

The Adventist Review and Herald

HOLY BIBLE
THE FIELD IS 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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"CHRIST WILL COME, 'T WILL NOT BE LONG."

BY ELD. L. D. SANTEE.
(Livington, Ill.)

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37.
"For now is our salvation nearer than when we believed." Rom. 13:11.

In the days of sunny youth
When my heart received the truth,
Read the promise, "Christ shall come,"
Then I longed for heaven and home;
Looked above with eager eyes
For his token in the skies,
And I sang with joy the song,
"Christ will come, 't will not be long."

Years rolled on, and mother died,
Brothers, sisters, scattered wide;
Some are married, some are dead,
As the wheels of time have sped.
But there is a brighter land,
Where will meet our broken band,
And with joy we sing the song,
"Christ will come, 't will not be long."

O, I wait that glorious time
When shall come the King sublime,
When the trump of God shall sound,
Waking sleepers in the ground;
When the loved and lost shall rise,
And we'll greet them in the skies.
And with joy we sing the song,
"Christ will come, 't will not be long."

He has tarried, and the years
Each have brought their joy and tears,
Brown locks interspersed with white,
Sea-foam sprinkled through the night;
Wrinkles slowly seam my brow,
But his coming's nearer now,
And I sing in faith the song,
"Christ will come, 't will not be long."

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."*

BY ELD. A. T. JONES.
(Battle Creek, Mich.)

TO-DAY I will call your attention to some passages of the Scripture, to show you what it is to have other gods before the Lord. Turning to Job 31:24-28, we find that if we worship the sun or the moon, we have other gods. In ancient times, he who secretly or openly worshiped the sun as representing the One we cannot see, turned his face toward it; and the moon-worshippers—for instance, the Assyrians and Babylonians—kissed their hands to it as they worshiped, and

as Job describes it. If we should do the same, we would deny God. None of us are inclined to do as these ancients did, yet we do see in the world to-day a sun-worship in the consecration of the sun-day, and its observance as a sacred day, being a part of, and adopted from, the ancient worship of the sun. In verses 24, 25, we find a still closer and more searching test. Job says that if he had made gold his hope, or had rejoiced because his hand had heaped together great riches, he should "have denied the God that is above." Such trust or reason for rejoicing is as much a form of idolatry as would be sun-worship. The tendency of each is to alienate our minds and our hope from God, and so to slacken our hold upon him, and inevitably draw us away from him.

It is natural to feel safer and more at ease with a good sum of money safely deposited in a bank, than when we have but a single dollar; but when this is the case, where, let me ask, is our trust? Is it not in our bank account? It is certainly not in God; for the man whose trust is in him, feels equally safe and at ease whatever sum he possesses. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17. "For riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5. "For in him we live, and move, and have our being." Acts 17:28. Now, if a man has but a single dollar, and that be sufficient for his wants, has he not all that he needs? has he not enough?

If the Lord chooses to prosper the work of my hands, and I hold it all subject to his order, I do well. This Paul tells Timothy: "That they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:18. Let us not get the idea that it is a sin to be rich or to make money. One of the very best men spoken of in the Bible (Job) was exceedingly rich; so was Abraham. God attached no reproach to either because of it. Paul says: "Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11. These are necessary qualifications in order to please the Lord. Now, if a man is not slothful in his business, and has the faculty of turning goods into money, where is the sin? Not in the making of it, but in trusting in the wealth after it is accumulated: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:6-9. It is not they who are rich, but they who want to be, those who set their heart upon accumulating riches, that fall into temptation and the snares.

A man in business who follows his business, honoring the Lord and fearing him, prospers, and his prosperity honors and glorifies God. "Beware that thou forget not the Lord thy God." "And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power

to get wealth." Deut. 8:11, 17, 18. If we remember this, and are "diligent in serving the Lord," being always "ready to distribute," we honor God in using our means; but "the love of money is the root of all evil." 1 Tim. 6:10. "But thou, O man of God, flee these things," writes Paul to Timothy,—turn away from the love of money, or the desire to be rich.

To know how to use our means that God may be pleased with us, let us turn and read what Job did with the wealth committed to him. By Ezekiel Job is classed with Daniel and Noah as righteous before the Lord. How, then, did he use his means? We find him saying that if he had withheld aught from the poor, wronged the widow, or eaten without considering the fatherless; had seen any suffer for clothing, or done anything against the orphan,—then, he says, "Let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." It is safe to say that there are not many men living to-day who could take such an oath, expecting God to take them at their word, and not become one-armed men.

What lesson is to be gathered from this?—Why, that humble, righteous Job knew that his hands were simply a channel through which God dispensed money and necessities to those who did not possess the faculty of accumulating for themselves, and that those who have means should imitate his example. Job did not wait to be told where the poor were, but he searched for them. Does not God, then, give means to some that they may bless others? "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth." Eccl. 11:1-3. If the clouds never emptied themselves, what then? God forms them by causing the sun to drink up the water from the ocean, the lakes, etc., which rises and floats as clouds to regions requiring rain. If now the clouds should selfishly withhold the water for fear of needing it personally, or of coming to want, what would be the result? If now the Lord places in our hands more than we need, is it not that we may dispense to others who lack? Let every S. D. Adventist make as much money as possible, honorably and honestly, but hold every additional penny above that which is necessary for personal wants, subject to God's call. If every one acted in this spirit, the cause of God would go forward with a power never yet witnessed.

Now, if God uses the faculty of some to accumulate means for distribution to others, would it not be foolish for him to dry up the channels, and let the talents of his servants lie idle at the expense of others? It is not sin to make money, but it is sin to put our trust in it, and to accumulate for our own personal comfort and aggrandizement, instead of casting our bread upon the waters, that we may find it after many days. "But," says one, "I must lay up something for my children." It is far better, brethren, to teach them to make a living for themselves, and not to rely upon the money you may leave to them. It is better that your child should have less money from you, and be taught to make a

*The third of the series of sermons on the ten commandments, delivered in the Tabernacle, Battle Creek, Mich., Sabbath, March 16, 1889, being a continuation of the sermon of Sunday, March 10.

man of himself, than inherit a competence, which, perhaps, would make a fool of him. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. . . . Yea, I hated all my labor which I had taken under the sun, because I should leave it unto the man that shall be after me, and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun." Eccl. 2:13-19. To leave a child a competence really causes him to slight the faculties with which God endowed him, and which God intends shall be used to his honor and glory. Is it not, then, better for a man to distribute personally the surplus means which God permits him to acquire, in a manner that will be pleasing and acceptable to the Lord, than to leave it to another who may in time become a fool and dissipate it? And even if the recipient does keep the amount intact, the almost universal rule is that wealth never goes beyond the fourth generation. Is it not the wisest course, then, to teach the children to become independent of all such chances? Such a course would leave one free to use the surplus means as God calls for it, and all danger of misapplication after death, by chicanery of lawyers or heirs, would be avoided. The Bible teaches the necessity of distribution while living, not the leaving to others to do this after our death.

As I before remarked, there is no wrong in having money, but much depends upon the use we make of it. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God." Mark 10:23, 24. Those who have wealth, and trust in it, and rejoice because their hands have gotten it, and can sit down and take their ease, to them it is said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:20, 21. Let God be above it all, else we deny him, and have another god. "Many," Paul says, "walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19. These make appetite their god. Why are they enemies of the cross of Christ? Jesus said, Whosoever will be my disciple, "let him deny himself, and take up his cross, and follow me." We cannot do either of the last two of these commands without doing what goes before it: first, deny self; next, take up our cross; and, lastly, follow the Lord. Those who are governed by their appetite are enemies to the cross of Christ, because their desires are paramount, and they cannot deny themselves. These have other gods before the Lord.

Alcohol, tobacco, tea, opium, all are gods; and those who allow any of these things to gain the mastery of them are not Christians, because they do not deny themselves, and do not take up their cross, and therefore cannot follow the Saviour. All these evil habits separate from Christ. All such are enemies to the cross of Christ. Paul says, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:21-23. And again, "I keep under my body, and bring it into sub-

jection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:27. Conybeare and Howson say that literally the meaning is, "I keep under my body, beating it black and blue," the idea being that such a course would cause mortification of the carnal nature, and the old man (sin) would thus die. If our bodies rule, appetite and passion control us; we cannot sense the law; but if the body is kept under, then the mind can reach out and serve God. Why is it that men cannot overcome their tobacco and other evil habits?—Because they cannot will strong enough to do so. The will is not strong enough to conquer the body. What is to be done then?—Why, let them have their wills bound to the will of Christ, and then he will weaken the carnal nature, and give the mind power to resist the encroachments of habit.

Jesus wants our minds to rule so that we can serve the law of God. It is a pitiful truth that parents call children into the world weakened by their own indulgences, so that from the first the will is powerless against the appetites and the temptations to evil habits. Nothing can lift these above themselves, out of themselves, other than the power of Jesus. The mind must be in subjection to nothing but God. If subjugated by carnal things, man is serving self and not God.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5:5. This is the pivot around which all other forms of idolatry turn—covetousness. A covetous man is one who trusts in riches and rejoices in the works of his own hands. He is an idolater. "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

But there is a root beyond covetousness which must be destroyed. Paul tells Timothy this: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous," etc. 2 Tim. 3:1, 2. What results from men being lovers of their own selves?—Covetousness; and then all else follows. Selfishness, then, is the root of all. Paul calls selfish, covetous people enemies to the cross of Christ, because they want to serve themselves. Therefore it is that when the Saviour points out the way to God, he strikes at the root of the enmity against God—selfishness. "Let him deny himself." What was it brought sin into the world?—Satan became exalted with pride, love of himself. If, then, selfishness is the root, and covetousness is idolatry, we are doing one of two things—either serving ourselves or serving God. Which shall it be? Let us compare the two masters? "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23, with which compare Rom. 3:10-18. Now, as a contrast, let us read the character of God: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. Can we hesitate? Shall we love God, or ourselves? Is he not purer, more righteous, better, more perfect in every element of goodness, purity, and truth? "Thou shalt have no other gods before me."

—The best work for any man to do is the work that is just before him, by the ordering of God's providence. If he neglects that work, in the hope of finding something better suited to his abilities, there are two things in which he is practically a failure,—the work to which God has set him, and the work which he has picked out for himself.

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.

"BORN OF GOD."

BY ELD. E. R. JONES.
(Healdsburg, Cal.)

THE expressions "born again," "born of the Spirit," and "born of God" are used by Christ, by Peter, and by John. The Saviour made the positive and startling declaration, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Peter speaks quite definitely on the manner of reaching that condition (1 Peter 1), while John, in his first letter, dwells fully on the course of one who has reached that experience. In that brief book he uses the term seven times. As it is the only and absolute condition of entering the kingdom, it becomes a matter of the greatest importance to know what it is to be born of God. Different views have been entertained as to what constitutes the birth of the Spirit. True conversion is composed of two parts: first, the forgiveness of all personal sins; this is called justification; second, the complete deliverance from all inherited or indwelling sin.

Many believe that the first step in this work is the new birth. This view is maintained almost wholly from 1 Cor. 3:1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." It will be noticed that he does not say they are babes in Christ, but he was compelled to speak to them as he would to babes; that is, give them very plain and simple truths, likened unto milk.

He says plainly, in verse 3, "For ye are yet carnal." Christ said, "That which is born of the Spirit is spirit," or spiritual. John 3:6. The apostle said they were not spiritual, but carnal. It is difficult to see how Paul could say to the Corinthians, that if they had indeed been born of the Spirit, they were carnal. The two statements are hard to reconcile. How can that which is spiritual be called carnal? Justification, or forgiveness of sins, changes the individual's relation to the law, but does not produce any radical change in him. By it the guilt of sin is taken away. But when the Spirit of God works in a man (Col. 1:29; Heb. 13:21), to deliver him from the power of sin, the inherited evil, to make him a new creature in Christ—how great and marvelous the change now wrought! Is not this change what it is to be born of the Spirit, or born of God? Can it be said in truth that a person has received the new birth, till he has reached this experience? We think not.

This wonderful work is brought to view in 2 Cor. 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." To be made the righteousness of God in him, is to be made right as Christ is right; "and in him is no sin." 1 John 3:5. Let us now carefully compare two texts: 1 John 3:7—"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous"—and 1 John 2:29: "If ye know that he is righteous, ye know [know ye, margin] that every one that doeth righteousness is born of him." Language could hardly be more emphatic as to what the new birth is.

With reference to the two great steps in reaching this blessed condition, the first represented by John the Baptist, and the second by Christ, the following from "Great Controversy, Vol. II.," p. 128, is to the point:—

Many of the Jews had acknowledged John as a prophet sent of God, and had received baptism at his hands unto repentance; meanwhile he had plainly taught them that his work and mission were to prepare the way for Christ, who was the greater light, and would complete the work he had begun.

Both parts of this work are necessary in order for it to be complete. On the same page from which the foregoing quotation is taken, is the following:—

The power of the Holy Spirit transforms the entire man. This change constitutes the new birth.

Again, on page 133, we read:—

Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth.

In view of the scriptures cited and the testimony quoted, can it be maintained for a moment that to be born of God is anything less than the complete transformation of vile man into the image of Jesus Christ? Rom. 8:29; Col. 3:10; 1 John 4:17; Luke 6:40.

THEY WERE CHRISTIANS.

BY JOHN W. COVERT.

WHEN it is shown that the example of the apostles in holding religious meetings, is in favor of the seventh, instead of the first day of the week, then the cry of the opponent is, that they held those meetings with the Jews, and in Jewish synagogues. Neither of these statements is wholly true.

By examining Acts 13:42, 44, we find that the meeting was held on the Sabbath, for the benefit of the Gentiles, and in response to a Gentile call.

The time had come for the apostles to preach to all nations; hence we find them preaching to both Jews and Greeks. Paul's work at Philippi, as well as at Thessalonica and Corinth, was in response to a Gentile call, or the Macedonian cry. Acts 16:9. Here he did not preach in a synagogue, but by the river side, in a place known as the oratory. The Spirit of God accompanied the preaching. Lydia was converted, and she and her household were baptized. At Thessalonica the preaching, according to Paul's continued practice, was done on the Sabbath. Acts 17:2. Although the meetings were held in a synagogue, yet we know the Gentiles attended, and an effort was made for their conversion, and a great multitude of the devout Greeks believed. So the gospel was being preached on the Sabbath, and doing its work according to the great gospel commission.

As Paul continued his work in Europe, he stopped for some time at Corinth. There he preached to both classes of people; but when the Jews opposed his work, he left their house of worship, and engaged a private house. Acts 18:6, 7. But the chief ruler of the synagogue believed on the Lord through Paul's preaching; also many of the Corinthians believed and were baptized. Again: We are told that Paul was stopping with a family of Jews. But many fail to realize that it was a family of Christian Jews with whom Paul was stopping all this time. The proof of this is found in the same chapter. When Paul left Corinth, Priscilla and Aquila went with him as far as Ephesus. There he left them, and continued his journey toward Jerusalem.

After Paul's departure from Ephesus, "a certain Jew named Apollos, . . . came to Ephesus." This man was mighty in the Scriptures, but he knew only the baptism of John. "And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:24, 26. This is the same father and mother in Israel with whom Paul made his home, while he preached a year and six months on the Sabbath in Corinth. Verses 1-4, 11. The result of their teaching Apollos was, that "he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ."

—As water runs down from the swelling hill and flows together in the lower vale, so grace flows not but into humble hearts.

—Nothing but the right can ever be expedient, since that can never be true expediency which would sacrifice a greater good to a less.—*Whately.*

SABBATH EVENING.

BY THOMAS H. WILLIAMSON.
(Tullmadge, Ohio.)

FATHER, we thank thee for the Sabbath day,
Now as in song and prayer it steals away,
Up to thy dazzling home, from whence last eve
It came, a glory none but thou canst give.

Thy smile of peace has through its moments shone;
Like starry gleams thy promises were strewn
Along the pleasant journey that we trod,
And held communion through its hours with God.

The grand, red sun sinks from the glowing world,
The whispering leaflets, by the breezes twirled,
Join with the vesper carols of the birds,
The bleat of flocks, the sound of lowing herds.

All seem to lift a plaintive, gladsome song
To thee, dear Father, and our praises strong
Soar upward from full hearts. Wilt thou receive
The joy, the prayer, the thanks we humbly give?

A week of labor comes, so thou hast planned,
As came of old within "the glorious land;"
The mount of light and then the lowly vale,—
The kingdom's splendor, then the earth light pale.

May we, O Lord, in ever faithful hearts,
Hold through the week the good thy day imparts.
Keep us from Satan's wiles, from sin's false charms,
Secure within thy everlasting arms.

DEMONIACAL POSSESSION.

BY HAROLD STEARNS, M. D.
(Idaho Springs, Colo.)

SCIENCE has declared that there is no Devil. All that we are accustomed to ascribe to the agency of evil spirits can be explained more simply, we are told, as the result of inherited tendencies. Every method of inquiry known to science has failed to demonstrate the existence of evil spirits, and therefore it is assumed that there are none, and Satan must take his place as a mythological character, the production of an ignorant age. Says the *Popular Science Monthly*:—

If any human soul has gradually and voluntarily subjected itself to evil passions, what need is there to call in the hypothesis of diabolic agency to account for even the worst acts of which the man may be guilty? What says an apostle?—"Every man is tempted, when he is drawn away of his own lust, and enticed." The logical law of parsimony forbids us to suppose anything beyond this. What lusts are, we know. What devils are, we know not, nor have we any means even of certifying ourselves in regard to their existence. Why, then, frame hypotheses beyond all need for them?

Much might be said in answer to this, even from the purely scientific stand-point. There are many things of whose existence we are certain, and which we have never "certified to ourselves" by actual demonstration. We speak of "life," yet we are familiar only with its manifestations; of "electricity," yet we know not what it is; of the "laws of gravitation," yet of "gravity" we are in absolute ignorance. So may we not be certain at least of the existence of evil spirits because we see the evidence of their unseen influence upon human actions, in promptings so sudden and so imperative as to make it very difficult to account for them as simply results of inherited or acquired tendencies; promptings so repugnant often to the afflicted themselves, and yet so overpowering that almost without exception they ascribe them to the "influence of an evil spirit?"

But however interesting this phase of the question may be, we are more concerned with another question: What does the Bible teach on this subject? Science having pronounced its *dictum* that "Satan must go," there is at once great consternation among those theological writers and speakers whose ambition it is to be considered progressive and liberal. It would seem to be an impossible task to so distort the teachings of the Bible, and especially those of the New Testament record, as to make it appear that the writers did not believe in evil spirits; yet theological acumen does not shrink from the task, and it is becoming more and more fashionable to consider Satan a personification of the evil tendencies of our natures, and belief in a personal Devil as decidedly old-fashioned.

The foregoing remarks, quoted from the *Pop-*

ular Science Monthly, were called forth by a recent article by Dr. Lyman Abbott, in which he expresses his belief in the agency of evil spirits. Yet he is careful to state that he "does not maintain the doctrine of demoniacal possession on theological grounds. Orthodoxy does not require belief in a Devil, but only in a God. It is not impossible to interpret the New Testament rationally, and disbelieve in the influence of evil spirits." In answer to a correspondent who asks, "Will you be kind enough to say how you interpret these words of Christ: 'I saw Satan as lightning fall from heaven?'" the *Christian Union* replies,—

It appears to us that Jesus Christ's teaching implies a belief on his part in evil spirits and in demoniacal possession; but some scholars who are believers in, and followers of, Christ hold a different view, and we are not prepared to say that their interpretations are impossible.

It will be profitable to examine the testimony of the Gospels, and see if indeed there is any foundation for this attempted compromise with science. Remembering that the Gospels were written at a time when medical knowledge was in its infancy, and little if anything was known of insanity and allied disorders, we are at once struck with the fact that the authors of the Gospels invariably draw a distinction between insanity, disease, and demoniacal possession; and that, too, not only in a general way, but in particular cases where well-known diseases were simulated by those possessed by devils.

In Matt. 4:24, we read of those who were sick "with divers diseases and torments, . . . possessed with devils, and those which were lunatic, and those that had the palsy." In Matt. 8:16 is the record: "They brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." In both the above records a clear distinction is made between demoniacal possession and insanity, paralysis, and ordinary diseases; and an equally clear distinction in Christ's methods of cure,—in the one case "healing," in the other "casting out."

In Matt. 9:32, we have the still more significant record of the dumb man possessed of a devil. Here the record plainly shows that this was not an ordinary case of dumbness due to physical defect; for as soon as the devil was cast out, the "dumb spake." Matt. 12:22 records a similar case; but the most remarkable instance of this sort is recorded in Mark 9:17-30 and Luke 9:37-43. Here a child possessed of a devil is afflicted with symptoms so closely resembling epilepsy that we are almost surprised to find the father attributing his trouble to its proper cause. It has been claimed by many that this was indeed a case of epilepsy, and that the evangelist simply records the belief of his time in demoniacal possession; and this brings us to the questions, Is not this the case with all similar records? and did not Christ himself know better? If he did, then we must conclude that he not only allowed a great error to go uncorrected, but actually established it by his words and acts. Can we believe this of Him who came as the great Revealer of truth?

Let us notice the language used by Christ on this occasion. In Mark 9:25, we read: "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him: Thou dumb and deaf spirit, I charge thee, come out of him and enter no more into him." Is this the language of one who knew that there was no such thing as demoniacal possession?

If any further proof is needed, what shall we say of the temptations of Christ in the wilderness? These temptations were of such a character, and the language used in describing them is so clear, that it would be simply absurd to attribute them to "inherited tendencies." Equally ridiculous is it to suppose that "inherited tendencies" are of such a character that, when driven out of a man by divine power, they may take possession of a herd of swine, and cause them to rush violently down a steep place into the sea, and be drowned! It is true, as James says, that a man "is tempted

when he is drawn away of his own lust, and enticed;" but it by no means follows that he may not be tempted in some other way. To deny the force of the evidence for the personality of evil spirits, to which we have partially called attention, and then build up a doctrine on one verse, as James 1:14, which is itself but a half truth, is an evidence of the lengths to which men are driven when they attempt to make the Bible conform to the constantly changing hypotheses of science.

We hear much in these days of agnosticism, and it is the latest fashion to talk of "Christian agnosticism;" and to look upon positive belief in the Bible as evidence of inferior knowledge. But surely God has not left us a chart so confused that we cannot know its meaning, nor be sure of the directions on which alone we must depend to reach the desired haven. To those who study it with a humble mind, God's word is indeed a lamp to the feet and a light to the pathway.

PITHS AND POINTS.

BY ELD. R. M. COTTRELL.
(Hidgeway, N. Y.)

MULTITUDES who have heard the truth for our times, are now in the valley of indecision, and it is to be feared that they will remain there until they find themselves in "the valley of decision;" that is, the valley of concision, or cutting off; "for the day of the Lord is near in the valley of decision." When once in that valley, repentance will come too late; for the harvest is already ripe, the sickle thrust in—the decisions of the judgment are already made, and are being executed. Joel 3:13-16.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." That person who can truly say that he prefers the prosperity of the church and cause of God to his highest earthly enjoyment; that he would rather his right hand would become useless, and his tongue adhere to the roof of his mouth, so that he could neither speak nor eat, than lose his interest in the cause of God, is doubtless truly consecrated to God, and accepted in his sight. But who, measured by this rule, will not be found wanting?

There is no better test of our faith in the truth, and our love for God and the cause of human salvation, than that of sustaining the work with our tithes and offerings. Profession is good in its place, but it amounts to nothing if it is not seconded by action. Our interest is truly indicated by what we do, rather than by what we say.

FALSE LIGHTS.

BY ELIZA H. MORTON.
(Portland, Me.)

God's truth is represented as a light in a dark place, sending its calm and steady beams over life's troubled sea, to guide human beings to the haven of eternal rest. Satan is brought to view as a deceiver planting false lights along the shore to dazzle the eye, and to mislead the unwary soul. New and dangerous doctrines are continually springing up, claiming to be gleams from eternal brightness; and confused is he who turns his eye from the one true Light that lightens the world.

Spiritualism, which for so long a time has flickered her uncertain light from the sand, still lives; atheism holds its torch far over the waters; and for the minds too stable to be affected by these signal lights, yet other devices have been prepared. A new doctrine called the "religion of humanity," or the "brotherhood of Christ," claims to be light from above. With the cunning of a master-mind, the great deceiver has woven the false principles of this new doctrine into a thrilling work of fiction, appealing to the imagination, stirring the emotions, yet all the while seeking to undermine confidence in the word of God, to awaken skepticism in regard to

the divinity of Christ, his resurrection and ascension, and to make the plan of salvation seem but an idle fairy tale. The hero in the book is represented as a scholar and philanthropist turned from the old faith by the power of an enlightened intellect, and made to believe in God as eternal goodness and mind, revealed only in man and nature.

The book has become very popular, and is scattering everywhere its illusive light, preparing men to follow eagerly yet another *ignis-fatuus*; viz., "Christian Science," the very name of which is misleading. The Christian Scientists found their doctrine on the principle that God is the spirit of life, or in other words, pure mind; that we are a part of God, hence we are all mind, and can direct the seeming laws of nature by belief or disbelief, giving as proof the Scripture words: "As a man thinketh, so is he." They affirm that man, by declaring death to be an error, can gradually free the race from its power, in accordance with the scripture: "The last enemy that shall be destroyed is death." Wonderful cures are performed by these mind-physicians. The healer counsels his patient to deny the existence of sin, sorrow, sickness, and death. He then, by repeating certain formulas to the effect that none of these evils exist, brings his patient's mind in harmony with his own, and casts a mesmeric influence over him through which Satan works with "all power and signs and lying wonders." The Christian Scientists profess to do their healing through Christ, yet they all the while deny the saving power of his blood, declare evil to be undeveloped good, and claim that a man's desires are his supreme guides.

Truly we have reached the time when men "turn away their ears from the truth," and are "turned unto fables." Satan is working with all "deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." In the simple blaze of gospel truth, how all these false lights grow dim. The fundamental truths that man is a created being, mortal, subject to death because of sin, but capable of receiving life through Christ, if obedient to his requirements, are shields against all errors founded on the false principle that man is by nature a part of God, hence immortal and a partaker of his attributes.

ARE WE READY?

BY J. M. HOPKINS.
(Chatfield, Minn.)

ALL believers in what we denominate "present truth" must realize that we are nearing trials and difficulties which will severely try the people of God. The voice of those who will soon be our oppressors is being heard all over the land. Liberty of conscience will, ere long, be a thing of the past. Priceless boon, how little we esteem it! Not until we feel the rigorous penalty of the law, can we rightly esteem the privileges we now have.

But there are two questions which press themselves upon our heart as never before. First, Are we doing all we can to aid those around us? are we improving the present opportunities to warn our neighbors of the impending judgments of God? O how terrible to think that many around us, dear to us by the common ties of friendship, dear to us as fellow-creatures of God, dear to us as the purchase of Christ's sufferings, may soon be suffering inexpressible anguish! Are we putting forth every effort to bring the truth of God before them? to lead them to Him who will cleanse every stain? Soon, O too soon, these precious opportunities will be past. How can we expect to hear the welcome "Well done, good and faithful servant," if we have not been faithful? May the Lord help us to awake and work diligently the little time we have left us. There is so much to do, so many who have not heard the last message of mercy—and the law of oppression even now hanging in the balance.

O Lord, spare thy people in this time of need and sore visitation!

Second, How shall we be able to stand the trials and oppressions that will be poured upon us? and not only upon us, but upon our children, young and inexperienced, tender and unused to hunger and pain. How can we endure? I can see but one means of strength, and that is our Saviour. He will not prevent trials from coming upon us; but if we constantly look to him, he will give us strength to endure them. The words of David in Ps. 71:1-4, are precious: "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man." Especially note the words, "Be thou my strong habitation, whereunto I may continually resort."

If we are to pass through the time of trial just before us, we must have a living connection with Christ. He only is our Saviour. Also in Zech. 9:12 we have a blessed invitation and promise: "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Here we have an invitation to *turn to the "stronghold."* Now let us take a text found in Nah. 1:7, and connect it with the one just quoted: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6. See also Ps. 27:1-3; 118:5-9; Isa. 41:10-18. And especially would we do well to commit to memory Isa. 51:7,8.

OBSCURING THE LIGHT.

BY ELD. F. D. STARR.
(Indianapolis, Ind.)

WHENEVER we let anything come between us and Christ, we shut the light of heaven out of our hearts, whether it be a friend, a relative, or any earthly good. Friends who to us might be as lights in the world, become bodies of darkness, when we allow them to interpose between us and Christ.

God made two great lights, and placed them in the heavens in such a way that both could give light upon the earth. When the moon is in a position to reflect the rays of the sun upon the earth, its light is a great help to us, though far inferior to the light of the sun. But let the moon come between the sun and the earth, and it becomes to us a body of darkness, giving no light itself, and largely shutting out the light of the great orb of day. So it is with us. Our friends may be lights to us, if we permit them to retain their proper position. But let them, like the twinkling stars in the sky, stand to one side. Let not man come between us and God. Darkness, and not light, will be the certain result to us if we allow this.

Let not the Sun of Righteousness be eclipsed by the intervention of opaque bodies that, if held in the position where God would have them, might to us be assistant spiritual luminaries, to encourage and brighten our pathway. To us, Christ must be the one altogether lovely, the chiefest among ten thousand.

The language of the heart must be: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Ps. 73:25. The inordinate affection that places human beings between us and Christ, will bring spiritual bondage and darkness upon us. If any man love any earthly friend more than Christ, he is not worthy of Him. Even ministers of the gospel are lights to us only while their position is to us one subordinate to that of Christ.

The Home.

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

RECOMPENSE.

STRAIGHT through my heart this fact to-day
By Truth's own hand is driven:
God never takes one thing away,
But something else is given.

I did not know in earlier years
This law of love and kindness;
But without hope, through bitter tears,
I mourned in sorrow's blindness.

And ever following each regret
For some departed treasure,
My sad repining heart was met
With unexpected pleasure.

I thought it only happened so,
But time this truth has taught me:
No least thing from my life can go,
But something else is brought me.

It is the law, complete, sublime,
And now with faith unshaken,
In patience I but bide my time
When any joy is taken.

No matter if the crushing blow
May for the moment down me;
Still back of it waits Love's, I know,
With some new gift to crown me.
—Ella Wheeler Wilcox, in *Independent*.

OPPORTUNITIES IN DISGUISE.

THE first feeling of many an ambitious boy or girl who has passed out of school or college, intent upon putting noble life into work, is often one of extreme depression and disappointment. Where is the splendid opportunity promised? Where is the great stage upon which the noble part was to be acted? Instead of stimulating incentives to self-sacrifice and self-surrender, there is only some common routine work—the teaching of a country school, the drudgery of a law office, or some equally distasteful and uninspiring occupation. How often does this earliest outcome of a practical life seem a sore and lasting disappointment and desolation to the eager boy or girl!

It is just here that the mature man who gives advice to the young graduate finds an opportunity of saying a wise word. He ought not to emphasize less the nobility of life and its inherent greatness, but he may wisely point out the fact that life often seems to delight in disguising itself and in presenting its greatest opportunities in the humblest and most uninviting form. Emerson somewhere says that the days come to us as veiled figures, and that not until they have turned from us do we discover how beautiful they are and what gifts they hold in their hands. The greatest opportunities often come in the humblest guises. Almost every successful man will tell you that his start in life came through some small service or some apparently insignificant chance to which at the moment he attached no importance.

A few years ago an ambitious girl graduated from one of our foremost colleges. She had made a fine record; she was possessed by a noble desire to serve humanity; she believed, as every one ought to believe, that life had some special work for her to do, and she was eager to find it. She expected this work to come to her in some impressive and recognizable form; but instead of the large opportunity for which she looked, she found a position as the mistress of a little school in a manufacturing village. Nothing could have been humbler, and nothing more remote from any suggestion of great influence. The children were untrained socially, many of them were ragged and dirty, and the atmosphere of the place was repellent to her delicate senses. No sooner had she settled down to her work than a bitter sense of disappointment and depression came over her. Was it to teach the ragged children of a factory town the rudiments of knowledge that she had toiled all these years? Was

this the outcome of her fine training and her unusual opportunities? She felt as if she had been defrauded. But after a while it occurred to her that possibly her attitude was wrong, and that even in the humble sphere in which she was placed she still might do some good. She turned to the children; she resolved to become their personal friend, and to influence them as a friend influences a friend. She courted their society,—walked to and from the school-house with them, went into the fields with them, drew out their confidences, and established herself on terms of intimacy with them. It happened one day, as she walked toward the school-house, surrounded by a group of children, that the subject of strikes came up, and the young teacher explained, in simple and forcible language, the evils which often follow in the wake of strikes—the suffering in the homes, the demoralization of the workmen, and all the other miseries that accompany a serious disturbance of the relations of employer and employed. Among the listeners was a ragged Irish boy who seemed to be intensely interested, and at the close of the conversation requested the teacher to repeat what she had said. That afternoon, when school closed, the same ragged boy went to the desk and asked permission to bring his father to hear what the teacher had to say about strikes. The young girl was naturally timid, and it took all her courage to assent to the boy's proposal. The next day the father came—a rough, big, dirty, and eminently unattractive Irish factory hand. He evidently looked for no new light, but, at his boy's request, had come to hear what the slip of a teacher had to say about strikes. Trembling within, but with a bold exterior, the young girl repeated her conversation, elaborating her points to make them a little clearer; and the man seemed interested. Not long after that the teacher learned that the man to whom she had talked was the leader among the operatives of the town; that he had organized a strike, which was on the point of being put into operation when her talk with the children took place, and that she had impressed so deeply the leader that the whole matter was postponed. A great strike had been averted by the school-mistress who thought that little place offered her no opportunity worth using. This incident might be multiplied a thousand-fold in every field of labor. Opportunities which open the widest doors to usefulness and influence are constantly coming to men in the humblest possible guises. There is only one way of making sure of one's greatest opportunity, and that is to treat every opportunity as if it were great.—*Christian Union*.

SELF-MADE.

A WEALTHY business man not long ago made a short visit in his native town, a thriving little place, and while there, was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I have heard all about your early struggles! You went into Mr. Wheelwright's office when you were only ten!"

"So I did! So I did! But my mother got me the place; and while I was there, she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember that tears were for babies."

"While you were there, you studied by yourself!"

"Oh, no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged that I dashed my writing-book, ugly

with pot-hooks and trammels, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples I bought for peddling was specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar, and filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they are gone, I'll get some sound ones. Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me.

"'Ned,' said she, in her clear voice, 'what are you going to do with those specked apples?'

"'Se—sell them,' stammered I, ashamed in advance.

"'Then you'll be a cheat, and I shall be ashamed to call you my son,' she said promptly. 'Oh, to think you could dream of such a sneaking thing as that!' Then she cried, and I cried, and—I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls every Sunday that their mothers are probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."—*Youth's Companion*.

A CONDITION.

How solemn is the thought that the way in which we labor in this world, and in which we improve the moments at our disposal, will determine our lot in the eternal world! It does not suffice to say that we are satisfied if only we can have a place in heaven, however small it may be. God demands the best efforts of which we are capable. Each one must put all his energies into his service. "Ye cannot serve God and mammon."

Furthermore, the desire to gain heaven should not be the only motive of our actions. That which led to the condemnation of the man who received the one talent, was his selfishness. He would not make efforts to do good to others. Like all selfish people, he was blind to his own interests and brought loss to himself. He comprehended not that in laboring for another, it turned for good to himself. He could not look forward to the end of his labors, when his Lord would come.

We ought to learn a lesson from his selfishness, as well as from the faithfulness of the other servants. We should labor disinterestedly and with love for God and for our fellow-men. If we have the love of God in our hearts, we shall have a great desire to see our fellow-men saved, and our labors will tend in that direction without slackening our efforts. Our duty here below is to work constantly. At the end of our labors, the reward will be given, not as pay for our services, but as a gift in which we shall be prepared to rejoice.—*Sel.*

—To genius and to piety life is always great.

—There is no witness so terrible, no accuser so powerful, as conscience, that dwells in the breast of each.—*Polybius*, B. c. 200.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

WHAT CAN I DO?

WHAT can I do to-day?
Not praise to win or glory to attain,
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt,
Make truth more clear,
Dispel some dwarfing fear;
To lull some pain,
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here;
This let me do to-day.

—Christian at Work.

THE WORK IN ANTIGUA.

THE island of Antigua is one of the West India group, containing 280,000 square miles, and having a population of 35,000. Its principal town is St. Johns, which boasts of some very fine buildings, and the largest cathedral in the English islands. The country generally is of an undulating character, with many level cane fields, and in the south and southwestern parts, especially, some beautifully rounded hills. The island is well supplied with small lakes, or ponds, in which inland water birds of the different varieties are plentiful, while sea-birds of every description surround the indented coast.

In some parts of the island are found fossils and petrifications. A short distance from St. Johns whole trunks of trees lie buried. Among these may be seen petrified cedar, palm, mangrove, and other varieties completely silicified, showing veins of chalcidony and agate. Antigua is the seat of government for the Leeward Islands, and consequently has excellent society. The people generally are very hospitable and kind. The following extract from a letter is from one of our sisters who went there from London, and has written to one of the missionary workers of the city. While it tells of the difficulties to be met while laboring in the Master's harvest field, it also shows that the truth is making some progress there:—

Your welcome letter is at hand. The young girl that I wrote you about last mail is really keeping the Sabbath. In the three families I have readings with, each have accepted it. Lillie's Sunday-school teacher called on her last week to know why she had not been to Sunday-school, and to know if she intended to follow up her confirmation. When told that her views had changed, her former teacher asked if it was possible she could forsake the church in whose rites she had been brought up from infancy, and wished to know if she had her mother's approval. On hearing that she had, she said that "mothers are very weak to give way to their daughters." She then added, "That is like another young lady who has changed her views in the same manner," meaning, of course, Alice Hall. This teacher is determined to send the bishop, or the senior curate to see her. Poor child, she begged me to be present, and meet whoever comes to see her; but her people live near by, so they will send for me. This Sunday-school teacher is the bishop's cousin, and lives with him. It seems so strange that they do not come to talk with me. I hope some one will come this way soon, and organize meetings; for it seems hard to those who embrace the truth, to be deprived of some regular service on the Sabbath. Lillie's parents do not as yet obey. They admit the Sabbath and all other points, but their business stands in the way. A Mrs. Robinson with whom I had readings seems quite strong in the truth. At first her husband told her she must not interfere with the children, but finally said she could do as she liked. She has therefore tried to teach them about it, and so they observe the Sabbath with her.

Besides the work reported in this letter, there have been several hundred of our books sold in the island the present year. There is no doubt that the Lord is opening up these island fields for the harvest sickle of the faithful laborer, and

that ere long the truth for our generation will have resounded there from shore to shore. Time is passing, and the consummation draws near. Who will have a part in the work before the harvest closes? J. O. C.

THE GREEK CHURCH.—NO. 3.

THE fatal schism between the Greek and Latin churches did not occur until the ninth century. A jealous and contentious spirit had long prevailed between the bishops of Rome and Constantinople, and had sometimes kindled into acts of violence and rage. During the seventh century about the time of Leo the Isaurian, to whom we have already called attention, the bishops of Constantinople, supported by the power and authority of the emperors, withdrew from the Roman pontiffs a number of provinces over which they had previously exercised spiritual dominion. In the ninth century the contest became more violent, and broke forth with greater animosity and determination than ever. In the year 858 the emperor, Michael III., for some cause drove Ignatius, who was patriarch of Constantinople, from his see into exile, and placed Photius in his stead. A council which assembled at Constantinople in 861, vindicated and applauded the proceeding. Ignatius appealed to Pope Nicholas I., who espoused his cause, and in a council assembled at Rome in 862, excommunicated Photius and all his abettors. The newly elected patriarch, so far from being terrified by this excommunication, returned the compliment to the pope, and in a council convened at Constantinople in 866, declared Nicholas unworthy of the position he held in the Church, or of being admitted to the communion of Christians. In this same year Photius added to his jurisdiction the province of Bulgaria which Nicholas had also hoped to annex to his spiritual domain. While the pope was bitterly provoked at missing his aim, Photius went still farther and drew up a most violent charge of heresy against the Roman bishops and the Church of Rome in general, condemning their practice of fasting on the Sabbath, or seventh day of the week, their prohibiting priests from marrying, and various other matters of practice and doctrine. This bold and open charge laid a sure foundation for a lasting and total separation between the Greek and Latin churches. A similar charge was again made in the eleventh century. Leo IX., then in the papal chair, answered the charge by solemnly excommunicating all the Greek churches. The Grecian patriarch followed with a general excommunication of the Roman legates with all their adherents and followers. Thus the breach was made doubly sure.

Several attempts have been made toward a reconciliation, but the demands of the Roman pontiffs, on the one hand, have been so arrogant and unreasonable; while the Greeks, on the other hand, have been so tenacious of their views, and so unwilling to submit to papal authority, that that reconciliation has seemed impossible. The creed formulated by the second council of Constantinople was nominally adopted by both the Eastern and the Western Church. But the Latins holding to the double procession of the Holy Ghost, that is, that it proceeded from both the Father and the Son, afterward interpolated to that part of the creed which stated that the Holy Ghost proceeded simply from the Father, the words *filio-que, i. e., and from the Son*. This has always proved an unsurmountable barrier to reconciliation between the two churches. In the negotiations toward reunion in the thirteenth century, Pope Gregory IX. agreed that the Greeks might omit *filio-que* from their creed providing they would conform to the Western Church in other matters, recognize papal jurisdiction, and burn all books written against Western doctrine. This the Eastern Church refused to do, regarding it as an attempt to foist upon it new creeds. Similar proposals were afterward made by succeeding popes, but were likewise rejected, the Greeks recognizing in each the intention of the popes of bringing them into submission and gaining uni-

versal supremacy. The Vatican decree of 1870, declaring the pope to be infallible, has served to intensify the separation. In all this is manifested the unconquerable tenacity with which the Eastern Church clings to doctrines and practices once established, and in a measure explains why missionary efforts are less numerous, and attended with greater embarrassments in those countries where this is the established church, than in many others. W. A. C.

"SHOOTING ON THE WING."

THE following paragraph, called "Shooting on the Wing," is taken from the *Evangelist*, and it seems to contain the true spirit of missionary work, and to be peculiarly applicable to the Bible worker and the canvasser; for who should be more careful to take good aim than they?

After carefully loading his gun for the kind of game which seems to require his immediate and special attention, the spiritual gunner should be sure to take particularly good aim at it. A good aim is an essential to success. The gunner who aims at nothing in particular, who closes both eyes, and fires at random, will hit nothing in particular, unless it be by accident, and will receive no commendation for his skill. In fact, he is very apt to hit what he does not wish to hit, and what he will do more harm than good by hitting. Again, in these days sin and sinners—the game the spiritual gunner is after—are so uncommonly lively that they must be hit on the wing, if hit at all. The spiritual gunner must, therefore, learn to aim accurately at "arm's length," and quickly. If he trusts to a "dead-rest" aim, the game will be very apt to get out of range before his gun goes off, and his work and ammunition will both be wasted—and that is not creditable to a gunner. Long-range shooting, also, should be avoided, and the gunner should quietly work his way as near as possible to his game, and fire at the shortest possible range. A well-loaded gun, fired at short-range and with a steady aim, will generally hit the mark and do execution.

A brother in Montana, who recently embraced the truth, after attending the special course in the Battle Creek College, has returned to his home, and is now engaged in canvassing for one of our religious works. From a record of his first week's experience, it would seem that he believed in the short-range theory, and had practiced it, taking direct aim through the avenue of the heart. He says in a private letter to his wife, not designed, however, for publication, but from which we quote:—

There are other encouragements besides the financial one, that I prize even higher. I have learned how to talk my book so as to reach the heart of my listener.

Yesterday afternoon, I saw the tears rolling down the cheeks of an old lady as I placed the beauties of the New Jerusalem. At another place a lady who had just subscribed for the book came after me to the next house, and handed in a note to be given me, reading as follows: "Mr. R——, will you please be so kind as to go into the shop, and show and explain the book to my husband, just as you did to me? He is not a member of any church, but reads the Bible some. I want him to get interested in the book before it comes." Now, such a note as this to a stranger book agent, tells me volumes,—that it is the Lord's work, and that he is imparting to me what I so much desire to obtain—a knowledge of the way to reach the hearts of the people with my book. Again, I told my story straight through to a confirmed atheist, without interruption until I was almost through; he seemed so much interested that he evidently, for a time, forgot to argue.

Thursday night, I saw the Baptist church lighted up. I went in, just as I was, with my book under my arm, as they were singing the first hymn for prayer-meeting. Rev. ——— read for a lesson Mark 13, on Christ's coming, and gave a regular advent talk on it. He said there was a people called Second Adventists whom from personal experience he knew to be the warmest-hearted Christians and the best missionary workers in the world. He said it gave him pleasure to see in the house Mr. R——, and if they did not know him, they were acquainted with the writings of his wife, in the territorial papers. He also remarked on my business here, saying he had given the book a testimonial, as he had read it, and was glad to repeat the same in the church, and advised every one able to get it to do so by all means. He then called on me both to pray and speak, which I did. Perhaps it is God's plan yet to rear an S. D. A. church in this place.

Thus the laborers are going forth, armed with precious ammunition (our publications) of which there is an abundant store. Let it be used with "both eyes" open, at short-range, aimed at the heart. F. H. S.

Special Attention.

THE MINNEAPOLIS SUNDAY CONVENTION.

Minneapolis, Minn., June 11, 1889.

EDITOR REVIEW AND HERALD: I suppose you will receive full reports of the State Sabbath Convention now in session in this city, but a brief sketch of the opening meeting held last night may not be unacceptable to the readers of the REVIEW.

It had been announced in the papers, and was printed on the program, that Hon. Geo. A. Pillsbury would preside, and that Mayor Babb would deliver the address of welcome; but for some reason not very clearly defined, neither of the gentlemen was present, and the "Rev." gentlemen had to make some rather lame excuses, and get along with the opening exercises as best they could. It was said that to some member of the committee was assigned the duty of informing the gentlemen of their selection for the duties named, and that another, supposing this had been done, placed the names upon the program. Unfortunately, however, it was afterward learned that owing to a "previous engagement" the Hon. Mr. P., much to his regret, could not be present. The mayor, also, had a "previous engagement, with a committee on the relief of the Johnstown sufferers;" but I could not help connecting this statement with the newspaper reports that late that afternoon the mayor was engaged in umpiring a game of base-ball played between members of the city council and of the Board of Trade, for the benefit of the Johnstown sufferers, and wondering if this was the "previous engagement" referred to, and whether that engagement was conveniently extended so as to prevent his taking part in the exercise. A few expressions dropped at this meeting under no circumstances of restraint, will serve as "straws to show which way the wind blows."

Dr. — in the opening prayer remarked that only when the servants of God shall take hold and enforce God's laws will their influence be extended until it shall be felt by all; and the one who took the mayor's place in delivering the address of welcome, said that if he stood in the mayor's shoes politically, he "would make it warm for those who flaunt their Sabbath desecration in the face of this Christian community." The same speaker expressed some good thoughts concerning the perpetuity and the divine obligation of the ten commandments. He said: "As Christians, we believe in the ten commandments. They have been the standard of morals and duty since the Christian church was organized. A Christian holds the whole ten precepts, the fourth as well as the others. How can a Christian call that a Jewish institution which existed before there was a Jew, or that a ceremonial observance which is embodied in the moral law?"

An amusing incident occurred during the discussion following the paper on the Sunday saloon, which I will give in the language of the *Pioneer Press* of the next morning:—

A very amusing incident marked the beginning of the State mass-meeting of the friends of the Christian Sabbath at Westminster church last evening. A little man, Rev. J. M. Smith, of Waterville, Minn., who said the newspapers would not get his name, scored a good point on Bishop Gilbert. The bishop in a previous speech had indulged in personal reminiscence of a Sunday on the Hudson: On that day he happened to be on the Palisades, and noticed a steamer filled with happy excursionists ascending the river. He thought at the time, as he heard their merry voices, how prudish some people were to want to abolish Sabbath excursions, etc. The evening of the same day he arrived at the ferry in New York, and behind him came the same excursion steamer laden this time with tired and half-drunken people. That scene had ever since sickened him of Sabbath pleasures. Following him, Rev. Mr. Smith asked piquantly how it was that Bishop Gilbert happened to get to New York, intimating that by traveling himself on the Hudson on Sunday the important dignitary of the Episcopal church had set a bad example.

The lack of interest on the part of the public seems to be disappointing to the managers.

Neither last night nor this forenoon were there 100 persons present, and those mostly ministers.

C. C. LEWIS.

LEO AND BRUNO.

It is telegraphed that Pope Leo was so grieved by the great multitude and enthusiasm of the Italians at the unveiling of the monument to Giordano Bruno in Rome, that he spent three days in his private apartments in the Vatican, refusing to see any one. Thirty thousand persons, including students and deputations from all parts of the kingdom, participated in the demonstration. Deputy Bovio, the orator of the occasion, eulogized Bruno as a martyr, and declared that "to-day a new religion of freedom of thought and liberty of conscience was born which would be worse for the papacy than the loss of the temporal power." The memory of Garibaldi was honored with imposing ceremonies at the capital. We do not wonder at the wrath of the pope. The days were when the pope would not have retired to vent his rage alone; he would have ordered the armies of the State to fire upon the multitude, and would have imprisoned the patriots in the cells of the Inquisition, to undergo torture and death. The seven-hilled city, and the kingdom of Italy are not now ruled by the papacy; "hence these tears." The Bible and the unconquerable spirit of liberty which it develops, have delivered Italy from the papal government, and it is able to defy the old giant in his castle, shorn of his strength.

Giordano Bruno, the occasion of this papal wrath, was born in Nola, Naples, 1550. In his youth he became a Dominican monk, but breaking away from the doctrines and superstition of this order, he escaped from his convent to Geneva, in 1580. He there imbibed the system of Calvinism, though he did not become a Christian convert. He was a scholastic, of the speculative spirit, and lectured on science and philosophy in London and Paris, and in many German cities. In 1598, he was arrested in Venice by the Inquisition, and sent to Rome. There he languished in prison for ten years, and on Feb. 17, 1600, he was publicly burned as a heretic. The king of Italy and his people thus erected the monument of one whom the church had burned as a heretic, and consigned to everlasting condemnation. This is not to be regarded as a triumph of religion, but it is a triumph for religious liberty. Bruno's first recoil from the Romish Church was to pantheistic views. He outgrew these and formulated a doctrine in which the universe was represented as the realization of the divine thought. His views of religion, philosophy, and science are of less importance than the principle for which he contended and suffered martyrdom. He was a champion for the right of private judgment; for reason as against that blind faith which the church required to accept as truth everything that fell from the lips of its priests. On a different line, he contended for the same end as the great Reformers of the sixteenth century. He was burned for this, and the Romish Church has ever since held his memory in horror, and regarded him as justly executed. It is not strange that the pope should grieve to have Giordano Bruno honored in Rome under the shadow of the Vatican. It was to him a fatal sign that that progress he has so often denounced, has reached the eternal city; and the Italians so long priest-ridden, assert the rights of individual reason and of private judgment in matters of faith and practice. The demonstration was one at which the papacy weeps and the people rejoice.—*N. Y. Observer.*

A NEW SYSTEM OF RAPID TRANSIT.

THE Weems railway system, incorporated under the name of the Electro-Automatic Transit Company of Baltimore, after about a year of carefully conducted and conclusive experiments, has patented its multiplicity of electrical and mechanical appliances in the United States and

all over the world as a preliminary to putting the system regularly to work wherever required. By this electro-automatic arrangement the morning papers may be delivered for the breakfast-table and the evening papers before supper time at distant points. It will deliver letters almost with the promptitude of the telegraph sending a message. The mails between New York and Omaha will be carried in a night. It will handle perishable light freight from long distances, will deliver with celerity the mails and parcels in cities and suburban towns, and will multiply many times the business of the post-office and express companies. Its advantages are not alone in its speed, but in the economy and frequency with which trains can be dispatched. The motor car is eighteen feet long, and two and one-half feet square at each end. It is pointed in front, the wedge, or point, being below the longitudinal center, adjusting it to the air pressure, thus keeping the car down to the track. To reduce atmospheric friction to a minimum, all wheels and electrical appliances are placed within the walls of the cars. The road is to be built on the surface of the ground, with track of twenty-four inches gauge, and will cost about \$5,000 per mile. In thickly-settled districts the road can be elevated, the varied length of the uprights being a cheap mode of covering irregularities in the surface of the ground over which the road passes. The mail and express cars are telescoped in forming a train, the former into the end of the motor car, and the latter into that of the one preceding it, forming a flexible train of cars, offering an unbroken surface to the air. The rear end of the rear car is pointed in a similar manner to the front of the motor car, thus preventing any suction as the train rushes on its way. The motor may pull one car or a train of cars. All trains will be controlled from a generating station, where will be placed an electrical generating plant. Electrical brakes are to be used, and trains are started, stopped, speed lessened, and backed at will from the station. Special appliances will inform the operator in charge of the generating station of the exact location of the train from the time it leaves or passes any given point until it reaches its destination. It has not yet been determined how far apart the generating stations shall be placed. Possibly 100 miles may not be out of range, as the current can be run for fifty miles each way from the station as a center without much loss of electricity. The electrical force may be generated by either steam or water power. The main object, that of carrying heavy currents over long distances, is attained by special methods. By these, in a given time, a large number of trains may be dispatched with extraordinary rapidity and at comparatively little expense. The frequency of the trains consumes only a small amount of power, and the fact that no attendants on the train are necessary, constitutes no small item in economy. The patents of the company number 143 in the United States and the principal countries of the world, covering the vital details of this novel system. A series of experiments has been made at Laurel, Md., to show what the Weems railway system will do. Two miles per minute are made around a heavy curve, or the equivalent of 180 miles an hour, or three miles a minute on a level track. Prior to the inauguration of this system twenty miles per hour was the fastest time ever made by any kind of electrical railroad travel. Arrangements are now being made for the building of an extended road between distant cities.—*Baltimore Sun.*

—A simple stove for warming rooms by means of solar heat has been contrived by Prof. E. S. Morse. It consists of a shallow box, having a bottom of corrugated iron and a glass top. This device is placed outside the building, where the sun can shine directly into it. The rays pass through the glass and are absorbed by the metal, heating it to a high temperature and warming the air of the box. The air, which on sunny days rises to 90° F., is conveyed into the room to be heated.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 9, 1889.

URIAH SMITH, - - - - - EDITOR.
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TOO TRANSPARENT.

IN the Michigan *Christian Advocate* of June 1, 1889, Mr. Wilbur F. Crafts makes a vigorous onslaught upon the counter-petitions against the Sunday-rest bill, circulated by S. D. Adventists. As a specimen of transparent sophistry, his effort is rarely equaled. He first gives the petition which is being circulated by Adventists, and then gives the Sunday petition as follows:—

"The original petition, which has called forth the above counter-petition, is as follows:—

"The undersigned, adult residents of the United States, twenty-one years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding, in the nation's mail and military service and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship."

"Certainly it would take more than an ordinary microscope to find in the petition just given, the conspiracies against American principles which the counter-petition first quoted leads its reader to expect.

"The counter-petition is not technically a falsehood, but it is certainly calculated to give the false impression (which, on the lips of those who circulate this counter-petition, becomes more than implication), that the petition which millions of us have been urging before the National Congress, includes a proposition to enforce 'Sabbath observance' as a 'religious or ecclesiastical institution or rite,' and also a proposition to weaken the present guarantees of our Constitution against a union of Church and State! Both of these implications are absurdly false. Our petition is headed: 'For a Sunday-rest bill,' and simply asks a law to protect the people in their right to the weekly day of rest, without requiring of any one a religious observance of the day, and without hindering those who observe another day from either worshipping on that day or working on the first day of the week—unless the work be of such a nature, shop-keeping for instance, as will interfere with the general rest."

Again, he says: "Out of the millions who have petitioned for a national Sunday-rest law, only a few thousand have asked for the 'Blair Sunday Rest Bill.'"

Thus Mr. Crafts would keep out of sight the connection between the Sunday petition, and the Blair Sunday-rest bill, in Congress, and then represent that our petition can have reference to nothing else but the Sunday petition, and that is a very innocent affair, requiring nothing to interfere with anybody or anything, hence our petition is a groundless scare, a deception and a fraud.

Let us analyze the wonderful representation a little. Only a few thousand, he says, have asked for the Blair bill. But if the petition claimed to have been signed by 14,000,000 people were not in favor of the Blair bill, and understood to be so, we would like to know why the papers containing these signatures were trundled into Congress by the wheelbarrow load, to bring to bear an overwhelming influence upon that body, while the Blair bill was pending. These were not asking for the Blair bill(?); oh, no! From what did the Blair bill and the Blair amendment spring? Of what movement were they a part? They sprung from the movement which called for the petition in question; they were a part of that movement; they constituted the channel in which the great petition was assuming tangible form, and leading to practical results. And now what matters the particular phraseology of the petition, when its fruits were appearing so plainly

in Congress? And did our petition have any reference to the mere points stated in the Sunday petition?—Not at all, but to the movement which that petition was understood to support, and to the fruit which that movement was sure to bear if it should ever prove successful. Will Mr. Crafts deny that there was anything going on in Congress to which such a petition as we were circulating would apply? If not, then his article is simply an attempt to divert attention from the real issue, and mislead the minds of his readers in regard to our work.

We look not merely to the Sunday petition, but to the work in Congress, both present and prospective; and our petition is not worded so as to be confined specifically even to the Blair bill, but so as to cover the whole principle involved in the question. It will therefore be equally applicable to any bill which may be framed on the subject. Let the petitions be still vigorously circulated, that they may be ready when the question is re-opened in Congress, as beyond doubt it will be at the first opportunity after the opening of the next session.

A VOICE FROM THE WORKINGMEN.

ONE of the strongest points which the National Reformers attempt to make in behalf of a Sunday law, is that the workingmen may be secured in their right to a day of rest; and the plea over which they succeed in arousing the largest amount of sympathy, is that the workingmen themselves are groaning under their restrictions in this respect, and urgently implore them to press the matter forward to a successful issue. They would represent their work therefore as not only one of religion, but one of humanity and mercy as well.

When this plea is probed till we reach a basis of fact, it generally turns out that these so-called reformers have first to go to the workingmen, and labor long and earnestly with them, to bring them to even a nominal indorsement of their movement (and they do not always succeed in this); and then they go forth and represent that they are simply responding to a cry of humanity from the poor workingmen, and that Congress and the country should immediately come to their relief in the passage of a Sunday law. They have seemed to be oblivious to the fact that such a game might miscarry; for the workingmen are capable of speaking for themselves, and they might sometime choose to do so.

In the article which we present below, we have the sentiments of at least one organization of workingmen expressed in very unmistakable terms. It seems that J. P. Mills, Ohio State Secretary of the American Sabbath Union, and editor of the *Herald of Reform* (an organ of the National Reform party, published in Cleveland, O.), replied to an article from the Cleveland Secular Union, in the Cleveland *Plaindealer* of June 6. In the same paper of the following day was published the following answer by the Union to the article of Mr. Mills. The answer shows that the workingmen clearly understand the theological status of the Sunday institution; and while they desire a day of relaxation from business, and a day of recreation, they have no sympathy with the attempts which are made to throw over it a religious mantle, nor with the general line upon which the National Reformers are working. They say:—

"Sir: In the first place we would put you at ease regarding the authorship of our first communication. It was written by a member of the Secular Union, and sanctioned by the officers. If it contained 'nothing new or meritorious,' and needs 'no answering before intelligent people,' one might wonder why you answered it. Great art thou, O consistency. But we are glad you did, because when intelligent people understand the animus of your movement, you will not have their support.

"The contest is between the ministry and the rest of mankind. The movement is against so-called Sabbath desecration. The point we made was that the observance of Sunday as a Sabbath is an ecclesiastical institution without scriptural sanction, and that Sunday is no holier than any other

day. We simply protested against the forging longer of God's name to a theological contrivance. You know this, and that our claims cannot be answered; so, as a pretext, you profess great philanthropy and solicitude for the workingmen. The immorality of those engaged in this contest, either *pro* or *con*, has nothing to do with the question, and is brought in only as a subterfuge. We are not working against the Blair bill and Sunday movement for the reason that a large percentage of those in the ministry are immoral persons, but because its triumph means the violation of the rights of the citizens, and the worst kind of despotism— theological—and religious persecution.

"Evading the real issue, because you cannot answer us, you attempt to place us in a false light by imputing that we do not desire cessation from labor; that we are in favor of seven days' work in the week. This blind will not work. We are as desirous as you of a day of rest, but we protest against your dictating, with the aid of civil legislation in what manner we shall rest. You are trying to compel people to rest (?) in church by making it unlawful to do anything Sunday but attend church. That may be your idea of rest, and we are perfectly willing for you to spend your Sundays that way; but we claim the same right of deciding for ourselves how we shall rest. To those who toil in shops and factories, and drudge away the hours in misty offices, recreation is rest. They are rested, invigorated, and refreshed by walking and riding, by innocent games, by trips into the country among the flowers and brooks and birds, where the air is pure and the sky blue. Sunday is the only day the working people have for these pleasures; but you and your confraternity, by pretended sympathy and spurious offers of aid, would rob these same workingfolk of these sources of enjoyment and rest. All this under the guise of friendship. For shame! That is what the Blair bill means, and more. It means that these locomotive engineers, who have children they 'desire to educate in everything that will make them good men and women,' will find all places of education, such as museums, art rooms, historical rooms, libraries, etc., closed and barred against their educational desires on that day. It means that you can preach from your pulpits on Sundays for big salaries, but the little newsboys competing with you by trying to earn a few pennies from the sale of papers, may be locked up in jail.

"If you are so desirous of helping the workingmen and women, why do you not try to lessen their week-day hours of labor; why do you not open to them the museums and libraries and music rooms the only day they have for such things?—Because it would draw from your congregations and lessen your salaries. You fear honest competition, and hope, by means of that iniquitous measure concocted by the gentleman from New Hampshire, to put under ban everything but church-going, so that your empty pews will be filled and your revenues increased.

"You will fail, sir. A religion that cannot stand on its merits, but must needs be crowded upon people by law, carries in its bosom the seeds of its own destruction. Let the working people, whose co-operation you boast of, once understand that the Blair bill forbids that 'any person engage in any play, game, or amusement, or recreation' on Sunday, and then see how they will stand on the question. We do not think they will be willing to exchange, nor submit to be forced into exchanging, their recreation for the questionable rest of listening to sermons presenting matters more 'stale' even than the argument of our former article.

"CLEVELAND SECULAR UNION
"Cleveland, O., June 7, 1889."

THE OUTLOOK FOR PEACE.

THE "International Peace Congress" has just concluded a session at Paris, and has announced London as the place of its next meeting. The Society has now been several years in existence, but whatever progress it has made toward the realization of its object is not at present discernible. Europe is still the same armed camp, and there has been no reduction in the armaments of any of the great powers which for some time past have been straining every nerve to support their military burdens. On the contrary, these armaments are still increasing in the regular yearly ratio, and there is no evidence that this increase has reached its limit, or any prospect that the bellicose nations look more favor-

ably upon the ideas of the Peace Congress than has been their wont in the past.

Perhaps it could not be expected that this organization, considering the brief time of its existence and the difficulties it has to surmount, should succeed in making any impression thus early upon the vast military encampment which it is seeking to disperse. But there would be a better prospect of its accomplishing something in the future, if its methods of work enabled it to eradicate the selfishness and greed in human nature which prompt each of the nations of Europe to grasp at everything in the shape of an acquisition to their own wealth and power, regardless of the interests of their neighbors. While this principle holds sway, there can be little hope of any permanent advancement in the direction of universal peace.

The adjournment of the Paris session of the Peace Congress finds the outlook less favorable than it has been for several months. A crisis is rapidly approaching in Southeastern Europe, where the influence of Russia is making such changes in the character and government of some of the lesser powers as will place them under her control when the long-delayed outbreak occurs. Servia is being rapidly Russianized, and the annual address of the emperor of Austria, usually of an optimistic nature, is full of alarm and apprehension. Prince Nicholas of Montenegro has issued an address to his people to prepare for war, in anticipation of a revolution which will place him on the throne of Servia; and, more significant still, if true, it is stated that the papal nuncio at Vienna has advised the Vatican that the outbreak of war is at hand. This may not mean anything more than previous rumors of the same kind; yet with the conviction that war must come sooner or later, and that when it does come, it will be the most destructive war ever known, there arises a degree of apprehension over the present situation which even a session of the Peace Congress is not sufficient to allay.

L. A. S.

IS THE WORLD GROWING BETTER?

This is a question which the theological literature of the day has many times essayed to answer, sometimes in the affirmative, sometimes in the negative. Both sides of the question have been supported by arguments apparently sound. The affirmative view, backed up by the eloquence of popular speakers and writers, as well as by that natural tendency of the mind to adopt that view which suits it best, finds favor with the majority. On the other hand, if this view be correct, there is no room for the important and scripturally-fortified doctrine of the second coming of Christ to gather his people and take vengeance upon the wicked, and of the destruction of the world and its inhabitants in the flames of the lake of fire; for if the world is continually growing better, there will be less occasion for its destruction in the future than exists at the present time. This doctrine we are compelled to hold by the explicit statements of the many passages of Scripture which relate to the subject of Christ's second coming; but we are not compelled by this to deny the truthfulness of much that is adduced as evidence in support of the opposite view. The belief that the world is advancing in morality rather than retrograding has many facts which apparently lend it their support.

Unquestionably, the world is, in a certain sense, growing better. The facts of history make this too plain to be denied. A comparison of the existing conditions of human life with those which prevailed a few centuries in the past would reveal transitions of a magnitude which it is difficult for us to appreciate. Indeed, the improvement which the present century has brought in the physical, intellectual, and social spheres of life is too well known to need description. The ignorance which obscured, like a dark cloud, the mediæval world, has disappeared before the increase of knowledge; and it would be unreasonable to affirm that with it have

not also disappeared many moral and social evils which its prevalence had fostered.

But it is to science, and not to religion, that this great improvement is due. It is not to be taken as evidence of an improvement in public morals. It is not to be pointed to as proof that religion has a stronger hold upon the masses of mankind now than before this advancement had been made. This, however, is precisely what is done by many representatives of popular theology. Contrasting the conditions of social and domestic life with those which prevailed in the time of their forefathers, or at an earlier date, they assume that with the change which has taken place in these there must have been some corresponding improvement in the attitude of the masses toward religion. But such a conclusion is only assumed; it is not proved. Science has dispelled the night of mediæval darkness and superstition within which for centuries the world had groped its way; science has ameliorated the physical conditions of life, eradicated social and domestic difficulties, broadened the scope of physical and intellectual activity and enjoyment, and suppressed moral evils which were the outgrowth of ignorance and superstition. But it has not made the world more religious, nor fastened the minds of men more firmly upon the truths of the Scriptures. There is no evidence that the gospel appeals to individuals to-day with greater effect than when, three centuries ago, the voice of the Reformation awoke the Christian world from the stupor of Romish superstition. On the contrary, the evidence which presents itself points rather in the opposite direction.

The manner in which science has conserved the interests of morality is suggested by the following quotation from the *Boston Advertiser* :—

Recent events make this a fit time for calling attention to the degree in which modern science has become an ally of society in the struggle of the latter to defend itself against crime. Chemical science has become so exact that when a human being has met his death by poison, the deadly drug can be traced even in a single drop of blood. The microscope has increased manifoldly the difficulty of committing a forgery that shall escape discovery. The electric light flashes its intense brightness into unfrequented streets, into narrow alleys, and into regions of great cities where dangerous classes swarm; so that deeds of darkness can no longer be committed with the impunity of former times. While the absconding criminal is traveling by steam, the message asking for his apprehension is flying, literally, with lightning speed. Great as are the services now constantly rendered by science in the prevention, detection, and punishment of crime, those which seem likely to be rendered in the future will, if realized, be greater still. It may not be long ere the phonograph is brought into court as an unimpeachable witness, to repeat the exact words of conspirators guilty of planning bribery or burglary. It will be well if we bear in mind that in many ways, including such as have been hinted at above, the astounding progress made in this century toward unlocking the secrets of matter and mind, is tending not only to make men better acquainted with natural laws, but also to make them more obedient to civil laws.

From the stand-point of human observation, the world is apparently growing better; but from the divine stand-point a different result is visible. From this stand-point the condition of the world is measured not so much by the amount of outbreaking crime as by the light which has been given and rejected. Its spiritual condition is measured by its attitude toward the means which God has instituted for its salvation. If men are to-day less susceptible to the influence of the gospel, less capable of impression by the Spirit which God has sent into the world, and have less reverence for God and the truths of his word, than at some time in the past, there is less hope of its salvation now than then. It may present pleasanter and less repulsive conditions of life, but it is growing worse and not better. It is becoming less capable of being reached through the plan of salvation which God has instituted. Such is, to an ever-increasing extent, the condition of the present world. It is gospel-hardened. Its professing Christians have become "lovers of pleasures more than lovers of God," "having a form of godliness, but denying the power thereof." It is with reference to this condition that the question, Is the world growing better? must be answered in the negative.

L. A. S.

DIVERTED FROM THEIR PURPOSE.

FIFTEEN years ago the Woman's Christian Temperance Union was organized in this country. Its purpose and plan of work were grand ones—a suppression of the liquor traffic by appealing to men's consciences and better judgment, and by asking for wise and just legislation in behalf of their cause. In the past these women have done a noble work, have everywhere been respected, and eulogized the world over. But of late an influence has been brought to bear upon them to divert them from their purpose, weaken their efforts in the temperance work, and stigmatize them with the unwomanly title of politicians. We refer to the unholy wooings of the National Reform Association. And, sad to say, as it was in the garden of Eden, they have yielded to the siren voice of the serpent. So well has the deception been practiced, and so completely have they been diverted from their purpose, that they now declare their one animating thought and highest ambition to be, not the suppression of intemperance, but this :—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one underlying enthusiasm, and that is that Christ shall be this world's king. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.—*National Convention of W. C. T. U. in 1887.*

This is National Reformism, pure and simple. Make Christ's kingdom of this world, when he has said it is not of this world (1 John 18:36); elect him king over a rebellious kingdom; and coronate the Prince of Peace before God has subdued his enemies (1 Cor. 15:24-28)!

National Reformers are very jubilant over being thus able to divert the attention of these good women, divide their interests, and scatter their forces; and promise that when successful in their movement, they will toss the palm of victory over to the W. C. T. U. Thus, in an annual address delivered at the Georgetown Female Seminary, June 10, 1889, on "National Reform and Woman's Part of It," Mr. J. M. Foster said :—

The W. C. T. U. is the true Grand Army of the Republic, marching on to victory. The enemy must soon surrender. And when the record is made, it will be written: The National Reform Association did much, the American Sabbath Union did much, but the National W. C. T. U. did more than they all. "She hath done what she could. She gave all that she had."—*Statesman*, June 27, 1889.

But we notice that the temperance work gets along no better since the W. C. T. U. espoused the cause of the National Reformers. Within the past two years the question of constitutional prohibition has been submitted to nine States,—West Virginia, Michigan, Tennessee, Texas, Oregon, New Hampshire, Massachusetts, Pennsylvania, and Rhode Island,—and has in each case been ingloriously defeated. Previous to this when the noble temperance women labored with a singleness of purpose, and where the National Reform policy was the least of concerns, as in Maine, Kansas, and Iowa, signal victories had been won. And now, after having decoyed them from their original design and legitimate work, National Reformers charge them with these failures. Instance the following :—

If the W. C. T. U. had only put the money, the work, and prayers of the past, into the work of National Reform; if they had followed the example of the loving Mary, and poured all their precious ointment on the royal person of King Jesus, they might this day be rejoicing under the highest encomiums of a crowned Redeemer, in place of writhing under the rebukes and reproaches of Judas, and of ignorant, short-sighted disciples.—*Statesman*, June 27, 1889.

What an unkind rebuke! What a taunt! How inconsistent! Lead them away from their mission, and then, because it fails, charge them with the failure. What else could have been expected? Divert them from their work, and then accuse them of being responsible for its not having succeeded, because they have not been more fully diverted! What nonsense! We imagine the serpent aying to Eve on her death-bed, "You didn't eat enough of that forbidden fruit." Would that women could learn not to be thus deceived.

W. A. C.

Progress of the Cause.

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

GOD'S AMBASSADOR.

He that negotiates between God and man
As God's ambassador the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woe a soul;
To break a jest when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart;
So did not Paul. Direct me to a quip
Or merry tone in all he ever wrote,
And I consent you take it for your text,
Your only one till sides and benches fall.
No; he was serious and in a serious cause,
And understood too well the weighty terms
That he had taken in charge, and could not stoop
To conquer those by jocular exploits
Whom truth and soberness assailed in vain.
—Cowper.

IOWA.

COLUMBUS JUNCTION, LOUISA Co.—We pitched our tent at this place June 21. The people here are very friendly, and the interest is good. We trust that God will work here, and that sheaves will be gathered into his garner.

H. NICOLA.
HARRY V. ADAMS.
K. C. HOWE.

ONAWA.—Through the kindness of the county officers, we have our tents very pleasantly situated in the court-house yard. We have held four meetings, with increasing interest, there being more out last evening than could be seated in the tent. We are of good courage, and hope so to labor that we may have the blessing of God.

June 24. A. P. HEACOCK.
G. F. WATSON.

EXIRA, AUDUBON Co.—We pitched our tent at this place June 21, and began meetings the same evening. We have given four discourses up to the present date. The audiences increased from the beginning till last evening, when the tent was quite well filled. The brethren who live a few miles from this place very kindly assisted us in pitching our tent. Bro. P. L. Hoen is with us to labor in the Scandinavian work, and assist otherwise. Our address is as above.

June 24. C. A. WASHBURN.
J. J. ELLYSON.

OGDEN.—We pitched our tent at this place, and began meetings Saturday evening, June 22. We have secured a very pleasant location on East Main St., of easy access from all parts of the town. The citizens of the town are friendly, and grant us many favors. The attendance thus far has been small except on Sunday evening. The weather has been somewhat unfavorable; but in a general way the prospects are good. We should be glad to hear from any readers of the REVIEW residing in this vicinity. We are of good courage, and feel the need of drawing near to God. We believe there are some honest souls here who will walk in the light of the third angel's message. We ask our brethren and sisters in Iowa to read Eph. 6:18-20, and in like manner remember the laborers in the field.

June 26. W. H. WAKEHAM.
E. E. GARDNER.

MILFORD AND HARTLEY.—May 3-7, I was with the church at Milford. The brethren and sisters there seem to be of good courage. The outside attendance was very good; fully one-third of the congregation could not get into the place of worship, but all were orderly and attentive to the word spoken. I think there is an excellent opportunity afforded the members of this church to do missionary work, and I trust all will enter into the work cheerfully, "forgetting those things which are behind, and reaching forth unto those things which are before."

May 9-12, I was at Hartley. The organization at this place has been materially strengthened lately by combining with the Trimello church. On Sunday, at 2:30, the new church house was

dedicated. We were very much disappointed in not having the presence and help of Eld. Morrison. After the dedicatory services, three persons were baptized and added to the church. We feel anxious that the brethren and sisters of this church shall be faithful in all branches of the work, so that God's blessing may abide with them.

J. M. WILLOUGHBY.

MICHIGAN.

CHIPPEWA LAKE.—We began meetings at this place June 13, with a congregation of seventy-five. The attendance has been from fifty to 150, with an excellent interest. One man and his wife who were not living the Christian life, have begun in earnest the work of overcoming, he having put away his tobacco. These, with others to the number of five or six, kept last Sabbath. In all our experience we have never seen so deep and thorough an interest awakened in so short a time. The Spirit of God has gone out before us, and moved the hearts of the people mightily.

Yesterday an opposing discourse was preached, which we reviewed last night before an audience of 150. We feel that the interest manifested is due to the blessing of God on our labors. We are seeking greater humility, so that he may still use us in his cause.

June 24. L. N. LANE.
O. SOULE.

RAWSONVILLE.—We began meetings in the tent at this place Sabbath evening, June 22, with a small congregation. Sunday afternoon and evening the tent was well filled, and good attention was given. We hope for good results from this meeting. We closed a six weeks' series of meetings at the Model school-house, two miles from this place, on Friday evening, June 21; and as the result of the meetings, four adults have signed the covenant to keep all the commandments of God and the faith of Jesus. Others are deeply interested, and we have hopes that before the tent-meetings close, they will take their stand for the truth. We held a six weeks' series of meetings at a school-house a mile and a half from the Model school-house, but only one decided to obey, although the interest was very good. The people in both these districts have been very kind in supplying our temporal wants, and have given over twenty-five dollars in donations. We have sold some books, but the people are slow to buy. We are seeking to connect with God, so that by his blessing our efforts may prove successful.

C. B. HUGHES.
EUGENE LELAND.

LOUISIANA.

PORT VINCENT, EVERGREEN, AND MORROWS.—Since my last report I have labored at these places. At Port Vincent quite a number had been keeping the Sabbath for about a year, but on account of some old difficulties no organization had yet been formed. Much earnest labor was bestowed when the work first began here, and since I came to the State, I have visited them twice. At times it has seemed almost impossible to bring about such a state of affairs as would warrant an organization; but I have continued to labor and seek the Lord, and I am glad to say that the prospects are beginning to brighten. I have now succeeded in organizing a church of twelve members, to be known as the S. D. A. church of Galvez, La. Eight or ten have begun the observance of the Sabbath during the recent efforts, making the number of Sabbath-keepers about twenty-four besides the twelve who have already entered the organization. I expect to see a number of others unite with the church soon; while still others live several miles away, where I hope to hold meetings and organize another church. Many have discarded the use of tobacco, and some are giving up pork and coffee. I feel of good courage now in regard to the work in this part of the field. I believe the Lord is working for us, and I desire to see the cause advance. I meet with the company at Evergreen as often as possible, and am glad to see them growing in grace and in the knowledge of the truth. Nine have followed the Saviour in the solemn ordinance of baptism, and I hope to see others go forward soon. The Sabbath-school, also, is doing well.

I held a series of meetings near Morrows, a few miles from the last-named place. A few more have begun keeping the Sabbath here, and we hope to be able to start a Sabbath-school and other reg-

ular meetings with them before long. A Baptist minister preached a sermon against the law and Sabbath, taking the position that every jot and tittle of the ten commandments were done away at the cross, and going further than people usually do, saying that no part of them was ever re-enacted. He pointed to the ten-commandment chart, and said that if we keep any part of that law we are under the curse of God. I thought of the great difference between his words and the words of Christ in Matt. 5:17-20. This man had just organized a little church in the forenoon of the same day at that place, and one of the articles of faith voted into the church by a unanimous vote, was that the law of God is of perpetual and universal obligation. What different positions a man will take when opposing the truth!

The Lord gave freedom in reviewing the sermon, and setting forth the truth. The man refused to remain to hear the review, and stated that he would not answer a question on the subject for any person. Nearly all the congregation remained, and I think the truth gained a grand victory. The people could see the difference between Bible truths and man's assertions. The Lord is still blessing the work in this State, and I praise his holy name. I am trying to seek the Lord for a better fitting up for a part in this work.

June 24. B. F. PURDIAM.

TEXAS.

RIPLEY.—After returning from the institute and camp-meeting at Ottawa, Kan., I came to this place May 30, and began meetings June 1. Bro. W. T. Drummond joined me in the work June 17, and we are now in the midst of the Sabbath question. The congregations have not been large on account of the rain, which has kept the farmers behind with their spring work. There are a few who seem to be interested, for whom we have hope. The Lord will add his blessing if we keep humble.

June 2.

W. S. CRUZAN.

ILLINOIS.

SINCE last reporting, I have been engaged in the Sabbath-school work and the work of Conference secretary. I find that these lines of work call for a great deal of correspondence, if all the business is attended to that comes up for consideration in the increasing work in our State. I have also been looking after our building work here in Springfield. We now have our house about completed, and are occupying it. We have a neat chapel on the first floor, 28 x 28 ft., containing a baptistery. Back of the chapel we have two rooms for the primary department of the Sabbath-school, which can also be thrown into the chapel, making an auditorium 28 x 44 ft. On the second and third floors are eleven commodious living rooms, conveniently arranged for a family of workers. We hope to dedicate the building in about two or three weeks. The work here in the city is prosperous, and new ones are becoming interested and taking hold of the truth. We are getting quite a strong company of believers at this point.

I had expected to be with a tent this summer, but owing to the illness of my father, it is necessary for me to remain at home most of my time. But I am not at a loss to find work; the great difficulty is, to do all that I can find to do. I hope to be able to work here in such a way that my labors will be effectual.

A. O. TAIT.

June 25.

CANVASSING WORK IN DIST. NO. 4, NEB.

We started a company of canvassers for "Bible Readings" in Franklin and Kearney counties, about May 20. At the present writing we have visited upward of 1,000 families, taking orders amounting in cash value to nearly \$700. The total number of weeks' work is twenty-one, while our cash expenses do not exceed ten dollars. While we have not made any great showing, we can but feel thankful that the Lord has enabled us to accomplish what we have.

Our company started with four, including myself, but we now have the pleasure of reporting nine, necessitating the formation of another company. While we are glad that these are coming to our help, we feel sure that there are others who might be doing much good in this work, at the same time advancing their own spiritual interests; and we earnestly invite such as have a burden in this direc-

tion, to come to the Oxford camp-meeting, July 23-29, prepared to receive instruction, and start out at the close of the meeting.

We recommend those who have no special burden for the canvassing work, to come to the camp-meeting, and try to catch the spirit of the message.

June 23. W. C. BOYNTON, State Agent.

THE WISCONSIN CAMP-MEETING.

WEDNESDAY morning, June 19, found Elds. Olsen, Corliss, and Owen, and a congregation of 600 Sabbath-keepers on the camp-ground at Mauston. One hundred and five tents were tastefully arranged in a beautiful grove, for the accommodation of the people, and everything seemed to be perfected for a successful meeting. It did not take long for one who had attended the Wisconsin camp-meetings during the last four or five years, to see in this one quite a perceptible improvement, not only in material aspects, but in spirit and tone. There were nearly twice as many in attendance as there were last year.

We had had some misgivings as to the reception we should receive from the citizens of the place, owing to the fanaticism that once raged here and disgraced the cause. But we have never been received more cordially anywhere. The outside attendance was good from the first, and we have seldom received a more unprejudiced hearing than on this old battle-field; and if we were able to judge from the many expressions of approval and appreciation, a most favorable impression was made on the community.

A large amount of instruction has been given at all the camp-meetings this spring, on different points. The relation of civil government to religion, church organization and discipline, the Sabbath-school, and other important features of our work, have made the meetings full of interest and instruction. The preaching has covered a large field, both doctrinal and practical. It seems to me as though the flock has been "fed."

This meeting was a most harmonious one; not a discordant note was heard from the opening to the close. It might be expected that under such circumstances the meeting would be good, and it was so. About 150 came forward for prayers on the Sabbath, and thirty-four were baptized on Monday. These were most precious seasons to all, and many were greatly blessed. There is a general spirit of encouragement throughout the Conference. Quite an interest was taken in the circulation of the petitions to Congress last fall, and those engaged in this work were blessed in doing it. Many have been doing other work for the Lord since, and God has blessed them. It seems to me as though there is a general improvement in the spirit and tone of things in the Conference.

Some advancement is also seen from another point of view. Their tithe has increased \$1,000, and the actual membership some over 100. They propose to build a meeting-house in Milwaukee, as the cause there seems to demand it. The work among the Germans has made considerable advancement during the past year, and there was a good representation of this nationality on the grounds. Bro. S. S. Shrock, who has formerly labored in Kansas, from this time on will labor in this State; and with his labors united with others' and the blessing of God, we shall expect to see a good work done.

We think it can be truthfully said that the meetings continued to grow better till the close. While we were thankful to see so many of our people present, we regretted that so many of them deprived themselves of the blessings of this meeting. Those who habitually absent themselves from these annual gatherings, have but a faint idea of what they lose. Yet from the attendance at the meeting this year, we feel sure that there will be a great improvement in Wisconsin after this. Bro. Owen's labors with the young were greatly blessed of God.

Monday evening, after the discourse, Bro. B. Cady was ordained to the work of the ministry. The Lord approved by the presence of his Spirit. Early Tuesday morning the camp broke, and the people returned home, blessed of God, we trust, and strengthened in faith and hope in him and his work. E. W. FARNSWORTH.

[The following additional items of interest are from the pen of Bro. W. S. Chapman:—]

The attendance at the services was always good, and on Sunday it was large. At all times the clos-

est attention was given to the arguments used by Elds. Corliss, Farnsworth, Olsen, Owen, and others, and an impression for good was certainly made. Said an old, gray-haired man to the writer: "I have been preaching the gospel of Christ for over fifty years, and have attended very many camp-meetings, and have just come from one of my own denomination (Congregationist); but I was never at one before like this of yours. I realized last Thursday, before I had been on the grounds five minutes, that the Spirit of God was present. You are a spiritual people." His interest is leading him to read some of our denominational books and tracts.

It was with this meeting as with the others I have reported—the largest and best ever held in the State. The attendance was larger than ever known, the spiritual condition of the people was good, and the youth were interested in all branches of instruction. Very little visiting or sight-seeing was indulged in, and it seemed to be the universal desire to reap all possible benefit from the meeting.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE first meeting of the eleventh annual session of the Pennsylvania Conference was held on the camp-ground at Williamsport, in connection with the camp-meeting, at 5 P. M. June 7, 1889. J. W. Raymond occupied the chair. Prayer was offered by J. P. Hayward, after which the Conference was organized, with twenty-five delegates from their respective churches. Owing to the destruction of railroads connecting with this place, caused by the recent floods, a number of delegates were unable to be present. Minutes of last meeting were read and approved. Four churches organized since the last annual session—Williamsport, Painted Post, Conneautville, and Reading—were received into the Conference, with an aggregate membership of eighty-one.

The President being empowered to appoint the usual committees, named the following: On Nominations, C. O. Holden, W. C. White, J. G. Saunders; on Resolutions, J. E. Robinson, M. D. Mattson, J. M. Kutz; on Credentials and Licenses, W. W. Williams, E. J. Waggoner, G. W. Peabody; on Auditing (previously appointed), J. Loughhead, C. O. Holden, Wm. Jones, Geo. Evens, A. Greenwood.

Recommendations being made by the President to the Committee on Resolutions, the meeting adjourned to call of Chair.

SECOND MEETING, JUNE 10, AT 5 P. M.—Two new delegates were received into the Conference. The Committee on Resolutions made the following report:—

Whereas, Many of our churches are becoming negligent in the matter of appointing and sending properly certified delegates to our annual meetings, depending rather upon the appointment by the Conference of such person or persons as may be present at the meeting, to represent their church; and,—

Whereas, Such appointment is an exercise of power not warranted by our State Constitution; therefore,—

Resolved, That in the future no church shall be entitled to representation that fails to send duly certified delegates.

Resolved, That we heartily indorse the following preamble and resolutions upon the subject of health and temperance, adopted by the General Conference at its last session:—

Whereas, We recognize temperance as one of the Christian graces; therefore,—

Resolved, That we heartily indorse the principles of the American, Health and Temperance Association in protesting against the manufacture and sale of all spirituous and malt liquors, and in discarding the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles.

Resolved, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty; and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation.

Whereas, Upon the 18th day of this month a Constitutional amendment prohibiting the manufacture and sale of spirituous liquors within the State, is to be submitted to the people; and,—

Whereas, The issue is to be squarely upon the point of temperance, and does not involve legislation upon religious questions; therefore,—

Resolved, That we urge upon all the importance of

giving the proposed amendment their undivided support, and of working in every lawful way for its success.

Whereas, We are often made painfully conscious of a great lack of reverence for the house and worship of God by us as a people; therefore,—

Resolved, That we believe it to be the duty of all our ministers and other workers, both by precept and example, to bring about the much-needed reform in this matter.

Whereas, Individuals expect to receive instruction upon all essential points of faith, from those who first present the truth to them; therefore,—

Resolved, That we believe it to be the duty of our laborers to see that all points of faith are fully explained to those who have embraced the truth under their labors, and that no one should consider his work finished until such person or persons are so fully instructed that they are ready for church membership.

Resolved, That we heartily indorse, and urge upon the attention of all, the following preamble and resolution adopted by the late General Conference, entitled, "Monthly Counsel Meetings":—

Whereas, Many souls are lost to the cause of God for the lack of proper encouragement, exhortation, or reproof from those whose duty it is to look after the flock; therefore,—

Resolved, That we strenuously urge the officers of every church and of the Sabbath-school and missionary society connected therewith, to meet together for prayer and counsel as often as once a month; and that proper steps be taken by the officers to ascertain the standing, both spiritual and temporal, of every member, so that assistance may be rendered when necessary.

Resolved, That we request the elders of our churches to see that members who wish them are supplied with boxes for first-day offerings, and copies of the tract just issued on the subject; and that they use their influence to keep this matter before the minds of our people.

Resolved, That Art. II., Sec. 1, of our State Constitution be amended by substituting the word "five" in the place of the word "three," as designating the number of the Executive Committee.

These resolutions being fully discussed, except the last two, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 11, AT 9:30 A. M.—The resolutions discussed at the previous meeting were adopted as a whole, after which the last two were carefully considered and adopted.

The Committee on Nominations made the following report: For President, J. W. Raymond; Vice-President and Treasurer, L. C. Chadwick; Secretary, E. J. Hibbard; Executive Committee, J. W. Raymond, L. C. Chadwick, I. N. Williams; Camp-meeting Committee, I. N. Williams, J. H. Humphrey, Cyrus Cornick, W. Schwartz, R. Torrence.

The names were considered separately, and the report was adopted. In addition to the three already on the Conference Committee, the Committee on Nominations recommended that J. M. Kutz and M. D. Mattson act in that capacity, thus completing the number demanded by the last resolution. The recommendation was adopted.

The Committee on credentials and Licenses made the following report: For credentials, J. W. Raymond, J. G. Saunders, F. Peabody, L. A. Wing, D. A. Ball, J. S. Shrock; for license, J. L. Baker, L. C. Chadwick, K. C. Russell, E. J. Hibbard, J. D. Mulhollen, J. B. Stowe, J. P. Hayward, M. D. Mattson.

The report being adopted, the meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 11, AT 9:30 P. M.—The Committee on Credentials and Licenses recommended that a license be granted to B. Teft. This recommendation was adopted.

Adjourned sine die. J. W. RAYMOND, Pres. MILES D. MATSON, Sec.

THE CANVASSING WORK IN COLORADO.

AFTER the close of the Ottawa, Kan., institute I returned to Colorado, and spent one week in visiting those whom I hoped to see take hold of the canvassing work, hoping to secure a small company to go with me to Leadville. But I was disappointed in this, and finally came here alone, thinking I would soon have company. But I have now been here nearly two weeks, and no one has joined me in the work in this city of the clouds. On account of the high altitude, I have not been able to canvass more than about two hours at a time, thus putting in only about one-half as much time as I otherwise would. Thus far, I have met with fair success. In the nine days I have canvassed, I have taken nearly ninety dollars' worth of orders for "Bible-readings." Yesterday a resident canvasser was looking over my list, and told me that as far as I had gone, I had secured the names of the best people in the city.

But my object in writing this, is not to tell what I have done, but to ask our people, What are you going to do? As I see the season passing, and so few at work, and think of what might be done if our people would take hold of the work in earnest, I feel sad; and I wish to appeal to every S. D. Adventist in our Conference, to think seriously whether you are doing your duty. Of course all our people could not, and should not, enter the canvassing work; but many more than are at the work should be in the field. I am satisfied that a person who will go out and put in good time, can do well canvassing almost anywhere in Colorado. Our State being so mountainous, it will not admit of working on the company plan; still it is my intention to try to work in companies of two, and I hope that before our camp-meeting there will be more than a score of our young people who will decide to enter the work, not as an experiment, but to labor in the cause till the work is done.

Since coming here, I have watched the zeal of the Salvation Army, and learned something of the persecution they have endured in visiting the mines and putting up with insults as they were talking to those rough men about their souls' salvation. As I have noticed this, I have said, "Why is it that our people, having the most solemn message ever committed to men,—why is it that they do not feel more of a burden for others? To our leading brethren, especially our church officers, I want to say, Do not fail to get the spirit of the work, and then talk to our young people, and encourage them to give themselves to the work of God. Do not let it be said that in the great State of Colorado the State agent had to spend a summer alone canvassing, when he ought to have been posting others in the work.

Our agents who are working and putting in good time, are doing well. According to reports returned, one of our agents in the western part of the State sold \$135.75 worth of "Bible Readings" in four weeks; and five days of that time were stormy, so he could do but little. I hope that as a Conference we may feel the importance of the work of God, and each one do his part, and soon it may be ours to hear the "Well done."

GEO. O. STATES, *State Ag't.*

MINNESOTA CONFERENCE PROCEEDINGS.

THE twenty-eighth annual session of the Minnesota Conference was held in connection with the camp-meeting at Minneapolis. The President, Eld. A. D. Olsen, being absent on account of sickness, the Conference was called to order by the Secretary, at 9 A. M., June 12, 1889, and Bro. Allen Moon was elected Chairman *pro tem.* Prayer was offered by Eld. E. W. Farnsworth. On call of the roll, thirty-seven churches responded by delegates. The Chair was authorized to appoint the usual committees. While the Chairman was making his appointments, Eld. O. A. Olsen addressed the Conference in reference to the rise and progress of the work, showing the rapid development of the cause since its origin in 1845. The Chair announced the appointment of committees as follows: On Nominations, D. W. Emmerson, M. H. Ellis, C. M. Everest; on Resolutions, C. W. Flaiz, C. C. Lewis, E. W. Farnsworth; on Credentials and Licenses, E. W. Farnsworth, Harrison Grant, C. Kelsey; on Auditing (previously appointed by the Conference Committee), Olaf Olsen, J. M. Little, Wm. Perkins, E. A. Wright, John Emmerson, Wm. S. Gosnell; Auditor (previously appointed), A. L. Curtis.

Visiting brethren from the General Conference and sister Conferences were invited to participate in the deliberations of the Conference. The Treasurer presented his annual report, of which the following is a summary:—

CASH RECEIVED.	
On hand, May 23, 1888,	\$5 00
From churches,	12,213 17
Other sources,	5,086 51
Total,	\$17,304 68
CASH PAID OUT.	
To Conference laborers,	\$14,588 69
For other purposes,	2,283 49
On hand, May 31, 1889,	432 50
Total,	\$17,304 68

The Auditor reported that having thoroughly examined the accounts of the Conference Treasurer, he found them correct, and that they properly represented the financial condition of the Conference.

Both reports were unanimously approved. Bro. A. R. Henry, financial agent of the General Conference Association, offered some suggestions upon the report of the Treasurer. He spoke in regard to the transfer by churches that are in danger of breaking up through removals or otherwise, of the titles to their church-property to the General Conference Association, in order that it may be held for the benefit of the cause, in case it ceases to be of use to the churches. He also spoke in reference to the proposed reorganization of the Publishing Association at Battle Creek, and the transfer of stock by those holding shares in the present organization.

Adjourned to call of Chair.

SECOND MEETING, JUNE 14, AT 9 A. M.—A written statement was read in regard to the raising up and organization of the church of Hancock, composed of nineteen members, fully organized, and asking to be admitted to the fellowship of the Conference. The request was granted, and the delegate admitted to a seat in the Conference. Eld. Farnsworth followed with some remarks commendatory of the manner in which the request was prepared, showing that the instruction which had been given to the company organized, had been such as to prepare them to enter the Conference understandingly. The name of the Sauk Rapids church was changed to that of St. Cloud.

The Committee on Resolutions presented a partial report, as follows:—

Whereas, It is evident that when a proper degree of interest is taken in the subject of the education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school in each Conference, is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, with power to act in behalf of the Conference, with the Educational Secretary, Prof. Prescott, in bringing about such results.

Whereas, We recognize in the canvassing work a most successful means of circulating our literature among the people; therefore,—

Resolved, That it is the sense of this body that all reasonable means should be used to induce worthy persons to engage in this branch of the work.

Whereas, The American Sabbath Union is fast creating public opinion in favor of religious legislation, by means of conventions, publications, and the circulation of petitions; and,—

Whereas, We believe our rights as American citizens are thereby greatly endangered; therefore,—

Resolved, That we do all in our power to oppose such unjust legislation, by means of the dissemination of publications and the circulation of petitions, or in any other way that may be recommended by the proper authority.

On a motion to consider and adopt by items, the first item was discussed by Brn. Farnsworth, Hillman, and O. A. Olsen, until the time came for preaching service, when, pending the motion, the Conference adjourned to call of Chair.

THIRD MEETING, JUNE 16, AT 9 A. M.—Delegates present who had not before done so, took their seats, making a representation of fifty churches, by ninety delegates. The discussion of the resolution pending at the adjournment of the last meeting, was resumed. After some remarks upon it, a motion prevailed to lay the subject embraced in the first and second resolutions on the table. The third resolution was adopted after remarks by Brn. Farnsworth and Corliss. Resolution four was advocated by Brn. Farnsworth, Corliss, Hill, and others, and adopted.

The Committee presented the following additional report:—

Whereas, The Sabbath-school is recognized as an important branch of the work; and,—

Whereas, The International S. S. Association has recommended that a competent secretary, when secured, devote her entire time to the work; therefore,—

Resolved, That we recognize the secretary of the State S. S. Association as a Conference laborer.

Whereas, We believe the plan for raising funds to prosecute our work in foreign fields by means of first-day offerings, to be equitable, and ordered of God; and,—

Whereas, We believe that if this was conscientiously adopted by all, it would provide an ample fund with which to carry forward this branch of the work; therefore,—

Resolved, That it is our duty faithfully to adhere to this plan, and that we pledge ourselves to conscientiously give to this fund on each first day of the week, as God shall prosper us.

Resolved, That it is the duty of ministers, directors, and the elders of churches to see that this matter is faithfully set before each church or company under their charge.

The fifth resolution was advocated by Brn. Farnsworth and Owen, and adopted. The sixth was spoken to by Bro. O. A. Olsen; and as the recommendation of the General Conference upon the subject embraced in this and the following resolution had already been adopted by the Conference, further discussion was waived, and the resolutions were passed together.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 17, AT 8 A. M.—The resolutions which were laid upon the table at a previous meeting were taken up, and discussed by Brn. Grant, Kelsey, Farnsworth, Tripp, Hill, and others. An amendment prevailed, authorizing the committee contemplated in the second resolution, to accept or reject the propositions for a combination, as provided in the first resolution, after considering all the facts connected with the subject embraced in the resolutions. The resolutions as amended were adopted. It was voted that the committee be elected by the Conference. Brn. H. Grant, Allen Moon, and John I. Collins were elected as the committee.

The Committee on Credentials and Licenses reported, recommending that A. D. Olsen, H. Grant, M. M. Olsen, W. B. Hill, J. I. Collins, C. Norlin, E. A. Curtis, C. W. Flaiz, and C. H. Bliss be granted credentials; that Bro. Emil Johnson be ordained and receive credentials; that license be given to Byron Tripp, F. L. Mead, Allen Moon, C. M. Chaffec, E. Hilliard, Carl Kunkel, and H. F. Graf.

The reported was adopted. Subsequent to the adjournment of the Conference, the Executive Committee gave credentials to D. P. Curtis, and license to C. C. Lewis, E. M. Cady, and E. D. Sutherland.

The Committee on Nominations reported, and on motion, the report was referred back to the Committee for revision.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 17, AT 6:15 P. M.—The Committee on Nominations presented the following report: For President, Allen Moon; Secretary, D. P. Curtis; Treasurer, C. N. Woodward; Executive Committee, Allen Moon, R. C. Porter, C. W. Flaiz, J. J. Graf, C. M. Everest.

A motion prevailed to consider the report by items. The names were considered separately, and all were unanimously elected. The names of the churches of Herman and Reynolds were voted to be dropped from the records, as the organizations have become extinct.

The following resolution was adopted:—

Resolved, That we hereby tender our thanks to the proprietors of the beautiful park in which our meeting has been held, for the free use thereof, and to the motor company, and the different railroad companies that have favored us with reduced rates of fare.

The question being raised as to whether our Conference school shall be carried on, it was voted that it is the sense of this Conference that the school be continued the coming winter. No further business being presented, the minutes were read and approved, and Conference adjourned.

ALLEN MOON, *Pres.*

D. P. CURTIS, *Sec.*

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1889.

No. of members.....	2,831
" reports returned.....	1,080
" members added.....	115
" " dismissed.....	65
" letters written.....	2,031
" " received.....	825
" missionary visits.....	8,366
" Bible readings held.....	1,094
" persons attending readings.....	3,885
" subscriptions obtained for periodicals..	1,468
" periodicals distributed.....	71,654
" pp. publications distributed.....	605,124
Cash received on sales and accounts, \$2,596.35; on other funds, \$2,487.06.	HATIEE HOUSE, <i>Sec.</i>

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 6.

The Wants of the Cause Among the French, and Methods to be Employed to Advance it.

THE wants of the cause among the French are not few, and we should give them due attention, if we would devise proper plans and methods, and succeed in our labors for the French. Of course it cannot be expected that we can do this subject justice in this series of articles. We will necessarily have to confine ourselves to some general hints and suggestions, hoping that the reader will pursue the study of this important subject still farther.

What the French cause needs, first of all, is that our people everywhere interest themselves in its behalf, and put forth extra efforts for its furtherance, that from this time a new and prosperous era may open before it, and that converts from the French may be greatly multiplied. I fully believe that this may be realized. But in order to see this, we have something to do. God will not work without our co-operation. If he would, he might employ angels or the inhabitants of other planets to do the work of proclaiming the gospel. He wants men, women, youth, and children, on this earth to work for the salvation of their fellow-mortals. And when he sees us doing what we can on our part, he will add his power, his Spirit, and holy angels to help us mightily, and we shall see a great work accomplished in a short time.

Some will say, "Pray tell us when the Lord is coming, if all this work must be done for the French and for other nations?" It were better for such to answer their own question by asking and answering other important questions, such as these: When will the Lord come, if those who profess to believe in his near coming fold their hands and do little or nothing, while saying, The Lord's coming is right upon us? Is not the fact that the people of God are laying broader plans,—plans that take in the whole world, and that say, Work, work as never before,—and that they are taking hold in good earnest to execute those plans, the best possible evidence that the work of warning the world will soon be accomplished, and that the dear Saviour will soon return to earth with the blessed "Well done" for those who have faithfully done their duty? Consistency is a rare jewel; and let none of those who profess to believe in the soon coming of Christ, bring up an objection that bears with it its own reasonable solution, lest some be found among the unbelievers, who hide their talent in the earth, pretending that the Lord (or those through whom the Lord is stirring up the people to work) is a hard master; who, like Meroz, come not up to the help of the Lord against the mighty, and who shall be cursed, and pronounced evil servants at last, for having said by their inactivity, The Lord will not come in a thousand years.

There are many ways in which even our English-speaking brethren and sisters can help forward the French cause. They can search all around them for French people who are disposed to read our English and French publications, and to hear the truth preached or talked about. They can visit such, and wisely talk the truth to them, and, when the way is prepared, pray with them. They can send them our French works and our French paper, or send the names of interested ones to the secretaries of our missionary societies, with proper instructions. Thus they can stir up an interest among the French, and open the way for the living French preacher. Our French laborers are very few, and some of them feel the effects of long-continued work and taxing efforts put forth for the Americans and English, as well as for the French; and when our American brethren have done all they can in this direction, our laborers speaking the French will have before them all the work they can well perform.

In order that the work may advance as it should among the French and those of other nationalities in this country, there must be everywhere, on the part of our people, a laying aside forever of the idea that one nation is so much better than other nations, and that other nations cannot come up to "our nation," and that we cannot expect that much can be done for the French, especially the Canadian French, as most of them are Catholics.

My brethren, here is a danger that we must guard against. I admit that some nations have advantages that others have not, which makes it easier to teach them the truth, and to glean from among them, and help fit up, subjects for the immortal kingdom. But where did those nations get

their advantages? Did they make themselves what they are in point of advancement and civilization, independently of God? We know they did not. Should they, therefore, build themselves up with that which they owe to their Maker, and make of it a wall to separate them from other nations in the gospel work, instead of using it as a means with which to bless others?

This is the very error into which the Jews fell, and which we call Phariseism. Shall any of us fall into the same error? The same mistake will be made by us, unless we drink in more of the true missionary spirit. One object of Christ's death was to break down this middle wall of partition between nations, and to place all nations on the same platform. Shall we frustrate this object by building up other little walls around us, to virtually separate us from others?—God forbid!

This idea clung even to the early Christians (it may be largely from the power of habit and education, but the effect was the same), and had to be removed before the gospel could do its work among the Gentiles. Paul warred against it all through his ministry, and in his epistles, showing that all had sinned and come short of the glory of God, and needed salvation. By nature we are all very poor and uninviting material, and have nothing to boast of. Let us be more fully imbued with that love that leads its possessor not to "mind high things, but condescend to men of low estate." Rom. 12: 16. The more he who is truly imbued with the true missionary spirit sees misery and degradation in others, the more are his inmost soul and entire being stirred to help raise them to a higher plane, and to see them sit together in heavenly places in Christ Jesus, cleansed in the blood of the Man of Calvary, changed in their natures and practices, and rejoicing in the mercy and love of God their Saviour. Christ did not come to the best world in the universe, when he came here to die for our race. O for more of the humble, condescending, self-denying, sacrificing spirit of the Man of Calvary, that we may do the work he has assigned us, and be free from the blood of souls in the day of Christ!

All trace their lineage to Adam. God is the maker of us all, and to him we should show our gratitude for his great love and rich mercies, so freely bestowed upon us, by laboring for the salvation of all, irrespective of caste or nationality.

In regard to the idea of there being but little encouragement to labor for the French because most of them are Catholics, I would say, Who were our ancestors but Catholics? What were most of our French converts but Catholics? I was born a Catholic, and I well remember when I walked up to a Catholic priest, at the age of two years and a half, to be sprinkled. Is not the message we bear as good for Catholics as it is for Protestants? Does God authorize us to cast out a class of men, set them aside by themselves, and say of them, Such have no right to hear the closing gospel message? Is not the Lord coming to Catholics as well as to Protestants? Are there no Catholics who would appreciate the good tidings of the soon coming of Jesus? Are there no Catholics who fear God and love Jesus, and who would be disposed to do anything that he requires to meet him in peace at his coming? Is not our message world-wide in its application? and should we not bear it to all classes of religionists—to all the inhabitants of our earth?

God grant us feelings and views answering to the breadth of the message that he has laid it upon us to proclaim, and hearts that will lead us to yearn after, and labor for, even Catholics, that we may be able to present many of them to Jesus at his appearing, as trophies of his power to save.

D. T. BOURDEAU.

Special Notices.

IMPORTANT NOTICE FOR OHIO.

THE Ohio State Journal at Columbus will publish full reports of our coming camp-meeting, the same as they did last year, provided that we furnish a good list of subscribers during the two weeks of the meeting. They will charge forty cents per copy, postage prepaid, for the two weeks. To avoid the difficulty we formerly have had in mailing the papers, the State Journal will furnish us a printed mailing list as soon as the list of names is sent in. If mistakes are made by the printers, we can make the necessary corrections. Our brethren should send in a good list of subscribers, or they

may bring their list to the meeting as early as the second day of the workers' meeting. Walter Irwin, of Mt. Vernon, Ohio, will have charge of the papers. Send your subscriptions to him. We shall have excellent help in reporting our meetings, through the Press Committee. The Ohio State Journal goes to all parts of the State, and will be a medium through which thousands will hear the truth. We must give the editors of that paper encouragement by sending them a subscription list of not less than 400 copies.

Our tract societies and our brethren should act at once. Many have friends and neighbors whom you would be glad to have attend the camp-meeting; but if you cannot get them to go, the next best thing is to bring the camp-meeting to them through the State Journal. This you can do in many cases, by getting them to subscribe for the paper during the meeting, or by paying forty cents, and sending the paper to them yourselves. If there are any of our brethren who cannot go to the meeting, you should have the State Journal come to you during the meeting, and after reading it, you can give it to some of your neighbors. Here is a golden opportunity to do missionary work. Do not be afraid to invest. All can send one paper to a friend, and many can send from three to ten copies. All doubtless desire a good meeting, and the only way to have it is to work for it. No matter if in the past mistakes have been made, and you have failed in some cases of getting the papers. Try again. Much good has been accomplished by this means. Keep an exact duplicate of the orders sent to Walter Irwin for the papers, and we will refund the money if the papers fail to reach their destination.

Be sure to write the name and address of the subscriber plainly, also the name and address of the person sending the order. We call upon the elders of churches and the librarians in every church, to see that there is a canvass made at once for a subscription list. The proper way is for these names to be sent through the librarian. The time is short, and in some cases it may not be convenient to do this; but in all cases prompt action should be taken. There should be a special meeting held in every church, to consider this and other camp-meeting matters. May God give all a heart to work, watch, and pray for the success of the camp-meeting.

R. A. UNDERWOOD.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 3.—THE GRACE OF CHRIST.

(Sabbath, July 20, 1889.)

Questions, with Scripture Texts, and Notes.

1. Is it necessary to have a living connection with Christ?

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 4-6.

2. How was grace revealed in Christ's first advent?

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 14.

3. By what are men saved?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

4. Unto how many has this grace appeared?

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11.

5. What does it teach men?

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Verses 12, 13.

6. How extensively is this grace bestowed?

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84: 11.

7. What condition of mind must men be in to profit by this grace?

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4: 6.

8. What sustained the apostle Paul in his trials?

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12: 9.

9. What will enable us to serve God acceptably?

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 28.

10. How will the grace of God affect the heart?

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace: not with meats, which have not profited them that have been occupied therein." Heb. 13: 9.

11. How did it affect the churches of Macedonia?

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8: 1, 2.

12. What did it do for them in affliction and poverty?

"For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Verses 3-5.

13. Wherein was the church at Corinth inferior to others?

"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." 2 Cor. 12: 13.

14. In how many gifts did this church abound?

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." 2 Cor. 8: 7.

15. On what occasion was great grace poured out upon the apostles?

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold." Acts 4: 32-34.

16. By what had they been redeemed?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19.

17. To what does the apostle appeal to show the nature of the grace of giving?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

18. Can any be saved without the manifestation of the fruits of the grace of Christ?

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 16-18.

19. From the testimony of this lesson, what will be the effect of grace upon those who receive it?

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

News of the Week.

FOR WEEK ENDING JULY 6.

DOMESTIC.

—Two new cruisers, the "Concord" and "Bennington," will be ready to launch in a few weeks.

—Over \$1,000,000 worth of granite is wanted for the new Congressional Library Building. The building is to cost \$6,000,000.

—It is reported that grape rot is prevalent in the numerous vineyards at Nauvoo, Ill., and that the crop will be a total failure.

—A hundred picnickers at Adair, Iowa, were poisoned Thursday by vanilla ice-cream. All were made very sick, but all will recover.

—It is said that black diphtheria has broken out in 113 homes in Albany, Minn., and the churches and schools have been closed. No deaths so far.

—The business portion of Jonesburg, Mo., was destroyed by fire Wednesday. Loss \$40,000, on which there was less than \$1,000 insurance.

—A petrified turtle is said to have been found near Brazil, Ind., which weighs 53,000 pounds. A house-mover is transporting it to the railroad.

—McDow, the murderer of Capt. Dawson, editor of the Charleston (S. C.) *News and Courier*, has been acquitted by the jury before whom the case was tried.

—While working at a fire at Savannah, Ga., Monday, one fireman was killed, and eight were seriously injured by a falling wall. The loss caused by the fire is estimated at \$150,000.

—Fire at Hailey, Idaho, Tuesday, destroyed property valued at \$500,000, on which there was placed a comparatively small insurance. Most of the merchants signify their intention of immediately rebuilding.

—A 40,000-barrel oil tank near Washington, Pa., was struck by lightning Tuesday night, 200 yards of the Chartiers Railroad being destroyed in the conflagration which followed. The loss will exceed \$50,000.

—Fire at Durango, Colo., on Monday, caused a loss of from \$3,000,000 to \$5,000,000, with insurance about one-third that amount. Eight blocks in the center of the city, and twenty-five dwellings were destroyed.

—Secretary Mohler, of the Agricultural Department of Kansas, from crop reports received, estimates the total yield of wheat at 34,000,000 bushels, just double that of last year. The largest yield is in Sumner County, where 3,000,000 bushels have been harvested.

—Near Thaxton's, Va., early Tuesday morning, a train on the Norfolk and Western Road was wrecked by a washout. It is reported that all the cars were burned, that forty persons were killed, and that many of the victims were cremated. But seven of the train crew and passengers escaped.

—The business district and a large part of the residence section of Ellensburg, W., was destroyed by fire Thursday night, resulting from a pyrotechnical celebration of the national holiday. One hundred families are homeless and penniless, and financial help is asked. The city is practically wiped out.

—The Vermont Microscopical Association has just announced that a prize of \$250, given by the Wells & Richardson Co., the well-known chemists, will be paid to the first discoverer of a new disease germ. The wonderful discovery by Prof. Koch of the cholera germ, as the cause of cholera, stimulated great research throughout the world, and it is believed that this liberal prize, offered by a house of such standing, will greatly assist in the detection of micro-organisms that are the direct cause of disease and death. All who are interested in the subject and the conditions of this prize, should write to C. Smith Boynton, M. D., Sec'y of the Association, Burlington, Vt.

FOREIGN.

—In the Matanzas District, in Cuba, long and deep fissures have appeared in the earth, causing great alarm among the people.

—The World's Peace Congress in session at Paris resolved to hold its next conference in London. Senator Sherman was elected a vice-president.

—A dispatch from Paris, France, July 3, says that an explosion of fire-damp occurred in a coal pit at St. Etienne, by which 300 miners were entombed. A later dispatch says that 200 miners were killed by the explosion.

—The Rome correspondent of the London *Daily News* says: "It is rumored here that the pope, at the recent consistory, informed the cardinals present that the papal nuncio at Vienna had advised the Vatican that war is imminent."

RELIGIOUS.

—Among the passengers on the Guion Line steamer "Wyoming," which arrived at New York Friday, were 100 Mormon disciples, who left at once for Salt Lake City, Utah.

—Archbishop Corrigan of New York has been summoned to Rome by the sovereign pontiff. It is expected that his name will be included in the next batch of cardinals created.

—The sale of Cardinal Gibbons's "Faith of our Fathers" has reached 170,000 copies. It is safe to say that no work of a Catholic author published in America ever had such a circulation.

—At Philadelphia, Friday, Thomas Ewing Sherman, eldest son of General W. T. Sherman, passed through the first stage of ordination that will make him a Catholic priest. The final stage of ordination will be reached Sunday.

—The Madrid *Imparcial* asserts that the government having received a telegram from the Vatican authorities, inquiring whether the pope would be allowed a place of refuge in Spain in the event of his being obliged to leave Rome, Premier Sagasta, after consultation with the Queen and ministry, replied in the affirmative, granting the pope an asylum in Valencia.

—An Exchange says: "A remarkable movement to enforce the laws against open saloons on Sunday has been started in Brooklyn by Roman Catholic priests, notably Fathers Fransioli, O'Hare, and Barry. Immense meetings are held under their auspices, as we learn from the New York *Witness*, and men of all creeds and politi-

cal views address them, Methodists, Congregationalists, Presbyterians and other Protestants being welcomed to the platform. It looks as though this grand movement would result in the nomination of a citizen candidate for mayor pledged to the enforcement of existing laws against the saloon and against granting any more licenses except on petition of the majority of citizens in the ward.

Appointments.

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

THE quarterly meeting for Dist. No. 3, Iowa, will be held at Sigourney, July 13, 14. The librarians should send their reports to sister Lauretta Reisman, Wellman, Iowa, who is now our district secretary. We trust there will be a full report. J. W. ADAMS, Director.

THE quarterly meeting for Dist. No. 2, Kan., will be held at Clyde, July 13, 14; first meeting Friday at the beginning of the Sabbath. It is hoped that all the brethren that can do so will attend. Brethren, pray to the Lord for his blessing upon this quarterly meeting. It is very much desired to have ministerial help. C. W. OLSON, Director.

Obituary Notices.

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

STULL.—Died at her home near Mazeppa, Minn., June 21, 1889, Eunice, wife of Bro. Jacob Stull, aged 57 years and 22 days. Sister Stull was a person of feeble health, and was subject to periods of temporary insanity. She attended the camp-meeting, and at its close remarked to some friends that she had been greatly blessed, and was going home with new courage. On the way home she was taken ill, and failed rapidly until she fell asleep. The funeral was largely attended by kind friends and neighbors. Remarks by the writer, from 1 Thess. 4: 13-18. H. W. JACKMAN.

STAPLES.—Died of hemorrhage of the lungs June 23, 1889, at Battle Creek, Mich., Grace Staples, of River Falls, Wis., aged twenty-seven years. She came to the Sanitarium hoping to receive help, but her lungs failing rapidly, her hopes were in vain. A brother and a sister were present at the funeral, when we laid her away in Oak Hill Cemetery, Battle Creek, Mich. She embraced the present truth some years since, and rejoiced in the precious hope of the speedy return of the Master. Her parents and brothers and sisters are comforted with the assurance that she sleeps in Jesus, only waiting his call. Blessed hope! L. Mc Coy.

LANE.—Died at Cortland, N. Y., of consumption and other diseases, my companion, Jane E. Lane, aged 54 years, 2 months, and 6 days. She, with others, embraced the truths of the third angel's message in 1884, when the tent was pitched at Cortland; but she had lived a consistent Christian life from her youth, having been a worthy member of the Baptist Church for a number of years. Her sufferings were very great during the last four weeks of her life, but she died suddenly and peacefully on Sabbath, June 29, 1889. Funeral services were conducted by Eld. Charles Smith (Baptist), whose theme was the certainty of a resurrection to eternal life for believers asleep in Christ at his second coming. She rests in hope. E. S. LANE.

KIMBLE.—Died June 23, 1889, near Moravia, N. Y., Martha M. Kimble, wife of Geo. Kimble, in her sixty-fourth year. She was a sufferer for some years, but bore her sufferings with Christian patience and fortitude. She united with the Baptist Church at fifteen years of age. Sister Kimble embraced the doctrine of the soon coming of the Lord, and had some experience in the latter part of the '44 movement. She was one of those who organized the Seventh-day Adventist church at Catlin, Chemung Co., N. Y., thirty-eight years ago, and of whom there are but few now living. During all those years her faith and hope have been bright. She died calmly and peacefully, in the sure belief that it would be but a little while to us, and only a moment to her, when Jesus would raise his sleeping saints and gather his people to himself. At her request, 2 Timothy 4 was read. There being none of our ministers within reach, words of comfort were spoken by the writer. G. A. R.

TURNER.—Died at Peru, Miami Co., Ind., April 27, 1889, John E. Turner, aged 62 years, 3 months, and 6 days. While unloading logs from a wagon, he had one of his limbs badly crushed, and after a time blood-poisoning set in, which resulted in his death. A wife, four sons, and a daughter compose the family left to mourn his loss. Father accepted the truths of the last message of mercy, and became a member of the S. D. A. church at Bunker Hill, Ind., some years ago, under the labors of Eld. S. H. Lane and Eld. Kenyon, who then held a series of tent-meetings at that place. He was among the first to take a stand on the side of right, and to decide to keep the commandments of God. Until his death he continued to entertain ardent love for the faith he had embraced. He made no profession of Christianity previous to his connection with the S. D. Adventists. The entire family feel the loss deeply; yet we sorrow not as others who have no hope, but anxiously look forward to the coming of Christ, with the hope of meeting again never to part. G. B. TURNER.

MURRAY.—Died near Charlotte, Mich., June 29, 1889, of cancer, Jonathan H. Murray, a native of Vermont, aged 73 years and 6 months, leaving a wife and three children to mourn.

He lingered with this dread disease for several years, and yet he was cheerful and hopeful to the end. He was a pioneer in the Advent cause, and took part in the message of 1844. He was an intimate friend of Wm. Miller, and many times he sheltered and fed this man of God at his hospitable home.

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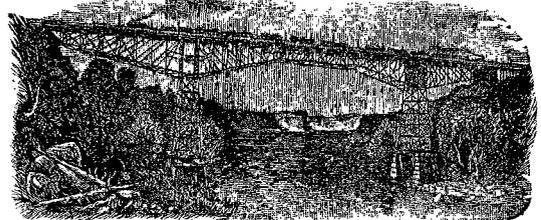
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The Review and Herald.

BATTLE CREEK, MICH., JULY 9, 1889.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the Review will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry.
 Christ Will Come, 'Twill not Be Long, ELD. L. D. SANTEE. 433
 Sabbath Evening, T. R. WILLIAMSON. 435
 Recompense, *Ellis Wheeler Wilcox*. 437
 What Can I Do? *Christian at Work*. 438
 God's Ambassador, *Cowper*. 442

The Sermon
 "Thou Shalt Have no Other Gods before Me," ELD. A. T. JONES. 438

Our Contributors.
 "Born of God," ELD. E. R. JONES. 434
 They Were Christians, JOHN W. COVERT. 435
 Demoniical Possession, HAROLD STEARNS, M. D. 435
 Piths and Points, ELD. R. F. COTTELL. 436
 False Lights, ELIZA H. MORTON. 436
 Are We Ready? J. M. HOPKINS. 436
 Obscuring the Light, ELD. F. D. STARR. 436

The Home.
 Opportunities in Disguise, *Christian Union*. 437
 Self-made, *Youth's Companion*. 437
 A Condition, *Set.* 437

The Mission Field.
 The Work in Antigua, J. O. C. 438
 The Greek Church.—No. 3, W. A. C. 438
 Shooting on the Wing, F. H. S. 438

Special Mention.
 The Minneapolis Sunday Convention, C. C. LEWIS. 439
 Leo and Bruno, *N. Y. Observer*. 439
 A New System of Rapid Transit, *Baltimore Sun*. 439

Editorial.
 Too Transparent. 440
 A Voice From the Workingmen. 440
 The Outlook for Peace, L. A. S. 440
 Is the World Growing Better? L. A. S. 441
 Diverted from their Purpose, W. A. C. 441

Progress of the Cause.
 Reports from Iowa—Michigan—Louisiana—Texas—Illinois. 442
 Canvassing Work in Dist. No. 4, Neb., W. C. BOYNTON. 442
 The Wisconsin Camp-meeting, E. W. FARNSWORTH. 443
 Pennsylvania Conference Proceedings, MILES D. MATTSO, Sec. 443
 The Canvassing Work in Colorado, GEO. O. STATES. 443
 Minnesota Conference Proceedings, D. P. CURTIS, Sec. 444
 Michigan Tract Society, HATTE HOUSE, Sec. 444
 An Appeal in Behalf of the French-speaking People of America.—No. 6, D. T. BOURDEAU. 445

Special Notices 445
The Sabbath-school 445
News 446
Appointments 446
Obituaries 446
Editorial Notes 448

CAMP-MEETINGS FOR 1889.

EASTERN.			
Maine,	Aug.	20-27	
*Vermont, St. Albans,	Aug.	27 to Sept. 3	
Canada,	Sept.	3-10	
CENTRAL.			
Mich. (Southwest'n), Kalamazoo,	Aug.	13-20	
*Ohio, Mt. Vernon,	"	2-13	
Michigan (Eastern),	"	27 to Sept. 3	
*Illinois, Bloomington,	Sept.	3-10	
*Indiana,	"	17-24	
SOUTHWESTERN.			
*Missouri (general), Kingsville,	Aug.	13-20	
*Arkansas, Rogers,	"	20-27	
*Texas, Garland,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
Nebraska, Chadron,	July	2-8	
" Oxford,	"	23-29	
*Georgia,	"	31 to Aug. 6	
North Carolina, Lenoir,	Aug.	6-13	
Virginia, Luray,	"	13-20	
*West Virginia, Grafton,	"	20-27	
Tennessee,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
California, Ferndale, Humboldt Co.,	Aug.	15-22	
" San Diego,	"	29 to Sept. 9	
" (general) Oakland,	Sept.	25 to Oct. 7	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

Eld. J. N. Loughborough, M. G. Kellogg, M. D., and C. P. Bollman, are editors of the *Pacific Health Journal and Temperance Advocate*, published at the Pacific Press, Oakland, Cal., which comes regularly to our table. The issue for the present month is No. 7 of volume 4. Like its predecessors, it is a lively, interesting, and instructive number. The *Journal* is doing good work in behalf of health and temperance.

An article in the *Boston Herald* of June 22, 1889, discusses the matter involved in the late Blair educational amendment resolution. It affirms that a movement is on foot to form a national organization to secure such legislation. The matter, it

says, will be presented to the Committee on Education again upon the next assembling of Congress. The *Herald* thinks it very likely that the next move on the part of the friends of the amendment will be to hold a national conference at some central point, for the purpose of arousing public sentiment on the matter, which can be brought to bear upon Congress, to secure its passage through that body, preparatory to its submission to the legislatures of the several States. They who think because Congress adjourned last March before the question was brought to a final issue, that that is the end of the matter, take a very short-sighted view of the situation.

"The long-dreaded contest for European supremacy" may soon be precipitated on the nations of the Old World, according to the *Boston Herald* of June 22, 1889, from a misunderstanding now growing up between Russia and Austria. The complication is brought about by the resignation of King Milan of Serbia. He was a tool of Austria, and while he reigned, Russian influence and intrigue in that province were held in check. His resignation is considered to be a triumph for Russia. Now Serbia becomes a safe retreat for those who in the interest of Russia are plotting insurrection in the Slavonic provinces of Austria. In view of this state of affairs, Austria has notified the regents of Serbia that she "cannot afford to have a hot-bed of conspiracy established on her southern border, and that unless there is a change for the better, she will consider herself justified in taking forcible means for the correction of the grievance complained of." The passage of an Austrian army across the Serbian frontier, it is thought would constitute a provocation, which Russia would not suffer to pass unresisted.

A brother who is holding meetings in a western town, and awakening considerable interest in the minds of the people in reference to the gospel of the kingdom, communicates in a private letter some facts which we take the liberty to make public, as they are a striking comment on the sad state of religion in many parts of the country. He says that the Salvation Army is fifteen strong in that place (Clarinda, Iowa). July 4th they paraded the streets with drum and tambourine, and displayed before all a large handbill, of which he furnishes a copy as follows: "Just Now! Great Battle! Tremendous Slaughter! Tea and Coffee vs. Thirst; Hot Supper vs. Hunger; Ice Cream vs. Heat; King Jesus vs. Devil. Come and join the fight. Salvation, 25 cents; Supper, 25c.; Ice Cream, 10c. Mighty meeting! Mighty Saviour! Hurry up!! Hurry up!!!" Such mixing up of "King Jesus," "Salvation," and "Saviour," with "Tea, Coffee, Hot Supper, and Ice-cream," is not only absolutely disgusting, but bordering on blasphemy; and yet the brother writes that the leading religious denomination of the place sanctions this work of the Salvation Army, but is bitterly hostile to ours. We leave the candid to make their own comments.

"LIFE SKETCHES

Of Eld. James White and Mrs. E. G. White."

A NEW edition of this volume is just issued from the press at Battle Creek. It is put up in attractive cloth binding, with back and side title in gilt and black; contains steel engravings of both Bro. and sister White, and the narrative is brought down to the close of Eld. White's life. A part of this volume is a reprint of a work published by him several years before his death, which he was intending to follow with a more complete and revised edition, but which he never reached. The present edition is an attempt to carry out his original purpose as far as it could be done under the changed circumstances. Every Seventh-day Adventist should have this book to acquaint himself with the rise, early struggles, and progress of this work in the hands of these its pioneers. It has 453 pages. Price \$1.00. Address REVIEW AND HERALD, Battle Creek, Mich.

PEOPLE who have been accustomed to think of slavery as almost a thing of the past, can learn something from the following statement by Prof. Henry W. Drummond, author of "Natural Law in the Spiritual World," whose personal observations in the matter enable him to speak with authority:—

Do not let it be supposed that this horror is over, that this day of tribulation is at an end. This horror and this day are now. It is not even abating. *Slavery is on the increase.* Time, civilization, Christianity, are not really touching it. No fact in relation to the slave trade is more appalling than this. The fact of this increase, for a time denied, then doubted, has at last been reluctantly admitted, even by the government of England.

THE following item of local news, which comes from Garfield, Washington, will be of interest to our readers. We give it because we are assured by private letter that the facts are correctly stated. The item which appeared in the *Garfield Enterprise* of June 7, is as follows:—

"FAITH HATH MADE THEM WHOLE."

A seemingly genuine case of faith-cure has been performed in Garfield upon Mrs. Hagen, who has been a confirmed invalid since early last spring, and for the past two weeks has been in the most helpless condition. When being dressed for the occasion a couple of hours previous to her cure, she suffered intensely. A number of prominent Adventists of this place repaired to her home on last Saturday,—their Sabbath,—anointed her with oil, read the fifth chapter of the Gospel of James, and offered prayer, after which, with all solemnity, she was bidden to arise, which she immediately did with the activity of a girl of sixteen, and in a transport of joy fell to kissing the women present. Mrs. Hagen is past middle age, and with a large family of children dependent upon her care. She has since been going about doing her own work, with a countenance beaming with happiness, and is ready to substantiate the above at any time.

NATIONAL REFORMERS chide the Republican party in regard to its attitude toward the prohibition question thus: "The eloquence of its finest orators, and the matchless power of its newspapers, have been employed for years to convince the people that the tariff is a question of greater moment than the prohibition of the liquor traffic." To which we might reply that the eloquence of the finest orators of the National Reformers, and the matchless(?) power of their newspapers, have been employed for years to convince the people that the closing of saloons on Sunday is a question of greater moment than the prohibition of the liquor traffic on all days. In other words, they are more concerned over the people's observing a day which God has never commanded to be observed, than they are over temperance, day in and out, which he has enjoined. Which are the more inconsistent on the prohibition question, the Republicans or the National Reform party, it is difficult to say.

NOTICE!

THE new catalogue of Battle Creek College is now ready. Send a two-cent stamp for a copy. Address, Battle Creek College, Battle Creek, Mich.

NOTICE TO ARKANSAS.

SINCE forwarding the notice of our intended camp-meeting at Texarkana, matters have developed so differently from our expectations that it is now thought best not to hold it. The notice is therefore withdrawn. J. P. HENDERSON.

ILLINOIS CAMP-MEETING.

THOSE interested will please take notice that the time and place for the Illinois camp-meeting are now fixed at Bloomington, Sept. 3-10. The workers' meeting will begin Aug. 27, at 9 A. M. The Conference and camp-meeting committees should plan to be upon the grounds several days prior to the commencement of the workers' meeting, to make ready for those who come to get the benefit of this meeting. R. M. KILGORE.

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A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

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