

The Adventist REVIEW AND HERALD

"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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COULD WE KNOW!

COULD we but glance the future o'er,
Its hidden depths unveil,
Look on the blessings safe in store,
Whose mercies never fail;
Could we but see the happiness
Each new year seeks to give,
Our daily lives to cheer and bless—
How gladly would we live!

Could we behold the grief and care,
The painful, weary strife,
Allotted as our rightful share
In each new year of life;
Could we anticipate the thorns
That in our pathway lie,
To turn from them, in other paths,
How gladly would we try!

Yet innocent of each we grope
With blind persistence on;
Upheld by patient faith and hope,
Each daily strife is won.
A future's burdens unconcealed,
Our inmost hearts benumb,
While sorrows one by one revealed
Are conquered as they come.

—Sel.

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.

COMPASSION FOR THE ERRING.*

BY MRS. E. G. WHITE.

"I SAY unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." In this chapter (Luke 15) Jesus speaks several parables to illustrate the joy that is felt over the recovery of that which was lost. He tells how the woman who had lost one of her ten pieces of silver, sought diligently until she found it, and then called in her neighbors to rejoice with her because she had found that which had been lost. He spoke the parable of the prodigal son, to show us how God regards those who have strayed away, and have returned again to him. He said, "A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that fall-eth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into

his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself,"—when reason assumed the throne, and he began to consider what he had been doing,—"he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

We read that the elder son took exception to the way in which the prodigal was received. The elder son had had every spiritual and temporal advantage. He represented that class that do not go to great excesses of vice, and because of this they are filled with self-righteousness. This son is represented as being grieved that he had not received some marked attention because of his good works, and he was envious that his wayward brother should be so welcomed by his father.

The prodigal's soul had been stirred to the very depths by remorse and repentance, and why should not those who have been partakers of light, give the repenting sinner the right help at the right time? At one time, Jesus asked Simon who would love his benefactor most, the one to whom a small debt was forgiven, or the one to whom a large debt was forgiven. Simon answered that the one who had been forgiven most, would love most. Those who have been in despair over their course of action, manifest corresponding gratitude and love in return, when they receive the pardoning love of God. I have received letters at different times from persons who were in despair over their sins. One and another would say, "I fear I am past all help. Let me hear from you as soon as possible. Is there any hope for me?" To these poor souls I have written, "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you his love and compassion."

These poor prodigals need encouragement. Words of sympathy and love are worth more to them than gold and silver. Why are there so many who stand off from their brethren? Peter came to Jesus, and asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." And he said again, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." You should let your hearts break, and let the iron melt out of your souls. Let us be pitiful and courteous. Let us have the spirit of Christ. He left his royal throne, clothed his divinity with humanity,

and came to this earth, all marred and seared by the curse, to meet man's adversary, and deliver us from the bondage of sin and death.

Satan claimed us as his subjects, and all heaven looked down upon the earth to see how men would welcome their Deliverer. But they did not know the Prince of life. He went into the wilderness, and met and baffled the evil one, and redeemed Adam's disgraceful failure. He was tested on the points of appetite, ambition, and love of the world, but he did not waver. He met the foe with, "It is written." Satan offered Christ the world if he would bow down and acknowledge him his superior; but he said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

After the temptation, it seemed as if the Son of God would die on the field of conflict; but the angels ministered unto him, and he was revived. He became our surety and substitute, and he can be "touched with the feeling of our infirmities," for he "was in all points tempted like as we are, yet without sin." How is it that men can make their hearts like adamant, and not be moved by the love of Christ? Through the merit of Christ's blood, every one can be a conqueror. Jesus has brought moral power to combine with human effort, whereby we may obtain the victory. Christ is our helper, and he invites us to take hold of his strength, and we shall make peace with him. In our conscious weakness we are to lay hold of his merit, and we may become triumphant through the grace of the Man of Nazareth.

Christ hath conquered death, and led captivity captive. Men had looked upon death as a terrible thing; they had looked to the future with foreboding; but the resurrection of Christ from the dead, changed the aspect of death. Christ has passed through the tomb; and when he arose from the dead, he led a multitude of captives from the grave, and they appeared unto many. His resurrection demonstrated his power over death. The dead in Christ shall rise again to a glorious immortality. He will come again, and receive his followers unto himself, that where he is, they may be also.

Christ came to represent the Father to the world. He was the originator of truth; but when he came, he found that the gems of truth had been obscured by tradition and heresy. He came to sweep away false doctrine, and to place the gems of truth in the new setting of the gospel. We are to search the Scriptures, and dig in the mines of truth. It is in the word of God that the mystery of the gospel is revealed; and God has there made known to us his matchless love. Why do we not yield everything to him? Why do we not bring in a report of gratitude and love? Why do we not go to those who are in despair, not to act the part of oppressor, but to lift up their souls, to point them to the cross of Calvary until they catch glimpses of Jesus, and lay hold on the Christian's hope? Exceeding great and precious promises have been left to us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. I am anxious that you should behold Jesus. It has made my heart ache to hear your mournful testimonies. Jesus is not in Joseph's new tomb. We have a living

*Morning talk at Chicago, April 7, 1889.

Saviour, one who ever liveth to make intercession for us. He can give you power to correctly represent him to the world.

Jesus represents himself as a merchantman, walking to and fro before our doors, and crying, "Buy of me gold, and white raiment, and eyesalve." Will we take his merchandise? We have a whole Saviour, who is able to save unto the uttermost all that come unto God by him. I want to be like him; I want to be with him through the ceaseless ages of eternity. Immortality and an eternal weight of glory will be given to those who have their lives hid with Christ in God.

When Jesus told Peter what he desired him to do, Peter turned to John and asked, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to look to Christ, and follow him regardless of what others do. We shall find perfection in him, and we shall be charmed with the matchless beauty of his character. You will see mistakes in the lives of others, and defects in their characters. Humanity is encompassed with infirmity. You must look well to your own feet, and make straight paths, lest others stumble over your inconsistencies, and the lame be turned out of the way. Christ is our example, and he who follows him will be rewarded at the appearing of Jesus. They will be rewarded because they have endured trial and sorrow for his sake.

We have had abundant light at these meetings, and we must walk in it. We must seek to redeem the neglect of the past. We must come up from the lowlands of earth. We must not preach any more Christless sermons, or any longer live Christless lives. We have been backsliders from God, but we must make a surrender of everything this very morning. Throw open the door of your heart, and invite Jesus to come in. If we will only come into the right position before God, we shall receive his blessing. The Father will love us as he loves his Son. How can this be? It can be because we are one with Christ,—because we have appropriated his righteousness, and we are accepted in the Beloved. We can be glad in the Lord even when we are in trial and sorrow; for we know that the trial of our faith is more precious than gold.

I believe the Lord is waiting to let his blessing rest upon us. We need to follow Jesus. It means more than mere surface work to be a Christian. We must deny self, take up our cross, and follow in the footsteps of the Redeemer. We should have love for one another, and our influence may be far-reaching for good. We must be one with Christ, as he is one with the Father.

Our Contributors.

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

THE COMING CRISIS IN EUROPE.

BY JOHN VUILLEUMIER
(Basel, Switzerland.)

SEVENTH-DAY ADVENTISTS are not the only ones who have made the prediction, based on prophecy, that the final struggle would be fought between the old Roman Catholic spirit and the true Protestant, or Christian, principles; in other words, between the worshipers of the beast and his image (Rev. 14:9), and those that keep the commandments of God and the faith of Jesus. Verse 12. Long ago, pious and eminent Bible students have, on the same grounds, predicted the same thing.

Thus P. J. Spener (1635-1705), a noted German Protestant minister, originator of the great religious awakening known under the name of "Pietism," said, in his last *desiderata*:—

I am sure that before the supreme judgment shall fall upon her, the Romish Babylon will recover all her former power; I am afraid that, intimidated by her grandeur and frightened by her cruelties, the great majority of the na-

tions which shook her yoke 200 years ago, will put it a second time upon their necks.

J. A. Bengel (1687-1752), a well-known Lutheran theologian, also predicted "that Rome would yet lift itself up, and reach a high degree of splendor and influence." The same position was taken by C. A. Auberlen (1824-1864), a professor of theology in Basel, Switzerland. Lastly, we quote Dr. Gaussen (1790-1863), a learned and devoted professor of theology in Geneva, an earnest student of prophecy, like the above named. Speaking of the internal wars which have kept Catholicism and Protestantism busy during the past 200 years, he says:—

It has happened, during this twofold internal struggle, that Protestantism has become divided and weakened, while Romanism, the strength of which is carnal, has become extended and strengthened. . . . From this new condition of the two camps, it can therefore be concluded with certainty that a great contest is preparing, in which the Romish army, emboldened by our disunion, will throw itself upon us. A first victory she will easily obtain; she will enter our camp as Caesar did that of Pompey, after the defeat of Pharsalus; she will find us in disorder, and will soon have trodden us under her feet. I do not speak here of a war of arguments and of polemics, but of a contest of violence against the patience and the faith of the saints.

How strikingly these predictions have been and are being fulfilled, will become apparent if we try to make a brief sketch of the present situation of Catholicism and Protestantism in Europe.

1. Just one word sums up the history of Catholicism during the later years—victory! Thoroughly embodied, as it is, in its hierarchical head,—the proud pontiff who reigns in Rome,—Romanism has been entering for a few years in the past, a new, unforeseen phase, which has been uniformly marked by a succession of victories, and which has been, in fact, an ascending and speedy march toward some grand future.

Let us mark some of the preludes of this new situation, some of the steps of this invading movement. First step: the complete fall of the temporal power at the capture of Rome by Victor Emmanuel, in 1870. The fact that this event has been one of the means of raising the prestige of the papacy, affirmed by eminent men, is thus stated and explained by the *Post*, a German paper of high authority:—

If the papacy, deprived of its patrimony, has been able to attain to a degree of consideration and luster of which, for some centuries, it had even lost the habit, it is an evident proof that the suppression of the temporal power has not been its loss, but its gain; that this apparent mutilation has made it more free, first, by leaving it to its real vocation; secondly, by making it less vulnerable; thirdly, by depriving it of all that which constituted its real weakness, to leave it all that which constituted its grandeur.

We will produce one more testimony, that of Rev. J. A. Wylie, the eminent author of "The History of Protestantism." We quote from a pamphlet of his, published not long ago, which has created a wide-spread sensation:—

We have seen resumed in our own day the work of despoiling the Roman Church. One Italian province after another has been torn from the papacy; and, last of all, we have seen the top stone put upon the political humiliations of that church in the loss of Rome, the throne of her temporal dominion, and the chief seat of her spiritual authority. And now what do we behold?—A spectacle which may well fill us with amazement and awe—the political papacy in ruins. But out of its ruins there rises up a vast spiritual colossus, with its feet more firmly planted on the earth, and its head lifted higher into the heavens, than in any former age!

Let us pause, and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the papacy. Its great strength lay not in the array of princes and kingdoms that stood around it, but in its inner principles. . . . But the world did not understand this; and now God is about to give us a new experience of the papacy. He has compelled it to come out of its political organization; to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions, and attributes which still enable it to awe the conscience and dominate kingdoms.

The time of the loss of the temporal power seemed providential. Pius IX. was at the close of that stormy pontificate which he had wholly devoted to the completing of the doctrinal edifice

of the papacy. With pitiless logic, principles had been carried to their most extreme and frightful consequences, before which former pontiffs had always shrunk. The syllabus and the dogma of the infallibility had been shamelessly proclaimed in the face of the religious world. Henceforth the pinnacle was set on the hoary edifice of Romanism. The reconciliation between the papacy and modern liberties had been declared forever impossible by the syllabus, while the doctrine of infallibility placed this code, and with it the whole Catholic world, beyond the possibility of reformation.

Then came Leo XIII. This is our second step. Here the scene changes. To a doctrinal pontificate succeeds a political and philanthropic pontificate. Adding infinite suppleness to consummate skill, Leo XIII. declares to the world that the church *may* and *must* accommodate itself to the *regimes* that the misfortune of the times forces upon it. Then, suiting the action to the word, he throws his disciplined armies into altogether new fields. This modern civilization, against which an eternal enmity had been declared, is now the object of the tenderest solicitude. The social problems which distress it are investigated. Congresses in which these questions are examined, are convened in various parts of Europe. In all directions, an eminently practical activity manifests itself, to the astonishment alike of people and kings. At this sight, Europe forgets the past; she comes honestly to believe that Rome has made its reconciliation with the present; that she has reformed; that her principles have completely changed. Battling with the distressing social problems of the day, the nations ask themselves seriously if the church is not the providential liberator of the present hour. The kings even allow themselves to be convinced by Rome that she alone can check the movements of socialism which threaten to shake their tottering thrones.

Here comes a series of events of the most grave nature, which go to show, with peculiar eloquence, to what extent the Romish policy has succeeded. It was a great diplomatist (one who has been called the demi-god of politics), the chancellor of the most powerful empire of Europe, yea, the representative of the nation of Luther, who took it upon himself to give the pope, three times in succession, a significant earnest of his coming omnipotence. Let us first recall the arbitration of the Carolines, offered to the sovereign pontiff by the iron chancellor himself, and in which we see the pope settling peaceably a dispute between a Catholic and a Protestant power; receiving from the representative of the latter a letter bordering on enthusiasm; and conveying to him in return the cross of the order of Christ. The second time it was no longer between two rival nations that the pope was called upon to act in the capacity of a pacifier: it was between the citizens of a Protestant country, and that again the country of Luther! The Job, it is true, was not so noble as the first time; it was merely as an electioneering canvasser of Bismarck that Leo XIII. interfered. But no matter, his trouble will be richly rewarded. Third astonishment of Europe! Third humiliation of the German evangelical church! The reward for the pope's services did not tarry long. The *regime* of the laws inaugurated in 1873 (may-laws), during the *Kulturkampf*, with the design of checking the development of Catholicism in Germany, was solemnly abrogated in its main features, and the Catholic corporations which had been expelled by these laws, were formally granted their former rights, with the exception of the Jesuits. And this exception is simply a dead letter, as can be seen by the following significant item, which has just gone the round of the press:—

Curious statistics on the number of members of the different classes of the Society of Jesus, before and after the expulsion-law, have just been published in Germany. In 1872, there were in that country 372 Fathers; in 1888, there were 473; *i. e.*, exactly 101 more. In 1872, there were 190 *scholastics*, or novices; in 1888, there were 212, *i. e.*, an increase of 22. In 1872, there were 202 initi-

ated laymen; in 1888, there were 327, i. e., 125 more. This gives a total increase of 248. The liberal press, in publishing these figures, sees in them the proof of the complete uselessness of the suppression in the German province, of the Society of Jesus.

But the event which has most glaringly brought to light the complete success of the politics of Leo XIII., is undoubtedly his grand and unique jubilee, which took up all the year 1888,—from the first of January to the thirty-first of December,—and to which were seen to hasten, laden with costly gifts, the representatives of all the governments of Europe, yea, of the whole world, with the exception of those of Norway and Italy. Without any exaggeration whatever, it was possible for the proud pontiff, enraptured with the pomp and magnificence of the occasion, and yet perfectly self-possessed, to exclaim: "*I am gazing upon all nations prostrate at my feet!*"

(To be continued.)

MAKING SOMETHING ELSE DO.

BY ELD. R. F. COTTRELL.
(Bridgeway, N. Y.)

THERE is perhaps no more common delusion, and yet no greater, than the thought that in the service of God we may substitute something else in place of the plain requirement of his word, which will be equally acceptable in his sight. Frequently people become aroused to a sense of duty to God, but the duty enjoined in his word seeming inconvenient and out of harmony with the customs of society, they decide to serve God by doing what he has not required. For example, the claims of the Lord's Sabbath are set before them, and to quiet the aroused conscience they resolve to keep Sunday, the rival Sabbath of the great apostasy, more strictly than has been their habit. Such things have often been seen.

Such delusions might be avoided, if people would consider the illustrations of the doctrine of substitution which are given in the word of God. Cain ventured upon substitution, but his substitute was not accepted. Nadab and Abihu presumed to vary from what God had commanded, and were made an object-lesson for all future generations to study. In the time of Christ the scribes and Pharisees had made void a commandment of God by a tradition; but Jesus declared such worship to be vain. Matt. 15:1-9. To all will-worshippers God says, "Who hath required this at your hand?"

But men not only venture to vary from what God has commanded, but presume to present their many good deeds as an offset against their sins which stand recorded against them in Heaven's ledger. The following lines illustrate this thought:—

"Asleep and naked, as an Indian lay,
An honest factor stole a gem away,
And pledged it to our knight. Our knight had wit.
He kept the diamond, and the rogue was bit.
Some scruple rose, but thus he eased his thought,
I'll now give six-pence where I gave a groat;
Where *once* I went to church, I'll now go *twice*,
And am so clear, too, of all *other* vice."

How many delude themselves with such thoughts, thinking perhaps they are better than the average Christian, and rest the matter of their eternal future on such grounds. But it is vain to think that we can cancel our sins by our good deeds, or buy ourselves off from the penalty of the broken law with money. Faith in Christ is the only way of pardon; and future obedience by divine help is the only assurance we have of eternal life in the end. The reward is promised to those only who endure to the end. Let us choose the Lord's way, and not one of our own devising.

—Gratitude is the music of the heart when its chords are swept by kindness.

—There is no contending with necessity, and we should be very tender how we censure those that submit to it. 'Tis one thing to be at liberty to do what we will, and another thing to be tied up to do what we must.—*Sir R. L'Estrange.*

THE SMITTEN ROCK.

BY FANNIE BOLTON.
(Battle Creek, Mich.)

THE hot noontide poured down in sweltering waves
Upon the multitude.
They thought of Egypt and of desert graves,
And murmuring stood.
No stream within that desert place was found,
There spread the dry, parched wilderness around.

Within their hearts no sweet faith made a spring.
They wept and moaned with thirst.
They praised not Him who had borne on eagle's wing
From bonds accursed.
Forgotten now his might, his love, that made
Above their heads a canopy of shade.

Then stood the man of God, and lifted there
His pale and anguished face,
And poured to Heaven his great effectual prayer
In that parched place:

"O save thy people from their thirst, I pray;
Open a stream within this desert way."

Softly the shadow of a mighty rock
Stretched o'er the weary land.
The grateful shade embraced the fainting flock,
And cooled the burning sand.
And on the rock, as in a misty shroud,
A form divine was outlined in the cloud.

Then spake the Voice divine, "Take now thy rod."
(Draw near, O fainting flock,
A healing stream is in the love of God.)

"Smite now the sheltering rock."
Oh! did the man of God with spiritual sight
Behold the Rock which man for man must smite?

Must lost humanity with cruel wound
Smite so Divinity?
Could there no healing stream on earth be found
Save, Rock, in thee?
O direful sin that dealt to Christ such blow!
O mastering love that bore for sinners woe!

Man smote for man the sheltering rock of rest,
There poured a healing tide;
And in earth's desert flows a fountain blest
From Christ, the crucified.
And there humanity, with want accursed,
May stoop and drink, and so assuage their thirst.

O smitten Rock, the desert still is drear.
The sands are parched and hot.
There is no shelter save beside thee here;
Thy fount fails not.

There is no rest for thy poor, helpless flock,
Save in thy cleft and shadow, smitten Rock.

A LITTLE MIXED.

BY W. A. COLCORD.
(Battle Creek, Mich.)

THE Prohibitionists of Mc Cracken County, Ky., recently met, and nominated for their representative to their State legislature Mr. Emmet C. Rudolph. In accepting the nomination, Mr. Rudolph writes a lengthy article to the *Southern Journal* (Louisville, Ky.), stating his views on various matters, and pledging what he will do if elected. One of his strongest assurances is as follows:—

If elected, I shall do all in my power to assist in restoring the protection of law to the sanctity of the Sabbath in every community of the State.

This strikes us as rather strange. We presumed that if a man were elected by the Prohibition party, he would do all in his power to secure prohibition; but this man assures his party that if they elect him, he is going to exert himself to the utmost to throw a law of protection around the Sabbath. We query if the gentleman has not mistaken his calling.

However, to be charitable, we will suppose he meant that if elected he will do all he can to secure a law to prohibit the people of Kentucky from getting drunk, carousing, and having a general good time on Sunday. But if this be so, it places the gentleman in a rather peculiar attitude toward the prohibition movement. Prohibition, as we understand it, means to prohibit the manufacture and sale of intoxicants continuously, without regard to days of the week or hours of the day. A law prohibiting the sale of liquor simply on one day of the week, is certainly a long way from the general idea extant as to what is meant by prohibition. If this is the Kentuckians' understanding of prohibition, they certainly need to get their ideas enlarged.

If, however, Mr. Rudolph not only intends that drinking shall cease on Sunday, but is in favor of a general prohibitory law, all his contemplated exertions toward securing a Sunday law for this purpose, will be entirely unnecessary; for the general law will cover all the exigencies of the case. A law prohibiting the sale of liquor at all times will certainly prohibit its being sold on Sunday.

From his letter it is rather difficult to determine in which he is the more interested, the temperance movement or the Sunday question,—enforced prohibition or enforced religion. That he is strongly inclined to the latter is quite evident. After censuring the last legislature for failing to enforce the Sunday law in certain localities, he says:—

To throw the protection of the law around Christian people of the State where they are in the ascendancy, and then withdraw it from them in the cities, where the vicious have accumulated in large numbers, and are overriding and trampling underfoot the Christian institutions upon which our Government is said to rest, is a species of cowardice that ought not to escape the righteous indignation of an outraged people. . . . This Republic cannot exist half Christian and half pagan. It is either a Christian or a pagan country, and our legislature should conform to the one system or the other. If we base our legislation on divine revelation, our laws should be Christian in character; and they should protect Christian institutions in every part of the State alike, whether there be majorities or minorities of professed Christian people in any given locality.

If all this were true, what has it to do with prohibition? But it is not true. This Republic might not be able to exist half Christian and half pagan, but it can exist and be neither. It is neither Christian nor pagan, but cosmopolitan, composed of both pagans and Christians, besides infidels, Jews, Spiritualists, and thousands of no particular religious bias, and in legislative matters should conform to no religious system. When it does, religious despotism will inevitably follow, and both civil and religious liberty, the two grand principles upon which this Government was founded, will be ignored and trampled underfoot.

These remarks of Mr. Rudolph may be somewhat accounted for by referring to the sixth resolution adopted by the convention above referred to, which reads as follows:—

Resolved, That we condemn all violations of the Sabbath as tending to the overthrow of government, morals, and good society; and we call upon all officers of the law to punish all violations, and we favor all laws for the protection of the sanctity of that day and the rigid enforcement thereof.

This sounds very much like the theology of National Reformers, and shows that the Prohibition party, like the Woman's Christian Temperance Union, the American Sabbath Union, and other such associations, are getting politics and religion considerably mixed. To the student of prophecy, however, this is not a surprise. In the case under consideration two marked signs of the times are manifest. That intemperance must be restrained by law shows that that sin has become most wonderfully prevalent. So the Saviour said it would be in the last days. Matt. 24:37-39; Luke 21:34. That men are talking about compelling their fellow-men to conform to their ideas on religious matters, and enforcing by law in this country a practice for which there is no scriptural authority, shows that the prophecy found in Rev. 13:11-18 is in process of fulfillment, and that the last great struggle between truth and error is upon us.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 29.

BY ELD. D. T. BOURDEAU.
(Battle Creek, Mich.)

Prophecies Which Have a Double Fulfillment.

A RETROSPECTIVE PROPHECY.

HOSEA 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." How many are there who, if they read this text regardless of the New Testament scriptures,—as though those scriptures did not exist,—would take it as meaning anything but God's calling the Israelites out of Egypt? Who would

see in it Christ's being called out of Egypt? Yet this text is a prophecy. It is a retrospective prophecy. More than this, it embraces type and antitype. With regard to it, and with regard to the child Jesus, Matthew says: "And was there [Joseph, with Jesus and Mary, in Egypt] until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Matt. 2:14, 15. There were many things in the experience of the Israelites with regard to Egypt, that typified Christ. In the first place, Joseph's experience in being sold, in going down into Egypt, in being promoted in Egypt, etc., typified events in the life of Christ, and the exaltation that should follow Christ's humiliation. As Joseph was the temporal saviour of his brethren, so Christ was to be the eternal Saviour of many.

Christ was the angel with whom Jacob wrestled. This exalted personage bore the name of God. Jacob wrestled with God the Son, and after he had received a blessing from him, he said: "I have seen God face to face." Gen. 32:24-30, compared with Heb. 1:8-10; Ex. 23:20-23, etc. Christ followed Israel when he went down into Egypt. He was the Rock that followed him not only in the wilderness, but also in his exile from Canaan. 1 Cor. 10:1-4. The cloud by day and the pillar of fire by night, which followed Israel as he left Egypt, was but a token of the presence of Christ, who had been with the Israelites in Egypt; and when the Israelites left Egypt, Jesus followed them. And who can say that he did not then think of his future flight to, sojourn in, and coming out of, Egypt, typified by the experience of the Israelites? Read also John 1:1-3; 17:5, 24; Col. 1:15-19; Heb. 1:2; Acts 7:38; Gen. 1:26.

This wonderful prophecy and the application made of it by an inspired evangelist, are an illustration of the care that should be taken in searching for the sense of prophecies, which though apparently local and very limited in their meaning, are, nevertheless, full of significance, and laden with precious spiritual food. In the prophecies, as well as in nature, invaluable treasures are found where, at first, no treasures are visible.

THE COMING AND WORK OF ELIJAH.

Mal. 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

These words apply "before the coming of the great and dreadful day of the Lord," which is preceded by the signs in the sun, moon, and stars (Joel 2:31; Matt. 24:29-32, etc.); whose commencement is marked by the destruction of all sinners living upon the earth before the second coming of Christ, and whose termination is marked by the destruction of all the ungodly of every age in the lake of fire, after their resurrection at the termination of the one thousand years of Revelation 20. The beginning of this period of one thousand years is marked by Christ's second coming and the resurrection of the righteous dead. Read Isa. 13:6, 9, etc.; 24:1; Jer. 4:23-26; 25:30-38; Joel 1:15; Zeph. 1:14-18; 2:1-3; 1 Thess. 5:2, 3; 1 Cor. 15:23; Rev. 19:11-21; 20:1-9; 2 Pet. 3:7-13. This is the day "that shall burn as an oven," and in which "all the proud, yea, and all that do wickedly, shall be stubble" and shall be burned up. Mal. 4:1.

We have therefore come to the time when the coming and work of Elijah are due, and when the words of our text must have their fulfillment. Yet the Saviour shows that the words before us applied to John the Baptist. In Matt. 17:11, 12, Jesus, speaking of John the Baptist, says, "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." The Elias of

the New Testament is the Greek form of the word "Elijah" of the Old Testament. It is Elijah.

How, then, can these words of the Saviour be harmonized with the fact that Elijah is to come before the second coming of Christ, unless it be by claiming that the words of our text were to have a double fulfillment? This is the only consistent view that can be taken of this matter. In many respects the first and second advents of Christ are parallel events. As Christ was to come the first time, so is he to come the second time. As the way was to be prepared for his first coming, so the way is to be prepared for his second coming. John the Baptist was the forerunner of Christ before he came the first time; so those who come in the spirit and power of Elijah, and do a work similar to that of Elijah and that of John the Baptist, shall be the forerunners of Christ as he is about to come the second time. Luke 1:12-17.

It is therefore proper to say that the words we are considering met a partial fulfillment in John the Baptist, and that they will meet their entire, their full accomplishment in those who shall prepare the way for the second coming of Christ. They were typically fulfilled in John the Baptist; they will be antitypically, emphatically, fulfilled in those who shall do a work answering to that of Elijah and that of John the Baptist before the coming of the Son of man in the clouds of heaven.

This being true, how important it is for us to derive lessons of instruction from the work and character of Elijah and of John the Baptist! Elijah lived in a time of great apostasy—of great departure from God and from the way of truth, rectitude, and holiness. The same was true of John the Baptist, and the same will be true of those who shall prepare to meet the Lord of glory at his second coming. Elijah and John the Baptist were plain, humble, and temperate men, full of faith and self-denial, and burning with zeal for God, for the honor of his truth, and the salvation of their fellow-men. 2 Kings 1:8; 1 Kings 17; Matt. 3:4; 11:18. The same noble traits of character will be seen in those who shall meet the Lord in peace at his coming. 1 Tim. 2:9; 1 Pet. 3:3; 1 Cor. 10:13, etc.

Elijah and John the Baptist engaged in a reformatory work,—in the work of restoring God's truth, and of leading men to conform thereto in their lives,—and were very jealous for God's commandments. When Ahab met Elijah, he said unto him, "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the Lord." 1 Kings 18:17, 18. And John the Baptist vindicated God's holy law even in the presence of Herod, endeavoring to persuade him to honor it by forsaking his sins. Matthew 14. The same will be true of those whom these holy men of God prefigured. They will keep and vindicate God's commandments, and will restore the paths to dwell in by keeping and teaching God's holy Sabbath with the rest of the moral law, and with the faith or gospel of Jesus Christ. To them it is said, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:12-14. Of these it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12-14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"GARBLED HISTORY."

BY L. S. WHEELER.

(Shunk, Pa.)

In an article on "Garbled History," directed against "Seventh-dayism," the "Rev." Wm. Armstrong, of Pennsylvania, complains that the *Outlook* (Seventh-day Baptist organ) accounts for the almost universal practice of Sunday-keeping, by assuming that the large body of converts from heathenism in the early centuries had been using Sunday as their chief day of worship, worshipping the sun on that day, which calls forth in his leaflet the following: "The heathen had no sacred day of the week, and few of those converted to Christianity had any week, the month among the Romans being divided into three parts, called 'calends,' 'ides,' and 'nones.'" And again: "In the Old Testament the great sin of Israel was idolatry; often this was sun-worship. I challenge these men to give a single text indicating that the heathen had a *weekly day of worship on Sunday* [italics mine], or on the first day of the Jewish week." He adds that "all Jewish writers are silent in regard to it."

From the writings of the reverend gentleman, I conclude that he considers his own authority about as good as could be given on this subject. I will simply quote direct from one of his own works, which he calls "A Refutation of Sabbatarianism," favored with an introduction by the Rev. D. W. C. Huntington, D. D., which I think will furnish the desired evidence. I quote his own sentiments of chap. 5, page 43, thus: "That these ancient nations worshiped their chief god, the sun, on *sun's day*, or *the day we call Sunday*, is a self-evident fact. They did not worship him on Monday, or moon's day, or on Saturday, Saturn's day."

He also says, that "the Egyptians' chief god 'Osiris' was the sun, and was worshiped on the day we call Sunday." And again (page 44), "So sacred and ancient was this day, that before his conversion Constantine expresses a well-known fact among the Romans when he calls it 'the venerable day of the sun.'" Also, on page 42 he says, "Even in the days of Noah the sun was worshiped, and in the next, or the age succeeding that, this worship became almost universal. It is referred to by Job, chap. 31:26." And then to prove his statements he quotes: "Maimonides, speaking of the Sabians (sun-worshippers) says, 'This people had filled the whole earth.' Under the name of 'Baal,' or 'Bell,' denoting *lord*, he was worshiped by not only the nations of the East, but as far west as England, Ireland, and Scotland; and names and customs still existing in those countries prove it. Among the Greeks and Germans, he was worshiped under the names of 'Apollo' and 'Helius.'—*Asiatic Res.*" "The most ancient Germans appropriated their first day of the week to the peculiar adoration of the sun."—*Versteigan's Antiquities*, p. 10, London, 1628."

These on pp. 43, 44, with quotations from Andrews's "History of the Sabbath" (page 244, old edition), which he styles, "An authority that should have weight," certainly make the point plain. But he adds, "I might add much more proof on this point." Now, this being the case, why he, a minister of the gospel in the Methodist Church, in high standing, should boldly assert that the "heathen had no sacred day of the week," and then challenge for proof, is astounding, just because he can in no other way blunt the force of arguments drawn from the Bible and established by the facts of history, as they are telling upon the consciences of those whom he is endeavoring to keep from the light that is being shed abroad on this subject. We leave it to a candid public to decide on which side the history is "garbled."

—Every man has his chain and his clog, only it is looser or tighter to one man than to another. And he is more at ease who takes it up than he who drags it.

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.

NOW.

If you have a kind word, say it;
Throbbing hearts soon sink to rest.
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed, do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming, do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy words, perform thy duty,
Night is coming deep with rest;
Stars will gleam with fadeless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother,
Then to-day fulfill thy vow;
If you mean to help another,
Do not dream it, do it now.

—Glasgow Christian Leader.

THE INFLUENCE OF THE HOME UPON YOUNG MEN.

ACCORDING to the statement of the National Committee of the Y. M. C. A., only one in twenty of our young men is a member of the church, and only fifteen out of every one hundred ever attend church at all! We talk about sending the gospel to heathen India and China; that is well indeed, but what shall become of the young men of America if we do not attend to their spiritual wants?

Are we not to hold the home responsible for much of this indifference to religion? Tell me what influences are exerted upon the boy in his home, and I can predict almost infallibly what the future trend of his life will be. But is it in the homes of vice and misery only where criminals and infidels are bred?—Not at all; for it is a sad truth that many youth of both sexes are reared for lives of wickedness and perdition in many professedly Christian homes.

History is full of instances in which the children of pious parents deliberately choose the road that leads to death. So it was in the families of Jacob, Eli, and David, and many modern examples prove that grace does not run in the blood. Yet God has made so many promises to those who train up their children in the fear of the Lord, that when the children of professedly Christian parents fail to receive an inclination and affection for holy things in the most impressible period of life, you may take it as a rule, with few exceptions, that the causes and responsibility thereof are to be found in the life and management of those parents, and the consequent influence which they wield over their children. You may take it as a maxim that the inconsistencies of professedly Christian parents are generally multiplied in compound ratio in the lives of their children.

Whatever they profess, the father and mother who read secular newspapers on the Sabbath, or who travel unnecessarily on the Sabbath in order to save time from the working days of the week, or who habitually neglect the house of God, or attend but rarely, or who speak disparagingly of Christianity and Christian work, are hardening the hearts of their children against the love and reception of religion,—are creating or fostering a disrelish for divine things; and they need not wonder if their children grow up without the hope of salvation. It is natural for a child to imitate the copy that is set before him, and we all remember how it used to be with us when we were learning to write, how much worse our attempts were than our copy. So it is with the soul-life of the child. If he sees father or mother forsaking the sanctuary, traveling or visiting on the Sabbath, or hears them talk disrespect-

fully of spiritual things, he will try to imitate his copy; but his imitations will be worse than the copy.

It is very hard to exert a saving influence upon those who have learned worldliness and godlessness in a Christian home, for they have become prejudiced against Christianity from the specimens with which they have been most familiar. How many Christian families never read the Scriptures together, or kneel at the family altar! Of the 4,000,000 church homes in our country, you may go through 3,000,000 without hearing a single prayer offered in the family circle! Whose fault is it, then, that so many children of Christian parents neglect the church, profane the Sabbath, and, like the sons of Eli, make themselves vile?

O those of you who are Christian parents, for which are you molding the character of your boy—for heaven or for hell? Are you making him love the religion of Christ, or hate it? There is something wrong in the home training of our young men, or there would be fewer infidels, criminals, and Sabbath-breakers among them; or else we should find a larger percentage of them among our active Christian workers.—Rev. C. H. Polhemus, in *Christian Intelligencer*.

PROMPTNESS.

THERE are probably no traits of human character whatever, either good or bad, but are mentioned in some form or other in the Bible. Sloth, drunkenness, wantonness, selfishness, ungodliness, and all the long train of failings to which the nature is prone, are plainly shown and condemned; while earnestness, sobriety, honesty, purity, and godliness, and all kindred virtues, are as plainly spoken of and commended. And although the word "promptness" might be searched for in vain in the Scriptures, yet words of the same meaning are by no means wanting. The Bible sends forth no uncertain sound in warning and exhorting men to do with their might what the hands find to do, because there is neither work, nor device, nor knowledge, nor wisdom in the grave whither all are tending. To sinners the call is urgent and imperative that they repent of sins and renounce them at once. "To-day!" is the command. "To-day, if ye will hear his voice, harden not your hearts." And "now!" is the time. "Now is the accepted time," and "now, is the day of salvation." The Lord who created man knows far better than man ever can his frailty, and how slight and uncertain is his hold on life. In this urgent language is revealed the danger of delay, the necessity for promptness in making his calling and election sure. Sluggishness or procrastination are likely to prove the bane of all worldly or temporal success.

The man who puts off the duty of to-day until to-morrow, will soon be convinced of the folly of trying to crowd the duties of two days into one. Every prudent and sagacious housewife will appreciate the truthfulness of Charles Kingsley's saying, that "every duty that is bidden to wait, returns with seven fresh duties at its back." Woe betide the householder who thinks to ease matters by leaving a portion of to-day's work until to-morrow. When to-morrow becomes to-day, as it must before a moment of its time can be our own, there may well go forth a regretful but unavailing sigh, that a portion of yesterday cannot be recalled and a neglected duty be fitted into its proper place. It was a sad and suggestive utterance, that of an old man who had delayed becoming a Christian until burdened with the infirmities of age. "I find it hard," he said, "to adapt myself at this late day to the requirements of a Christian life. There are so many aches and pains to be thought of, that I find it difficult to fix my mind on prayer; and having neglected to acquaint myself with the teachings of the Bible when I was young and vigorous, I feel it a labor to attempt doing so now. I realize when it is too late to remedy the sad mistake, how unfortunate it is to put off these most important duties of all, until, like everything else at my age, they

become a burden and anxiety. I fear that, having resisted a religious life so long, I never can render now any but a lame and most imperfect service." More deplorable still the condition of those who through feebleness and indifference are at last unwilling to trouble themselves at all about the matter of the soul's salvation. "I was never quite ready," said another, "to give up my old habits and begin the new life which I might have enjoyed years ago had I only been wiser."

People continually fail to realize that recognition of the divine right and claim to their love and allegiance, should be as prompt and spontaneous as the love and allegiance so freely given to earthly friends, and far more so. The wonder is, that with all the urgent invitations of the Scriptures, with all the solemn warnings of every-day life, and with all the inward prompting of the heart, the most important duty of life can be delayed for one short hour.

"Haste, traveler, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou art far from home and rest.

"Then linger not in all the plain;
Flee for thy life; the mountain gain;
Look not behind; make no delay;
O, speed thee, speed thee on thy way!"

—Christian at Work.

FAITHFUL IN LITTLE.

WHILE Thomas Scott, the president of a great American railway, was traveling in England, he was struck with the care given to beautifying the grounds about the railway stations. The trees, vines, and rose gardens contrasted strongly with the disorderly clay "yards" which he had been accustomed to see in America. On his return in the early spring, Mr. Scott gave a sum of money to each station-master on the Pennsylvania Railway, to be spent in beautifying the station grounds. The amount was proportioned to the importance and size of the stopping-place, and a reward was offered to the man who should make the best use of the money thus received. In August the reward was given to the keeper of a little country station, much to the chagrin of some masters of larger ones, who thought their grounds were much more beautiful and picturesque.

"This man," said Mr. Scott, "received but a few dollars; you, ten times as much. He has used every penny with discretion, and has not spared his own labor. The reward is given not to the man with the largest opportunities, but to him who makes the best use of such opportunities as he has."

The justice of the principle thus laid down is self-evident; the principle itself is abundantly insisted upon in the Bible; but it is too often forgotten or ignored.

"If I had Ham's brains, I, too, would study and be at the head of the class," says the dull boy in school. "If I had beauty and cleverness like other girls," the plain or backward daughter of the family reflects, "I, too, would be charming and beloved."

An obscure woman, reading in the newspaper lately the account of the death of the martyr priest, Father Damien, who sacrificed his life to the lepers in Molokai, and of the enthusiastic reception given to the English Captain Muller in this country, exclaimed: "To how few of us comes the opportunity to soothe the tortures of a whole community shut in to a living death, or to rescue 700 ship-wrecked people in mid-ocean! Yet how many would gladly do it!"

She forgot that however blind the world may be, the Judge of all knows what use we have made of such chances of self-sacrifice as have been given to us. To him the chances count for little. The "readiness" to do, and the doing under even the humblest conditions,—these secure God's approval.—*Youth's Companion*.

—It is well for us, that when our thoughts must cease, God's thoughts have not yet reached their end.—Richard Rothe.

The Mission Field.

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

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

CHRISTIAN, AWAKE!

Up through the mists of fleeing night,
The trumpet peals from sunrise land,
And glad fore-gleams of heavenly light
Proclaim the day of God at hand.

Ho, slumbering sons of earth, awake!
The King descends to claim his own;
Hell's broken ranks in terror quake,
And fly from Jesus on the throne.

On to the fray for God and right,
While shouts of victory rend the sky!
All hail, Immanuel, King of Light!
All glory be to God most high!

—Sel.

THE GREEK CHURCH.—NO. 4.

THE Eastern Church has never consented to the idea of centralizing its authority in a single individual. Supreme pontiffs are officials known only to the Romish Church. While many of the Eastern prelates doubtless would gladly have assumed such a position in the church, and did, in fact, aspire to it, circumstances have never been sufficiently favorable to the accomplishment of such a design. The form of government in the Eastern Church is that of a patriarchal oligarchy, while that of the Western Church is that of a papal monarchy. The episcopal hierarchy, or government by bishops, is retained; while the papacy is rejected. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem are equal in authority, though the first has the preference in honor. The churches in Turkey are governed by the patriarch of Constantinople, those in Africa by the patriarch of Alexandria, those in Asia Minor by the patriarch of Antioch, and those in Palestine by the patriarch of Jerusalem. After Christianity spread into Russia during the eleventh and twelfth centuries, the churches of this country at first formed a part of the patriarchate of Constantinople; but later they gained sufficient strength and independence to select their own patriarch, who was established in Moscow, the seat of the Russian Empire at that time, with equal dignity and authority with the patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria. This office continued until the time of Peter the Great (1689–1725), who abolished it, since which the Russian Church has been governed by the Holy Synod of St. Petersburg, of which the czar is the most important member. The churches in Greece since 1833 have likewise been governed by a Holy Synod, but are less dependent upon the State than is the Russian Church. All these various patriarchates and holy synods form independent churches, but together constitute an ecclesiastical confederation which we call the Greek or Eastern Church. This confederation, however, exists without any central authority, and without holding ecumenical councils; the greatest bond of union appearing to be in holding to a common dogma, in matters of faith binding themselves to the decisions of the ancient ecumenical councils, and entertaining the theory of still holding such councils.

Upon the points of doctrine and theology of this church, Johnson's "Universal Cyclopedia" says: "The Greek Church is in doctrine substantially agreed with the Roman, but upon the whole more simple and less developed, though in some respects more subtle and metaphysical. The only serious doctrinal difference is that on the *Procession of the Holy Ghost*. She holds to the leading principles, but rejects many of the consequences, or results, of Roman Catholicism. She adheres to the theology of the Fathers, and ignores the succeeding scholastic theology of the Schoolmen, who completed the Roman system. The Eastern theology is not properly systematized. It remains rigid in the fragmentary state of the old councils." And thus it continues to

remain in this stagnant condition, unwilling to progress either in truth or error, protesting alike against Romish propagandism on the one hand, and evangelical efforts on the other.

Although a general circulation of the Scriptures among the laity has never been especially encouraged, yet the Greek Church has never, like the Roman, expressly prohibited the reading of the Bible to the people. In Russia, where the greatest number of the Greek Church exist, the Bible has been quite extensively circulated during the present century. In 1813, Alexander I. permitted the British and Foreign Bible Society to establish a branch office in St. Petersburg. Through this 500,000 copies of the New Testament and the Psalms were scattered in thirty-two languages over the empire, and drove the Jesuits from Russia, who opposed it with all their might. And through the influence of the monks, the emperor, Nicholas I., in 1825 placed the book under arrest, replacing it by an official "Book of Saints." But Alexander II., who emancipated the serfs in 1861, also, with the abolition of many other oppressive laws and crippling restrictions, emancipated the Bible, and partially restored the liberty of the Bible Society, restricting it to the Protestant population. The Holy Synod of St. Petersburg holds exclusive control over the printing and circulating of the Bible in the Russian language and within the orthodox Greek Church.

Some of the most marked and characteristic features of the Greek Church as distinguished from the Roman, are the threefold immersion, repudiating all other modes as invalid; the standing and eastward posture in prayer; the use of leavened instead of unleavened bread in the eucharist; infant communion, which the Latins have abandoned and forbidden; the anointing with oil in cases of dangerous illness, according to the direction in James 5, which Rome has changed into extreme unction of the dying; and the use of the veil, or screen, before the altar, excluding the performance of the mysteries from the eyes of the people. The worship of saints, relics, flat images, and the use of the cross are carried, if any difference, even farther than in the Roman Church; but statues, bas-reliefs, and crucifixes are forbidden. In Russia there is an especial veneration for pictures. In the Greek Church, priests are not only permitted, but compelled to marry once, but are forbidden a second marriage. Celibacy is restricted to bishops and monks only. Unlike the Roman Catholic Church, the vernacular languages are used in worship—the Greek in Turkey and Greece, the Slavonic in Russia, and the Syriac, Armenian, etc., among the Oriental sects. Absolution, or the declaration of pardon made by the priest at the confessional, is given in the form of a prayer, thus: "May the Lord absolve thee!" instead of the positive form, "I absolve thee," employed by priests of the Catholic Church. The old Greek calendar, which is eleven days behind the new style introduced by Pope Gregory XIII., in 1582, is still retained in distinction from that employed by the Roman and Protestant churches.

The Greek Church is the established religion of Greece and Russia. Of the 83,000,000 of this church, 53,139,000 are in Russia proper, 2,875,000 in Siberia, 1,930,000 in Caucasia, 42,000 in Finland, and 30,000 in Poland, or about 58,000,000 under Russian rule. According to present regulations in this empire, only the Greek Church has a right to proselyte and carry on missions among the non-Christian population. The government rigidly prohibits secession from the orthodox, or established church, and no one can be converted from one religion or sect to another except to the orthodox national church. The children of mixed marriages are claimed by the church, and are required to be baptized and educated according to its doctrines. Those who presume to disregard these regulations, and seek to propagate doctrines inconsistent with those of the established church, run the risk of being severely dealt with, and, in all probability, banished to the dreary regions of

Northern Siberia, to finish the remainder of their days in penal servitude. Our readers will doubtless recall the experience Bro. Conradi had in 1886, while endeavoring to spread the light of truth in Russia.

Thus it will be seen from the resolute adherence this Church has to ancient doctrines and customs, from its aversion to change or advancement in any direction, and from the various evils resulting from a union of Church and State, with what obstacles and difficulties missionary efforts by Protestants are attended where the Greek Church is the dominant religion. But some headway has been already made. Notwithstanding all the unpropitious circumstances, there have already several hundred embraced the present truth in Russia as the result of recent efforts in that country. And we trust that ways and means will open up ere long, by which the truth shall reach the millions of that vast empire stretching across two continents ruled by the czar.

W. A. C.

THE WORK IN SCANDINAVIA.

[THE communication below is a portion of a letter from Bro. L. Johnson, who went from this country to labor in Scandinavia, to Eld. W. C. White. Though not designed for publication, we are permitted to give it to our readers, that they may have a passing glance at some of the difficulties of attending meetings, and pushing along the work in that country, which do not obtain in America.]

"Since my last report I have labored in the following places: Stockholm, Karlskrona, Copenhagen, and here near Hvalsö where we are now. A few days after Eld. Olsen left for America, I went to Stockholm, and remained over two Sabbaths. We had real good meetings. Eld. Erikson was feeling poorly when I arrived, but when his health improved he accompanied me to Gefly, according to previous appointment. We had some good meetings with the colporters before they left for their several fields, and we also talked up the missionary work to quite an extent. Fifteen new ones joined the society, and the work was begun with fresh zeal. Seventeen persons desired to join the church, and passed examination, but with the exception of two sisters who were to leave the place immediately, the baptism of these was postponed for a short time, until others who expect to go forward could be ready, and so all be baptized at once. The Elder and myself visited thirty-seven families while I was there, and these visits were enjoyed by both the people and ourselves.

"The 7th of May I left for Karlskrona. Bro. G. Sunden has labored there a good share of the time since the tent-meeting closed. Thirty persons observe the Sabbath at that place. The most of my labor there was to prepare them for organization, and to engage in the Sabbath-school and missionary work. A missionary society of fourteen members was partially organized. Bro. Erikson expects to visit them soon, and will perhaps organize a church. I have received good reports from the colporters in Sweden, and they all seem to be of good courage.

"After I left Karlskrona, I spent a few days at Copenhagen, in business connected with the depository there. I have also visited Möen, a small island, the birth-place of myself and wife. Last Thursday, the 30th of May, we began a tent-meeting here near Hvalsö. The meetings have been excellent, but they are in the country, and the brethren are very much scattered. Some walk long distances, carrying their children, and they cannot stay long. They feel obliged to return home to tend their cows and sheep, which are left tied in the field. I wish it were here as in America, where our brethren stay a week, or longer, at a meeting. Some not of our faith attend the meetings, and we hope some good will be accomplished.

"Eld. Hansen and wife have arrived, and are in good health. They are yet in Copenhagen,

but will come here in a few days. Eld. E. G. Olsen is laboring mostly at Christiana, where he has started a Sunday-school. He has also visited other churches. Sister Renlev is giving Bible readings. She has been laboring at Moss and Laurvig. The colporters in Norway are generally doing well. But this class of laborers in Denmark are few, and I am therefore somewhat perplexed to know how to plan successfully that branch of the work in this country. Bro. Brorson is with me in the tent. I expect, however, to leave here the morning of the 10th, for Christiana, where we will have a meeting of the Publishing Board before I leave for Grythytted, where the camp-meeting will begin the 14th.

"There has been some talk of sending Bro. Ottesen to America. If this should be done, we ought to have some one provided upon whom we can depend to carry forward the school work successfully. Do not forget our need in this respect. May the Lord direct in all things to the prosperity of his glorious work and to the honor of his great name."

Special Mention.

"GERMANY'S DESIGNS UPON SWITZERLAND."

SWITZERLAND is going to secure a loan of 16,000,000 francs for the purchase of repeating rifles for her army, which is another plain intimation that the country will not be bullied. The utmost concession that the Swiss are willing to make to the pressure which has been put upon them by Germany, Austria, and Russia, is the holding of a convention at Geneva for consultation on the condition and control of socialist and other refugees at present within the Swiss border. But this is not an international conference, nor will the Swissers permit interference. They can borrow ten times 16,000,000 francs, if it becomes necessary, and can get most of it from their own countrymen. It is estimated that the 2,000,000 people from all parts of the earth who visit "the play-ground of Europe" annually, carry into the country not less than 80,000,000 francs, and most of this money gets distributed among the shop-keepers and peasants. There are few peasants who are not "forehanded with the world," and few who would have the slightest disposition to give the handling of their moneys to Germany. A little nation which is taking in \$16,000,000 a year from visitors who remain only a few weeks, can afford to feel quite independent, and to borrow enough to equip its little army in the most approved modern style. There is no longer any doubt about the reality of Bismarck's aggression upon Switzerland; it is only a matter of time. Any one who will look at the map, will see why this is Germany's next move in her grand game, after the conclusion of the alliance with Italy, which alliance she now considers perfect.—*Boston Journal*.

CHILDHOOD IN BURMAH.

Look at that dark bundle swinging from the ceiling—a Burmese baby, hung with shells and coins to keep off the dreadful evil eye. These are gods on the shelf near by, hideous little idols, placed where the first intelligent glance of the bead-like eyes must fall upon them. Soon the mother will come, take the child from its strange cradle, and, muttering a prayer in its unconscious ear, bend the baby, head and limbs, with her own hand, before the household shrine, laden with fruit and flowers. When the child can walk, she will dress it—for the first time, probably—in a single bag-like garment, with slits for neck and arms, and lead it to the temple to prostrate itself three times upon the ground before Gautama's sacred altar, and offer the bit of bright paper or wax-candle she has put into its hand. She has already pierced its ears, and taught it to chew the filthy mixture of betel-leaf,

tobacco, and lime, which has stained her own lips with its repulsive dye. Now, as if physical distortion and uncleanness were not enough, she watches eagerly for the first sign of unchild-like cunning and deceit, and joins with father and brother in praising the readiness with which this mere baby learns the art of cheating, lying, and thieving.

At three years, the child, if a boy, is sent to sit cross-legged in some Buddhist school-master's low hut, shouting his lessons in chorus with his dark-faced, keen-eyed little mates. Miniature pagodas, idols, and sacred relics are given him as rewards, if he learns his lessons well; blows, maledictions, and threats of awful punishment in another life, shower down upon him if he misses one detail in the almost infinite list of so-called crimes, whose committal would condemn him to enter existence at his next birth, in the form of an unclean beast, a slave, or a woman—or pass even the shortest life of 10,000,000 years in one of the 136 Buddhist hells which yawn in the earth's interior. Can you picture the perverted mind, the diseased conscience, of that Burmese boy, after a dozen years of such training, overtopped by a service of six months to two years in some temple, where he has learned every smallest tenet of the religion of his fathers, and conformed to every strictest rule of the priesthood?—*Jessie C. Glasier, in Missionary Tidings*.

THE UNITED STATES AND AFRICA.

THE important thing for the United States to do with respect to the Anglo-Portuguese difficulty is to keep out of it. Portugal for centuries has had a string of settlements and trading-posts along both the east and west coasts of Africa. By virtue of this fact, that country claims all the vast, rich region which lies between, and now that the era of African conquest and settlement is at hand, her claim is one that European nations of equal ambition and greater power are not likely to admit. The Lisbon government some time ago granted a concession to an English company to build a railroad on the eastern coast, with its terminus at Delagoa Bay. Upon the plea that the railroad has not been finished within the time appointed, the concession has been revoked, and an attempt is made to confiscate the nearly finished line. The employees of the railroad company have fortified for resistance, and a British war-ship has been ordered to the bay. Certain American capitalists have invested money in the railroad, and a London dispatch says that our Government has been asked to send a ship also. In the meantime it appears that France and Germany have informally recognized the Portuguese claim, so that the dispute gives fair promise of developing into one of the vexed questions of European politics, with possibilities as explosive as those of the Eastern question itself. For a hundred years the United States Government has followed Washington's advice and held aloof from all participation in European political disputes. We first broke over the rule when we sent delegates to the conference which dealt with Congo Free State matters; and if we take any part in this Anglo-Portuguese affair, we shall pretty surely be drawn into entanglements from which there can be no escape. It is asserted in Washington that our Government has not been asked to interfere. It is to be hoped that this is true. Our best course is to let the matter alone. If any American citizen in Africa is interfered with in his person, we must protect him, of course; but if American citizens have invested in an English railway enterprise in Africa, they should look for the protection of the enterprise to the government to which it belongs. We have no business to interfere in the grab game for Africa which European nations are playing; and if any war-ship of ours is sent to Delagoa Bay, it should be with strict orders to do nothing except protect American citizens who may be in danger.—*N. Y. World*.

THE WORLD'S TOBACCO YIELD.

THE world's annual output of tobacco is increasing; perhaps more rapidly than that of either wheat or corn. Kentucky is the greatest factor in the tobaccomarket, and her product steadily grows. That of Virginia does likewise, and several of the Northern States are cultivating it successfully. Cuba has long been famous for her cigar wrappers, and in many parts of the island the planters are abandoning sugar, and turning their attention to tobacco, finding the latter much more profitable. Even Germany is endeavoring to raise it. But the greatest efforts to extend the cultivation of tobacco are being made in the East Indies. Both the soil and climate of the great islands near the Asiatic coast are admirably adapted to the weed, and it has long been successfully grown there; but not until recently have attempts been made to produce it on such a large scale. Both the Dutch and the English are heavily interested, and the industry is not conducted by small farmers as here in Kentucky, but by great companies on immense plantations, working a thousand or more Coolies and Malays. The most prosperous of the companies are located in Batavia and Sumatra, and their tobacco is frequently shipped to American markets. The last issue of the London *Financial News* quotes the stock of five of these corporations as follows: 360, 451, 836, 429, and 610. They have advanced about ninety points each in the last three months, and are among the most highly prized shares on the London Exchange.—*Louisville Courier-Journal*.

SOUND FROM A RAINBOW.

ONE of the most wonderful discoveries in science that have been made within the last year or two, is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lamp-black, colored silk or worsted, or other substances. A disk having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

Recently a more wonderful discovery has been made. The beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one, and it is thought more wonderful things will come from it.—*Christian at Work*.

SOME idea of the extent of Messrs. Krupp's establishment may be gathered from a work just published at Essen. It appears that in 1833 there were only nine workmen, and in 1848 seventy-four. In July, 1888, the establishment employed 20,960 men, of whom 13,626 were at Essen. Including the families of the workmen, they supported a population of 73,769 souls, of whom 24,193 lived in houses provided by the firm. There are at Essen 1,195 furnaces of various constructions; 286 boilers, 92 steel hammers of from 100 to 50,000 kilogrammes; 370 steam engines, with a total of 27,000 horse-power; 1,724 different machines, and 361 cranes. Of coal and coke 2,735 tons are used daily, and eleven high furnaces of the latest constructions produce nearly 600 tons of iron per day.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 16, 1889.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

THE CAUSE IN CALIFORNIA.

THE cause of present truth in California is now twenty-one years of age, and Eld. J. N. Loughborough, who, with Eld. D. T. Bourdeau, was the first to present publicly the views of S. D. Adventists on that coast, takes occasion to present some interesting reminiscences of the cause there since that time. These are given in a Supplement to the *Signs of the Times*, of July 1, 1889. He says: "It is twenty-one years, the 18th of July, since Eld. D. T. Bourdeau and myself landed in San Francisco, from the deck of the steamer, 'Golden City,' with our sixty-foot meeting tent, to commence the work of presenting present truth upon this coast."

In our work it has become especially interesting to look back over the past, and compare the situation of even a few years ago with that of the present. Our mind goes back to a time previous to the date of which Bro. L. speaks. In the earlier years of this cause, the horizon which bounded our vision looks to us now to have been very contracted, and we almost wonder how such a degree of faith and courage could have been maintained, as did exist, during those days of small beginnings. We talked and prayed and sung and published about a message that was to go to every nation, kindred, tongue, and people; but the work was then confined to a few only of the leading Northern States, and the query how or when it was to spread beyond these limits, never seemed to raise any anxiety. Busy with the work where it was, the mind was not inclined to wander even to the western coast of our own land, much less to foreign countries.

At length there came a letter from a lone Sabbath-keeper (Bro. Cronkite) who had made his way to the then distant State of California, asking if something could not be done to acquaint the people of the coast with these important truths. Correspondence continued, sympathy was aroused and a great interest awakened for the introduction of the work into that field. The result was the sending of Brn. Loughborough and Bourdeau in 1868, as noticed above. The comparison between that time and the present we will let Bro. L. state in his own words. He says:—

"As I think back twenty-one years, and draw a contrast with the situation then and now, I am led to exclaim, 'What hath God wrought!' Then there were not a score of Sabbath-keepers on the Pacific slope; now, in the upper Conferences and in California, there are nearly 4,000. Then, but one tent in the field; this season, fifteen. Then, no such thing known as a missionary society to introduce our tracts and papers before the people by means of the individual members of our churches, in the systematic manner now followed out. Then we had no Bible-readings or Bible readers, or city mission workers, to introduce the truth into the homes of the people. Then, no publishing house on this coast to furnish us with the books, tracts, and periodicals, but at that time it required six weeks from the time of printing to get the ADVENT REVIEW from Battle Creek. Then we had no canvassers, as now, to bring the truth in so acceptable a form to the very doors of the people; then, if any one wished his neighbors to know the truth, he had not much idea that it could be done in any other way than for a minister to come and hold a series of meetings.

"What a change! Think of the scores of Bible readers and city mission workers, the hundreds of canvassers, and the thousands of the rank and file among our people, both old and young, in the tract and missionary societies, and in the rivulet societies, that are mailing the truth in every direction, and by their accompanying cards and letters virtually saying to the people, 'Come and see.'

"How the way is opened to work! Here are books, pamphlets, tracts, and periodicals with which to reach all classes; and here is our publishing house, stocked with machinery by which to do a mighty work, not only in our own land but in foreign lands, especially through its branch house just being opened in London. Through this house it can reach every English-speaking nation on the earth; and from that point also obtain easy and direct communication with all of those countries.

"Shall we, in such a momentous time as this, when it is so evident that a mighty work of enlightening the world can be accomplished in so easy a manner, and when it is so apparent that the message is rapidly drawing to its close, be idlers in the vineyard? Shall we not rather double our diligence, and bend every effort to still advance the work?"

INTERESTING LETTER FROM SWITZERLAND.

In the *Basler Nachrichten* (Basel News) of June 26, 1889, appeared the article which we have the privilege of presenting herewith. As it will be of interest to every student of the signs of the present time, Bro. A. Kunz has kindly translated it for the REVIEW. That such an article should appear in one of the leading papers of Basel, is significant. It lifts the curtain on the hidden workings of Spiritualism, showing how that agency is coming to the front, and the prominent part it is beginning to play in European politics, preparatory to its final act of deception as described in Rev. 16:13, 14. More movements than the world is aware of, it seems, are already to be attributed to its hidden influences.

In connection with this, it is interesting to know that the Berlin Conference of pastors gave so much attention to the great question of the end of the world, and that through the report of the meeting the minds of many in Europe will be called to this theme. Whatever erroneous ideas they may hold on the subject, as indicated in the report, the agitation of the question must tend to create an interest in the minds of the people, and so far prepare the way for the proclamation of the truth to the millions of Europe. May the Lord speed on the work. The article referred to reads as follows:—

"It was asserted by Berlin papers recently, in the most positive manner, that General von Waldersee, as the head of the great 'general-staff' had sent to the emperor a writing concerning the Russian war preparations, urging that information be demanded at St. Petersburg as to the purpose of the same. And now it is rumored that Prince Bismarck has to do with a 'military rival-ministry.' . . . The contrast between Bismarck and Waldersee—the latter is stubbornly called 'the coming man'—is again and again made prominent. And now it comes to pass that the great chief of the generality is from various sides accused of religious fanaticism, as also an occurrence of late reminds one that in certain leading circles Spiritualism, coupled with strong orthodoxy, has caused great confusion in the minds of many.

"Our readers will recall the so-called *spuke of Resau*. A young, sixteen-year old fellow by the name of Volker, had a whole village, including its pastor, terrorized with fear of ghosts. When he sat together with people in the evening, there flew about miscellaneous in the room, without his moving muscle or limb, potatoes and similar interesting objects; and there was knocking on walls, tables, and chairs. The lad, as was evident, had a very skillful hand, and was lately chosen by a sleight-of-hand performer as assistant in spiritistic *séances*; but the court has sentenced him to a short imprisonment on account of raising rude disturbance. The case was to be brought into a higher court. Then a Dr. Egbert Müller, who calls himself 'the scientific co-laborer of the general-staff,' published a pamphlet in which he asserts that he has in the most serious and thorough manner examined the case of young Volker, and in various ways has satisfied himself most thoroughly that the fellow is a 'medium,' in which way he is able to call the spirits of the dead, who give information to the living by knocking. Entire conversations which Dr. Müller has held with the dead, are reported in his work.

"And now it is as plain as day that the Berlin papers include General von Waldersee, when they state that 'an extraordinary scientific co-laborer of

the general-staff' does not only carry on table-lifting in secret in his closet, but in a challenging manner publicly takes the part of Spiritualism and spirit-knocking. . . . We well remember what similar nuisance-like operations caused in very high places, in those times in which the obscurants had the tablet in their hands. The castles of Potsdam and Charlottenburg know and could tell of the mystic performances of the Woellners and Bischofswerters; and in the reign of Frederic William IV. spirit-seeing had become epidemic. It found entrance not only into the quiet house on the Frederics park, but also into the palace. It is known how . . . generals and diplomatists held '*séances*' in which men like Pfuel, Abeken, von Fürstner, von Schachtmeyer, von Eberstein, Säger, and others participated; how von Willison, the lord great master-of-the-horse, when he was sent during the Crimean war on a diplomatic embassy to Vienna, asked the 'supernaturals' which way he must pursue to gain his point, and how the Prussian ambassador, Count Brasier de St. Simon, asked a 'medium' at Turin how the war would result.

"Quite recently Otho Perthes has published in the 'Prussian Year books' contributions to the history of the March-days [1848]. He brings there, upon the testimony of the ambassador, Count Pourtales, and other prominent personages, these words concerning the minister, Count von Arnim: 'Henry von Arnim had, when he was yet minister in Brussels, found a girl who easy and often became subject to somnambulist conditions. She is a native of Belgium, without higher education, and does not speak German. Arnim spent much time with her, put her into conditions of magnetic sleep, and asked her about the political situation; it is especially worthy of mention, that he closed the well-known treaty with Belgium on the strength of her information, and trusted her all the more implicitly when it was found that this treaty had such excellent results.' 'There are secrets,' he wrote to the king, 'which are only between God and myself.' . . .

"What the clear head of Prince Bismarck will think of the coming to the surface again of such things in the leading circles, one may easily imagine. . . . To crown all, and to give force to the prevailing tendencies, the Berlin Conference of pastors occupied itself in these last days with the question of the end of the world. This conference has adopted, on this burning question, the following theses: 1. In view of the unhealthy, fanatical, —and for that reason for the church,—destructive views of the end, which are becoming so prominent even in believing circles of our time, there is need of instructing the people on this subject, and to give them the results of sober biblical research. 2. Based on the Scriptures, we must distinguish between the end of the present church-and-world time, and the real end of this world. 3. That the former end is near becomes evident for the following five reasons: (1.) The teachings of the Scriptures of the world-week (we live, as we suppose, on the eve of the world's Friday); (2.) The monarchical image of Daniel (chap. 2, according to which we live in the last Germano-Roman empire, in the ten toes); (3.) The testimony of the Revelation, according to which we live in the seventh time, the time of Laodicea; (4.) The signs of the times, which are almost all fulfilled; and (5.) The particular prophetic voices of our time, as for instance Rougemont, Dächsel, Guinness, etc., etc."

PERSECUTION IN TENNESSEE.

ELSEWHERE in this issue is given a report of the experience which Eld. Wm. Covert and others of our brethren are having in Tennessee, where they are conducting tent-meetings at the town of Lane. The facts there presented offer a most forcible comment upon the degree of religious liberty which is popularly supposed to prevail in all parts of this country. Another report, just received from Eld. Covert, reaches us too late for insertion in the Progress department; and knowing the interest which our readers will feel in the matter, we take the liberty to insert it here. It reads as follows:—

"I closed my meetings at Lane July 6. One decided to keep the Sabbath, one was baptized, and one was added to the church. Nearly all the interested ones were so intimidated by the mob violence that they ceased to attend. Those who began to attend, were visited in the night with guns, and after shooting around them they were threatened,

and ordered not to attend the Adventist meeting any more.

"Bro. King's trial came off the 5th of July. He was fined three dollars and the cost, for working on Sunday. He refuses to pay any fines for obeying God. The one who prosecuted the case denied that there was any persecution associated with it. We asked the justice of the peace how long he had been acting in the official capacity that he was then filling. He said he had filled the office in that place for eighteen years. We asked him how many persons had been prosecuted in his court for Sunday work during this time. He answered one person. We then asked him who that person was. He replied, 'Robert King.' We asked him how many people he thought had worked on Sunday during this time. He answered, 'All of them.' The testimony, then, of this official, was to the effect that all the people had disregarded the Sunday law for eighteen years, including the one who was prosecuting the case, and not one had been prosecuted except one who had conscientiously kept the seventh day. The justice stated that he regarded Bro. King as a man of excellent morals, even one of the best men that he had ever known. He said he could only execute the law as a civil magistrate. "Thus it is plain that the Sunday law of Tennessee is only used as an inquisitorial machine for the religious persecution of those who keep the seventh day. All are allowed to work on Sunday, provided that they do not keep the Sabbath. It is having the effect to make the men blood-thirsty who are doing the prosecuting. They are like ravenous wolves when they have scented the blood of their victim.

"Bro. King is firm in his decision for the right, and joyful in the Lord. One friend has decided to build our people a church house here. He says he will make it bullet proof, and have it completed before cold weather. The church doing the prosecuting is losing much by its wicked course. A few of its members disapprove of the course taken, and they are sending word to have their names taken from the record. It is greatly strengthening our brethren and sisters in the faith of the third angel's message, and the soon coming of Jesus. Our meeting last Sabbath was a very solemn one. The prayers of all God's people are desired in behalf of the work in those States where there are oppressive Sunday laws. The advocates of Sunday fully realize that there is no scriptural authority for the institution, and they are fast coming to the point of making war upon the remnant people who keep the commandments of God and have the testimony of Jesus Christ."

As the careful reader will observe, the testimony elicited in the interview with the justice of the peace is worthy of particular notice. It is in harmony with that furnished at previous trials of our brethren in that State and in Arkansas, in showing the *practical workings of Sunday laws*. The assumed sacredness of the day is violated with impunity by the irreligious classes, and only conscientious observers of another day are the recipients of their penalties. It shows us how the National Reform Sunday law will work when in the fullness of time such a law is established in our free America. It is true that the spirit of bigotry and intolerance prevails in some Southern States to a much greater degree than in the North, but that is not sufficient to confine the evils of Sunday laws to the localities where they are now most plainly visible. The evil lies entrenched in the nature of the law itself, in the opportunity which it offers to bigoted and evil-minded persons to give practical effect to their malice under its cover. It places the best class of the citizens of a community in the hands of the very worst class. The motive for the prosecution of an individual, ostensibly a pious zeal for Sunday, may be personal malice, or perhaps only a mercenary one. Let the following little dialogue between two individuals concerned in the prosecution of some of our brethren, at Springville, Tenn., in 1886, testify on this point:—

A. "Made six dollars yesterday."

B. "How?"

A. "Had some Adventists arrested for working on Sunday."

B. "Is that so?"

A. "Yes; and there's—; we'll catch him yet."

These same persons had borrowed from the

very ones whom they were prosecuting, and had never returned what had been loaned them.

The fact that this occurred down in Tennessee, where bigotry and fanaticism seem to be more rampant than elsewhere, does not help the Sunday law out of its predicament; for the obvious truth is that no law has a right to exist by virtue of which such proceedings are possible. It is not necessary for the realization of these evils that public sentiment should be overwhelmingly bitter in its opposition to observers of the seventh-day Sabbath; the most extensive and bloody persecutions have prevailed when public sentiment was mostly on the side of the persecuted. All that is necessary is that a few unscrupulous individuals of determination and influence should be inspired by a bitter hatred of those who are preaching the truth, that public sentiment should be somewhat apathetic in the matter, and that a law should exist by which these few fanatics, bigots, or villains are enabled to put their evil ideas into practice. The first two of these conditions already prevail more or less extensively in every community in the land, and the coming National Reform Sunday law will supply the third. Then all practitioners of the Sabbath truth, in whatever part of the country, may expect to share in the persecution which is the present experience of some of our brethren in Tennessee.

L. A. S.

TASMANIA, AND A VISIT THERETO.

THIS island is situated about 150 miles south of Australia, though the distance between Melbourne and the nearest port is 100 miles greater. It contains about 140,000 inhabitants of European birth or descent; the last of the aborigines have disappeared. The length of the island from north to south is 200 miles, and its extreme width is nearly as great. Mountain scenery of a beautiful character abounds everywhere, and the face of the country is covered with extensive forests of the *eucalyptus*, many of the trees growing to an immense size. Like California, it can glory in its climate, and, no doubt, justly too. The main temperature for the year is about sixty degrees, from which it varies but little in its extremes of heat and cold. Many fruits are grown there in beauty and abundance. I understand that its apples have just taken first prize at the Paris Exposition. Its clear atmosphere, beautiful scenery, and fruitful soil make it a desirable place in which to live; but like all other places, it bears the marks of the curse, especially in its management. It was made a penal colony in 1803, and until 1852 it was the home of criminals and others whose presence was considered inimical to the good of British society. In this way there was planted in the colony very unwholesome elements which are now represented by the second generation, said to be even worse than their progenitors. On the other hand, some of the old "identities" have become very rich and honorable, though most of them live in work-houses at the public expense. One who was transported for a trivial offense has become very wealthy and a member of Parliament. He has offered to build for the English government a man-of-war, if he receives permission to visit the home of his childhood; but his money and pleas so far have been in vain. He may not leave his present island, though he live like a prince while there. Of course this element represents but a small portion of the people.

Launceston in the north and Hobart in the south are the principal cities; the former contains about 17,000 and the latter 22,000 inhabitants.

Bro. G. Foster removed to Hobart, having met our missionaries in Melbourne, and after careful study, with his family and another began to observe the Sabbath. In February, 1888, Bro. Israel and Baker went there with the tent and began labor, and now, at the end of fifteen months, there are 100 Sabbath-keepers in or near Hobart. Bro. David Steed, one of the number, now devotes his whole time to proclaiming the message, and Bro. Foster labors to quite an extent as his business will per-

mit, and hopes soon to be able to devote his entire time to the work.

On the 20th of May I crossed Bass' Straits to Launceston, and from there by rail to Hobart. Next day after my arrival I proceeded to Bismarck, a rural settlement in the mountains, composed mostly of Germans and a few Danes, where Bro. Steed has been laboring for three months past. He had met the usual difficulties which one laboring among these people usually meet; but they have attended his meetings, and as a result forty adult people have been led step by step to embrace present truth. On the evening after my arrival, Pastor McCullough, of Hobart, editor of the *Day Star*, a Baptist paper, had appointed to preach in opposition to our work. His course was such as to injure his own cause rather than the truth. He betrayed a lack of knowledge of the Bible, and did not seem to regard the truth in many of his statements. He was evidently animated by a very bitter spirit, and received his information from enemies of the truth in America,—many of the statements being not at all unfamiliar. As in America, the ground-work and animus of the opposition to the truth consist in opposing the law of God, and misrepresentation of our cause and people. The following evening I undertook to correct his statements and defend the truth, and the result was that a distinct line was drawn in the community, and many who had been wavering decided fully for a life of obedience.

Most of our time was spent with the church at Hobart, where we enjoyed very excellent meetings, while we tried to set before them the way of God more perfectly. On Sunday, June 2, sixteen from Bismarck and three from Hobart were baptized in the baths on the bay shore.

Bro. Israel is temporarily absent from Tasmania, while assisting Bro. Daniells in New Zealand. It is his expectation to take the tent to Launceston next season.

I returned to my labor in Melbourne feeling much encouraged in the work. It is good to see how exactly alike the truth affects people in all parts of the world. We have the same spirit of prejudice to meet here as elsewhere, a common and everywhere present enemy to contend with, and we meet the same experiences. The testimonies which I hear from those who embrace this truth are the same that we have heard many times in the past. I have often thought that it would be very gratifying could our people at home hear the grateful expressions from those who come out of darkness into the glorious light of present truth. Many fervent prayers are offered that God will bless the dear brethren in America who have sent them this light. Let no one think for a moment that his labor is in vain. We may not see the results of our labor, but every seed of truth we sow, every word spoken for the Master, every dollar given to his cause, becomes a living factor in God's work. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." G. C. T.

THE AGE OF BADGES.

THE *Mid-Continent*, noticing one of the peculiar features of the present age, says: "Everywhere on the streets one meets men, from the gray-haired veteran to the half-developed beau, all graying on breast or coat lapel, some distinctive mark of membership in some association. There are medals with ribbons, medals without ribbons, and ribbons without medals. There are buttons—big buttons, and little buttons; silk buttons and metal buttons. There are pins gold and silver plated; every imaginable kind of pin. And these are worn by ladies and misses of all rank and quality, down to the little silver cross of the King's Daughters, so familiar everywhere." The point made is, that while the great mass of all classes of society are so willing to join all manner of associations (some of which may have a good design, but most of which are for selfish and evil purposes), and flaunt their badges everywhere in public, there are very few who seem willing to make an open profession of Christ and his cause. Do we see anything in this to furnish a fulfillment of the parable of the wheat and tares in Matt. 13:30?

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.

COMMISSIONED.

OH, it is sweet to feel the breath of God
Blow through our sails of thought, and waft them on,
Like a rich-freighted ship,
Heavy with blessings for those eager souls
Who wait upon the shores of time for them!

Yet it is hard to put the songs of heaven
In words, those forms of earth-baked clay
In which we mold the manna sent from God
To hungry souls who starve for bread of life.

For like disciples in the olden time,
To some of us is granted privilege
To take the bread the Master breaks himself,
And give to famished ones, who wait
In scattered groups on the green earth.

Let us be wise, and graciously divide
These crumbs unto the chosen ones,
Lest some go hungry through our grudging gifts,
And never taste to see the Lord is good.

—Elizabeth P. Pope.

CANADA.

PROVINCE OF QUEBEC.—I came to this province last week. On my way I stopped eight hours in the city of Montreal, and had a profitable time in reconnoitering with reference to labor among the French. This city alone has about 200,000 French-speaking people. It also has about 50,000 inhabitants who speak English. What a fine field this metropolis of British America presents to French and English canvassers! So of other cities in this province. May God greatly increase the corps of consecrated laborers for this important branch of the work. Quite a little army of workers have been raised up here the past year, and have made canvassing a success under the drill and instructions of Eld. R. S. Owen. This entering heart and soul into the canvassing work, has brought courage and hope in the Conference of Quebec. It is doing more good in opening up fields than half a dozen preachers could do. Many find great relief in the thought that they now know how they can find work—work that will pay financially and spiritually, and help in advancing the cause of present truth.

I am quite pleased with this field, and with its bracing, invigorating air. I expect to devote my time here to the French work, and I desire that God may go with me, that I may succeed in winning souls to Christ.

My P. O. address is South Stukely, P. Q., in care of Mrs. R. S. Owen. D. T. BOURDEAU.
June 26.

ILLINOIS.

ALBION.—Our meetings continue with increasing interest. We have preached seventeen times to large congregations. Yesterday we gave three discourses on the Sabbath question, with 500 or 600 out to hear. We receive many kindnesses from the people of this place. At this stage of the meetings, an estimate of results would be premature. We are very much encouraged from present prospects. The Lord has given us the hearts of the people. O, for grace and wisdom to do everything wisely! The brethren from West Salem attended the meetings Sabbath and Sunday. May the Lord bless them and the dear souls who are deciding to obey God in this place.

JOHN SISLEY.
L. D. SANTEE.

INDIANA.

ANGOLA.—We came to this place the first of June, pitched our tents, and began meetings June 6. We have managed to hold services every evening but two. On account of storms, cold nights, festivals, shows, and opposition meetings, our congregations have not been large, averaging about seventy-five; but as the weather grows better, the number in attendance increases. We held our first Sabbath meeting last Sabbath, June 22. A few lonely Sabbath-keepers in this part of the State met with us; also a few citizens of the place. We had a most excellent meeting. Some have already decided to obey the commandments, and quite a number are interested in the truth for this time. We hope before leaving to establish a company of believers in the present truth. Our book sales

have been small thus far, amounting to about two dollars. Donations, five dollars.

LATER.—We have now been here engaged in tent work four weeks. The greatest drawback we have had to meet was the storms. The meetings have been broken up by them more or less each week. The Disciples are very strong here. A large college is located here, and every professor in it, except one, is a Disciple minister. We have met no open opposition from them, but the students tell us that the professors warn them to stay away from the tent-meetings; but quite a number of them attend, and some buy our books. We held our first Sabbath meeting last Sabbath. The afternoon meeting was quite well attended. Six, all heads of families, signed the covenant to keep God's law. We hope for others who are interested. We shall remain long enough to bind off the work.

July 4.

J. M. REES.

LUZERN THOMPSON.

NEW YORK.

BLOOMVILLE.—Through the interest and liberality of a brother in Michigan, we decided to come to Delaware County, to present the last message. Our first series of meetings will be held here in Bloomville, a small village on a stage route from Delhi to Hobart, and midway between those villages, which are terminal railroad points, sixteen miles apart. We are located in the valley of the West Branch of the Delaware River, about seventy-five miles southeast of Rome, seventy-five miles north-west of Newburgh, sixty-five southwest of Albany, and fifty-five east of Binghamton.

Our meetings began here Saturday evening, June 29. The weather is rainy, and has been for some time, but we look for more sunshine soon. We expect to move from here to Hobart as soon as our work here will permit; probably about Aug. 1. We have a daily mail, and all our friends should address us here till further notice.

S. H. LANE.

M. H. BROWN.

C. E. HUTCHINS.

KANSAS.

LEAVENWORTH.—We came here June 6, and soon after began our meetings with a small attendance. Our congregations have been increasing till now we have a very fair audience. We are in the midst of the Sabbath question. The people seem hungering for the truth. We have endeavored to exalt the life and work of the Saviour, and to weave it in with all our labor. We believe the Lord approves of this, and so far we have heard no complaint from the people that we do not preach enough of Jesus. God is moving on the hearts of the people. We are just coming to the deciding point, where we shall need the special help of God. We are trying to carry the message from house to house by personal labor. But in many cases this work will be a testimony against them. The Lord will search out the few honest ones, and prepare them for a place in his kingdom.

July 4.

L. J. ROUSSEAU.

JAMES A. MORROW.

MICHIGAN.

SCOTTVILLE.—We pitched our tent at this place June 7. Cold and rainy weather has embarrassed us somewhat, yet a growing interest has been observable from the first. As we try to unfold the message of present truth, it seems to glow with increasing luster, melting its way to hearts as well as enlightening minds. One prodigal has humbly turned his steps homeward; another is within the range of hope; and the brethren and sisters seem strengthened, and show their love for the truth by their presence and temporal assistance.

We are now presenting the Sabbath question, and need the prayers of God's people, that wisdom may be given to avoid marring the work in our hands. A visit from Brn. Ballenger and Gowell brought aid and encouragement. Our greatest desire is to so humble ourselves before God that his blessing can consistently attend our efforts, that they may result in the salvation of souls. To him be all the praise.

C. B. CHILDS.

A. J. HAYSMEYER.

IOWA.

CENTERVILLE.—We have been here with our tent one week. The attendance thus far has averaged about 150 each evening. Our tent is situated in a

very desirable location in the heart of the city. We expect to speak on the Sabbath question this evening. We hope by the help of the Lord to accomplish some good.

J. S. HART.

June 27.

MATTHEW LARSON.

CLARINDA.—We pitched our tent at this place and began meetings June 21. Clarinda is the county seat of Page County, and is a town of about 3,000 inhabitants. Our tent is pitched on an elevated spot in the best part of town. Although the opposition has been strong from the beginning, there is an increasing interest to hear the truths of the message. There is a strong National Reform element in this county. The *Prohibition Journal*, the organ of the Prohibition party in this State, is published here. We desire the success of the work in Southwestern Iowa.

J. S. WASHBURN.

C. M. GARDNER.

TENNESSEE.

LANE, DYER Co.—I came to this place June 28, and began meetings the next day. I have now held four meetings. The opposition is the most bitter and satanic that I have ever met during the fourteen years that I have labored in the cause. One arrest has been made for Sunday work, and doubtless others will be made. The Methodist church at this place have banded together to exterminate the work here. We write to ask for your prayers, and to inform you of the situation. The opposition is not content with prosecution, but they have organized a religious Kuklux mob, who use shot-guns and revolvers instead of scriptural argument. A mob of this character raided us last night while I was preaching. They fired fifteen or twenty shots, with evident design to kill. One shot was fired at a brother who sat in a window. They evidently tried to shoot another brother, who is being prosecuted for Sunday work. They also shot through the wall of the frame building in such a way as to cause the ball to pass through the space where I had been standing behind the desk; but I had just stepped from behind it when the bullet crashed through the wall. They shot through the wall of the building, and, it is claimed, some shots came through the window when there were about sixty persons in the room; but providentially no one was hit.

This course has made friends for us, and we hope for the cause of truth also. Many offer to come and guard the house nights during preaching services. It has been thought advisable to hold our services during the day-time, when the mob will not come. Perhaps we shall choose the latter, as it may not be best to raise a religious war just now. The plan of attack was made before I came. They do not want me present when Bro. King is tried before the magistrate for working on Sunday.

Language becomes tame when we try to find words to express our feelings of horror at such religion as is represented by a congregation that will take such steps as that referred to above. Rev. 18:2 expresses it very mildly indeed. This is the manner in which they prove the obligation to keep Sunday sacredly. They observe it with shot-gun and revolver in operation, endeavoring to exterminate those who keep the commandments of God. Is this a sample of the merciful kindness that we may expect from those who are to enforce the Sunday laws when National Reformers shall have obtained the desire of their heart? See Rev. 12:17. We ask for the prayers of God's people.

WM. COVERT.

GEORGIA.

ALPHARETTA.—In company with Bro. C. F. Curtis, I went to Alpharetta, and we pitched the tent and began meetings the evening of May 1, with about 100 present. We had a good interest to start with, as I had held a two weeks' meeting in the court-house at that place previous to our pitching the tent. Bro. Curtis returned to Atlanta, and I was left alone until May 8, when Bro. L. H. Crisler, of Florida, joined me and rendered valuable assistance during the entire series of meetings. The Lord wonderfully blessed our efforts. Hearts were stirred, and souls were made to tremble at his word at times in such a measure as I have not witnessed in any of my previous labors. The attendance and interest steadily increased until we closed Sunday, June 23, with an audience of between 400 and 500. People came for twenty miles

the day we closed, bringing their dinners and remaining all day. Surely the Lord wrought a great work among the people, and we left a goodly number who had the moral courage to step out and dare to walk in all the commandments of God as well as have the faith of Jesus, notwithstanding the bitter opposition they have had, and are still encountering. The better class of people are surprised to see this bitter spirit of opposition, coming, as it does, from professed Christians, for daring to do just what they always thought they were doing, and had been taught to do; viz., keeping the ten commandments.

An article appeared in the county paper just before we left Alpharetta, signed by ten of the leading citizens of the place, including three lawyers and three merchants, indorsing almost all of our views. These men were regular attendants at our meetings. This article seemed to enrage two resident ministers, and they replied to the article through the same paper in such an unbecoming manner that it disgusted the better class of people, even some of their own members. To show what a spirit ministers will manifest when they fail to find a "thus saith the Lord" to sustain their positions, we give a few sentences of the tirade they were pleased to bring against us, and the views held and taught by us as a people:—

The subjects presented by these men are but the outcroppings of Infidelity and Materialism, seasoned with just enough Armenianism and Calvinism to take in some of our honest and most unsuspecting Methodists and Baptists. We mean every word we say. The doctrine which has been preached at the tent is infidelic in that the immortality of the soul, previous to conversion, is discarded, and continuous punishment throughout eternity is rejected, regardless of the plain teachings of the Bible and the creed of all evangelical churches. It is Materialism in that the soul is claimed to be the living organism of the human family. . . . God pity these sons of thunder who have come and pitched their tent in our midst, and have preached to the people of our town as though they were heathens.

And to make it still stronger, they brand our views as being "infamous and poisonous doctrine." Shame on a minister who cannot sustain by the word of God the doctrine which he advocates, but is compelled to resort to slang and abuse. Such a spirit is fit more for the Dark Ages than for the nineteenth century, especially in this so-called land of liberty. This is the spirit of the Inquisition which will doubtless be manifested more and more until our liberties are taken from us, and our hands are thus tied. God help us to humble ourselves and labor earnestly while it is called to-day, for the night is coming when no man can work. If we are only faithful, soon the truths of the third angel's message will have been brought before all the honest in heart, and the Saviour will come to gather home his people.

We organized a Bible class in the tent, and held Bible readings every afternoon, on various subjects, for six weeks. Many times the Lord came especially near by his Spirit, and hearts were melted under its influence. As I see the results of this method of teaching the truth in connection with tent work, I am more and more convinced that it is just the thing to do in order to thoroughly drill people in all points of Bible doctrine. Our friends at Alpharetta will continue to hold Bible readings weekly. May God meet with them by his Spirit, and aid them in their investigation of the truth; and by his help may they be able to form characters fit for the society of heavenly angels.

We sold some books and tracts, and received thirty-three dollars in donations, besides being at no expense in moving our tents to and from the railroad, a distance of nine miles. All our temporal wants were cared for by the good people in and about Alpharetta. Eld. Crisler and I now go to Barnesville with the tent, to hold a few weeks' meeting before the camp-meeting convenes, as we expect to hold our camp-meeting at that place. We hope our brethren and sisters will make every effort to be at the camp-meeting. Our address for the next few weeks will be Barnesville, Pike Co., Ga.

M. G. HUFFMAN.

July 1.

THE NEW YORK CAMP-MEETING.

Our good camp-meeting is now in the past, and perhaps our brethren and sisters who did not have the privilege of attending, would be interested to hear about it through their weekly visitor, the REVIEW. The attendance was fully as good as last year, and it was the testimony of all who expressed themselves, so far as I know, that it was the best

meeting they ever attended. We not only had the presence and labors of sister White and her son, Eld. W. C. White, and Eld. E. J. Waggoner, but we were happily surprised in having the help of Eld. A. T. Jones, whose coming on Thursday of our workers' meeting was quite unexpected. The labors of all these servants of the Lord were highly appreciated, and greatly blessed to the good of our people and the edification and profit of those who attended from the city and the surrounding country. The attendance from those not of our faith was good, and a deep impression was made upon many hearts by the stirring and practical themes that were presented. Civil government and religion, Bible conversion, the character of God, and Christian experience were the leading subjects discussed; and they were presented with clearness and power. The Spirit of God attended the word spoken, and many who had been struggling with doubts and discouragements were enabled to shake off their guilty fears, and hope, faith, and courage came into many hearts. It was truly a season of refreshing to all who opened their hearts to receive the shower of blessings which the Lord graciously let fall upon his people, and I never saw so large a number in proportion to those who attended, who seemed to obtain a real blessing and a genuine experience in the things of God, as at this meeting. The character of God, and God's plan for saving fallen man were presented in so clear a light and so powerful a manner, that many remarked that the gospel of Christ shone out with greater luster and beauty to them than ever before. Surely Jesus came to the feast, and many bade him in a welcome guest.

Eighteen were baptized, and Bro. F. M. Wilcox was ordained to the gospel ministry. Both seasons were solemn and impressive, especially the latter. The prayer was offered by Eld. S. H. Lane, and the charge was given by Eld. A. T. Jones. The business meetings passed off harmoniously and with good satisfaction to all. Eld. Lane was elected president of the Conference. As Eld. H. E. Robinson goes to labor in the new Conference, whose headquarters will be in New York City, it became necessary to select some one in his place on the Conference Committee and as president of the tract society. The writer was chosen to fill these vacancies, and Bro. C. W. Lindsay was elected on the Conference committee in the place of Bro. P. Z. Kinne, who now belongs to our ministerial force. No other changes of importance were made.

The canvassing work was given special attention during our workers' meeting. Bro. Belden was with us, and his labors in behalf of this important branch of the work were greatly appreciated by us, and I think will prove very profitable. Bro. N. Z. Town was chosen State agent, and we feel thankful that the outlook for the canvassing work in New York is so propitious. Three tents go out into the field in our Conference this summer: one in Delaware County, to be accompanied by Eld. Lane, Bro. Hutehins, and the writer; one in Erie County, by Eld. Place and Bro. Holmes and Bristol; and one near Rome, by Eld. Wilcox and Bro. Kinne and Walsworth. Our laborers in New York never went out into the great harvest field with better courage and a deeper and clearer sense of the greatness of the work than now. And what is best of all, they go out with more of God's blessing and power with them, and a better knowledge of his truth and his character. To the Lord be all the glory.

M. H. BROWN.

NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-eighth annual session of the New York Conference of S. D. Adventists was held in connection with the camp-meeting at Rome, N. Y., June 11-18, 1889. The first meeting was called June 11, at 5 p. m. The President, Eld. M. H. Brown, presided. Eld. A. E. Place offered prayer. The minutes of last year's session were read and approved. Fourteen churches were represented by twenty-nine delegates. An opportunity being given for the admission of newly-organized churches into the Conference, application was made by the Newburg church. This church was organized last autumn. It has a membership of twenty-three, and has given good evidence of being alive in the Master's work. The request was granted. The President being authorized to appoint the customary committees, named them as follows: On Nominations, Alex. Gleason, Wm. Hubbard, Edmond Holcomb; on Resolutions, S. H. Lane, E. J. Waggoner, Oliver M. Ross; on Credentials and Licenses, A. E. Place, Irving Whitford, Norman Kling.

Adjourned to meet at 9 A. M., Wednesday, June 12.

SECOND MEETING.—At this meeting was given the address of the President of the Conference. From the many interesting facts brought out, we abridge the following points: Sixteen laborers have been employed by the Conference since its last session, nine months ago. Some of these have been employed but a few weeks or months, and several for the entire Conference year. Their award for the Conference year ending May 31, 1889, amounts to \$2,625.99. This gives a gain of \$1,475.99 for the Conference year of nine months. It is designed to sustain three tents during the coming season. These will doubtless be located in Delaware, Wyoming, and Oneida counties. One fifty-foot tent and ten family tents have been purchased by the Conference.

Eld. Lane made some remarks at the close of the address. He had labored in various fields, but considered none more favorable for work among the people than New York State. He considered it best to enter new fields the coming season. In such places little or no prejudice exists, and the truth would more readily gain a foothold. The Treasurer's report was given as follows:—

RECEIPTS.	
Cash on hand Sept. 1, 1888,	\$306 37
Tithes from churches,	3,615 65
Loans from individuals,	240 00
Rec'd from other sources,	767 58
Total,	\$4,929 60
EXPENDITURES.	
Paid to laborers,	\$3,413 09
Other expenses,	914 70
Cash on hand June 11, 1889,	601 81
Total,	\$4,929 60

The report was accepted by vote of the Conference. It was also voted to print 100 copies of the Treasurer's report, and distribute them among the delegates. It was voted that the matter of the boundary line between this and the Atlantic Conference, be referred to the Committee on Resolutions. The President advised the different committees to consult with leading brethren in reference to their work, and thus be able to voice the sentiments of our people as far as possible.

Adjourned to meet Friday, June 14, at 9 A. M.

THIRD MEETING.—The Committee on Nominations reported as follows: For Executive Committee, S. H. Lane, President, M. H. Brown, A. E. Place, Chas. Lindsay, N. S. Washbond; Secretary, Frank M. Wilcox; Treasurer, J. V. Willson; Camp-meeting Committee, E. B. Gaskill, Chairman, Benjamin Holmes, Oliver M. Ross, Chas. S. Coon, Wm. H. Wild; Auditor, P. Z. Kinne; Delegates to General Conference, M. H. Brown, S. H. Lane.

The report was adopted.

It was suggested by Eld. A. T. Jones that as this Conference is entitled to three delegates to the General Conference, an additional delegate be chosen to make up the full quota. Eld. W. C. White suggested that some one be chosen as the third delegate who would be able to attend an institute of Bible instruction to be held in Battle Creek after the General Conference, and who could, on his return, impart instruction to others. In view of the important issues before us as a people, he thought there was certainly need for instruction upon these points to our people in general. Eld. A. E. Place spoke of the great benefit which he had received from the special course held at Battle Creek last winter. It was voted to refer the matter of third delegate to the Executive Committee of the Conference.

The Committee on Credentials and Licenses presented the following report: For credentials, R. F. Cottrell, F. Wheeler, M. H. Brown, C. O. Taylor, H. H. Wilcox, H. E. Robinson, S. H. Lane, A. E. Place; for ordination and credentials, Frank M. Wilcox; for ministerial license, J. V. Willson, P. Z. Kinne, Benjamin Holmes, H. L. Bristol. The report was adopted, the names being voted upon separately.

The Committee on Resolutions offered their report as follows:—

Whereas, The rapidly increasing work in foreign fields calls loudly for financial aid; therefore,—

Resolved, That we strenuously urge all our brethren and sisters throughout the State to literally carry out the advice of the apostle Paul in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,"—as a weekly free-will offering to aid the foreign mission work, said offer-

ing to be laid aside each week at home, and at the end of each quarter to be paid to the church librarian of the missionary society, to be forwarded to the general treasury through the Secretary of the State missionary society.

Whereas, The General Conference Committee propose to organize a new Conference, composed of the States of New Jersey, Delaware, and Maryland, in connection with the District of Columbia, Long Island, and New York City; and,—

Whereas, They request some territory belonging to the New York Conference adjacent to the city of New York; and,—

Whereas, When individuals in said territory embrace the truth, it will be more convenient for them to unite with a church in either New York City or Brooklyn than elsewhere; therefore,—

Resolved, That we cede to the proposed new Conference the counties of Rockland and Westchester.

Whereas, Souls are being lost to the cause of God in the churches throughout the Conference, for lack of proper encouragement, exhortation, or reproof from those whose duty it is to look after the flock; therefore,—

Resolved, That we 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 temporal and spiritual, of every member, so that assistance may be rendered when necessary.

It was voted that the resolutions be considered separately. Resolution one called out remarks from a number of ministers and delegates present. Wherever the plan of first-day offerings has been tried, it has proved a blessing. All present pledged themselves to carry out the recommendation of the resolution.

Adjourned to call of Chair.

The fourth and last meeting of the Conference was held Monday, June 16, at 9 A. M. The remaining resolutions were considered. Resolution two was amended by adding New York County, Long Island, and Staten Island, to the territory to be ceded to the new Conference. Eld. W. C. White spoke in behalf of the General Conference Committee. He gave reasons for the formation of the Atlantic Conference, and spoke of the practicability of the action recommended by the resolution. The resolution was adopted. The third resolution was spoken to by Elds. W. C. White and A. E. Place, and was also adopted.

The Auditor reported that he had examined the financial records of the Conference for the past year sufficiently thorough to report that they had been faithfully and accurately kept.

Adjourned *sine die*.

M. H. BROWN, *Pres.*

FRANK M. WILCOX, *Sec.*

THE DAKOTA CAMP-MEETING.

A LEVEL, wooded peninsula surrounded on three sides by the waters of Lake Herman, three and one-half miles from Madison, was the site of the Dakota camp-meeting. A double line of family tents, 100 in number, was pitched in the form of a triangle, the side toward Madison broken by the entrance to the grounds. Near the center of the triangle an opening in the grove furnished a spot just large enough for the pavilion. The workers' meeting was attended by about sixty persons. A prayer-meeting was held in the morning, lesson on National Reform at 11:30, lesson on canvassing or English language at 5:30, and preaching in the evening. Besides fitting up the grounds, the workers' meeting brought a rich spiritual blessing to all who engaged in it.

The attendance of our own people was gratifying. The membership of the Conference is 619, and about 550 persons camped upon the grounds. The outside attendance seemed small, though it was doubtless as large as could be expected, with the meeting so far from any village. On Sunday, 355 buggies and wagons were counted, including those of our own people.

Elds. O. A. Olsen and E. W. Farnsworth of the General Conference Committee were present, and bore the burden of labor in the English language. Bro. Olsen also spoke a number of times to the Scandinavians, of whom there were about seventy-five present. Eld. M. M. Olsen, of Minnesota, also labored for the Scandinavians. Eld. H. Shultz had charge of the German meetings, and Eld. R. S. Owen, of California, conducted meetings with the young people. Separate meetings for these three classes were held at 5:30 and at 10:30; also for the Germans and Scandinavians at 7:30 P. M. Bro. Owen's work for the youth was especially blessed of God.

At their parting meeting Tuesday morning, sixty-five testimonies were borne, and five more persons rose for prayers.

The preaching was both doctrinal and practical. Justification by faith was a favorite theme, and faith and courage were freely preached. Two talks on education were given. The meetings at 10:30 were devoted to instruction. Sunday forenoon Bro. Olsen preached on the judgment; Bro. S. B. Whitney in the afternoon, on National Reform; and Bro. Farnsworth in the evening, on the millennium. On Sabbath, two of the most searching and powerful sermons I have ever heard were preached from the fifty-eighth chapter of Isaiah and on the fulfillment of vows. In the afternoon over 150 came forward to seek the Lord. Many of these were unconverted or entirely backslidden. Little urging was used or needed. A quiet, deep feeling prevailed, nearly all being in tears. Many confessed neglect to pay tithes and pledges, and the confessions bore fruit in notes to the amount of \$470, given to the president of the Conference, for unpaid tithes. Quite a quantity of jewelry was also handed in to be sold for use in the cause. After a season of prayer, the congregation was divided into five portions, and the work of confession and seeking God continued until seven o'clock. A remarkable spirit of confession prevailed among the young people. Young men and women confessed novel-reading and disobedience to parents. School-teachers confessed worldliness and failure to pay tithes. The work seemed deep and thorough. On Monday, forty-five persons, from eleven to seventy-one years of age, were baptized in the lake. Two others were baptized Sunday, and two more Tuesday morning.

The business meetings of the Conference and various societies showed a good degree of prosperity. Both the Conference and the tract society are free from debt. Over seventy-five have embraced the faith during the past year. Thirty canvassers are in the field. Book sales for the year amount to about \$8,000. Dakota is in the front rank of Conferences in the payment of tithes, ranks second in taking the REVIEW, and first in first-day offerings, in proportion to its membership. They will enter the work the coming year with five ministers and five licentiates. The General Conference has requested Eld. W. W. Sharp, of Wisconsin, to labor in Dakota. Bro. Sharp arrived just at the close of the meeting.

Conference officers were elected as follows: President, W. B. White; Secretary, G. H. Smith; Executive Committee, W. B. White, W. W. Sharp, N. P. Nelson. President of the Tract Society, W. B. White; of the Sabbath-school Association, W. W. Sharp; of the Health and Temperance Society, J. J. Devereaux. The meeting closed Monday night with the ordination of Marcus Streman and Valentine Leer, the former to labor among the Scandinavians, and the latter among the Germans.

C. C. LEWIS.

"TESTIMONY NO. 33."

HAVING just finished a thorough and prayerful reading of "Testimony No. 33,"—this amazingly tender and loving reproof,—in the freshness of my deep gratitude for its timely warnings and its invaluable instructions, and having repeatedly thanked God for it in secret devotion, I desire to offer him more public praise for his kindly admonitions to his erring people, at the same time calling the attention of every S. D. Adventist to the close, pointed manner in which the Bible standard of true holiness is exalted.

In this precious volume we have presented to us warnings weighty in importance, admonitions which are worthy of our closest attention, and instructions which come forcibly to the heart of the prayerful reader. Shall we heed these warnings? Shall we give "careful, reverential, and fearful attention" to these admonitions? Do we not need every word here presented, to assist us to see our individual imperfections, the frailties of our own natures, and the depravity of our own hearts? Surely we as a people have fallen into a state of remissness, which should arouse our apprehension,—a condition of apathy which is truly alarming; and while we rest supinely on our lees, Satan is active, industriously and perseveringly active, in his work of antagonism to the spirit and influence of our dear Saviour. Shall we sleep on while this work of satanic opposition and destruction moves so rapidly toward ultimate success? Shall we not rather read, heed, and faithfully obey the impressive lessons given us in this precious mine of instruction? Mine, did I say? Yes, truly it is a mine;

for one can here dig for new phases of thought, even in the same expression, and find the effort rewarded.

Does the view in this mirror, at first glance, seem discouraging? By a second look we see that with the diagnosis is given the remedy. See how lovingly and tenderly the attributes of our Redeemer are presented to our view. Listen to the comforting assurances of a merciful Father's love, and the welcome pledges of a dying Saviour's affection and care. Shall we not "contemplate Christ, view his character, and talk of him" more, far more, than we have been wont to do? Webster tells us that to *contemplate* is "to look at on all sides or in all bearings; to view or consider with continued attention; to regard with deliberate care; to meditate on; to study." Think you one can *contemplate* Christ without becoming changed? Then let us behold the Lamb of God, and in beholding be transformed into his image. Then with consistency can we pray, "Let the beauty of the Lord our God be upon us." Ps. 90:17.

To one and all I would say, Order this "Testimony" *at once*. Let nothing else draw from your pocket the price of this valuable book. Whatever else we deprive ourselves of, let us not impoverish our character-building by excluding from our libraries "No. 33."

Mrs. H. T. H. SANBORN.

AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 7.

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

OUR American brethren and sisters can do much good in introducing the truth even among those of the French who cannot understand them. They can hand them French reading-matter, which will do a good work while they themselves may be mute. And there will be to the French something peculiarly interesting and pleasant in the thought that some of another tongue, and of a nation whom they may have regarded as superior because of their advantages and the improvements they have introduced in temporal things, should notice them and take an interest in them. This circumstance should be turned to a good account by our American brethren, and should encourage them to do missionary work for this people, magnifying the Author of every good and perfect gift, and becoming all things to all, in placing themselves with, and within the limits of the possible adapting themselves to, those for whom they labor, that they may lead some to a saving knowledge of the truth. This is also applicable to our English brethren in Ontario and elsewhere.

But while this is true, there is a special responsibility resting upon the French who have embraced the truth. They can communicate with their own nationality in one common tongue, and are fully acquainted with their religious faith, their manners, tastes, and proclivities, and can at once take in their situation, adapt themselves to it, and meet their wants. The French cause now stands in perishing need of scores of devoted, self-reliant, and sacrificing young men and women, and also persons of more experience,—full of faith, hope, and courage, who are willing to endure hardships as good soldiers, and who think more of saving perishing men than of laying up treasures on earth,—to enter the field as canvassers and colporters, to scatter our publications among their people, and make friends, thus preparing the way for evangelists.

Thank God and our brethren for the French reading-matter that has already been prepared for such; but we need more, and must have more, to meet urgent wants, and give our French canvassers a better opportunity to make their branch of the work a success—to make it self-sustaining. The situation of our French canvassers will be peculiar. They will have to go over the ground that colporters of other denominations have already canvassed, and in which they have given away books, thus largely hedging up the way for the sale of our printed matter. They will have to meet prejudice that some of these colporters have already raised through indiscretion and an improper manner of doing their work. They will have to meet and work up a peculiar material,—take the timber "in the rough," as it were. It will be necessary to teach the people the A B C's of Christianity, and to meet most bitter and determined opposition. The difficulties of these workers will be five times greater than those of our American canvassers and colporters. We must,

therefore, by all means, see that they are supplied with proper tools with which to work,—a good variety of French literature, that will be adapted to the peculiarities of the situation.

Catholics are fond of good pictures, and we are glad that our Publishing Committee have rendered our works attractive with interesting illustrations, which will at once catch the eye, captivate the attention, and make people of taste—lovers of the beautiful—eager to obtain our books. We need to have more of our good English books translated into French. The work of our translators is indeed a difficult one. Those who have had no experience in it, or who have not made it a subject of special thought, may think it an easy work. It is easy if done carelessly, without a conscientious regard for the sense of the original, and without close and critical study to render the sense of the original by means of the most fitting and appropriate language. But by the careful, conscientious translator, who will not spare himself, but tax his mind to the very utmost to do justice to his author, and to keep within the grammatical bounds of the language into which he is conveying the thoughts of the original, the work of translating is not considered very easy.

Brethren and sisters, while you pray for the workers who are out in the field, remember our translators, who do their work in quietude, without attracting the attention of their brethren or their enemies. A rich reward awaits them, too, if they are faithful. They do their work in secret, but they will be rewarded openly when the "Well done" falls from the lips of the precious Saviour, upon those who have been faithful even in those things that have not brought honor to them in this life. May God bless and encourage our translators.

D. T. BOURDEAU.

Special Notices.

NOTICE FOR OHIO.

THE Ohio Conference Committee requests a full annual report of all the labor and expenses of those who have been in the employ of the Ohio Conference during the past year, placed in the hands of the Conference secretary, L. T. Dysert, on or before the morning of July 31. It is thought best to have all reports of the laborers this year end with July 31.

OHIO CONF. COM.

VIRGINIA, NOTICE!

At our last camp-meeting, a committee was appointed to redistrict the whole State, as the three districts now cover only a part of the territory. I should be glad to receive from the scattered brethren and sisters who may reside in the State any suggestions they may wish to make, as all will come in some district. Let us hear from all immediately. My address until Aug. 1, will be 424 Fifth St., N. C. Roanoke, Va.; after that, New Market, Va.

R. D. HOTTEL.

GEORGIA AND FLORIDA, TAKE NOTICE.

THE Central Railroad and Banking Company of Georgia has kindly given us a reduction on all lines connected with this road in the States of Georgia and Florida. Please take special notice of the following instructions: Persons attending the camp-meeting at Barnesville, Ga., from points at which through tickets to Barnesville cannot be secured, should purchase their tickets to Atlanta, Savannah, Macon, or Albany, as may be most convenient, and then repurchase to Barnesville, being sure to take certificates from both agents from whom tickets are purchased. The certificate obtained at Atlanta, Savannah, Macon, or Albany, as the case may be, will then be honored at Barnesville for the excursion rate returning to the point at which it was secured, and the certificate you received from the first agent will be honored at that point for the excursion rate returning thence to starting-point. You will pay full fare to Barnesville, and your certificate, after being signed by the secretary, Chas. F. Curtis, will entitle you to return home at one cent per mile.

Do not fail to get the certificates; otherwise you will be obliged to pay full fare both ways. Do not fail to be on hand the very first day of the workers' meeting, July 24. We have the promise that Elds. R. M. Kilgore, W. C. White, and Owen, and Bro.

Eldridge will be present at this important meeting. Brethren, lay aside your cares and business for a few days, and let us come up together and enjoy this feast of tabernacles, and gain the instruction and blessing that the Lord is so anxious to give us. If we show by our presence at this meeting that our hearts yearn for the advancement of the truth in this field, the promise, "Ask, and ye shall receive," will be verified.

CHAS. F. CURTIS.

THE TOPEKA "CAPITAL."

At the Ottawa, Kan., camp-meeting Eld. A. T. Jones delivered four series of sermons, for twenty-eight days, on Righteousness by Faith, Church Organization, Church Government, and Civil Government and Religion. These sermons were reported in full in the Topeka Capital, occupying from three to five columns daily. An institute was held each morning, at which the argument in the sermons of the previous day was fully discussed. These morning talks were also reported. These twenty-eight papers are valuable for reference, and the attention of those who were students at the last Battle Creek Institute, and ministers, licentiates, and Bible workers, generally, is called to them. L. Dyo Chambers, 821 W. 5th St., Topeka, Kan., can furnish a few sets, for fifty cents per set. It is not probable that these sermons will be again reported so fully, owing to the amount of space required; and Bro. Chambers, the secretary of the Kansas T. and M. Society, has the only copies yet on hand. Many ministers and others have cut these sermons from the papers, and arranged them in pass-books, in series, to be carried in the pocket for ready reference. Those desiring copies will do well to send in their orders promptly.

W. S. CHAPMAN.

CANVASSING WORK IN OHIO.

WE call the attention of canvassers in our Conference, also that of the brethren and sisters, to the importance of carrying the truth to the people by means of canvassing. Our good State is falling far behind some other Conferences in this important branch of the cause. There are, doubtless, many who feel anxious to take hold of this work; others would if they thought they could succeed. Many have succeeded far beyond their most sanguine expectations, and have been greatly blessed of God in the work. Some have failed, largely for lack of preparation. We want all who are now canvassing or expect to enter the work the coming year, also those who feel an interest to see the canvassing work succeed, to come to our workers' meeting as early as July 30, if possible. Bro. F. E. Belden will be with us to give important instruction to the canvassers; even should you not enter the canvassing work, the instruction he will give, will be of great value to all. We ask our brethren, and especially our canvassing corps, to enlist others in this good work. Bring with you to the workers' meeting all who should receive instruction in this important work. We expect to have the best instruction, with all the improved methods of making a success in this work, presented before us at this meeting. Let no one fail of improving this excellent opportunity to receive this valuable instruction. Elders of churches, and isolated Sabbath-keepers throughout the Conference, should feel an interest in this work, and either prepare to enter themselves or provide a substitute.

We especially urge our brethren to do all they can to get the youth, young men, and young women in our ranks, to attend our camp-meeting. Eld. Owen, from California, will be with us to give instruction especially to our young people. He has attended the larger part of the Western camp-meetings the present season, and God has blessed his efforts. We want to see at the coming camp-meeting a large number of the young people in our Conference who will help by adding their influence to make the meeting a success.

R. A. UNDERWOOD.

THE WEST VIRGINIA CAMP-MEETING.

DOUBTLESS the brethren in West Virginia are anxious to know the location of this meeting, and the arrangements with railroad companies, etc. Circumstances have seemed to point very favorably to Grafton as the point for our camp-meeting. The authorities have granted us the free use of the Grafton Park, a beautiful grove, well watered, on the banks of the Valley River, two miles from the city, on the Grafton and Greenbrier Railroad. This

road has offered to carry passengers to the park from the city for ten cents for the round trip, and run special night trains to accommodate the people.

The Baltimore and Ohio Railroad have agreed to give us the same reduction as last year,—one fare for the round trip; and on Sunday, Aug. 25, they have agreed to run excursion trains on all three of the branches of their road running into Grafton. The G. & G. R. R. will run trains on Sunday from the B. & O. depot to the camp-ground, to accommodate those who come on the excursions, and will also run an excursion train on their road from about forty miles out.

Our meeting this year will be held at a much more favorable season of the year than it was last year. Haying and harvesting will be over. As the appointment now stands, the meeting will be held Aug. 20-27. The reduction of fare will begin on Monday, Aug. 19, good to return till Aug. 28. We hope our brethren will all be on the ground Monday, so as to be there at the beginning of the meeting. There will be a workers' meeting beginning Aug. 14, and we may be able to secure a reduction of fare on that date for all who wish to attend the workers' meeting, tickets good to return until Aug. 28.

Some of our brethren in the western part of the State may think that this meeting ought to be held at a point farther west; but should we hold it at Clarksburg, the only suitable place would be on the fair-ground, which would cost us forty dollars rent, whereas we have the park gratis. With the reduction of fare, it will cost our brethren but little more to go to Grafton.

We have the promise of efficient help at this meeting, and we also expect sister White. Now, brethren and sisters, will you all begin at once to prepare to attend this meeting? You can readily see that it will be the most important meeting ever held in the State. We need the help of all our people at this meeting, and you need the instruction that will be given. You cannot estimate the value this meeting may be to you. The instruction given may be to the salvation of your soul, and you may never have another opportunity of this kind. If we could realize as we should the importance of the work that God has intrusted to us, it seems to me that not one would stay away from this meeting who can possibly arrange to attend. All who come on the B. & O. R. R. should get round-trip tickets at Grafton on the G. & G. R. R., to the camp-ground, for ten cents, which will convey both them and their baggage to the camp-ground and return. The baggage will be delivered on the grounds, so there will be no other expense. There will be a dining-tent and grocery on the ground, and provision will be made to care for teams.

We will have to secure our tents this year of Mr. McAuly, of Columbus, O., and all who desire tents should write to me at once, at Grafton, that I may know how many to order. We feel that the providence of God has gone before us in securing these grounds and the favors from the railroads, and now will our brethren unite their strength with God's providence, and do all they can to make this meeting a success?

W. J. STONE.

NORTH CAROLINA CAMP-MEETING.

WE are nearing the time when this meeting will convene. It has been decided to hold it at Lenoir, a town of about 1,200 inhabitants, situated at the foot hills of the Blue Ridge Mountains, and the terminus of the Western N. C. Narrow Gauge R. R. It is a central location, and will accommodate all our people. We want to see all the brethren and their families at this meeting as far as possible. The meeting will begin Aug. 6, and continue until the 13th. Come, brethren and sisters, and let us seek the Lord together for help and spiritual strength, that we may develop characters that will stand in the soon-coming time of trouble, such as never was since there was a nation. The storm is rising day by day, but few seem to be moved by its awful blackness, its pealing note, and lightning flashes. Awake, brethren and sisters, and let us come together, and seek God for spiritual discernment, and become better prepared to improve the little time that yet remains to us.

We want to see an especial awakening in the canvassing work. We hope to see two or more companies of canvassers organized at this meeting, who are willing to put away self and sin, and seek God until he can rule supreme in the heart and life. When we do this, we are assured of good success, in God's holy word. Let all who have not already

begun to prepare to attend this meeting, do so at once. Come praying that the Lord will meet with us; and let all who can, prepare to enter the great harvest field and work for God. Already the spirit and ire of the dragon are seen in our midst where our canvassers have been; and as sure as we are engaged in the last message of mercy, so sure will the wrath of the dragon continue to increase, and seek to hinder and hedge up our way. If we fail now to co-operate with the great Master-workman with all the power of body and mind he has given us, we will be sure to meet with defeat and loss to ourselves and the cause we profess to love.

Now is the best time we shall ever have to drop the seeds of truth and life into the hearts of those who are in darkness. Will we improve the time, brethren? Golden moments are passing by, and we seem to esteem them but lightly; but they are making records against our profession, and will come up against us in the judgment if we fail to act now while circumstances are favorable.

We expect valuable help from the General Conference, who will give us instruction in the various branches of the work. Come, praying and expecting to be benefited. C. D. WOLF, *State Ag't.*

CAMP-MEETING FOR NORTHWESTERN KANSAS.

This meeting will be held at Downs, Osborne Co., Aug. 9-19. The workers' meeting will begin Aug. 1 and continue until the 9th, during which time meetings will be held daily for the benefit of those in attendance, and for instruction and drill for canvassers. We hope to see all those who can enter the canvassing work this fall present at the workers' meeting; and as the prospect is so favorable for selling books, we expect a goodly number will go into the field from this meeting for that purpose.

The children and young people will be especially provided for. The best teachers in the State will be present to conduct meetings for their benefit, and we hope the parents will show their appreciation of this work by bringing their children with them, and assisting the teachers in their work of caring for and instructing these lambs of the flock. And, brethren, come yourselves, with an intense longing to draw nearer to God and to each other, and a determination to labor with the ministers for the good of the meeting. Come at the beginning and stay until the close, and let us together seek God in such a way as will insure his blessing upon our efforts. KAN. CONF. COM.

THE TEXAS CAMP-MEETING.

As the time for our camp-meeting is drawing near, we desire to call the attention of our brethren and sisters to this important gathering. It has been decided to hold this meeting at Garland, a small town fourteen miles northeast of Dallas, at the junction of the M. K. & T. and Santa Fe railroads, thus being of easy access for those coming by rail, and centrally located for those who come by team. The ground is all that could be asked for, we think, as it is a beautiful grove on the north bank of Duck Creek, and there is plenty of good water. Adjoining this is a lot in which wagons and teams can be kept free of charge.

The workers' meeting to begin Aug. 20, will, we trust, be of great profit to all who attend. There will be but very little work to do on the ground, except that of pitching and seating the tents, and we expect that a large part of the time will be devoted to giving instruction in the various branches of the work. We desire, as far as possible, that all church clerks and treasurers, also librarians of the tract society, be present at the workers' meeting, and that each one bring his books with him, as instruction will be given to these different officers. Some have failed to do their work properly in the past, and we are sure that this has been due principally to the fact that they have not been properly instructed in their duties. We hope to have all the instruction necessary, so that in the future better work may be done.

During the workers' meeting lessons will be given on National Reform and justification by faith, and we desire all to get hold of these things for themselves. And it is most earnestly desired that all canvassers be present at this part of the meeting; also all those who have any desire to enter this branch of the work. Bro. Eldridge expects to be present, and practical instruction will be given. We hope to see the canvassing work more thoroughly organized, and placed on a different basis

at this meeting; hence we need the counsel and help of those of experience, and they need the benefit of the plans to be laid. Let all come who expect to take part in this work.

Reduction of fare has been secured over the M. K. & T. R. R. Buy a full-fare ticket to the S. D. A. camp-meeting at Garland, and be sure to ask the agent for a convention certificate receipt, to be signed by our secretary on the ground, which will return you at reduced rates. If any desire to purchase or rent tents, please let me know immediately, at Garland, and we will do the best we can to supply them. Come, brethren and sisters, praying God's blessing upon the meeting.

W. S. HYATT.

GEORGIA AND FLORIDA CAMP-MEETING.

We wish to call the attention of all the brethren and sisters in these two States to the camp-meeting that will be held at Barnesville, Pike Co., Ga., July 30 to Aug. 6. Doubtless you have noticed in the REVIEW that the date is given July 31. This is a mistake. The meeting will begin Tuesday, July 30. Who have made arrangements to come? Dear brethren and sisters, surely no one can afford to miss this meeting, if it is in your power to attend. May God help you to make the sacrifice to be at the meeting in order to secure the spiritual blessing that can be derived therefrom. The General Conference has promised us able help. Elds. Kilgore and White are expected, and Bro. Owen will be here in the interest of the Sabbath-school work, and Bro. Eldridge in behalf of the canvassing work. Let us show that we appreciate their remembrance of us and the cause in this needy field by our presence at the meeting. Surely the Lord is willing and ready to do great things for us if we will only come up to the help of the Lord as one man, and strive to beat back the dark waves of superstition and error that seem to be enveloping the earth. Doubtless there are many honest souls to be garnered from this great field, and the time is short in which to labor to bring the truth before all the honest in heart.

If you wish to rent tents, you should notify Bro. C. F. Curtis at once, if you have not already done so. As many are inexperienced, and do not know what is needed at the camp-meeting, we would say, Bring straw-ticks, sheets, pillows, comforts, and other bedding as you think you will need. Those who can conveniently, would do well to bring provisions, such as potatoes, beans, dried apples, canned fruit, etc., etc. There will be some provisions on the ground that you can purchase at as reasonable rates as they can possibly be sold. We have just learned that we will get a reduction on all the railroads from all points connecting with the Central R. R. of Georgia, both in Georgia and Florida. Thus you can see that we are being favored on every hand.

Once more we will say, Come to the camp-meeting. We are sparing no pains or time in clearing the ground and getting it ready for the meeting. We have our tent pitched at Barnesville. Thus far, we have quite a good interest, although our meetings are just fairly begun. May we all so relate ourselves to God and his truth, praying for his blessing to rest upon the meeting, that a new impetus may be given to the work in this part of his great harvest field. M. G. HUFFMAN.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 4.—FIRST-DAY OFFERINGS (Sabbath, July 27, 1889.)

Questions, with Scripture Texts, and Notes.

1. What was Christ's position with the Father before he came to this earth?

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17: 5, 24.

2. What relation did he sustain to the Father?

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1: 18.

Christ's position with the Father, being equal to him, made him the only being who could pay the penalty of the broken law. He was first and the best that heaven

possessed. The first religious services of which we have any account were the bringing of offerings and sacrifices by man. The sin-offering was a lamb without blemish; for it represented Christ. Men were also to bring the first-fruits of everything which they received, as a wave or thank offering, to God. By withholding these offerings, they robbed God, and showed that they did not appreciate the sacrifice that Heaven had made for their salvation. We do not read in so many words in the New Testament that men were to bring the first-fruits of all that they received as an offering to God; but the apostle, in writing his second epistle to the Corinthians, referred directly to their offerings, and taught them to believe that God would help to make up their offerings if they had willing hearts, even to the working of a miracle such as was wrought in the supplying of an omer of manna to each man in the wilderness. Certainly no one can read the eighth and ninth chapters of 2 Corinthians without feeling that the apostle attaches great importance to this matter of weekly offerings. More than this, it is an institution owned and approved directly by God himself; and none will be poorer in this life for following the instruction thus given, but it will secure to them promises that they otherwise would fail to receive.

Another important thought gathered from these chapters is that the apostles would not have the brethren give because they felt compelled to, but from choice. This spirit is a most precious gift of the grace of Christ. The natural feeling, to see that self is cared for first, arises from a love of self more than from a love for the cause of Christ; but to do for the cause of Christ first, arises from a heart renewed by the grace of God.

3. From what time did he become a sacrifice?

"And all that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 8.

4. In what manner in the former dispensation did the people show their appreciation of this gift of Heaven?

"And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord: also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: and that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Neh. 10: 35-37.

5. Is God robbed by the withholding of offerings?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

6. What is it to be guilty of robbery? See note.

"Thou shalt not steal." Ex. 20: 15.
"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

7. What special promise is made to those who give an offering of all their first-fruits?

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

8. How is the continuation of offerings taught in the New Testament?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

9. What other churches had previously been instructed to do the same thing?

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." Verse 1.

10. What other churches were encouraged by the example of those at Corinth?

"For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many." 2 Cor. 9: 2.

11. In Paul's second epistle to the Corinthians, which was written one year later, how does he allude to the instruction he had given them in his first epistle?

"And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Cor. 8: 10, 11.

12. To what miracle in the Old Testament does the apostle allude, to encourage them in bestowing their liberalities?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." Verses 12-15.

"This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man

for them which are in his tents. And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Ex. 16:16-18.

13. What further encouragement does the apostle give on the same point?

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8.

14. How should Christians give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Verse 7.

15. How would this affect those who receive the donation?

"Being enriched in everything to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Verses 11, 12.

16. What would the poor saints at Jerusalem be led to do in return for this liberality?

"Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you." Verses 13, 14.

17. What argument from sowing grain does he bring to encourage their liberality?

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Verse 6.

18. What argument does the apostle use to show that this act ever will be remembered in heaven?

("As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.") Verses 9, 10.

19. How many think it worth while to do this? How many studying this lesson are doing it? How many not doing it will do it?

News of the Week.

FOR WEEK ENDING JULY 13.

DOMESTIC.

—Half a block of business buildings at Fresno, Cal., were burned Friday morning; loss, \$200,000.

—The Chippewa Indians at Red Lake have agreed to cede to the Government the greater portion of their reservation.

—A shock of earthquake lasting three seconds was felt Thursday night at Charleston, S. C., the movement being accompanied by a slight noise.

—Kronsberg, a little town near Watertown, S. D., was visited by a windstorm Sunday, and every house in the place was more or less damaged.

—A photograph of a mysterious aerial city, taken by Professor Richard D. Willoughby in Alaska, from an arctic mirage, has been received at San Francisco.

—A broken axle caused the wreck of thirteen cars and the engine of a freight train at Wilmerding, Pa., July 8. Twenty-five men were on the train, fifteen of whom received serious or fatal injuries.

—Judge Foster, in the United States court for the district of Kansas, decided on Friday that inasmuch as Oklahoma was under the jurisdiction of no court, its officials had no legal authority to arrest or imprison offenders against the law.

—The bark "Crusader," which arrived Friday at New York, reports mountainous icebergs in the path of transatlantic steamers. The "Crusader" also passed a quantity of wreckage, the result, probably, of a collision of some vessel with one of the bergs.

—The villages of Johnstown and Fonda, N. Y., on the Johnstown & Gloversville Railroad, were inundated by heavy floods July 9, causing great damage to property, and cutting the towns off from communication with the outside world. Several deaths by drowning were reported, and one body was recovered from the flood near Gloversville.

—The expenditures to date for relief in the Cone-maugh Valley, Johnstown, and vicinity, aggregate \$1,700,000. This includes disbursements of the State in the abatement of nuisances and the payment of the military detailed to staff and police duty. The number of persons to be fed has varied from a maximum of 31,950 to a present commissary roll of 7,000.

FOREIGN.

—Canada's Extradition Law will undoubtedly be approved by the British government, and American boodlers will find there no longer a place of refuge from the law.

—Mr. Stead, the sensational editor of the *Pall Mall Gazette* of London, is about to retire from the management of that journal.

—The number of miners entombed by an explosion of fire-damp in the coal pit at St. Etienne, France, on the 3rd inst., is now estimated at 185. Fourteen men were rescued with great difficulty on the 4th.

—Very large orders have recently been received at Birmingham, from the German and French governments, for war-balloons. The German War Office has adopted parachutes, as their value for campaigning purposes has been clearly demonstrated by some recent experiments at Spandau.

—By the wrecking of a train on the Mexican Central Railroad near Chihuahua, Mex., Tuesday morning, four persons were killed and twenty-five were injured. The wreck was caused by the washing away of the foundations of a bridge by a cloud-burst.

—An accident which might easily have been fatal occurred to Emperor William, of Germany, while in Norway. The emperor and his party were viewing a great glacier when suddenly a great mass of ice became displaced, and a fragment struck the emperor on the shoulder, dashing him violently to the ground. The emperor was not seriously injured.

—American riflemen have been proving the superiority of their marksmanship and their rifles over those of their British rivals. Last week the Massachusetts Rifle Team contested in England with the honorable Artillery Company, the Royal Berkshire Volunteer's Team, the London Rifle Brigade, the Sussex Rifle Team, and the London Rifles. In all of the five contests the Americans won.

RELIGIOUS.

—It is said that in India the native Christians are increasing fifteen times faster than the general population.

—Enforcement of the law against performing common labor on Sunday has been ordered by the mayor of Cincinnati.

—A gentleman in New England has given \$100,000, and Japanese gentlemen have subscribed about \$70,000, to found a Christian university in Japan.

—A dispatch from St. Petersburg, Russia, brings word that the government has decided to totally suppress the Lutheran Church in that country.

—A cablegram from Rome says that Pope Leo XIII. has expressed a preference for his successor in office, in the person of Cardinal Lavignerie, of Algiers.

—A number of Roman Catholic bishops and others have petitioned the Vatican to canonize Christopher Columbus on the anniversary of the discovery of America.

—The Westminster Confession of Faith contains the statement that the pope is Anti-christ. Principal Cunningham now says that no man believes that this should enter into the substance of the doctrine.

—To the question, How can a full-blooded Indian be reached by the gospel? recently asked by some one who was skeptical of the efficacy of that agency in such cases, the apt reply was given, "Send a full-blooded Christian after him."

—A change seems to be coming over the Church of Scotland. Hereafter ministers of that church are simply to own the Confessional "doctrine," instead of its "whole doctrine," to be the true doctrine, and elders are to "approve" of the Confession.

—The World's Sunday-school Convention opened its sessions in London on the 2d inst. There were 900 foreign delegates present, including over 800 from the United States. It was moved that the next convention be held in America in 1893, the decision as to the exact date and location to be left to the General Committee.

—A call for a convention of Roman Catholics who have been converted to Protestantism has been signed by a number of influential clergymen and college professors, and among them are the Rev. Messrs. Stouder, Arrighi, and Pace, of New York; Slatery and Brainslie, of Brooklyn; Dr. Hanlon, president of Pennington, N. J.; Professor Mullman, of Princeton, N. J.; Professor Cor-dover, of Drew, and many others.

—The Vienna correspondent of the *London Times* says: "Austria, through Cardinal Galemberti, the papal nuncio at Vienna, has prevailed upon the pope to remain in Rome in order to avoid embarrassing the Italian government." The *Osservatore Romano*, an Italian journal, says that should the pope be forced to exile himself from Rome, he will not ask sovereignty from any power, but will merely request temporary hospitality, as he will certainly return to Rome.

Appointments.

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

PROVIDENCE permitting, I will meet with the company at Morocco, and Mt. Ayr, Ind., Sabbath and Sunday, July 27, 28. There will be opportunity for baptism.

F. D. STARR.

THE annual meeting of the Ohio Tract and Missionary Society of Seventh-day Adventists will be held in

connection with the camp-meeting at Mt. Vernon, Aug. 2-13.

R. A. UNDERWOOD, Pres.

THE next annual State Conference of Seventh-day Adventists of Ohio will be held in connection with the camp-meeting at Mt. Vernon, Aug. 2-13. Every church should be fully represented by delegates, to transact the necessary business that will come before that body.

OHIO CONF. COM.

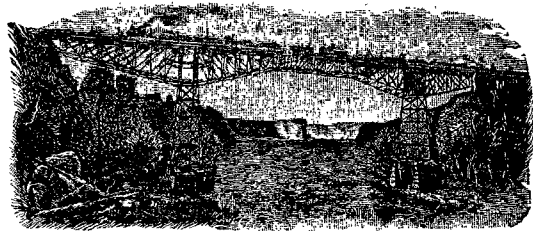
BUSINESS NOTICES.

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

WANTED.—A girl for general house-work. Address S. W. Armor, 6352 Station St., East End, Pittsburg, Pa.

FOR SALE.—A fifty-five-acre farm, located about five miles from Battle Creek; also twenty-nine acres of land, and a fine residence overlooking the city of Battle Creek. For particulars address W. H. Littlejohn, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	N. Y. Express.	Atl'ntic Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 11.20	pm 4.50	
Michigan City.....	am 10.08	12.28	4.54	am 12.22	11.27	5.58	
Niles.....	11.40	pm 1.30	5.49	4.50	am 12.55	8.11	
Kalamazoo.....	1.12	2.45	6.58	3.35	2.27	pm 10.05	pm 5.30
Battle Creek.....	1.55	3.30	7.33	4.22	3.15	7.55	6.25
Jackson.....	2.35	4.30	8.49	5.05	4.45	9.35	8.20
Ann Arbor.....	3.04	5.43	9.41	6.15	5.40	10.43	
Detroit.....	6.30	6.50	10.45	9.27	7.30	11.50	
Buffalo.....	3.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		9.30	11.55	10.15		am 2.15	
New York.....		pm 7.00	pm 8.50	am 7.20		11.15	
Boston.....		10.00	10.50	9.35		pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Albany Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 8.00	pm 9.15			
New York.....		10.03	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.15			
Rochester.....		9.45	4.20	11.30			
Buffalo.....		am 12.15	6.15	pm 1.30			
Detroit.....	am 8.00	8.00	pm 1.30	am 10.15	pm 4.00		
Ann Arbor.....	9.27	2.24	11.35	11.15	5.22		
Jackson.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	1.55	11.38	4.38	am 12.27	11.27	8.52	7.55
Kalamazoo.....	2.45	pm 12.13	5.15	3.07	1.10	pm 9.45	8.40
Niles.....	4.20	1.30	6.47	4.32	3.08	am 10.40	
Michigan City.....	6.42	2.55	7.32	5.43	4.32	9.00	
Chicago.....	7.55	4.35	9.30	7.45	7.00	11.20	

*Daily. †Daily except Sunday. ‡Daily except Saturday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

GOING WEST.	STATIONS.	GOING EAST.
Limit Exp. Mail. Day Exp. Pac. Exp. Pass.	Mail. Limit Exp. Mail. Day Exp. Pass.	Limit Exp. Mail. Day Exp. Pass.
pm am	Dep. Arr.	pm am
12.45 7.15	Port Huron.....	10.20 1.15
1.25 7.35	Lapeer.....	10.35 1.30
2.25 8.35	Flint.....	10.50 1.45
2.58 9.08	Durand.....	11.05 1.55
3.45 10.05	Lansing.....	11.20 2.05
4.11 10.21	Charlotte.....	11.35 2.15
4.55 10.55	BATTLE CREEK.....	11.50 2.25
5.00 12.45	Valparaiso.....	12.05 2.35
1.28 11.51	Vicksburg.....	12.20 2.45
1.38 12.00	Schoolcraft.....	12.35 2.55
6.19 12.23	Cassopolis.....	12.50 3.05
6.30 1.05	South Bend.....	1.25 3.15
4.15 1.22	Haskell.....	1.40 3.25
6.10 4.30	Waparaiso.....	1.55 3.35
10.10 7.00	Chicago.....	9.05 3.45
pm am	Dep. Arr.	pm am

†Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPIORER, General Manager.

HARVEST EXCURSIONS.

THE golden harvest time is near, and fortunately the facilities for enjoying it are ample. The CHICAGO, ROCK ISLAND & PACIFIC RAILWAY will sell Harvest Excursion Tickets to all points in Kansas and Nebraska (west of, but not on, the Missouri River) Colorado, Indian Territory, New Mexico, Texas, Wyoming, Utah, Idaho, Dakota, Arizona, Northwestern Iowa, and Southwestern Minnesota at ONE FARE FOR THE ROUND TRIP. Dates of sale August 6th and 20th, Sept. 10th and 24th, and October 8th, 1889; return limit, thirty days from date of sale, thus affording opportunities for investment or the location of farms and homes in growing sections of new country SUCH AS WERE NEVER BEFORE OFFERED, the territory to choose from being very much larger than that included in the scope of any similar previous excursion. THE SOLID VESTIBULE EXPRESS TRAINS of the ROCK ISLAND AND ARE composed of elegant Day Coaches, Pullman Palace Sleepers, Free Reclining Chair Cars and Dining Cars to and from Omaha, and via Kansas City and St. Joseph through the most desirable portions of Kansas and Nebraska to Denver, Colorado Springs, and Pueblo, where direct communications are made with diverging lines (also at St. Paul) to all points in the States and Territories above named. For more detailed information call on or address M. P. WASHBURN, Northeastern Pass. Agent, Cor. Larned and Griswold Sts., Detroit, Mich., or JOHN SEBASTIAN, Gen'l Tkt. and Pass. Agent, Chicago, Ill.

The Review and Herald.

BATTLE CREEK, MICH., JULY 16, 1889.

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CAMP-MEETINGS FOR 1889.

EASTERN.

Maine,	Aug.	20-27
*Vermont, St. Albans,	"	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.

Nebraska, Chadron,	July	2-8
" Oxford,	"	23-29
*Kansas, Downs,	Aug.	9-19
*Missouri (general), Kingsville,	"	13-20
*Arkansas, Rogers,	"	20-27
*Texas, Garland,	"	27 to Sept. 3
*Colorado,	Sept.	3-10
*Nebraska,	"	10-17

SOUTHEASTERN.

*Georgia, Barnesville,	July	30 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.

Bro. Vuilleumier in his article on the Coming Crisis in Europe, the first part of which is given in this number, presents some striking facts relative to the papacy. The prophecies show that just in the closing days of time there will be a degree of deference shown to the papacy such as now appears, the tendency of which, if time continued, would be to restore to the papacy the supremacy it enjoyed during the 1260 years. But this point can never be reached; for the prophecy just as clearly states that his dominion being taken away, as it was at the end of the 1260 years in 1798, it is to be consumed and destroyed to the end. His dream of restoration is dispelled by the appearing of Christ to destroy him with the spirit of his mouth and the brightness of his coming. All this subservient and truckling spirit now manifested by

the Protestant world toward the papacy, is therefore not only a fulfillment of prophecy in itself, but a startling evidence that the second coming of Christ is at the door.

"LIFE SKETCHES."

THE notice of the new edition of this work, given in last week's issue, announced the price as \$1.00. This was incorrect. The price is \$1.25. All those desiring copies of the book will please take notice.

NOTICE TO TEACHERS.

ALL Seventh-day Adventist teachers not at present employed in any of our own schools, are requested to send their names and addresses to the undersigned, stating age, experience, present employment, and any other facts which would aid him in preparing a teachers' directory. A prompt response to this request will be greatly appreciated.

Address, W. W. PRESCOTT,
Battle Creek, Mich.

A VALUABLE BOOK.

I HAVE read with much interest the book recently published by the Pacific Press, called, "Fathers of the Catholic Church." It is a book that should have a wide circulation. All our own people should read it. Thousands whose minds are befogged by traditions should read it. No one can read it without being enlightened concerning the blind sophistry of trusting in the testimony of the early Fathers of the church for our faith and practice. The chapter on "Sun-worship" is worth more than the entire book costs.

Buy the book, read it, and circulate it. It must do good. Price, \$1.00. R. A. UNDERWOOD.

"TESTIMONY NO. 33."

I HAVE just read this "Testimony," and it has been a feast to my soul. I cannot fully express my thankfulness to God for his long-suffering mercy toward us as a people in speaking to us again and again, even while we have been so slow to heed and so negligent in putting into practice the instruction already given. The reproofs and admonitions in the present one are most timely indeed, and yet most of them are not new; they have been presented to us before, but we have not profited by them as was our privilege; and now that the Lord condescends to speak to us once more, and give us another opportunity to make improvement, I can but feel that unless we do awake to the full importance of our time and our work, the candlestick may be removed from us, and we be left to grope in darkness.

I will not attempt to make any comment on the many different subjects treated in this little volume. But while I have been reading and marking, I have felt so impressed with the clear and forcible statements, that I wanted to underline every line. All seemed so important and so fitting. I do hope that there will not be an individual among our people who can read, but that will procure and read with care this important "Testimony." Let us realize, that God is speaking to us, and setting before us our duty and what he requires of us at this time. We stand reprov'd for the manner in which we have regarded and treated these "Testimonies." May God forgive us this our sin, and help us to awake unto righteousness.

The article on our behavior in the house of God, is itself worth many times the price of the book; and the same might be said of every article. I hope this "Testimony" will have a large circulation, a careful reading, and, most of all, that we will put into practice the instruction that God in his mercy has sent us.

O. A. OLSEN.

GENERAL CONFERENCE DAILY BULLETIN.

THE time for the next General Conference will soon be here. We presume that our brethren will be anxious to learn of the important measures to be

brought before this body, and the steps taken in reference to them. We have certainly reached most interesting times, and surely no one can be indifferent to the plans laid for future action.

For the past two years brief reports of the Conference proceedings have been printed in the form of a daily bulletin. The object has been to furnish the delegates to the Conference full and accurate accounts of committees appointed, resolutions and motions made, and the general business transacted; and also to supply ministers and others more or less interested, who were not able to attend, with the same. This has proved satisfactory, but the circulation of the *Bulletin*, so far, has been quite limited. It has been thought best to increase the size of the paper, giving a more detailed account of the various matters which may come before the Conference, and extend to all our brethren an opportunity to obtain the journal. In harmony with these ideas, the last General Conference passed the following resolution:—

Whereas, A daily bulletin of the General Conference is now felt by the delegates to be a necessity; and,—

Whereas, There are thousands of our people who cannot attend General Conference, who anxiously desire to know what is done from day to day, and who desire more full accounts than a secretary's report of business transactions; therefore,—

Resolved, That it is the sense of this body that the *General Conference Daily Bulletin* should be published at every session of the Conference; that it should be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached, and the general instruction given; and that early in each year the General Conference Committee choose an editor, and make all other necessary arrangements for the *Bulletin*, so that the price may be published, and a subscription list secured in advance.

In accordance with this resolution the General Conference Committee took the following action in reference to the matter, in their business session held last March:—

Voted, That Elds. E. J. Waggoner and J. O. Corliss and Bro. W. A. Colcord be appointed as editorial committee for the General Conference *Bulletin* for the Conference of 1889.

Voted, That the *Bulletin* be an eight-page, the size of the *Home Missionary*, to be enlarged to twelve or sixteen pages when necessary; and that so much of the written reports from the different fields as is of general interest, be published in the *Bulletin*.

Voted, That we recommend that the price of the *Bulletin* be twenty-five cents for the volume, and that it be advertised, and a subscription list be obtained before the Conference.

At the recent session of the Conference Committee, it was voted to change the paper to a four-page the size of the *REVIEW*, and issue it daily as a supplement to the *REVIEW*, probably under the name of *REVIEW AND HERALD DAILY*.

Besides the general business transactions, and an outline of the principal sermons preached, a synopsis of interesting discussions on important matters will be given. Plans are being laid to have papers prepared on different lines of work to be read before the Conference. These will also appear in the daily. We feel sure there are thousands who will want the paper. The subscription price will be as recommended, twenty-five cents for the volume. Let all who desire the daily send in their subscriptions to the secretary of their tract society soon. A list can be made up in each church, and the amount sent by single draft, postal note, or money order. Write name and address plainly.

D. T. JONES, Sec. Gen. Conf.

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.

HISTORY OF THE DOCTRINE OF THE SOUL.

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents.

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