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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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REVIEW & HERALD, Battle Creek, Mich.

"UNTO ME."

BY FANNIE BOLTON.

HAD Jesus, Lord of life and glory, spoken
No other word than this one, "As have ye
Done to the least of these, ye've given a token
Of love, and it is counted done to me,"
How that one word of infinite love would ever
Throw a new glory o'er the human race!
How it would check the look of scorn forever
When gazing on our humblest brother's face!

How natural 'tis for health to mock the weakly,
To set aside his claim on sympathy.
Or, if we're moved to help, to help not meekly,
But do our deed all condescendingly.
Yet suddenly the word of Jesus lingers,
And checks the impulse, moves our hearts to see
That he who quaffs the cup from our proud fingers
Is Christ, who says, "Ye've done it unto me."

How natural 'tis to shut up our compassions,
If we are fed and clothed all bountifully,
And take no thought of him whom sore want
chastens,
And have no ears to hear, or eyes to see.
But the blest words of Christ, like living voices,
Whisper and urge that we deal lovingly
With him who wants, and then the heart rejoices
To hear the Master say, "Tis done to me."

His tender words make us but ministers wholly
Unto himself, if 'tis but giving up
To one who thirsts a drink of water only
Out of our best, a little earthen cup.
"Hungry," he says, "ye've fed, and naked, clothed
me,
Stranger, ye took me in, in sympathy,
Sick and in prison, yet ye've never loathed me,
In shame, ye yet have ministered to me."

O brothers of our Lord and loving Master,
Shall we be like him who so loves the lost?
Who left his glory, counting it disaster
While we were fallen? Came at infinite cost,
And bore our griefs and carried all our sorrows,
And laid the human race upon his heart,
And knows to-day, and counts up the to-morrows,
And still has in each human woe his part.

Jesus, exalted high in heaven and glory,
Our great High Priest, our Elder Brother, yet
Walks the earth paths in those most poor and
lowly,
And can we, shall we our dear Lord forget?
The sufferer on his bed of pain is Jesus,
The prisoner in his cell, the soul in shame.
Ministering to these poor souls, he knows, he sees
us,
And sets our love against his mighty name.

For love of him, in love like his to usward
With tender wooing, gentle sympathy,
Can we go forth and draw the wanderer upward
To see the smile of God? If we deal lovingly
E'en with a child, a sparrow, a dumb creature,
God will take note whatever it may be,
And love divine make light in every feature,
As Jesus whispers, "It is done to me."

O Jesus' words of love, identifying
Himself with our lost race, how full they grow,

Till glory lights the brow of one low lying
In dust of shame, and darkened by great woe.
Stoop with a hand to help, to lift the sinner,
And angels throng to aid your ministry,
And Heaven records your name as a soul winner,
And Jesus counts up stars of joy for thee.

Our Contributors.

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

ESTEEM THEM HIGHLY FOR THEIR WORK'S SAKE.

BY MRS. E. G. WHITE.

"AND he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

The ministers who are laborers together with God are to be respected, honored, and beloved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We are not to criticise them, to question every movement that does not coincide with our ideas and practices. A great work has been laid upon the ministers of the Lord, and what kind of men can we hope to select to do this work? Can we choose men who are perfect, who never err? "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the wisdom of God." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Those to whom Paul was speaking these words esteemed themselves very highly, and did not hesitate to find fault, question, and criticise the message and the messenger sent from God for the confirmation, strengthening, and encouraging of the saints. The testimony the ministers of God desired to bear for the comfort and consolation of the children of God, they were not able to bear, because the people of God were not in a condition to receive it. Spiritual things are spiritually discerned, and they were not exercising themselves unto godliness. Paul says:—

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "Let your conversation be as cometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "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."

In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is a class to whom the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful re-prover. On the other hand, there is a class, who, because the minister has not specified their errors, or reproved them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and whatever is said and done in the way of re-proof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the re-prover, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment.

The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church-members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, "As many

as I love, I rebuke and chasten; be zealous therefore and repent." Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance.

The faithful reprove that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church-members realize that the ministers are called to do a special work, not to be men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticize, and weigh the reprove's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins.

To exalt a minister as perfection because he has not displeased any one by reproofing errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church-members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reprove wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and who will now examine their hearts, and tenderly, earnestly, and faithfully set these things in order?

The subject of the Christian ministry must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church-members, and something should be done immediately to work a reform in whoever may be the erring party. He should not be left to wonder what all this coldness and indifference means. He should not be

left to seek in vain to find out why he cannot reach the hearts of the people with the message. God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love. You cannot afford to allow any un-Christlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." We should leave no means untried to preserve unity in the church. Receive in the fullness of your heart the words of Christ, and be doers of his word. We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples.

THE GOSPEL PERVERTED.

BY ELDER ALBERT STONE.
(Montpelier, Vt.)

IN a recent conversation with an intelligent Christian lady, a school-teacher of some twenty years standing, with reference to the present aspect of Christianity, and what it would accomplish in this dispensation, she said: "We know that the good will prevail."

These words contain a brief, but accurate expression of the prevailing sentiment of the so-called Christian world of to-day. "A good time coming" is the song and the soul of the popular Christianity of the nineteenth century. Now this doctrine, applied as our friends apply it, to a period inside of human probation, is not supported by a single text of Scripture. The Bible, from Genesis to Revelation, is an emphatic denial of such a theory. Yet it is taught as a Bible truth by hundreds, yea, thousands of ministers of the gospel of high standing. Are not those ministers teaching for doctrines the commandments of men? Evidently a deceived heart has turned them aside. They feed on ashes. Is there not a lie in their right hand? Isa. 44: 20.

Comparatively few people now living have knowledge of any gospel except in a perverted form. The race is rapidly approaching the grand issue of six thousand years' rebellion—sedition—attempted usurpation of the government of Heaven. "And there shall be a time of trouble, such as never was since there was a nation." "In the last days perilous times shall come." "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in

their mouth." (See also Rev. 14: 9-12; 19: 17-21, etc.)

The leaders of the people have caused them to err, until there is already perfected in this country and throughout the world, a confederacy of apostate ecclesiastical organizations and powers, which for unity of purpose and effort in following bad counsel, for profound deception, for zeal without knowledge, for deadly ruin to men, for extent of territory and number of subjects, for obscurity of moral vision, for the infinity of disappointed hopes and bad results, we believe has no parallel in human history.

O for the mantle of Elijah to fall with increasing light and power, upon the messengers of God's sending. Courage, ye men of God!

THE BLIGHT OF THE PAPAL BLESSING.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

(Concluded.)

AGAIN: Louis Napoleon, or rather the empress Eugenia, was distinguished by the papal blessing;—that she should receive it, instead of her husband, becomes all the more significant when we remember that she was the real instigator of the late Franco-Prussian war, and she used to speak of the same as "her war." Within the space of a twelvemonth after this papal recognition, the Catholic emperor was completely defeated by Protestant Germany, and he and his "divinely favored" wife found themselves obliged to flee to Protestant England for protection, where he soon afterward (1873) died in exile.

Mrs. General Sherman also received the "Golden Rose" as a mark of the highest favor, for the eminent services she had rendered to the Roman Church. But this did not seem to prolong her days in the least, as we should expect it to do, if God's own blessing accompanied it, for shortly after receiving the costly gift, she died.

Now we will turn our attention a moment to a case of the bitterest imprecations and curses. Just as the papacy had cursed England, in the time of the reign of Queen Elizabeth, so the pope cursed Italy on the occasion of the excommunication of Victor Emmanuel, for his having seized the papal states, and for making Rome the capital of his kingdom. But in spite of it, Italy has from that day to this been gaining steadily for the better, so that it now holds a position of influence among the powers of Europe, and has a voice in the councils of the nations. The Roman pontiff cursed Germany, and it became the greatest power on the European continent.

The most egregious blunder the "infallible" head of Rome committed in the line of bestowal of blessings, is when he pronounced his benediction upon that French buffoon, Boulanger—no doubt in the hope that he might restore the old dynasty, and thus bring France more completely under the control of the Church of Rome than it had been of late. But scarcely had this clown in the garb of a man received the pontifical benison, when his glory came to an end forever; for fourteen days later he had to flee abroad from the fury of the avenger. Roaming through Germany, he became afterward an exile on the isle of Guernsey, until finally, like a craven coward, which he was, he took his own life.

The last princess of Brazil, being about to be delivered of a child, entreated the prayers of the pope, on her own behalf as well as for the expected offspring, and the "holy father" graciously granted his double blessing; but for all that, the child to which the princess gave birth was—a monstrosity!

Maximilian was sentenced to be shot a few years after he had received from the pope the consecration as emperor of Mexico; and his wife lost her reason after a journey to Rome, whither she had gone to obtain, and where she did receive, the full blessing of the "supreme head of the church."

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In the year 1870, on a certain occasion, the pope neglected important matters of state, in order to pronounce the parting blessing upon an out-going English steamer that was to carry a number of "sisters of charity" to South America; but the vessel never reached its destination, and all on board perished in mid-ocean.

The late empress of Brazil was blessed only once by "his holiness;" but that sufficed perfectly for the rest of her life; for only three days afterward she broke her leg, the effects of which remained with her until her dying day. It will be remembered that the "floating palace" delayed its departure from Monte Video for Buenos Ayres, until it should be assured of the protection of the higher powers by receiving the blessing from the pope; upon receiving the latter, the ship weighed anchor and put out to sea—to sink with all its freight of souls and wealth only two days later.

Concerning the papal curse, we might bring even more abundant proof, to show that whoever stands under the same, is just as safe as he who has his blessing, as far as sustaining harm is concerned, and as likely to prosper in every way, and be happy. All converted Catholics, and more particularly those from the clergy, unanimously testify to, and are themselves evidence of, this. Chiniquy, Mc Glynn, Leyden, Rudolph, Taverner, and others, say, and it can be seen by any one, that they are strong, happy, and healthy in spite of it, even though it invokes every known or imaginable malady upon them, that would eternally blast soul, body, and possessions.

The writer in the paper already alluded to, assures us that he "had cause to rejoice every day, ever since Abbot Benedict cursed" him—with bell, candle, and book in hand—at the time he separated himself from Gethsemane monastery, in Kentucky. As they supposed, he now went with the mark of Cain upon him; but from that very day to this, it went constantly better with him. He enjoys good health, and is a strong and happy man; but he who cursed him was struck with palsy not many years after, and recently ended his miserable life.

My dear Catholic, what, in the light of the above facts is to be preferred, if you must take either, the pope's favor and blessing, or his curse?

THE EPISTLE OF CHRIST.

BY WILLIAM BRICKEY.
(Kimball, Minn.)

THERE is a thought in 2 Cor. 3:3 which I do not remember to have seen in print—that is, that we are *declared* to be epistles of Christ. It is interesting to inquire who made such *declaration*, and where it is to be found. Paul does not tell us, but we know it was made by some one of authority, or he would not mention it. Paul does not tell us in so many words just what the wording of the epistle is, but he does say that it is not in tables of stone, but in fleshly tables of the heart. It seems that this would indicate, to a reasonable mind, that it was in some way connected with what was once written on tables of stone.

With this thought in mind let us read Jer. 31:31-34. The Lord says he will make a new covenant with the house of Israel, and will put his law in their inward parts, and write it in their hearts. Here is a *declaration* that answers exactly to Paul's statement. I have not been able to find another *declaration* in all the Bible that fills the bill, that in Hebrews 8 brings simply a quotation from Jeremiah. If this is what Paul had in mind, it proves point blank that God has *declared* that what was written on tables of stone he will now write in the hearts of his people, not by taking away the law, but by taking away the carnal mind, which is not subject to the law of God, neither indeed can be.

CONSECRATION.

BY M. L. SNYDER.
(Bancroft, Mich.)

'T is not to do some daring deed,
Some one brave act to claim renown;
'T is not to give our bread to feed
The outcast upon whom we frown;
'T is not to scatter bread or gold,
And then our meed of love withhold.

'T is not to give our life for Him,
If that were given without love;
'T is not to live without a sin,
If I but do, to be approved;
'T is not to be a Pharisee
And loudly talk of *I* and *me*.

'T is just to kneel in early morn
At Jesus' feet, to learn his will,
And then to strive the whole day long
His loving service to fulfill;
'T is giving Jesus through the day
The best of all we do or say.

And then as evening shadows fall,
There comes a calm and sweet release.
I know he heareth when I call,
I'll lay me down and sleep in peace;
For he that keepeth Israel
Shall never sleep. He doeth well.

And thus the days pass in his sight
With often sunshine, sometimes shade;
Whate'er he sendeth, gloom or light,
I'll trust him, and be not afraid;
For he hath said, "I'll be thy friend;
Lo, I am with thee to the end."

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.)

It is just at this juncture that the third angel of Rev. 14:9-12 utters this terrific warning: "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." Let the reader be reminded once more that the beast of Rev. 14:9-12 is the same as the leopard beast of Rev. 13:1-10, and that the latter is a symbol of the papacy. Let him also be reminded that the third angel warns against the worship of the papal beast and against the reception of his mark in the forehead or in the hand. This done, the investigation will be pushed in the direction of determining the nature of the issue between the true church and the Roman apostasy to be made up in the last days. Verse 12 will throw some light upon the subject. It reads like this: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

These words were evidently uttered by the revelator. They apply to the people who are giving the message of the third angel, and probably contain a reference to Rev. 12:17 by way of showing that the company mentioned in that text and the one brought to view in Rev. 14:9-12 were identical. At all events they prove that the latter company keep the commandments of God. They also prove that the worshipers of the beast do not keep the commandments of God, since it is upon this point that they are contrasted, but is it demonstrable that in our day the Roman Church can be convicted of breaking the commandments of God? Are you a Protestant? If so, you will admit that the papal church violates the second commandment of the decalogue by worshiping images.

But once more: Does not the fourth commandment require the sanctification of the seventh day of the week as the Sabbath, and does not the papal church desecrate that day and hallow in its place the first day of the week? To deny that it is so, would be to deny a fact patent to every one. Is it not true therefore that the papacy

has been convicted of breaking the fourth commandment as well as the second? Do you reply as the lawyer did anciently, "Thus saying thou reproachest us also"? Luke 11:45. I answer substantially in the language of another, that it is my duty to "hew to the line even though the chips should fly into my own face or into that of my best friends." If the construction presented apprises you that your feet are trampling upon the commandments of God, the best thing that you can do is to remove them from those commandments at once.

If you are a Protestant in the highest sense of that term, you will not hesitate to do so, since you have taken the Bible and that alone, as your rule of life. Returning to the subject in hand, the next point to be settled is the one which relates to the nature of the *mark* against the reception of which the angel warns. Anciently the worshipers of certain false gods were distinguished by some peculiar mark placed on a conspicuous portion of their body. In the highly figurative language of Rev. 14:9-12 the papal beast is represented as having a mark which all are required to receive either in the forehead or in the hand. To receive the mark in the forehead would be to become a follower of the beast in the sense of giving full and complete intellectual approval to all the doctrines and claims of the papacy; *i. e.*, to become a Romanist in heart and soul. To receive the mark in the hand would answer to a practical carrying out of the behests of that apostate church in the matter of external obedience to all of its decrees, although the individual so doing, might not be a papist at heart. Dropping the figure, an effort will be made at this juncture to learn, if possible, what is meant by the "mark of the beast." By consulting once more Dan. 7:25, the needed clew will be obtained. According to that text, the three peculiarities of the papacy are summed up in what is said to the effect that he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

It is a higher crime to attempt to change the law of the Most High and enforce that change upon others, than it is to commit any ordinary sin. As the greater includes the less, blasphemy and the persecution of the saints are the necessary concomitants of a deliberate attempt to change the law of God. It is the claiming of the ability to change the law of God, therefore, which constitutes the crowning offense of the papal church, and identifies it with the little horn of Dan. 7:8-25. He who admits that the church of Rome can change the law of God, thereby dethrones Jehovah, and enthrones the man of sin. 2 Thess. 2:1-8. In other words, he exalts the pope above God, and receives the mark of the former theoretically as well as practically.

The writer has not forgotten that the objective point of his argument on Rev. 14:9-12, is to show that it teaches the perpetuity of the law of God in the Christian age. That the text has to do with the transactions to occur just before the coming of Christ, has already been settled. The proposition has also been maintained that the beast, the reception of whose mark is denounced, is the one which symbolizes the papal hierarchy.

Again: proof has been adduced to show that the difference between those who worship the beast and receive his mark, and those who refuse so to do, is a difference in the matter of regard for the commandments of God; *i. e.*, the former class break the commandments of God, while the latter class keep those commandments. Do you ask what is meant by the commandments of God? The reply is, that they by the connection are shown to be the commandments of God which Christians are obliged to observe, and which the papacy endeavors to induce them to break. Are the ten commandments such a code? The reply is in the affirmative. Do you inquire again whether the papacy, practically

speaking, sets that code at naught? Once more it is asserted that such is the case, and the change of the Sabbath and the worship of images is cited to prove that the assertion is correct. But does this condition of things precisely answer to the prediction of Dan. 7:25? Manifestly it does.

1. Because the terms "law of God," and "commandments of God" are frequently used interchangeably in the Scriptures. Psalm 119.

2. Because the commandments of God over which the contention arises between the last church and the papacy, is something which relates particularly to the worship of the Father, since those keeping them are also said to have the faith of Jesus; *i. e.*, the faith of the gospel.

3. Because the "little horn" which is the antecedent of the pronoun "he" of that verse (Dan. 7:25), is another symbol of the same powerspoken of in Rev. 14:9-12 as the "beast."

4. Because the beast of Rev. 14:9-12 is contending with the saints over the commandments of God, a condition of things which would naturally follow were the power that it represents to do what Daniel predicted it would do; *i. e.*, attempt to change the law of God.

To sum up: the little horn of Dan. 7:25 and the beast of Rev. 14:9-12 are identical. When, therefore, one is said to change the law of God, and the other is represented as making war against the commandments of God, the same transaction is brought to view. Admitting this, the law of God, or the ten commandments, must be binding in this dispensation, else the people of God could not properly be said to keep those commandments in contradistinction from the papacy, which sets them at naught.

(To be continued.)

FUTURE WORK AMONG THE SCANDINAVIANS.

BY ELDER J. G. MATTESON.
(College View, Nebr.)

In order that the good work begun among the Scandinavians may be continued, it is necessary to preserve the languages used by these people. This can only be done by teaching our children these languages. In order to proclaim the everlasting gospel among the Scandinavians in this and other countries, young men and women among us must learn the language of their fathers. It is consequently the duty of the parents and leading brethren in our churches and Conferences, where Scandinavians are found, to look after this matter, and encourage the instruction of children and young people both in their homes and in the Sabbath-school, in their own language.

Our American brethren may think that this is outside of their jurisdiction, but this is not so. In many cases, our young Scandinavian people will sooner listen to their advice than to their own people. In every Conference where there are Scandinavians, our American brethren can do much to encourage our young people to learn their mother tongue, if they understand the reasons why they should do so. In this article I will try to present some of these reasons. There are also many Scandinavians who read only our English papers, and this article is intended for them.

We believe that the last message will turn the hearts of the fathers to the children and the hearts of the children to their fathers. Mal. 4:6. This a good work. We rejoice when it is done. But among the Scandinavians we find many families, where the hearts of the children are turned away from their fathers, because they do not learn to speak their mother tongue, and the parents cannot instruct them in religion as they ought to do. Some parents cannot speak the English language at all. The children at home, and go to English Sabbath-schools. No wonder that the young people are anxious to go to English meetings, but have to be coaxed a

good deal before they will go to Scandinavian meetings. This is seen very plainly at the camp-meetings. Sometimes the parents go like sheep after their lambs, and when they sit down with them, they do not understand what is said.

The children ought to learn the English language so that they can read and write it as well as speak it, but they can very well learn one language besides that. Some of the older people never learn to speak English, and those who are middle aged when they come to this country, never learn to speak it well. The children soon understand that they speak like old country people and not like Americans. The consequence is, that they have less respect for their parents, and like better to learn religion in the English language.

What can we do to remedy this state of things? The only thing we can do is to let the children learn their mother tongue as well as the English. This is not too much. Our young people can learn to speak two languages, and it will be an advantage to them as long as they live; hence the parents should interest themselves in teaching their children their own language.

In this respect we are far behind all others. Our German brethren love their own language, and their children learn it; consequently, they like to meet with their parents to worship God. The Scandinavian Lutherans in this country take great pains to teach their children their own language. The same is true of the Methodists and Baptists. The Seventh-day Adventists are far behind in this respect. At the camp-meetings many of the Scandinavian brethren never attend the Scandinavian meetings, and many others only come now and then, while many of the rest are ready to leave their own tent, and go to the English meetings, as soon as the least encouragement is given in this direction. While at the late camp-meetings, this text often came to my mind: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Isa. 1:3. The Scandinavians did not know their own tent or place to meet for the worship of God. If somebody did not try all the time to keep them together, they soon separated and joined the Americans. In Minnesota it was better in this respect than at the other places, yet even there much more could have been done among the Scandinavians, if all had united together in their meetings.

We have an American river keeping many wheels in motion. A little higher up we have a small Scandinavian creek turning two wheels. They run very slowly, because there is so little water, and yet somebody is continually letting the water out, which causes a large portion of it to flow into the American river. Thus there is danger that our wheels will stop entirely. The two small wheels are our Scandinavian school and our Scandinavian papers. The Lord has in mercy favored these two institutions, but we must do what we can to sustain them. The best thing we can do to help this branch of the cause forward is to let our children learn our own language.

Instruct the children at home. Where there are large churches, they can have a day school during school vacation or at other times, but above all, let our language be introduced into the Sabbath-schools. The small children can learn the lessons found in our papers from Norway, "Lys i Hjemmet" and "Ljus i Hemmet." The older people can learn the Senior lessons. We have also thought of translating the lessons for the youth found in the *Instructor*, and introduce them into our Scandinavian Sabbath-school by the first of October. Our leading American brethren in the Sabbath-school work are interested in this; and they will help us. They like to have the young people among us learn their mother tongue, and they will help what they can to bring this about. We hope this fall to get a new Danish hymn-book with suitable songs for the Sabbath-school. Then nothing will hinder

the introduction of our own language into the Sabbath-schools everywhere among the Scandinavians.

We need not be ashamed of our nationality so as to make that a reason for hastening to disappear among the Americans. No nation has a better name in America than Scandinavia, and the work of God is just as powerful and blessed in our language as in any other. As long as probation lasts, we want to use the different languages for the glory of God and the salvation of precious souls.

We must also remember that we are greatly in need of laborers among the Scandinavians. Some go out from the school this summer, but most of them return in the fall. With very few exceptions, the older laborers need to come to school to learn their own language better. Where shall we get laborers, if we do not take an interest in our own language, and do what we can to get the young people to learn it.

It is more difficult to introduce our language into the Sabbath-schools now than it would have been when they were first started, yet it can be done gradually, and it will be pleasing to God to do so, because it will be the means of turning the hearts of the fathers to the children and the hearts of the children to their fathers.

All our Scandinavian brethren should have our own papers, even though they read one or two English papers besides. You need not be above reading your own language. The Lord may have some things for you there which you do not find in other places. The sheep of Jesus sometimes find very cool water by the small rivulets.

DARE TO BE A DANIEL.

BY S. O. JAMES.
(Mtford, Iowa.)

DARE to stand alone. Have a purpose in life, and do not be ashamed of it. You will have no reason to, if it is a healthy one.

Define it clearly in your mind each day before God, and know that it agrees with his; be careful of the details; make it known in deeds rather than in words. Daniel was a model man, no doubt; Christ and the good angels loved him for his integrity. How they must have gloried in defending and delivering him, when tried by ignorant and bigoted rulers! Daniel was a modest, sensible, consistent man, a true reformer. He, with his three companions, believed in keeping the commandments just as they read, so they did not bow down to images. If Daniel was a National Reformer, he was one in the true sense of the word; in other words, he did what he could by loving example to reform his own and other nations, but he was entirely free from the spirit that actuates the modern kind. When he refused the king's meat, as a matter of promoting physical and spiritual health, he displayed a degree of faith and courage which with cultivation and additional growth, enabled him calmly to face hungry lions.

I do not suppose he ever remarked to Melzar that if he and his heathen neighbors did not come to his way of thinking, they would surely be—come very unpopular, to say the least. O no; he just let his light shine. I am glad that God is never short of material, but that even in the nineteenth century there may be found a few (are they not now in training?), who, rather than to obey the edicts of the beast and his image, will choose to suffer, as did noble Daniel. And let them remember that though Satan changes his tactics to suit the times, his work is ever the same in principle to war against the commandments of God and the faith of Jesus.

—People who are well known in heaven are sometimes very obscure on earth.

—Whenever a Christian looks back, he loses all the ground he owns in front.

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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.

MATERNAL LOVE.

In the golden days of childhood there was one who loved me well,
One whose love had mighty power with me, and bound me like a spell,
One, who, when my heart was saddened with the griefs of early years,
Was the first to yield me sympathy, and kiss away my tears.

In her fond, yet faithful bosom, I unbosomed all my cares;
By her knee I knelt at evening, to repeat my evening prayers;
And whene'er the lightning quivered, or the thunder-bolt replied,
I was sure no harm could reach me, were I only by her side.

I remember how her counsels came as watchwords to my heart,
When from many a path of virtue I was tempted to depart;
When the stormy waves of passion rose, my peace of mind to wreck,
She was always sure to quell the storm by weeping on my neck.

With her prayers and pious counsels, she has lured and led my way,
Till her once luxuriant tresses are interwoven now with gray;
And I read the saddening record Time hath graven on her brow;
Yet I know her heart ne'er beat for me more lovingly than now!

And I love her with a truer heart, as she treads the vale of years,
For the memory of her early love to me her age endears;
There is something of remembered tones, and smiles, and joys long past,
Which determines me to cherish her, and love her, till the last.

I shall ne'er forget the light her smiles upon my path have shed;
I shall ne'er forget her heart which poured its blessings on my head;
And if e'er those smiles should lose their light, that dear heart cease to bless,
Yet I know, in yonder world of joy, she will not love me less!

There's a star which shines at dawn, awhile, with light serene and clear,
And thence becomes the evening star the remnant of the year;
There are few who prize its lustrous light, when ushering in the day,
Yet its evening brilliance all admire, and mourn its setting ray.

When the shadows round the sunset fall, as day retires to rest,
Then it glitters, like a diamond pin, upon the evening's breast;
With the beauty of that queenly gem, before its beams depart,
Shines the jewel of maternal love, in a mother's faithful heart.

—Rev. E. P. Dyer.

THE GOSPEL FOUNTAIN.

DURING a revival in a western town, a man who had been very worldly-minded, was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him, one evening, in charge of his little girl of three years of age. After her departure, his anxiety of mind became so great that he walked the floor in his agony. The little girl noticed his agitation, and inquired, "What ails you, father?" He replied, "Nothing," and endeavored to quiet his feelings, but all in vain.

The child looked up sympathizingly in his face, and inquired with all the artlessness and simplicity of childhood, "Father, if you were dry, wouldn't you go and get a drink of water?"

The father started as if a voice from heaven had fallen on his ear. He thought of his

thirsty soul famishing for the waters of life; he thought of that living fountain opened in the gospel; he believed, and straightway fell at the Saviour's feet. From that hour he dates the beginning of a new life.—Selected.

THE QUEEN OF ALL.

HONOR the dear old mother. Time has scattered the snowy flakes on her brow, and plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken; but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of a holy love which can never fade. Ah, yet she is a dear old mother. The sands of life are nearly run out; but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—Selected.

A LIFE OWED TO A BIBLE READING.

In a sketch of the life of Colonel P. Donan, the western orator, which appears in a Pittsburg journal, it is stated that the colonel's life was once saved by his giving a Sunday morning to Bible reading instead of a game at cards. Some years ago, during a journey from New Orleans to St. Louis, he was invited by some friends on board the steamer, to join them in a game of poker in the cabin. It was Sunday morning, and although the colonel made no profession of religion, his early training made the suggestion seem shocking to him. He refused, but his friends persisted, and to prevent further pressure, he retired to his state-room. While there, he analyzed his feelings, and it seemed to him that he had objected to the game somewhat inconsistently. He was not a Christian, yet he was denying himself on Christian scruples. He remembered that he had a Bible in one of his valises, given him by a Christian friend. He had promised to read it, but had not yet done so. He thought he would look into it at once, and see where he stood. He found it, and became interested. The poker game was forgotten, and he read for more than an hour. He was aroused at last by a terrific explosion, which shook the steamer from stem to stern. He ran to the deck, and as he passed the cabin, he saw that the explosion had been just under it, and every one of the friends who had made up the poker party, was dead. The steamer was sinking, but Colonel Donan managed to get a place on one of the boats with the other passengers, and was picked up three miles down stream. Probably few persons owe their lives, as he did, to a Bible reading; but there must be an immense number who owe it the salvation of their souls, which is much more important. John 5:39.—Selected.

THE DOCTOR'S STORY.

"CHILDREN," said the old doctor, "I have a story to tell you of something that happened many years ago, which I shall never forget.

"One day—a long hot day it had been—I met my father on the road, as I was coming home from the hay-field, tired, dusty, and hungry.

"I wish you would take this package to the village for me, Jim," he said, hesitatingly.

"Now, I was a boy of twelve, fond of play and not overfond of work, and it was a good mile to town. My first impulse was to say I couldn't, but something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving him my rake.

"Thank you, Jim," he said. "I was going myself, but I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying, 'Thank you, my dear boy. You've always been a good son to me, Jim.'

"I hurried to the town and back. When I came near the house, I saw a crowd of farm hands at the door. One of them came to me, will a pale face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now; but I have thanked God many and many a time since that hour, that those last words were, 'You've always been a good son to me.'"—British Friend.

MACHINERY OF THE HUMAN BODY.

In the human body there are about two hundred and sixty-three bones. The muscles are about five hundred in number. The length of the alimentary canal is about thirty-two feet. An exchange adds that the amount of blood in an adult averages thirty pounds, or fully one fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, four thousand two hundred times per hour, one hundred thousand eight hundred times per day, thirty-six million seven hundred and ninety-two thousand times per year, two billion five hundred and seventy-five million four hundred and forty thousand in three-score-and-ten; at each beat two and one-half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, and seven and three-quarters tons per day. All the blood in the body passes through the heart in three minutes. This little organ pumps each day what is equal to lifting one hundred and twenty-two tons one foot high, or one ton one hundred and twenty-two feet high. The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average one thousand two hundred times per hour, inhale six hundred gallons of air, or fourteen thousand four hundred per day. The aggregate surface of the air-cells of the lungs exceeds twenty thousand square inches, an area nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is three pounds, eight ounces, of a female, two pounds, four ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves with their branches and minute ramifications probably exceed ten million in number. The skin is composed of three layers, and varies from one quarter to one eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of forty thousand pounds. Each square inch of skin contains three thousand five hundred sweating tubes, or perspiratory pores, each of which may be likened to a little drain-pipe one quarter of an inch long, making an aggregate length for the entire surface of the body of two hundred and one thousand one hundred and sixty-six feet, or a tile-ditch for draining the body almost forty miles long.—Mechanical News, New York, July 1.

—The first test of love is its willingness to suffer without complaint.

—There are so many reformers who never want to do any work at home.

The Mission Field.

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

SAN FRANCISCO TO AUSTRALIA. 9

As the Australasian mission field is the subject under consideration in the missionary societies in August, I thought that a brief sketch of my trip from San Francisco and arrival in Australia might be of interest. In accordance with the action of the late General Conference, I sailed for my new field of labor on the steamship "Mariposa," April 27. A. S. Hickox, one of the laborers designated for the opening of the work in Queensland, Australia, also sailed on this boat. A number of the dear friends with whom we had been so long and so pleasantly associated in the work in the years that are past, accompanied us to the boat. Soon the sad leaving began, and the last good-by was said to relatives and friends, whom we never again expected to see in the flesh, and we were loosed from our moorings and passed out into the great deep. Never before, I am sure, in all our lives, did the shores of our native land look half so dear, as on this occasion, as with straining eyes, we watched them receding from us, until the distance and the shades of night hid them from our view. I thank God that he has implanted within the human heart this love of home, even though the broad ocean or the great continent separates us from it; else how could we look with glad anticipation to the home beyond, that blest haven of rest, to which our feet are tending.

We soon directed our attention to the land to which we were going, and even in that sad hour, and at so great a cost, it seemed an exalted privilege to go on such a mission for Him who left his home in glory to come to this dark world for us. All regrets for the past and all anxiety for the future were laid at the feet of him who "upholdeth all things by the word of his power," and who is mightier "than the mighty waves of the sea."

During the greater part of our voyage, we were favored by wind and wave, and our passage was a smooth and most prosperous one. A week from the day we sailed, we reached Honolulu, and remained over one day. Brother Burgess and his son were waiting at the wharf to meet us, and took us to their pleasant home, where we spent the day enjoying their kind hospitality, and seeing some of the points of interest in Honolulu and vicinity. This beautiful isle seemed well termed the "Paradise of the Pacific." The luxuriant tropical vegetation that grew in such profusion everywhere was of great interest to us. Almost everything we saw in this line was different from what we were accustomed to at home. As is well known, the government of these islands is at the present time in a very unsettled state. We were shown the private residence of the queen, Lilioukalani, who there awaits her uncertain future. American flags could be seen floating from many of the houses, indicating that their inmates were in favor of annexation to the United States. Soon after we arrived, a number of the Sabbath-keepers gathered at the home of brother Burgess, and we enjoyed a most precious season together. It seemed to us, as well as to them, a privilege to be again permitted to join with the children of God in thanksgiving for his unspeakable love, and in supplicating his blessing. In the evening brother Hickox spoke to this little company on the love of God, and the privilege of being co-laborers with him. A Norwegian brother who had accepted the truth but a few weeks before, as the result of brother Burgess's ship work, listened for the first time to a Seventh-day Adventist sermon, which he seemed greatly to appreciate. He was contemplating going to Battle Creek to prepare himself for some part in the work.

Another week brought us to Samoa. As we reached there late in the evening of a dark,

rainy night, we were deterred from going ashore, which we had greatly hoped to be able to do. Many of the natives came out in their row boats and remained alongside of our ship for hours. Many of them presented an intelligent appearance, and some were of fine physique. A goodly number were able to speak the English to some extent. They seemed to be a good natured people. They were of a rich copper color. Some wore but little clothing, while others were dressed, as are many of the white inhabitants of these tropical regions, in white. Some of the passengers of our ship were rowed ashore by the natives, and returned under the influence of liquor. We felt for the missionaries who have to battle against all these adverse influences brought to bear upon the natives by the more enlightened nations. In the day of final reckoning, when all shall be called to give an account for "the things done in his body," surely these things will be seen in their true light.

At the end of the third week out, we reached Auckland, New Zealand. We entered this port in the early morning. The city is built upon rolling hills, and can be seen to good advantage from the harbor. The large fine houses are built right down to the water's edge, and the beautiful foliage towering above them and waving to the breeze, presents a most pleasing picture to one who, for days, has had nothing to rest the eyes upon but sky and ocean. Here we again enjoyed the hospitality and association of Sabbath-keepers, who did much to make it pleasant for us during our stay of a few hours. Up to the time we reached Auckland, we had an exceptionally smooth passage, but between this port and our destination we encountered headwinds and a heavy swell. Many of our fellow-voyagers were prostrated with seasickness during this part of our trip, and in fact, some were ill almost constantly from the day we sailed. But neither brother Hickox nor myself suffered in the least from this dread visitant of the sea. We felt to praise the Lord continually for his prospering hand that was ever over us, and that during this long and otherwise tedious voyage we were able to concentrate our minds to read and study. We suffered but little inconvenience from heat in the tropics, and as the sea was smooth during this part of our trip, we were privileged to have our windows open and enjoy an abundance of fresh air. Within two days of our arrival at New Zealand, on Monday night, May 15, we crossed the day line, the next day being Wednesday, the 17th. This was a novel experience, but would have seemed more strange had not all the days on ship-board been so very similar. But little occurred to break the monotony. We saw a great many flying fish in the torrid zone. Some were no larger than butterflies, while others were a foot in length. We also saw great balls of sparkling phosphorus in the water, as it was stirred by our ship's prow, or glistened in its wake. Some of the sunsets were most beautiful. Almost, did it appear, that the glories of heaven were shining through, so dazzling was the brightness; while at other times the shades and tints were exquisitely soft and delicate, presenting a great variation. As I witnessed these scenes, and beheld the myriads of stars shining in all their splendor, I was led to realize as never before that "the heavens declare the glory of God, and the firmament showeth his handiwork."

Most of our fellow-voyagers were of a worldly class, and were much given to wine drinking and to novel reading. Some opportunity was afforded to sow seeds of truth. We were especially interested in an elderly gentleman, who was a free thinker, and with him we had frequent conversations upon the subject of religion. He had been reared a Catholic, and having been led to see the inconsistencies of their belief and their evil practices, and supposing other adherents to Christianity to be as false as they, he had renounced all. A few days before we landed, he asked, with the tears coursing down his cheeks,

how he might come to Christ. He was directed to that word which is able to build him up and to give him an inheritance among all them which are sanctified. "Steps to Christ" was loaned to him, and used in other instances to good advantage. I thank God for this little work. It seems to me that too much could not be said in praise of it. It is so admirably adapted for use in missionary work, and contains rich gems of thought for all.

On the evening of May 22, having been twenty-four days out, we steamed into the magnificent harbor of Port Jackson, and landed upon Australian soil, in the city of Sydney. We were met at the boat by Elder Daniells and wife, and brother and sister Reekie, from whom we received a most cordial welcome, and who have spared no pains in contributing to our comfort, and causing us to feel at home in our new field of labor.

Sydney, the oldest settlement in Australia, has a population of about four hundred thousand. Owing to the numerous coves and bays formed by the harbor, the city seems built upon a number of peninsulas, and the large amount of water frontage thus afforded, constitutes one of the greatest advantages of its position. The city is built upon the English plan, and many of the customs and characteristics are patterned after the mother country. Its streets are not as wide as in more modern towns, and many of them are quite irregularly formed. The houses are of stone or brick, and well constructed, although generally speaking, of plain appearance. The city is adorned by some beautiful and stately buildings, among which are the town hall and the general post-office. Sydney does a very large shipping business, and has steamship communication with various countries of the world. Excellent opportunity is thus afforded for ship-missionary work. The greater part of the trade of Sydney is carried on with London.

We are just entering upon the winter season, and are having considerable rain at the present time, although during the first week of our arrival the sun shone out as warm and bright as in our finest summer weather in Oakland. New South Wales, the colony of which Sydney is the capital, is noted for its few gray days and its abundance of sunshine. The newly appointed governor of New South Wales arrived from England, May 29, and was received with great demonstration. Thousands of people thronged the streets to do him homage. He was escorted from the boat by the members of Parliament and other government officials and men of rank, and attended by a militia.

My impressions of this country as a missionary field are most favorable. Of the middle classes, of which a large proportion of these cities are composed, there are large numbers of intelligent, temperate-looking people, who seem ready for the third angel's message. Individuals are accepting the truth here from time to time under the most interesting circumstances. Although there has never been a series of meetings held in this city, we have a church organization, with a membership of sixty-seven. There are wide open doors for missionary work in its various phases, as carried on in the home field, and, as far as I am able to judge, efforts put forth here are attended with greater results. The canvassing work has been greatly prospered. Many have become interested in the truth, and a goodly number have taken their stand for it, through this means alone. A large field has been opened by the canvasser for missionary correspondence with those living in localities far removed from the centers of our work, and who cannot be reached, at the present time, in any other way. What little has been done in this line has met with most encouraging results. I feel truly thankful, and account it the greatest privilege to be permitted to labor in this country. To this field the words of our Saviour are most applicable: "The harvest truly is plenteous, but the laborers are few."

ANNA L. INGELS.

Sydney, Australia, June 17.

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Special Attention.

WORLD'S FAIR COMMENTS.

An editorial in the *Northwestern Christian Advocate*, of July 5, entitled "The Priest in Politics," complains that the Catholics of Ireland are so completely under the control of the priests, that they vote just as the priests tell them. The same paper, under the head of "Sunday-opening of the Fair," contains many (Methodist) priestly exhortations, almost amounting to commands, to the Methodist church-members to keep away from the Fair, if it shall continue to be open on Sunday. The Methodist Church may not as a body have decided to boycott the Fair, but at the same time, the Methodist papers print letters from bishops and leading ministers strongly advocating that course. Thus Bishop Mallalieu writes:—

"I desire to record my most earnest advice to all members of the Methodist Episcopal Church, that they stay away from the World's Fair, and apply the money thus saved to the benevolent enterprises of the church. In this way an emphatic protest will be entered against the Sabbath-breaking wickedness of the 'directory,' and great good will come to the cause of Christ."

The editor of the *Western Christian Advocate* says that "this Chicago precedent threatens a measureless calamity in the subversion of the Christian Sabbath, and that a boycott is the only effectual protest possible."

Another writer says:—

"Let the church press thunder its anathemas until the directory repents. . . . The watchword of Christian America ought to be: 'Boycott the Fair.'"

We might give many more statements of this kind, but these will show the animus of the great Sunday wave which is now rising, and which will eventually sweep away the rights of conscience, and repeat the persecutions of former days. The Protestant press of our country loves to animadvert upon the Catholic Church, and sneer at the claim of the pope to infallibility, but there are hundreds of little Protestant American popes who act as though they were infallible, and deal out anathemas as naturally as their elder brother on the Tiber. And it is very plain to be seen that if there should arise in this country a political issue having a distinct religious caste like the one now in progress in Ireland, the Protestant ministers of America would jump into politics with as much alacrity as an Irish priest, and would make it appear that it would be a heinous sin not to vote as they should dictate. The prophecies predict such events in this country, and we are now living upon the very threshold of these events. The battle will be over the "American Sabbath." The careless multitude who have no day of rest, will help to precipitate the crisis, but the storm will burst only upon those who "keep the commandments of God and the faith of Jesus." The storm will be severe, but God will be a refuge for us.

While the religious press and many of the religious people have been holding up their hands in holy horror at the open Sunday Fair, and the prospect that excursion trains may run on that day, they have been at the same time getting some very severe thrusts at their own turpitude in matters closely resembling those they are disposed to think so terrible in the Fair directors. Bishop Merrill, of the Methodist Episcopal Church, is charged with getting up camp-meetings, and then having Sunday excursion trains to run to the grounds, taking care to have an arrangement made with the railroads that the church shall have a certain portion of the ticket money! As the majority of people who go on such excursions, go more for pleasure than they do to receive spiritual benefit, it is difficult to see wherein a Sunday show inside the gates of Jackson Park is any worse than a Sunday show somewhere else, or why it is not just as proper for the directors to take a fee for such a show as it is for the trustees of a Methodist Episcopal camp-meeting. The Rev. Hugh Hay takes this view of the matter in the *Northwestern Christian Advocate*, of the afore-mentioned date. He thinks the Sunday camp-meeting has been a very important factor in lowering the respect for Sunday. He describes the "rollicking, boisterous

crowd on a jammed excursion train," as it goes to and from the Methodist camp-meeting, and says:—

"At any rate, it is the almost universal experience, that little is accomplished on the Sabbath but to entertain the crowds and collect the money with which to meet large expenditures. The money features is the paramount consideration. I doubt if it does not figure as largely in proportion to the size of the gathering as Sunday receipts at the World's Fair do with its managers."

The absolute truthfulness of the above must be apparent to the managers of these meetings, but to be told of it this Columbian year, at the very time this church is agonizing over the wickedness of the Sunday Fair, run for gain, contrary to law, etc., etc., must be regarded as the height of cruelty! Such truthful ministers, if not checked, will be liable to bring a "coldness over the meeting." In the present feverish condition of public opinion over this subject, we should not be surprised if some earnest and devoted (?) saloon-keeper should invoke the law on the managers of Sunday camp-meetings this summer.

The great fire at the World's Fair grounds, Monday, July 10, has been seized upon by many ministers as confirmation of their theory that dire disaster would befall the Fair if it was opened on Sunday. No one better knows how to strain a point than those who try to persuade themselves and others that the observance of Sunday is commanded by the fourth commandment. So in this case, we can hardly say that they have excelled themselves or reasoned in a more unreasonable manner than usual. A building erected by a private company which was in no sense a part of the Exposition, constructed so shammily and with so little regard for safety that it was a veritable death trap, and the insurance companies would not insure it, takes fire from a defective chimney, burns to the ground, and many brave firemen and others in their efforts to save the building, perish with it. This is the whole story. The blow did not fall Sunday upon the careless Sunday visitors, nor upon the directory who authorized the Sunday-opening, nor upon the chief-justice who declared the opening legal; but it fell upon a private company, "the Hercules Iron Works Company;" it came upon Monday, and upon a building which had been closed every Sunday; and those who perished were men acting in discharge of as important and dangerous a duty as well can be placed upon men. And the fire did not fall from heaven, but crept out through the chink of a chimney.

And this is held up as a divine visitation! We believe in visitations of divine wrath, but if lightning should fall from heaven and burn up the World's Fair entirely, we should be more inclined to think it the rebuke of God for the pride displayed in the Fair (see Dan. 4:30, 31) than that it was because the Fair was opened upon the day upon which God commenced the creation of the world. Disasters of all kinds have been nothing strange in this world, and we may expect them to be repeated with more frequency, as we near the end. And the probabilities are that those who are engineering the Church-and-State union in this country, will attribute these calamities to the displeasure of God against those who oppose this movement, and as Ahab charged Elijah with "troubling Israel," so they will lay the same charge upon those who "keep the commandments of God and the faith of Jesus," and refuse to bow to the Sunday idol. They are now showing what they will do later. Prophecy has told it all in advance, and while the "wicked shall do wickedly; and none of the wicked shall understand," "the wise shall understand."

Sunday, June 16, was the last open Sunday at the World's Fair, unless the directors change their minds again and open it. The ministers are exceedingly glad. So is "Buffalo Bill," whose "Wild West Show" will open every Sunday; so are the saloon-keepers of Chicago, for obvious reasons. The attendance upon Sunday at first was good, but the visitors soon found that with the government buildings all closed, two thirds of the State buildings in the same condition, and three fourths of the exhibits under covers, there was not much use to pay a half dollar for the privilege of looking at what was left, Sunday after Sunday, and so the attendance dwindled to about forty thousand.

The last Sunday, the whole sum of the gate money was given to the families of those who perished, or those who suffered from the fire at the burning of the Hercules Iron Company's Works. The exhibits were closed this day the same as the other Sundays, so that the people were really asked to pay fifty cents each for the benefit of the sufferers, and then to endure the agony of staring at the outside of the same buildings with whose exterior they had become familiar on previous Sundays! There was a grim humor in this that no American will fail to appreciate. The directors had a perfect right to open the Fair. They also have a right to close it. We have never objected to their doing as they pleased. We objected to Congress trying to hire them to do what it had no legal nor constitutional right to compel them to do, by the use of money belonging to all the people, and in the interest of a religious idea believed by only a portion of the people. That the religion thus sought to be advanced they believed to be the religion of Jesus Christ and the true religion, only increased the national crime, and made the danger to our liberties greater. The purest religion is corrupted by a union with the State, or by any dependence upon civil rulers. History has chronicled it; and we are witnesses that it is having precisely the same effect at the present time in this country. The religious press regard this Sunday-closing as a great moral victory, but a victory that lowers the sublime truth of Christianity to the posture of a beggar, for the favor of the powers of earth, is a victory that will be deplored by every one who has a true conception of what Christianity is, and the way it should be propagated and maintained.

M. E. K.

"UNTIL HE COME."

"Till He come!"—O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till he come."

Paul encouraged the early Christians to look forward with joy for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Jesus himself saith, "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." But, he adds, "Of that day and hour knoweth no man, no, not the angels of heaven, but my father only."

The apostle informs us that before that notable day of the Lord shall come, there shall be a falling away, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped so that he, as God, sitteth in the temple of God, showing himself that he is God. It is generally conceded that Daniel's time of trouble, such as never was since there was a nation, is immediately to precede the coming of our Lord.

At a recent meeting held weekly on the subject of holiness, one of our oldest and most honored generals of the United States army said that "the passage of Scripture that had deeply impressed him for some days past was, 'What manner of persons ought ye to be in all holy conversation and godliness?'" "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." We are living in troublous times. "My object in rising," said the general, "was to solicit your prayers for our country. It is only those who are in the inner circle that know the perils with which we are threatened."

There is no doubt that we are living in the sixth day evening of time. Jesus himself gave us the signs by which we might know when the time was near. The war cloud in the East and the troubles in our own beloved country are leading many to cry out, "How long, O Lord, how long!" Everything appears to indicate that the time of trouble spoken of by Daniel, may not be far off.—*Guide to Holiness.*

The Review and Herald.

BATTLE CREEK, MICH., JULY 25, 1893.

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THE GLORY OF CHRIST.

A Study of the Book of Hebrews.

CHAPTER 1. Verse 7: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8. But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom."

In higher conception, and loftier language, the apostle here continues his comparison between Christ and the angels. So far from being in rank below the angels, or even on an equality with them, they are the messengers or servants, while Christ is the director and ruler. This is shown in the address to each; to the one indirectly, to the other directly. "Of the angels [margin, 'to the angels'] he saith." Then we have in the Greek, the article and a participle, a very common construction; literally, "the making;" that is, "the one making;" equivalent to saying, "I am the one who makes." The sense of the language, then, is this: "I am the one who makes his angels ministers;" but when he turns to the Son, his address is direct, and he says, "Thy throne, O God," etc.

A strong figure is used in verse 7. The word "spirits" can hardly be used here in the sense of personal spiritual beings, as it is evidently employed in verse 14; for the angels were such beings, already, in their very nature; but here the allusion is to some office to which they are appointed. But taking the word "spirit," in its first and primary meaning, of "wind, or air in motion," the figure is consistent throughout: "He maketh his angels winds, and his ministers a flame of fire." But this is all a figure. His angels are not wind, nor his ministers fire. But these agents illustrate the office and work of his angels or ministers. He makes his angels his ministers to do his will, just as he makes the winds and fire, or the tempests and the lightning, his ministers, to carry out his purposes. After thus speaking to the angels of the position and work to which they are called, God is then represented as addressing the Son directly, and placing him, not in the position of a servant, or minister, but as one upon the throne: "Thy throne, O God, is forever and ever."

These words most clearly show the divinity of Christ, placing him directly on the plane of deity. The Father addresses him by the name of "God," and in verse 10, as "Lord," and distinguishes himself from Christ, only by calling himself, "Thy God."

The scepter is the symbol and badge of authority; and this, with Christ, is, and ever has been, righteousness. He is inherent and essential righteousness, and has been so, from the day when God said, "Thou art my Son, this day have I begotten thee." And through him, all developments in the universe, from that time on, have been accomplished. As declared in Col. 1: 16, all things were created by him, and for him; and by him all things consist. He is the head of the church, and our only channel of access to the Father. He is the fullness of the godhead bodily. In him all our comprehension or possible conceptions of deity are lost; and he is therefore as much God to us as the Father can be. The language of Luther may then be none too strong: "That God which speaks not out of Christ's mouth, is not God. . . . In like manner, he will still hear no man or human creature, only through Christ. We seek God everywhere, but not seeking him through Christ, we find him nowhere."

Verse 9: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

This has been true of Christ from the beginning. His scepter of righteousness has always been maintained. This was manifested in the original rebellion in heaven, when the angels which kept not their first estate, were cast out. But the greatest

manifestation of it was when he consented to come down from heaven to earth and die, that man might be recovered from his iniquity. And all these works of righteousness and love have ever tended to raise Christ to a higher exaltation in the realms of glory, among the dominions and principalities of the heavenly world. Thus, in the epistle to the Philippians, the apostle, after describing the great humiliation and condescension of Christ, even to the obedience of the death of the cross, says: "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Verse 10: "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. 11. They shall perish, but thou remainest: and they all shall wax old as doth a garment; 12; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fall."

By these beautiful figures, and in this sublime train of thought, the inherent self-existence of Christ is declared. All things which have been created, in the domain of inanimate nature, shall become, on account of the destructive effects of sin and the curse, worn out through use and years; but Christ will remain, and there will be no diminution of his brightness and glory through all eternity. We are now living in the time when the earth is old and worn and ready to pass away; but there is a hope set before us, as expressed in verse 12. The earth will not be blotted out of existence; but as old garments are exchanged for new, so the earth shall soon be arrayed in new robes, more glorious than at first. Peter says, "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. John saw the fulfillment of this promise when he said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21: 1); or, the sea was no more; that is, the old sea; that, like the heaven and the earth, was changed. This does not assert that there will be no sea on the new earth; but it will not be like the old, covering three quarters of the earth's surface; but enough for the use and beauty and pleasure, of that renewed and perfect state. And that this is but a renewal of the old, is stated in Rev. 21: 5, which reads, "And he that sat upon the throne said, Behold, I make all things new;" not, "I make all new things." It is well set forth in the figure before us, of exchanging an old garment for a new.

Verse 13: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

As previous verses had set forth the exaltation and glory of Christ through all the past, to that time before any of the material universe had been brought into existence, this makes provision for his supremacy through all duration to come; for his enemies are then subdued, and made his footstool. God has covenanted with his Son to do this. To receive this Saviour, therefore, is to assure ourselves of a part in his eternal triumph.

And lastly, the blessed office and work of the angels is brought to view. It is to minister, as spiritual beings, in behalf of those who are seeking through Christ, the great salvation. And in their ministry it is our privilege to share and rejoice.

The argument of the apostle is not designed to diminish aught from the exaltation and glory of the angels, who are beings of great might and power, but only to show the higher position and majesty of Christ, by whom God, in this Christian age, is speaking to the world; and so dispose his "brethren," his "kinsmen according to the flesh," to listen to the blessed gospel of the Son of God.

JUSTICE BREWER SPEAKS AGAIN.

NOT this time officially from the bench of the Supreme Court, but in a Fourth-of-July oration, at the celebration in Roseland Park, Ct. His subject was the liberty of the individual as against the tyranny of organizations and combines; but he uttered sentiments which smite like a thunderbolt that worse than any secular organization, the tyranny and despotism of the ecclesiastical combine. We quote a few words, italicizing one sentence which is worthy of being mounted in letters of gold:—

"As against this servitude and sacrifice of individual liberty, I wish to enter my earnest protest. *The great Master divined the powers and possibilities of our nature, when he dethroned priests and prelates, and bade each soul stand face to face alone with its God.* In every century humanity has looked forward through tears to a better day to come, and has asserted as the ideal yet to be attained, the liberty of the individual. Is it not bartering away the experiences of the past? are we not selling our birthright for a mess of pottage, when we encourage or even tolerate the domination of the combine, when we look in silence upon the growing servitude of the individual to the organization?"

In no direction are the experiences of the past being bartered away, so much as in that of religion. Christ did indeed "dethrone priests and prelates;" but priests and prelates in this country are now seeking to re-establish the bloody tyranny of the Dark Ages over the individual conscience, and they are taking words which this same Justice uttered on another occasion, and using them, unreasonably and contrary to his intention, no doubt, to bolster themselves up in their position.

The *Independent* comments approvingly upon the speech of Justice Brewer, herein referred to, and quotes the following concerning the "danger" which grows "out of an exaggerated sense of the rights of the majority":—

"The penalty which the nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many."

Is not this the very plea which beclouded ecclesiastics are urging in behalf of the American Sabbath? For the benefit of the many, they say, this Sabbath must be preserved; and so the minority, the individual, conscience or no conscience, must surrender his views and practice to the same.

After further quotations and comments, the *Independent* says:—

"These are serious thoughts. We need to settle it clearly that individuals have some rights which no majority can interfere with."

These words are true. And of all the rights which the individual has, and with which no majority should interfere, the most sacred is his right to worship God, according to the dictates of his own conscience, the right of the human soul, as Justice Brewer says, independent of priests and prelates, to "stand face to face alone with its God."

We have no word of defense or apology for the injustice and oppression of combines, brotherhoods, and organizations for selfish ends, which are fast drawing the masses into their deadly grasp. We only say that of all organizations, the ecclesiastical combine to oppress the conscience is the worst; that religious oppression is the most bitter and bloody, the most heartless, detestable, and diabolical, of all oppressions; and from that, as the nations used to pray in reference to the Turk, may "the good Lord deliver us."

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.]

328.—THE 144,000.

1. Who will compose the 144,000 of Rev. 7: 4? 2. What is the interpretation of the prophetic periods of Dan. 12: 11, 12? J. E. C.

Answer.—1. The 144,000 will be composed of those who are sealed by the message of verses 2 and 3, and whose religious experience closes with that message. This message is synchronous, and identical, with the third message of Rev. 14: 9-12. Those who have died in the message will be included in the number of the 144,000, because it is through this message that they are sealed. So the proclamation under the third message is, "Blessed are the dead which die in the Lord from henceforth;" one reason for this blessedness being the fact that though they go into the grave and escape the closing perils of the last days, they are still numbered with the 144,000, who are to be "redeemed from among men." Rev. 14: 4. To this end they have part in that special resurrection which takes place before the Lord comes. Dan. 12: 2; Rev. 1: 7. 2. The prophetic periods of Dan. 12: 11, 12, are the 1290 and 1335 days, or years. They date from the time when paganism (the daily) was so far broken down as to leave a clear field for the development of the papacy. This took place in A. D. 508. Dating from this point, the 1290 days

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ended in 1798, at the same time as the 1260 years of papal supremacy. This latter period began when the papacy was fully set up, in 538, thirty years after the downfall of paganism in 508. The 1335 days date from the same point of time, A. D. 508, and bring us to the year 1843, when the great Advent movement of 1840-44 was reaching its largest proportions. The prophetic era had then dawned upon the world. New truth was being given to the people. And as the disciples were pronounced "blessed," because of the new truth that had dawned upon them in the days of Christ (Matt. 13: 16, 17), so those who were watching for the consolation of Israel were blessed in the new development of light and truth which was flooding all the religious horizon in 1843.

A VISIT TO HUNGARY.

JUNE 14 I left Hamburg on an extended tour as far as Rumania. The first day I spent in counsel with Elder Holser, who stopped here in the interest of our publishing work. At night I went as far as Wittenberg, to spend a few hours there next morning on my way to Berlin. Wittenberg still partly retains its ancient appearance, and contains a number of buildings noted from the Reformation. Here still stands the old convent, in which Luther first saw the light of truth revealed from the holy Scriptures, and which afterward was donated to him as a dwelling-house. In it his dwelling room is still preserved, the same ornamented ceiling, the tile stove, the oak table, the little windows, composed of a multitude of small pieces set in lead, and two little benches before them, for him and his wife. The other rooms contain a number of ancient paintings, medals, books, and manuscripts. Among the latter, the opened pages of a pamphlet aroused my special attention. The page was illustrated, and represented a large fish, out of whose mouth Roman ecclesiastics were spewed among fire and smoke. It was headed: "The kingdom of Satan and the Pope: 2 Thessalonians 2." Below, the following words stood in rhyme, and also signed:—

"Here in the name of all the devils
"The pope sits, manifested now
"The true Antichrist to be
"In the Scriptures foretold."

Martin Luther, A. D. 1545.

How few of his professed followers would sign this statement to-day, and how could they dare, as so many manifest the same spirit of intolerance as the Roman Church! Here stands also the old home of Melancthon, then the city church, in which Luther often preached, and finally the royal chapel, on the door of which Luther affixed his theses. Lately the interior of the building has been entirely renovated, and it looks now as much as possible as it did at Luther's day. In the choir two metal inscriptions mark the spots where Luther and Melancthon were buried.

Friday afternoon I spent with brother Perk, at Berlin, in trying to find a place for baptism, as a sister, who owns a good building, desired to be the first soul baptized by us in this important city. In the evening and Sabbath I held meetings with the friends, and also organized a Sabbath-school. The baptism we had to perform before six o'clock in the morning, in one of the bath houses. Two others from the Baptists joined us also, and in the evening we celebrated the ordinances, the friends giving some fifteen dollars to the cause. Another night's journey brought me to brother and sister Benecke, who are canvassing at Görlitz, Silesia. Eastern Germany seems a harder field, and especially here infidelity reigns. Still they were able to do real well in several Moravian colonies. The next evening, at 10 P. M., found me at Nagy Beeskerek, a Hungarian town near the Servian border.

In consequence of the work of our Hungarian secretary, our publications came through another person into the hands of a reformed preacher, and he became interested. As he has spent two years at Scotland, and collected there means for a nice chapel and parsonage, he understands the English, while his wife is teacher of the German. Feeling the need of the enlightenment of the people, he started a Hungarian religious paper, but met with little encouragement on the part of his fellow-ministers. We sent him some English periodicals, and as he believes in the soon coming of our Lord, he has

published a number of our articles. He met me at the depot, and we conversed together till after midnight. Ere we finished our breakfast next morning, leading members of his church came in, and at 8 A. M. I had to preach to about twenty in the large committee room of the parsonage. All thanked me heartily, and invited me to return. With him I called on a Servian teacher at his school, and he is perfectly willing to translate our publications in this tongue. As this town contains some six thousand Servians, and fully as many Germans, both languages are well understood, and he is well qualified to do the work. After dinner the minister took me to the train, and he begged for our publications and for a missionary among the Germans.

Riding on the cars here from Pesth, I entered into conversation with a number of rich merchants. One of them produced the most blasphemous document I ever have seen, written in French, which a friend had sent to him. It purported to be an illustrated Bible in quarto form, while in fact it simply served to draw the Bible statements into ridicule, aided by large illustrations. What surprised me, was the cheapness of the work, each part costing only two cents, illustrations and all. From Beeskerek I met several persons who had already heard of my meeting, and were anxious to learn more. The most interested seemed to be an old Israelite, who could hardly stop asking questions, as I had him read from my German Bible the prophecies relating to Christ. He promised to look the texts up in the Hebrew, and let me know. A publication in Hebrew and the Hebrew-German dialect, giving these prophecies for the Jewish people, is greatly needed. Everything looks encouraging for the Hungarian field, and we hope soon to have a laborer here. L. R. C.

FUTURE PLANS.

I HAVE heretofore alluded to my inability to attend the South Dakota meeting, on account of ivy poisoning. This, besides being a source of disappointment to me, caused me serious inconvenience and more than a week's illness. Recovering from this, we entered upon our summer council with the General Conference Committee and Foreign Mission Board. Though the time occupied by this meeting was short, the matters considered were of much importance to the interests of the cause. The rapid expansion of the work seems to render more apparent our own inability to cope with the demands, without the special help and blessing of God. We are brought more and more to realize that the "field is the world." And this is a fact that it behooves us as a people more fully to appreciate than we have done in the past.

Earnest appeals for help, both with men and means, came before the meeting from different lands, especially from Australia and New Zealand. And though we felt a very strong desire to do all that was asked of us, in most cases all we could do was to formulate propositions to be submitted and carried out as by correspondence it may seem desirable and practicable to do. One decision will be of general interest, and that was that in response to an urgent request from brother Read and others, it was decided to send a small printing-press, with the necessary appurtenances, to Tahiti at once. A fruitful field has been opened up in those islands, and the truth is gaining ground. Already there are quite a number of Sabbath-keepers there in this island. Brother Read has already so far acquired the language, that he can converse with the natives at their homes, and in another year he hopes to be able to preach to them in their native tongue. Certainly the Lord has helped him in thus quickly acquiring the language.

Through the aid of the type-writer, he has printed little leaflets containing Bible readings in the native language, and scattered them among the people. But this is a slow and laborious way in which to meet the demand. There seems to be a large group of adjacent islands where the Tahitian language is spoken, and there is a call for help from these, which may now be met to better advantage. So while the beginning is on a small scale, we all rejoice that the printing work will soon be established in the islands of the sea.

The urgent call from Constantinople also re-

ceived attention, but we were unable to reach any definite appointment. O, how much need there is of intelligent, earnest, and consecrated laborers. Many other fields were considered in like manner, and the matter of making definite appointments was left for further consultation and correspondence. We do not deem it advisable to make such appointments without consideration and consultation with those interested. In view of the fact that Elder E. W. Farnsworth is identified with the educational work in connection with Union College, and his time is thus fully occupied, he offered his resignation as superintendent of Dist. No. 6, and Elder J. H. Morrison was appointed to the vacancy thus created.

In harmony with the instruction of the General Conference, we left Battle Creek, July 10, and are now in New York, ready to embark on the steamer "Majestic," for Europe. How long we shall be absent, we know not definitely, but the Foreign Mission Board has desired that the tour should be extended beyond what was originally contemplated. As before stated, we begin to realize that the work of the third angel's message is world wide in its extent, and that we must not regard other countries as so distinctively foreign to this work as we have in the past been wont to do. And for the same reason that it is necessary for those who have the responsibilities of the work, to become familiar with the field at home, it is also necessary that they should understand it abroad. To some it may appear a waste of time and means thus to visit remote countries; but we know not how else to become familiar with their wants and circumstances, and prepare to work for them as they require. Our work is a unit, and to preserve its unity, it is necessary that in all countries it should move forward harmoniously, and this can only be brought about by a thorough and personal acquaintance with the work at home and abroad.

Our first visit will be to Ireland, to learn more perfectly the situation there. Then after a brief stay in London, we will attend the closing part of the institute in Copenhagen, visit the camp-meeting and Conference in Central Europe and the general meeting in Germany, and return to London to study the situation and assist in locating the proposed building in that great city. Then, if time permits, we may comply with the earnest request of the brethren in South Africa, and extend our trip to that country.

Leaving the work in America for a time, we do so with feelings of the deepest interest for its success and prosperity. Arrangements have been made through which every line of the work will be carefully looked after. The presence and labors of the district superintendents relieve very much of the work that formerly devolved on the President of the General Conference. The Corresponding Secretary, brother L. T. Nicola, will always be ready to respond to those who may wish to receive information or assistance from headquarters. Brother Nicola will be constantly in communication with the leading brethren, and we shall keep closely informed and in touch with the work, though separated from the center.

We shall watch with deep solicitude the results of the coming camp-meetings. We have reason to expect that the attendance will be very large, and that the degree of spiritual power and blessing will be even in excess of what has been experienced in the earlier part of the season. And we trust that while we are reaping rich spiritual blessings, hearts will be opened to contribute liberally of means to carry the truth to all parts of the earth. The time is not far distant when the earth will be lighted with the glory of the last message, and the work close up triumphantly. We go forth, knowing that we shall have the sympathies and prayers of all our people, that we may be kept and protected by the power of God, and enabled to do his work acceptably.

Our company across the Atlantic will consist of brother L. A. Smith, with his wife, who goes to London as assistant editor of the *Present Truth*; brother H. E. Simkin, with his family, formerly of the REVIEW AND HERALD Office, who goes to connect with the printing work in London; and brother Wm. Lenker, who is on his way to India. We also feel very grateful that the Foreign Mission Board has provided efficient help for us by sending with me Elder G. C. Tenney, who will not only assist in writing and in correspondence, but will be also prepared to render valuable help in important meetings that we shall attend in different places. This will relieve us of much of the taxing labors that have attended other such journeys.

I hope and trust by the means of this trip that we may become better fitted to comprehend the work, and to labor acceptably to God in his cause.

O. A. O.

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.

IN COELO QUIES.

"Thou shalt have rest in heaven!" My weary soul
Upon the golden promise seizes;
And all its wasting toil and waxing dole
The prospect eases.

Here there is labor from the morn till night,
And cares crowd in when toils are finished;
My burdens press me far beyond the light,
And undiminished.

Labor and sorrow are the doom of earth,
And labor's surest fruit is sorrow;
I bear a heavy heart beneath my mirth,
And sigh—"To-morrow!"

"In Coelo Quies! Oft upon my stress,
Like music steals this sweet evangel;
As if there stooped to make my burdens less
Some loving angel.

I think, indeed, it is an angel sings,
Who, singing, makes my load the lighter;
And with the glister of his shining wings,
My way grows brighter.

When I am spent with toils, rest will be sweet;
The greater stress, the greater meed of sweetness;
God's love ordains my rath and rest to meet—
In heaven's completeness.

Nor will I vex my heart and heaven with care,
How far away my rest, or nigh, is;
While this dear answer breaks upon my prayer:
"In Coelo Quies."

—Selected.

OKLAHOMA TERRITORY.

GUTHRIE.—We came to this city May 23, and have since been holding meetings in a tent. The attendance has been quite good from the beginning. Our congregations have been mixed, as nearly one half of the inhabitants of the city are colored.

There is a "color line" here, as in all southern cities, but generally the colored people sit together, and thus allay the prejudices of the whites. Six persons (whites) have been led to rejoice in the light of the third angel's message, and others are deeply interested, as the result of the tent meetings. At present about twenty-seven are keeping the commandments, in this place, some having moved here from other points, and there are others who were led to rejoice in the truth through missionary work done by brother M. B. Clingler.

We have just moved our tent, and begun meetings in another part of the city. The present outlook is good, and we pray God to give the increase.
July 11.

E. T. RUSSELL,
W. H. WHITE.

NEW ENGLAND.

At the close of our spring meeting, by the request of the Conference Committee, I went to Worcester, Mass., to engage in the work for a few days with brother Vuilleumier. Brother Vuilleumier has been engaged in Bible work in this city for the past two years. In my visiting with him through the city, I found many persons who were interested in the special gospel truth for this time, a few of whom have decided, with Christ's help, to walk in the advancing light.

Sabbath, June 10, was a most blessed day to this church, two being added to the church by confession of faith and baptism, two by vote, and five by letter. The church celebrated the ordinances of the Lord. This was a privilege which the church had not enjoyed for a number of years. I left them all of good courage in the Lord, and I am sure that if they will continue to press together, the light of Jesus Christ will be reflected from them, and the glory of God will be seen upon them.
June 19.

H. W. COTTRELL.

PENNSYLVANIA.

JOHNSTOWN, CAMBRIA Co.—In harmony with the recommendation of the Conference Committee, that a tent should be sent here this season, we came July 2, and after a drive about the city, we succeeded in obtaining a beautiful site for the tent, free of charge; and one of our neighbors has freely given us the use of an organ. Our first service was held Sunday, the 9th instant, at 2:30 P. M. Since then we have had more in attendance at our services than our tent would seat. The very best attention is paid to the word spoken.

Johnstown is a city of thirty-two thousand, and fifteen thousand of that number are Roman Catholics. There were two keeping the Sabbath here previous to our coming, and since our arrival, four in one family, who have been interested in the truth for some time, have taken a stand for the truth. The readers of the REVIEW will recall that this is the city that was nearly swept away by a flood, in 1889. Some eight hundred and forty unidentified bodies, as the result of the flood, lie sleeping in a cemetery on a hill not far from our tent. Remember the work here.

K. C. RUSSELL,
L. S. WHEELER.

WYOMING.

CHEYENNE.—The work is still very encouraging here. July 9 we had the privilege of baptizing six willing souls, who are rejoicing in the precious truth. Others are keeping the Sabbath, and many more are almost persuaded. We expect soon to see many of these also follow their Lord in baptism.

Last Sabbath, July 8, we held the first quarterly meeting with the church here, which they have ever enjoyed. The Lord came very near and blessed his people, and praises ascended to God from every one present. While the Lord is working for his cause here, Satan is also working with great power. Some who have just taken a stand for the truth are having bitter opposition in their homes. We thank God that he has power to keep his people through faith. The ministers are also working hard against us, visiting the people in their homes, and preaching against us in public; but we take courage and press forward, knowing that they can do nothing against the truth, but for the truth. Pray for the work here.

G. W. ANGLEBARGER.

COLORADO.

SINCE my last report, I have been at my farm work most of the time, but have tried to encourage the little companies all I could. I have occasionally met with the company near Delta, and have tried to establish the new believers in the truth. June 10 and 11 I met with the Crawford church, and after a sermon showing the fulfillment of Revelation 13, a call was made for those who desired baptism, to arise, and four responded. One was a young man for whom we had all been praying for years. Sunday, the 11th, five were baptized. Sabbath, July 1, I met with this church in quarterly meeting. There was quite a delegation of the brethren and sisters from Delta and Eckert, making the largest company of our people ever assembled on the western slope in Colorado. Brother Bryant, lately from Denver, gave a reading on Christian temperance, which was timely, judging from the testimonies given in the social meeting. Brother L. F. Truby has done a good work here getting people interested in the truth, through Bible readings, and while I was there, one man, who listened to a course of lectures seven years ago, decided to obey his convictions. Sunday a brother and sister from Delta were baptized, uniting with the Eckert church.

July 4 our people and many of their neighbors assembled in a fine grove on the farm of one of our brethren, and I spoke to them on the subject of memorials, which was listened to with deep interest. After dinner, brother Truby spoke on the work of Satan in getting men to forget God's memorial by instituting a rival. After singing, we separated, many saying that was the best Fourth they ever enjoyed.

GEO. O. STATES.

WISCONSIN.

BRETHREN UNDERWOOD AND JOHNSON had a number of meetings in Sparta, the last part of May, in order to help some who have been in a backslidden state for some time past, who did not have interest enough in the Lord and his cause to attend the meetings, and still they do not come to the meetings nor to the Sabbath-school. They say it is because they do not like some who do go.

Where does the Saviour give them such an example? He says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. And, "If a man say, I love God, and hateth his brother, he is a liar." Chapter 4:20. Now while probation lingers, it does not become one to pronounce sentence upon others, and look upon himself as a model man. Christ is our model; imitate him, plant your feet in his steps. You may professedly believe every point of present truth, but unless you practice these truths, it will avail you nothing. We are not to condemn others, this is not our work; but we should love one another, and pray for one another. (See "Testimony No. 32," p. 101.) May the Lord help each one who professes to believe the

ruth, to put it all in practice, because we cannot glorify God unless we do practice the truth. But people will not go to meeting when it is close to them, it is evident that something is not right in their hearts. May the Lord help all such to see their perilous condition before it is too late.

Our quarterly meetings have been good. I have just attended one at La Grange, near Tomah. Six were baptized, and united with the church. It was a good meeting, nearly all seem to be growing in grace and a better knowledge of the truth. I expect to hold some meetings soon in a new field near Sparta, and after a few weeks, I expect to visit some churches in the southern part of the State.

I feel very anxious to spread the truth all I possibly can, by the help of the Lord, and still win some souls to Jesus; and I believe the Lord will help me to win them with his truth, through the operation of his Holy Spirit.

I. SANBORN.

STEUBEN.—We have taken down our tent at this place. Two decided to obey. We held meetings at two different places about six miles from here, and organized a Sabbath-school at each place, one of fourteen, and the other of nineteen members. We ship our tent from here to Waupun, where we expect to begin immediately in the work. We expect Elder J. B. Scott to join us there.

July 10.

R. J. WHITE,
J. N. ANDERSON.

TENNESSEE.

GIRKIN AND NASHVILLE.—After finishing my labors at Plano, Ky., a report of which appeared in the REVIEW of June 20, I went to Girkin, and began meetings there. The meetings were held in a school-house, in which the school was in session. Some tried to have the house closed against me, but did not succeed, so I was allowed to stay until duty called me to Nashville, Tenn.

I remained in Girkin twenty-nine days, and preached twenty-seven times. Rainy nights hindered me from speaking several times. Nevertheless, the interest was fair to the close. A minister of the Cumberland Presbyterian church, who has been located there for twenty-five years, preached an opposition sermon against the Sabbath of the Lord, which I reviewed with good effect.

As the result of the meetings five took their stand for the truth. One was a woman who was brought up in the Catholic Church. She took a bold and decided stand for the truth, and by a recent letter, I learn that they are all of good courage.

Elder C. L. Boyd and I are conducting a series of tent meetings in the city of Nashville, and we desire the prayers of God's people.

H. W. REED.

July 10.

KNOXVILLE.—I am reminded that the many brethren and friends who expressed a deep interest in the missionary work for the colored people of the South, which received some encouragement at the late General Conference, were promised an occasional report from me. If the fields are ripe already to harvest in other quarters, this particular work in the South is not less urgent in its mute appeals for help from consecrated workers.

We were greatly surprised and gratified to find as much ability and culture among the colored population as we did. They are higher than we had been led to think. The masses seem wholly given up to pleasure-seeking, but here and there among them are those who sigh and cry on account of the abominations done in their midst. These are hungry for a better knowledge of God. They appear to realize the fallen condition of the churches, and of society in general. We have not yet seen many of them brought to the testing points of the message for to-day, but a few have counted the cost, and declare themselves ready to follow the light of the word.

One young man who was in poor health, was converted some six months ago in his room, by several weeks' study of the Bible and prayer. He knew the Saviour's voice as soon as he heard it through us. His disease, consumption, is much less threatening than it was, and he has done some good missionary work in the mountains, where he spends a part of his time. He and two others have eagerly accepted the health reform. One of them, a paralytic who has not walked for eight years, after being supplied with hygienic food for a few weeks, is now walking around the room, with the aid of a chair or cane. She exhibits what seems to be full faith in Christ, and fully believes her improvement in health is a result of his blessing.

We never witnessed such manifestations of joy as are seen in her. She takes a few steps, then stops to shout the praises of Jesus, which she is unable to suppress. "Christian Temperance and Bible Hygiene" has been the chief agency, aside from Bible readings given, to effect the health reform in the three mentioned. Brethren, we owe it to ourselves and to the flocks over which the Lord has

placed us, to done hitherto.

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placed us, to use this book more than we have done hitherto. Besides an occasional discourse, when invited to speak, my work has been distributing tracts, pamphlets, and papers, giving Bible readings, and conducting Bible classes, which I have been permitted to organize. I now have four of these, each meeting twice a week. Another will be organized to meet Sunday afternoons, one week from to-day. The attendance at the meetings of these classes ranges from six or eight to fifteen. Many agencies under the influence of the Spirit have been working to fit a people to receive the message here. Some coincidences we can relate, are wonderful. We are using but a hand-sickle in the fence corners to gather the precious grain. Brethren, come on with your cradles, reapers, and harvesters. We fully believe there are thousands among the millions of colored people in the South, who will yet hear and obey the message. The plan of corresponding seems to be working well. Many favorable impressions have already been made.

Already some of our young people are talking of entering the field as workers. Brethren, tell us what we can say to them. They must receive a training before they can be encouraged to do much; but where can we send them? Will not some one whom the Lord has intrusted with means, use it to establish and maintain a school for colored people in the South? The school at Graysville for whites is appreciated and trusted of men and blessed of God. But the colored work will be crippled and hindered until they, also, have a school. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

June 18. J. E. CALDWELL,
JULIA F. CALDWELL.

NORTH CAROLINA.

SINCE my last report, we have been laboring in and around Asheville. June 8 four were baptized. We have no church organization, but we have regular Sabbath meetings, and our Sabbath-school numbers thirty-five members. We are holding meetings in school-houses and in beautiful groves just outside the city. We have congregations of from fifty to two hundred persons, and by this means the knowledge of the third angel's message is penetrating many homes. We have sent and given away thousands of our periodicals in this part of the State, and many are being warned through our reading-matter.

Since April we have had letters from seventy-eight missionary workers, to whom we have sent 244 names for correspondence, up to the last of March. We sent 250 names to 104 workers. Now we hope that the Lord is guiding these dear missionaries in their work. Those to whom the reading-matter is sent are not the only ones who are reading these good papers and letters. No, no; then do not get discouraged if you do not see fruit at once; labor on till the Master comes.

Now dear workers, can we not get this company of readers to take the *Signs* and the *Sentinel*, with the "Marvel of Nations" for one year, for \$2.50? When you get them supplied, we will furnish as many more names. We will furnish the "Marvel" and the *Sentinel* one year for \$1.50. The name and address can be sent to me, or to L. Dyo Chambers, 23 Early St., Chattanooga, Tenn. May it be said we have done what we could. One word more: This work has grown till we find our hands full, so that it is taking means as well as work; and we bear our own expenses of this special work, so if all who write to us expecting answers to their letters, will remember to inclose a stamp, it will help us that much in our expenses, as we have hundreds of letters to write, besides sending papers and tracts, which we are doing freely and willingly. Then let us labor on,—

"Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night,
Sowing in hope till the reapers come
Gladly to gather the harvest home."

D. T. SHIREMAN.

Asheville, N. C., July 16.

VIRGINIA.

AMONG THE CHURCHES.—It was decided by the committee at our spring State meeting, that I should visit all the churches, companies, and scattered brethren, as far as possible, up to the time of our camp-meeting, and I have now visited the following points: Arlington, Occoquan, Mt. Vernon, Mt. Williams, Paige, Richmond, Mattoax, Ford's Station, Mt. Pleasant, Herndon, and Leesburgh. I then returned to Winchester. I am thankful to say that the work is onward all along the lines, and while I found some of the dear brethren very much discouraged, as I presented to them some of the beauty and richness of the advancing light, I saw

them weep for very joy. I can truly say that he who waters will himself also be watered.

At Richmond we now have two good families, two of them being canvassers. We hope to increase this number soon after the camp-meeting. Thus the work is starting in this large city.

From this place I went out on the R. & D. Ry. to a station called Mattoax. Here I found six Sabbath-keepers, most of whom moved from Michigan some years ago. We succeeded in procuring the free use of a house of worship belonging to the Presbyterians, where I spoke six times to a very attentive audience, and I believe, with good effect. I also filled the pulpit for the minister in charge. As I left them, many expressed a regret that I could not stay longer. This seems to be a favorable field for labor, which I hope can soon be bestowed.

From this point I went by way of Richmond and Petersburg to Ford's Depot, where I met a family of our people, with whom I stayed one night. I found them very conscientious, and devoted to the cause. As evidence of this fact, the woman had sold her gold ring, and handed me the money for the cause. My prayer is that others may do likewise.

From here, I went by way of Fredricksburgh to Mt. Pleasant, Spottsylvania Co., where there is a small company of believers. I found them somewhat despondent, yet in the few meetings we held, the blessing of the Lord came in, and all seemed to be filled with new life and courage, and outsiders were stirred. I arranged to return to this place soon after the camp-meeting, to erect a house of worship. I expect to see the work advance at this place.

I then went by the way of Washington to Herndon. Here are a number of believers whom I have tried to encourage by presenting to them some of the advancing light. They desire tent work at this point, which I think should be granted soon.

I next visited Leesburgh. Here I met a brother and sister, who had become stirred in regard to present truth. I visited with them, and did what I could to encourage them. I took their names to become members of the church at Winchester. They will be baptized at the coming camp-meeting. I also spoke once in the First Baptist church, to an attentive audience. Many requested me to return, as they desired to hear more. The Methodist Episcopal church is also opened for me. The Lord also blessed in financial matters, as I was able to raise about four hundred dollars. To the Lord be all the praise. F. M. ROBERTS.

July 15.

DISTRICT NO. 3.

FROM June 9 to July 2, in company with brother Irwin, President of the Ohio Conference, I visited eleven different churches and companies of Sabbath-keepers in the State of Ohio, as follows: Hamler, Gilboa, Van Wert, Antioch, Mendon, St. Mary's, Elgin, Cincinnati, Wheelersburgh, Washington C. H., and Bowling Green. Although the meetings at these various places were held during a very busy season of the year, and some of them in the week-time, when the farmers were busy, there was a commendable zeal in attendance of the services.

We sought to give instruction for the spiritual advancement of the church. There was also presented before our people the subject of the Mt. Vernon school. All seemed pleased with the proposed educational facilities which are to be placed in their midst for the training of their youth and children. We expect to see a hearty response on the part of our brethren and sisters, not only to the call made for means necessary to make the changes in the buildings to fit them for school purposes, but that they will also send their youth and children to the school. While it is needful to have buildings in which to conduct the school, it needs scholars to make a school. Ohio, judging from what I saw in the places I visited, has many young people who should have the advantages of the instruction to be given at Mt. Vernon Academy.

The cause of the third angel's message in the State of Ohio is in need of more trained laborers. How thankful we should be that the Lord in his providence is opening the way, that our youth may be trained for service in his cause. May the Lord move on the hearts of parents and guardians to do all in their power to give efficiency to the work. We expect to see our Ohio people rally to make the Mt. Vernon school a decided success.

At some of the places I visited in Ohio, I met those who had been many years in the work; at other places were those who had more recently accepted the truths of the third angel's message. Those newly coming to the faith were glad to learn of the "early days" of the cause, and with those older in the faith, it was good to talk of old times and the growth of the work. At Gilboa and Bowling Green some were remaining who were con-

nected with the work in those places in 1858, when, in both places, one John Shannon, a minister of the Methodist Church, exerted himself to his utmost in opposing us on the subject of the "two-horned beast." He "did not know what the image of the beast was," but he "knew the United States would never pass laws enforcing religious tenets." Being in that section of the country once more, after a lapse of thirty-five years, I had an anxiety to find Mr. Shannon, and see what he now thought of the situation. Alas! on inquiring for him, I learned that "long since he gave up preaching, and had gone to the bad."

I could but contrast this visit to Ohio with my first visit to the State, the first of May, 1853—forty years ago. Then there were only about half a score of Sabbath-keepers in the State. With six of these, and their small children, I held a two days' meeting in the house of brother J. B. Sweet, near Milan. Of the adults assembled in that meeting, only one, brother Geo. Smith, of Battle Creek, Mich., is now living. Of the children, one who was then a babe in his mother's arms, is now preaching present truth in the State of Michigan. Many who have, since that time, embraced the truth in Ohio, have died or removed to other States; but we are glad to know that there are now more than twelve hundred in the State, whose hearts are warming with zeal to do what the Lord will for the spread of the precious truth. May the number still daily increase of those whose lips shall be touched with the "live coal" in the hands of the "seraphim" from God's altar, and who shall from the heart, respond to God's call, "Here am I; send me."

I am spending the month of July visiting different companies in Michigan.

July 17. J. N. LOUGHBOROUGH.

THE NEW YORK CAMP-MEETING.

THE State camp-meeting held at Cortland, June 15-25, was a success in every particular. The blessing of the Lord was present in a marked manner, and all returned home strengthened in the work of the last message. The attendance was larger than we expected; but it was not so large as it would have been, had we not decided to hold three other camp-meetings in the State. If all the camp-meetings are attended as well as the one at Cortland, most in the State will have the benefit of a good camp-meeting this year,—a larger number than ever before.

At the Cortland meeting we were favored with the timely labors of Elders Jones, Van Horn, Cavinness, and Moon. The Lord aided these brethren, and much good was accomplished by the sermons given. There was a fair attendance from without.

Three new churches were added to the Conference. Seventeen were baptized. Brethren P. Z. Kinne, S. M. Cobb, and H. G. Thurston were ordained to the ministry. It was a solemn occasion, and the Lord greatly blessed. Prayer was offered by the writer, and the charge was made by Elder Jones.

The business meetings of the Conference, tract society, and Sabbath-school Association passed off harmoniously and with dispatch. Most of the officers of the Conference and tract society were re-elected. The canvassing work in the State has been very successful during the past year, some twenty-three thousand dollars' worth of books having been sold. Some were at the meeting who have embraced the truth by reading the books sold to them by the workers. With both the Conference and the tract society free from debt, the work in the State never started off any brighter than at the beginning of the new Conference year. Six tents are now in the State, doing work for the Master. To the Lord be the praise.

S. H. LANE.

THE WORK IN WORCESTER, MASS.

ABOUT eight months have elapsed since I last reported through the REVIEW. All this time my field has still been the central city of Massachusetts. This place was privileged with two camp-meetings and one season of tent meetings some seven to nine years ago. A number of our prominent workers labored here at the time. A good sized church was raised and organized, as a result of the tent meetings. In the course of time, however, the numbers decreased, and the church life was reduced to a minimum. For the last year or two, I am glad to say, to the praise of God, the smoking flax has been rekindled, and is now shedding an increasing light.

From the nature of the case, my work here has of necessity assumed various lines, much as I would have liked to confine myself to a particular field of operation. But now, as I look back, I can only thank God for the experience gained in these several branches, and the increased trust that I have in his unerring guidance and providence. In order to make this report more intelligible, I will speak of each separate field successively.

THE FRENCH WORK.

A great deal of work has been done here among the French Catholics by Congregational, Baptist, and Methodist missionaries. Most of it has been done by way of open and harsh antagonism to the Church of Rome and its clergy. This has made the people distrustful and unwilling to investigate. My work among them has been colportage and tract work, the Bible reading work being first out of the question. I have thus gained free access to scores of homes, where the prejudice has large extent disappeared. Several are free to me questions on some of the Catholic doctrines held by Protestants. I have held some Bible readings on the prophecies, with some of them a French Canadian, whose birthday occurred on the same day as Washington's, and who was arranging for a family gathering on that day, asked me to prepare and read an address for the occasion. An unusual storm prevented the many guests from attending.

Most of my attention, during the winter, was directed toward the interest among the French Protestants. I felt that I could not easily carry on my work with the Catholics, without more substantial help on the part of the Protestants, in the fear that some of them would demolish what had been done among the Catholics. Consequently, some French meetings were started at the modest little chapel providentially occupied by our church since August last. During these meetings, in connection with the English meetings mentioned below, the leading French Protestant in the place, who had been studying the truth for over a year, took his stand with the message, and was soon followed by his sister and his sister-in-law. He has, however, just left us for Canada, with his sister's family. While he expects to plant the work there, we expect that the Lord will give us new help here.

Dec. 5-11 I had the privilege of attending a short institute at Springfield, Mass., and of becoming acquainted with several friends of the cause among the French there. I also visited the French Protestant College, and on Sunday occupied the French Congregational pulpit.

I am now carrying on a series of Bible readings in interested French Protestant families. By the providence of God, the Catholics will not be neglected, and although I cannot now visit them, they will be reached through the press, and thus ripen more rapidly for harvest time. The editor of a weekly paper mentioned below, the American, kindly grants me an average of two columns a week, for a series entitled "Friendly Talks" between a Protestant and a Catholic; more than that, he gives me from two hundred to four hundred copies of every issue, to be mailed to as many French families, as "sample copies" on his pound-rate arrangement. May the Lord's Spirit follow up and impress the printed truth to the salvation of many.

THE ENGLISH WORK.

Quite an interest having been aroused both in the church and out, it was thought best, during the latter part of last summer, to hold some English meetings and Bible readings in our chapel. With the earnest and efficient co-operation of brethren Minard Wood, J. R. Israel, and F. C. Bee, some sixty-one meetings have been held, the attendance varying from twelve to fifty.

Nov. 4 I attended the Congregational ministers' meeting. An essay was read about the position of Dr. Petavel-Olliff, of Lausanne, Switzerland, our distinguished countryman and friend, on the nature of man and the destiny of the wicked. The majority present expressed themselves in favor of the Bible position as opposed to the orthodox belief.

Soon after that, the Worcester Pastoral Union discussed the Sabbath question in three successive meetings. Our side of the question was presented in six columns of the American. Three articles about Spiritualism, which I furnished this same paper, were reviewed at the Spiritualist hall, the speaker, Dr. Fuller, stating that our quotations from their own works were correct. April 16, by invitation, I spoke on Eph. 2:8, at the Massachusetts Odd Fellows' Home for aged people, to an audience of about a hundred.

THE CHURCH WORK.

From the start, a share of my time was necessarily devoted to visiting and encouraging the members of the church. The interest in the work and in the Sabbath meetings increased gradually, until the attendance was doubled, and the finances trebled. In May, the chapel was renovated, and became a neat church home. That same month we had the visit of Elders George B. Wheeler and W. H. Cottrell, who gave efficient help. June 10 two young people were baptized, and nine received in the church. The ordinances were celebrated, after a lapse of five years; it was a scene of rejoicing and solemnity. The members of the church are trusting in the God of Israel, who will lead them through suffering unto glory.

RELIGIOUS LIBERTY WORK.

March, Mr. Wilbur F. Crafts preached in this city, promising to come to organize a regular Sunday campaign under the auspices of the Massachusetts League. The Conference sent us Elder Bentley a Baptist minister in Vermont, elected the clergymen of the place as to Sunday law, then showed them of such grounds. Several thousand of the Sentinel and tracts were scattered in the city, before, during, and after Mr. Crafts' campaign. I have not space here to mention the interesting incidents of the campaign. Mr. C. preached here ten times, and sent here some of his telegrams to the "chief editor" and the "deacon general" of the "Christian country," about the use of the militia for the enforcement of the discipline of the new Washington Vatican. The reading-matter scattered will, I trust, bear fruit in time.

In conclusion to this long report, I am grateful to God and my brethren for bearing with me through these twenty months of toil, sorry for not having had greater consecration and faith, rejoicing in what the Lord has been pleased to do. And as I now am enabled to devote myself well nigh exclusively to the French work, I pray that the friends of the third angel's message may earnestly remember this branch of the work and those engaged in it at the throne of grace.

JOHN VUILLEUMIER.

P. S.—I wish to express heart-felt gratitude to the many unknown friends who have responded to my request for papers. As bundles came from many States, both far and near, I was led to praise God for the willingness, the unity, and the spontaneity of hearts in this message, and of which this incident was to me a striking evidence. I wish for no more English papers now.

J. V.

NATIONAL CONFERENCE OF THE "FRIENDS OF THE SABBATH."

SUCH was the name given to a convention held in Indianapolis, Ind., by the friends of Sunday, June 13, 14, 1893. It was announced in the Christian Statesman, with the urgent invitation that everybody should come. As those who appointed and advertised the meeting claim to have forty millions of people in this country who are fully committed to the cause they are so zealously defending, it could hardly be expected that any ordinary edifice would hold the people who would throng the place in the interests of the so-called "American Sabbath." But the facts are that at the opening meeting there were only about fifty present, and of this number nearly a score were observers of the seventh day, the Sabbath of the Lord, instead of the American-papal institution. The slim attendance was deplored by those in charge of the meeting, but was partly accounted for by the circumstance that an Associated Press dispatch had announced that the convention would not be held. It was stated, however, that without question the next day the attendance would be much better, as the friends of the cause in the city would learn that the Conference was being held. But the next day the attendance was still less, with an increase of those who were observers of the seventh day and opposed to religious legislation.

At the opening meeting, the chairman, Dr. French, of Rushville, Ind., made a speech, in which he asserted that the Sabbath lies at the foundation of our civil institutions, as well as of the church, and that the State and the Church are dependent upon each other. Said he:—

"You cannot separate the interests of these two institutions. . . . There is no institution like that of the Sabbath of the religion of Jesus Christ for the interest of the State."

After some very strong statements had been made by Mr. George and others, urging that Christians should remain away from the Columbian Exposition, provided it should be opened on Sunday, Dr. Lucas, of Indianapolis, a leading pastor of the Disciple Church, arose and said:—

"You all know that I am a great fighter. I think that in my way I am as great a fighter as any of you, but I never run my head against a stone wall, if I know it. I think we would better be careful what we do here.

"If it is decided that this Fair is to be open, and we have done all we can, I shall go to the Fair. I shall go during the week. But the question is right here, What can we do to help the matter? I have said to Rev. Haines that I thought this thing would be decided so that we would have nothing more to do with it. If this is decided, it is law, and I can't go on accusing men with lawlessness. I would go to the Fair. Every man is to stand for his own conscience. I say, let every man be persuaded in his own mind. I don't see how we would be doing right or defending the cause of truth and righteousness by advising a boycott. If you can show me, I shall be glad to have you do so. It seems to me that it would put a whip in the hands of the enemy."

Dr. Haines, of Indianapolis, pastor of ex-President Harrison's church, said:—

"I agree with Dr. Lucas on this point. I don't see how we can take any steps in regard to advising people to remain away from the Fair. I do not think it would be right. It would not be in harmony with the teachings of Jesus Christ. It would be against the New Testament, against Christianity. It would be a wicked thing. If this thing is now decided in the courts, it will be law, and I believe we ought to abide by it."

Rev. McAllister: "A brother says if it is law, then we ought to fall in. I think it is something as it was in the times of the fugitive slave law. We fought against the slave law because it was against the Bible. The United States made a law that any slave escaped, he should be returned to the State from whence he had escaped. I said no. I could not do a thing that I considered wrong. I remember how the negro came, and we took him in, clothed and fed him and sent him on his way rejoicing. I was an aid in the underground railroad that you have heard of. We would not give a man up."

A. F. Ballenger: "Were you an anarchist?"

Rev. McAllister: "No sir."

Ballenger: "But you disobeyed law, you say?"

McAllister: "We ought to obey God rather than man."

Ballenger: "How about a Seventh-day Adventist who works on Sunday after resting the seventh day? Is he an anarchist?"

This question was not answered, but Rev. McAllister went on and said:—

"Now if I am satisfied that a thing is wrong, I must come out of that wrong. Now about the Sabbath. I suppose we can't cut off from everything in this world that desecrates the Sabbath. I can't get home without traveling on a road that runs on Sunday. But I do not need to go on the Sabbath, because I am not compelled to."

Dr. Lucas: "I don't think that the slave law referred to has anything to do with this. As to the Fair, I am actually compelled to go to it. I have a family to educate. I would not be doing my duty to my family if I did not go. I would not be doing my duty to myself, nor would I be doing my duty to my God. I have been to the Fair, and I would not have my children miss it for the world. I say, let us fight this thing out, but I have never said I would not go to the Fair if it was open on Sunday. If Chief-justice Fuller decided against this, I have done all I can. I cannot say that I am with you if you make any resolutions on this, and you cannot very well go along without such men as I. You need them in this fight."

After a few more addresses, the meeting adjourned to 9:30 A. M. the next day. When the appointed hour arrived, very few except the managers of the meeting and quite a representation of seventh-day observers were present. At 10 A. M. the meeting was opened, the attendance having increased somewhat, and Dr. George made another speech, in which he said:—

"This question is receiving much discussion at the present time, and many sides are brought up. Some say, let every man have his own day. That is out of the question. There would be no day at all. Some would not want any day. You cannot have a personal rest if everybody does not have a rest. Horace Greeley said the liberty to rest for one demands the law of rest for all.

"Some say we ought to have another day, that we have not got the right day. Well, the vast majority of the civilized world has settled on one day, and we are willing to take it. And so it will be that every man in the country will have a rest day, and that day will be the first day."

Mr. W. F. Crafts, having arrived during this meeting, told of the work done by the various committees during the month, and read the protest which was to be acted upon later in the day. Said he:—

"It should be understood that this is not a meeting for everybody. This is a meeting of the friends of the cause, and while others are welcome to be present as listeners, they are not voters. We will have some resolutions to present to the meeting, and those only who are favorable to the movement will be entitled to vote."

Without taking this precaution, it would have been quite doubtful which way the matter would turn when put to vote. So in this meeting at which all the "friends of the Sabbath" were urged to be present, one half—the friends of the true Sabbath—were prohibited from having any voice in the matter.

Mr. Crafts then presented seven propositions, in which the directory of the World's Fair was most severely denounced for opening the gates on the first day of the week. But instead of putting these to vote at all, he stated that under the circumstances nothing whatever would be put to vote upon that occasion, but that they would simply adjourn, and then, as there were several representatives of Sabbath organizations present, they would get together by themselves, and prepare the matter they wished to have go to the press, and to be sent to Chicago. Concerning this matter, the Indianapolis News published the following statement:—

"A protest and appeal was adopted after the adjournment of the public conference. There were only five persons present, representing the American Sabbath Union and three or four other associations."

Thus ended this noted national (?) Conference. The presence of about a score of people whose religious views upon the question involved, did not correspond with their own, seemed so to impede the working of the plans of the representatives of the boasted "forty millions," that to reduce the numbers they had to abandon public proceedings, and work through a little band of five to publish to the world what is the moral sentiment of the

claimed over friends of the S who do not agr the subject, muc they do vote. what religious I ngrated, and. Then we shall re and deceptive, l ant, May the L now firm for his.

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claimed overwhelming majority of the reputed friends of the Sabbath." Friends of the Sabbath who do not agree with them are not to vote on the subject, much less have their votes count if they do vote. Yes, all this is a fair specimen of what religious legislation will be when once inaugurated, and we will have plenty of it, too. Then we shall realize that it is not simply absurd and deceptive, but also oppressive and intolerant. May the Lord prepare us to stand then and show firm for his truth. F. D. STARR.

FIRST-DAY OFFERINGS.

THE report of first-day offerings for the quarter ending March 30, 1893, has appeared. It shows that some of our brethren are mindful of the wants of the foreign mission, and that every week they place a small offering for this purpose on the altar of the Lord. Yet at the same time it shows that some of our brethren are forgetful in this respect. Let us make a comparison between the different Conferences and churches.

Colorado, with 463 members, has given \$183. Twelve Conferences have given less than this, although they have many more members. Some of them have twice as many members as Colorado. South Dakota, for instance, has 876 members, and has given \$122. Illinois, with 878 members, has given \$116. Pennsylvania, with 1,152 members, has given \$92, and Kansas, with 1,950 members, has given the same as Colorado, \$183. In Colorado, Boulder has given \$43.25, while Denver, with about twice as many members, has given \$26.88, and Colorado Springs has given nothing.

Some of our brethren have very kindly remembered the foreign mission at the camp-meetings. Those who did not attend these meetings will no doubt consider it a privilege to assist in this good work. But besides these offerings at certain times, we need every week to bring our regular offering, that the everlasting gospel may be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

J. G. MATTESON.

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1893.

No. of reports returned,	265
" letters written,	240
" " received,	102
" missionary visits,	387
" Bible readings held,	218
" persons attending readings,	76
" subscriptions for periodicals,	85
" periodicals distributed,	6,627
" pp. of books and tracts distributed,	123,149
Cash received on first-day offerings, \$105.68; annual offerings, \$433.63; accounts, sales, etc., \$1,315.98. Total receipts for the quarter, \$1,755.29.	

J. W. MOORE, Sec.

Special Notices.

ILLINOIS TRACT AND MISSIONARY SOCIETY.

THE first meeting of the annual session of the Illinois Tract and Missionary Society will be held on the Streator camp ground, Tuesday, Aug. 29, at 9 A. M. J. N. LOUGHBOROUGH, Pres.

NEBRASKA LABORERS, ATTENTION!

It is desired that all who have accounts to be audited for the Conference year, ending July 1, 1893, will send them at once to the Conference Secretary, Mrs. Nettie G. White, College View, Nebr., as the Auditing Board meets Aug. 15. W. B. WHITE.

DEDICATION AT SHELTON, NEBR.

THE friends of the cause at Shelton, Nebr., having erected a house of worship to the Lord, would announce that the dedicatory services will be held Sunday, Aug. 6, at 3 P. M. Friends of the cause in the surrounding country are invited. W. B. WHITE.

WORKERS' MEETING IN TENNESSEE.

It has been decided to hold a workers' meeting at Nashville, Tenn., the week preceding the camp-meeting, Aug. 29 to Sept. 5. Instruction will be given by competent teachers in general gospel work, including the duties of church, tract society, and Sabbath-school officers and workers. The Master is permitting this Conference to take a prominent part in his closing work here on earth. Every church should be represented at this meeting by from four to a dozen workers. Let us learn how to serve in this last warfare. CHAS. L. BOYD.

ILLINOIS CONFERENCE ASSOCIATION

THE Illinois Conference Association will meet at its annual meeting of 1893, on the camp ground, Wednesday, Aug. 30, at 9 A. M. At this session the board of officers will be elected, and other business transacted as should come before the meeting. J. N. LOUGHBOROUGH, Sec.

NOTICE FOR ILLINOIS.

WE would again call the attention of our correspondents to the fact that the office of the Illinois Conference Association is no longer located at 26 and 28 College Street, Chicago, Ill., neither is it at 51 S. Ashland Boulevard, Chicago, Ill. Our address is 125 W. Monroe St., Springfield, Ill., and has been since April 1. Battle Creek correspondents please make a note of this. A. W. ROTHWELL, Sec.

NEBRASKA CHURCH DEDICATION.

THE church at Beaver City, Nebr., having completed a house of worship, it will be dedicated to the purpose for which it was erected, Sunday, July 30. We would be pleased to see brethren and sisters from other churches at this time. We appoint meeting for Friday evening, July 28, at eight o'clock, also upon Sabbath and Sunday. W. B. WHITE.

ILLINOIS CONFERENCE.

THE first meeting of the annual session of the Illinois Conference will be held on the camp ground at Streator, Ill., Monday, Aug. 28, at 5 P. M. Let each organized church in Illinois at once elect its delegates, and fill out the credentials, and mail them to the Conference Secretary, M. H. Loughborough, 51 Ashland Boulevard, Chicago, Ill. Each organized church is entitled to one delegate, and an additional delegate for each and every fifteen members. J. N. LOUGHBOROUGH, Pres.

NEBRASKA WORKERS' MEETING.

THIS meeting will begin Aug. 15, and continue till the beginning of the regular meeting. We are making special efforts this year to make our workers' meeting a time of great help and blessing to our people. Three different lines of study will be carried on, those which we believe our people will be most interested in. Elder J. H. Durland will be with us all through the meeting, and we have the promise of other help from abroad.

We shall expect all the workers of the Conference to be present, and would urge our brethren and sisters to avail themselves of the blessings and knowledge to be obtained at this workers' meeting. Our work is advancing so rapidly, and there are so many matters to be considered, that we hope all who can do so will attend both the workers' meeting and the camp-meeting, and we believe all will be amply repaid who do so. W. B. WHITE.

INDIANA CAMP-MEETING.

THE Indiana camp-meeting will be held on the same ground as that occupied last year, in North Indianapolis. This seems to be the only available place, and I think that our brethren generally are satisfied with the ground.

We have secured better street-car accommodations than we had last year. Upon arriving at the Union Depot, take a College Ave. electric car to the transfer car, and there transfer to a North Indianapolis car. The man in the transfer car will call off the name of the car. The College Ave. cars run from the depot every five minutes. The street-car company this year permits those coming to the camp ground to ride clear around the loop to the point directly in front of the camp ground. Five cents pays for the whole trip. If directions are followed, all will reach the camp ground without trouble. It will be much more convenient reaching the ground than it was last year. We are looking for a good attendance this year, and hope we may not be disappointed. F. D. STARR.

NOTICE FOR COLORADO.

AFTER counseling with brother Palmer and the Conference Committee, it has been decided to hold a local camp-meeting at Delta, from Sept. 27 to Oct. 2. This meeting will be for our people living on the western slope. And as they are mostly isolated, we give this early notice in order that they can have ample time to plan to attend. We have the promise that Elders A. J. Breed, Pegg, and Palmer will be with us.

Those who can secure family tents will do well to do so. Others who desire to rent can write me in regard to them. Those coming by rail will be met at the depot, and taken to the ground free. Those coming with team will get pasture or hay at very reasonable rates.

brethren and sisters, let us all plan to come to the meeting, and bring as many as we can. God's servants will be prepared to point out the duties and dangers that are before us. Let us plan to come, that our meeting may mark a new impetus in the work on the western slope of Colorado. GEO. O. STATES. Delta Co., Colo.

VERMONT CAMP-MEETING.

ALREADY appointed in the REVIEW, the Vermont camp-meeting will be held at Waterbury, Aug. 24 to Sept. 3. The location is about three fourths of a mile east of the village, on the fair grounds.

The Vermont Conference will hold its annual meeting at the time of the camp-meeting. Let all the delegates be present at the opening of the meeting. Those who desire to rent tents from the Conference will correspond with me at once, at 184 North Winooski Ave., Burlington, Vt. The Vermont Central, Boston & Maine, Rutland & Bennington, and Montpelier & Wells River railroads will undoubtedly furnish tickets as usual for fare one way. Further information on this point later.

Many pledges made last year on the tent and camp-meeting fund, remain unpaid. It is very desirable that these pledges should be paid soon.

The reasons for holding our camp-meetings are growing in interest and importance year by year. Let none neglect the opportunity of attending this year. Do not let the things of a transitory nature hinder you. Remember that the camp-meeting will be the most important place in Vermont, from Aug. 24 to Sept. 3. T. H. PURDON.

TO THE BROTHERS AND SISTERS IN MICHIGAN.

YOU are aware that we are trying to run a mission in the city of Detroit. We have a large family of from fourteen to eighteen members. Now you know that it costs a good deal to keep such a family in the city. We thought that perhaps the brethren and sisters in the various churches in the State would be glad to help us in canning fruit, so that we could in this manner save considerable expense. In the city fruit is the most expensive food we have to buy. Now if the brethren and sisters would take some cans and fill them, and then pack them so that they would not break, and ship them to Detroit, it would save many dollars to the Conference during the year. If any church will take some cans and fill them, we will ship them free of cost. We will ship a barrel of cans to any church prepaid, and then you can divide the cans up among the sisters; and when they have filled them, pack them up and ship them to Detroit, and we will be glad to pay the freight on them. We are sure there are many churches that would be glad to help us in this way. Any church should write to Elder H. M. Kenyon, 416 4th Ave., Detroit, Mich., and he will ship you the cans at once. I. H. EVANS.

THE NEBRASKA STATE CAMP-MEETING.

THE time for this important gathering is now only a few weeks in the future, and already plans and preparations are well under way. The meeting will be held at Seward, on the same ground as last year, Aug. 22-29, preceded by a workers' meeting of one week. Two camp-meetings have already been held in the State this season, and both have been occasions of great profit and benefit. We confidently look forward to the State meeting as a time when God will come very near to his people, and manifest his mighty power among them. This should be the largest and best meeting ever held in the State, and it will be, if all occupy the place that they may before God. Times are eventful, the great crisis is just before us, and these blessed opportunities for instruction and seeking God, should be carefully improved. We trust that the brethren and sisters are generally preparing to attend this meeting to receive of its blessings.

The General Conference has remembered us with efficient help, having recommended Elders E. W. Farnsworth, J. H. Durland, and W. S. Hyatt, of the Missouri Conference, to attend this meeting. Other help will also be with us. But what is needed most, is the presence and help of God. If this is seen, the meeting will be successful; without this, nothing will be accomplished. So let all come, bringing with them the blessing of God, and while they will receive much more good from the occasion, they will also be in a condition to help others. May the Lord meet with us on this important occasion. W. B. WHITE.

NORTHERN MICHIGAN CAMP-MEETING.

THIS meeting is to be held at Traverse City, Mich., on the same grounds as last year, from Aug. 21-28. A workers' meeting will precede this meeting, beginning Aug. 15. We would like to have about fifteen good strong men attend our workers' meeting, to help prepare the grounds and to erect the tents, etc. There will be tents on the ground to rent. Those 12 ft. x 16 ft. in size will rent for \$3 apiece, and the large tents for \$3.50. Some thought that this was too much, as

they used to rent their tents for less. We would say that when they used to rent their tents for less, the brethren paid all the expenses both ways; last year we gave them the option to have the tents at the former prices and pay all expenses, or pay \$3 apiece, and have the Conference pay the expenses. They chose the latter, and the Conference lost money by so doing. We trust all our brethren and sisters will attend this meeting. We expect the best camp-meeting that has ever been held in northern Michigan. Elders Loughborough and Prescott will attend this meeting, together with other help. We expect the largest meeting ever held in the northern part of the State, and we trust that our brethren will come from the first and remain throughout. The meeting will close Sunday night. The rates to this camp-meeting have not yet been given us, but we expect the same rates that we had last year. As soon as we can obtain the rates, they will be published in the REVIEW; so all watch the REVIEW, and you will know before the meeting what the rates of transportation are. We shall look for a large gathering at this meeting, and any information desired, can be had by addressing the undersigned.

I. H. EVANS.

Ovid, Mich.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON VI.—CHRIST OUR EXAMPLE.

1 PETER 2:17-25.

(Sabbath, Aug. 5.)

REVIEW questions:—

- For what great object has God chosen and blessed his people here?
- What should be their conduct toward those without? and why?
- What should be their attitude toward civil laws?

I. Various Duties. Verses 17, 18.

- How should all souls be regarded? and why? (See note 1.)
- How should we regard the children of God?
- What should be our attitude toward God?
- How should rulers be regarded?
- How should servants treat their masters? (See note 2.)
- To what classes should they be faithful?
- If they are Christ's, whom are they really serving? (See Eph. 6:6-8.)

II. Patient Suffering. Verses 19-25.

- What kind of service is pleasing to God?
- Is there credit in being patient under reproof which we deserve?
- How is the faith and character of Christ in us shown?
- Are we to expect such suffering?
- Who is an example to us in this respect?
- In all his unjust suffering, what character did he manifest?
- What did his faith lead him to do?
- For what purpose were all these sufferings?
- What do these do for every sinner who believes?
- What is said of the past and present of our lives? Verse 25; Ps. 23:1.

NOTES.

1. The practical duties enjoined in this lesson are those which are very apt to be overlooked. *Honor All Men.*—"Some are not worthy of honor," says one; neither are we. We are by nature the same as they (Eph. 2:3; Ps. 51:5); all were made originally in the likeness of the same God as much as we (James 3:9); all are bought by the same precious blood of Christ (1 Tim. 2:6); all are therefore for Christ's sake entitled to the same esteem and honor. *Love the Brotherhood.*—A closer, deeper affection than for all men, bound together by the life and presence of Christ. John 17:23. *Fear God.*—The fear of the Lord, not cringing or slavish fear, but loving reverence, is the foundation of wisdom. He who knows God most, fears and loves him most. *Honor the King.*—Under God he is your ruler; honor his office and respect his authority. (See verse 15 of the lesson chapter.)

2. *Servants.*—We are all servants, servants of God and the Lord Jesus Christ. He was misunderstood, unappreciated, scorned, maligned, crucified; so will we be. Let us do our work faithfully, wherever we labor, with all fear of God, not with eye service as men pleasers, but as doing service to God, and not to man. Eph. 6:5-7. A bad servant will many times be patient under a gentle master, but it is only the true, and tried, and loyal to God, who will be patient and true under the froward master. If done for Christ's sake, of Christ will he receive the reward. We are called thus to suffer and deny ourselves. (See Matt 16:24; Acts 14:22; 2 Tim. 3:12.)

News of the Week.

FOR WEEK ENDING JULY 22, 1893.

DOMESTIC.

—There has been much excitement in Colorado, on account of the probable repeal of the Sherman Silver bill.

—Of the \$9,337,698 customs received at New York during June, not a cent was paid in gold or gold certificates.

—The Colorado silver convention at Denver, July 12, adopted an appeal to the people of the United States, in favor of bi-metalism.

—The Columbia Iron Works have notified the navy department that the cruiser "Detroit," built by them, is ready for delivery to the government.

—A misplaced switch at Newburgh, N. Y., July 13, derailed a train, killing six persons, and injuring twenty-three more, three of whom will probably die.

—Ships from South American ports have brought the yellow fever to New York City. Great precautions are being taken to prevent the spread of the disease.

—Maine farmers are alarmed at the rapid spread in their fields, of a flower called "Venus paint brush." A mass-meeting of farmers in Penobscot has been called, to devise plans for a uniform war upon it.

—A severe wind and hail-storm prevailed in Cedar county, northern Nebraska, July 15. Fields of grain were laid as level as though heavy iron rollers had passed over them. The damage is estimated to be \$500,000.

—Impurities found in the Croton water, which supplies New York City, has led to the discovery that large amounts of vile refuse are dumped in the fields by farmers, so near the streams that feed the Croton, that every heavy rain washes it into the river.

—The financial distress has now reached the "silver States," and five banks and fifteen large firms have gone down in one day at Denver, Colo. The same number of banks have failed in Kansas. Nearly all kinds of stocks have gone down on Wall street. Only seven out of seventy-four stocks are quoted at par.

—The armor for the new United States iron-clad ships of war was subjected to a severe test at the naval proving grounds on the Potomac River, twenty miles south of Washington, July 11. The test demonstrated that the United States beats the world, both in quality and cheapness of production of plate armor for ships.

—A tale of crime almost surpassing belief, has lately come to light in this country. Dr. Henry C. W. Meyer and wife, late of Detroit, Mich., have been arrested for getting people insured for their benefit, and then poisoning them. Mrs. M. would marry some man, then induce him to get his life insured for her benefit, and then poison him. Mr. M. would pursue the same course with women. They have apparently pursued this course for years, and they are wanted in many places where they have carried on this nefarious work.

FOREIGN.

—The sum of £50,000 has been raised in England for the families of those who perished on the "Victoria."

—Hostilities have at last broken out between the rival factions in Samoa. The king has captured a rebel outpost.

—The passage of the Home Rule bill in the British Commons is now assured. There is a growing coolness between the queen and Mr. Gladstone.

—The yellow fever has reached such a pitch at Santos, Brazil, as to amount to a veritable plague. Forty ships are lying idle in the Santos River, their crews being either sick or dead.

—The government of Persia has addressed to Leo XIII. a letter full of felicitation, showing that the prestige of the papacy has penetrated into one of the most distant countries, and that the name of Leo XIII. has aroused a world-wide reputation.

—The Grand Duke Michael, uncle of the czar, has persuaded the czar to postpone indefinitely the expulsion of the Hebrews from the Caucasus. The grand duke is understood to be strongly opposed to the whole anti-Semitic policy of the Russian government.

—The emperor of Germany has conferred the decoration of the "Royal Order of the Crown" upon Herr von Kosciol Koscielski, the leader of the Poles in the vote for the Army bill, and in a letter to him declares: "I shall never forget the Poles and their patriotism."

—Anti-Semitic riots are reported from the Crimea. Some of the Hebrews objecting to being removed, the clergy of the Greek Church preached a crusade against them with such effect that mobs drove the Jews from their homes, and took possession of their property. Many were killed. After the riots were over, troops were called out to preserve order.

—The drouth has been so severe in Germany, that the Prussian Diet has recommended that the duty be taken off all kinds of forage. One duke has ordered 500 of his deer shot, leaving only 200 in the herd, the intention being to throw the deer parks open to those who are in need of fodder.

—The French ships of war have ascended the river to Bangkok, and now threaten to bombard the city unless the Siamese accept the terms they offer, which include a rectification of the frontier and indemnity for the murder of French citizens. China shows a disposition to support Siam, and Russian war ships have been ordered to Siam to support France in her demands.

—The German Army bill has passed the new Reichstag by a vote of 201 to 185. The emperor was obliged to grant many concessions to the Catholic Church, to bring this about. Especially was this true in Prussia, Poland, where as the price for the Polish vote, the Polish language is restored, and the Catholic priests have the entire control of the schools. This yielding to the desires of Catholicism is very offensive to the Protestants of Germany.

RELIGIOUS.

—Of the 1,961 quarterly reviews now published in the United Kingdom, 456 are of a religious nature.

—In Australia, the Salvation Army turned thirty-four thousand dollars into the treasury as the result of Self-denial Week.

—Four hundred Catholics, most of whom were women, left Detroit, July 17, to visit the shrine of Ste. Anne de Beaupre, on the St. Lawrence River.

—The Rev. Henry A. Adams, an Episcopalian clergyman, son of David Russell, once editor of the old Boston *Weekly Magazine*, has announced his conversion to Romanism.

—The Iowa College having conferred the title of D. D. upon the noted evangelist, B. Fay Mills, he declines to accept the title, saying that he is willing to remain a plain minister of Christ until his work on earth is done.

—The Chinese government expresses no regret for the murder of the two Swedish missionaries, which took place about four weeks ago. Foreigners in China are holding meetings, and calling upon their home governments to protect their citizens in China.

—A memorial church in honor of the late Jay Gould will soon be begun by his sons and daughters at Roxbury, N. Y. It will cost \$250,000, and will seat fifteen hundred people. The inscription on the corner-stone will read: "To the glory of God, and in memory of Jay Gould, our beloved father."

—The Supreme Court of Massachusetts has rendered a decision recently, which gives great satisfaction to Catholics. The decision affirms the right of Catholic parents to send their children to Catholic schools, the only test being to show by actual examination that the child has received the instruction required by law.

—Archbishop Satolli held mass in the open air last Sunday, at Butte, Mont., in the presence of 12,000 persons, and is reported to have been received with the warmest western welcome, hundreds of people of all denominations vying with each other in doing him honor. This, the associated press dispatches state, will give a new impetus to the Catholic work in Montana.

Appointments.

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

THE next session of the Nebraska State Conference and Tract Society will be held in connection with the annual camp-meeting, at Seward, Aug. 22-29, for the election of officers for the ensuing year, and the transaction of such other business as may be necessary. There should be a full delegation from each church at these important meetings. W. B. WHITE.

THE fourth annual session of the Atlantic Conference and Tract Society will be held at Newark, Del., in connection with the camp-meeting, Aug. 17-27. First meeting of the Conference will convene at 10 A. M., Aug. 18, on the camp ground. Delegates are requested to forward their credentials to S. B. Horton, at Church Hill, Md., by Aug. 10. H. E. ROBINSON, Pres.

THE fifteenth annual session of the Texas Sabbath-school Association will convene in connection with the camp-meeting, at South Park, Dallas, Tex., Aug. 10-20. We hope to see a full representation of our association, and that all will come with the expectation of putting their shoulders to the wheel, and giving our Sabbath-school work a lift in this State, to be felt the coming year. We hope the Senior division will not forget to bring their lesson pamphlets, as has been done in the past, causing some inconvenience. W. S. CRUZAN, Pres.

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CAMP-MEETINGS FOR 1893.

Table listing camp-meetings for 1893, organized by district (District Number One to Five). Locations include Virginia, Atlantic, Vermont, Maine, New England, Tennessee, Indiana, Ohio, Michigan, Illinois, Missouri, Nebraska, Iowa, Texas, Arkansas, Colorado, Kansas, and Oklahoma.

BUSINESS NOTICES.

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

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

TO RENT.—Furnished rooms for World's Fair visitors, in a pleasant location near street-cars and near the Fair. Price per day, 50 and 75 cents per person. Address John S. Vandermark, 6,943 Vincennes Ave., Box 303. Park Manor, Chicago, Ill.

PAPERS WANTED.

Mrs. M. J. BRADY, Longville, Marion Co., Ohio, can use to advantage clean copies of our periodicals of late date, if sent post-paid to her address.

I WOULD be thankful for copies of the REVIEW, Signs, Sentinel, Instructor, and tracts sent post-paid to use in missionary work. Address Mrs. Ella B. Stearns, Montezuma, Iowa.

PLEASE send me post-paid, clean copies of REVIEW, Signs, Sentinel, Instructor, and Little Friend, also tracts, etc., for distribution and missionary work. Address S. T. H. Berry, St. John, Military St. (Fort Howe), N. B.

ANY Seventh-day Adventist literature, especially the REVIEW, Signs, Instructor, and Sentinel, will be thankfully received and used for missionary purposes, if sent post-paid to Miss Ruth Clough, Perrysburg, Wood Co., Ohio.

DISCONTINUE PAPERS.

Mrs. E. E. MILLS, Coshocton, Ohio, has all the papers she needs for the present.

W. T. HARRIS has received the especial numbers of the REVIEW which he desired, and returns thanks for the same.

ADDRESS WANTED.

We would like the post-office address of C. R. Robins, formerly ship missionary in San Francisco. Address H. A. St. John, 914 Laguna St., San Francisco, Cal.

NOTICE!

OWING to the confusion resulting from the Americanized pronunciation of our name, we desire to inform our many friends that we have decided to go back to the German pronunciation (the only correct pronunciation), one from which our father Bahler never departed. Please therefore pronounce the name as it is spelled, Bah-ler, not Baylor. We desire if possible to be known by one name, instead of two.

J. F. AND M. J. BAHLER.

TO ALL WHOM IT MAY CONCERN.

I HAVE transferred my World's Fair accommodations at 4,644 Dearborn St., Chicago, to brother W. C. Foster, and all future communications regarding the same should be sent to him at the above address. I desire here to recommend brother Foster and his place to all who may read this notice.

R. W. PARMELE,

Obituary Notices.

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

WINTER.—Mrs. Anna F. Winter died at her home in Magnolia, Iowa, May 2, 1893, of la grippe, aged 76 years and 6 months. She died in the hope of eternal life. Funeral services were conducted by Elder Mc Dowell (Mormon), from 1 Cor. 15: 51-57. J. J. SMITH.

CLARK.—Died at Fairfield, Me., July 2, 1893, Mrs. Hannah K. Clark, aged 85 years and 7 days. Sister Clark loved the truth, lived a consistent Christian life, was highly esteemed by a large circle of acquaintances, and died trusting in Christ. Funeral services at the house, July 5, conducted by the writer. J. E. JAYNE.

BALEY.—Elizabeth Baley was killed by a cyclone, at her home near Darlington, Wis., May 22, 1893, aged sixty-six years. Sister Baley accepted the truth four months ago. She left a bright evidence of her acceptance with God. Words of comfort were spoken by the writer, from James 4: 14, to a large gathering of friends. S. SWINSON.

HARDIN.—Died at Pellville, Hancock Co., Ky., of consumption, June 3, 1893, Susan E. Hardin. She embraced the truth in 1885, under the labors of Elder Osborne, and was a Seventh-day Adventist at the time of her death. She was a true and devoted Christian, and died in hope of eternal life. Funeral services by the writer. THOMAS N. SNIDER.

BURGESS.—Died at Mankato, Minn., June 7, 1893, of consumption, sister Stella Burgess, aged twenty years. Stella was a young sister beloved by all who knew her. Many friends not of our faith attended her funeral, and otherwise testified their love and esteem for her. She fell asleep in Jesus. Words of consolation by the writer. W. B. HILL.

CARR.—At Chanute, Kans., May 20, 1893, of blood poisoning, sister Floy M. Carr. She has been a member of the Seventh-day Adventist Church since twelve years of age. We laid her away until the Lifegiver comes to claim his own. She leaves a husband, an infant daughter, a father, mother, three brothers, and one sister to mourn. Words of comfort were spoken by a Methodist Episcopal minister, from Rev. 14: 13. S. HOMAN.

MOSER.—Died at Osborn, Ohio, June 10, 1893, of pneumonic croup, William Roy, son of Benj. T. and Elizabeth Moser, aged 8 years, 1 month, and 7 days. When little Roy realized that his days were numbered, he manifested a great anxiety to be ready to meet the blessed Lifegiver who is soon to come. A few words of comfort were spoken, from John 14: 1-3. Brother and sister Moser sorrow not as those who have no hope. WM. GREENTREE.

SHUFELT.—Died at Reno, Nev., June 14, 1893, of pneumonia, Fidelia Shufelt, aged 43 years, 8 months, and 3 days. Sister Shufelt was born in Franklin county, N. Y., was converted and joined the Reno church one year ago, and died in the full assurance of having a part in the first resurrection. She leaves a husband and four children to mourn. Words of comfort were spoken by the writer, from Ps. 116: 15 to a large gathering of friends. WM. INGS.

SPENCER.—Died at her home near Canton, Bradford Co., Pa., June 16, 1893, Theresa F. Spencer, aged 78 years, 6 months, and 19 days. Sister Spencer was converted in her youth, and was a member of the Christian Church till six years ago, when she began the observance of the Sabbath, and united with the Seventh-day Adventist church at Roaring Branch, Pa., of which she was a faithful member till her death. She died in bright hope of eternal life in the kingdom of God, leaving seven children, all but one being believers in the truth. Funeral services were conducted by the writer. J. W. RAYMOND.

CARTER.—Died of pneumonia, after five days' illness, in Alameda, Cal., May 28, 1893, sister Elizabeth Carter, aged sixty-five years. Sister Carter was a member of the Seventh-day Adventist church at East Portland, Oregon. She was a pioneer in the truth on this coast, having accepted the same under the labors of Elder J. N. Loughborough, at the first tent meeting in St. Helena, Cal. Her name then was Wilson. Her life has been fruitful in a quiet way for the Master. She died in the faith, and the bright hope of a speedy resurrection. The love and power of Christ in our redemption, and the Christian's hope, were presented from Psalm 90. J. D. RICE.

FOWLER.—Died at Hillsdale, Mich., Feb. 5, 1893, of bronchial consumption and heart trouble, Archibald F. Fowler, in the seventy-second year of his age. The deceased was born in Romulus, Seneca Co., N. Y., Nov. 27, 1821. He came to Michigan in 1842, and settled in Hillsdale, where he has ever since lived. In 1856, while the tent was pitched in Hillsdale, he embraced present truth under the preaching of Elders J. H. Waggoner and M. E. Cornell. He has since that time lived a faithful, devoted Christian life, willing and anxious to do all in his power to advance the cause among his neighbors, and zealous in the discharge of his duties in the church. During his last sickness, he exhibited perfect patience and complete resignation to bow to the divine will, giving every evidence of his acceptance with God. He was prepared to go, and passed away like one dropping to sleep, so soon now to be awakened by the voice of his dear Redeemer. A widow and five children survive him. Funeral sermon by Elder Lamson, from Rev. 14: 13. C. S. VEEDER.

EDWARDS.—Fell asleep, May 26, 1893, in Battle Creek, Mich., of nervous prostration, Maggie Edwards, wife of Wilson Edwards, aged 34 years, 6 months, and 1 day. The deceased, with her husband, accepted the present truth in

July, 1882, in Wexford county, Mich., under the labors of Elder R. C. Horton, and she remained faithful until death. She had been a great sufferer for more than five years. About five weeks before her death she came to the Sanitarium, where every possible attention was given her, but of no avail. She sank rapidly, and toward the close of her life her mind failed from intense suffering. Her former life had been such as to leave no doubt in the minds of her friends but that she rests in hope. She was taken to Ohio, her native State, for burial, where, not being able to secure a minister of our own faith, the funeral services were conducted by the local elder, brother R. Fisher, in the Hamler church, where her last testimony for Christ was given. She leaves a husband and four children, besides a large circle of friends, to mourn their loss. But though their grief is deep, faith and hope are bright, and the resurrection morning seems more dear. Mrs. R. C. HORTON.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 18, 1893.

Table showing train schedules for Michigan Central, including stations (East and West), times, and agents (O. W. RUGGLES, G. O. J. SADLER).

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7:55 a. m. and 4:35 p. m., and arrive at 12:40 p. m. and 6:45 p. m. daily except Sunday. North Shore Limited train westbound and New York and Chicago Limited trains east and west are extra-fare trains, and require special tickets and Wagner palace car tickets.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations, times, and directions (Going East, Going West).

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal. A. R. MCINTYRE, Asst. Supt., Battle Creek, Mich. A. S. PARKER, Pass. Agent, Battle Creek, Mich.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 25, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

A dispatch from Elder Olsen, July 19, brings the welcome intelligence that the company which sailed for England, on the "Majestic," July 12, had safely reached their destination, after a pleasant voyage.

The care which the Lord will have over his people when they are persecuted for his name's sake, is well illustrated in the experience of the apostle Paul. A few more than forty men bound themselves together by an oath, that they would neither eat nor sleep, till they had killed him. But the Lord immediately threw around his servant a guard of four hundred and seventy men, soldiers, horsemen, and spearmen, to preserve and defend him. (See Acts 23: 23.) He will do as well by his servants in the nineteenth century till their work is done.

The Sunday people have hard work to make their logic hold together, in whatever way they may try to fix it up. They now claim that the people have such a regard for Sunday, that they will not attend the Fair any way on that day, even if it is open, and that they knew it would be so. Thus they represent themselves as putting forth most prodigious efforts to have the Fair closed, on the ground that the people had such a regard for Sunday that they would not go even if it was opened. Or else they represent themselves as crying out that the Fair must be closed on Sunday, or the American Sabbath would be destroyed; for the people have such regard for Sunday, that they will not go to the Fair, if it is opened on that day!

It used to be a very common thing in the Middle Ages for princes who had spent their lives in selfishness and crime to build a church or a convent in their last days, to try to balance up their account. This is not done as much now as it was then. Now men leave it to their children to do for them. Thus the heirs of Jay Gould are to erect a church at Roxbury, N. Y., at a cost of \$250,000,

to their father's memory. When Mr. Gould was alive, and not long before his death, he offered his check for \$10,000 to a church in New York City. But it was refused, on the ground that the church did not want money that was gained in the way Mr. Gould's money was gained. Now that he is dead, his children can do as they please, and no one can object. It would be safe to say that the cost of this proposed church does not begin to represent the amount which Mr. Gould gained by the various kinds of stock manipulations in which he was so pre-eminently skillful.

A short time before his death, Mr. George W. Curtis, editor of *Harper's Weekly*, made the remark that "Christendom is not Christian." No truer remark was ever made of all the nations that compose Christendom. It is just as true of this country as it is of the rest of Christendom. For this nation to declare itself to be Christian, is like a drunken man protesting that he is sober. If a man is sober, he does not need to tell of it; everybody will know it anyway. And if the nation is Christian, it needs no decision of the courts or act of Congress to make it so. Christianity was never made or strengthened by any such procedure. Christianity is not a national affair. It is an individual work between the soul and God. A decision of a court declaring a nation to be Christian, when only a very small portion of the people are really Christians, is a falsehood exceedingly harmful in its results. Individuals are not changed by it. We shall be obliged to fall back upon the word of God, which says, "He that doeth righteousness is righteous," and he that sinneth "is of the Devil."

As was to be expected, Sunday zealots are jubilant over the fact of the Sunday-closing of the World's Fair, as a great triumph for Sunday. But a more pitiful display of false logic would be hard to find. Two thirds of the State buildings have been constantly closed on Sunday, and a still larger proportion of the private exhibits; and the people were of course not long in finding this out; and as they did not care to spend their time and money to look at bare walls, even if it was Sunday, they therefore took themselves to other places of amusement, where they could have all that was promised them for their money. And now the religious papers rush out and shout, "There! just as we told you! see what a regard the people have for Sunday!" Regard, forsooth! when they are off to other places, and engaged in other entertainments which are questionable not only on Sunday, but on every other day. Let such a proportion of the exhibits be closed on any other day, and how much of an attendance would there be on that day? and on the other hand, let the entire Fair be open on Sunday, and then see what the turnout would be on that day. Of course, how far the closing of State buildings and private exhibits may have been owing to the secret wire-pulling and threatened boycott of the churches, is perhaps not known.

TO CORRESPONDENTS.

Will the author of an article received at this Office, entitled "Infidelity of the Nineteenth Century," please give us name and address.

Will C. A. Baker and E. M. Taylor please give us their post-office address.

CHURCH IN WASHINGTON, D. C.

THE following we clip from the *Evening Star*, Washington, D. C., of July 14, 1893:—

ADVENTISTS HAVE BOUGHT A CHURCH.

"The Seventh-day Adventist congregation in this city, after having met for some years in halls in various sections of the city, has purchased the church building formerly used by Eastern Presbyterian Church on 8th street, between F and G north-east, and will hold services therein for the first time to-morrow. Aside from services on the Sabbath, Elder J. O. Corliss will also hold services on Sunday evening."

A DISCOURAGING PICTURE

DR. JOSIAH STRONG, author of the book, "Our Country," has brought out another work, called "The New Era." In this he discusses the evils which are apparent on every hand, but tries, never-

theless, to take a hopeful view of the future. The most discouraging feature of the situation is that Christianity is not keeping pace with the false religions, and the unbelief, of the world. His view of the present course of events, in this respect, is stated by the *Christian at Work* (July 20), as follows:—

"The disproportion of non-Christian people, and Christian people, is greater to-day than it was in the days of Luther and the reformers, and it is painful to have to admit that Christianity are on the weak side. Year after year this disproportion is becoming more and more pronounced. Christianity is not only not rushing to victory—going forth conquering and to conquer—but is on the non-winning side. If the kingdoms of the world are to become the kingdoms of our Lord and his Christ, there must be great and radical change. And what adds to the gravity of the situation, is the fact that inside of Christendom itself, the canker worm infidelity is working infinite mischief."

The perplexity of the situation, with such theologians as Dr. Strong, arises from their false application of the prophecies. This world is indeed to be the kingdom of Christ, but not in the way they have marked out, by the gradual, and silent and long continued, spread of the gospel, till it envelops, and absorbs the whole world; far from it. The gospel is only to "take out" a people for Christ's name (Acts 15:14); and when the requisite number is secured to meet his purposes, then the remaining incorrigible multitudes, who would not have this man to reign over them (Luke 19:27), will be dashed in pieces like a potter's vessel (Ps. 2:9), and the debris of earthly kingdoms will be swept away as chaff before the tempest (Dan. 2:35), to make way for the kingdom of Christ, which shall fill the whole earth. The present condition of the world, and the tendency of events, is only what we are warranted from the Scriptures of truth to expect. The world's cup of iniquity is almost full, and the time is near for the last overturn, when "He whose right it is," will come to reign.

EXPLANATION.

My attention has been called to the fact that in the article, "Whither is the Nation Drifting?" etc., recently published in the REVIEW, there are two or three instances in which the "World's Fair" Sunday-closing proviso is spoken of in such a manner that one not acquainted with the facts, might infer that the writer regarded that proviso as a Sunday law.

The use of the word "law" in the instances referred to, was an inadvertence which resulted from haste in composition. The writer does not now hold, and as his friends are well aware, has never held, that the Sunday-closing proviso was in the ordinary acceptance of that term, a Sunday law. It is only in a very remote sense that it could ever be styled a law, if indeed it could be properly so styled at all. The terms "proviso," "rider," or "condition," are appellations which seem to describe it most perfectly. As the courts have decided, the legislation in question was rather in the form of a contract, or bargain, than a law. In other words, it was an effort on the part of Congress to accomplish by indirection, that which it could not achieve by legitimate legal enactment.

The article in question has been published in tract form, after careful revision, and the objectionable clauses referred to have been changed so as to harmonize with the author's view of the matter.

The tract bears the same title as the article did. The REVIEW AND HERALD will mail it to any address, post-paid, at the following rates: one copy for five cents, six copies for twenty-five cents, and one hundred copies for \$3. W. H. L.

AN ATHEIST'S REASON.

"Some time ago a gentleman was engaged in a controversy with an atheist, the latter asserting that Christianity was not worthy the investigation of a reasonable man. His friend spoke earnestly with him, putting it to his common sense if it were right that a man should reject Christianity without having inquired into it; and if he were justified in risking his soul's salvation upon the renouncing of what so many millions believed to be the only way whereby humanity could be reconciled to God.

"Despite all the Christian's pressure put upon him, the atheist remained obdurate, and gave as one of the reasons for not examining into the Christian religion, the strange argument that he would not investigate into the truth of Christianity because 'he never knew a person to do so, who did not afterward embrace it.' A strange reason indeed. The truth of the gospel of Christ is so evident and overpowering that any, who, with a truthful spirit and an open mind, approach it, become convinced of its truth."

And, strange to say, the very same reason is given by some for declining to listen to the teaching, and reading the literature, of Seventh-day Adventists. As a lady here in Battle Creek, some years since, remarked, as a reason for not accepting some books which were offered her, "O, I will not read the books; for if I did, I should have to be an Adventist; and I would not be an Adventist for all the world."

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