

# The Advent Review and Sabbath Herald

HO BIBLE IS THE FIELD 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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## TO-DAY.

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

No will to-day but Thine. This bringeth rest.  
The sunshine or the cloud, either is best;  
For both must wait upon thy high behest.

No strength have I to-day; but thou art strong.  
Thy strength and righteousness are all my song;  
The power and glory all to thee belong.

No grief to-day will be too great for me;  
For thou dost bid me leave my griefs with thee,  
And as my day, I know my strength will be.

No fleeting joys of earth to-day I seek.  
With purpose pure, and heart submissive, meek,  
I wait the words thou to my soul wouldst speak.

To-day my hope anchors "within the veil,"  
Where earthly ills are powerless to assail;  
There thou dost plead my cause, and must prevail.

To-day my heart is full of thankfulness,  
Beyond the power of language to express;  
O bless the Lord, my soul, forever bless.

## Our Contributors.

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

## CONTEMPLATE CHRIST'S PERFECTION, NOT MAN'S IMPERFECTION.

BY MRS. E. G. WHITE.

(Concluded.)

MANY have left foreign countries, and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, his character and work, is the center and circumference of all truth, he is the chain upon which the jewels of doctrine are linked. In him is found the complete system of truth.

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in him gain salvation for their souls. Living faith will be made manifest in a Christ-like character, and in perfect obedience to all his requirements.

Christ was infinite in wisdom, and yet he thought best to accept of Judas, although he knew what were his imperfections of character. John was not perfect; Peter denied his Lord; and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave his disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which he taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and his sacred lessons had a molding influence upon their characters. Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto him, "Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." In this requirement Jesus touched the plague-spot of his heart,—selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Judas had come to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticising and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.

O let us encourage our souls to look to Jesus! Tell every one how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds.

The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticise as in those whom they criticise. They will act as if they had not Christ as their pattern and example. O, how much we need to guard against Satan's devices!

The apostle Paul writes of God's chosen people, and says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christ-like in character, partakers of the divine nature, having escaped the corruption that is in the world through lust?

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy-seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those

who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our fore-runner hath for us entered within the veil, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands he pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of his Son. Paul writes (Heb. 4:14-16), "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath he exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will he not with these costly mercies freely give us all things? The full promise is ours; God will not falsify his word. Jesus says, "I will not leave you comfortless: I will come to you." Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the word, and you may be able to touch every perfection of his being. You are one with Christ, as he is one with the Father. Concerning his followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of his body associated with him. They have had fellowship with him in his sufferings, and he will not be satisfied with anything less than that they shall have fellowship with him in his glory. This he claims as his right. John writes of the majesty of Christ in his vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girded about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw

him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is his preciousness so little realized, his love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fullness in the heaven above.

#### SCIENCE AND THE BIBLE.

BY ELDER J. F. BALLENGER.  
(Brookfield, Mich.)

IN a recent article, entitled "Against the Scriptures," from one of the editors of the REVIEW, I find the following pointed words:—

"It is a well-known fact that many of the teachers in the great theological colleges, who to a great extent mold the minds of the rising generation, look upon the Bible as they do upon any other book; they judge its contents by human reason, and whatever to their minds seems inconsistent with reason, they reject as the exaggerated fancies of an ignorant people of a barbarous and remote age."

As I was passing through the laboratory and museum of one of the leading theological colleges of this country, quite recently, I was forcibly impressed with the truth of the above statement. While viewing some of the zoological collections, with one of the professors who kindly showed me through the institution, the conversation turned upon the theory of evolution, as taught by Darwin. The professor remarked that he thought Darwin was misunderstood by many people, and that he had done a great deal to advance scientific investigation. "But," I replied, "does not his theory of evolution tend to undermine the Mosaic record of creation?" "O no," he replied, "Darwin looks upon the account of creation as given by Moses as a kind of allegory or highly figurative story suited to the times in which it was written." And then he added, "*Most of the leading divines of our day agree with him in this.*" Of course they do, and this is the very reason why there is such prevailing ignorance, and so little faith among the people in regard to the authenticity and divinity of the Old Testament scriptures. And this modern science, "falsely so called," which relegates the account of creation given by Moses, back to the age of "ignorance and superstition," does not stop at the simple record of creation. There is such an inseparable connection between the great moral law of God, the gospel of Jesus Christ, and the Mosaic account of creation, that the overthrow of the one means the destruction of the others; they all stand or fall together. Therefore, we are not surprised that many of the clergy are trying to abolish the decalogue.

In conversation with a minister a few days ago, he said, "If that old Mosaic covenant [meaning the ten commandments] was still in force, we must all keep the seventh day," and since to do this involves a cross, I am not surprised to see so many of these so-called divines, who admire this modern "advanced thought" and "higher criticism," turning from the "faith once delivered to the saints" and denying "the blood of the everlasting covenant," as a means of putting away sin. Neither am I surprised to see that "wicked men and seducers" are waxing "worse and worse, deceiving, and being deceived," or to see that iniquity abounds, and the love of many is waxing cold. Who that will read with an unprejudiced mind can fail to see the fulfillment of the following testimony, in the drift of theological teaching of to-day:—

"God's holy word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really

accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. [Italics ours.] Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation, as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence, regard it an evidence of weakness to place implicit confidence in the Bible, and a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and to explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and they ridicule those who are so simple-minded as to acknowledge all its claims. In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. . . . A philosophical idol is enthroned in the place of Jehovah; while the true God, as he is revealed in his word, in Christ, and in the works of creation, is worshiped but by a few."—"Great Controversy," p. 399.

Thank God, that while so many are drifting away and resting their hopes upon the "sinking sands" of false science taught by false teachers, there are some who still cling to the "more sure word of prophecy," as a light that shines "in a dark place, until the day dawn, and the day star arise in our hearts." And while the raging, seething, boiling, elements of physical, political, and religious strife threaten the overthrow of everything that can be moved, the person who believes that "every word of God is pure," and "more to be desired than gold, yea, than much fine gold," can sing with hope and joy,—

"Rock of Ages, cleft for me!  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side that flowed,  
Be of sin the perfect cure;  
Save me, Lord, and make me pure."

#### DOES OUR INFLUENCE HAVE AN EFFECT?

BY C. A. BAKER.  
(Erie, Pa.)

INFLUENCE sustains the same relation to a person that flavor does to fruit, or fragrance to the flowers. It does not develop strength, or determine character, but it is the measure of our interior richness and worth. And as the blossom cannot tell what becomes of the odor which is wafted away from it by every wind that blows, so no man knows the limit of that influence which constantly and imperceptibly proceeds from his daily life, and goes out far beyond his conscious knowledge or remotest thought. There are noxious weeds and fragrant flowers in the world of mind, as well as in the world of matter. Truly blessed are they who walk the way of life, as the Saviour of mankind once walked on earth, filling all the air about them with the aroma which is so subtly distilled from kindly deeds, helpful words, and unselfish lives. One kernel is felt in a bin of wheat; one drop of water helps to swell the ocean; a spark of fire helps to give light to the world. You are a small person; passing amid the crowd, you are hardly noticed; but you have a drop, a spark within you that may be felt through eternity. Do you believe it? Set that drop in motion, give wings to that spark, and a vast amount of good may be the result. None are too small, too poor, too feeble to be of service. Think of this, and act. Life is no trifle. If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon minds, if we imbue them with high principles, with the just fear of God, we engrave on these tables something which no time can efface, but which will brighten to all eternity.

It is a great thing to stand in the place of God, and proclaim his word in the presence of angels and of men. If you would show yourself a man in the truest and noblest sense, go not to the dwellings of the rich, go not to the palaces of kings, go not to the halls of merriment and pleasures; but go rather to the poor and helpless, go to the widow and relieve her woe, go to the orphan and speak words of com-

port, go to the lost and present to him the sinner, go to the fallen and raise him up, go to the sinner and whisper in his ear the hope of salvation and eternal life. A man's true wealth hereafter is the good he does in this world to his fellow-men. When he dies, people will say, "What property has he left behind him?" but the angels will ask, "What good deeds hast thou sent before thee?"

Each one of us may in some way assist or instruct his fellow-men; for the best of the human race are poor and needy, and all have a mutual dependence on one another. There is no one who cannot do something. It is by no means enough to be rightly disposed, to be serious, and religious in our lives; we must be useful, go, and take care that as we all reap numberless benefits from society, society may be the better for what we have done. It is a false, faulty, and indolent humility that makes people sit still and do nothing, because they think that they are not capable of doing much. We can each set a good example, be it to many or be it to few. We can encourage virtue and religion, and discountenance vice and folly. Those who are too poor to give alms, can yet give some time and assistance in preparing or forwarding the gifts of others, in considering and reporting the cases of afflicted ones to those who can relieve them; in visiting and comforting the sick and suffering, and all can offer up their prayers for the relief of the distressed. If they do this reverently and sincerely, they will never be backward in giving them every other assistance that it shall please God to put in their power. May the Lord give us more of his Spirit, and enable us to do as he did when here on earth. This was his mission. Luke 4:18.

#### THE LORD OUR RIGHTEOUSNESS.

BY ELDER F. PRABODY.  
(West Valley, N. Y.)

WITHOUT holiness no man shall see the Lord. This must be true. All who enter into life must be holy, must be righteous. In some way we must become what we are not by nature, and what we cannot make ourselves. Paul says (1 Cor. 1:30) that Christ is made righteousness to us. He lived in perfect obedience to the law of God. He was tempted in all points as we are, yet without sin. Now the proposition of the gospel is, the believer shall be benefited by Christ's sinless or righteous life. This is to be brought about by imputing or crediting to the true believer Christ's righteousness, thus making it the believer's own.

Now if we have Christ's righteousness, we will have just what the law demands. We will suppose that since Christ, the law has been changed, as so many claim; then it is not the same law that Christ kept perfect. He kept the law that then was, including the fourth commandment. The law he kept says the seventh day is the Sabbath. He got no righteousness from a law commanding the observance of another day but the seventh. If there is a law for the observance of the Sunday, or first day of the week (all know there is not), then, as all admit, it was made after Christ lived as our example; and therefore he has no righteousness to impute to first-day breakers, or for those who fail to keep their supposed first-day law perfect.

All who have failed in the past to keep the seventh-day Sabbath from ignorance, will be counted as seventh-day Sabbath-keepers by the righteousness of Christ being imputed, or given them. But now how is it with those who, knowingly, set aside the very law that Christ kept perfect, and take one Christ never kept (for it was made, they say, after Christ died), and ask him to help them to do what he never did, and to credit righteousness to them when they fail to keep a law that he never kept. A change of the law of God involves more than first-day advocates are aware of.

#### MY NEED.

BY ANNA C. KING.  
(Sanitarium, Battle Creek.)

"THAT I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11.

'Tis not enough for me alone to hear  
The wondrous story of the cross and shame—  
How Jesus once the sins of earth did bear,  
Leaving bright glory when to earth he came.

'Tis not enough alone to hear it read  
The record of his love, and healing power;  
'Tis not the record of what Jesus said  
That is to save me in this trying hour.

Not that; I need to know a sinner vile  
I am; for O, my soul it doth confess  
To guilt and shame, and nothing good, the while  
It seeketh from this awful state redress.

O no! it is not knowledge that I need;  
Much better now I know than I can do;  
For many things I know, I do not heed,  
And helpless to attain the standard true.

O no! 'tis not to know about my Lord  
That most I need in this my sore distress;  
'Tis not I need to hear about his word,  
Nor that I need my sin to more confess.

But what I need to know is HIM, his power  
Exceeding great to quicken from the dead,  
His fellowship in grief, and every hour  
Unto his death, and in his life be led.

Yes, Jesus, I am satisfied to know  
The power of that pure inward life divine;  
But nothing short of this to me can show  
Eternal life, and there my feet incline.

#### THE MINISTRATION OF DEATH.

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

THE third chapter of 2 Corinthians occupies an important place in the discussion of the law question. This is so, not because the testimony which it bears upon the subject is direct and explicit, but rather because its phraseology is such that when skilfully handled, the mere trickster in debate can bewilder and confuse the honest seeker after truth, by deftly playing the changes upon some of its expressions. Perhaps the better way to dissipate the mist which is thrown over the law question by a resort to the chapter cited, will be found in a careful consideration of what it contains, verse by verse. This will be done in this connection, therefore, in the briefest manner compatible with lucidity.

"Do we begin again to commend ourselves? or need we as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in your hearts, known and read of all men." 2 Cor. 3:1, 2.

In the close of the previous chapter the apostle had spoken of himself as one who had been free from corruption, speaking in sincerity the things which pertained to God. In the verses quoted he disclaims any necessity for thus remarking upon his own integrity. "For," reasons he, "we neither need epistles of commendation to you or letters of commendation from you," since you yourselves are "our epistle written in our hearts, known and read of all men." An epistle or letter of commendation was a communication placed by one individual or set of individuals in the hands of a given person, to be used by him in securing for himself the confidence and favor of others. The thought presented in the verses quoted cannot be more suitably expressed than has been done by another in these words. Letters of commendation were frequent in the primitive church, and were also in use in the apostolic church, as we learn from this place. But these were in all probability not used by the apostles; their helpers, successors, and those who had not the miraculous gifts of the Spirit needed such letters, and they were necessary to prevent the churches from being imposed on by false teachers. But when apostles came, they brought their own testimonials, the miraculous gifts of the Holy Spirit.

"Forasmuch as ye are manifestly declared to be the epistle

of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." Verse 3.

Ye Corinthians are the epistle of Christ. The office which the Holy Spirit has performed by the work of grace wrought in you, is proof of this fact. This epistle of Christ was not written with ink on parchment, or in tables of stone, as such epistles are sometimes written, but in the fleshly tables of your hearts, where it can be seen and read of all men.

Some writers understand this passage to contain an allusion to the tables of stone on which the ten commandments were engraved. Our view of the general scope and meaning of the chapter would be strengthened rather than weakened, were the opinions of these writers confirmed. The tables of the law, written as they were by the finger of God, furnished to Moses a credential of his divine appointment as the minister of Jehovah. The apostle admits that he had nothing in the nature of tablets of stone to commend him to the Corinthians, but argues that his credentials were written upon the fleshly tables of the hearts of his converts. This was not done with pen and ink, but by the Spirit of the living God. The conclusion which he would have those whom he addressed, draw from this fact, was not derogatory to the exalted character of the mission of Moses, but rather a recognition of its high claims. All that he insisted upon was that if the handwriting of God furnished Moses a sufficient warrant for his claim to divine appointment, then the writing by the Spirit of God of the same law in the hearts of the Corinthians, justified him in claiming a ministry even superior to that of Moses, since it is a greater work to place the law of God in the hearts of men, than it is simply to inscribe it upon stone tablets. By way of confirming the correctness of this interpretation of the apostle's statements, provided he had in mind the tables of the law, it is sufficient to say that such an interpretation coincides exactly with the facts in the case. Jeremiah, in speaking of the gospel age and the new covenant, says:—

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. 31:33.

To place the law of God in the heart of an individual, is to enthrone it in his affections. What the Spirit of God does, therefore, in this dispensation is, according to Jeremiah, to make men love and exemplify the precepts of the Most High. This is done through the Spirit of God, the Christian ministry being employed as instruments indirectly for the accomplishment of that work. Paul, therefore, was no exception to the rule, and being a Christian minister, did in reality act a part in so changing the hearts of his Corinthian converts that from hating, they were led to love the law of God. Such a transformation was miraculous in its character, and the apostle referred to it as conclusive proof of the genuineness of his heavenly calling.

To sum up: 1. The Spirit of God through the ministry of Paul wrote something in the hearts of the Corinthian Christians which furnished the highest evidence that Paul was delegated to his work by the God of heaven; 2. That which was written in the hearts of the Corinthians must have included the law of God, inasmuch as Jeremiah declares that it (the law of God) would occupy such a position in the hearts of all Christians; 3. If the Holy Spirit employed Paul as an agent in placing the moral law in the affections of the Corinthians, then Paul could not have intended to teach that the law of God was abrogated; 4. The apostle in his attempt to prove the superiority of the Christ in ministry over the Mosaic priesthood, does not proceed upon the hypothesis that the ministry which he represents has less to do with the law of God than did that of Moses. On the contrary, he shows that they have more to do with that law than did Moses, since they are instrumental through the spirit in writing that law in the



affections of the people, whereas Moses only delivered it to them as it was delivered to him, written upon tables of stone.

(To be continued.)

#### A COMPARISON OF NOAH'S TIME WITH OURS.

BY ELDER J. O. CORLISS.  
(Washington, D. C.)

PROBABLY no text of Scripture has had the changes rung upon it more frequently in the last quarter of a century, than this one: "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. But in most cases, the comparison of Noah's days and ours has been confined to worldly-mindedness, in the way of gluttony and lascivious habits. While it is easy to believe that the ancients were guilty in these directions, as are the people of the present generation, it would seem as though the words of our Saviour, as just quoted, must cover more than merely sensual indulgences, and for several reasons.

First of all, the words themselves demand it. "As the days of Noe were, so shall," etc. Whatever, therefore, was then, will be here. What is to be here, is easily gathered from one inspired forecast of our time. It is not necessary to quote all the language, only enough to bring out the points needed in this connection. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

This being a true picture of the last time, the days of Noah must have the same sad record. Here the necessary form of godliness appears, while its power is ignored. These same professors of godliness are fierce in their natures, despising those who really are good and right. Let us then see if anything of this nature marked the men of Noah's time. Reading from Gen. 4: 26, we learn that the sons of Seth called "upon the name of the Lord," or as the margin has it, called "themselves by the name of the Lord." Young's translation says, "A beginning was made of preaching in the name of Jehovah," which conveys about the same idea as the margin of the Authorized Version.

The children of Seth probably took this title to distinguish themselves from the offspring of Cain, who were simply called "men." Thus they came to receive the title of *Elohim* (Gen. 6: 2), which was occasionally applied to distinguished persons in place or power, such as judges, magistrates, etc. After men became so numerous that it was necessary for them to separate, they came together at stated times for worship, and those who taught them in the name of Jehovah, carried his name, and were counted as rulers in his name. Thus the term was evidently used in those days to denote moral distinction.

Coming, however, to the days of Noah, as recorded in chapter 6, we find these "sons of God," swerving greatly from rectitude, in that they allowed themselves to be led by their lustful passions. In other words, they took "wives of all which they chose," and perhaps gave up one to take another, as often as lust dictated. The result of such a course is recorded in verse 4. Their children became "mighty men," "men of renown," or men of name. But in what did their greatness consist? The following verse tells that their wickedness was great, so that every imagination of the thoughts was only evil continually.

These men were therefore giants in sin, as well as perhaps in stature. In fact, the word here used, from which "giants" comes, is *nephilim*, meaning "fallers," that is, apostates from God,

those who by violence and cruelty fall upon their fellow-men, injuring their persons and invading their rights. The word carries the sense of *usurpers, oppressors, tyrants, monsters of wickedness and lust*. In other places these characters are referred to as *Anakim, Rephaim, and Gihborim*. In Gen. 10: 8 it is said that Nimrod began to be a "mighty one in the earth."

Here we have the word *gibbor*, meaning a giant, but descriptive of character and actions rather than of stature. In the following verse he is called a "mighty hunter." The Arabic has it, "a terrible tyrant;" the Syriac, "a warlike giant." Told briefly, he was a mighty hunter of men, seeking their lives, that he might thus deprive them of every right which was theirs. It was in this way that he established a kingdom for himself.

But this allusion to Nimrod was solely to give an idea of the use of the word "giant" in the days of the flood. The giants of that time were great only in the sense of being greatly fallen, and were mighty only in deeds of violence against the helpless; yet they called themselves by the name of God—children of the Most High.

Thus a description of the men of Noah's day shows them to have been just what men will be who live in the days of the coming of the Son of God to earth. They were men lacking principle, though taking on themselves the name of Jehovah,—men so lost to a sense of others' rights, that they did not scruple to take them away by violence. With them, might was right, and they did not fail to employ might against the righteous. As then, men will be fierce, who ought to be gentle as the Master they profess to serve. They will despise those who are good, while professing themselves to be the same. May we not well believe ourselves to have reached the last days, when we see the fulfilment of these very predictions all about us; men with a form of godliness, denying its power to draw humanity, and so using instead, the civil power to enforce their religious dogmas? Is it not true that there is a growing hatred, even to fierceness in some cases, toward those who conscientiously walk in the right, and this by those alone who hold a form of godliness? Who can doubt that the day of the Lord's coming is at the door?

#### "HE CARETH FOR YOU."

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

It is hard for us to conceive of or grasp the idea of the infinite and paternal care of God. Does not the word declare that "he careth for you?" And is he not perfect in all his works? The ways of Providence are so little comprehended, and the manifold trials and bitter experiences of life are so many, we fail to see a loving Father in it all, and almost doubt the promise, "I will instruct thee and teach thee in the way that thou shalt go: I will guide thee with mine eye." God's eye selects the pathway for us. So if we submit to his instructions, all is well, and we can ever sing,—

"Whate'er events betide,  
Thy will they all perform;  
Safe in thy breast my head I hide,  
Nor fear the coming storm.

"Let good or ill befall,  
It must be good for me,  
Secure of having thee in all,  
Of having all in thee."

Such are the sure promises of the word.

Consider the reasonableness and certainty of this; God's children are few in this world; oft there are but very few earnest intercessors. He "wondered that there was no intercessor," that when he called, "none did answer," when he spake, "they did not hear," and there was "none that calleth upon thy name, that stirreth up himself to take hold of thee." So the Lord

said: "I sought for a man among them, thou should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." When the Lord sought one who trusts in him, abiding in his strength and in his righteousness, such a one is a rare jewel in the sight of heaven; and the good that God can work in the earth through him is inestimable. God says to his angels: Keep him in all his ways; bear him up in your hands, lest he stumble, lest he dash his foot against a stone. Let no evil befall him, let no plague come near his dwelling. He has made me his fortress; he has made him tread upon the lion and adder without harm. Because he has set his love upon me, I will deliver him, honor him, with long life satisfy him, and show him my salvation. Psalm 91: 1-16. And he says to his faithful follower: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

The readers of the REVIEW will doubtless remember one of sister White's experiences while at Fairhaven, Mass., in 1846. While going to West's Island in a small sail-boat, they were suddenly overtaken by a thunder-storm, in the darkness of night. The waters dashed over the boat, the lightning flashed, and the rain came down in torrents. Hope failed them of ever gaining the shore; they probably felt much as the disciples did on Galilee. And then in such direful circumstances, sister White saw in vision that sooner would every drop of water in the ocean be dried up than that they perish; for her work had but just begun. Do we think not that the Lord exaggerated in the use of language when he said every drop of water in the ocean would at that time have been dried rather than to let them perish? Yes, the dear Saviour appeared to them as on Galilee, with the words "It is I, be not afraid;" and he says to all in like circumstances, "Why are ye fearful? He is it that ye have not faith?"

But one necessary condition we must ever remember. In the direful emergency it ever comes before the mind. The condition of salvation is, "If ye abide in me and my words abide in you." God will not abide in us unless we abide in him. "I am with you while ye abide in me." To abide in him signifies a permanent resting down upon his strength under every emergency, and always. It is to abide in his power, not our own, in his life, not ours; but the second part of the proposition is, "If my words abide in you." It is vain to rest upon God unless we, as dutiful children, do those things that please him. "My words," my thoughts, manner of life, must be in you, else I cannot own you, cannot sustain you in the evil hour; that is, if recreant and wilful, or if there be a settled fixity of carelessness in you. If our life does not recommend God, his life will not recommend or save us. We should take the fulness of his strength, "Trust also in him, and he shall bring it to pass." "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." And live "by every word that proceedeth out of the mouth of God." Then all promise and all fulfilment is ours.

#### UNDER WHAT CIRCUMSTANCES WILL WE BE OF GOOD COURAGE?

BY A. FORD.  
(North Augusta, Ontario.)

If our trust is in money, we can be of good courage when we have plenty of it. If our trust is in our own strength, we can be of good courage when we are having good success; if in men when they are favorable to us; if in our feelings when we feel hopeful. But if our trust is in God, we can be of good courage though all things should appear to be against us; for there is no restraint to the Lord to save by many or by few; by the strong or by those who have no strength.

## The Home.

That our sons may be as plants grown up in their youth; our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### RETURN TO JESUS.

BY ELIZABETH ROSSER,  
(Fruiland, Oregon.)

HAVE thy feet again been wayward?  
Paths forbidden hast thou trod?  
Is thy heart bowed down in sorrow?  
Go and tell it to thy God.

Go and give thyself to Jesus,  
Vile and worthless as thou art;  
He regards the humble spirit  
And the broken, contrite heart.

Lay thy naked soul before him;  
Bid him search each secret thought,  
Know that thou art his possession,  
With his blood thy life he bought.

Plead with him his loving-kindness;  
All his tender mercies plead;  
Plead his sure and precious promise,  
And thy deep and helpless need.

In thy wounds with sweet compassion  
Oil of healing he will pour,  
And the joy of his salvation  
Unto thee will he restore.

### FOR MOTHERS.

I HAVE just come in from admiring a bed of summer flowers, and my heart is strangely stirred as I contemplate the beauty that still exists in this old sin-cursed earth.

As I write, I have before me a saucer filled with these flowers, God's handiwork. How beautiful they are, with their soft delicate tints, their many hues and colors! Who among us, with a lifetime of effort, could hope to produce even the tiniest flower, with its lovely shadings and exquisite perfume? How vividly do they bring to mind the creative power of our Redeemer and the love and care of him who said that "even Solomon in all his glory was not arrayed like one of these," and that we were to "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things." Matt. 6:31, 32.

And if this world has still so many beauties, after the ages of sin and decay that have passed over it since it came from the hands of its Creator, who can imagine what the new earth will be like, when it comes forth from its baptism of fire, purified and cleansed from every stain of sin, and clothed with its former Eden beauty? How true the words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. And looking at the beauty before us in the lovely flowers, the soft green carpet that nature's God has everywhere spread, and the foliage that rests the tired and weary eye, one must constantly wonder at the power that can produce more beauty and loveliness. Yet he has that power, and can and will use it for our happiness.

But dear sisters, a feeling of sadness is also in my heart this morning as I study those lovely works of God. Memories of lost opportunities to bring before the minds of dear ones the love of God as displayed in flowers, fields, and woods, will rise up and confront me; and as I think of how many mothers are neglecting this channel of communication between themselves, their children, and the Creator, the sadness deepens. We allow the cares of this life to engross the time that we have now left, in which to take the little ones to these his works, and teach them lessons of his love and goodness and power, as displayed therein.

A look back over the past, by those whose children have grown away from childhood and childish pleasures and delights, is always sad,

but especially so to those of us who in the light of new and revealed truth, see so many mistakes and follies that we would gladly undo. But it is too late, and we can only leave the past, with all its failures, to a loving and merciful Father, determined to forget the things which are behind; or if we remember them, may it only be to aid our younger sisters, that they may profit by our mistakes.

I was so glad to have one sister write of her "experience," and I know that it has helped some; and I would this morning ask the dear sisters who may read this, to ask God to aid them by his wisdom, so to manage their home cares and duties as to give them more time to devote to the little ones and to the beauty, love, and power found in his works. What wonderful lesson can be drawn from even a tiny field flower! and yet there are none so poor that they cannot have a bed of mixed flowers for the children's delight and benefit. Teach them to cultivate them, then they will grow to love them as living things. Give each child a plot of ground for his own; or if this cannot be done, some old cans filled with earth and a few pennies' worth of seed will afford them untold pleasure, and many precious lessons can be drawn from them by mothers who live in cities, and are denied the pleasures of a home in the country. Teach them to watch for the sprouting of the little seeds, then the unfolding of each tiny leaf, and finally the flower buds; and in these daily lessons much can be imparted of our God and his love for even the flowers; for all life comes from him who is life and love in himself.

In this way they will be drawn to him; for love is a *drawing power*, and he says, "I will draw all men unto me," and that means children, too, dear mothers. O let us consider more deeply what he tells us in Matt. 6:25-34.

This life is only given as a preparation for the full and complete one to come; then why should we spend so much time and thought on this, and neglect the eternal home and all that pertains to it, and see our dear ones drift away from us and out into the world? We cannot, dare not longer serve the world, either by yielding to its cares and burdens, or to its so-called pleasures for ourselves or children. Let us arouse ourselves. There is work before us, the Master's work, and not our own,—work in our own homes and among our own children; and there is work for us in other homes, and among our neighbors' children. Will we throw off earth's cares and all unnecessary burdens, and lay hold of this work; or will we float with the current until it is too late, and we see our own and other dear ones perish before our eyes? May God help each one to decide. These are solemn moments in which we are living, and only a close connection with Christ, the living Vine, will enable us to clearly see our way through the mists and deceptions that envelop our path on every side.

MRS. J. F. KETRING.

Elk City, Kans.

### HOME.

THERE is one word to many hearts most dear; its recollections fade not from the mind when distance has lengthened the space between, or years have borne our youth away. That remembrance of *home* is verdant and strong, whether life is at noontide or the shadow has been stretched into evening twilight. Though the old hearth-stone be bare, and the ancient arm-chair be empty,—even though the old walls no longer shelter the inmates of other years, the idea of home remains, and will never vacate its place where it has hung so long in memory's halls.

Who is there that would willingly forget the innocent years of his childhood? Who of maturer years would now abandon the advice, and forget the prayers of a father and mother, who with upright intentions labored for their good?

Although associated with childhood's memories there are many violations of the fifth commandment that are now to be regretted, and many departures from the golden rule that will say, "You did wrong," it is sweet to know that these are all forgiven, and in their place stands the righteousness of the Redeemer as he lived in loving subjection to Joseph and Mary, or unselfishly associated with his brothers and sisters.

But apart from the misdemeanors of childhood and youth, there are ten thousand pleasant recollections which serve as a clustering basis for a happy life. It is known now, if it was not then, that these joyful events were all given by the grace of God, who was even then by these things girding his children for the sterner battles of life.

By taking a retrospective view of the years gone by, the power of home will seem to have been much greater than in youth it was recognized as being. It was the thought of home, given by the angel of Christ's presence, that prevented the doing of many a forbidden thing. The knowledge of the will of those at home prevented many a straying step. That responsive love for the love at home changed many a crooked purpose. It was the power of that old home that kept many of the skeins of life from being tangled. There were binding cords spun from the web of love, which could not be broken. Through all the vicissitudes of life this love for home will remain with the heart that has once tasted its love. Circumstances may make it necessary to be absent in body, yet the mind will go home. Here old Father Time, with his tireless scythe, works havoc with our homes and hopes of earth. But in the sweet, eternal years beyond the ebb and flow of mortal life, that scythe will swing no more. We can then enjoy our home from age to age, without a thought of separation. Praise the Lord for an eternal home. Its cords have fastened us to an anchor sure and strong.

WM. COVERT.

### "I HAVE NO INFLUENCE."

DON'T say so. All have some. A gentleman lecturing, said: "Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man. At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public house alone, I used to carry this child. As I approached the public house one night, hearing a great noise inside, she said: 'Do n't go father!' 'Hold your tongue, child!' 'Please, father, don't go!' 'Hold your tongue!' I said! Presently I felt a big tear fall on my cheek. I could not go a step farther, sir. I turned round and went home, and have never been in a public house since. Thank God for it! I am now a happy man, sir; and this little girl has done it all, and when you said that even she had influence, I could not help saying; 'That's true, sir.' All have influence."—*Newman Hall*.

—*Festina lente*. Make haste slowly, or haste is waste.

—Injure a tree in its sapling stage, and the result is usually malformation, deformity, something tangible and visible. Injure a life in its plastic conditions, and the result is also deformity, though not necessarily visible in face or address. We little know how much the gnarled and knotty dispositions which reveal themselves to us are due to the inner tragedies of personal experience. A sardonic grin may cover a world of pain and long, silent struggles with hardening processes. It is true in many instances that "a sneer is a smile which has committed suicide."

—*Christian Herald*.

## The Mission Field.

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

### IN THE AFRICAN INTERIOR.

(Concluded.)

I do rejoice that I have been spared ever to reach this place, and to engage in the work for perishing souls. My first Sabbath here was spent in telling the natives of the love of God. Mr. Booth had over two hundred natives come to the house Sabbath morning, instead of working, and we opened with singing and prayer, after which Mr. B. read Ex. 20:1-17, and took each commandment as it read, and explained through an interpreter that these were God's words, and must be obeyed. The fourth commandment he dwelt on at some length, and told them he believed the seventh day the right day. I then addressed them for a short time, the service lasting about three hours. They listened very attentively, taking in every word. Some said it was good, and they would try to do right.

It caused the tears to flow, when I saw the half naked humanity around, a great portion of which are slaves, being at work now under head men who have charge of them and all they earn. What have they to live for? What hope have they in this world? What of the next? None. All is darkness. Who can look on these poor creatures in distress and darkness, and not respond? Are we not told "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke" (Isa. 58:6)? Place yourself in these poor creatures' position for a few moments. Grasp the situation. Do not try to erase it from your sight. God is watching your actions. He has sent his Holy Spirit to your hearts, many times knocking for admission, and you should respond to these calls. Some may say, "I am not educated." Brethren and sisters, we need not have B. A. or LL. D.'s to our name, but we do need those who can feel that they are not their own, but are "purchased with the precious blood of Christ;" those who are ready to give their life, if necessary, to save precious souls; those who can realize, if it were possible, the words of the prophet in Ezek. 3:17.

We have not long to stay on this earth. Soon we will be weighed in the balances. O may we not be found wanting, but hear the "Well done, good and faithful servant." I can see so many ways by which each can have a part in this work. If you could only see the sad state of these poor heathen, in its true light, and not through glasses, you would respond without further pleading. If my sisters who are thinking of entering into the Master's work, could see their sisters here, as I see them every day, it would cause a blush of shame to come to their cheeks, and they would hasten to help them. Here you see them with a little babe tied on their backs, hoeing the ground. They are nothing but drudges in the sight of men. They do nearly all the laborious work, and the men are idling around. You may see them with a heavy pole, stamping or pounding away at their corn, to make it into flour for bread, with a babe on their backs, and every stroke seems as if it would shake the life out of the little child. They are God's children. He still loves them, and has told you to liberate them from their bonds. If you are one of his children, you will love them too, and show it by hastening to administer to their many wants. How many there are who think they must be dressed in the fashion of the world, as it changes so frequently, and yet they deny their sisters here as much calico as would hide their bodies. No, my friends, this is not love. You may try to make it appear so, but wait until the testing time comes, and God tries the reins. Then will come to you the words of

the Saviour: "Naked, and ye clothed me not." The word of God has given us the warning. Shall we heed it before it is too late? May God grant that no professing Christian may hear those sad words from one whom he pretends to love.

As I am penning these lines, my brother Booth is down with fever, and I have to stop frequently to attend to him. He is unconscious a great part of the time, and he has a little girl here about nine years of age who is motherless, and sometimes I think will soon be fatherless. God only knows. May his will be done. I feel so thankful that God has sent me here, if it is only to care for this brother, who is surrounded by Europeans, and yet there is lacking that love that we should show to one another. His little girl is constantly bursting into tears, and saying: "I am going to be left all alone; Mr. James, do you think he will die?" I feel I am where God wants me to be. I can feel his blessing resting on me, that he has ever permitted me to be of service to one of his children. Although there are some things he has not yet seen in our doctrine, he is with us on the Sabbath and baptism. It was only this morning that he was giving a Bible reading on Baptism, from "Bible Readings," to two native boys. These young men can speak English, and are engaged as often as opportunity presents itself, in teaching others. They are quite astonished as we point to them the scriptures for what we are teaching, and ask, "Why were we not taught this by other missionaries?" There is a class of twelve young men who come for instruction very often, some every day, and there are quite a number of boys at the mission who want to join this mission as soon as they can. I have had several talks with Mr. Booth on the Sabbath question, and he has decided to give Sabbath and Sunday to the Lord's work. All his men come to the house, and we have service on the Sabbath, and on Sunday the young men in the Bible class go out in companies from village to village, doing their best to tell them of the gospel.

It looks to me like a splendid opening for the truth to go. I expect there will be quite a stir here as soon as it is fully known what doctrine we are teaching, hence I want to make friends with all, so that they will listen to reason. I want to move slowly but surely for the Master. I can feel what is expected of me to do, and I want to do nothing which will be a stumbling-block for others who may follow. This I feel will be soon. I know there is the money among our brethren, and I feel there will soon be the workers. I have faith in God to answer our prayers, which are offered here for these people. I know there are young men and women in Battle Creek College alone, who could come and be the means of helping these people, both temporally and spiritually, even with the education they now have. It is the gospel of the Lord Jesus Christ that they want to hear. I know there are those who have felt its saving power, waiting to engage in the Master's work. Here are the many thousands waiting and calling for help. Then why not come, brethren and sisters? Believe the words God spoke to Moses and Joshua. (See Josh. 1:8, 9.) He is speaking to you, and God's power is not diminished. He is faithful that promised. How it must grieve him, after showing us what he did for the prophets of old, to see us still in doubt. What rejoicing there will be in heaven when the angels see us taking God at his word, and seeing sinners in Dark Africa repenting of their sins, and crying to God for mercy and pardon.

Jesus said there was rejoicing in heaven over even one sinner that repenteth. Then what must be the song when they see hundreds asking for mercy? Here are young men, natives, who know very little of God's word, and are thirsting for more, yet they are going from village to village giving that little to others, while there are some that I could name in America, who are far better qualified than they are, and yet their light is very often hid in a napkin. Is not this a fact,

brethren and sisters? How many others are studying how to make money, and are building fine houses, pulling down their barns and making first one and then another alteration in buildings, to gratify the lust of the eyes, and to have a nice cosy corner, and be like worldly people. How apt we are to forget that "the birds of the air have nests," yet the Son of man had not where to lay his head. He left all for our sake. He was rich, yet for our sake became poor. He left his throne in heaven to ransom poor fallen man, and to heal the wound that sin had made. He is still pleading for lost sinners, and is our Mediator with our heavenly Father. He is still saying by his word, Go and preach the gospel to every nation in all the earth. He is waiting to pour out the blessing which we have not room enough to receive. He is waiting to throw open the pearly gates of the New Jerusalem to the poor heathen. He is no respecter of persons.

Since writing the above, Mr. Booth has improved somewhat, and leaves to-day for Natal or Durban, on business for the mission which he represents, having received a cablegram from London, advising him to go to Durban and purchase calico, tools, and other mission supplies. I have now decided to stay here for three months, until Mr. B. returns, unless I can see my way clearer than at present, as I have been unable to secure the information which I needed before proceeding on my journey to the location I have heard of, and named in the former part of my letter.

There has been a Bible class formed here of native young men, and the Sabbath and baptism have been brought to their notice, and they have become interested. Mr. Booth's leaving will cause the work done already, if left without any one, to die out, as it is quite new to them, and will meet with many foes; so I deem it best, for the present, to continue the work, adding to it all I can, and in the meantime studying the language, so that I can be able to travel better among the natives.

Your brother in Christ,

G. JAMES.

## Special Mention.

### THE CONSTITUTION OF THE UNITED STATES, AND THE NATIONAL LEAGUE.

The National League says:—

"There should be added to the Constitution of the United States the sixteenth amendment, which reads as follows: 'No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purposes of founding, maintaining, or aiding by appropriation, payment for service, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.'"

This is a movement in the right direction, and it should also be added, neither should church property be exempt from taxation.

We notice in the issue of the Macoupin county *Advance*, of July 14, a brief extract from a sermon by the Rev. A. S. Hamlin, of Washington, who recently preached on the following subject: "A Plea for the National League for the Protection of American Institutions." After proving that Christ recognizes the separation of Church and State in the language, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," he quotes Gladstone, as follows:—

"The Constitution of the United States is the most remarkable work ever struck out by man at one time, and among its greatest features none is more interesting than its full provision for complete separation between Church and State."

The doctor then proceeds:—

"Article VI. provides that all officers of the United States and of the several States shall be bound by an oath or affirmation to support this Constitution, thus recognizing responsibility to a higher power, since an oath or affirmation is invalid unless there is accountability to God; and it says, 'But no religious test shall ever be required as a qualification to any office or public trust under the United States.' The Constitution closes with this provision, but the first amendment, which was



soon felt to be necessary to the carrying out of the principle, goes farther, and provides that Congress shall make no law respecting an establishment of religion."

Is this sufficient?—No; for it has been and is constantly evaded. This is especially true in the matter of education, and of all forms of public charity. New York State, since 1868, has given in money or land over twenty-five million dollars, under sectarian control. Congress, within the last seven years, has appropriated more than three million three hundred thousand dollars for Indian education under sectarian control. Every year Congress appropriates large sums for charity in this district, that are directly or indirectly under the control of the churches. The question of separation between Church and State, as relating to education at present, shows many hopeful signs. The Congregational, Methodist, Episcopal, Protestant Episcopal, and Presbyterian denominations have formally declined to receive any further funds from the United States treasury for their work among the Indians. These denominations represent a population of fourteen and three quarters millions.

These are two things that seem essential to the full and symmetrical carrying out of the principle of separation between Church and State. First, no appropriations for sectarian uses, whether in education or in charities. This principle requires also the withdrawal of public moneys from all asylums, hospitals, homes, and charities of every sort, that are under sectarian control. Only twenty-one of our forty-four States have any provision in their constitutions forbidding the sectarian use of public funds, and the matter can be fully met only by incorporating this principle in unmistakable language in the fundamental law of the land.

It seems strange that Mr. Hamlin did not see, or at least he does not mention it, that Congress evaded the provision in the Constitution against religious legislation, when it appropriated the \$2,500,000 in case the gates of the World's Fair were kept closed on Sunday. We are glad to see that a few of the churches are awake to the evil of receiving governmental aid for sectarian purposes. But there is one church which has received many millions of dollars from the government, which will never refuse aid, and that is the Catholic.

Let the would-be Christian statesmen and the would-be National Reformers who are working so hard to re-form our Constitution, and to make this a Christian nation by law, consider what Gladstone, one of the greatest, if not the greatest, statesman in the world, has said of it, that "among its grandest features, none is more interesting than its full provision for complete separation between Church and State."

We are encouraged to see the efforts which the National League is making, yet we cannot see so many "hopeful signs" as Mr. H. does. We know that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We know that the evils which are coming upon our nation cannot be wholly averted, yet they can and will be restrained till the third angel's message has accomplished its object.

WM. PENNIMAN.

### BE CONSISTENT.

It is a well-known fact that the most potent influence behind the enforcement of Sunday laws is the United Presbyterian or Covenant Church; in fact, the Covenant Church does not believe in exercising the right of franchise until the nation shall officially recognize Christ as its ruler. But in their confession is found this statement:—

"Synods and councils are to handle nothing but what is ecclesiastical, and are not to meddle with civil affairs."

This is in accord with the words of Christ: "Render to Cæsar [civil government] the things that are Cæsar's, and to God the things that are God's." But it seems that those who cling so tenaciously to the confession do not follow this law; for the *Midland*, of last week, editorially said:—

"A Christian who does not bring his religion into the affairs of government, or his religion into politics, or who is not a moral and religious citizen as well as a good neighbor and church-member, has to some extent lost his influence to preserve our free institutions."

And in the same paper a contributor argues thus:—

"The Catholic Church took the question of expelling the Bible from the common schools into the party politics of Wisconsin, and succeeded; but has the church evangelical no right to use the same partisan power to keep the Bible in the schools?"

By no means. The Catholic Church, in taking the step it did, was treading on forbidden ground, and it was only the logical sequence of actions like this that led to the commission of all the atrocities committed in the name of religion.

What the United Presbyterians would do well to heed, is the law laid down in the confession, that "synods and councils . . . are not to meddle with civil affairs." This is Christian doctrine, the contrary is anti-Christian.

W. E. CORNELL.

### CATHOLICS DISARMED IN MASSACHUSETTS.

THE Legislature of Massachusetts has taken a wise step in the passage of a law prohibiting all bodies of men whatsoever, other than the regularly organized corps of the militia, the troops of the United States, and certain specified artillery and other companies, from associating themselves together at any time as a company or organization for drill or parade with firearms, or from maintaining an armory in any city or town in the State. It appears that the Catholic military organizations had become numerous. They had maintained armories, and were often seen parading the streets with firearms, usually the repeating rifle. By this new law they are prohibited from maintaining their armories or drilling or parading the streets with firearms, of which they seem to have an abundance. The law applies of course to all associations regardless of creed; but since the Catholics are the only religious organization which has military organizations within its folds, the blow falls chiefly on them.

By this act more than twenty-five military organizations, among which are the Hibernian Rifles, of Boston, Worcester, Fall River, and Lowell, the Emmet Guards, of Worcester, the Ancient Order of Hibernians, of Boston, South Framingham, and other places,—all of which are independently armed and drilled,—will have to cease their military operations. There is a great wail on the part of these military organizations, and an effort was made to induce the legislature to reconsider its action, but it refused to do so. Catholics in the West who are so sensitive when the matter of arms for Catholics is mentioned, will not be expected to deny that whatever may be the truth or falsity of secret arming, there is abundant evidence of military organization armed to the teeth and under the control of the church. What does the church want of these military organizations, not under the control of the civil authorities? Will the learned Jesuits please rise and explain?—*Omaha Christian Advocate*.

### WANT THEIR SHARE.

"AN Owosso, Mich., Methodist preacher thinks his denomination is being boycotted in the matter of selecting presiding officers for the various State institutions. He says the Presbyterians and Congregationalists get all the plums in preference to Methodists, even at the risk of getting less able men."—*Detroit Evening News*.

It is really too bad when one considers with what persevering energy Methodists are laboring for what they consider the moral welfare of the State and nation. Another Methodist minister, quite prominent in the State, said recently:—

"I am looking for a great American church, made up of the better element of the Catholic Church, the Presbyterian Church, the Methodist Church, and other evangelical bodies. Why should they not have a share in the State's official patronage? Congress and legislatures must look to this matter."

In fact, we are fully informed that that is the very next thing to which Congress will have to give attention.

D. H. LAMSON.

### AMERICAN LOVE OF MONEY.

ALL Americans, we are told, are learning to idealize millionaires, the very servants quoting service with them as proofs of their own merit; that is, in fact, to idealize money. It is hard to do that, to get the glory of money into the very imagination, the thirst for money into the very soul, and not to grow debased, to subordinate intellectual aims, and to let spiritual aims die

out. It is not for nothing that the founders of creeds have condemned the covetous man, or that popular opinion, the result of ages of experience, despises the avaricious one. The teachers and the populace alike have detected that the pursuit is too absorbing and too earthly, that while it engrosses the mind, no nobleness will grow, and that when it is the vice of the community, the strain, the painful strain, toward higher things must perforce cease. Whether millionaires are economically a gain or a loss to the community, we confess we do not greatly care. It is the elevation of the millionaire into an ideal, which is the picture drawn by the nation, that alarms us for the future of Americans. If that is the point they have reached after their hundred years of climbing to the stars, there is not much hope in republican institutions; none at all of their developing higher standards of life, or teaching the effete nations of Europe how to unite plain living and high thinking.

We shall be told that we are too pessimistic, that the majority of men in all countries seek for money, and that it is only the gigantic scale on which everything is conducted in the new world which makes their millionaires in any way remarkable. It is not so. Not only do we not especially decri American millionaires, but we think their quality of mammoths the most redeeming feature in the worship paid them. Money in those huge aggregates has in it such potentialities, is so entirely beyond what any man can spend upon self-indulgence, that we can understand that the desire for it is often another form of the vague desire for power which stirs the hearts not only of the ambitious, but of the philanthropic. It is not the millionaire, but the millionaire as the popular ideal, that arouses our apprehensions. Men desire money in Europe, and sometimes, when they have anything to get, worship millionaires; but they do not make of them ideals. They are not thirsting to be themselves cellars of cash, nor are they themselves inclined to bow down before pecuniary reservoirs. The tendency, in fact, is the other way,—to hold "mere money" in a certain intellectual scorn, to pander to the socialistic dislike of a very rich man, to fall prostrate, if at all, before rank and military success and intellect of a certain showy and advertising kind. The secret wishes of men are many, but those who desire to be as the nitrate king, and who watch him, to catch if they may, his secret of success, are certainly not the community. The majority in all grades thirst for competence, as they reckon competence, in order to be free; a few desire great wealth as a tangible proof to themselves of their own success; one or two seek mammoth fortunes from the mere pleasure of the pyramid builders, half vanity, half desire to do what has not been done before; but all set an ideal before themselves other than the money. Not even in France are the millionaires raised into ideals; while in Germany they are loathed; in Italy, where men quit business on £200 a year, they are disregarded; in Austria they are nothing, being crushed by the reverence for birth; in England they are—what shall we say? defended, with apologies for the defense, as people who are useful in their way.—*London Spectator*.

### WAS IT A LAW?

THE labyrinthine logic of the conflicting opinions left the idolaters of "law and order" in a puzzled frame of mind, because what one set of judges thought was law last week, another set said was not law this week, and what will be law next week nobody knows. It is a perversion of language to give the dignity of law to the illegitimate union of Church and State attempted in the mercenary bargain made between Congress and the Fair. With the people's own money Congress bribed the directors to shut the people out of the Fair on Sundays, and this arrogant usurpation we are called upon to venerate as "law." The parties to the contract on both sides were disloyal to the American Constitution when they made the bargain, where one party says to the other, "We will help you to cheat the people out of their money, if you will help us to cheat them out of their liberties." A contract formed on the basis of such a proposition is against good morals, contrary to public policy, and hostile to the Constitution.—*Open Court*.

# The Review and Herald.

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## DANGER OF UNBELIEF.

### A Study of the Book of Hebrews.

CHAPTER 3, verse 1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

This "heavenly calling" is the calling of the gospel, the invitation to have our sins put away by the reconciliation of the faithful High Priest spoken of in verse 17, of the previous chapter. Those who partake of this calling become "holy brethren;" but having reached this blessed state through the intercession of Christ for us, we are not released from any further connection with Christ, but must maintain even a closer relation to him. So now, says the apostle, "consider him." The terms "apostle" and "high priest," denote the highest position one can fill as a messenger sent from God, or one appointed to minister before him. Christ was both. This use of the term "apostle" shows that that term is not confined to the twelve.

Verse 2: "Who was faithful to him that appointed him, as also Moses was faithful in all his house. 3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. 4. For every house is builded by some man; but he that built all things is God."

The Mosaic house here referred to was the Jewish church. Num. 12: 7; 1 Tim. 3: 15. And while Moses was faithful in that house, Christ is here set forth as worthy of more honor. Why?—Because he that builds the house is worthy of more honor than the house itself, and Christ was the one who built that house. There are many, who, out of professed reverence for Christ, affect to look with scorn and disdain on everything that may be called Jewish; but let such remember that Christ himself was the author of that dispensation. That economy had its place in the development of the plan of salvation, and as Moses stands at the head of that, as ordinarily in this world some one stands as the founder or head of a family, tribe, or organization, nevertheless back of all these organizations, in the work of God, he who formed them all, or built all things, is God. All the different ages, eras, dispensations, and developments of the plan of redemption have come from God, each having its appropriate place and work in the great scheme. "He that built all things is God." This doubtless refers to Christ, giving him again the title of God.

Verse 5: "And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; 6; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The apostle is careful to give Moses the credit that is his due. By acknowledging his faithfulness and his honor and the glory of that system, his language would disarm the Jews of their prejudices against the gospel. He would have them understand, not that they had been following anything that was in its day false and unworthy of their love and reverence, but only that now something better and higher and more glorious had taken the place of what had gone before, and he invited them to partake of these advanced blessings. Here the two characters, Moses and Christ, are put in their relative positions: Moses was a servant, Christ was a son.

The meaning of the last part of verse 5 is that the whole Mosaic dispensation was a testimony to the gospel. It typified Christ and all his work, and Christians are the house over which Christ stands as son, if they hold fast the confidence and the rejoicing of the hope firm unto the end. Then follows in verses 7-11 a lesson from the history of the Jews in the wilderness as a warning against the sin of unbelief.

Verse 7: "Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, 8, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9: when your fathers tempted me, proved me, and saw my works forty years. 10. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11. So I sware in my wrath, They shall not enter into my rest.)"

The facts upon which this testimony is based are simply these: God was bringing up his people out of Egypt into Canaan, the land which he had sworn to give them. There he had promised to give them rest, though it could be only an earthly rest. Josh. 21: 44. But the people, by their unbelief, especially in the case of the spies (Numbers 14), so rebelled against the Lord that he was obliged to cut off all over twenty years of age from entering into the promised land. Verse 29.

He sware in his wrath that they should not enter into his rest. So they wandered in the wilderness forty years till all that generation had perished by the way. All this was an example, or type, for us. 1 Cor. 10: 11. They (the Jews) were called to an earthly Canaan, but the apostle in the first verse of this chapter says our calling is a heavenly one, that is, we are called to a heavenly Canaan; and as those that rebelled failed to receive the earthly Canaan, because of their unbelief, so we through unbelief are in danger of losing the heavenly Canaan. Against this danger the remainder of the chapter is a most stirring warning.

Verse 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

It will be noticed that the apostle says a heart of unbelief, not a heart of disbelief. Thomas Arnold, D. D., says: "There is no greater mistake in the world than to suppose that we believe what we do not disbelieve." And yet what multitudes there are whose attitude toward Christ is just this. They would not acknowledge that they disbelieve Christ and his teaching, yet it is evident that they do not believe; that is, they take him into no account whatever. They base no hopes upon him. They feel no fears concerning his displeasure. They fill up all their time with busy activities, but they have no service to render to him. They have no convictions to bestow upon him. And this is unbelief. For although a person may not say in words that Christ's word is false, he may by his whole course of life, in this manner, plainly declare that he has no conviction, which he is willing to acknowledge, that Christ is the way, and his words are true. His whole life declares that he does not consider God's word true, and that he can choose better for himself than Christ can choose for him. The root of all unbelief thus lies in self-confidence and selfishness. For this unbelief men are responsible; for it is a sin, and a sin which easily besets. Heb. 12: 1.

And this is "departing from the living God;" for it is setting up our own will in place of God's will. And this is all that sin is. The creature wills differently from what God wills, and follows his own instead of God's.

Verse 13: "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."

Sin is deceitful at all times and in all its workings. It has never fulfilled a single promise of good which it has ever made. And it still makes men, in the face of all history, believe to-day that its promises are just as good as if every one, instead of proving utterly false, had every one proved true. It makes us believe that we are strong enough and good enough to meet all requirements, so that we are prepared to be the easy victims of sudden temptation or trial, whenever it can be brought to bear upon us.

As a remedy the apostle counsels constant and mutual exhortation. We are to care for one another in this respect. The Bible makes much of this. In Heb. 10: 25 the apostle tells us to exhort one another, and so much the more as we see the day approaching. And the Lord by the prophet Malachi, speaking of the time when he is about to make up his jewels, says: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Verse 14: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

A very plain and just condition is here stated. We are heirs if we continue to the end. The "if" implies the possibility of failure.

Verse 15: "While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation."

A little time called "to-day," is all that is ours, and only the one present moment of that to-day. God speaks to-day, and to-day, therefore, he should be obeyed. It is the worst presumption to defer the matter of seeking salvation to some future time which is not ours.

Verse 16: "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18. And to whom sware he that they should not enter into his rest, but to them that believed not? 19. So we see that they could not enter in because of unbelief."

Not all that came out of Egypt provoked the Lord. Then none of them need to have provoked him; for the grace that was sufficient for some, was freely offered to all. And if it helped some to stand faithful, it would have helped all, if they had availed themselves of it. The last verse does not say that they could not enter in, that is, that there was anything required of them which they could not perform; but, they could not enter in because of their unbelief, which they should not have cherished, and which the Lord punished them for harboring in their hearts. Dr. Clarke well says: "This whole chapter, as the epistle in general, reads a most awful lesson against backsliders, triflers, and loiterers in the way of salvation. Every believer in Christ is in danger of apostasy while any remains of the evil heart of unbelief are found in him."

## 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.]

331.—REV. 1:1-3; JOHN 20:19.

1. Are the first three verses of the book of Revelation in the original, or have they been added subsequently by some unknown author? 2. At what hour of the first day of the week did the Lord meet with the eleven (John 20:19); for it was late in the day or near sunset when the two disciples were at Emmaus, and it would take some two hours to walk the distance back to Jerusalem, which they did. Was it the first day of the week at all when Christ met with them? R. J. B.

Answer.—1. We know of no authority to show that the first three verses of the book of Revelation were not written by John himself, the same as all the remainder. All critics, so far as has come under our observation, treat them as a part of the original text. 2. The record in John 20:19, evidently, according to other scriptures, covers quite a length of time. The day according to the Jewish calendar had two evenings, the first beginning at sunset, and covering the dark part, or the night, the other, or "later evening," as it was called, beginning at about three in the afternoon and ending with sunset, when the next day began. It is this later evening that is spoken of in John 20:19. Sometime between three o'clock in the afternoon, and sunset, the disciples were assembled at their place of abode (Acts 1:13), and had their doors fast bolted for fear of the Jews, who they probably thought would next proceed to apprehend them, and perhaps put them to death, as they had crucified the Lord. Meanwhile two disciples were on their way to Emmaus. In the apprehensions and discussions of those hours, time passed on. They at length made ready for their evening meal. They may have taken their places at the table before the day ended. We must remember that they were not in a modern railway station, with the harrowing "twenty minutes for dinner" ringing in their ears. They may have lingered some hours in this way, as it is becoming customary in some instances in modern times. At length the sunset passes by, and they enter upon the second day of the week. The disciples return from Emmaus and join with them in partaking of the repast. Then finally Christ appears. Mark 16:14. Thus while the narrative in John begins with the later evening of the first day of the week, it covers a period reaching over into the second day, and the meeting of Christ with the disciples was on that second day, and not on the first day.



## 332.—SATAN VS. OTHER WORLDS.

1. Have we any evidence that Satan has power to visit other worlds besides our own? 2. Have the inhabitants of other worlds been tempted by him as we have been? 3. What do the Testimonies say on this point? 4. Does the statement in "Great Controversy," that when limited to this earth during the thousand years, "he will not have access to other worlds to tempt and annoy those who have never fallen," imply that he has been allowed to do so in the past? E. E. P.

Ans.—1. Satan being in rebellion against God would no doubt spread his efforts over as much of the universe as possible, and not confine himself to one little world like ours. We know of no reason to suppose that he has not had access to other worlds. 2. If he has been there, it would be for the purpose of trying to seduce the inhabitants from their allegiance to God, the same as he did Adam and Eve. 3. In a view of other worlds, given in "Early Writings," p. 32, one is spoken of that is bright and glorious, and of this it is said:—

"The grass of the place was living green, and the birds were warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, 'We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.' Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, 'None in this place have tasted of the forbidden tree; but if they should eat, they would fall.'"

The circumstances being so similar to those in which Adam and Eve were placed in Eden, it would seem a necessary inference that Satan would have access to such worlds the same as he had to this, and try to induce the inhabitants by some means, perhaps not in the same way, to take of the forbidden tree, and thus fall as man fell. 4. That this has been his work is confirmed by the quotation from the "Great Controversy." On p. 659, of the 1889 edition, speaking of this earth, it says:—

"Here is to be the home of Satan with his evil angels for a thousand years. Limited to this earth, he will not have access to other worlds, to tempt and annoy those who have never fallen."

The plain inference from this is that he has had access to such worlds, for such a purpose, previous to this time. This is one of the limitations that go to make up his binding. He is then confined to this planet, and has not the privilege of ranging the universe at large as he has formerly been permitted to do. Such seem to us to be the legitimate conclusions upon this question.

## THE SPIRIT OF PERSECUTION.

As an illustration of the positions that are now being advocated by the religious press of this country upon the subject of compulsory Sunday observance, we give the following, taken from an editorial in a late number of the *Interior*. The editor sets forth his idea of the utility and necessity of the Sunday law, in these words:—

"The civil Sunday laws, the only ones in force in any part of America, will by and by be as imperatively demanded in the interests of the physical man as the enforcement of a national quarantine."

We quote the above for the purpose of showing to what depths of lunacy and downright dishonesty, otherwise sensible and honest men are led upon this subject of compulsory Sunday observance. The civil Sunday law is a lie and a sham. The Sunday laws of the various States of the United States are the direct descendants of the Sunday laws of the Puritans. The Sunday laws of to-day are as religious in their conception and intention as it is possible for a law to be. Some of the most objectionable features of this religious law, such as the enforced attendance at church, have become obsolete in the old States, and were never enforced in the new; but the reasons underlying the law are the same now that they were in the past. There was never a Sunday law made that was not a religious law, and intended to conserve the interests of religion. It may be a sign of genius to attempt to conceal its real character by calling it civil, but it is not a sign of honesty.

Again: The compulsory observance of Sunday as important as a national quarantine! In this statement it is taken for granted that all persons in the country, with their thousands of different conditions of health and strength, engaged in as

many kinds of employment, or in no employment at all,—all require the same amount of physical rest at the same time, and that it is as necessary that there should be a law to compel them to do so, as that there should be a law to prevent persons having deadly and contagious diseases from coming freely into the country, and going where they please! This position also supposes that the government has the right so to look after the physical needs of every person, that it can prescribe to all the amount of physical rest that they must take weekly. But if weekly, why not daily, since man needs the daily rest far more than he does the weekly? And if man's physical needs in reference to rest, which is only one of the recuperating agencies by which his life is preserved, is to be prescribed by law, why may not all other agencies that conserve the same physical interests, be prescribed in the same manner, both by mandatory and prohibitory regulations? Then the law could prescribe the necessity and time for bathing, the number of meals to be taken daily, the quality and quantity of food to be taken, and innumerable other directions of the same nature, all of which would be as "imperatively demanded in the interests of the physical man, as the enforcement of a national quarantine!"

All this and much more could find the same line of argument to support it as can be found for the enforcement of one day each week for physical rest. This whole project is nothing better than a conspiracy, conceived in religious enthusiasm,—a conspiracy against the individual and inherent rights of mankind. It proposes an espionage equal to that practiced by the familiars of the Inquisition, and a tyranny as great as was ever exercised by a Persian satrap or a Roman emperor. And such execrable and damnable projects are now being boldly put forth by leading religious journals, and liberty, whose very existence is threatened by such proposals, is sleeping so soundly that she does not hear the clinking of the chains now being forged to bind her down.

The people who constitute the nation at the present time, having received their liberty by the exertions of their fathers, and never having themselves felt the tyranny their fathers knew, do not appreciate the privileges they enjoy, nor can they see the steps that are now being taken that will deprive them of their liberties. Few seem to realize that if they silently acquiesce in anything that trenches upon the rights and liberties of others, they are at the same time consenting to the destruction of their own rights, when the same power which invaded others' rights, grown stronger by its success, shall also invade theirs. There is no question but that the religious element of this country have a settled determination to rule it. They mean to take it for Christ, and rule it for him; but they are unaware how much of self and how little of Christ is in their project. The history of many such attempts in the past, and the persecution that always followed, has no lesson to these enthusiasts. They fail to see that men of past ages, who kindled by their zeal the fires of persecution that disgraced the ages in which they lived, were honest in their intentions. Said Christ: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. These words are applied by the Catholics to the pagan persecutions. The Protestants include with the pagan the Catholic persecutions. But why stop there? Why not include Protestant persecutions as well? Calvin and Cotton Mather were as truly persecutors as was Domitian or Torquemada. We do not mean to say that these Protestant persecutors destroyed as many "heretics" as pagan and Catholic persecutors have destroyed,—they did not gain the power to do so,—but they manifested the same spirit, and only lacked a larger opportunity and more power to have rivaled the cruelties of the pagan priests or the Catholic inquisitors. This spirit at present seems to be pervading the whole mass of the great religious bodies in our country.

The virus of religious intolerance and persecution, inoculated by paganism into the early church, has been transmitted from one state and body of the church to another; and often when it appeared to have been wholly eradicated, it has suddenly broken out with great violence in an unexpected

quarter. The freedom from this spirit that has been seen in the United States, has led to a false security, and to the belief that the age of persecution had forever passed; but the last few years have developed most alarming symptoms that this fell poison is not dead, but only slumbering, and we now see the certain premonitions of another outbreak. When such sentiments as we quoted at the commencement of this article, are openly advocated, not by one paper alone, but by almost the entire religious press; and when Christian men in different States are arrested, thrust into loathsome jails, or put to work with criminals upon the streets, because upon the question as to what day they shall hallow as sacred time they are not in harmony with the majority,—when this can be done, as it has been done frequently during the past few years, and the religious press utter no word of disapproval, it is an evidence that we are again entering an era of religious persecution, such as in the past has misrepresented Christianity, and which men have indulged the hope would never return.

Such a time of persecution is predicted in the Scriptures. A fallen and corrupt Protestantism will demonstrate its fitness to tread in the footsteps of Rome. We can see the line of the advancing storm, but we are not dismayed. One, in whose hands is all power in heaven and in earth, has said, "Lo, I am with you alway, even unto the end of the world." Secure in the promise that he will keep in perfect peace those whose hearts are stayed on him, we can say,—

"Whate'er events betide,  
Thy will they all perform;  
Safe in thy breast my head I hide,  
Nor fear the coming storm."

M. E. K.

## "STEPS TO CHRIST."

HAVING recently read and re-read this precious little volume, I desire to express through our good REVIEW some of the reflections of my mind concerning it, hoping it may have at least a little influence to induce others also to do likewise, and thus be benefited. I can truly say, after carefully perusing this book, I would not wish to see a single thought contained in it changed, or a sentence altered.

There are many books published on conversion, the higher life, consecration, sanctification, etc., and many excellent thoughts concerning these important subjects are expressed in them, and valuable hints and instructions are presented, which are worthy of acceptance. In many of them are some things extreme, leading to an unhealthy condition of the mind, bordering on fanatical conceptions or unsound Bible doctrine, tending to wrong conceptions of duty, and giving undue prominence to certain points which leave one's religious ideas unbalanced. But in this comprehensive little treatise, I can confidently affirm that not a single thought of such a character can be found. It is clear, concise, forcible, pointed, and backed up in every point by the plain statements of the inspired word. It begins with "The Sinner's Need of Christ," showing the absolute necessity of his divine help in being reconciled to God. It points out the nature and work of true "Repentance," revealing its necessity, what constitutes repentance such as God can accept, and Christ's agency in bringing us to it. It embraces godly sorrow for sin, and a turning away from sin. None can truly repent so as to be accepted of God, unless drawn to do it by Christ's love. "Confession," its necessity, characteristics, and nature, is elucidated and clearly portrayed, and the reasons given why it is demanded, to whom it should be made, what it should embrace, and what is effected by it.

Genuine "Consecration" receives its proper attention, what it is, how it is brought about, the part we are to act in it, and the help Christ bestows which enables us to make it. The grand themes of "Faith and Acceptance" are briefly and fully considered, and the infinite love of the Redeemer of the world is presented, showing his condescension and tenderness and the sin of abusing and neglecting his mercy by unbelief.

"The Test of Discipleship" is considered, and how we may know whether we are children of God, and accepted in the Beloved. "Growing up into

Christ" and becoming strong men and women in him, is a precious theme well worthy of the most careful and prayerful study; many instructions and excellent hints are given to help in reaching this blessed result. "The Work and the Life" is a most important chapter, worthy of closest study. When we have accepted Christ, and he has possession of the citadel of the heart, out of it will flow motives, words, and acts such as, in a measure at least, were seen in his life of love. In character they will necessarily be akin to his. Christ in the heart will show forth Christlike acts. When the heart has been made pure by him, the stream will be pure also, and noble, generous, unselfish principles will be seen to rule that life which he has wrought in us.

Then will "A Knowledge of God" be considered the most precious privilege of our lives. More and more shall we desire and seek to drink in of his fullness and be assimilated to his likeness. The author gives blessed instruction how to reach this precious result. "The Privilege of Prayer" is a theme for every Christian to study. "Prayer is the opening of the heart to God as to a friend." With Christ in us the hope of glory, being adopted into the royal family of God himself and acknowledged as his children, it will indeed be a privilege to pour out into his loving ear our wants, our helplessness without him, our grateful thanks for all his mercies, our praises for his wonderful love to those so unworthy. We shall esteem it as a most precious blessing that weakness may lay hold on omnipotent power, and helplessness upon Him who is mighty to save. The author gives most important instruction to guard against presumption and fanaticism.

"What To Do with Doubt," is a chapter all of us need; for all have been troubled more or less with this evil in one form or another. To be able to baffle the tempter by refusing with the strength of God the doubts he may cause to fly through the brain, is a great acquisition in the spiritual life. It is like the armor of the ancient warrior—a source of protection and safety. Doubts are the cause of weakness, unbelief, ruin. Faith, constant, persevering, victorious faith, is a shield greatly needed in this age of questioning and infidelity. Precious instruction has the servant of the Lord given on this important theme.

The volume naturally closes with the theme "Rejoicing in the Lord," and the final triumphant close of the life of the child of God who has taken all these "steps to Christ," and has, like the noble Paul, fought a good fight, and kept the faith. What precious experiences of the nearness of the Saviour, his presence in every trying experience, his constant help in every time of need, the support of his everlasting arm, and the sweet evidence that all is well between our soul and him who died for us! O what a blessed preparation for the closing years of our probation!

To finish our course with joy, after a life of conflict, trial, sorrow, and struggle with self, Satan, and the evils of this world, is the grand consummation most devoutly to be wished. This is enough. The past is forgiven, the peace of God rules in the heart, the future is certain and full of hope and comfort. Then we may "enjoy religion indeed," an expression that comprehends much. Such are the themes of which this volume treats.

I can hardly forbear presenting one or two features of it more extensively, as something that was most precious to my mind,—man's agency in taking these "steps to Christ." There are evidently two leading extremes taken by different persons in seeking to serve God. One is the supposition that by our own efforts the work of salvation is principally accomplished. The other, an opposite extreme, supposes that Christ does it all, and man has no agency only to submit to being saved. I was happy in observing how carefully the author defined the work of each. While it was made most emphatic that man could not save himself, that all his righteousnesses were but filthy rags, that he could not bring a clean out of an unclean thing, and that it was utterly impossible for us to keep the law of God in our own strength, or properly to repent, confess, believe, or take any of these "steps" by virtue of our own efforts, without Christ's special help, there is a part man must act if he is ever saved.

1. The power of choice must be exercised by man, before God can save him.

"The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve him."—"Steps to Christ," p. 48.

So saith the Scriptures: "Choose you this day whom ye will serve." The power of choice is of great importance. God appeals to the reason. "Come now, and let us reason together." Christ is anxious to help us, longs to come in and strengthen us. His help is absolutely essential; for we are so sunk in sin by nature, we cannot do the work ourselves; but we must make the choice.

2. We must exercise the will, before he will do the work we need to have done for us.

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision or of choice. Everything depends on the right action of the will. . . . You can give him your will, he will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon him, your thoughts will be in harmony with him. Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians. Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers." "The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. 'Come now, and let us reason together,' is the Creator's invitation to the beings he has made. God does not force the will of his creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make a man a mere automaton."—"Steps to Christ," pp. 48, 49, 43.

These are precious words, embracing a great field in the character of man's relation to God. They are in harmony with the Scriptures. The poor prodigal had to choose and to will to arise and go to his father. He was waiting with his loving heart to welcome his advances; he placed upon his son the best robe, and greatly rejoiced to welcome him. But had not the poor forlorn beggar taken these steps, he would surely have perished. The will must be submitted to God, and exercised in his service. We must strive to enter the strait gate. Merely seeking is not enough. It is the willing and obedient who will eat the good of the land. Lack of space prevents us saying much more on this point.

Here is a forcible word on answers to prayer:—

"But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust him, even though you do not see the immediate answer to your prayers."—*Id.*, p. 111.

We may think some much-desired object best for us, and earnestly pray for it; but God may see differently. He will answer, but in a way that will be better for all concerned than as they desired. This principle should be remembered in praying for the sick. It is not always best that such should be made well. Hezekiah pleaded earnestly for life, but results show that it would have been better if he had died then.

"We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing."—*Id.*, p. 145.

Here is a truth some of us at times forget, and take upon us too much of the judge, when more of humility and tenderness is greatly needed. The writer humbly acknowledges making this mistake many times in the past. How many mistakes Christ beholds in us, yet bears in tenderness with our faults, weaknesses, and sins. We need his spirit of love constantly.

But this article, already too long, must be closed. Brethren and sisters, if you have not already read this good book, procure and read it. Let every backslider read it; for it is just what such need. It will do us all good. Many not of our faith have read it, and prize it highly. It is a wonderfully comprehensive little volume, and makes plain the way of salvation.

G. I. B.

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

—Talk little, but act promptly. Empty words never did any good.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheave with him."—Ps. 126: 6.

### PARTING HYMN.

BY BERTHA H. BURNHAM.

(Lynn, Mass.)

TUNE: Portuguese Hymn.

O sad one and weary, God bless thee to-day,  
No prayer beside this would my earnest lips form;  
His blessing upon thee will brighten thy way,  
And clear from thy pathway the strife and the storm.

When men shall misjudge thee, as sometimes they will,  
May his tender voice give assurance of love,  
And keep close about thee his tenderness still,  
Until he shall call thee to meet him above.

When burdened with sorrow for friends who have proved  
Themselves to be traitors,—such grief has he known,  
And when thou art sorrowing over thy loved,  
His heart sympathizingly throbs with thine own.

Yet some time, O dear one, some time thou shalt meet  
With loved and with loving, on heaven's blest shore,  
No more to be harassed with griefs and deceit,  
Forever at peace where the storms are all o'er.

There thou shalt behold by the clear, crystal sea  
The city that needeth no light of the sun,  
And then—and O joyful the vision will be!—  
Thou'lt see in his arms those thy tenderness won.

Then speed on thy way, preacher, faithful and true,  
And win souls to God by the Christ life in thee;  
May he give his Spirit in blessing anew,  
Until thou himself in his kingdom shalt see.

### KANSAS.

PHILLIPSBURGH.—A report received at this Office informs us that an excellent local camp-meeting was held at the place named above, from July 20-27. There were twenty-two tents pitched, and about two hundred campers. The preaching was done by Elders Breed, Stewart, Mc Reynolds, and Ferren. Children's meetings were conducted daily, and many of the young gave their hearts to the Lord. Sixteen were baptized, mostly children of Sabbath-keepers. Elder Stewart will remain to continue the work among the towns-people who are interested.

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### MONTANA.

LIVINGSTON, BELGRADE, AND HELENA.—After our good camp-meeting, Elder Stone and myself remained to follow up the interest which had been awakened among the citizens of Livingston. As the result, seven persons began to keep the Sabbath and were baptized, four uniting with the church. After our meeting closed at Livingston, we spent a few days in the great national park. Then I visited some brethren at and near Bozeman, and spent one Sabbath with the Belgrade church, and then came to Helena. We put our tent up and began meetings last Friday evening. Have held five services, with a fair attendance at each service. Some real interest seems to be springing up among the people, and we hope to see a work done here that will glorify God. Elder Martin reports quite an interest at Billings, where he and brother Rasmussen are holding a tent meeting. Brethren, remember the work in Montana, when you pray.

J. W. WATT.

### ALABAMA.

GURLEY AND CLUTTSVILLE.—July 16 we closed an eight weeks' course of meetings at Gurley. Brother Stedwell helped me to put up the tent and get started. I was then left alone for five weeks, with no help but my wife and daughter. At that time brother Cone came from Battle Creek College, to take care of the tent, and otherwise to aid.

Our attendance was quite good throughout, although there were strong efforts made on the part of the churches, to keep the people away. The Baptists held a two weeks' meeting during the time. As a result of our meetings, we left a company of ten, with C. B. Holmes as leader. Regular Sabbath meetings will be held. There is an open door left here for further work. At the close of this meeting my wife and daughter returned to Huntsville. Brother Cone and I now have the tent pitched at Cluttsville, a small country place, and have held five meetings to date, with quite a good interest. We hope that our brethren will remember us in their prayers.

A. P. HEACOCK.

July 31.

## GEORGIA.

GAINESVILLE.—After our last report from this place, we removed our tent to another part of the city, where we remained nearly three weeks. We have now been here about two and one-half months, and the work is still encouraging. Next Sabbath we intend to organize a church. We have secured a lot, and subscriptions are now circulating for the erection of a church building; but we are finding it extremely difficult to raise the money, as our brethren and sisters here are poor, and the business men and outsiders are full of prejudice, so but very few of them will help us any. Yet we feel that we must have a house of worship here, as it is so badly needed, and it would be such a help to the work.

When it is remembered that our people have not a house in the entire State that we can call our own exclusively, the need of this can be seen, and the prospect for the prosperity of the cause in this section is promising for the future, if we can get such a house. If any of our brethren wish to contribute toward this enterprise, contributions will be thankfully received, and we would especially solicit the assistance of the brethren in this State.

Our tent is now located three miles from the city, where we have held five meetings, with an increasing interest. We have rented a home in the city, where our Sabbath meetings are held for the present. Our address is still Gainesville, Ga.

W. A. MC CUTCHEN,  
R. S. OWEN.

## VIRGINIA.

MT. WILLIAMS.—By request we submit herewith a final report of our work at this place. Since writing before, brother Painter received the sad news from his home in Stanleyton, this State, that his brother had been run over by the cars, and killed. The shocking news was severe, yet he mourned not as those who know not God. Brother Painter went home immediately, to try to comfort the bereaved friends. This left me alone with the tent for some time, excepting a few days, when W. T. Marshal, from Winchester, Mo., was present to assist in song and praise service.

God has been merciful to us here. Still others have accepted the truth, making seventeen up to date. Many more are fully convinced, and we trust they will obey in the near future. Eleven of these were among those who walked so far to attend, as mentioned in previous report, seven being heads of families. Some of our brethren here had never given up the use of pork and tobacco, but they have now surrendered all for God. We leave here now to prepare for camp-meeting. Many are going from this place. I will then join my family at Winchester, they having just arrived from Michigan.

It is contemplated building a church on the spot where our tent was pitched, subscriptions being nearly sufficient at date to build it. May God's protecting favor ever be over the kind hearts and willing hands who cared for our wants at Mt. Williams. The loud cry of the third angel must be heard. Brother Painter returned to assist in the closing meetings Sabbath and Sunday.

July 25.

C. A. WATKINS.

## NEW ENGLAND.

SINCE my last report through the REVIEW, considerable time has passed, and my experience has been varied. Nervous exhaustion, caused by continuous hard mental work and a failure to take a sufficient amount of sleep and food, made it necessary for me to take several weeks of rest and recuperation. After returning to Massachusetts, while chopping wood for exercise, I accidentally cut my foot very badly. I have now quite fully recovered from all these difficulties, and resumed my work with my usual strength.

After attending the general meeting in May, I spent some time at South Lancaster, looking after Academy matters and the general interests of the work in the Conference. It was my privilege later to visit the friends of the cause in Hartford, where Elder Kellogg and brother Clark are now laboring. I found a company of twenty keeping the Sabbath, and a church of thirteen was organized. The work in this place was begun by one of our faithful canvassers, followed by other Bibleworkers for a short time, when Elder Kellogg, and later brother Clark, were called to that field. The interest has been good from the first, and at no time has it been better than at present. Several others will doubtless unite with the church soon.

In company with my wife, I have recently made a tour through New Hampshire, visiting at New Ipswich, Washington, East Washington, Unity, Cornish, Newport, and Amherst. We found the brethren of good courage, and through reading our papers and the General Conference *Bulletin*, seeking to

keep pace with the advancing light of the message. They appreciated labor very much. We expect to see a goodly number from this section at our coming camp-meeting.

We are glad to see the evidences on every hand which declare so plainly that our beloved Master will soon return and gather his people. May he find us ready when he comes. R. C. PORTER.

## TEXAS.

DALLAS.—Some four or five months ago, there being no meetings of any kind held in Dallas proper, two brethren and three sisters decided to rent a room and begin a work there, believing that it was the will of the Lord that some decided effort should be made. From the very beginning, the blessing of the Lord has been with the work, not only in opening the way for the meetings and providing means, but in preparing the hearts of the people.

From the small beginning of five months ago, our numbers have grown to forty-three regular attendants on the Sabbath, a missionary society of active workers has been organized, and Bible work has been done in many parts of the city. Several are keeping the Sabbath as the result of this work, and more than a dozen families are interested. A lawyer of some prominence, who lives at Mexico, has been led by the providence of God to see the Sabbath, and is now rejoicing in the truth; and the wife of a prominent physician has also accepted the Sabbath, and is walking in the light. Among our number is an intelligent mulatto sister, who was once a slave. She accepted the Sabbath from studying the Bible and from reading Seventh-day Adventist literature, and began to keep the Sabbath all alone, without knowing there was a Sabbath-keeper in the city. Last Sabbath was the first time she ever attended a meeting of our people, and when in the social meeting her quivering lips framed the "same old story," known and heard wherever the precious present truth is known, my heart was filled with praise to God for his wonderful works toward the children of men. I have never seen such an interest manifested by the people, nor a time when they were so easily approached. The papers are open to us, and it has been my privilege to secure the insertion in the papers of many articles bearing upon points of the truth.

Since nearly all of our number are mere babes in Christ, and know but little of the truth, how important it is that we should have wisdom from on high, that the work that the Lord has begun so auspiciously may not be marred. Brethren, pray for us here in Dallas. R. W. ROBERSON.

July 16.

## PENNSYLVANIA.

JOHNSTOWN, CAMBRIA Co.—Since our last report, the interest and attendance have been increasing, so that it may be necessary to increase our seating capacity again. The interest at present is unparalleled by anything we have ever experienced. We estimated seven hundred people here last night, and many left because there were no seats. Some of the most striking conversions have taken place that we have ever witnessed. Last night long after our service was over, a young man who is employed as mail carrier in the city, came rushing into our little tent, weeping and falling upon his knees, saying that he was an awful sinner, and requesting us to pray for him. We might refer to other instances. The way in which the message is being received in this city, reminds us of what we have read and heard of the way the first message went in 1844.

We held our first public Sabbath service last Sabbath. There was a goodly number in attendance. We cannot at this writing give anything definite as to the number who have decided, but we have reasons to believe that a large number will embrace the message. Our cash contributions during the past three weeks have aggregated over thirty-three dollars, and our temporal wants have been well supplied. A. S. Bowersox, our State agent, is with us at present, giving instruction in the canvassing work to a brother who has recently taken a stand for the truth. This brother was employed in the Cambria Iron Works, at a salary of from eighty to ninety dollars a month; but when he decided to keep the Sabbath, he was discharged. Continue to pray for the work here.

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

## AMONG THE BELGIANS AND FRANCE FRENCH.

I HAVE now been at Willow Grove, Pa., five weeks and one day, and have delivered sixty-three discourses, given thirty-one readings, made two hundred and forty-five visits, and sold thirteen dollars' worth of books, besides giving away two dollars' worth of tracts and pamphlets. Since

coming to this part of Pennsylvania, I have sold or given away French literature to the amount of forty-four dollars, and English literature to the amount of about five dollars.

Though the mob spirit that was manifested at the commencement of our tent effort has been mastered, there is in sight of our tent a dancing platform in open air, which is occupied by large crowds about once a fortnight—the night after the pay day of miners. The people generally are addicted to the use of intoxicating drinks, and are very ignorant of the Bible, so it has been difficult to impress minds with the importance of religious things.

Most of the people here had never seen the Bible until they saw it in our hands in the pulpit. All can readily see that it would be of little use to try to sell works treating on Bible subjects, until the people became acquainted with the Bible, and possessed that priceless treasure. Under these circumstances, we have made it a point to sell the Bible in a cheap form, and in this we have had fair success. Nothing is more encouraging than to see our discourses, visits, and Bible readings create a love for the Bible and a desire to purchase it.

I have seen a Catholic Parisian lady embrace the truth, and have witnessed the conversion of a miner who died as the result of an accident, and whose funeral sermon I preached at the tent, before a good audience of French and Americans. The French showed great respect both at the tent and at the cemetery, and could not help noticing the difference between the simple way such services are conducted among us, and the complications and exactions that are witnessed at the funerals among Catholics. The week before this funeral, one of our neighbors was buried at a short distance from here, and in an outburst of anger the priest literally drove the people out of the church, because they had come a little late, and were slow to pay for masses to help the dead out of purgatory. The people are seeing the futility of the doctrines of purgatory, praying to and for the dead, the eternal sufferings of the ungodly, and the paying of large sums of money to the priest to relieve the imaginary beings of that imaginary place called purgatory.

Some of our French hearers appreciate the great truths that we present to them in public and from house to house, and are drawing nearer and nearer to us. There are also a few Americans who seem to be progressing in the right direction. About one third of our discourses have been given in English. This, added to work enough for two strong men among the French, makes a far too heavy burden for one laborer; and I hope that the time is not far distant when experienced French and American workers will not be lacking, but when such workers will urge themselves to the front to supply lacks that are now keenly felt. I am more and more confirmed in the conviction that a tent that is pitched in localities where there are two nationalities, should be manned with even more laborers than one that is pitched merely for Americans.

Among other items we would mention a recent challenge for a discussion by prominent French Spiritualistic mediums and healers, followed by an encounter with the same at the tent, the blowing down and damaging of the tent by a hurricane, notwithstanding our prudence and earnest endeavors (but the tent was soon repaired by willing hands); the discharging of over three hundred French coal miners, on a territory not as large as an ordinary township, greatly hindering our book sales, lessening the interest of many in our meetings, bringing distress on hundreds of families, and leading the more enlightened and thoughtful to think of greater and forthcoming calamities; and also panics caused by unprincipled statesmen and greedy capitalists, and betokening the near coming of Christ, the awful retribution of those who grind the faces of the poor, and the final deliverance of the oppressed. D. T. BOURDEAU.

July 30.

## DISTRICT NO. 3.

FROM Aug. 8-30, in company with Elder I. H. Evans, President of the Michigan Conference, I spent the time holding meetings at Dimondale, Napoleon, Jackson, Willis, Pittsford, Covert, Toquin, and Benton Harbor, Mich. In some of the above-named places the companies are almost wholly composed of those who have newly come to the faith; while at other points we found some who have rejoiced in present truth for over forty years. It was encouraging to see new and old members standing shoulder to shoulder, rejoicing in that for which the pioneers have so long looked, the loud cry of the message.

Jackson was the first place in Michigan to receive the light of the third angel's message, and brother D. R. Palmer, still an active member of that church, was the first man in the State to hear the message from the lips of brother Bates. Forty



years ago last June, in company with brother and sister White, it was my privilege to enjoy meetings in the home of brother and sister Palmer. For many long years has their house not only been a home for ministers, but also a meeting-house for the Sabbath-keepers in Jackson. Although but few of those earlier in the faith are living, there is still a goodly number in Jackson who meet on the Lord's Sabbath. They now have a little chapel in the eastern part of the town. It was good to be with the earnest ones there over a Sabbath and first day. We were glad to find brother and sister Palmer, although advancing in years, still bearing their testimonies of courage and hope in the cause of truth.

At Prattville and Toquin tent meetings were being held, and it was our pleasure to spend an evening in each place, and to speak to large audiences, on the Rise of the Third Angel's Message. This series of meetings in Michigan, like those in Ohio, previously reported, were held in a very busy season of the year. There was a commendable zeal on the part of our people in laying aside their worldly cares, in some instances in mid-week days, to attend the meetings. Our meetings were all good, but especially at Benton Harbor we were agreeably surprised in seeing so many gather from the surrounding country. The church-members there are engaged in erecting a meeting-house. They have received, from one not yet a member of the church, a present of a nice lot in a very desirable location, and they have good pledges of cash and mechanical labor, supposed to be sufficient to erect the house.

After concluding this trip, I was glad to enjoy a day of "outing" at Lake Goguae, with family, relatives, and friends. In the family gathering four generations were represented, as follows: my mother, who will be ninety-two years of age next month; my older brother, sixty-six this month; his daughter, with her three daughters, the oldest being about thirteen years of age.

I am now on the camp ground in Indianapolis, Ind. The workers' meeting is well under way, and the prospect is that we shall have a large camp-meeting here. This is the first of seven camp-meetings in succession, that I have to attend. Thanking the Lord for strength already given, I trust him for the future, hoping that I may still be enabled, by his grace, to take a humble part in this last closing work of the message.

Aug. 4. J. N. LOUGHBOROUGH.

#### OKLAHOMA AND INDIAN TERRITORIES.

My last report was written while I was attending the Kansas City, Mo., institute. I returned home May 11, and was glad to find that Elder E. T. Russell, of Ohio, had arrived to make this his field of labor, according to the request of the General Conference. He had already begun a short series of meetings in our new church at Oklahoma City.

May 12-15 I was at Dover, and baptized five adult brethren and sisters. The 22d I went to Guthrie to assist in pitching the tent. The next day Elder Russell and W. H. White came, and the 25th we held our first meeting. I remained one week, until the meetings had aroused quite a good interest, and then went to Carney, where we have a small church of Germans. One American brother, who had formerly been a Baptist, fully accepted the truth, and united with the church.

June 5 I went to Anvil, where we have a church of about thirty Germans. I visited these two places by the request of brother Shrock, who had been there two weeks before me. The English-speaking people came to his meetings there, and he was compelled to preach a part of the time to them in English; and as some interest was aroused, he desired me to go at once and continue meetings for them. I was at Anvil one week. One man and his wife fully accepted the truth. The woman was a professor of religion, but the man was converted and baptized at this meeting. The wife had had chills for some time, which had weakened her so that she was hardly able to be up; but she desired to attend the meetings. She had a chill at ten o'clock A. M., but she came to meeting that night. Without medicine or treatment of any kind, she began to improve, and had no more chills. She attended all the rest of the meetings. Others are interested. One young man said that he expected to keep the Sabbath.

From June 13-20 I visited scattered Sabbath-keepers in Payne county. From the 23d to the 30th I visited and labored with a few Sabbath-keepers near Union, O. T. The blessing of the Lord attended the effort, and good results followed.

July 1 and 2, I was with the Oklahoma City church in quarterly meeting. We had a good meeting, though we were obliged to disfellowship one, whose conduct could be borne with no longer. The 3d I went to Grady, in the Chickasaw Nation, near the Red River. One young man, who was teaching school there, had begun to keep the Sab-

bath through reading, and desired me to come and baptize him. He was formerly a Presbyterian, and is a devoted, intelligent young man. I held meetings there until the 24th. One man and his wife, who had been Methodists, signed the covenant. One other man promised to keep the Sabbath.

It was very dry and hot all the time I was in the Chickasaw Nation. Corn is almost an entire failure. Hundreds of acres will not average a bushel an acre. The wheat and oat crop was very short—only about a third of a crop. They will raise some cotton, which will be their main dependence for a living. In Oklahoma we have an abundance of everything. I never saw so much wheat and oats as in old Oklahoma, which was opened for settlement four years ago. In some parts of the country during harvest, as far as the eye could reach, but little else was discernible but golden fields of grain. Some wheat is yielding over forty bushels an acre. The only discouraging feature in the wheat crop this season, is that it is selling as low as thirty-two cents per bushel.

It is now decided that we will hold our camp-meeting at Oklahoma City, Sept. 28 to Oct. 8. This change makes it one week earlier than first advertised. I hope all our brethren are planning to attend this meeting. I will have more to say again in a week or two, concerning the camp-meeting.

Aug. 2.

R. H. BROCK.

#### CRAWFORD AND HILL CITY CAMP-MEETINGS.

LAST year northwestern Nebraska and southwestern Dakota held a joint camp-meeting, at Hot Springs, So. Dak. This year a meeting was held for each section. The Nebraska meeting was at Crawford; the Dakota meeting at Hill City, in the Black Hills. Elder J. H. Durland attended both meetings. At Crawford he was assisted by Elders White, Gardiner, and Nettleton; at Hill City, by Elders Nelson and Whitney. The camp at the former place was in a grove about a quarter of a mile from the village, in a bend of the White River; at the latter, on an open tract opposite the Methodist church in the village. At Hill City only five family tents were pitched, the people largely finding rooms in the village. Some fifty of our people were in regular attendance at Hill City; rather more at Crawford. Though small, the meetings were both good. Fourteen were baptized at each meeting. The people had heard very little preaching, and gladly received the word, especially that concerning the life of faith in Christ. Many who had been discouraged and silent, found peace and joy in believing in Jesus as their personal Saviour.

The meeting at Crawford was remarkable for the outside interest. A goodly number attended regularly from the city, taking part freely in the social and revival meetings. The baptism was especially impressive, taking place within a few feet of a large tent, in the presence of a large number of people. The influence of this meeting cannot be otherwise than salutary, and all were sorry that it was impossible to follow it up with Bible readings and personal labor. This field would seem to be a promising opening for labor this fall.

In the Black Hills country are found scattered Sabbath-keepers, who have come from various States. For a year or more brother L. M. Crowther has been laboring to organize these, and get them into working order, and evidently with good success. Elder S. B. Whitney, with brother Carmichael, will now enter this field, pitching their tent at Rapid City, on the eastern border of the Black Hills.

While the ways of this country are somewhat rough, and wickedness is not vailed, as in older sections, the people are warm-hearted, hospitable, and generous; and some of them will be found among the Master's jewels, when he makes them up. Happy the laborers who gather from the by-ways and hedges precious sheaves for the garner of the Lord.

C. C. LEWIS.

#### SOUTH DAKOTA CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the South Dakota Conference was held on the Lake Hermon camp ground, near Madison, So. Dak., June 21-28.

FIRST MEETING, JUNE 21, AT 9 A. M.—Elder N. P. Nelson occupied the chair. Following the opening exercises, the President made brief remarks relative to the important work that had thus brought us together, after which the delegates came forward and took their seats. The roll-call showed the number present to be thirty-three, representing eighteen churches. The church to be known as Cottonwood Grove, with a membership of eighteen, was admitted into the Conference, brethren R. Collins and C. A. Kenison acting as delegates for the same. Elder Kauble presented

a request from the church at Hill City for admittance, which was granted by vote.

On motion, the reading of the report of the last annual session was waived. Being empowered to do so, the Chair appointed committees as follows: On Nominations, Geo. A. Wheeler, E. C. Kellogg, Conrad Reimche; on Resolutions, C. P. Frederickson, J. H. Durland, Frank Gravelle; on Credentials and Licenses, N. W. Kauble, O. A. Johnson, H. Shultz; on Delegates, N. W. Paulson, F. H. Robinson, Peter Lauritsen.

Adjourned to call of Chair.

SECOND MEETING, JUNE 22, AT 9 A. M.—Eleven additional delegates were present. Elder Nelson made some statements in regard to the extent of the work in the Conference during the past year, and its manifest success by the blessing of God. The net gain in membership was ninety-three. Sixty-three of this number were added to the Conference list during the quarter ending March 31. The ministers who were present gave brief reports of their labors since our last camp-meeting, and the results of the same. The Committee on Nominations handed in the following partial report: For President, N. P. Nelson; Secretary, Lillie E. Holdeman; Executive Committee, N. P. Nelson, N. W. Kauble, Conrad Reimche, Wm. Johnston, E. C. Kellogg.

The report was adopted.

The Committee on Resolutions presented the following:—

Whereas, The Lord has gone out before us in the past, and we see the field enlarging and calls coming in for labor; therefore,—

1. *Resolved*, That we express our gratitude to God for his blessings so richly bestowed during the year, and that we feel free to reconsecrate ourselves and all we have to his cause.

2. *Resolved*, That the President of the Conference, in council with the Executive Committee, be empowered to appoint the usual committees some time before the Conference convenes, and be ready to name them at the first meeting.

Whereas, The endowment of a free bed at the Sanitarium has proved a great blessing to the sick in our Conference during the past year; and,—

Whereas, Some otherwise hopeless cases have been greatly benefited, and have regained their health at this place; therefore,—

3. *Resolved*, That we continue the same during the coming year, and that it be supported from the poor fund.

4. *Resolved*, That we approve of the action of the General Conference in planning for a school to be held in Battle Creek the coming year to educate such laborers as do not have the privilege of attending our colleges, and we request the Executive Committee to look out such persons as, in their judgment, should attend this school, and encourage them to take this course.

These resolutions pending, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 23, AT 9 A. M.—Two new delegates took seats in the Conference. The resolutions which had been read at the previous meeting, were taken up, discussed, and finally adopted. The Committee on Resolutions further reported:—

Whereas, The spiritual interests of the people at our camp-meetings demand all the time and attention of our ministers and licentiates; therefore,—

5. *Resolved*, That we recommend that our Camp-meeting Committee be selected by the Conference through their Nominating Committee, and that great care be used in making this selection, so that individuals will be chosen who will be able to attend to business of the meeting, without taking the time of the ministers.

This being quite lengthily spoken to by brethren Durland, Johnson, Kauble, Nelson, and Breed, was also adopted.

The following was a partial report of the Committee on Credentials and Licenses: For Ordination and Credentials, Conrad Reimche. The report was adopted, and the ordination services took place the following Sabbath.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 25, AT 9 A. M.—The following final report of the Nominating Committee was adopted: For Treasurer, Alice H. Robinson; Camp-meeting Committee, M. Streman, Frank Gravelle, E. O. Burgess, Conrad Reimche, J. L. Weller.

The Conference Treasurer, A. H. Robinson, presented a report, a summary of which is as follows:—

RECEIPTS.	
Tithe from churches,	\$10,091 82
“ “ individuals,	680 81
From General Conference on deposit,	1,700 00
Cash to balance,	1,068 21
Total,	\$13,540 84
EXPENDITURES.	
To Conference laborers,	\$7,614 98
“ General Conference on tithe,	1,077 26
“ “ “ deposit,	3,761 52
Other payments,	709 40
Cash to balance,	377 68
Total,	\$13,540 84

The Badus church petitioned to have its name changed to that of Ash Grove, which request was granted by the Conference. Moved and supported that the Grand Meadow church be dropped from the Conference records, and that the Conference Committee send a minister to look after the interests of the Watertown church.

As a final report, the Committee on Credentials and Licenses submitted the following: For Credentials, N. P. Nelson, N. W. Kauble, S. B. Whitney, C. P. Frederickson, Luther Warren, Valentine Leer, M. Streman; Ministerial Licenses, Geo. A. Wheeler, L. M. Crowther, A. J. Voth, Conrad Reimche; Missionary Credentials, E. O. Burgess, Frank Gravalle, T. L. Berge, F. H. Robinson, R. A. Burdick, C. Christiansen, A. D. Buller, E. C. Kellogg, H. C. Carmichael, Julius Jensen, Mrs. Hattie E. Kauble, Ella Nesmith, Mrs. Nettie H. Whitney, Alice H. Robinson, Lillie E. Holdeman, Charles Burman, C. L. Holdeman.

Adjourned *sine die*. N. P. NELSON, Pres.  
LILLIE E. HOLDEMAN, Sec.

#### QUEBEC CONFERENCE PROCEEDINGS.

The fourteenth annual session of the Quebec Conference was held in connection with the camp-meeting, at Ayer's Flat, June 29 to July 3.

FIRST MEETING, THURSDAY, JUNE 29, AT 9:30, A. M.—Elder J. B. Goodrich in the chair. Prayer was offered by Elder I. D. Van Horn. At the call for delegates, seven responded. The report of the last annual session was read and approved. Moved and carried that the visiting brethren, and brethren in good standing in the Conference, be invited to participate in the deliberations of the Conference.

The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, J. H. Hammond, A. Blake, G. A. Cushing; on Resolutions, H. E. Rickard, G. W. Caviness, C. E. Scott; on Credentials and Licenses, I. D. Van Horn, D. Dingman, A. E. Taylor; on Auditing, J. H. Hammond, A. Blake, Geo. D. Taylor, O. P. Terrill, C. L. Frost, Harrison McClary.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, JUNE 30, AT 9 A. M.—Eight delegates were present. The Committee on Resolutions presented the following report:—

Whereas, There are certain rights and privileges, which would be of advantage to the Conference, granted to incorporate bodies in this province; therefore,—

1. *Resolved*, That this Conference make application at the earliest convenience to become incorporated.

Whereas, The Conference and tract and missionary society have used, and desire to use, the upper part of the South Stikely church as a store-room and tract depository; therefore,—

2. *Resolved*, That this Conference pay the sum of thirty dollars, and we recommend that the tract and missionary society pay the same amount for these privileges.

Whereas, It is desirable that all our brethren should have the privilege of sharing the expense of our annual camp-meetings, and thereby receive the blessing bestowed on the cheerful giver; therefore,—

3. *Resolved*, That we recommend each church to raise in advance during the year to come, the funds necessary for camp-meeting purposes.

4. *Resolved*, That we continue our efforts in behalf of the education of the youth in our midst, and we recommend the payment of pledges to the South Lancaster Academy as soon as practicable.

Remarks upon the first resolution were made by brother Rickard, showing that its object is to give the Conference a right to hold church property, and also to bring to the notice of the government the fact that there is such a people as Seventh-day Adventists in Quebec; and thus it would not pass Sunday laws, ignorant that they would infringe on the rights of the citizens of Canada. The expense, he thought, would not be more than one hundred dollars. Elder Van Horn's remarks showed there was no need of the adoption of the resolution, by giving the information that the General Conference Association is an international association, and has the right to hold property in any part of the world, and our property could be deeded to the General Conference. Brother Jones spoke of the necessity of avoiding any recognition by the government of our religion, but that if we could have a mere business association incorporated for the same purpose, it would be all right. Brother Moon spoke in favor of some such step being taken, as the General Conference is already overburdened with such work. Professor Caviness suggested an amendment, making the resolution read:—

*Resolved*, That this Conference take steps to form a business association, to make application at the earliest convenience to become incorporated.

The amendment, and resolution as amended, was adopted by unanimous vote.

The second and third resolutions were considered and adopted.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, JULY 2, AT 9 A. M.—Four more delegates presented credentials, increasing the number to twelve. The fourth resolution was taken up, and remarks made upon it by Professor Caviness. He spoke of the interest manifested in the Academy by the different Conferences in Dist. No. 1, in responding to the call for help to raise its debt. The resolution was adopted.

The Committee on Credentials and Licenses presented its report, as follows: For Credentials, J. B. Goodrich; for Ordination and Credentials, H. E. Rickard. After some remarks, the report was adopted.

The Committee on Nominations presented the following report: For President, J. B. Goodrich; Vice-President, H. E. Rickard; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, J. B. Goodrich, D. Dingman, H. E. Rickard; Camp-meeting Committee, A. F. Gustin, Horace McClary, Harvey McClary. This report was also adopted.

Elder Van Horn was called upon to give some instruction upon the subject of tithing, and a short time was occupied in this way, a marked interest being manifested by many present.

The Chair was empowered to appoint a committee to nominate officers for the business association called for in the first resolution, which was afterward named as follows: Geo. D. Taylor, W. J. Blake, F. D. Taylor.

Adjourned to call of Chair.

FOURTH MEETING, MONDAY, JULY 3, AT 9 A. M.—Committee on Nominations for the business association presented the following names: H. E. Rickard, D. Dingman, J. H. Hammond, A. Blake, A. E. Taylor, C. L. Frost, G. A. Cushing, D. M. Wilson, C. E. Scott. The report was adopted.

The Treasurer's report was read, which showed the following:—

RECEIPTS.	
Cash on hand, July 1, 1892,	\$ 13 26
" received on tithe,	1,058 96
" " pledges to S. L. Academy,	184 55
" " tent rent,	20 00
" " bank interest,	8 47
" " donations,	7 19
" " from Camp-meeting Com.,	9 55
Total,	\$1,301 98
DISBURSEMENTS.	
Amount paid to laborers,	\$661 48
" " on pledges to S. L. Academy,	183 55
" " to Camp-meeting Com.,	29 55
" " sundries,	50
Tithe to General Conference,	105 90
Cash on hand, July 1, 1893,	321 00
Total,	\$1,301 98

As the report of each previous meeting had been read and approved, the minutes of this last session were also approved.

Adjourned *sine die*.

J. B. GOODRICH, Pres.

MRS. A. E. TAYLOR, Sec.

#### THE LIGHT RECEIVED.

THROUGH the kindness of some kind friend, I have been supplied with several copies of your good paper. I have read them carefully. I have held them up to the Bible mirror. I have searched the Scriptures to see if these things were so. I seek to follow Jesus, not man. To-day is the seventh day, and I am resting, according to the commandment. I fully realize that our righteousness will consist in that we have kept the commandments of God, and I have failed, after diligent search, to find any commandment of God to keep the first day of the week as the Sabbath. Until such shall be shown me, I will rest on the seventh day, as he did. I earnestly invite any or all dissenters to point out his commandment for first-day observance. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. I am only a young Christian, trying to follow Jesus. I have always believed that Sunday was God's appointed day until a few weeks since.

I am your brother in the faith of Jesus Christ.  
Grundy Co., Mo. H. E. SKINNER.

### Special Notices.

#### THE COLORADO CAMP-MEETING AGAIN.

I HAVE just found that the railroad fare is one and one-fifth round trip, for all points in Colorado, but not from Wyoming nor New Mexico. Those in New Mexico may get a ticket to Trinidad, then buy a ticket at Trinidad for Denver, for one and one-fifth fare. Be sure to get a certificate, then you can return for one-fifth fare. And the same from Laramie City, Wyo., to Cheyenne, and reduction will be made from there, as from all points in Colorado.

The rent for the tents will not exceed \$2.25, and the smaller tents will not be more than \$1.50.

J. R. PALMER.

#### NAMES FURNISHED FOR MISSIONARY WORK.

I CAN furnish missionary societies or private individuals with names for missionary correspondence. One society in Michigan is receiving forty names from me monthly. Any one desiring names for missionary effort should address H. W. Reed, No. 17, 12th St., S., Nashville, Tenn.

#### LOCAL CAMP-MEETINGS IN NEW YORK.

THERE will be two local camp-meetings held in New York, as follows: one in the northwestern part of the State, at Potsdam, St. Lawrence Co. This meeting will begin on Thursday night, Aug. 24, and continue until the night of Sept. 3. Potsdam is situated on the Rome, Watertown & Ogdensburg R. R. We expect to obtain a reduction of fare for those that attend the meeting. This meeting is held for the benefit of those living in the northwestern part of the State, and we hope to see all present in that section, who can possibly attend.

The other meeting will be held at Little Valley, in the southwestern part of the State. This meeting will begin Sept. 14, and continue until the evening of Sept. 24. We also hope to meet all the friends in the western and southwestern parts of the State at the meeting. We expect a reduction of railroad fare on the Erie lines of railroad. Begin now to prepare for these important meetings.

S. H. LANE.

#### ILLINOIS.

ANOTHER year has passed away, and another camp-meeting is upon us. I trust that our brethren have improved upon the blessings received last year, and are making all preparations to attend this, another annual feast of good things.

The place selected for our camp-meeting is Villa Park, Streator, Ill. It is a beautiful grove where all can enjoy a shady place for their tents. Street-car lines enter the park from all depots in the city. W. T. Hibben, Ottawa, Ill., has charge of renting tents. Let all send in their orders for tents to him, before coming to camp-meeting. The price of rent on tents will be reduced fifty cents per tent this year. This will be a help to some. Information has just reached me that we cannot get reduced rates over the roads running into Streator this year. So our people will either have to pay full fare, or try to get excursion rates over some of the roads.

We hope to have a full attendance at this meeting. If you have to pay full fare, the Lord may give you a double blessing. I heard some of the brethren say so at last year's camp-meeting. Bring the little ones, too, that they may share these precious blessings with us.

O. J. MASON.

#### FALL CAMP-MEETINGS FOR WISCONSIN.

THE first of these will be held at Glenwood, in Dist. No. 9, Sept. 12-19, on the Wisconsin Central railroad. We expect a large attendance of our own people in the district, also a good attendance from the citizens of the place. Those desiring tents should write at once to J. B. Scott, Knapp, Wis. Tents 12 x 16 ft., 12 x 14 ft., and 14 x 14 ft., will rent for three dollars. We may have some smaller tents that will rent for a little less. Good help in both the American and Scandinavian languages will be present. The second meeting will be held at New London, Sept. 25 to Oct. 2, for the northeastern part of the State. We hope to see a large attendance at this meeting also. Those desiring tents for this meeting should write to Elder P. H. Cady at once, at Poy Sippi, Wis.

We expect good help in the American, Scandinavian, and German languages at this last meeting. The Sabbath-schools and canvassing work will receive their share of attention at these meetings. As there will be no business to consider in connection with these meetings, it will give a grand opportunity to use all the time in giving religious instruction. We hope all will be at the meeting the first day, and plan to remain till the close. Bring your children and unconverted friends and neighbors with you. Provisions for teams, etc., will be supplied on the grounds as usual.

There will be no general gathering of the laborers in the State at either of these meetings, as has been in the past. This meeting will be held later in the season.

R. A. UNDERWOOD, Pres.

#### RAILROAD RATES TO THE TRAVERSE CITY, MICH., CAMP-MEETING.

THE arrangements for railroad rates to the Traverse City camp-meeting are now all completed, and are as follows:—

The Grand Rapids & Indiana railroad will sell tickets going on Aug. 21, and returning on Aug. 28; the tickets returning will be good until Aug. 29. So any one going over the Grand Rapids & Indiana road would need to go Aug. 21, the first day of the meeting.

The Chicago & West Michigan railway has an arrangement for tourists' rates from all points on their lines south of Muskegon and Newaygo, and they are on sale at all their stations until Sept. 30, and are good to return until Oct. 31. Any one on this line living where the tourists' rates are in effect can take advantage of these, and will get the same fare as though they had the regular tickets to the camp-meeting. Persons taking this road from points north of Muskegon and Newaygo can buy tickets from Aug. 21-28, with the return limit the 29th, on the certificate plan. The Chicago & West Michigan railway includes the Detroit, Lansing & Northern railroad, and leased lines.

The Manistee & Northeastern railroad will have tickets on sale from Aug. 18-28, with the return limit Aug. 31; but the general public not being admitted to these rates, it will be necessary for any one purchasing tickets over this line to the camp-meeting, to call for the special-rate ticket to the Seventh-day Adventist camp-meeting at Traverse City; otherwise they would be unable to get the reduction.

We still expect to hear from the Toledo, Ann Arbor & North Michigan, and believe that they will grant the rate. However, they have tourists' rates in effect, and any one can apply for these, if notice is not given next week that regular rates of one and one-third fare can be secured.

As stated in the REVIEW last week, in purchasing tickets to the camp-meeting, on the certificate plan, you state to the agent, when buying your ticket, that you desire to attend the Seventh-day Adventist camp-meeting at Traverse City, and want a certificate that will entitle you to return at one-third rate. This certificate must be signed by the Secretary on the camp ground, and will entitle you to the reduction in returning.

We would say further in regard to the tourists' rates, that we understand that the other roads mentioned, as well as the Chicago & West Michigan, have this tourist rate from certain points on their lines. So any one who might desire to go to the meeting on other dates than the ones on which these tickets are on sale, might inquire for tourists' rates, and be able to secure the benefit of the reduction. The agents on these several lines have been notified by their General Passenger Agents in regard to this meeting at Traverse City, and have been authorized to sell the tickets at a reduced rate, and will understand the matter fully. So if there is anything further that you do not understand in regard to rates, tell your agent that you desire to attend the Seventh-day Adventist camp-meeting at Traverse City, and he will know how to fit you out with rates all right.

Our camp-meetings have been very important seasons in the past; but we believe that they are much more important this year than ever before. We trust that all of our people in northern Michigan will avail themselves of this opportunity to have their spiritual strength renewed, and to gain help that will enable them the better to stand the trials that are now upon us in the closing scenes of this world's history. A. O. TAIT.

## The Sabbath-School.

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

### THE FIRST EPISTLE OF PETER.

#### LESSON IX.—THE GODLY LIFE.

1 PETER 4:1-8.

(Sabbath, Aug. 26.)

#### REVIEW questions:—

- What care has the Lord for the righteous?
- How should we regard the evil which may come upon us?
- What great example have we in this?
- What is our duty in view of such trouble?

#### 1. Suffering with Christ. Verses 1-6.

- Who has suffered for us? (See note.)
- In view of this what should we do?
- What effect does God design that this suffering shall have on us?
- How should we regard our past life?
- How will the world regard this turning away from sin?
- What will they do?
- To whom must they give account?
- To whom may we commit our cause?
- What warning and privilege has God given all in view of the judgment?

#### II Positive Duties and Virtues. Verses 7, 8.

- What great event does the apostle declare to be at hand?
- What should we do in view of that event?
- What grace should we cherish above all others?
- What will this charity or love do?

#### NOTE.

**SUFFERED IN THE FLESH.**—Christ took upon himself the infirmities and sins of the flesh (Heb. 2:14; 4:15; 2 Cor. 5:21), but to every sin he died; every lust he crucified; every selfish desire he denied himself; and all for our sakes. We are to reckon ourselves dead unto sin (Rom. 6:11), to put to death the passions and sins of the flesh (Rom. 8:12, 13; Gal. 5:24), to deny ourselves (Matt. 16:24), to renounce all and follow him. Luke 14:33. Thus dying to sin, in Christ we cease from sin and live unto God. Rom. 6:11; 7:4. And surely is not the time past of our life sufficient for indulgence in all these sins and lusts? Christ will take them all away, and put in their place his own righteousness.

## News of the Week.

FOR WEEK ENDING AUGUST 12, 1893.

#### DOMESTIC.

—Saturday, hereafter, will be a holiday with full pay in all the shops of the Union Pacific.

—The attendance at the World's Fair is increasing. It has now reached one hundred thousand paid admissions daily.

—The Phoenix Powder Mills, near Belleville, Ill., were blown up Aug. 8. The plant was entirely destroyed. A number of buildings near by were wrecked, and four men killed.

—A very severe drouth is now being experienced in twenty-five States of the Union. The loss will be great, and unless rain falls soon, there will be much distress and suffering because of it.

—Admiral Farragut's old flagship, the "Hartford," is to be repaired and put into active service again. Since 1885 the "Hartford" has been at Mare Island navy yard, San Francisco.

—President Cleveland has issued a proclamation putting into force the act permitting Canadian vessels wrecked in the waters contiguous to United States, to be aided by Canadian wreckers.

—There have been two deaths from yellow fever at Pensacola, Fla. Great precautions have been taken to prevent the spread of the disease. There is almost a panic in the city, fifteen hundred people leaving in one night.

—The peach crop is about ready to be shipped from the Delaware peninsula. It will amount, it is said, to about three million baskets, on which the growers expect to realize one million five hundred thousand dollars.

—Many manufacturing plants all over the country, on account of the financial depression, are running only half the time. Others are shutting down entirely. It is estimated that 20,000 workmen are out of employment in Buffalo, N. Y.

—Over two hundred years ago Rebecca Nourse was hanged at Danvers, Mass., for witchcraft. Her four sons carried her body to the grave. July 27, 1893, sixty of her descendants met at the old farm where she lived when arrested, to honor her memory.

—New York is converting its famous old Battery into a great aquarium. The legislature has appropriated \$150,000 for the purpose. This old site was first a fortification, then a place of amusement with the name of Castle Garden, and then an immigrant depot.

—In response to the special message of President Cleveland, the new Congress assembled at the Capitol, Aug. 7. Mr. Crisp, of Georgia, was re-elected chairman of the house. The Vice-President, according to precedent, presided over the Senate. The President's message was brief, and treated almost entirely upon the financial depression and the way he thought it might be remedied. He especially favored a repeal of the Sherman bill, and practically declares for a gold standard.

#### FOREIGN.

—The rebellion in Argentine is not subdued, and reports from that country indicate that there has been considerable bloodshed there lately.

—The financial panic, on account of the low price of silver, has reached Central America. Failures there are numerous, and more are expected.

—There have now been five hundred deaths from cholera at Marseilles, France, this summer, and in Naples, Italy, there are from fifty to one hundred new cases every day.

—The Corinth canal was opened Aug. 6. The first sod of the canal across the Isthmus of Corinth was turned by the king of Greece in April, 1883. This isthmus is about three and three-quarters miles in breadth.

—In view of the disastrous effects of the recent drouth, the Belgian government is making preparations on a large scale for experiments in producing rainfall by artificial means.

—The legislature of Quebec has passed a law prohibiting the sale of tobacco to boys under eighteen years. Boys under fifteen will be imprisoned or fined when found using the weed.

—In accordance with the decision of the Miners' Federation, the great strike of the English coal miners was inaugurated on Friday, Aug. 4, at a majority of the pits. Three hundred and fifty thousand men are directly affected by the strike.

—The shipments of grain from the port of Montreal from the opening of navigation until the end of July, amounted to 12,047,004 bushels against 9,338,947 for the same period for last year. The export so far is said to be the largest on record.

—The forces of Malietoa, the king of the Samoan Islands, have encountered those of the rebel Mataafa, and defeated them; thirty were killed. The British, German, and American consuls, backed by the ships of war, are disarming the natives, and preventing further bloodshed.

—The Board of Trade, in London, has issued its report on the loss in February of the White Star steamship "Naronic." It says that the ship was staunch, commanded by able officers, and manned by reliable sailors. No explanation is offered, and the Board declares that the loss of the "Naronic" adds one more to the mysteries of the sea.

#### RELIGIOUS.

—The Italian Catholic Mission at Mienhyang, ninety miles from Han-Kow, China, has been destroyed by native rioters.

—The American Bible Society is just about to complete a translation of the Bible into the Syrian language. The original translation was begun fifty years ago.

—Mgr. Satolli is finding it to be no pleasure nor light task to manage the American Catholic Church. Archbishop Corrigan especially gives him a good deal of trouble.

—It is reported in the Roman Catholic papers that the Paulist Fathers are planning a new aggressive campaign for the purpose of converting Protestants to Catholicism.

—The priests of Lincoln (Nebr.) diocese have decided to prosecute charges against their bishop Bonacum before Mgr. Satolli; the charges include tyrannical abuse of his official power.

—The pope has issued an encyclical on the subject of the institution of a native Catholic clergy in India. He shows the necessity of the native priests, and asks the charity of the world for the church of India.

—The pope's encyclical upon the labor question is now out. Among other things he recommends that "the hours of labor should be arranged, giving due attention to days of rest and abstention from labor."

—Leo XIII. has granted 100 days of indulgence, in perpetuity, to all those who will visit the picture of the Holy Face, in the Oratory of Verona. The favor and indulgence was asked for seven years only—the Holy Father, of his own accord, granted it for all future time.

—Not long since, Mgr. Satolli condemned the school policy of the bishop of the Catholic Church of Colorado, for denying the sacrament to children who attend the public schools. And now a meeting of all the priests of the diocese by resolution approve the bishop's position, against the representative of the pope.

—The Supreme Court has given permission to the American Home Missionary Society to take the name of "The Congregational Home Missionary Society." By the will of Joseph Henry Stickney, who died May last, \$150,000 were left to the corporation, upon the express condition that the name should be changed to the title just allowed by the court.

—Father Tetreau, of the St. Jean Baptiste church, a French Canadian Catholic church in New York City, has secured what he believes to be another piece of the body of St. Anne, from Avignon, France. The piece is about ten inches long. This is the same church which last year got a piece of St. Anne's wrist, and secured such a large sum of money from its exhibition.

## Appointments.

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

THE annual meeting of the Kansas Tract Society will be held in connection with the camp-meeting, Sept. 7-17. Let each director be prepared to render a report of his work and of the condition of the work in his district. Let every member of the board be present, as some matters of unusual importance are to be considered. C. MC REYNOLDS, Pres.



A. B. MCINTYRE,  
Asst. Supt., Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 15, 1893.

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## CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

The General Conference school will open Thursday, Oct. 12, 1893, and continue twenty-four weeks.

Quite a flurry has recently been made in religious circles because the Baptist church of Long Island City invited the Catholics of that place to use its house of worship on Sunday, the Catholics having lost theirs by a fire. The celebration of the idolatrous sacrifice of the mass is indeed a queer spectacle in any Protestant church. We wonder if that church would allow the Scriptural doctrine of the fourth commandment or the nearness of the coming of the Lord to be preached in its house of worship. Probably not. But it can stretch out its hand to Rome! How long will it be before there will be a practical union between Catholicism and backslidden Protestantism?

Speaking of the present political condition of Europe, the *Interior*, of Aug. 10, states that the number of men withdrawn from productive industry, to constitute the standing armies of the different nations, is 20,038,000. These must be supported by the laborers, whose wages are reduced apparently to the lowest possible limit; and the cost of supporting such a body of men, is, annually, over \$815,000,000. It then adds: "And the most threatening fact is that the condition, the situation, grows worse yearly instead of better. It is not a question as to what the end shall be; for few conversant with the history of the past have any doubts regarding this; but only how long that final plunge into revolution and chaos can be deferred."

One of our religious exchanges, that, in addition to its general work of a religious and denominational character, has taken upon itself, or tried to, the task of directing the management of the World's Fair, in a late issue has enumerated the blunders that have been made in connection with that great undertaking. But the paper entirely fails to point out the great and primary blunder,—the attempt of Congress to hire the directors to do what they had no right nor power to compel them

to do. When such an unconstitutional and high-handed blunder was committed by Congress, why should we not expect other blunders to follow? Napoleon once remarked of a certain action, that "it was worse than a crime; it was a blunder." Such was the blunder of Congress in imposing a Sunday-closing clause in the appropriation to the World's Fair. It was both a crime and a blunder.

We commence this week a short series of articles on "The Ministration of Death," from the pen of Elder Littlejohn, being an exposition of the third chapter of 2 Corinthians. The opponents of the Sabbath make perhaps more handle of this chapter in their efforts to prove the abolition of the moral law, than they do of any other portion of the Scriptures. Some four years ago, we gave an exposition of the chapter through the REVIEW, in answer to many queries which came in at that time. Latterly, queries are again coming in frequently on this chapter, and we are happy to present another exposition which will meet all the sophistry of the no-Sabbath advocates. Let those who have recently sent in queries on this chapter, take special notice of these articles, and preserve them for future reference.

The West Virginia Monitor, which is the local organ of the Seventh-day Adventist Conference and Tract Society of that State, prints in its last issue an address by Elder S. P. Whitney, to the First-day Adventist Conference of that State, giving in brief his reasons for uniting with the Seventh-day Adventists. We gather from the address that Elder Whitney was the organizer of the Advent Christian Conference of West Virginia, and that, with the exception of one year, he has been its president for twenty years. He writes like a man of a deep religious experience, who changes only from a strong sense of duty. We welcome him to the labors and the blessings connected with the proclamation of the third angel's message, which he has espoused, and pray that with the increased light he has received, he may increase in usefulness in the cause of Christ.

Brother W. A. Spicer occupied the Tabernacle pulpit Sabbath forenoon, Aug. 12, speaking from Phil. 4:3: "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." The fact was emphasized that the true place of honor in which to have our names inscribed, is not on the bulletin boards of fame set up by men, but in the "book of life" written in the heavenly courts above. We may all have our name there, whether the world knows us or not, or whether even our brethren or sisters appreciate our purposes and motives. It is not great men, or masterly discourses, or some great achievements in distant fields, or high positions anywhere, that constitute the power of the gospel, but the quiet, steady, unconscious influence always exerted for good, the heart as true to God as the needle to the pole. And by just such influence will the great work and the loud cry of the third message be accomplished. The church, not merely the ministers, is called upon to "arise and shine." Instructive, helpful, and encouraging, are terms which will fitly apply to the words that were spoken, and which were appreciated by the large congregation present.

## PAPAL TITLES.

THE August number of the *Converted Catholic* (142 West 21st St., New York, \$1 a year) is a particularly good number. From it we take the following statement of the blasphemous titles which Rome applies to her priesthood. Let any one read them, and then doubt, if he can, that that power which the Bible charges with speaking great words against the Most High, is the Romish power:—

"What Father McGlynn learned in Rome is that when a man is ordained to the priesthood of the Catholic Church, he becomes 'the mediator between God and men; a creator of his Creator; a god on earth; a man of God; the light of the world; the salt of the earth; the temple, the house of God; the Vicar of Jesus Christ; husbandman of the vineyard of the Lord; dispenser of the sacraments and of the royal house of God; a

celestial man; interpreter of the divine law; a judge, having power of the keys; a spiritual physician; minister, ambassador and co-operator of God.'

"These titles and dignities are ascribed to the priests of the Roman Catholic Church by St. Alphonsus Liguori, doctor of the church, and founder of the Order of Redemptorists, in volume of 480 pages, published in New York by Benzoni Brothers, 'printers to the Apostolic See,' and entitled 'Dignities and Duties of the Priest; or Selvea. A Collection of Materials for Ecclesiastical Retreats, Rule of Life and Spiritual Rules.' The work is published also in London and Dublin and constitutes the twelfth volume of the 'Centenary Edition of the works of St. Liguori.'

## ATTENTION! ATTENTION!!

As our work extends to other lands, our foreign correspondence will increase. And even at the present time a large amount of mail is passing between the workers in the United States and those in other countries. The matter of postage on this mail is a consideration of more importance than many are aware of. The postal regulations in the United States are liberal and convenient. There we can dispatch letters weighing an ounce to any part of the country for two cents. But when letters are sent abroad, then it becomes another matter. To those countries which are in the postal union, and these are all the principal countries, the rate is five cents, and the limit of weight is one-half ounce. But we find that quite a large proportion of those who send mail to the workers and others in foreign fields, are forgetful either of the increased rate or the limited weight, and sometimes apparently so of both. Some time ago payment of the postage was not rigidly required; that is, if the postage was deficient, it could be made up at the end of the route, and that was what was required. Now it is different; for in most countries, when the postage is insufficient, the letter which has been paid is not counted at all, and double the amount of the right postage is demanded as a fine for the carelessness of some one else. Now if the one writing the letter had to stand this loss, it would not seem so bad; for it would be his own fault; but when the loss is continually imposed upon others, it becomes a just matter of complaint.

In a case of one or two letters the hardship would be endurable, and no special complaint would be made. But when it comes to be a matter of several dollars a week, which it has been in many cases, then it becomes too expensive a luxury. No one intends to be slack or negligent; still, at every place we visit in Europe, we find just the state of things here alluded to, and the reports from other countries say it is the same there. And I am greatly surprised to learn of the large amount of money that is thus wasted, and it all might be saved by the exercise of a little care on the part of those who dispatch the mail.

Many times it is not the fault of the original writer, who perhaps delegates to a clerk the sending off of the mail. But the clerks in our offices and societies should be taught in this matter, and not left to do business in a loose way. It may be thought that these are rare occurrences. I wish that all who think so could be on the ground and learn what the real facts in the case are. It sometimes happens that the larger part of the letters in a mail are insufficiently prepaid. And in the amount of mail that comes to our mission houses it is well worthy of consideration.

In many cases these letters are only circulars after all. And in the matter of sending circulars much money is wasted. These may always be sent to foreign lands in open envelopes. Otherwise letter postage is charged. For instance, a circular weighing a little over half an ounce is sealed, and a five-cent stamp is put on. On delivery, it costs twenty cents to get that letter, and the five cents goes for nothing. Thus twenty-five cents are paid to get a circular through the mail that would go just as well for two cents. And scores of these come to our foreign offices.

We take this means of calling full attention to this matter, that all concerned may be impressed with the necessity of abating this evil. And this may be done by the exercise of a little more care on the part of those sending foreign mail. When the sender is in doubt as to the amount of post required, it is better to over-pay than to under-pay, as it will cost less in the end.

O. A. O.