has been with me in the work. He has made 61 visits, given 47 readings, and given away 1,125 pages of tracts. This brother with commendable zeal, is devoting six months or a year to the work here at his own expense. His coming has been a help and an impetus to the work, which is much appreciated; for my health was fast failing.

Sabbath, June 3, we organized a Sabbath-school of eight members, Elders R. M. Kilgore and C. L. Boyd being present with us, and aiding in the work.

Thus a beginning has been made among the colored people of this large city, which we hope will increase and ripen into a church in the near future. For this we are earnestly praying and working. We have Bible readings in our mission room, at No. 24 Spring St., every Tuesday and Friday night, Sabbath-school and Sabbath services on the Sabbath, and we will have preaching also every Sunday night, besides our house-to-house work.

We have been branded as "liars," and "false prophets," and the people warned not to allow us to come into their houses; but we believe the Lord will cause the wrath of man to praise him, and the remainder of wrath God will restrain. So we are laboring on in courage and hope.

July 5.

C. M. KINNY.

ARKANSAS.

AVA—The Ava church is still prospering and of good courage, although we have much opposition to meet. There is a doctor here, claiming to belong to the Christian Church, who has made three efforts against us since Elder McReynolds was here last November. But the church is trying to heed the admonition of the apostle to "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace," etc. The writer reviewed two of these opposition discourses. Last Sunday brother T. J. Jones and I followed him closely with our Bibles, and made him read some of his misquotations over, which had a visible effect upon the congregation. He tried to do away the law of God, also baptism. He finally admitted that there was no scripture for keeping Sunday, and said he would never speak upon the subject again. We praise the Lord for the light of his precious truth, and it is our desire to be followers of the dear Redeemer. There are still those here who are inquiring for the truth, and we hope they will soon take a stand with the remnant people of God.

Not long ago Elder J. M. Rees was here. He met with very bitter opposition, but the parties who were so opposed, are now ashamed of their conduct, and the truth has more friends, as the result.

We can truly say that "all things work together for good to them that love God."

E. B. HOPKINS.

I SPENT the month of June among the churches and scattered ones in this State. The first two weeks of the month were spent in the northeastern part of the State. At Oregon, where brethren Somerville and Martin labored last autumn, I organized a small church. It being a very busy time with farmers, our congregation was not large. The Spirit of the Master, however, was present to move the hearts of those who did come. After the organization and baptism, I visited brethren Martin and Rooffs, who were holding a tent-meeting at Lead Hill. I found quite an interest there to hear the truth. Since I was there, a company has been brought out.

From Lead Hill I went to Hill Top, visiting the scattered ones on my way. In our meetings at Hill Top, the Lord came very near. The power of the Spirit was seen. Some who had been out can-

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vassing, and had come home discouraged, confessed their wrongs, and promised to return back to their work. Others who had grown somewhat cold, renewed their covenant with God. It is not hard to discern that we are living in the time of the latter rain. This trip of two weeks was made on horseback, in which time I rode two hundred miles, preached fifteen sermons, baptized four, and organized one church.

After returning from Hill Top, I preached at Springdale over Sabbath and Sunday. There is still an excellent interest to hear, on the part of those not of our faith, our house of worship being crowded. I can also see a marked growth spiritually on the part of many of the members. My next stop was at Malvern. Here our people once had a small organization, but removals have broken them up, until I could find but two families; and they were living ten miles apart. I visited them, and encouraged them as best I could.

From here I traveled south to Star of the West, where we had a small organization at one time. Here the prejudice ran so high, that most of our brethren were indicted, but a change has taken place, and now they are so anxious to hear the truth that the house used for worship would not begin to accommodate the people. I could only preach four sermons here, but from what I can learn, ten or more have embraced the truth as the result.

From here I went in the vicinity of Hope, where an interest had been awakened by a study of our good book "Bible Readings," which had been placed in almost every family in the neighborhood by one of our agents. I found that ten had begun the observance of the Sabbath. They had never seen a living minister. These all lived in the line of a terrible cyclone that had recently swept through the country, leveling almost everything to the ground. Most of the houses were blown down, timber and fences were demolished, and crops beaten into the ground by the hail. In some places the hail drifted to the depth of two or three feet. It came from the northeast, and was about twenty miles wide, and more than one hundred miles long. If one would go in this neighborhood, he would soon be convinced of the truthfulness of the Saviour's words, when he said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The first night in this neighborhood I preached in a roofless house, the top having been blown off. But few could come, on account of the fallen timber, so we moved our meetings out on a public road, where more could attend. The meetings were very solemn indeed, and many confessed the truthfulness of the positions taken. During the meetings ten more were baptized, and I am satisfied others will soon follow. I am very thankful for the experience and blessings of the past month. I feel assured that our light afflictions here are working out for us an exceeding weight of glory. I now go to Clarksville to engage in tent labor until our camp-meeting in August, which place will be my address for a few weeks. J. M. REES.

MINNESOTA.

ST. PAUL.—The Lord has blessed us so richly here in St. Paul, that I desire to tell it to others. Last Sabbath, July 1, was a good day for the church here. Some said it was the best meeting enjoyed by the church since its organization. It was the day of our quarterly meeting, and I am sure it was the best quarterly meeting I ever attended. There are several things that tended to make it such to me. There has been a cloud hanging over this church for a long time in the past, because of a spirit of suspicion and consequent distrust, which is best described by looking at the condition of the church at Corinth. (See I Cor. 1: 10-12.) But the Lord has come very near and aided much in giving a plain testimony, which was received into the heart, as was evidenced in many heartfelt confessions made at one of our Sabbath meetings not long since. At our camp-meeting eight were baptized, and last Sabbath ten were given the right hand of fellowship. Among these were Sabbath-school scholars, backsliders, and some who had been keeping the Sabbath for some time in the past. The social meeting was marked by a spirit of freedom; and the testimonies were full of light, hope, and courage. It was a season long to be remembered. The business meetings of the church and tract society were characterized by a spirit of harmony.

It is now nearly a year since, yielding to convictions of duty, I came to St. Paul. Considering the work for the church and Sabbath-school, and correspondence with periodicals in the cause of religious liberty, as also my work in connection with the legislature during the winter, and the work of Conference Secretary, I have found all I could do. I am thankful to the Lord who has given me the health and strength to do it. During the eighteen

months past, I have written nearly two hundred articles for the secular papers, the most of which have been published. When I remember that about sixteen months ago I went South, broken down in health, my voice nearly all gone, and how the Lord heard prayer in my behalf, and sent me back to Minnesota, and to this city, I can truly say, The Lord is good. He has led me in a way I had not expected, and has given me much of his Holy Spirit. And as he has blessed above my expectations, I will not mark out a way for future blessings, but will trust him still, and follow as he leads. I bless his holy name for what he has done, and I bless his name more and more for what he is going to do.

Before closing, I will say, that I often wonder if others do as I do. And what is that? Why, only this: every time the REVIEW comes to my desk, I look to see if there is a report from Minnesota. And if not, I am disappointed. So I am disappointed oftener than otherwise. Brethren who labor in word and doctrine, you must often meet things of great interest in your experience. Why not let others have the benefit of it? And as the lone ones especially look for something from your pens, do not disappoint them every week.

H. F. PHELPS.

OREGON.

FRIDAY, June 16, in company with my wife, I left home, and took the train down the Willamette to Holbrook, a place on the N. P. R. R., about twenty-three miles away, and thirteen miles below the city of Portland.

Here we were met and taken by team about two miles up a canon to sister Falkenberg's ranch, nestling among the hills in a very quiet and picturesque locality. Here we spent two days of both pleasure and profit, I trust. Sabbath, June 17, we organized a Sabbath school of eleven members, consisting mostly of one family, after which we spent some time in the study of the Bible, and answering questions on subjects which were not clearly understood. In the evening we went to a school-house near Holbrook, and spoke to a fair congregation, considering the brief time we had to circulate the appointment.

Sunday, at 9 A. M., members of the family assembled together, and we talked to them concerning baptism and other points of faith and duty. On questioning them, I found them firm and intelligent in all points of the faith as far as they understood them. I was not surprised when I found in this family the best of all papers, the REVIEW, the Instructor, and Little Friend. At 10 A. M. we walked down to the creek, a few rods away, and there I buried eight in the likeness of their Lord's death. It has seldom been my lot to participate in a more lovely scene. The hills arise on every side and shut in the little valley, and all is bathed in a golden sheen of sunlight. The numerous wild birds and flowers add their charms to the music of the mountain stream that murmurs its praises to its great Creator. We thought, as we beheld, that earth was not yet bereft of all its loveliness.

Here the stream formed into a clear pool several feet deep, where first the mother was buried, and then followed, according to their ages, six of her children, with one young girl of another family. These ranged from forty-eight years down to eleven. The mother is a widow. These humble, consecrated boys, though not well educated in English, can talk it well, and are well versed in their native Norwegian tongue, and would gladly fit themselves for the Lord's work, if they could sell a part of their land. May God open the way soon.

From here we returned to the city of Portland, visiting several families with whom I became acquainted during our late camp-meeting. One woman fully decided to keep the Sabbath, and signed the covenant. Her husband, though convinced, could not be persuaded to do so at present. The want of faith in God's promises to supply every need (Phil. 4:19) was the greatest difficulty. Another woman, an Adventist, and formerly the wife of a Methodist minister, is studying, and I hope she will yet accept all the truth.

Another very intelligent woman, who, with her mother I left "almost persuaded," has kept, as I have just learned, the last two Sabbaths. Thursday, the 22d, I returned, according to appointment, and met quite a company who assembled at the home of this last-named lady, to study the Bible in regard to the law of God and the Sabbath. Here another woman whom I never saw before, decided to break God's holy Sabbaths no more, and seemed happy in her decision. I think some of the others who were present will soon follow her example, although there was one man present who threw all the water he could upon the fire of God's Spirit that was burning out the unbelief from their hearts. But we must expect that wherever the children of God meet, there Satan will come also among them. Job 1:6. I shall visit them again soon.

June 23 Elder T. H. Starbuck and myself went some twenty miles by rail to a small village called Dilley, in the vicinity of which live quite a number of earnest Sabbath-keepers. We remained here two days, holding two public services. We also organized a church of eleven members, with necessary officers. Others intend to join soon. We remained in this vicinity for two days more, visiting some who were interested in the truth.

June 28 we came to Hillsboro, a city of about two thousand inhabitants, and a county seat. Here considerable labor has been done in the past, but the spirit of slumber is so heavy upon the people, it seems almost impossible to arouse them. I had only time to make a few visits, and hasten on to my home. Here I met Elder J. E. Graham and Professor Sutherland, who held meetings for two days. This was of great benefit to the church here.

Sabbath and Sunday, July 1 and 2, I was with the Beaverton church, it being the time for the regular quarterly meeting. The Lord drew very near to his people here, and made their hearts glad in him. Although the church had to grant letters to eleven of their numbers, to form the Dilley church, ten others took their places, with others still to come in. May God's chosen people heed the injunction to "Arise and shine," for their "light is come, and the glory of the Lord is risen upon them;" for it seems like the "last call of mercy," and a failure now means failure for eternity.

July 4.

R. D. BENHAM.

MARYLAND.

ROCK HALL AND FORD'S STORE.—July 1 we held the regular quarterly meeting of the Rock Hall church. It was a season of rejoicing and profit to us all. Just a year ago it was thought best that we return and labor for this church and vicinity, as a score or more were about ready to take hold, and many more were interested. About ten months of the time were spent here, the Lord greatly blessed in the work, and we have gained many experiences of value. To the organization of forty-one members the Lord has added during this time fifty-two, making the total enrollment ninety-three. Of this number two have received letters to join another church, one has died, and eight have been disfellowshipped. On Monday following the quarterly meeting, two more were baptized, making the present membership eighty-four. We have labored for the spiritual growth of these members, and are glad to report that many are growing in grace and knowledge of the truth. Others, unless they will drink deeper of the things of God and learn daily at the feet of Jesus, will be left behind. God grant that we all may be found faithful in the soon coming day. We leave many here who are interested in the truth and for whom we shall ever pray, and trust that they too will soon surrender all to Jesus and become humble followers of the Lamb.

The brethren here have a comfortable house of worship, which was dedicated last fall, and furnished with organ, etc., which is just about paid for. Although passing through the hardest winter for many years, and consequently the most unfavorable oyster season, and but little to do in the summer, they have paid into the treasury about five hundred dollars in tithe. If these brethren will be faithful to God in this and other things, God will use them as a light to others, and stars will be added to their crown of rejoicing. Four from this church are engaged in the canvassing work, and others are thinking and planning to engage in the same work.

The past Sabbath and Sunday we spent with the church at Ford's Store. During the past few months we have visited this church a number of times. This company was organized last fall, as the result of the tent effort by Elder Franke and others last summer. The present membership is seventy-eight. A neat house of worship is in course of construction, and will soon be ready to occupy. The brethren are earnest and active in the work. Seven from this church are engaged in the canvassing work, and others are intending to go. Two more of the brethren were arrested here lately, charged with "Sabbath breaking." One of these cases was tried, July 3. The witnesses in the case said they saw the brother cutting a little wood, and also using a hoe, but could not swear that it was not a work of necessity. (They were about three hundred yards away, with a thicket of undergrowth between them.) The brother was convicted, and the case was appealed to the circuit court. The other case was post-poned till July 11. James T. Ringgold, Esq., was present at this trial. A magistrate and constable have lately been appointed at this place, seemingly to make it convenient to try cases of our brethren who are being systematically persecuted. Others all around can do about as they please, but none but Seventh-day Adventists are arrested. The case of the sister

arrested some time ago was dismissed, as the State's witnesses did not appear. Rev. 12:17 is being fulfilled in this State, but God is with us. 1 Chron. 29:11. We are now with the tent at Church Hill, Md., where brethren Robinson and Horton have a good interest already. Pray for the work in this section. R. D. HOTTEL.

July 10.

WISCONSIN.

Our hearts were full of praise and gratitude for the light and blessing that was bestowed upon us at our Portage camp-meeting, as we returned to our homes and our labors in the Master's vineyard. It was the decision of our brethren in providing for the needy fields of our Conference, to place me in Dist. No. 1. But by request, I was permitted to return to Dist. No. 9 to finish up some work begun at Boardman and Knapp before going to my new field. Accordingly, I went to Boardman, June 23, and as soon as arrangements could be made, I began meetings in a hall rented for the purpose, at fifty cents an evening, which was paid by donations.

I held five meetings in the hall, and two in a private house. There being a camp-meeting in progress in the vicinity, the attendance was not large, but some were very much interested. The word of God, its purpose, power, immutability, and adaptation to man's condition, and the assurance of salvation to all who receive it, were dwelt upon; the necessity for the mind to be in perfect agreement with the word of God, to prove its reconciliation to God, was emphasized; also that all apostasy from the "old paths," no matter what the profession may be, is but the reigning of sin, the work of Satan, whether in individuals or churches, and that the work of the church for this time is to repair the breach and restore the paths to dwell in. Isa. 58:12.

At the close of these meetings six young people were baptized, and as there was no organized church in the vicinity, and some of the parents were members of the River Falls church, five of these united with that church, and the others joined the Knapp church. My wife rendered valuable assistance in the music, and in visiting and instructing in hygienic cookery in the homes.

We returned to Knapp on the 27th, and made arrangements for the quarterly meeting of that church the following Sabbath and first day. The 28th and 29th we visited the church at Lucas, and held one meeting with them. I spoke on "The Evidence and Fruits of Discipleship," from John 10:27.

The quarterly meeting at Knapp was a profitable and precious season for that church. Two loads of people came from Glenwood and Downing, and three from the former place were baptized and joined the church. These and some others became interested in the truth through reading, and a few Bible readings supplied by brother E. A. Tyler, while canvassing in that vicinity. The Lord blessed the seed sown and gave the increase, and blessed be his name. This makes nine within the week that I had the privilege of baptizing.

There is an interest at Glenwood and other places in that vicinity to hear our views, and many are convinced of the truth of our positions. I think this would be a favorable place for our fall camp-meeting for Dist. No. 9. I remain here a day or two longer to meet and counsel with brother Scott, the new director for this district, and then with the favor of the Lord, I expect to begin work in Dist. No. 1. O how much need there is for an increase of laborers in the large and needy fields all around us. May the Lord give us wisdom to labor, as well as pray for this supply.

July 6.

CHAS. A. SMITH.

ITEMS FROM UNION COLLEGE.

The work in Union College the past year has been harmonious and prosperous. The College year closed June 26. During the year, our enrollment reached 607. Last year it was 303. The numbers coming from each State this year are as follows: Arkansas, 1; California, 2; South Dakota, 51; Florida, 2; Idaho, 2; Illinois, 1; Iowa, 97; Indian Territory, 1; Kansas, 71; Kentucky, 2; Maryland, 1; Michigan, 5; Minnesota, 53; Mississippi, 1; Missouri, 21; New York, 1; Nebraska, 206; Oregon, 1; Pennsylvania, 1; Texas, 10; Washington, 1; Wisconsin, 22; Wyoming, 2; from other places, 33. This is the enrollment in the College. It should be remembered, however, that the public school here, under the control of brother Nicola, composed almost entirely of Sabbath-keeping children, and which takes in, at College View, that class of students which attend our church schools at our other educational centers, numbered about two hundred and thirty. Thus we have at this point over eight hundred students, under the instruction of our own teachers.

We had no graduating exercises this year, as this was only the second year. The literary societies of the College gave an interesting entertainment at the close, and the students went to their homes or to their labor. We are very thankful that the blessing of God has been with us all the year, and no serious difficulties or backsets have overtaken the work.

Almost every week one or more of the students started to be Christians, and during the year we baptized 100. We had no special revival meetings, but there was a reviving, converting spirit there all the time. At the close of the year, we learned that 175 of those who had been in attendance were going into the work of God in some of its different branches during the vacation. During the last three weeks, brother F. L. Mead held a most enthusiastic canvassers' institute, and about one hundred and forty of the students went into the canvassing field.

During the year, there were three missionary societies run in the school, one each by the English, Scandinavian, and German. These societies took about five hundred copies of our periodicals, and distributed them, with much other literature. There was a good interest in this part of the work all through the year; and in fact, in all parts of the work a lively interest was maintained; the students worked hard, and made good progress. The health of the students has generally been good; a few cases of tonsillitis and several cases of measles constituted the most of the difficulty in this line. There were no deaths among the students during the year. Professor Severens, of the German department, died of consumption, in New York City, en route to his home in Germany. He was very weakly when he went into the College, last fall.

We are to be congratulated on the healthfulness of the climate and country at College View. Plenty of sunshine and breezes are all that could be desired in this respect. But the best of all is, that God has been with us, and to him shall be all the praise. E. W. FARNSWORTH.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE twenty-third annual session of the Wisconsin Tract Society was held at Portage, in connection with the annual camp-meeting.

The first meeting was called to order by the President, R. A. Underwood, June 5, at 9 A. M. Prayer was offered by Elder P. H. Cady, after which the minutes of previous session were read and accepted.

The report of labor for the past year was then read, as follows:—

No. of members,	1,258
" reports returned,	1,061
" letters written,	1,904
" " received,	1,765
" Bible readings held,	1,067
" periodicals distributed,	29,803
" subscriptions obtained for periodicals,	8,095
" pp of books, tracts, etc., distributed,	476,655
" " " given away,	118,751
Retail value of same,	\$167 23

The Corresponding Secretary, Mrs. M. T. Westphal, then gave a verbal report of the work which she had done during the past year, after which both reports were accepted.

The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, G. W. Sheldon, Alex. Paton, P. H. Cady, J. C. Neilsen, Charles Scholl; on Plans of Work, W. H. Thurston, S. D. Hartwell, T. B. Snow, Wm. Sanders, Mrs. M. T. Westphal.

After appointing the committees, the President, in a few interesting and forcible remarks, suggested for the consideration of the society the following subjects: The Canvassing Work, the Tract Work, Our Periodicals, Medical Missionary Work.

No auditor having been appointed to audit the Treasurer's books, a motion was made and carried that the Board of Directors elected at this session, engage a competent person to spend as much time as he should find necessary to give the books a thorough auditing.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 8, AT 9 A. M.—Reports of committees were called for, and the Committee on Plans of Work presented the following:—

1. We recommend, That the Board of Directors of this society provide for the instruction of ministers, directors, and others laboring in the churches, in a systematic line of missionary work to be carried out in the societies.

2. Resolved, That we heed the admonitions of the Lord in calling the attention of our brethren to the *American Sentinel*, and encourage local societies in taking clubs of the same for missionary use and in securing subscriptions for it.

3. Resolved, That we encourage the continuance of the tract work on the package plan.

4. We recommend, That some opportunity for instruction

in the canvassing work be given those who desire it, on these grounds, at the close of the camp-meeting.

After the reading of Resolution 1, Elder Olsen showed by apt illustrations the great need of our changing in some respects our methods of missionary work.

We must have less theory and more practical Christianity; we need the grace of God to transform our lives so that we may represent true living Christianity. We must not present the truth from an argumentative standpoint, but in the love of Christ.

Remarks illustrating the good results of circulating the *Sentinel* were made after the second recommendation was read, and the society passed to the consideration of the third and fourth recommendations.

The whole report was then adopted by unanimous vote.

The meeting adjourned to call of Chair.

THIRD MEETING, JUNE 11, AT 9 A. M.—The Treasurer presented the financial report for the year ending March 31, 1893, a summary of which is as follows:—

RESOURCES.	
Cash in First National Bank,	\$1,684 48
Milwaukee church, and other funds (overdrawn),	2,634 94
Bills receivable,	201 34
Mdse. sub. books and property, per inventory,	1,502 92
Due from societies,	1,076 51
" " individuals,	1,661 15
Sundry small acc'ts,	27 11
Cash on hand, March 31, 1893,	83 70
Total,	\$8,872 15

LIABILITIES.	
Due REVIEW AND HERALD Pub. Co.,	\$1,455 08
" Pacific Press Pub. Co. (Cal.),	37 65
" " " (N. Y.),	41 68
" Good Health Pub. Co.,	25 58
" other publishing houses,	45 93
" first-day and Christmas offerings, on worthy poor and other Conference funds,	24 03
Bills payable,	914 60
Due individuals on account,	1,488 25
" societies on account,	473 18
" sundry small accounts,	62 53
Total,	45 20

Present worth,	\$4,613 71
Total,	4,258 44
Total,	\$8,872 15

RECEIPTS.	
Cash on hand, April 1, 1892,	\$ 333 92
First-day offerings,	1,058 64
Christmas offerings,	2,293 07
Money drawn from First National Bank, Milwaukee church, Depository, and other Conference funds,	14,457 86
Bills receivable,	5,514 56
Wisconsin Conference (loan returned),	2,622 13
Mdse. and subscription books,	422 95
Societies on account,	2,056 65
Periodicals,	2,124 13
Individuals on account,	192 36
Sundry small accounts,	2,707 32
Total,	200 23
Total,	\$33,983 82

DISBURSEMENTS.	
Paid REVIEW AND HERALD,	\$ 6,179 77
" Pacific Press Pub. Co. (Cal.),	831 45
" " " (N. Y.),	865 00
" Good Health Pub. Co.,	291 55
" other publishing houses,	311 90
" on first-day offerings,	1,080 19
" on Christmas offerings,	2,299 46
Deposited in First National Bank, Educational and other Conference funds,	16,007 49
Bills payable,	3,068 92
Mdse. and subscription books,	1,100 00
Periodicals,	370 78
Expense,	56 12
Individuals,	555 42
Sundry small accounts,	478 07
Cash on hand, March 31, 1893,	404 00
Total,	83 70
Total,	\$33,983 82

The Treasurer's report was referred to the Auditor who should be selected to audit the society's books.

The Committee on Nominations then presented the following report: For President, R. A. Underwood; Vice-President, T. B. Snow; Recording Secretary and Treasurer, G. M. Brown; Corresponding Secretary, R. T. Dowsett; State Agent, S. D. Hartwell; Directors: Dist. No. 1, C. A. Smith; Nos. 2, 3, W. S. Shreve; Nos. 4, 5, P. H. Cady; Nos. 6, 7, Swin Swinson; No. 8, Wm. Sanders; No. 9, J. B. Scott.

The report was adopted, and the persons were declared elected to their respective offices.

Meeting adjourned *sine die*.

R. A. UNDERWOOD, Pres.

G. M. BROWN, Sec.

Special Notices.

NOTICE TO OKLAHOMA TERRITORY.

ALL tithes, first-day offerings, and donations for Oklahoma and Indian Territories are to be sent to the Secretary and Treasurer, Mrs. M. L. Brock, 22 East Chickasaw and Broadway, Oklahoma City, O. T.

NOTICE!

OUR brethren who have occasion to spend the Sabbath in Chicago, while visiting the Fair, or otherwise, are cordially invited to meet with us at our place of worship, at the corner of Champlain Ave. and Forty-seventh St. Sabbath-school at 9:30, regular service at 11 A. M.

ALLEN MOON.

TO OUR BRETHREN OF THE MICHIGAN CONFERENCE.

If any would esteem it a privilege to donate a little canned fruit to be used in the Detroit Mission, it would be gratefully received by us. If you will notify me, I will ship to you cans, free of charge.

The Lord is blessing in our work. The interest is deepening, and from time to time we are receiving additions to our number. Our rooms for public service are crowded. We are anxiously looking forward to the time when we shall have a more suitable place for the worship of God.

H. M. KENYON.

ATLANTIC CAMP-MEETING.

THE annual camp-meeting for the Atlantic Conference will be held Aug. 17-27 inclusive, at Newark, D. I., on the same ground used last year. Both date and place are very satisfactory to our people so far as heard from, and we expect a large attendance. The Pennsylvania R. R. will favor us by stopping local trains at Peneador, a few rods from the camp, and there is some prospect that a Sunday excursion train will be run to the grounds from Baltimore, Philadelphia, and way stations. Probably the usual reduction in fare will be granted. Further information will be given in due time. The usual accommodations for lumber, straw, provisions, board, etc., will be provided. Rent of tents for the ten days will be as follows: 12 ft. x 16 ft., \$3; 10 ft. x 14 ft., \$2.50; 9 ft. x 12 ft., \$2.25. Orders for tents should be sent to S. B. Horton, Church Hill, Md., before Aug. 1.

An institute for the instruction of persons desiring to work as canvassers, Bible readers, or missionaries, will be held in the same place for two weeks preceding the camp-meeting. Extra rent of tents for this period will be one dollar for each person. The work and expense of board will be divided among the company, so that the cost will be quite low for each. All who desire to take this course of study should immediately notify C. F. Parmele or the writer, at 43 Bond St., New York City.

Let every church and company talk up the matter, and plan together for a large representation. Our Conference is at present the center of the warfare between the dragon and those who keep the commandments of God and the faith of Jesus. Seven brethren and sisters have now been arrested for Sunday labor, whose trials will come next fall. Threats of personal violence toward those who advocate our message are freely made, and men are asking through the newspapers how long our rulers will allow such teachings to go on, and how long the tax-payers will consent to bear the cost of trial and imprisonment of our people. On the other hand, the Lord is greatly blessing the cause in this field. All this shows that we should awake to sense the need of having a refuge in the Lord. No one should lightly forego the benefits of one meeting this season.

H. E. ROBINSON, Pres.

OHIO CAMP-MEETING.

THIS meeting, as previously announced, will be held at Mt. Vernon, Ohio, Aug. 11-21, on the same ground as heretofore. The usual arrangement has been made with the Central Traffic Association for excursion rates on the certificate plan. Be sure to procure a printed certificate from your local agent, showing that you paid full fare to Mt. Vernon, and remember also that certificates obtained before the 8th, or later than the 14th, will not be honored, hence to secure benefit of low rate, all should come within these dates. Arrangements have been made with Payne Bro.'s to carry passengers to and from the ground for thirty cents each, baggage included. This low rate and the satisfaction given two years ago, should secure to them our entire patronage. Be sure that you get Payne Bro.'s line, as some unprincipled persons will agree to transport you for the same money, but will not be on hand when you want to return. Bring all checks for baggage to camp ground, and turn them over to our agent on the ground, who will see that your baggage is properly cared for. As we have no workers' meeting preceding the camp-meeting,

we will have to call for one or two willing, able-bodied men from each church, to volunteer to come not later than Wednesday, the 9th, to assist in cleaning up the camp and pitching tents. Those coming thus early to labor will be supplied with board until the meeting proper begins. The following Camp-meeting Committee has been appointed, who will be on the ground as early as the 8th, if possible, to take charge of the separate departments to which they have been assigned: D. K. Mitchell, A. L. Stevens, J. S. Fisher, Wm. Woodford, E. B. Haughey, J. B. Clymer, and N. O. Coffman.

Parties wishing tents should write me at once at 468 E. Rich St., Columbus, Ohio, stating size desired. A prompt compliance will insure you a tent, a neglect may cause you inconvenience. There will be a grocery and dining-hall on the ground, conducted by the Conference, where good meals and wholesome food can be procured at reasonable prices.

Work has been begun on the Mt. Vernon Sanitarium building, to transform it into a school, which we hope to have completed by camp-meeting time, so all can see how things will be in connection with the buildings and ground set apart for the Academy, and also the location of lots adjoining. A catalogue of the Mt. Vernon Academy, giving faculty, classification, tuition, etc., will soon be ready, and can be had on application. Elders Loughborough, Prescott, Durland, and others will be present to labor during the entire meeting. Ample arrangements will be made for children and youth, and experienced, consecrated laborers who have a burden in this direction will have charge of this line of work. So come, brethren, bringing the whole family with you, leaving the Lord to care for that which is left behind. Come with hearts full of gratitude for past blessings; come with a thank offering for his cause, and receive for yourself and family that blessing that maketh rich, and addeth no sorrow with it.

GEO. A. IRWIN.

THE MICHIGAN CAMP-MEETING.

TIME is rapidly hastening us on to another annual State meeting. As appointed in the REVIEW, it will be held again at Lansing, the capital of the State, beginning Sept. 21 and closing Oct. 1.

Those who have attended these meetings in the past need no arguments to show the advantages gained by these annual gatherings. Not a single individual who has gone to these meetings and entered into the spirit of them, but said when he left: "It was good for me to be there." And some have enjoyed so much of the blessing of God while on the ground, that they have said that the few days they spent there more than paid them for all the opposition and trials that they had suffered in the past for the truth's sake. Others have expressed themselves as having borne away so much of the power of God from the meeting that they were enabled to bear the cares and burdens of home and the family with comparative delight. Whenever some great trial or perplexity would come, they could look back to the many precious promises that were brought out so clearly from the word of God, that they could say,—

"Come life or come death,
Or whate'er may oppose,
It only makes heaven
More sweet at its close."

At these meetings some of the best laborers in our ranks will be present to give instruction in all the various branches of the work. This is of the greatest importance, especially when we consider the little time we have to labor, and the amount of work to be done.

Again: those on whom the burden of preaching the word is laid, we believe are especially illuminated with light from the throne of God upon the word. And it is impossible for any person not present to receive the light through another, and have it make the same impression as if received from the one through whom God speaks. I believe this is the principal reason why the Lord wants his people to come to these annual meetings. God has chosen men, and qualified them to speak his word with power, so as to move the great congregation; and when the truth is listened to with a desire to know the will of God, the word is accompanied by the Spirit to the heart, and awakens a desire to drink deeper from the well of salvation.

Sister White, in speaking of our camp-meetings, says:—

"There must be an earnest longing, a soul-hungering, for the presence of the Lord. 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled.' It is a case of life or death with us. We have been stricken with spiritual paralysis, and every one needs the help of the great Physician. He alone can reach our case. He is only waiting to be invited by us with earnest heart, with sincere desire. Nothing is wanting but a preparation of the heart, and earnest, believing prayer, to bring Jesus to our side as a mighty helper. He longs to come. If we will but listen to his voice and open the door, he will come in."—*"Gospel Workers,"* pp. 225, 226.

Can there be any better place or time to make preparation of heart and earnest believing prayer than at these annual gatherings? We know from past experience and observation that Jesus does come in and grace these meetings in a special manner by his presence. Every soul that can possibly get there, ought to go.

And right at this point I want to make some suggestions. There are some very poor people among us, whose circumstances are such that they cannot go, for lack of means to take them there. These should be helped to the meeting. Brethren who have means, or can get it, should see that these poor souls get the benefit of these seasons of refreshing.

Then there are some who have neighbors or neighbors' children, that by a little persuasion and assistance, could be induced to go to the meetings; and in a great majority of cases, they return rejoicing in the love of the truth. Thus by a little earnest effort and sacrifice on our part we may see a soul or souls saved to praise God through ceaseless ages.

There are those who by strict economy and previous arrangement could save enough to take them to the meeting and back home again. Let all such labor to this end. Then there are others who have means or property that they could turn into money, and thus be prepared to answer to the various calls that are made at these meetings for means. Brethren, you who can get means, stop and think, Has not word come to us, "Sell that ye have, and give alms"? Is not the burning day right upon us? "Prepare to meet thy God, O Israel," comes to us with tremendous force at this time. Don't wait till a week or ten days before the meeting, and say, "I would like to go if I could arrange my affairs so as to leave home." Begin now to arrange your affairs, and say, "I must go," and then work to that end from now until the time of the meeting, and pray that the Lord may keep back every hindering influence.

"A few more years shall roll,
A few more seasons come,
And we shall meet the loved who now
Are sleeping in the tomb:
Then, O my Lord, prepare
My soul for that great day;
O, wash me in thy precious blood,
And take my sins away!"

J. F. BALLENGER.

RATES TO INDIANA CAMP-MEETING.

WE have secured reduced fare, as usual, over the railroads of Indiana to the camp-meeting, upon the certificate plan. These rates (one and one-third fare for the round trip) can be procured during the workers' meeting, Aug. 1-7 inclusive. All who wish to obtain reduced fare must come during the workers' meeting. Monday, Aug. 7, the day before the regular camp-meeting, will be the last day upon which these rates can be obtained. Let all take notice of this. We would like to have the time extended, but cannot. But all ought to get there during the workers' meeting anyhow. All ought to go at once to the station agent where they expect to take the train, and ascertain that he has the necessary certificates, so there will be no disappointment when you wish to start. Information about the location of the grounds will be given next week. Let all plan to come, as far as possible. We also want several able-bodied men to come one week before the workers' meeting begins, to assist in fitting up the grounds, pitching tents, etc.

F. D. STARR.

TO OUR BRETHREN IN SOUTHEASTERN KANSAS.

DEAR BRETHREN AND SISTERS: You have doubtless seen the appointment for the camp-meeting at Thayer, Neosho Co., Aug. 3-13. We shall be much disappointed if we do not meet at least three hundred of our people there. We have arranged to have the best help we have in the State, and expect at least one from the General Conference. Ample preparations are being made. The place chosen is a nice shady grove, with a well which will furnish plenty of good water for the camp. Fifty tents are to be pitched to rent to all who desire them. The usual prices will be charged for rent. The usual accommodations had at our camp-meetings, in the way of provisions, etc., will be supplied, and we believe a great blessing awaits us.

It has been feared that such a large meeting coming so near the time of our general camp-meeting would cause a smaller attendance at the latter meeting, but we find that in most of the families all cannot attend now, so some will attend the one meeting, and some the other. And many who attend the first will attend the general meeting, because they will feel hungry for more of the same spiritual food. No one who truly senses the time and the issues before us, will feel that he can afford to miss at least one of these meetings. Let no earthly consideration keep you away. The third angel's message is more to you now than it ever was before, and it is far more than all your farms and worldly interests.

It is our privilege now, as we meet, to expect an outpouring of God's Spirit; for we are in the time of the latter rain. If we will consecrate self and all we have to the Lord, and unitedly seek his Spirit, and believe and receive it, we can then carry the message with a "loud cry." Let us all read and heed Joel 2: 12-23.

All branches of the message will be considered. The State canvassing agent will be present to represent that line of work. The President of the Sabbath-school Association will be there, and the foreign and home

missionary work will be looked after by those who have made it a special study, besides the more spiritual instruction that will occupy much of the time. Come to this feast.
C. McREYNOLDS, Pres.

ARKANSAS CAMP-MEETING.

The Arkansas camp-meeting will be held at Clarksville, Johnson Co., Aug. 24 to Sept. 3.

We expect to have as General Conference laborers, Elders A. T. Jones, A. J. Breed, and perhaps others. All should remember that the camp-meeting proper will begin Aug. 24. None need wait, thinking they will come after the workers' meeting, as there will be no meeting before Aug. 24. We hope to have everything ready to begin on the above date. I need not tell you this will be the most important meeting ever held by our people in Arkansas. Every succeeding meeting now is of the most importance. The latter rain is being poured out, and we know we shall have a copious shower at our general gathering, and none can afford to lose the benefits of this meeting. Some of our brethren have not proved up on their claims as yet, and may be afraid to leave, thinking some one will come in and take possession in their absence. You need not fear; God has said: "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God." Ex. 34:24. We are living on the borders of the eternal world. Soon these privileges will be in the past. What we say to one, we say to all, Come.

J. M. REES, Pres.

SPECIAL TO SEVENTH-DAY ADVENTIST MINISTERS.

DEAR BRETHREN: I trust that you have all noted the facts that have been presented during the past few weeks concerning the circulation of the REVIEW. All that has been said thus far, has been of a general nature. We had hoped that the brethren and sisters would take hold of the work nobly. But thus far, there remains very much that is undone. There are hundreds, yes, thousands, who ought to have the REVIEW, who do not see it.

Now considering the position to which God has called you, making you ministers of his grace to others, can we not have your united and hearty support in the work of getting the REVIEW into all families which profess to believe present truth? As officers in Conferences, many of you stand where you may wield a strong influence toward getting others to work, and your labors must also bring you directly in contact with many to whom you should speak personally about their taking the paper. Personal work is what is wanted. And will you not, each one of you, take a special interest in this line of work for the next few weeks? You cannot be with the churches all the time, but if you will place the REVIEW in every home, they will have the means of getting the latest information as to the progress of the truth every week; and as you report from time to time, they will also hear directly from you.

Will the camp-meeting laborers, upon whom the burden of the camp-meetings rests, take up this matter, and at all the gatherings for the balance of the season, make a special effort to place the importance of this subject before the people? Speak in the line of having all those attending each meeting, take the paper themselves, and also of their working in a vigorous manner, in their respective neighborhoods as soon as they get home, to see that every family of professed believers has the REVIEW.

Brethren, do you realize that God has spoken about this matter? I will quote a little of what has been written by the Spirit of the Lord:—

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."—"Testimony for the Church," Vol. IV., p. 598. "Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. . . . Those who consent to do without the REVIEW AND HERALD lose much."—Id., p. 599.

From this we ought to see that God would have us do much more than we have been doing for the REVIEW. Every week he speaks through its columns to his remnant people. Yet thousands do not have the paper, and hence cannot know what he has said. "Am I my brother's keeper?" Indeed I am, and God will hold me to a strict account for the manner in which I have looked out for my brother's soul. Is it not doubly true that God will look to you who have been set as chief shepherds over his flock, to see how you have worked to place the means of grace before the people? Certainly God is impatiently waiting for you to work in all lines that he has provided for the advancement of his work. And one of the greatest of these is in supplying the members of the church with the means whereby they shall be regularly nourished and fed with spiritual food.

Will you, as ministers of the gospel, presidents of

Conferences, preachers at the camp-meetings, will you not in every place, and on every suitable occasion work for the REVIEW? You can, many of you, do more real permanent good in this way, than in almost any other way that you can work with the same effort. In many places you could easily double the circulation of the paper, and then, whenever you should visit the brethren again, you would have the satisfaction of working for those who know where the message is, and what is the word for the hour. Let all of our ministers take hold and help to raise the interest in this line, and a great and good work can be accomplished in the next few weeks. Let the young workers take hold vigorously with the older laborers, and see what can be done.

Buttle Creek, Mich.

C. F. WILCOX.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON V.—THE CHOSEN PEOPLE.

1 PETER 2:9-16

(Sabbath, July 29.)

REVIEW questions:—

- (a) By what are Christians begotten?
 - (b) Upon what are they to feed in order to grow?
 - (c) Upon whom are they built?
 - (d) Thus builded what are they?
- I. The Call. Verses 9, 10.
 1. What are those called who are builded upon Christ?
 2. For what purpose are they called, chosen, crowned, separated, purchased?
 3. What was their former condition?
 - II. An Earnest Exhortation. Verses 11, 12.
 1. With what earnest words does the Lord exhort his people?
 2. What should be their conversation (conduct) among the Gentiles?
 3. What would be the result of such a life?
 - III. Civil Duties. Verses 13-16.
 1. What is the Christian's duty as regards the laws of men? (See note.)
 2. From what motive, and for whose sake, should it be done?
 3. Does this include obedience to laws which conflict with God's law?
 4. When we obey our rulers in the exercise of rightful authority, what will be the result?
 5. Should this obedience be rendered as servants of men?

NOTE.

When rulers enact foolish or oppressive laws, especially in a republic, they are frequently spoken of with disrespect and contempt by the people. Such examples often become contagious; but Christians should not thus allow themselves to be carried away by bad examples; and all laws, needless and oppressive though they may be, should be obeyed with faithfulness unless they contravene God's laws. In such case only may we refuse to obey.

All such expressions as these in our lesson pertain to proper laws, and to such only as rulers have a right to make. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." To God belongs everything which pertains to his worship or service as commanded in his word, or conceived by the conscience. The civil duties between man and man, and the duty of man to support the State, have nothing to do with religion. Daniel was prime minister in an idolatrous empire, and was obedient to all civil laws, but he could not obey a law which would compel him to dishonor God. Dan. 6:4-23. The three young Hebrews, high in position, faithful in all civil duties, could not do otherwise than refuse to dishonor God by not obeying the king's command to bow down before the golden image. Dan. 3:8-18. (See also Acts 4:19 and 5:29.) The matter of obedience to laws which deny or dishonor God is not a matter of "will not," or "would not," but of "cannot," and "could not." The Christian can die easier than he can dishonor God.

News of the Week.

FOR WEEK ENDING JULY 15, 1893.

DOMESTIC.

—Indiana has her wheat nearly all harvested, and reports a yield of about twenty bushels to the acre.

—The West Point cadets will leave for Chicago, on Aug. 17, and remain in camp at the World's Fair for ten days.

—Justice Samuel Blatchford, of the United States Supreme Court, died of paralysis at Newport, Rhode Island, July 7.

—Reports from the cotton belt indicate a light crop of cotton. The cereal producing States report good crops generally.

—July 11, the national commission of the World's Fair passed a resolution against Sunday-opening, by a vote of fifty-four to six.

—The World's Fair directory, July 15, by a vote of twenty-four to four, decided to shut the Fair on Sundays, the small attendance was the cause.

—General Doukhovskoy, governor of Siberia, accompanied by his wife and a party of distinguished Russians, is making a tour of the United States.

—The railroads centering in Chicago are now lowering their rates. Fare from New York City to Chicago and return will be from seventeen dollars to twenty dollars, according to the route chosen.

—A poisoning affair of unusually large dimensions took place at Mansfield, Ohio, July 10. Nearly every person in twenty-five families, 110 in all, were poisoned by eating cheese. It is feared that several of them will die. The cheese will be analyzed.

—The Socialist Labor party of America, in annual session in Chicago, July 3, adopted a resolution expressing "admiration for Governor Altgeld, of Illinois, because of his frank and courageous statement of reasons" for pardoning the anarchists.

—Justice Blatchford's death makes a vacancy in the Supreme Court. Among those who are spoken of to fill this vacancy, E. J. Phelps, of Vermont, now acting as senior counsel for the United States in the Bering Sea arbitration, is especially mentioned.

—There is plenty of gold in the United States sub-treasury at New York City now. When some of the New York bankers sent in checks, July 11, thinking they would receive silver certificates, they were given a wagon load of gold, much to their chagrin, as it is heavy stuff to handle.

—The new dispensary law of South Carolina has been declared unconstitutional by Judge Hudson, of that State. In an injunction case which came before him, July 7, he denounced the law as a great monopoly, and said it was not a regulation of the liquor traffic, but intended to return revenue for the State.

—The United States Weather Bureau reports that 170 lives have been lost by cyclones since the beginning of the year. The latest, at Pomeroy, Iowa, July 6, exceeds anything that has taken place in this country since the cyclone of March 27, 1890, at Louisville, Ky. The Bureau has given warning of these storms twenty-four hours in advance, and has saved many lives. The use of cyclone cellars is recommended.

—It is quite probable that the World's Fair will soon be closed on Sunday. The railroads have done nothing for cheap fares, or to run excursions, and as the expense of attending the Fair is enormous, it will not pay to open it unless there is a large attendance. So many exhibits are closed on Sunday, that many who would prefer to go that day, defer their visits until they can see the whole Fair.

—There was a disastrous fire in Chicago, July 10. The building, which belonged to the Hercules Iron Works Company, and is used for cold storage, took fire in the high tower. It had been afire about a month ago in nearly the same place. The firemen went into the tower, and soon found themselves surrounded by fire, with no alternative but to jump to the roof, 100 feet below, or to perish in the flames. Some jumped to the roof, others stayed in the burning tower. Twelve firemen perished, and the building and its contents were entirely destroyed. Many acts of heroism were performed by the firemen in rescuing their comrades. It is supposed that twenty-three in all perished. Many others were seriously injured. The building and contents were valued at \$250,000.

FOREIGN.

—The riots in Paris are over.

—The crop outlook in Germany has been much improved by copious rains.

—The cholera has broken out in Moscow, Russia, and also in some parts of Hungary.

—The Federal Council of Germany has decided to prohibit the export of hay and other fodder.

—A dispatch from Hong Kong reports another fanatical outbreak against missionaries in China.

—The provisional government of Hawaii is in great need of money, and is trying to make a loan in England.

—Gladstone is forcing the Home Rule bill. The Commons has passed a resolution calling for a vote on the measure, July 31.

—In the British Commons Mr. Gladstone's motion that the Home Rule bill should be reported by July 31, was carried by a vote of 299 to 267.

Where no time is given train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Por-
turon Passenger, and mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
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W. E. DAVIS, <i>Gen. Pass. and Ticket Agt., Chicago.</i>	A. S. PARKER, <i>Ticket Agt., Battle Creek.</i>
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The Review and Herald.

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

BATTLE CREEK, MICH., JULY 18, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

The *Banner of Light* avers that a new era is dawning in regard to the philosophy of Spiritualism, under the *organized forces* of the spirit world, which are preparing to take more of a controlling influence in the affairs of men.

When we spoke last week of those who were to sail for Europe on the steamer "Majestic," it was not known that Elder G. C. Tenney would accompany Elder Olsen on his European tour; but that has since been decided, and he departed with the company. If, as we trust, they have been prospered on their way, they are now well nigh the shores of the Old World.

No doubt many of our readers were surprised to see the REVIEW come out last week on a quality of paper which was hardly fit for a penny daily. Our apology is that the paper, which was ordered in season, and was promised on time, both by those who have charge of its manufacture and its transportation, failed to reach us, and the Office was therefore obliged to use the best it had on hand. We trust a like failure will not occur again soon.

The sister who gave the "Experience," in the Home department last week, wishes to suggest to our sisters that they contribute to that department notes of experience in regard to home life, on the training of children, caring for the sick, helping the unfortunate and needy, how to make the Sabbath day a happy day for the children, etc., etc. We heartily second the suggestion, and hope to receive many responses. Anything that will be instructive and profitable to "home-makers," will be of interest.

The articles from the pen of Elder Littlejohn, entitled, "Whither is the Nation Drifting? or, Christians in the Chain-gang for Conscience' Sake," finished in the REVIEW of July 4, can now be had in tract form. We trust all our readers have followed carefully the argument as it has been presented from week to week, showing the disastrous results which must inevitably befall this nation, as the logical sequence of the present situation. If so, they will feel that this is just the tract which should be spread broadcast through all the land,

to arouse the people to the perils which misguided religious zealots are bringing them into. And they will act accordingly. Price, single copy, 5 cents, six copies for 25 cents, \$3 per hundred. Address REVIEW AND HERALD, Battle Creek, Mich.

The Chicago *Inter Ocean* has gone clear round the circle upon the Sunday-closing question. It now advocates a closed Fair on Sunday, taking the ground that the religious people will not come unless this is done. In a late paper this view is editorially expressed, with much earnestness and assurance. Strange to relate, the same paper contains a special telegram from Pittsburgh, Pa., the head center of this Sunday-closing movement, giving an account of a large ministerial meeting, in which one Presbyterian clergyman said that he had preached to his congregation of six hundred constantly *not* to go to the Fair if open on Sunday, and that he had only succeeded in getting one person to promise to stay away! It is quite likely that that person was short of money! If the *Inter Ocean* expects to have any influence editorially, it should see to it that such telegrams as that from Pittsburgh, are not allowed to appear in its columns.

We received a very pleasant call last week, from a Methodist minister who resides in a distant State. Being in attendance at the World's Fair, he made a special trip to Battle Creek, to become better acquainted with Seventh-day Adventists and their work. He has had access to a number of our publications, and is already rejoicing in the light and help he has received from the views we hold on many of the leading themes of the Scriptures, especially the nature of man, and the destiny of the wicked, involving the only consistent and Scriptural view of God's dealings with his creatures; namely, that of immortality through Christ alone. His stay was limited, but the time was well filled up with questions and answers. Being pastor of the leading church in the city where he resides, he realizes what it means to change his denominational relationship. But he is strongly convicted on the truth, and says that that is what he desires, and must have, regardless of all else. Let this earnest seeker for light be remembered in prayer, that he may be guided into all truth, and have grace and strength to follow where the Lord may lead.

THE DUTCH PAPER.

We are happy to announce that the Dutch paper, known heretofore as *The Bible Reader*, has taken a more acceptable form, being now a three-column, twelve-page paper, and called, *The Gospel Messenger*. It will hereafter be published twice a month, instead of monthly, and thus tend to create a more constant interest among its readers. It circulates largely among those not of our faith, and is causing no small stir in regard to the great Bible truths which it advocates. Those of our brethren who have Dutch (Holland) neighbors, will do well to procure copies for them to read.

SAD NEWS.

Just as we are starting for Europe, the sad intelligence comes to us of the death of our dear brother Knud Brorsen. The news comes by letter from Lewis Johnson, and details are meager, but we quote the following: "Brother Brorsen is no more among the living. He died this afternoon (June 28). He had four spells of bleeding at the lungs at different times, and was choked during the last, and he died in two minutes. He was perfectly contented and willing to die if it was the Lord's will."

Brother Brorsen was in attendance at the camp-meeting in Karlstad, Sweden, and was taken suddenly ill the day before his death. We mourn his loss; but he rests in hope. His warm, loving heart, and humble, faithful life, have won for him the earnest love of many friends. God knows all about it; we are all in his care; the loss will be great, as we look upon it; but in our sadness we humbly say, "Thy will be done."

O. A. O.

New York, July 12.

THE FAIR TO BE CLOSED ON SUNDAY.

As will be noticed in our news items, the World's Fair directory has again taken action in regard to the Sunday Fair. This time they vote to close on Sunday. In order that there may be a clear understanding of this matter, we would say that the Fair will now be closed on Sunday because of the small attendance upon that day, and not because of the act of Congress. It should be remembered that the Fair is a mammoth concern, and that it requires about sixteen thousand paid attendants to keep it running, and that a large part of the exhibits have been closed upon Sunday, and those who desire to visit the Fair do not care to pay to see closed exhibits. The railroads are only just beginning to reduce their rates, and no attempts have been made thus far to get country people and those from other cities there on Sunday. There is no question but that the churches have made themselves felt in this thing, and that their success will stimulate them to further efforts to control the affairs of the nation. They do not realize what they are doing, but it is all pointed out in Revelation 13. They do not know how this will end. We do, and it is our duty to enlighten them, if possible. Soon the time will be passed. Are we awake to the situation?

M. E. K.

THE NEW ANARCHISTS.

The ardent supporters of the "American Sabbath" had much to say about the duty of obeying the "law" and the "court," when the decision in regard to "Sunday-opening" was in their favor. They declared that those who would attempt to disobey or in any way nullify the action of the court, were anarchists and opponents of good government. But no sooner was there a decision of another and a higher court, allowing the gates to be opened, than they showed their insincerity and utter contempt for the ruling of the court by denouncing the judge, and proclaiming and urging all to adopt that meanest and most despicable of all weapons, the "boycott." A large congregation of this new kind of "anarchists" at Winfield, Kans., June 25, passed a series of resolutions, the last part of the last one calling upon the management of the Fair "to return to Sabbath-closing, which is required by commercial honor *whatever the decisions* or divisions of the courts."

By this it may be seen that these great friends of law and order (?) are very loyal to the law and strong supporters of the court, when it harmonizes with their views. But let the court once have the temerity to render a decision inimical to their peculiar interest, as the self-constituted custodians of the nation's welfare, and they have no more respect for it than they have for the composition of a school-boy.

When it is in their favor, it must be regarded; when opposed, it is to be disregarded, and others are urged to throw contempt upon it. Thus they are bound to have things their own way "whatever the decisions . . . of the courts." The cry of "anarchy" comes with very poor grace from such persons.

M. E. K.

MOUNT VERNON ACADEMY.

In accordance with the recommendation adopted at the last General Conference, a school will be opened in the buildings formerly occupied as a Sanitarium at Mount Vernon, Ohio. Such changes as are necessary to adapt the buildings to the school work are now being made, and plans are being laid for the opening of the first term in September.

The first annual calendar has been issued, and can be had on application.

Address Mount Vernon Academy, Mount Vernon, Ohio.

BOOK NOTICE.

"Religious Liberty and the Mormon Question."

Such is the title of No. 10 of "The Religious Liberty Library," June, 1893. It is an able discussion, by C. P. Bollman, associate editor of the *American Sentinel*, of the polygamy phase of the Mormon question, as related to the principles of religious liberty, answering the objections which many try to bring from that source against the position held by Seventh-day Adventists and many others on the question of religious legislation. It is a clear and forcible presentation of the subject, and an important document for the present time. The regular price for the "Library," a monthly publication, is \$1 a year. The price of this particular tract is two and one-half cents. Address International Religious Liberty Association, at any of its offices, Battle Creek, Mich., Chicago, Ill., 43 Bond St., New York City, N. Y., Oakland, Cal., or 48 Paternoster Row, London, Eng.



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