

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 67, No. 18.

BATTLE CREEK, MICH., TUESDAY, MAY 6, 1890.

WHOLE No. 1864.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,

Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

50 Cents Commission for Each NEW Subscription.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

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REVIEW & HERALD, Battle Creek, Mich.

TILL HE COME.

"Till He come!" 't is sorrow's sigh,
Upward borne by hope in tears.
"Till He come!" 't is faith's reply
To a thousand doubts and fears.
"Till He come!" it is the groan
Of creation in her pangs.
"Till He come!" on this alone
Earth her expectation hangs.
"Till He come!" the words return
Echoing from the world again,
Where the weary nations yearn
For a righteous King to reign.
Thus for man and earth we pray,
"Hasten, Lord, the joyful day."

—Sel.

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.

CONSECRATED WORKERS NEEDED.

BY MRS. E. G. WHITE.

1 A GREAT work is to be done in the world, and those who have had advanced light and many opportunities, are under obligations to let their light shine forth to those who are in the darkness of error. Far less has been done in our city missions than might have been done, if the consecration necessary for real missionary work had existed. There has been a great outlay of means, and there is little to show for this expenditure. In order to do this work, the laborers have thought they must have many things provided for them, when they could have done just as good work in a more humble way.

2 The Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare.

3 Those in charge of missions in large cities, should not seek to train the workers according to iron rules from which they cannot depart without placing themselves under censure. Order and regulation are essential in missions, especially in our city missions; but those who are in charge need to have discernment and quick perception, that they may study the character, and care for the health of the workers. They must not be like the Pharisees, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." By following such a course, the leaders shun the part of the

work which would bring them in contact with souls who need personal labor. Personal contact with those who need help would give them a knowledge of the difficulties under which the workers labor, and they would have the precious satisfaction that success brings to the faithful. When the spirit of Christ pervades the heart, a Christ-like yearning, an intensity of love for souls will absorb every other interest, and self will no longer be prominent.

4 Some of the leaders have peculiar traits of character that lead them to make great mistakes by exalting a certain routine above weightier matters. To a set routine they sacrifice the higher and the more important interests, in the same cause, and for the advancement of the same work. Love, gratitude, and mercy need to be carefully cultivated.

5 Christ said of the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He who is wanting in the purer, nobler qualities of the soul,—mercy and the love of God,—will be deficient, and his deficiency will be seen in his works until he comes up on a higher, holier ground of action. Those in authority should not enforce rigid discipline upon the workers associated with them, for it is an easy matter, under certain circumstances brought about by such a course, for objectionable hereditary traits of character to be strengthened and developed.

6 Men and women in responsible places, who are brought into connection with others, should exercise the love and discrimination which their position and the work of God require. Then the motives will be high and Christ-like, and the objectionable features in the character that circumstances made so favorable for exhibition, will be transformed. When selfish traits of character are constantly indulged, it hinders the sympathy of Christ from pervading the soul, and men become overbearing in their natures and in their dealings with others; but the love of Jesus, when cherished in the soul, will become stronger than the masterful passions of the human heart. Every one who is under the influence of the Spirit of God, will become transformed by his grace. It is our privilege to bring the love of Jesus into our lives while in our associations with those for whom Christ died. Even if not sympathetic by nature, every true Christian will manifest love, the crowning grace of all graces. Says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is fruit of the richest, purest flavor, and the actions that flow from high and holy motives tend to the development and enlargement of personal piety; they give evidence that our faith and practice, though not in harmony with the Christian world, are not contrary to the law and to the testimony. Jesus said of his followers, "Ye shall know them by their fruits."

7 Inquire prayerfully, while you search the Scriptures diligently, "What service has the Lord enjoined upon me?" One thing is certain, we must keep the way of the Lord, and not imagine our own ways perfect. Individually, we must place ourselves in a position not to command, but to act; to do something and to do it now.

Those who are connected with the work of God as leaders in some special place, are under the same obligation to be as diligent in their line of duty, as they require others to be in their line. When they know by experience the various difficulties to be overcome, they will not expect too much of others. As they impart instruction to others in practical godliness, they will gain a better knowledge of how to educate others to work. It requires wisdom from God to devise methods, to lift the burdens of perplexity, and to vary plans to make them more successful in reaching souls under different circumstances. We are fearfully behind in the improvement of our entrusted talents. The religion of the Bible alone is able to save the soul.

8 While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not?

9 The Lord has made us as a people the depositaries of his truth; this truth is fraught with eternal interests, and yet we are spiritually dead. We do not realize the situation in which we are placed. We are to be light-bearers to the world, and yet there are scores in our large churches who are unconcerned in regard to the salvation of sinners. Are we the men and women to whom the light of the Scriptures has been revealed which we are to let shine forth to the world in clear, steady rays? In giving you the truth, and commanding you to make it known to those who are in darkness, has God made a mistake?

10 This is a God-given and a saving message to them that believe. If the spirit of Jesus, who came to seek and to save that which was lost, were in our hearts, the question could not be asked, "Why stand ye here all the day idle?" How earnest would be our efforts! how we would deny ourselves to help the souls who need our help! and by partaking of the spirit of Christ, we would not fail nor be discouraged. We would study, plan, and pray to God for wisdom and grace, that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message; we must realize the situation in which we are placed. The end is near! The religious amendment which is being so decidedly urged, if carried, would materially change the features of our work, and hedge up our way. Everything in our outward world shows that an important crisis is about to open upon us. Are

we ready for it? Have we, by working when and where we could, prepared ourselves and others for the momentous future? Can we, in our present state of inaction, take in the great ideas and the truth for this time? We need faith, more faith; we must believe in Jesus as our personal Saviour. Do we believe the word of God or the traditions of men? Who of us believe that men can be saved without having practical working faith in Christ? If we are working mind, heart, and soul, as in the light of the judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew; these are Heaven-bestowed gifts; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of Heaven will fail of their designed purpose. Whenever man accomplishes anything, it is by co-operation with his Maker; but in the saving of the souls of men, God does all the work, making man his instrument. Man cannot manage the work of God in his own way, for the outward work is vain unless God works with it. Divine power must mingle with human effort, or we cannot be laborers together with God. Man must use the faculties which God has given him, and co-operate with all the saving agencies placed at his command. He must pray, he must search the Scriptures, he must believe the word of God, he must know that Christ is the propitiation for his sins, and for the sins of the whole world.

Let us put ourselves wholly on the Lord's side. May it be the language of every heart, "Lord, I will believe; I do believe thy word." Cherish love and confidence, for by cultivating these graces, they will grow. Talk faith, live faith, and in the face of every discouragement plant yourselves on the promises of God. Those who are engaged in our missions, doing the work of the Master, should continually learn lessons of faith, and grow in the knowledge of our Lord and Saviour Jesus Christ. Then they will witness the manifestation of the power of God, and missions will become all that the Lord designs them to be. The workers should cease all worrying, all complaining, all fault-finding against God, and be clothed with humility.

Our Lord asked the question, "When the Son of man cometh, shall he find faith on the earth?" He will find men full of plans; there will be plenty of resolutions as to what shall and what shall not be done; but will he find the faith upon the earth, the love for Christ and for one another, that he values above everything else? I fear many who claim to be children of God are showing the unbelief of the world, and are saying by their coldness, their want of love for one another, that Jesus is not abiding in their hearts by faith. Let us put the armor on, let us talk of Christ's coming to our world, and let us get ready for that great event, that we may meet our Lord in peace.

NOT OVER-GENEROUS.

BY ELD. J. D. PEGG.
(Mt. Collins, Colo.)

In *Sabbath Reform Documents*, Vol. 1, No. 28, April 7, edited by Wilbur F. Crafts, occurs the following:—

The Saturday-keepers have no exceptions from the penalties of the Sunday laws of Colorado, Delaware, Florida, Georgia, Maine, Maryland, Nevada, Montana, New Hampshire, New Mexico, Tennessee, Pennsylvania, Vermont, Washington, and Wyoming. [Rather a significant fact that in the newly admitted States the exemption is omitted in most of them.] The exceptions for them—the Saturday-keepers—are made without due regard for the rights of the majorities, in Connecticut, Illinois, Indiana, Iowa, Kansas, Kentucky, Minnesota, New York, North Dakota, and South Dakota.

Below we give a few of the exemption clauses which are complained of. Connecticut exempts as follows:—

No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath,

and actually refrains from secular labor and business on that day, shall be liable to prosecution for performing secular business and labor on Sunday, provided he disturb no other person while attending public worship.

Illinois:—

The due exercise of the rights of conscience by whoever thinks proper to keep any other day as the Sabbath shall not be prevented.

Iowa:—

Nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath.

Kansas:—

The last section shall not extend to any person who is a member of a religious society by whom any other than the first-day of the week is observed as the Sabbath.

Kentucky:—

Persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday, shall not be liable to the penalties prescribed in this section, if they observe as a sabbath one day in each week, as herein provided.

These Mr. Crafts complains of as being "without due regard for the rights of the majorities," and he would have them changed. He adds:—

The only States that have just and practicable exceptions on this point are New Jersey and Arkansas. The following is the exemption found in the code of New Jersey:—

"Every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from executing on the said day the duties of any post or office to which he may be appointed or commissioned, except when the interest of the State may absolutely require it, and shall also be exempt from working on the highways and doing any militia duty on that day except when in actual service. If any person, charged with having labored on the first day of the week, commonly called Sunday, shall be brought before a justice of the peace to answer the information and charge thereof, and shall then and there prove to the satisfaction of the said justice that he or she uniformly keeps the seventh day of the week as the Sabbath, and habitually abstains from following his or her usual occupation or business, and from all recreation, and devotes the day to the exercises of religious worship, then such defendant shall be discharged; provided always that the work or labor for which such person is informed against, was done and performed in his or her dwelling-house or work-shop, or on his or her premises or plantation, and that such work or labor has not disturbed other persons in the observance of the first day of the week as the sabbath; and provided, also, that nothing in this section shall be construed to allow any such person to openly expose to sale any goods, wares, or merchandise, or other article or thing whatsoever in the line of his or her business or occupation."

"There," says Mr. Crafts, "is the only just and practicable exemption." He further adds: "The tribes in the Indian Territory have sabbath laws which should put to shame the States and Territories that have no such laws, or worse than none." "As a sample we give that of the Cherokee Nation, as follows:—"

Every merchant, mechanic, artist, or other person who shall keep open his store, warehouse, shop, work-house, or other place of business, or shall engage on Sunday in any manner of labor or business, except only works of necessity or charity, shall be deemed guilty of a misdemeanor, and upon conviction thereof before any court of competent jurisdiction, shall be fined in any sum not to exceed fifty dollars.

It will be observed that this last exempts no one, even though he has observed another day as the Sabbath. The extreme egotism exhibited in the above would lead one to pause and jocosely ask who this Mr. Crafts is. Has he kingly blood in his veins? In what school of theology did he receive his training? From the Indian tribes, which he lauds so much? One might well so conclude, and pass it off as a good joke, if the fact did not appear that this man is living in the United States of America, and is actually the Field Secretary of the American Sabbath Union; that this union is composed of the great mass of the Protestant churches, and is aided by many of the prelates of the Romish Church, and is urged on by the Woman's Christian Temperance Union, the National Reform Association, and other such organizations; that they have organizations in all the States and Territories, and are gathering strength and influence every day, and now have the largest petition that was ever presented to any legislative body on the earth, pray-

ing for just what is asked for here, with the ominous threat that even the poor boon of toleration of any kind may not long be granted to those who observe another day, if they do not more meekly submit to the dictation of the union.

Surely the cloud which was not larger than a man's hand has gathered until the heavens are overspread, and that for which we have looked cannot be far distant.

THE "CIVIL SABBATH" MUDDLE.

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

A NATIONAL REFORMER, M. A. Gault, pleads for a civil sabbath law. He says, "The State can require only cessation of labor on the sabbath. It cannot compel people to attend church, or to perform church duties as such." Very well; what next? His very next words are, "But the authority of Christ is behind the civil sabbath law as much as it is behind the church sabbath law, and the one is as much a matter between man and his conscience as the other." Further on, he says, "What we need and what we must have is a law that is the will of an unchanging Lawgiver. This alone will present a force sufficient to bind the conscience of the citizen."

Now, civil law cannot control the conscience; it can only compel men to act civilly. But they want a law that will "bind the conscience of the citizen"—"a law that is the will of an unchanging Lawgiver." They propose then to legislate for God; to bind men's consciences by the will of God. And who is to decide what that will is?—Oh, the majority, of course. But the majority may change sides. Would that event change the will of God? Mr. Gault understands that majorities are liable to change. He asks, "How much respect or obedience will a people render to a law which is only the expression of the will of a bare majority, and which may be changed in an hour?" And this he puts forth as a grave argument that civil law, which is the expression of the will of the majority, may re-enact the law of God, so as to reach men's consciences! And yet the civil law "can require only the cessation of labor on the sabbath." Why not enforce the commandment as a whole?

The fact is, the Sabbath which God commanded is wholly a religious institution. The keeping of it according to the commandment is a solemn act of worship toward God. It lies wholly between each individual and his God whether he will keep it or not in whole or in part; and the man who imperiously dictates to another its observance, assumes the place of God.

It is no incivility to his fellow-citizens for a man to mind his own business on any day of the week. But it would be quite uncivil to compel him to lose a day in every week from his lawful occupation. Our laws protect every man in his right to worship God on Sunday and every other day. What, then, do they want but to compel men to worship according to their dictates?

The fact is, for generations they have been breaking God's Sabbath law, and honoring a human institution in its stead. This has encouraged a growing disregard of God's Sabbath law, till many claim that no Sabbath is binding. Meanwhile the true light has been increasing, and many are being convinced that if they will obey God they must return to the original, God-appointed Sabbath. To evade this light, the subterfuge has been invented, and extensively adopted, that to keep any one day in seven will fully answer the Sabbath law. But some are slow to believe this, and really believe they are bound to the day mentioned in the fourth commandment. To convince them of their error, National Reformers have talked of chartering a vessel, and taking this little company on a voyage around the world, and thus show them that Saturday comes on Sunday. But the little company are increasing, so that that would be hardly practicable. The only argument left is to convince them by civil (rather uncivil) law.

The National Reformers are looking for a glorious millennium soon to be ushered in; then, of course, all will keep the same Sabbath; and, strange as it may seem, they look to the making and enforcing of Sunday laws as an important step toward its introduction. Nations are to be converted to God, acknowledge his name, and enact his laws. Only just think of it—the enforcement by State laws, of an institution which has no higher authority than that of Constantine and the Roman Church, is about to introduce the glorious reign of Christ on earth! Could blindness be more complete?

Civil law can only restrain men from crime, and compel them to respect the rights of others. All have a civil right to rest; but these self-styled reformers wish to compel all to rest on a particular day which they call a civil sabbath. But to make this civil law reach the conscience, there is a pretended divine institution behind it. This they call the Christian sabbath. But when we come to sift the matter, it is found that this sabbath was not instituted by Christ, but originated in the Dark Ages of papal apostasy, and is, in fact, a rival of the only weekly Sabbath of the entire Bible.

OVERCOMING.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Rev. 2:7. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Chap. 3:21. “He that overcometh shall inherit all things.” Chap. 21:7. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.” Chap. 3:12. “He that overcometh shall not be hurt of the second death.” Chap. 2:11. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Chap. 3:5. “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” Chap. 2:17. “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” Verse 26.

The apostle John was very explicit in using this word “overcometh.” It seemed to him that the Christian life resembled a continued warfare: the Christian, a soldier in an enemy’s territory, continually beset with spiritual foes, and in many instances his fellow-citizens, whom he daily sought to benefit, leagued together to work against him, as regarded both his influence and his life. John uses this term “overcometh” quite frequently, more than all the other inspired writers together. From best authorities we infer that he had some traits of character to overcome which called forth his most strenuous efforts. To sustain the high position he was called to fill as an apostle, required the most diligent care, watchfulness, energy, self-denial, study, and prayer. His foes followed him and his work with unrelenting bitterness and hatred, and never were so well pleased as when they had sent him an exile to the lonely, rocky island where he wrote the Apocalypse, the greatest work of his life. Now as he wrote this heavenly message of love, he fully realized the value of victory. God had given him the victory. He had overcome the world, the flesh, and the Devil, and now he wrote to the generations to come, the blessedness of overcoming; and in 1 John 5:4, 5, he tells us how it is to be accomplished. He had experience and authority to give us the most sure and certain mode of overcoming.

WHEN THE SAINTS ARE GATHERED HOME.

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

O! ’T WILL be a happy meeting,
When the saints are gathered home;
O! ’t will be a joyful greeting,
When the saints are gathered home.
In those mansions, bright and fair,
Which our Saviour will prepare,
We shall meet, his love to share,
When the saints are gathered home.

We shall see our blessed Saviour,
When the saints are gathered home;
We shall know his loving favor,
When the saints are gathered home.
We shall walk the golden street,
Singing anthems loud and sweet;
All our joys will be complete,
When the saints are gathered home.

O! the joyful exultation,
When the saints are gathered home,
Coming up from every nation,
When the saints are gathered home.
Some from every kindred, color,
Then will meet as sister, brother,
And will cherish one another,
When the saints are gathered home.

It will be but little longer,
Till the saints are gathered home;
Then let faith and hope grow stronger,
Till the saints are gathered home.
Watch and pray while here abiding,
Nothing doubting, never chiding,
But our all in Him confiding,
Till the saints are gathered home.

THE LATTER RAIN.

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

(Continued.)

Thus the Lord placed a glorious light at the opening of this dispensation. This light was a source of strength to the Church in the Dark Ages, when all the powers of hell and earth combined to blot out true Christianity from the earth; and it would have been far more precious to Christians in general, had they enjoyed the same mighty workings of God’s Spirit that the early Church enjoyed, and that Christians who succeeded them would also have enjoyed had they walked in all the light of truth; for the Spirit of God follows the truth received and obeyed, as electricity follows the wires through which it is communicated. But the word of God abounds in testimonies showing that in the last days, at the very time a revival of truth is to take place with those who are preparing to meet the Lord, there is to be a special outpouring of the Spirit of God. The following are among the scriptures that relate to this special refreshing from the presence of the Lord:—

Joel 2:23: “Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain [or a teacher of righteousness, margin,] moderately [Heb., according to righteousness, margin,] and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.” These words apply when the Lord would have the trumpet blown in Zion, and an alarm sounded in all his holy mountain, because “the day of the Lord cometh,” and is “nigh at hand.” Verse 1, etc. Then the early and the latter rain are to come in the first month. That is, there will be an effusion of the Holy Spirit that will embrace more than what was realized by the primitive Church.

Verses 28–31: “And it shall come to pass afterward [or, in the last days, as Peter has it, Acts 2:16, 17], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come.”

This outpouring of the Spirit is, by the Lord himself, connected with the special signs of “the great and terrible day of the Lord,” the signs of Christ’s second coming. (See also Matt. 24:29–35; Rev. 6:12–17.) But some will object that this effusion of the Spirit took place on the day of Pentecost, because Peter says that the outpouring of the Spirit that took place on that day was a fulfillment of that which was spoken by Joel in this very passage. Admitting that this prophecy had a partial fulfillment on the day of Pentecost, what then? Shall we say that what occurred at that time fully met the prophecy?—Nay, verily. We will rather claim that this prophecy, like that concerning Elijah, and like a host of others, was to have a double fulfillment. It met a typical fulfillment on the day of Pentecost and onward, while the Church remained steadfast in the truth. It will meet its antitypical, its full accomplishment, near the coming of the terrible day of the Lord.

Acts 3:19, 20: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.” These times of refreshing which are to precede the coming of Christ, are the times of the latter rain. Nothing can refresh and invigorate the people of God like the copious showers of the latter rain. The refreshing that the overcomers will then receive will be full and complete. It will therefore so invigorate them that they will be enabled to stand without an intercessor during the period of the infliction of God’s awful wrath upon those who will have despised the last offers of mercy. Rev. 14:9, 10; 15:1, 8, 16; Isa. 59:16–20; Prov. 1:24–33; Amos 8:11, 12; Luke 13:24–27, etc. It will also be while this refreshing will come to the saints, that the sins of God’s people of every age shall be blotted out, or removed from the heavenly sanctuary (Dan. 8:13, 14); for this blotting out of sins is synonymous with the cleansing of the heavenly sanctuary from the sins of all the righteous of every age. Like the cleansing of the sanctuary in the type, it involved a judgment of those concerned. It will place the righteous living beyond the possibility of falling, and staining their pure robes of character by the defilement of sin. (See Rev. 22:11, 12, and works on the sanctuary.)

Those who shall receive the refreshing showers of the latter rain, will be strong in God and in the power of his might. Like the early disciples, they will go everywhere bearing much fruit to the glory of God. John 15:8, 16, etc. They will be true missionaries, whether at home or abroad, and will do valiantly for God and for his down-trodden truth. “They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded.” Zech. 10:5. This is to be taken in a spiritual sense. So of the terms “Judah,” “the house of Joseph,” and “they of Ephraim,” in the following verses. Judah was a favored tribe; the house of Joseph was signally blessed; and Ephraim, though younger than Manasseh, was preferred to Manasseh. All these fitly represent the favored ones who shall receive the outpourings of the latter rain. “Their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord.” Verse 7.

Verses 8–12: “I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the

deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."

In these wonderful verses we have the gathering of the saints into the unity of the faith: "I will hiss for them, and gather them." This is done through messengers bearing the glad tidings of the near coming of Christ, and leading men to prepare to meet that glorious event. As such do their work full of faith, love, and earnestness, and clothed with the power that attended the first disciples of Christ, "they shall increase as they have increased." Thousands of persons will be converted in one day. And this will not be accomplished by each one's staying at home and confining his work to his family and to a local church. For God says: "I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again." They will be led, by an undying love for perishing men, and by a solemn conviction that "the end of all things is at hand" (1 Pet. 4:7), to mingle with the people, to communicate to them the words of life; and some will go to "far countries," there to reap glorious fruits of their labors of love and self-denial, to the glory of Jesus, who has sent them and clothed them with power, having cleansed them with his own blood, and fitted them for their work.

The Lord will bring such again out of the land of Egypt, and gather them out of Assyria, and bring them into the land of Gilead and Lebanon. Never since these words were written, were the Jews, as a nation, in Egypt and in Assyria, to be gathered from those countries. They are not there now; nor are there special attractions in those countries to lead the Jews, or even Christians, to occupy them. Egypt and Assyria must therefore be taken in a figurative sense, borrowed from the previous condition of the Jews in those countries. They represent a state of bondage of God's true Israel in the last days before being made free by the truths for these times.

Such are encouraged to walk in the light by the thought that they will, if faithful, inherit the new earth typified by the land of Gilead and Lebanon. But before realizing the fruition of the blessed hope set before them, they are admonished that they must pass through the sea with affliction, etc. This is retrospective. An allusion is here made to the previous experience of the Israelites at the Red Sea, because God's true Israel in the end of time shall have, so far as being pressed by their enemies is concerned, an experience analogous to that of ancient Israel at the Red Sea. (See also Rev. 15:1-4; 14:1-5; Isa. 51:6-16.) But God will deliver his people, and when he does this the pride of their oppressors, represented by Assyria and Egypt, will be brought down by God's fearful judgments, which will be their portion. And God does not leave his oppressed people without assuring them that he will strengthen them, and that they will walk up and down in his name. All this comes to them through the invigorating influences of God's Spirit.

(To be continued.)

MERCY AND JUSTICE IN THE CHARACTER OF CHRIST.

BY E. HILLIARD.
(Duluth, Minn.)

THE biography of Christ, written by the four evangelists, is, perhaps, more brief than that of any individual ever written; and yet no biography, be it long or short, has ever set forth so many circumstances so common to all classes in all ages, as those recorded in the life of the Saviour. Two prominent elements of his character are worthy of the most careful consideration, and especially by those who minister in word and doctrine. They are mercy and justice. Few minds are so well balanced, spiritually, as to be able to exercise these traits of character at the proper time in the proper way. Christ's close connec-

tion with his Father, from whom he received wisdom, taught him how to use successfully these traits. He could sympathize with the poorest and vilest of sinners, when true repentance was manifested; but when he faced the basest of all, —the hypocrite,—he denounced him in the most scathing terms. It may not be ours to condemn; we have no right to pass sentence upon any; yet when we know a man to be a hypocrite, justice requires that we act in such a manner as to let him know that we regard him as such, and despise his course.

The sharp manner in which Christ addressed this class was simply another form of mercy. While his manner may have seemed too severe to some of those who listened, Christ knew that it was the only way in which they could be made to see their sins in the proper light, and be brought to repentance. If that failed, their case was hopeless. It was the only way they could be reached. So, in the life of Christ, we sometimes find infinite mercy clothed in temporal justice.

One of the most prominent illustrations of this is seen when Christ made a scourge of small cords, and drove out the money exchangers from the temple. His uplifted hand; his piercing gaze; his sharp, clear, ringing words, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves," struck terror to the hearts of those wicked traders, and they fled from before him. If we had stood by, perhaps we would have thought him a stranger to mercy. But we are told by the Spirit of prophecy that his great heart of love yearned in pity over them, and he could scarcely restrain the tears, as he saw them flee before him.

Now follow him to the pool of Bethesda. Behold him bending in pity over the helpless invalid, as he hopelessly awaits a chance of being put into the troubled waters. Those eyes that seem to flash vengeance upon the traders, look most tenderly upon his emaciated form; that sharp, ringing voice heard at the temple, mildly says, "Wilt thou be made whole?" A word, and the sufferer is in the beauty of health and the strength of restored manhood.

While the exercise of justice pained him, he delighted in mercy. If this spirit characterized his followers more, there would not be so many hard words spoken, and so many unnecessary heart-aches. The trouble with many of us is that we love to deal justice more than mercy, and this leads us to cultivate the former to almost the exclusion of the latter. Let us study more prayerfully the character of our blessed Lord, then we shall have hearts more inclined to be merciful, generous, and sympathetic. "Blessed are the merciful: for they shall obtain mercy."

RARE CELESTIAL PHENOMENA.

BY A. SMITH.
(Grandville, Mich.)

"THE WAY WHERE LIGHT DWELLETH."

RECENTLY I had a near view of an electric light through a window, that was truly beautiful. A light, misty rain was falling, and the outside of the window-pane was thickly studded with shining drops of water. Each ray of light from the arc was as distinct as a wire, or hair, and so compact that nothing could be seen through them for a radius of five or six feet from the point of emanation. The predominating colors were red and green, all merging into steel gray at a distance of about three feet from the electric lamp. The drops of water on the window-pane were transformed into tiny radiant stars, with discs of kaleidoscopic hues.

The scene impressed the mind as a limited solution of the question, "Where is the way where light dwelleth?" (Job 38:19,) and clearly demonstrated the possibilities of the relative declaration concerning the Lord in his glory: "Who coverest thyself with light as with a garment." Ps. 104:2.

"THE OUTGOINGS OF THE MORNING."

"Thou makest the outgoings of the morning and

evening to rejoice." Ps. 65:8. The golden and purple tints of an autumnal morning or evening, or the wonderful *aurora borealis*, cannot fail to impress a sensitive mind with the sublime sentiment of this gem of Scripture thought.

A few years ago (Sept. 9, 1881) a most beautiful meteor of this character was witnessed here by those who were fortunate enough to be up and abroad at the dawning of day. A few clouds in the Orient were so disposed as to give to the scene the appearance of a landscape, seemingly hundreds of miles in extent, and embracing within its area nearly all the natural divisions of land and water, so distinctly outlined, so soft in light and shade, so perfect in imitation, that the beholder could only gaze in wonder and admiration. Far to the right lay a Pacific Ocean, embosoming a Polynesia of tropical beauty and fertility, and upon whose surface floated flecks of bright clouds like golden-spangled fleets upon a distant sea. Beyond this a bold coast-line rose into grand mountain ranges of cumulus clouds, while the bright eye of Venus looked through the cirrus canopy upon the ideal paradise below.

When the sun neared the horizon, and decked the whole scene with gold and purple and crimson hues, no pen nor limner's pencil could adequately represent its surpassing beauty.

On the morning of Oct. 20, 1870, a display of *aurora borealis*, perhaps never surpassed, if ever equaled, was witnessed in this latitude. Commencing with a faint white light near the horizon in the North, it slowly rose and spread with wavy coruscations, until it reached an altitude of about twenty degrees, where, as with a crown, it encircled a very dark nucleus, the diameter of whose arc rested upon the horizon. From this were emitted rays of light reaching almost to the zenith, and assuming at one time a form of beauty and sublimity seldom delineated upon the canvass of heaven. This consisted of a groundwork of crimson, with stripes of cream color nearly as regular as those of a carpet, and extending in altitude from the crown of light in the North, almost to the zenith, and, laterally, nearly covering *Ursa Major*, and reaching thence to the Milky Way.

Such grand displays of this celestial phenomena, and the glory that sometimes attends the rising or the setting of the sun, bear witness to the beneficence and love of the Creator who pencils these tracings of the glory that was, and the promises of that which is to be.

"Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee:
Where'er we turn, thy glories shine,
And all things fair and bright are thine."

"When day with farewell beam delays,
Among the opening clouds of even,
And we can almost think we gaze
Through opening vistas into heaven,—
These hues that make the sun's decline
So soft, so radiant, Lord, are thine."

—The man must be himself in order to do his best work in the world. He can never be a success through trying to be just like somebody else. But in being himself, a man must see to it that he does not give chief prominence to the one side of his nature that is constantly bringing him into trouble, that stands as a hinderance to his progress in the world, and that every intelligent friend of his tells him, or would tell him, he ought to keep in the background. Being one's self does not involve a refusal to heed the counsel and criticism of one's friends. Yet there are men whose great lack in life has been their unwillingness to check the one glaring fault in their characters that has been pointed out to them hundreds of times over by those whose opinions were obviously worth heeding; and the refusal of these men to accept wise counsel has been on the one plea that they must be themselves in the world. It would seem as if any man ought to know better than to suppose that, in order to be himself, he must religiously cling to all his faults and follies.—*S. S. Times.*

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.

A WASTED DAY.

THE day is done,

And I, alas! have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power, and great my need,
I have not done the little that I could.
With shame o'er forfeit hours I brood,—
The day is done.

One step behind,

One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me!
My highest height can never be,—
One step behind.

I cannot tell

What good I might have done, this day,
Of thought or deed, that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the dusty way.
Perhaps some word that God would say,—
I cannot tell.

O life of light,

That goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore;
Take on thy shining wings a hope, a prayer,
That henceforth I unflinching fare
Toward life and light!

—James Buckham.

THE HIGHEST VALUE ON OURSELVES.

DISCOURAGEMENT and despair are the moods in which men make irredeemable mistakes. When hope goes out, the soul is defenseless against its worst enemies. No man commits suicide, either morally or physically, until he believes that he has tried every door of escape, and that they are all barred against him. So long as any light comes into the prison-house in which a man sometimes finds himself, he will grope about for means of escape; it is only when the blackness is absolute that he gives up the fight. No man who believes in God ever has either the occasion or the right to despair; there is for him a calm beyond every storm, however fierce—a sunrise after every night, however dark. But it is a very hard thing, when some great calamity or sorrow is coincident with physical depression, to keep one's heart and to preserve one's faith. There are times when every man must put away the ulterior things for which he has been fighting, and fight simply for life—that is, for hope. To let in despair is to give up life. We owe it to ourselves to believe always that the best and highest things were intended for us. The man who values himself at a low price will not only receive a corresponding value from others, but will finally reduce his actual worth to the price which he has fixed.

Putting the highest possible price on ourselves does not mean that we consider ourselves at the moment worth the price, but it does mean that we intend to make that price represent our actual value to the world. The man who believes that honor and reputation and eminent usefulness are coming to him by and by, will not readily give up the future gain for some small bribe which the present offers; will not let sloth and carelessness eat the heart out of his working power; will not be content with small and meager performance of his duties from day to day; will not limit and hamper his power by some false step, entangling himself finally in the mist which a momentary discouragement has spread about him. It is in times of discouragement and despair, when a man loses sight of his ultimate value, that he commits some lasting mistake, or blights his life with some irredeemable weakness or sin. If in that hour the light of the future could suddenly be shed about him, and he could see himself at the height of his possibilities, the temptation, for the moment so attractive and irresistible, would seem contemptibly cheap and tawdry, and would be put aside almost without a struggle. That vision, however, comes to us only in our best moments;

what we have to do in our weaker moments is to believe in it and live by it although it is hidden from us. We shall never make any serious mistake or fall into any lasting sin, if we can keep this faith burning forever like a lamp in our souls. Put the highest possible value on yourself, and scornfully refuse all those bribes which the present is constantly offering, and the acceptance of which means nothing less than the sale of your future.—*Christian Union*.

WHY THE HOME WAS PLEASANT.

WHAT a pleasant home! Visitors invariably spoke this way of a certain household. In what consisted the pleasantness? Was the house handsome and costly?—No; it was a little one-story dwelling. The furniture was of the simplest. Perfect neatness was the only æstheticism displayed. The sun shone in upon rag carpets and pine tables. But it shone in. That was one element in the pleasantness. But the spirit that governed the home was its main source of happiness.

"We aren't always picking and picking at each other," said the plain-spoken eldest daughter. "Mother won't allow it. She says we shall treat each other as kindly and considerately as we would treat a visitor." A very simple, natural regulation, one would say. Afterward, in speaking to the mother on this subject, she said:—

"That was my rule for the children from babyhood. I insisted that they should be polite to each other."

To insure such a state of things, a mother must first be polite to her children. Of course she must not storm at them, or sneer at them, or punish them when she is angry and let their faults go unnoticed when she is good-natured. The mother in question tried to treat her children with justice, which is one of the roots of politeness. Justice was exacted all around. Room was made for individuality.

One could display toes without having them stepped upon. The merest trifles often destroy home happiness. Disputes are kept up day after day about the most unimportant subjects. The stronger and coarser nature is allowed to play the tyrant. Rudeness that would not be tolerated for a moment in ordinary good society, is rampant in the home. Ill-nature is vented upon one's nearest and dearest; boorishness is permitted; selfishness is allowed to go unchecked. It is as necessary to work the home as to work the garden. If the same care were taken in the one as in the other, we should soon see the good effects.

We all know what happens when weeds are allowed to go to seed. They multiply with far greater rapidity than the useful and beautiful things. It is exactly so in the home. The evil crop grows fast.

Children's hearts are soft. Lessons of forbearance and justice and politeness take quick root. On the other hand, they soon get habits that are inimical to a pleasant home life.

To live with others pleasantly and happily is an art. But each member of the group must practice the art, otherwise there are martyrs and tyrants in the same home, and joy and love are driven out. In the successful home I have referred to, the coarser natures were taught to know their value and their limitations. The base drums, to use a musical simile, were not despised because they were not violins; neither were they allowed to drown the finer music with their incessant noise. In many a family circle the finer, purer elements are put down by the coarser and stronger. In the long run the tyrant suffers most, for he needs just what the oppressed one could give him. The fine nature waits in mute patience till he can escape to a place of liberty and appreciation. The perfect music might have been realized in the home if each had taken his proper place. Instead, there is a discord and consequent unhappiness.

For a happy home, great talents are not needed. Even beauty can be dispensed with, and money

to a great degree. But the same self-restraint, consideration, kindness, and politeness that we yield to outsiders are imperatively necessary there.—*Weekly Press*.

A CHARMING PICTURE.

[THE following passage from a recent speech by Hon. W. Grady, in Boston, paints a charming picture of one of the most delightful and blessed scenes to be found on earth—a true Christian home:—]

I went to Washington the other day, and I stood on the Capitol Hill, and my heart beat quick as I looked at the towering marble of my country's Capitol, and the mist gathered in my eyes as I thought of its tremendous significance, and the armies, and the Treasury, and the judges, and the President, and the Congress, and the courts, and all that was gathered there. Two days afterward I went to visit a friend in the country, a modest man, with a quiet, country home. It was just a simple, unpretentious house, set about with great big trees, encircled in a meadow and field rich with the promise of harvest. The fragrance of the pink and the hollyhock in the front yard was mingled with the aroma of the orchard and of the gardens, and resonant with the cluck of poultry and the hum of bees. Inside was quiet, cleanliness, thrift, and comfort. There was the old clock that had welcomed in steady measure every new-comer to the family, that had ticked the solemn requiem of the dead, and had kept company with the watcher at the bedside. There were the big restful beds and the old open fire-place, and the old family Bible, thumbed with the fingers of hands long since still, and wet with the tears of eyes long since closed, holding the simple annals of the family and the heart and the conscience of the home.

Outside, there stood my friend, the master, a simple, upright, independent man, with no mortgage on his roof, no lien on his growing crops, master of his land and master of himself. There was his old father, an aged, trembling man, but happy in the heart and home of his son. And as they started to their home, the hands of the old man went down on the young man's shoulder, laying there the unspeakable blessing of the honored and grateful father, and ennobling it with the knighthood of the fifth commandment. And as they got to the door, the old mother came, with the sunset falling fair on her face and lighting up her deep patient eyes, while, her lips trembling with the rich music of her heart, she bade her husband and son welcome to their home. Beyond was the housewife, busy with her household cares, clean of heart and conscience, the buckler and helpmeet of her husband. Down the lane came the children, trooping home after the cows, seeking, as truant birds do, the quiet of their home nest.

And I saw the night come down on that house, falling gently as from the wings of the unseen dove. And the old man, while a startled bird called from the forest, and the trees shrilled with the cricket's cry, and the stars were swarming in the sky, got the family around him, and, taking the old Bible from the table, called them to their knees, the little baby hiding in the folds of its mother's dress, while he closed the record of that simple day by calling down God's benediction on that family and that home. And while I gazed, the vision of that marble Capitol faded. Forgotten were its treasures and its majesty, and I said: "Oh, surely here, in the homes of the people, are lodged at last the strength and the responsibility of this Government, the hope and the promise of this Republic."—*Sci.*

—He who serves the Lord in "his own weak way," should look carefully to see whether, indeed, he is serving him at all.

—Misrepresentation is one of the poisoned arrows which error always shoots at the devoted advocates of truth.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

"GO, WORK TO-DAY."

MANY thousands there are to-day,
Weary and famishing far away;
• They hunger for no earthly bread,
It is not with such that souls are fed;
'T is for the "Bread of Life!" they cry,
"Come over and help us, ere we die!"
"Who will go forth?" the Saviour's voice
Bids his servants make the choice:
Self—or the heathen beyond the sea?
Self—or the Saviour who died for thee?
Loving and swift may the answer be—
"Here am I, dear Lord, send me!"

"Give me the message straight from thee:
Let me an emptied vessel be;
Then with thy blessed Spirit fill,
And make me ready to do thy will!"
So shall we sing, O Saviour dear,
"Thine is the kingdom" even here!

—Sel.

MISSIONARY EXPERIENCE IN INDIA.

FROM a report in the April number of the *Baptist Missionary Magazine*, it would seem that some of the missionaries in India are having an experience in presenting the gospel, somewhat after the miraculous. We give extracts here and there from the report referred to, that our readers may see how that country is being moved by the gospel:—

We have just returned from a three weeks' tour in a part of our field hitherto unvisited by any missionary. We took with us three helpers and a Bible woman, also two of the young men from the school, in order to initiate them into the work. The tour on the whole was very interesting and encouraging, and there were many indications that would cause us to believe that the Lord was working with us. A detailed account of these would, no doubt, be interesting, but for the sake of brevity I will confine myself to an account of our visit at Koskee, a town of 25,000 or 30,000 inhabitants, belonging to Sir Salad Jung, the late prime minister to the Nizam.

The first morning after our arrival I sent our helpers, two by two, to preach in the surrounding villages, while I took Ambrose, my chief helper, and accompanied by Dinah (his mother, a Bible woman) and my sister, we went into the town, took our position on one of the most public streets, and sang a hymn. A large crowd of men and women gathered in a few minutes. My sister and the Bible woman called the women to come with them, and they taught them while Ambrose and I preached to the men. We lectured principally upon the attributes of God, refuting idolatry, and upon man's sinfulness, and the way of escape from sin. After talking for nearly four hours, with good attention, except a stray question now and then from an interested person in the crowd, we returned to the tent.

In the evening a large crowd of educated Brahmans and a number of their priests came to the tent, evidently to hold an argument upon religious subjects. Among others, they brought the best educated and the strongest priest in argument in the town. They called him "swamy"; i. e., "god," and honored him as such, giving him the most honored seat they could obtain. After all were seated, the big priest, or swamy, said that he would argue for twelve years before he would give up his religion.

The next day a government peon came to the tent at about three o'clock, and said that the *tahsildar* wished to see me at the cutchery, or government house, where court is held, and all other government work is performed. I told him to tell the *tahsildar* that I would come within fifteen minutes. When we arrived at the cutchery, I saw a very large crowd of educated Brahmans filling the cutchery, and many priests among them. The cutchery is a large building about forty by eighty feet, and having a yard in front of about twice the above dimensions. Crowds of people were still coming. We overheard some of the Brahmans talking with one another, and saying that there had come a great and highly educated priest from Mangalore the night before, and that he would be able to refute all of the arguments that the Christians were able to produce.

We were then introduced to the *tahsildar*, who received us kindly, and gave us chairs to sit on. The cutchery was now densely packed by policemen standing at the door with their clubs, to keep any more of the eager crowd from entering. On hearing a clamor at the door, I looked and saw the crowd part, and in came the great Mangalore priest, heralded by four or five policemen, and was given a seat near us. He was dressed in European costume, and his countenance was rather agreeable. He had with him a well-worn copy of the Bible in English, a hymn-book, and two or three other books, all in English, also a violin. I looked at him with no little

suspicion, thinking that he had made a study of the Bible for the sake of refuting it.

After all were seated and quietness was restored, the *tahsildar* said to me that the people were waiting to hear what I had to say on the subject of religion. This was the first hint that he had given me that he had called me for that purpose. I therefore replied that I did not expect to come there for a debate, but to have a private interview with the *tahsildar*; nevertheless, if they would allow us to deliver a lecture without interruption, we would most gladly preach, and after we were done preaching we would give any one the privilege of asking any question respecting the subject that he saw fit, and we would answer him. To this they all gladly agreed. I then told them that as Ambrose understood the subject as well as myself, and as he could use the language more fluently, I would call upon him to open the debate. Ambrose, considering that he had now a foe worthy of his steel, and although a forcible and earnest preacher, waded into the subject with an energy that I have seldom seen him manifest. He made the walls of the old cutchery resound with the news of the glad tidings. He refuted idolatry and the claims of the Hindu triad, with arguments and illustrations drawn from their own sacred writings with such irresistible force that the people came to the conclusion that there was not one prop on which their religious system could stand. . . .

The *paschar*, next man in authority to the *tahsildar*, an English educated Brahman, then asked the Mangalore priest who he was, pretending to be a stranger to him, and what was his occupation. He replied that he also was a teacher of religion. The *tahsildar* then said, "We will hear you for awhile;" but you may imagine our surprise, and the still greater surprise of all the people, when he arose and took his violin, and sang and played a Christian hymn, and began to preach Christ and refute idolatry. Ambrose was so glad that he stood up and exclaimed, "Good! good! he is telling you the truth." After preaching for some time, he sang another hymn, and again continued preaching for some time; but it was new work for him, as was plainly to be seen.

Ambrose again took the stand, with still more confidence than before, seeing nothing to hinder us from obtaining a complete victory for the Lord. But the *paschar* seeing that his last support had failed him, got up and asked us to change the subject. I replied that we did not wish to do so, and asked him to kindly be quiet, as he had agreed to before we began, and we would proceed with the lecture. He tried to make a disturbance so the people would not hear, but failed, for the police kept the people in order. So we proceeded, and the *paschar* remained in a recumbent position, apparently in agony, with his mouth half open, not being able to say anything to refute our arguments nor to hinder the people from hearing.

The sun went down, and darkness came on, and still we continued preaching. Some time after dark the people said that they could wait no longer, and we then dismissed them. Some of the Brahmans then complained that we had occupied all of the time, and had not given them an opportunity to speak. We told them to appoint us another meeting the next day, and that we would remain and answer questions on this subject so long as they desired. They said that they would appoint another meeting for us the next day. I tried to persuade them to set the hour, but they refused to do so, saying that when they were ready they would call us.

But they are not ready yet, and I think perhaps never will be. I spoke to, and shook hands with, the Mangalore priest after the meeting, and asked him to come to the tent to see us. He said, "I most certainly will come." But I have not seen his face since. I sent some of my people to inquire for him, as I wished to find out more about him. People told them that he was lodging with the *paschar*, but they were not able to see him. When the Brahmans asked him why he argued against them, he said, "I had to say what God gave me to say, and I spoke the truth."

The great *swamy* priest of the town, who was ready to argue with us twelve years, came to us one day before we left the town, very late in the evening, a sincere inquirer after truth. He renounced all faith in idolatry and the Hindu triad, and, like Nicodemus, wished to be instructed about Christ and salvation. We had all gone to rest for the night, and I was suffering from fever; so I asked him to come the next night, and promised to instruct him fully. The next night he came, bringing five of his chief disciples. We talked to them until late at night. They listened with much attention, and acknowledged the truth, and said that he would call on us again at Palmur. When he left, he took a New Testament with him, and promised to read and teach its truths to his disciples.

From nearly every part of the great mission fields comes the good news that the heathen are desirous to learn the way of truth. What means this great awakening in all the pagan lands, except it be that they are being prepared for the soon-coming day of God? Who among the people of the Lord want a part in sending the truth to those nations? May none stand idly by until the Lord shall have given their opportunities to others, and they find themselves condemned as slothful servants.

J. O. C.

HOLIDAY SERVICES IN THE RUSSIAN CHURCH.

[A HOLIDAY service in the Russo-Greek Church is thus described by Dr. Pinkerton.]

Let any one, on his first arrival in St. Petersburg, enter the church of St. Nicholas, for instance, on a holiday, in the time of service, and placing himself in a corner, calmly contemplate the scene before him: he might easily be led to the conclusion that the Russians are to be counted among the most ignorant of nations. The splendor of the building, with its gaudy decorations; the sumptuous dresses of the clergy, composed of bright-colored brocades, covered with embroidery, and bespangled with gems; the vocal music; the odors of incense ascending before the sacred pictures, from the golden censor, waving in the hand of the officiating priest; the great number of pictures covering the walls overlaid with gold and silver plates in the form of robes, studded with pearls and precious stones, before which some hundreds of wax-lights and lamps of different sizes are burning; the people of all classes standing and worshipping; (for none sit there;) some turning to their respective tutelary saints, and prostrating themselves before them in various acts of humiliation; others bargaining for tapers at the stalls where they are sold in the church, then lighting them, and, with many crossings and ceremonies, placing them before their favorite pictures as an offering and a symbol of the sincerity of their devotions.

Having beheld these, let him turn his attention from the almost confounding splendor and stupefying effects of this crowded scene, more minutely to contemplate its parts, and mark the peculiar dresses, and looks, and attitudes of individuals; he will see much to excite his feelings of compassion and sympathy. Here, the aged sire of four-score, devoutly crossing and slowly prostrating himself before the picture of his tutelary saint, his legs and arms trembling beneath him, ere his forehead and hoary locks reach the pavement (What must it cost such a feeble old man to perform this most fatiguing act of his devotion, perhaps forty or fifty times in a morning!); there, the devout mother with her babe in her arms, teaching its infant hand to make the figure of the cross, by touching with the thumb and first two fingers united, first its forehead, then its breast, next its right shoulder, and afterward, its left, and to lisp the *Gospodi Pomilui*; and when the priest brings out the crucifix at the end of the service, to bestow the benediction, behold, she presses forward in the crowd, and devoutly embraces the feet of the image of the suffering Saviour, and the infant follows her example.

CHRIST A SUFFICIENT INSPIRATION.

THE more we connect with our missionary work a personal Christ, a living Jesus, the more thoroughly will it commend itself to our sympathy, and be an inspiration to everything we have to do. . . .

I tell you, as a warm friend of missionary operations, cease your efforts, disorganize your societies, call home your missionaries, despond, hopelessly and forever despond, if you believe in a dead Christ. If you do not believe in a Christ who, dying once, dieth now no more, who is Christ enthroned, looking for the establishment of his kingdom, and watching over the progress of his chosen church, your enemies will overthrow you, the fiends will be too many for you, the world's woes will mock you to relieve them if you believe in a dead Christ. But if you have a living faith in a living Jesus, if you know and feel that in this work you are doing, you are working to lift the world, not so much from sin as for Christ, and to Christ, and with Christ; if you realize in your heart of hearts the promise whose music is louder than the storm at its wildest,—“Lo, I am with you always, even unto the end of the world,”—then you can do everything; you can subdue kingdoms, you can stop the mouths of lions, you can quench the violence of fire, you can

turn to flight the armies of the aliens, you can confront an embattled world, you can dare, if need be, the fiercest demons of the pit and the flame. —*Rev. W. M. Punshon, at Mildmay Missionary Conference.*

"IT IS EMPHATICALLY NO SACRIFICE."

FOR my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." —*Dr. Livingstone, in Cambridge Lectures.*

Special Mention.

THE PAN-AMERICAN CONFERENCE.

WHEN history has placed in its proper perspective the events of the year and of this decade, it will find none more important than the Pan-American Conference which adjourned yesterday at Washington. The last decade had none to equal it. All-important for Europe as was the creation of a united Germany and a free Italy, the adoption of arbitration by the Pan-American Conference is big with greater blessings to the world. Washington in the past thirty years has seen the abolition of African slavery, with its momentous social influences, and the signing of the scheme of arbitration, the first general project of the kind ever accepted by the representatives of independent nations between whom no pending issues needing settlement existed. We believe that the sure verdict of posterity and the public opinion of coming millions freed from the curse of war and the shadow of slavery, will place these two acts higher than any that the last half of this century holds. . . .

The work of the Pan-American Conference is the fruit of no one country and the result of no one national delegation. It is the joint product of all who sat about its table. It is glory enough for the United States that it originated this great plan to maintain the peace of a hemisphere, that the conference sat at its capital, and that the peaceful policy of the greatest of Western powers will in future be the guarantee of the peace, the integrity, and the independence of the least and the weakest. More than this we need not claim, and all of this history will concede to us. The experience of recent years makes it certain that the perpetual treaty of arbitration yesterday recommended to all the independent powers of the Western Hemisphere, will be signed by all but one or two. Chili may refuse, but it must be remembered that if Bolivia and Peru both ratify this treaty, it will be the solemn duty of every signatory power to protect them from menace, spoliation, and the loss of territory until their differences with any other country have been arbitrated. When we remember how all this land

rose as one man to preserve the pledge and maintain the guarantee given to Samoa, we have no fear that Bolivia and Peru will fail to be protected in all the rights which every nation ratifying the treaty will in the future have to the verdict of arbitration instead of the verdict of war, in the settlement of all international differences. The Pan-American Conference has done much besides making the final and lasting adoption of arbitration possible by every Western power. Its other results would be enough to rank it with the more important international gatherings of the past. The successful adoption of a treaty of arbitration gives it a unique and pre-eminent position. It dignifies the President and the Secretary of State by whom it was proposed, convened, and brought to a happy and successful close, and associates them both with an important epoch in the history of man. —*Philadelphia Press, April 20.*

TURKEY AND THE SLAVE TRADE.

APPARENTLY anticipating the action of the Anti-Slavery Congress at Brussels, and perhaps desiring to place itself in a more favorable position before the civilized world, the Ottoman Government has issued an edict, which, if it means anything (which is always doubtful with Turkey), may lead to a restriction, and finally to the abolition of the slave trade in quarters where it has hitherto flourished. The new edict prohibits "the commerce, entry, and passage of black slaves in the Ottoman Empire and its dependencies"—a prohibition which applies to the markets of Tripoli and Arabia, and to all Turkish waters. If there is any hole in this edict through which the proverbial "coach and four" can be driven, it is to be found in the exception of "black slaves going abroad as servants of their masters or mistresses, or employed as sailors on board trading vessels." Such slaves cannot, like the others, obtain their freedom by claiming it, and securing certificates of manumission from local authorities, and free passports to return home. There are also in the edict provisions for the punishment of the masters and owners of vessels carrying slaves across the seas. In such cases the slaves are to be confiscated.

But will this excellent edict be carried out? This question is especially important, in view of the fact that the two main outlets for the slave trade of the Soudan—Tripoli and the Arabian coast—are within the bounds of the Turkish Empire. While there can be no guarantees that Turkish tribunals, if left to themselves, will carry out the law with any more efficiency than they have other laws of a similar character, there are some reasons for hope that hereafter those tribunals will not be left to do entirely as they please. Undoubtedly the influence of England and Germany was potential in securing this edict. These and other European powers will hardly fail to see that its humane provisions are enforced, by requiring their own consuls to keep a sharp eye on the Turkish authorities along the African coast. If this should result in pricking up these sluggish officials to do their duty, it would be a big blow to the slave trade. This may be the first-fruits of the Berlin Conference. —*The Evangelist.*

FROM JERUSALEM TO JOPPA BY RAIL.

THE governor of Palestine has inaugurated the construction of the railway from the Holy City to the sea-port of Joppa, with due solemnities. In a few months the shrieks of the iron horse will be heard in the valleys that centuries ago echoed the mild words of the Nazarene. It seems almost like a sacrilege to introduce nineteenth-century institutions into territory that is sacred in history and romance. But progress is irresistible, and sentiment cannot and should not stand in the way of putting the Holy City in easy communication with the rest of the world. The new road, starting from Jerusalem, where the station is to be near the tomb of King David, follows the valley of Hinnom, and runs westward past the site of the ancient Emmaus, along the

path pursued by the Saviour after his resurrection; thence to the ancient Kirjath-Jearim, famous in Israelitish history as the resting-place, for many years, of the ark of the covenant after its recovery from the Philistines and previous to its removal to Jerusalem by King David. After crossing a rugged range of hills, the road follows the water-courses direct to Joppa, Japho, or Jaffa, as it is variously called. The Jordan branch of the new railway will run eastward from Jerusalem to Bethany, which Christ made the starting-point of most of his journeys, and thence along the Jericho road, now as of old, frequented by thieves, to the ancient city. This branch will not be built at present, but there is a very indefinite prospect of building eastward across Jordan to the site of Babylon, and thence down the Euphrates to the head of navigation. This is a part of the project to restore Palestine to its ancient prosperity, and make it once more the national head-quarters of the Hebrews scattered throughout the world. —*Philadelphia Inquirer.*

THE SIX BIBLES.

THE six bibles of the world are, the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scripture of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and the New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century. —*Christian at Work.*

—A commission from the Canadian authorities, consisting of a member of Parliament and several noted engineers, recently visited the Pacific Coast to investigate the merits of the Pelton water-wheel with reference to its adoption in various enterprises projected in the provinces, but more particularly for the purpose of utilizing the water-power of Niagara Falls from the Canadian side. The result of the investigation was satisfactory in the highest degree, and will undoubtedly result in the first attempt to make this gigantic force available for manufacturing and commercial purposes. The height of Niagara Falls is 176 feet. By carrying water in steel conduits a distance of about three-quarters of a mile to a point below the rapids, a fall of 240 feet can be obtained. This entire fall it is proposed to utilize, placing the wheels above high-water mark along the bank of the river, and locating various manufactories on accessible sites above, the power from the wheels to be carried up by a system of cable transmission. Anywhere from 100,000 to 500,000 horse-power can, it is estimated, be obtained in this way without any appreciable loss in the current which sweeps along with such irresistible force.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 6, 1890.

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HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

THE fourth class upon whom a blessing is pronounced, or who are pronounced blessed, in our Lord's sermon on the mount, are spoken of as follows: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." These, however, are not a new and distinct class; but this is a new degree of blessedness attributed to the same class as mentioned before, namely, those who are availing themselves of the gracious provisions of the gospel.

1. A new and advanced spiritual condition is here brought to view. It is illustrated by a natural condition every day recurring, and everywhere existing, from which many parallels may be drawn. The hunger and thirst here mentioned, is that of the soul, the moral nature, not of the body; in the realm of spiritual things, not physical. Its object is not the meat that perisheth, but righteousness, the food and support of the inward man. And in this spiritual realm it indicates certain conditions parallel to those which in the field of temporal things is indicated by natural hunger and thirst.

2. A normal appetite and desire for food indicates a healthy condition of body; but all is not right, if at the proper times for taking food the appetite is gone, and food is loathed. So the soul that has no desire or relish for righteousness, is not in a condition of spiritual health. If this condition exists to a sufficient degree, it denotes death—dead men have no hunger or thirst; and he who feels no hunger or thirst for righteousness at all, is spiritually dead.

3. The intense craving for food which accompanies recovery from some forms of bodily illness, is well known to most people. And in like manner convalescence from the disease of sin will be attended with a corresponding hungering and thirsting for righteousness—a longing of soul which will not be satisfied without a refreshing portion of the heavenly manna.

4. This beatitude naturally follows the first three. They relate more especially to the removing of hinderances; this, to the reception of positive good. In the first, pride is taken away by poverty of spirit; in the second, levity is removed by holy mourning; in the third, anger, impatience, and discontent are healed by meekness. And when these diseases of the nature are removed, the natural appetite of the new man will assert itself, and the soul will hunger and thirst for righteousness.

5. Hungering and thirsting is not an operation which we can control by our own wills. We cannot make ourselves hungry and thirsty whenever we will, by an act of our own volition. Hunger and thirst are the involuntary demands of nature, under certain conditions. So spiritual hungering and thirsting is not a condition which we can produce by the power of our own will. It is the involuntary working of that divine life which God implants in every heart which will yield to him. For it we can take no credit to ourselves. It is God working in us. But we should remember that while we cannot of our own wills create natural hunger or thirst, we can by the violation of the laws of our being, destroy this appetite and prevent its natural operation as designed for the good of our physical systems. So, as Monsell well remarks, "Though we cannot create life, we can destroy it; though the new man can be born only of God, he can be hurt, dwarfed, and ruined by man."

6. The object of desire introduced in this beatitude. It is not a hungering and thirsting for the friendship of the world, or anything in the line of the world's ambitions, or the good things, so called, of this present life. That for which the longing desire of the heart goes out, is righteousness. In two other places in this same discourse, our Lord mentions the same thing (Matt. 6:33): "But seek ye first the kingdom of God, and his righteousness." Again (chap. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." And the outward demonstration and example of this righteousness which has been set before men, was the life of our blessed Saviour while here upon earth. The hymn truthfully says:—

"For in thy life the law appears,
Drawn out in living characters."

Here was the great object lesson given for man to study and follow. To hunger and thirst after righteousness is, therefore, to hunger and thirst for Christ, to desire more of him, and to follow his example more fully—"looking unto Jesus, the author and finisher of our faith." The same desires, the same reaching out for God, reigned in the hearts of the holy men of old. So David exclaims: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

7. The promise: "They shall be filled." The blessing is not in the hungering and thirsting in themselves considered, only as they create a longing for the heavenly sustenance which can be given only in response to such desires. For this longing, the promises stand waiting. Jesus said to the Jews: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35. Again, "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

8. When we have partaken of literal food, the appetite is appeased, and our desires are satisfied; but it is not so with that spiritual aliment for which it is blessed to hunger. To be filled with this does not lead to a sense of satiety, and a feeling of no further want. But, on the contrary, the very supply incites a greater desire. The more the soul is filled, the more it desires to be more fully filled. The very portion it receives in fulfillment of the promise, creates a demand for more. The writer of the hymn grasped this truth when he said:—

"But what I feel is just a taste,
And makes me long for more."

And these additional desires will also be supplied; and these will create further desires still, to be still further supplied. And this is accomplished because, so to speak, the vessel receiving the blessing is ever dilating, becoming larger, and so capable of receiving a greater measure. The very longing for a larger measure of the grace of God, is the expanding power; every response from heaven is a pledge of future supplies; and thus the Christian grows.

9. This beatitude, like all the others, looks over into the eternal state for its full fruition; while like all the others, it contains the promise of the best blessings that can be bestowed in this life. In these is seen the truthfulness of Paul's saying that godliness hath "promise of the life that now is, and of that which is to come." 1 Tim. 4:8. Here we are filled so far as we can be in this present life, and in this present limited, imperfect condition. But in the kingdom of God, as we shall behold it, and enjoy it, in its glory, is the tree of life, and the river of life. And there we shall drink to the full of that stream of which we can here only taste a few precious drops. "Whosoever will, let him take the water of life freely." "I shall be satisfied, when I awake, with thy likeness." And when that land of promise is once safely gained, and we are basking in the fullness of its glory, we shall feel indeed that blessed was that hungering and thirsting which prompted our feet to the heavenly fountain, and impelled us to travel onward to "the marriage supper of the Lamb."

FAITH.

THE vital importance of faith is attested by the declaration that "without faith it is impossible to please" God. Faith, simply defined, is belief, and the same inspired testimony says that "he that believeth not God hath made him a liar." To believe God is to believe the testimony he has left us, and that testimony is his word. That word is inseparably connected with true faith, in all its manifestations. "Faith cometh by hearing, and hearing by the word of God."

The ground covered by true faith is briefly set before us in Heb. 11:6. Faith lies at the foundation of all Christian experience. "He that cometh to God must believe that he is." Without this belief, no individual would ever take the first step. But that which constitutes the real essence of Christian faith is something more than a simple, intellectual belief in the existence of God. The text says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The promises of God's word, as well as its record of prophecy and historical truth, are the groundwork upon which faith rests. That word reveals not alone the fact of God's existence. It is a revelation of his nature, of his attributes of love and mercy, and of the manifestation of these attributes in the provisions of the gospel. It gives to the Christian the strongest assurance that he will not seek God in vain. Faith grasps these promises, and brings them into the reality of the individual life. Any faith which fails to do this, comes short of the true standard, and can neither be profitable to the individual nor acceptable to God.

A profession of faith is exceedingly common, but how few can give tangible evidence of the possession of a faith which covers the ground defined in the above-quoted text of Scripture. This faith does not remain shut up in the hidden recesses of the mind. It has a power stronger than all else to shape and control the life. The worthies whose lives are set before us in the 11th chapter of Hebrews, are illustrations of this truth. Their works attested their faith, and made them examples to subsequent ages, of those who are actuated by a faith which both believes that God is, and that he is a rewarder of them that diligently seek him.

L. A. S.

PILGRIMS AND STRANGERS.

It is a truth which professing Christians are prone to overlook, that their position in this world and their relation to the things of the world, are of a transitory nature. Of those who are set before us in the word of God as the most eminent examples of human piety and loyalty to God, men of ability to command a share in the wealth and renown of their times, it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." How different from their course is that of many at the present time, who profess the same faith and claim to be actuated by the same hope! Their whole lives proclaim that they are here perfectly at home, and that their aims and hopes project but dimly into the life that is to come.

The world that now is, in no sense fulfills the purpose of the Creator as a place for the abode of man. The prophet Isaiah tells us that God, who made the world, "created it not in vain; he formed it to be inhabited;" but the peopling of the earth which has taken place since that event, is not that which the Creator contemplated. When that purpose is carried out, the glory and riches of the earth, its power and its pleasures, will be the inheritance of the righteous; but the conditions of life which will then prevail, is a theme which is left, for the present, to the realm of imagination.

With the fall of man, the earth which had been fitted for his habitation came under the dominion of Satan. From that time he has wielded the dominion which was the glory of man in his first

estate. All that the world has to offer, has, from that hour, been subject to his control. From that hour the arch-enemy could assert with truth that which he uttered long afterward, that all the kingdoms of the world, and the power and glory of them, were his, to give to whomsoever he would. None of this, however, has he seen fit to bestow upon the servants of the Most High, but upon his own faithful tools and slaves, for the accomplishment of his evil plans. The position of the former has ever been subordinate. Ruled over by the kingdoms of this world, the property and instruments of Satan, it has not been theirs to dictate by what conditions of life they would choose to be surrounded. Their only choice has been to take what they could get, to ask their rights, but never to command them. The only assurance held out to them in the present world is that of tribulation and persecution. They are inhabitants of another country, subjects of another kingdom, traveling in a strange land, over which hangs the darkness of moral night and the fiery storm of the judgment.

This surely is not the time to seek for the honor and the attractions of this world, if we would count ourselves among those who look for the promise of a better country, and a city prepared by God. Of those who in ancient times obtained a good report through faith, it is testified that they saw these promises "afar off," but were persuaded of them, and embraced them, and shaped their lives accordingly. We do not see the promises to-day afar off, but on the verge of their fulfillment. How much stronger incentive, therefore, should there be in us, to "love not the world, neither the things that are in the world"! "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

L. A. S.

THE TWO QUESTIONS.—NO. 2.

In our former article we called attention to some of the reasons why we believe that the message of the third angel will be proclaimed in India as well as in other and more favored countries of the earth. In this article we wish to speak of the second question mentioned in our former article: What are the most feasible steps by which the message can be proclaimed in India?

Our past experience as a people has, or should have taught us at least two important principles; first, that zeal without knowledge fails to accomplish the desired object in the shortest time; second, that there is as great a variety of methods for approaching various nationalities as there is of gaining access to the hearts of different individuals.

To illustrate the first proposition, we wish to relate an experience we once had in Southern California. There were a number of teams driving from Lemoore to Fresno, a distance of some forty miles or more. The forward team was led by Bro. Church, who was well acquainted with the country. The land was level, and for a considerable distance we were not troubled with fences, hills, or ditches. After driving for hours in the hot sun, we approached a village that appeared but a short distance from where we were. But in order to reach it, one would be obliged to cross some ditches. Bro. Church drove a long way round, at least so it appeared to us who were in the rear. Being in a great hurry, we thought we would take a shorter road, and arrive at the village the sooner. We at first crossed one or two ditches without difficulty, but soon we had to get out and get the horses over and then draw the wagon by hand. On we pressed till we came to a large and wide ditch, and here we became convinced that it was of no use to try to proceed any farther. We were obliged to return and go round the way the experienced guide had directed us, and the way that he had gone. Although at first we had laughed at them for taking so long a route, the laugh now turned on us, and

we had the mortification of finding ourselves a long way in the rear on entering the village.

As the second coming of Christ has appeared so near, and the accomplishment of the work so important, we have made some mistakes in the zeal manifested, by a limited knowledge of what God designed to do. We have not at all times taken in the full nature of the task, but have learned by sad experience what we might have more easily learned had we only duly studied not simply the work itself, but also considered more carefully how others labored, and added to our knowledge from theirs. Much time has been lost in not working understandingly. Prejudices have been aroused which have made it hard for the laborers. Open doors have been closed, and in some instances, judging from present appearances, years have been lost. Such experiences are too costly as regards both valuable time and precious souls.

Neither are such experiences peculiar alone to those who are looking for the second coming of Christ. Moses uttered one truth (Deut. 1:2) that contains a wonderful lesson: "There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea." But the Israelites were over thirty-eight years in accomplishing it. They lacked a proper appreciation of the design of God at the time the twelve were sent to spy out the land, and then they had a blind zeal without knowledge in going to battle before they were prepared. (See Numbers 13, 14). We are taught by the apostle Peter to look forward to and hasten "the coming of the day of God." 2 Pet. 3:12. This cannot be accomplished without well considering the nature of the work, and an unconditional consecration to it.

As to the different methods of approaching individuals and nationalities, it is a truth that is so apparent that it would seem almost unnecessary to refer to it. The experience of each and every laborer who has been at all successful in foreign fields testifies to this.

The prosperity of the cause in Scandinavia, Switzerland, Germany, and Russia has not been altogether due to those who were superior in education, Christian experience, or even talent; but it was and is owing to those who understood the people and the best methods of laboring among them. In the same family there is a difference in the disposition of the children, and the mother needs to study their characters and train them accordingly. And we are only grown-up children. It is the same with countries and nationalities which for centuries have been under one system of laws, so that they have customs peculiar to themselves. The Scriptures recognize the same principle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh." Jude 22, 23.

True wisdom will learn not only from experience but from observation, like the bee which sucks honey from every flower, even if the stalk be covered with briars and thistles. So the child of God should ever be a disciple (learner), gaining knowledge from a thousand things around him. It is only a bigot with the stubbornness of a mule, "that knows for himself, and that is sufficient." It was God that "gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." This wisdom embraced an understanding of all kinds of trees, of beasts, of fowl, of creeping things, and of the fishes of the sea. (See 1 Kings 4:19-34.) "Great men are not always wise: neither do the aged understand judgment." "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." It is God that gives the desire and opens the understanding to comprehend, and by circumstances in life places schools of learning within the reach of all, in which they may learn concerning his work, both as to its nature and the methods of accomplishing it.

There are features of East Indian society that are different from those in America, Africa, or Australia, and probably it is the same in China and Japan.

But it is certainly so in India. These customs have been unchanged for thousands of years. The very kind of work and manner of labor that seems to be absolutely necessary in India in certain respects would not be at all applicable or have any force in these other countries on account of the customs of the people; and yet the gospel is the same, and the truth is unchanged the world over. It is our firm belief that there are no countries where there are more openings, with the same number of Europeans, either in America or in the Australian colonies, than in Africa and India. But to enter on the work precisely as you would in these countries mentioned, would be to close the doors, and it would be declared the hardest field that could be found, and one in which it would be useless to try to do anything.

But why is it that the Lord is sparing these fields? Why does he not destroy them at once by some tidal wave or earthquake? Is not the waiting of the long-suffering of God salvation? Are there not precious souls, purchased by the blood of Christ, to be reached and saved from these countries?

How, then, can we enter these fields to the best advantage? It cannot be by antagonistical efforts against old and experienced missionaries in them, but rather by co-operating with them as far as possible. There are open doors for teachers, both in schools and in private houses, and by personal effort in connection with those who have given their lives to the work of God. There are those in each of the mission fields who, as far as a renouncing of all friends and home comforts is concerned, manifest as great a consecration to the work as did those who labored in the early history of the Church. Should we ignore all these agencies?—We think not. There are those who have come to this foreign land who have paid their own expenses and sustained themselves at some of these missions, that they might learn the language, and become acquainted with the methods of labor. They were not of the same denomination as those with whom they were connected; but they valued the information to be gained. Is it not as important for us? Are there not those who would be willing to make as much sacrifice? Is not God's special work for this time of as much importance as the work of those who have no definite object in view but to learn how to labor, and then decide what else they will do and where they will go? I fear that it would require a consecration, and many would have to learn even some of the first principles of the missionary spirit, to love some of these natives so as to work for and with them. And yet by the distribution of a few tracts we have thought that we were great missionaries. May the Lord in mercy give us of the true missionary spirit.

S. N. H.

JOB'S LESSON.

(Concluded.)

Poor Job now felt deeply stirred. He felt he had more than he could endure. Here was an anguish that cut closer than all his losses of property, friends, children, or physical comfort. He was in a measure indignant. He knew the charge was unjust. He knew that he had tried from the depths of his soul to do right and to be true to his God. He had been no hypocrite, but a true man, faithful to his highest convictions of what God required. He vigorously repelled their charges, answering them so fully that after various attempts on their part to drive Job to an acknowledgment of his supposed sin, they finally succumbed, and gave Job the field. In the war of words Job scored a victory, and silenced his accusers.

But the great ends of God were not as yet fully met. He had designs in all this that had not been fully grasped by Job or his friends. Job, in his replies, had, in various instances, shown a lack of full submission to God's providence, though perhaps in his great distress he was unconscious of it. He had reflected quite strongly upon the wisdom of God's dealings, especially with himself. His great sorrow had led to this, and our human infirmities

always tend in this direction while in trouble. Yet perfect submission to God is the only proper position for poor, weak mortals to take. God always does right, always knows best, whether we can see it or not.

Another agent, Elihu by name, is introduced. He blames Job somewhat severely for this wrong course in justifying himself rather than God. Job makes no reply. Finally God himself speaks from the whirlwind, and does just what Job has requested. He lays before him in words of majesty some great facts which lead the suffering, afflicted Job to see how great is God in all his works, and how little, in comparison, is he himself! How insignificant is man at his best estate! He is soon led to the inevitable conclusion that it ill becomes such an one to enter into criticisms upon the infinite One who knows all, and cannot err. He had done foolishly in this. He humbles his soul before God. He confesses his littleness. In brokenness of spirit he answers the Lord: "I know that thou canst do everything, and that no thought can be withheld from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. . . . Wherefore I abhor myself, and repent in dust and ashes." Job 42: 2-6.

Job had now fully learned the lesson God designed when he permitted Satan to bring these afflictions upon his servant. Job had now a deeper sense of man's littleness, God's greatness; and the sinfulness of murmuring against God, and criticising his providence, than he ever had before. He was in a safer condition to meet temptation, and was really a better man in the sight of God. His spirit was more submissive—meekness and humility were developed. He could endure more without losing his balance. He had greater command of his own spirit. He was now enabled to see that it was through real love to him that God had permitted these afflictions to fall upon him, to purify him, adorn him with special graces, and fit him for a holy, heavenly world. God could now consistently bless Job more than ever before, and he did restore all the temporal blessings he had lost, and others besides. So Job's earthly pilgrimage closed under most highly favoring circumstances.

But Job's three friends, also, needed to learn important lessons. In a time of affliction they had charged a faithful servant of the Lord with things of which he was not guilty, forming a censorious, unjust judgment concerning him, and adding anguish to his already great suffering. The Lord rebuked them sharply, and to bring them to see their sin more fully, he required them to secure Job's mediation with God in their behalf. This must have been somewhat humbling to them, under the circumstances; but it doubtless benefited them. It was also an excellent thing for Job. He manifested no resentment whatever toward his three friends who had accused him falsely. He knew they had done it honestly, but from an erring judgment. Job's prayer in their behalf was heard. From this point the Lord began to work for Job, and restored his prosperity.

The experience Job passed through, under all the circumstances, was as severe as humanity is ever called to bear. His physical sufferings were exceeding great, much more than those attending an ordinary death. Indeed, he felt under his sufferings, that death would be a pleasure. His losses of friends, and the censures of those dearest to him on earth, made the anguish exquisitely keen. But Job was too good a servant of the Lord to cherish against them personal resentment or bitterness, hatred, malice, or dislike. He would still gladly do them good.

To keep the heart free from these wicked feelings, and still cherish love for those who treat us unkindly, pay us evil for good, and treat us unjustly in return for kindness bestowed upon them, is one of the highest attainments of the true Christian spirit. Christ did this. He prayed sincerely for the enemies who were putting him to death,—

"Father, forgive them; for they know not what they do." He teaches us that if we love only those who love us, we have no reward. Peter teaches us the same lesson: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Pet. 2: 19-24. It is no glory, if we are punished for our faults or sins, to bear that patiently. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." He teaches that our calling as Christians requires this of us; for Christ, our Master and Example, came to this world to suffer unjustly, giving us a pattern to follow in this respect. Here is a very precious grace to obtain. Job, 4,000 years ago, had this experience, and learned useful lessons from it. May not we who are recommended to learn a lesson from his patience, also have some of the same grace to obtain? G. I. B.

ASKS CONCEDED WHAT HE SHOULD PROVE.

In the *Christian Oracle* of April 17, a writer, J. H. Painter, notices Father Enright's statement concerning the authority for the change of the Sabbath. Referring to Mr. Enright's repeated offer of \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, he says:—

If he will concede that the Bible binds us to keep any day, I will furnish some proof that Sunday is the day.

There is a fatal weakness in this proposition of Mr. Painter's. He asks conceded just what he should prove, that the Bible binds us to keep any day. Mr. Painter and his brethren observe a day. They claim to go by the Bible and the Bible only. Now, in observing Sunday and teaching others to do so, are they doing something the Bible does not enjoin? If not, why does Mr. Painter ask Father Enright to concede that the Bible binds us to keep any day? Why does he not give the proof that it does, and avoid the necessity of asking that it be conceded? The very fact of asking the concession is a tacit but fatal admission that (taking the position he and his people do, that the ten commandments and the Old Testament are done away) they find no Bible authority upon which to base their weekly rest day. Having destroyed the foundation for such a septenary institution, nothing is left upon which to build one. The Catholics do not go so far. They admit the binding obligation of the fourth commandment together with the others (save the second). They find these taught in all their catechisms. But they claim that their Church has power to change the Sabbath, and that it did change it to Sunday, and therefore they keep that day. But our Disciple friends have not as plausible an assumption to set forth even as this. So they ask that the very Bible authority itself, enjoining the keeping of a day, be "conceded." They can give no good reason for keeping one day in seven, for they ignore the commandment which gives the only divine reason for dividing time into periods of seven days; and no Bible reason for observing the first day of the seven. They find one instance in which bread was broken on the first day of the week (Acts 20: 7-11), but they do not have to search long in their New Testaments before finding that bread was broken by the disciples upon all days (Acts 2: 46), and that the Lord himself instituted his Supper on Thursday night shortly before his betrayal. Matt. 26: 26-34. Thus their "some proof that Sunday is the day" proves to be no better than like proof for all days.

Father Enright will readily concede that the Bible enjoins the observance of a day, but he will just as freely grant that the only day it enjoins is the seventh day. He will agree with Cardinal Gibbons in saying, "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday;" with the "Catholic Christian Instructed" wherein it says, "So that truly, the best authority we have for this is the testimony of the Church;" and the statement in the "Douay Catechism," that "therefore they [Protestants] fondly contradict themselves

by keeping Sunday strictly and breaking most other feasts commanded by the same church." Mr. Painter may deny all this, but he cannot do it successfully without showing the Bible authority for keeping Sunday. But Bible authority for keeping a day is just what he wishes conceded. He certainly is a long way from getting Father Enright's \$1,000.

How Mr. Painter, together with all other Sunday-keeping Protestants, came to be keeping Sunday, is well told in a Catholic tract entitled, "A Question for all Bible Christians." The question is, "Why do you not keep holy the Sabbath day?" and the explanation referred to reads as follows:—

The present generation of Protestants keep Sunday holy instead of Saturday because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

While the Reformation of the sixteenth century stirred up the nest of papal dogmas to no small degree, there were several of these dogmas of the Romish Church left untouched to be protested against by Protestants of later generations. There was infant baptism. Upon this the *Christian Herald* of Nov. 14, 1889, says:—

Baptists are reforming Luther's work by taking from it the fatal error of birthright church membership.

Then there was sprinkling for baptism. In this Baptists, Disciples, and others have gone on in the work of reformation, met, of course, with all the quibbles and foibles that error could invent. But they have stood for the right and made a noble defense. And now comes up the Sabbath question. Seventh-day Adventists claim that they are reforming the work of Protestants hitherto in taking from it a false sabbath,—one which, like infant baptism and sprinkling, rests solely upon the authority of the Catholic Church and tradition, and not upon any command of God. While Presbyterians and Methodists may not accept the special truths held by the Baptists and Disciples, and the Baptists and Disciples may not accept those held by Seventh-day Adventists, still penitent believers are the only proper subjects for baptism, immersion alone is baptism, and the seventh day and no other is the divinely appointed rest day. These are facts whether men will hear or whether they will forbear.

W. A. C.

MAKE A NOTE OF THIS.

In endeavoring to show that the enforcement of rigid Sunday laws is not inconsistent with the liberties of the Jews, Mr. Crafts, in his "Sabbath for Man," page 258, says:—

It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work.

Herein lies a principle. As long as a man has the privilege of closing his shop and refusing to work, he is free to observe a day. Question: What man has not this privilege? Certainly all men have it, the Christian as well as the Jew. Then what Sunday-keeper is not absolutely free to observe Sunday? They all are. What consistency, then, can there be in Mr. Crafts and his party pleading for a law "to prevent persons from being forced to labor on Sunday," as they did in Washington last February, at the hearing of the House Committee on the Breckinridge Sunday bill?

In closing his shop, the Jew of course will lose trade, and in refusing to work, perhaps lose a job; yet, says Mr. Crafts, he is left "absolutely free to observe the seventh day." The Sunday-keeper can do the same thing, and be left just as free to observe the first day. Let us not forget to emphasize this. Law in one case is as unnecessary as in the other.

W. A. C.

—What is it glorifies God?—Faith, penitence, love, and obedience. Where these are, and are exercised, God is greatly honored.

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.

THE COMING KINGDOM.

The sin-cursed earth is waiting
Its coming Lord to see;
The promised restitution,
Redemption's jubilee;
And prophecy unfolding,
Proclaims his advent near,
The conflict fast approaches,
The nations so much fear.

All nations now are waiting
The battle-cry to hear:
"Go beat to swords your plowshares,
Your pruning-hook to spear."
While hostile foes shall perish
In the deciding day,
The time of Jacob's trouble
Will end in victory.

The consummation hastens!
The widowed Church doth cry,
And prays to be delivered
From her last enemy;
O'er all her foes victorious,
To share the blest reward,
In boundless, full fruition,
Forever with the Lord.

—Sol.

SOUTH AFRICA.

ROKEBY PARK.—I came to this place Jan. 3, and have held meetings in a private house till the present date. Rokeby is not a village, but is simply a name given to a sparsely settled neighborhood about eighteen miles from Grahamstown. There are only ten or twelve houses within a radius of five miles from our place of meeting, consequently the attendance has averaged only about twenty-five. The Wesleys have a chapel here, in which services are held on Sundays, and prayer-meeting on Wednesday evenings. These services are conducted by local ministers living in the neighborhood, except one Sunday in each month, when the pastor is present. The three locals have attended our meetings, and are now all obeying the truth. All the prominent members of the church have accepted the message, except one, and he is almost persuaded.

After the first local preacher had embraced the Sabbath, he went one Sunday morning to a regular appointment, ten miles distant, but was surprised to find no congregation awaiting him. It seems that the people had mutually agreed not to give him a hearing. The influence of our meetings has extended to adjoining neighborhoods; creating strong opposition and prejudice in some minds, while others are anxiously waiting an opportunity to hear for themselves what this new doctrine is. Last Wednesday evening, the prayer-meeting was in progress as usual, when I stepped the pastor, unexpectedly. The brother in charge gave the service over into the hands of the pastor, who, at the close of the service, requested certain leading members of the class to remain, and the rest of the congregation to retire. Six men remained.

The pastor said there were two things which he wished to have understood; 1. That no one whose name is not on the "plan" shall be allowed to conduct services in the chapel; 2. That no one who is not a member of the society shall be permitted to take any part in the services held in the chapel. He asked the class-leader (the man whose name is first on the covenant) whether he purposed working on the "Lord's day." He replied by asking him to explain what he meant by the "Lord's day." Another member spoke, and said: "If Mr. — wishes to know who are going to keep the Sabbath, I propose that we stand up." Five of the six present at once stood up. The pastor then informed them that they were no longer members of the Wesleyan Society. The leader of the class appealed to the Bible, but was ordered to sit down, and was told that they would have no discussion over the matter. The minister said he was there to enforce the rules of the Wesleyan Church. The temper and dogmatical spirit of this Protestant priest are more in keeping with ancient popes than with the character of a true shepherd over God's people.

The Lord has especially directed in the work here, and his Spirit has been present in our meetings to aid in speaking, and to impress the hearts of the hearers. Bro. Tarr has visited in this neighborhood occasionally during the past two years, and has loaned reading-matter to all who would read; and

thus the way was prepared for preaching. People here are intelligent, and have accepted the truth understandingly. Our Sabbath meetings have been precious seasons. The truth is the same here as in other parts of the world, uniting the hearts of those who receive it, and filling their souls with joy and peace in believing.

Bro. Tarr, who has recently embraced the truth in the Cathcart district, reports that another family has taken hold, and that others are reading with interest. A good beginning has been made in this province, and it is evident that the Lord is ready to work. My prayer is that God may give wisdom, and that the work may be carried on as his providence may direct. I am glad for the assurance of the sympathy and prayers of my brethren in other parts of the field. The Lord has been good to us while we have been among strangers, and we have only words of encouragement to express to those who are interested in this part of the great vineyard.

March 5.

I. J. HANKINS.

ITALY.

APRIL 2, I left Basel to visit the friends of the message in Northern Italy. At Turin, a city of 307,000 inhabitants, Bro. Geymet has been at work as colporter about a month. The city contains 3,000 Protestants, principally from the Waldenses; its language is Italian, though most of the business men and Protestants speak French. Thus far, Bro. G. has worked with our French books and tracts, but he will now begin laboring with tracts and papers among the Catholic Italians at the same time. Many of the Catholics scarcely ever attend their own church, and so are comparatively free from its influence and that of the priest. A trial only will show what can be done among them.

Bro. Geymet will continue in the city some time, selling and distributing our literature. In Switzerland he was able to support himself from his sales, but in Italy this is not possible. Thus far, his sales have been about one-third what they were in Switzerland.

From Turin I went to Torre Pellice, one of the chief Waldensian cities, situated at the entrance of one of the three Waldensian Valleys. In this vicinity the Brn. Bourdeau labored some three years ago. Quite an interest was then raised, and a church was organized at Torre Pellice. Through death, apostasy, and removals, the church had been left without officers, and reduced to nine in number. With the exception of three, these are of good courage. I spent several days visiting all at their homes, and held a number of meetings, in which those that attended were much strengthened, though, as is generally the case, those that most needed help did not come.

There are now about 30,000 Waldenses in these valleys; they live as of old, mostly up on the mountain side, some so high up that their rude little houses are scarcely distinguishable from the rocks. In company with Bro. Geymet, I visited several families, including two ministers and a Catholic priest; they are very friendly to strangers, and freely offer the best that their houses afford.

After reading the history of the Waldenses, one has great reverence for this people, but he suddenly loses it on visiting them. In most respects they compare unfavorably with the Catholics. The latter could not conquer their fathers by cunning, by fire, nor by the sword, but to-day they are succeeding in a way rather disgraceful to the Waldenses. They are slowly peopling the valleys, in part, with illegitimate children, mostly from the Waldenses themselves, which are born and educated in a Catholic institution at Pinerolo, a city near the entrance to the valleys. On reaching maturity, these children are sent into the valleys, the institution paying a pension for a number of years, to those that take them. Chiefly by this means the Catholics now have more than half the population in some of the securest places and ancient strongholds of the Waldenses.

On the whole, the people live miserably, in some cases the kitchen and dining room being in the stable, and the bed in the manger. Little attention is paid to cleanliness. Many are dwarfed and deformed. Like the old castles so prevalent in Europe, which are only ruins of once powerful institutions, the Waldenses of to-day are but the sad reminders of a noble people long the stronghold and preservers of the truth.

While there are unfavorable features among this people, there are also encouraging ones. They accept the Scriptures, and are willing to hear them ex-

pounded. Simple in their diet and dress, and free from many of the evils of so-called civilized society, they are more easily reached by the truth than most people. Constant, faithful labor would, doubtless, lead many to accept the message. Among these 30,000 there must be many who will yet rejoice with us in the truth. The Salvation Army has secured many followers from them, and should not the present truth, with the blessing of the Lord, accomplish more?

Aided by money from England and other Protestant countries, the Waldenses are sending out their ministers, or missionaries, to labor for the evangelization of Italy. They now have churches in many leading cities, including Rome. In addition to these, there is still a larger number of Protestant churches of the various denominations in Italy. The general tendency is toward freedom. Not long since, an edition of 10,000 large illustrated family Bibles was issued in the Italian language, and in a short time all were sold.

From Torre Pellice, I came to Geneva, where Bro. Vuilleumier and two sisters are at work. Bro. V. has a neat and commodious dwelling in the central part of the city, but a few paces from the cathedral where Calvin preached. Two large rooms, connecting with folding doors, make a meeting place for fifty or sixty. Meetings are held Friday evening and Sabbath forenoon, and Sabbath-school on Sabbath afternoon. Sometimes twenty-five are present at the evening meetings. Six keep the Sabbath, and others that are convinced desire to do so as soon as they can arrange their business.

Geneva is a city of many fine hotels; they are equal to the palace of a prince. Our French, German, and English periodicals in binders and distributors, are placed in nearly all of them. It seems good to see the printed truth in such places. This is decidedly a city of tourists, and will always afford a good opportunity for sowing the seeds of truth to the nations.

We rejoice that we have a mission house and family here to give permanency to the work, and hold together those that embrace the truth. The rent of the house is but twenty-five dollars per year more than Bro. V. paid for his dwelling in Basel. We hope soon to see a little church organized at this important point.

I remained at this place several days, and enjoyed some good meetings. About twenty were in attendance at the Sabbath-school and Sabbath meetings. It was good to see some of the new ones in the faith active in spreading the light to others. While doing general Bible work, a special effort will be made to place our publications in the hands of the many foreigners at Geneva from the various nations of Europe. In the medical department of the university, for example, there are 500 students from Italy, Austria, Holland, Russia, etc. Quite a large number of Russians reside here; as there is little opportunity of reaching them in their own country, we must seek all that we can find out of it.

We are permitted to hear good news from other parts of our field. Several were baptized at the April quarterly meeting at Lausanne, and four at Basel. The colporters at work in France sell quite a large number of tracts and papers. We have evidence that the Lord is working, and we pray for wisdom to walk in his opening providences.

H. P. HOLSER.

NEBRASKA.

RICHMOND AND STAMFORD.—In company with the directors of Dists. Nos. 2 and 4, I visited the Richmond church April 16-22. The meetings were well attended. We had good liberty in speaking to the people. The Lord came in by his Spirit, and touched the hearts of the brethren. Our hearts were cheered to see a tender and forgiving spirit come into the meeting. There were many things which gave evidence that God was willing and ready to work for us, when we were ready to let him work.

We presented the college enterprise, also other plans for the advancement of the cause. The brethren seemed to appreciate the situation, and thought it was right. This matter was presented by their director before, and some have already donated to this enterprise. We felt while speaking to them, that this church ought not only to aid with their means, but should send several to attend the college. On Tuesday we came to Stamford. The brethren at this place were very glad to see us, as they have been without church privileges for a long time. On the 24th we came to Alma. We are of good courage in the Lord.

L. A. HOOPER.

MICHIGAN.

CEDAR DALE.—Immediately after our good State meeting at Flint, I came to this place. We had preaching services Sabbath and Sunday, and I visited nearly all that profess the truth. All seemed encouraged to press forward in faith and obtain the overcomer's reward at last. Two new ones decided to keep the commandments of God, and the faith of Jesus, and signed the covenant. We thank God and take courage. **ALBERT WEEKS.**

IN THE SOUTH.

I REMAINED with the church at Terraceia, Fla., nearly two weeks, and held meetings every night but one; also on Sabbaths and Sundays. Although the membership here is separated by the waters of the bay and Manatee River, we were favored with a good representation at every meeting. We were glad to meet with these friends, and to become acquainted with them and their wants. We were encouraged as we tried to hold up before them the true principles taught by, and exemplified so fully in, the teachings and life of our great Example. Present truth and duty afford an ample field for our thoughts, and should absorb our minds so much that this world could not attract even the younger branches, and cause them to let go their feeble hold on the True Vine. There is power in the grace of our Lord Jesus Christ, to enable the true believer to conquer the enemy of all righteousness.

We were glad to meet a brother who was formerly a minister in the Christian Church, and who in his opposition against those who were advocating the Bible truth became convicted himself, and with an honest heart began at once to obey, and is now walking in the light. His wife, and also his daughter, who is a teacher, are interested, and we believe the whole family will soon be wholly with us. One was added to the church. A good interest was manifested by those not of our faith, and the house was well filled every night. Brn. C. F. Curtis and C. Giles were present, and gave a daily drill to a class of six, in the canvassing work. They also labored in the interests of the Sabbath-school, and rendered assistance in the meetings.

March 28-31, I labored at Orlando. Here, by previous arrangement, the brethren and sisters within a radius of twenty-five miles were called in. Although a church was once organized at this place, it was disbanded by removals. Not a member was present. Among those who were present, some were members of churches in Northern States, and held letters; others were members of churches not now existing, in this State, and now living more or less isolated. It was thought best to organize these scattered forces, and form a church, even if all could not meet together every Sabbath. A new organization was effected by fourteen persons uniting in church fellowship. These can attend the regular quarterly meetings, report, and pay their tithes, thus encouraging each other, and can assist in advancing the cause they profess to love. There are also others in adjoining counties who are invited and urged to secure letters from their churches in other States, and unite with this or some other church nearer to them, till a more favorable opening presents itself. This will identify these persons with the work in the State of their choice. We must know who they are, and how many members we have before we can talk of effecting a State organization. This is a reasonable request, and it is in harmony with the advice and action of the General Conference. Your tithes are needed greatly to help the workers in this mission field. Eld. L. H. Crisler was elected elder of this church. Jennie Crisler was chosen treasurer, to whom the membership will now send or pay their tithes. Her post-office is Orlando. Bro. A. M. Maxson, of Clay Springs, was elected clerk. It is to be hoped that several others will be equipped with letters to unite with this church at the quarterly meeting in July.

In company with Bro. Crisler, I next went to Waldo and Gainesville, where we remained nearly two weeks. Orange Heights and Pine Hill are adjoining places, where abide a remnant few who adhere to the truth. In this locality, also, exists much the same condition of affairs as at Orlando. Waldo was selected as the most central point, and here we organized another church, of eleven members. Others were present who were not yet ready to give up the world and its lusts and pleasures, who we hope will yield themselves servants to obey God rather than man, and deny themselves and follow Christ. There is no salvation in keeping the

Sabbath, but saving faith works by love and will purify the heart. Eld. C. found so good an interest at Pine Hill that he arranged to return, and is now at work to build to that which is already there. This closes my labor in Florida for the present. God is to be praised for precious victories gained. I go next to Louisiana. **R. M. KILGORE.**

OUR RECENT STATE INSTITUTES.

FROM March 17 to 31, I attended the State meeting and institute at Lincoln, Neb. This was a general meeting, and most of the laborers of the State were present. When we arrived, we found the meeting already in progress, and well under way. It was held at the mission rooms. Bro. F. L. Mead attended the institute with me, laboring in behalf of the canvassing work; Bro. M. H. Brown, also, was present, in the interests of the Sabbath-school work; and Bro. E. H. Gates, of Colorado, was with us, and assisted in the meetings in a general way. Different lines of work were taken up in the beginning, and carried through to the close of the meeting, or nearly so. A large amount of thorough instruction was given on different lines of work. The second week of the meeting Elds. O. A. Olsen and A. T. Jones came, and their presence and counsel gave a great impetus to the interest of the meeting. Their words were greatly appreciated by all present, and the instruction given was most timely and full of force and life. We are glad to report that the meeting grew better and better to the close. There seem to have been some things that caused some discouragement among the laborers in Nebraska the last winter, and the work, in some respects, had not prospered as we should have been glad to see it. Some of the laborers in this Conference, from one cause or another, had become somewhat discouraged; but as the meeting progressed, darkness gave place to light, doubts to faith, and despondency to hope; and it is believed that the laborers will go to their fields with renewed hope and courage this spring.

Brn. A. R. Henry and W. C. Sisley were present during a portion of the time, looking after the interests of Union College, and the College of course occupied some of the attention of the meeting. The Conference took hold at this meeting to make a beginning in the raising of its proportion of the funds. About \$1,500 were pledged at this meeting. We have no doubt that the good brethren and sisters in Nebraska will cheerfully and gladly bear their part of the burden of the work in connection with the College; but it is an enterprise in which all ought to feel a great interest, and be willing to help the best they can. About thirty persons will go into the canvassing field this spring, and we expect to hear good reports from them during the summer. On the whole, we are encouraged in regard to the work in Nebraska; yet we see from our experience in this meeting, how easy it is, even under favorable and auspicious circumstances, for men to become discouraged and disheartened in the work of God. Our only hope of life, and faith, and light is in an intimate connection with Christ, the Source of light and faith.

From March 31 to April 10, I attended the State institute at Minneapolis, Minn. This was quite a large meeting. The school had just closed, but a large proportion of the students remained to attend the institute. They have had a most successful school here this year, under the management of Prof. Lewis and his assistants. About 100 have been in attendance. The great majority of these will go into the field to labor this summer, either as canvassers or colporters. There are from seventy-five to eighty young men and young ladies who will enter the canvassing field in this State. With the help of God, they will certainly scatter a great many rays of light this summer. Four of them go to Manitoba to canvass. We hope the Lord of the harvest will go with them.

The meeting in Minneapolis was rather encouraging in almost all of its features. Instruction was given in various lines of work,—canvassing, Sabbath-school, Religious Liberty, etc.,—so that almost every hour was filled from early morning until late at night. The brethren in Minnesota are encouraged. We see no reason why prosperity and success should not attend their labors. Bro. Olsen was with us the last Sabbath and Sunday of this meeting, and his words were greatly prized and appreciated by all the brethren and sisters. The crying need of the cause in Minnesota, as well as in other States in this district, is for more laborers in the field. The ministerial force in Minnesota has been cut down by removals, so that it is very weak in numbers. We hope to see young men developed

who will feel a burden to go into the ministry and preach the gospel to the perishing.

April 10-14 I attended the State institute at Milton Junction, Wis. Here I was glad to see so large a company in attendance. Although not all the workers of the State were present, yet we found a good representation of workers here. Most of the ministers of the State were present, and were ready to do good service in the meeting. Bro. Breed took the oversight of the work, although not in the best of health. Some of the brethren who had attended the ministers' school held at Battle Creek last winter, were present, and labored faithfully. We enjoyed this meeting very much indeed. We are glad to note that the work seems to be rising in Wisconsin. There is now, apparently, a greater interest among the brethren to attend the meetings than in former years, and they seem to take great delight in the instruction that is given and in the help that is rendered. The general features of the meeting were much the same as in Nebraska and Minnesota. The instruction carried out in different lines seemed to be well received. Bro. A. T. Jones attended this meeting during the first week, but left before my arrival. His lectures were greatly appreciated by the citizens of the place. There is a large settlement of our Seventh-day Baptist brethren here, and they kindly invited Bro. Jones to occupy their church, which was somewhat larger than our own. He gave several most telling lectures on the great issue before us in religious legislation, etc. They gave him a most hearty welcome, and a most candid hearing all the way through, and, we judge, were well pleased and edified with what they heard. Quite a number of them attended our meetings during the last week. We formed some pleasant acquaintances with them. We hope that our common cause in defense of the Sabbath and of religious freedom, may draw the hearts of the people of these two bodies nearer and nearer together, and that fraternal relations will be cultivated by all.

I was obliged to leave the meeting Monday morning, expecting that Bro. Olsen would be there when I left; but, missing his train, he did not arrive until later. This meeting will be a means, I trust, of helping the work in Wisconsin. They need more laborers in the field—and they have them, only they need to be developed. May the Lord put his Spirit upon the hearts of many to labor more ardently in the work.

April 14-24 I attended the institute at Kansas City, Mo. I was glad to meet Bro. D. T. Jones at this meeting. It was expected that Eld. Gates, also, would attend; but he was called away to attend the camp-meeting in Southern California, also the State meetings. We were somewhat disappointed at this. Our meeting was good from the first. A good, free spirit prevailed all the way through. Brotherly love and union seem to exist among the brethren and sisters in the Conference. The days were filled up with labor throughout the meeting; but quite a number being present who took part in the exercises, it did not fall so heavily upon any one laborer. There were those who could give instruction in the canvassing, the Sabbath-school, the health and temperance, the tract and missionary, and the National Religious Liberty work, and labor in a more general way. All seemed to feel as though they had been greatly benefited by the meeting. It was most gratifying to us to note that this little Conference in Missouri at the present time is doing about as much as any Conference in the whole country, in the sale of our books. It need not be said that the brethren are of good hope and courage under this state of things; that would naturally be expected. But while they are doing so well in this line, they feel as though they are not doing nearly as much as they might do. This seems to be the sentiment wherever we go. It makes but little difference how much the Conferences are doing, they feel as though they are not doing nearly as much as they should. And no doubt this is true.

We were somewhat surprised to learn that they had not yet done anything in reference to raising the funds for Union College; but we think the good brethren and sisters will take hold of this work, and will be willing to help the brethren and sisters of other Conferences to erect these buildings, where our young people may be educated for God and the work. Our meetings were reasonably well attended. Quite a number have embraced the truth in Kansas City during the last two or three years, so that there are now about 100 Sabbath-keepers there. Bro. D. T. Shireman and wife have worked arduously and sacrificingly, and God has rewarded their labors.

In all these meetings which we have attended, we have felt the good power and blessing of God with

us. We feel that his presence is good; we enjoy his Spirit, and love his work. We hope the coming summer will mark great progress in all these Conferences, and that souls may be gathered into the truth of God. E. W. FARNSWORTH.

MY REASONS FOR NOT CONTRIBUTING TO THE SUPPORT OF A BAPTIST CHURCH.

A FEW months ago, when I left a Baptist church to unite with the Adventists, I spoke to my pastor about a letter of dismissal. He told me they "never gave letters to people to go out into error." But he "supposed I wanted my name *dropped from their rolls*." I told him I did; and from that time I felt myself disengaged from all responsibilities to that church. A few weeks ago, however, I was surprised to receive an official communication from them, informing me that "all members failing to keep up their regular contributions would be disciplined." I took no notice of it until I received another communication, inviting me to attend a specified church meeting, to "give satisfactory reasons for breaking my covenant obligations to contribute to the support of the church."

I went to the meeting, and when called upon to make my statement, not wishing to enter into an extended discussion, I told them I would notice only the two points which were made prominent in our name. The clerk immediately informed me that he "did not want to hear any of that," and he "believed we had no name now but 'Religious Liberty Association.'" I tried to go on, but another brother arose, and said he was "sorry, but he must object, as he had no disposition to listen to an Adventist sermon." I tried to ascertain whether that was the voice of the church or only of those who interrupted me; but the chair decided that I "need n't go any farther;" and I was forced to sit down without giving one reason that they might have an opportunity to decide whether it was "satisfactory" or not. I have since heard that *all* of the members present were not satisfied with the way the matter was decided, and believing that there are those in the church who would really like to hear my reasons for transferring my membership, I shall be glad to give them, very briefly, through the REVIEW, to these and any others who may be considering the subject.

In the first place, the Sabbath of the fourth commandment is the Church's sign that the God who made heaven and earth is their Lord (Ex. 20:8-11; Eze. 20:12), and I prefer associating myself with those who *honor* the sign. If I am told that this was only for the Jews, I remember that Christ said in Mark 2:27, "The Sabbath was made for *man*." No one will deny that man is here used in its broad sense, and refers to all mankind. If I am told that it was changed at the resurrection, I remember that Christ said again in Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Heaven and earth have not passed yet, but the day is at hand; and I prefer being with those who "love his appearing," and who love to think about it, to talk about it, and to give all their energies, intelligence, means, and affections to the work of preparing for it. If I am told that we cannot know anything about the time of Christ's coming, I remember that Christ has *commanded* us to know: "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors."

Is it not wise, is it not a duty, should I not esteem it a privilege to give every dollar I possibly can into the hands of those who are studying the signs of his coming, and sending forth his closing message to the inhabitants of the earth, rather than to those who say they "know nothing about it"? People are not apt to spend money wisely in matters they "know nothing about." "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and *knew not* until the flood came, and took them all away; so shall also the coming of the Son of man be." *Some* generation of men will compose that people who will "not know." *Are we not that generation?* These are my reasons for transferring my contributions from the Baptist to the Adventist Church, for which I was excluded from the former last Wednesday night.

Just a word about the National Religious Liberty Association. There are various Protestant denominations represented in this society, as in other societies. I would that they were all Adventists, but they are not. If the Good Templars should agree to have preaching services every week, and invite

one of the many Baptist ministers who belong to them to preach for them, would there, therefore, be no longer a Baptist denomination? True, the N. R. L. A. is composed chiefly of Adventists, but other liberal-minded Christians may and do unite with them.

Now let me ask those into whose hands my "reasons" may fall, to notice that they have been taken directly from God's holy word, and that therefore they are not at liberty to treat them as if they were the production of one who has been misled by a set of fanatics; "for if this counsel or this work be of men, it will come to naught; but if it *be* of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Washington, D. C.

R. E. KIRKWOOD.

Special Notices.

TENTS.

THOSE wishing to rent tents at the Wisconsin camp-meeting, to be held at Mauston, June 10-17, should write to me at Madison at once, stating what kinds of tents are wanted. All tents will be pitched ready for use. Sizes 12 x 12, 12 x 16, 14 x 14. Please see to this as soon as possible, that we may know how many tents will be wanted.

A. J. BREED, Pres. Wis. Conf.

WISCONSIN, NOTICE!

NOTICE has been sent to all the churches in Wisconsin to elect delegates to the Conference to be held at Mauston in connection with the camp-meeting, June 10-17, and send names of those elected to M. P. Cady, Conference Secretary, Poy Sippi, Wis. Please attend to this at once. We wish the list of delegates in order to appoint the auditing committee, which will be wanted at the beginning of the workers' meeting, one week earlier than the camp-meeting.

A. J. BREED, Pres.

SPECIAL FOR MINNESOTA.

A SPECIAL course of instruction for canvassers will be given at Minneapolis, Minn., beginning May 16, at 10:00 A. M., and continuing about ten days. We have heard from several who desired to enter the canvassing work about camp-meeting time, who were not able to attend the institute in April. We hope that all who contemplate entering the canvassing work the coming summer, will not fail to attend the contemplated drill. Come prepared to care for yourselves.

C. M. EVEREST, State Ag't.

THE WASHINGTON MEETING.

WILL each one who intends to go to this meeting for the Atlantic Conference, May 15-21, please send a postal card to T. A. Kilgore, 43 Bond St., N. Y., in order that reduction in fare may be obtained, if possible? If a sufficient number will go, a rate of one and one-third fare can be obtained for round trip. The church at Washington will provide homes for those attending. We trust all our people will pray for the success of this new Conference. All our churches, tract societies, Sabbath-schools, and canvassing companies should be represented at this meeting. We are able to announce that each department of the work will receive consideration, and instruction will be given in improved methods of labor. Meetings will begin at 7:30 P. M., Thursday, May 15. Let all be prompt. H. E. ROBINSON, Sec. Atlantic Conf.

CAMP-MEETINGS IN MILTON AND EAST PORTLAND, OREGON.

THESE meetings bid fair to be of more than usual interest. Besides the local help in the Upper Columbia and North Pacific Conferences that will be present, there will be in attendance general laborers representing all branches of the work. Mrs. E. G. White, who has not visited these Conferences for five or six years, will attend both of these meetings; also Eld. H. Shultz will be present to labor for the Germans. We hope to see our brethren and sisters present at an early date of the preparatory meeting, which will begin at the Milton meeting May 7, and at East Portland, May 21. Those who do not attend the workers' meeting will lose much of the able instruction that will be given. We hope an extra effort will be made to be present at the first

and remain till the close of these meetings. Bring your interested friends and neighbors, and come believing, and praying for the blessing of God to be with us, and I trust all will be more than paid for coming. R. A. UNDERWOOD.

RAILROAD RATES TO THE PENNSYLVANIA CAMP-MEETING.

WE have been granted by the Trunk Line Association, the usual reduction in fare, for those attending our camp-meeting at Lock Haven this year. Certificates for return passage are kept in stock at all the principal stations, and you should be at the depot at place of starting, at least half an hour before time for the train to depart, that the agent may have ample time to fill out your certificate. Should your station be a small one, or on a line not among those making the concession, ticket to the nearest place of sufficient size, situated on a road leading to the place of meeting, and procure certificate from there.

The site secured for the camp-ground is a beautiful one. It is twenty feet above high-water mark, and cannot fail of being appreciated by those who have attended meetings on grounds naturally damp. This site is about twenty rods from the Beech Creek R. R. depot, and about half a mile from the Union depot. All those who come on the P. & E., from points north or south of Lock Haven, or from Pittsburgh and intermediate stations, will land at the Union depot. All persons from the vicinity of Corning, N. Y., and those in Tioga and Potter counties, should take the Fall Brook Road to Jersey Shore, and there change to the Beech Creek Road. Those coming from Philadelphia and intermediate stations, who come on the P. & R., and change to the B. C. at Williamsport, will land nearer the camp than if they should come on the P. & E. directly to Lock Haven. As far as possible, all trains will be met; but should any be unfortunate, and not find any one to meet them, if you land at the Union depot, inquire for the Beech Creek depot, and when you reach that place you will see the camp. Before the 27th of May, all mail sent to parties expected at the meeting, should be directed to 407 East Main St., and after the 27th, to S. D. A. camp-grounds.

For the encouragement of the friends expecting to attend this meeting, I will say, We never held a camp-meeting within my recollection where the outside interest was at the height that we find it here, and you may look for a maximum outside attendance. E. J. HIBBARD.

THE WISCONSIN CAMP-MEETING.

THIS important meeting will be held at Mauston, on the same grounds as last year. It is in a nice shaded park, only a few blocks from the depot and the business center of the city. The time of the camp-meeting proper will be June 10-17. It will be preceded by a workers' meeting one week earlier, beginning June 3. Many will remember the meeting of last year with interest, as it was the best held in the State for many years. We hope our brethren will begin at once to prepare to attend the coming meeting.

The Wisconsin Conference never assembled at a time of greater interest than that which is before us. The plans upon which we have labored in the past will not do now; for the advancement the work is making calls upon us to take steps in advance of those we have been taking. Therefore we need to begin to look forward to this meeting with a deeper interest than to any before, because of the new phases being taken on by the work. We hope to see many of our leading brethren and sisters at the workers' meeting, to give counsel and advice as to how we shall advance the interests of the work we have been called upon to carry forward in these last days. Do not think of attending the meeting simply for the benefit we shall receive from it, but to learn how we can best relate ourselves to the work before us, and how best to carry it forward. We expect reduced rates on all railroad lines in the State, notice of which will be given as soon as we are informed what the reduction will be. No pains will be spared to make it pleasant for all who attend; and let us begin now to seek God by way of confession of sins, and believe he forgives when we ask, and we shall come up to this meeting ready to take hold as never before.

Those who represent the churches as delegates should be men who "fear God, men of truth, hating covetousness," such as God can trust with his Spirit, and those who are ready with their means and support to advance every interest of the cause. And now, brethren and sisters, we hope there will be the

largest attendance at this meeting of any ever held in the State. Eld. E. W. Farnsworth, with other help from the General Conference, will be at the meeting. We are rapidly nearing the end of all things, and ought to realize this to its fullest extent; and as these opportunities will soon pass, we want to make the most of them while we can. Valuable instruction will be given at the workers' meeting, which none should lose.

A. J. BREED.

NOTICE FOR PENNSYLVANIA.

As we do not intend to take a very large stock of books to the camp-meeting, and as it often occurs that those coming expect to take back with them a good supply of books and tracts, we request all such persons to send their orders at least a week before the day for the workers' meeting to begin, that we may pack and ship with our other goods from Williamsport, the publications desired, and thus avoid the disappointment of any. We insist on having all observe this, otherwise you may not find at the meeting what you wish to take home with you.

E. J. HIBBARD.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 33.—HEBREWS 11:17-19.

(Sabbath, May 17.)

1. How did God try Abraham? Gen. 22:2.
2. What led Abraham to comply? Heb. 11:17.
3. What had been promised him? Gen. 13:16.
4. Through whom had it been said that this numerous posterity should come? Gen. 21:12; Heb. 11:18.
5. Then in obeying the Lord's commandment, what was Abraham apparently giving up?
6. How did he think that the promise could be fulfilled? Heb. 11:19.
7. Of what, then, did Abraham have knowledge? and what was his hope? Acts 26:6-8.
8. What expression is used in regard to Isaac? Gen. 22:2, first part; Heb. 11:17, last part.
9. Of what, then, was the offering up of Isaac a striking figure? John 3:16.
10. Did Abraham know of Christ and his work? John 8:56.
11. Then what important lesson in connection with the promises must Abraham have learned from this sore trial? Rom. 8:32.
12. Could Abraham have stood this test if he had not had implicit faith in God?
13. What did this do for his faith? James 2:22.
14. And what scripture was fulfilled? Verse 23.
15. How should we feel when great trials come to us? 1 Pet. 4:12, 13.
16. What is said of the trial of our faith? 1 Pet. 1:7.
17. What will be the result to the one who patiently endures trial? James 1:12.

News of the Week.

FOR WEEK ENDING MAY 3.

DOMESTIC.

- Farmers in Oklahoma are reported to be in a starving condition.
- Washington, D. C., is to have a great National Zoological Garden.
- California's fruit crop is expected to be the largest on record in that State.
- A co-operative ice company has been formed in Philadelphia, to furnish ice to subscribers at cost.
- At Albany, Thursday, the House passed the bill abolishing capital punishment in New York, the vote being seventy-five to twenty-nine.
- Indians of the Tongue River reservation in Montana, are greatly excited over the expected appearance of a messiah who will protect them from the white men.
- A fierce hailstorm struck Baltimore on Sunday, and lasted eight minutes, during which time, it is said, fully 100,000 panes of glass in the city were broken by the hailstones.
- The first lodge of the Independent Order of Machinists of the United States was instituted Monday night, at Lynn, Mass., with 180 charter members. It is expected

that lodges will be organized in every city in the country.

—The "H. B. Plant," a St. Johns River steamer, was burned, Tuesday morning, in Beresford Lake, Florida. Two men and a boy, all colored, lost their lives. Many passengers jumped into the water to escape the flames.

—During a cyclone, Thursday night, at Blooming Grove, Texas, the new Baptist church and many residences were demolished, and the post-office, the Presbyterian church, and several business houses were partly wrecked.

—Senator Blair has presented a memorial from the Woman's National League of America, asking Congress to appropriate \$500,000 for the establishing, at Washington, of a Woman's National Industrial University and School of Useful and Ornamental Arts.

—At Auburn, N. Y., Tuesday, Judge Wallace granted a writ of *habeas corpus* in the case of Kemmler, under sentence of death, the writ being returnable June 17 next. It is claimed that the act under which Kemmler is to be executed is repugnant to the Constitution.

—The air-brake on a Chesapeake and Ohio express train was rendered useless early Monday morning, and the train rushed into Staunton, Va., at the rate of eighty miles an hour. A Pullman sleeper in which were fifteen members of the "Pearl of Pekin" troupe, was derailed, and Miss Myrtle Knox, one of the company, was killed. The others escaped without dangerous injury.

—The United States Supreme Court, Monday, pronounced unconstitutional State laws providing for the seizure of liquor brought into a State in its original packages. The court holds such laws to be an interference with the interstate commerce act; that the State may regulate or prohibit the sale of the liquor, but cannot prohibit its transportation from another State and delivery to the importer.

—New York and Philadelphia capitalists have succeeded in placing stock for the biggest syndicate ever formed on the face of the globe. The corporation is to be called the Anglo-American Gas Lighting Company. The syndicate embraces in its plans, the lighting of two hemispheres, and the cash is now in hand. On June 1, \$50,200,000 of stock will be listed on the Philadelphia and New York exchanges.

FOREIGN.

—The gambling establishment at Monte Carlo won \$18,000,000 last year.

—It is computed that since April 1, this year, fifty-five strikes have been broken in Austria.

—The Standard Oil Company has founded a branch at Bremen, Germany, with a capital of 9,000,000 marks.

—The bill granting an indefinite number of terms to presidents of the republic, was passed, Wednesday, by the Mexican Chamber of Deputies.

—Eighty-six competitive designs for the lofty tower to be built in London have been placed on exhibition. The minimum height of the tower was fixed at 1,200 feet, or 200 feet higher than the Eiffel tower, but some of the designs range as far as 2,000 feet.

—It is reported that Lord Salisbury offers to conclude a new convention with the Porte, arranging for the evacuation of Egypt, provided England be given the right to intervene at any time, and to re-occupy Egypt without notice should internal or external dangers threaten the country.

—The extent of European territorial annexation of Africa, provisional, protective, and positive, is quite surprising. The London Times says that of the 11,000,000 square miles in Africa, 6,500,000 are attached to some European power; and, of the 4,500,000 unattached, half lies within the desert of Sahara.

RELIGIOUS.

—The presbytery of Oregon has decided that all candidates for a license to preach must abandon the use of tobacco in all forms.

—The supreme council of the Protestant Church of Prussia has issued a circular instructing the clergy to denounce the Socialistic movement.

—Returns from 193 presbyteries show that 127 have voted for revision, sixty-one against it, and that five have taken no action on the question. Twenty presbyteries are yet to be heard from.

Appointments.

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

THE annual meeting of the Minnesota Conference will be held in connection with the camp-meeting at Minneapolis, May 27 to June 3. ALLEN MOON, Pres.

THE annual meeting of the Minnesota Tract Society will be held at Minneapolis, May 27 to June 3, in connection with the camp-meeting. ALLEN MOON, Pres.

No providence preventing, I will meet with the church at Grand Rapids, Wood Co., Wis., May 10, 11; Star, Vernon Co., May 17, 18; Mt. Sterling, Crawford Co., May 24, 25. S. S. SMITH.

THE next annual session of the Wisconsin Conference of S. D. Adventists will be held at Mauston, in connection with the camp-meeting, June 10-17. Let all churches be represented by delegates.

WIS. CONF. COM.

THE next annual session of the Wisconsin Tract Society will be held in connection with the camp-meeting at Mauston, June 10-17, for the election of officers and the transaction of such other business as may come before the society. Every director is expected to be present. A. J. BREED, Pres.

IN connection with the camp-meeting at Lock Haven, June 3-10, the Pennsylvania Tract and Missionary Society will hold its annual session. We earnestly desire the presence of all directors and librarians at the commencement of the workers' meeting, that we may plan together for the advancement of the missionary work in all its branches, especially the N. R. L. branch of it. Bro. L. C. Chadwick and other efficient instructors will be in attendance to assist us. So come at the very beginning and remain till the close; and I know that we shall be able, with God's grace assisting, to formulate plans which can and will be carried out to a success. E. J. HIBBARD, Pres.

ADDRESSES.

My permanent address is Holden, Johnson Co., Mo.

R. S. DONNELL.

The post-office address of W. H. Saxby and wife is 1103 Case Ave., Cleveland, Ohio, it having been decided that they take charge of the mission there, instead of going to Cincinnati.

Obituary Notices.

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

MOORE.—Died at her home at Joplin, Mo., April 15, 1890, of a complication of diseases, sister Lizzie Moore, in the thirty-fifth year of her age. About four years ago, while visiting her mother near my home, the writer was presenting the claims of the third angel's message. She became interested, pressed her investigation, and took a firm stand (together with her sister, mother, and step-father) on all points of present truth, the love of which sustained her in her last hours. After a severe illness of twenty-four days, which she bore with unusual patience and Christian fortitude, in full possession of her mental faculties, she calmly resigned herself into the hands of her Redeemer, who is soon to give immortality to his saints, expressing full assurance of a part in the first resurrection, and fell asleep without a struggle. Asleep in Jesus, peaceful sleep! Her funeral was attended by a large number of sympathizing friends, who had learned to love her for her Christian walk and unselfish devotion to the welfare and comfort of others. Remarks by the writer, from 1 Thess. 4:13-18. JAMES HACKETT.

NELSON.—Died March 18, 1890, at Sanborn, Iowa, Mrs. L. A. Nelson, aged 53 years, 3 months, and 1 day. Sister Nelson, as nearly as I am informed, embraced present truth some time in 1888, through reading S. D. A. literature. She was a devoted follower of the Saviour. Though her last hours were beset by persecutions, she did not waver. When she was almost unable to speak, she was importuned by her attendants to give up the Sabbath and also to say that she was sorry for leaving the M. E. Church; and getting an answer, they supposed they were successful, and sent for the M. E. minister, who told sister Nelson she would have to join the church on probation. At this she rallied sufficiently to say, "I never will," after which he left without gaining his object. She leaves a son to mourn the loss of a kind and loving mother, and we hope that the example of her life, and the late affliction may be sanctified to the salvation of her son and neighbors. The funeral services were held on March 20, conducted by Rev. T. S. Cole (Methodist). W. H. BOWEN.

UTTER.—Charles C. Utter, of Weston, Dunn Co., Wis., died March 26, 1890, aged 71 years, 8 months, and 4 days. Our brother was taken with the prevailing influenza, which terminated in pneumonia, and brought his life suddenly to a close. His funeral took place March 28, at the residence of an only son, with whom he lived at the time of his death. The sermon was preached by the local Methodist minister, Eld. Whip, of Rock Elm Centre, from 1 Thess. 4:16, to a goodly number of relatives and friends. During the week of his last illness he was a great sufferer, but he bore the pain without complaining, and died in the hope of immortality and eternal life. He leaves a companion, one son, a daughter, seven grandchildren, and one great-grandson. Bro. Utter was born in Hopewell, Ontario Co., N. Y., and moved to Michigan in 1840. He afterward moved to Wisconsin, where he married his now bereaved wife. For thirty years he lived a consistent life in the M. E. Church. He embraced the message through the close study of the Bible, and first joined the S. D. A. Church at Hebron, Ill. He afterward held church membership in Minnesota, and finally joined the church at Lucas, Wis. He lived too far from this church to attend meetings regularly, but he steadily held up the standard of truth by both precept and example. Four brethren of the Lucas church attended his funeral service. We are sad at parting with one so gentle and true, but we sorrow not as others who have no hope of meeting again. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." F. W. ARNDT.

BENTON.—Died at Jackson, Mich., of diphtheria, Feb. 27, 1890, Clyde R. Benton, aged 8 years, 5 months, and 7 days. After three days of terrible suffering, the mortal life of our darling boy was ended. Thus the enemy has claimed our last as his victim. But we believe they will soon come again from the land of the enemy, and that, if faithful, we shall meet them where parting is no more. J. G. AND ELLA BENTON.

THOMPSON.—Died at Council Bluffs, Iowa, on Monday, April 7, 1890, of measles, sister Jessie Thompson, nee Mahew, aged 21 years and 6 months. Sister Thompson was formerly of Afton. She firmly believed the truths of the third angel's message, and entertained the blessed hope of life at the coming of Christ. Her death was very sudden, she being sick only a day or two. Her remains were brought to Afton for interment. H. V. A.

JACKMAN.—Died at Lucas, Wis., of la grippe, our eldest son, Walter W., aged 15 years and 24 days. He was born in Bristol, Vt., Feb. 25, 1875, and died March 21, 1890. His death was a painful and sudden blow to us, as he was sick but five days. But we sorrow not as others who have no hope, for we look to the soon coming morning when death shall lose its sting, and the grave its victory. Walter was a good boy, and we trust that he sleeps in Jesus. H. W. AND M. A. JACKMAN.

HAYES.—Died in Albion, Wis., March 7, 1890, of Bright's disease, Bro. Asa Hayes, in the sixty-seventh year of his age. Bro. Hayes was born in Hartland, Niagara Co., N. Y. He came to Wisconsin in an early day, and when the third angel's message was proclaimed in the vicinity where he lived, he fully embraced the truths of that message, and tried to exemplify them before all who came under his influence. In the death of Bro. Hayes the family have lost a kind husband and father, and the church a worthy member. He died with the assurance of having a part in the first resurrection. Funeral services were held in the Seventh-day Baptist church at Albion, and were conducted by the writer. Text, Job 14:14. E. M. CRANDALL.

DURRANT.—Died of typhoid fever, at her residence, Georgetown, Demerara, British Guiana, Feb. 21, 1890, Mrs. Agnes Durrant, aged forty-six years. Sister Durrant was the daughter of S. F. Landry, Esq., barrister-at-law, and was confirmed in Christ Church (Church of England) at the age of eighteen. She and her eldest daughter embraced the third angel's message under the labors of Eld. G. G. Rupert during his special visit to British Guiana, in February, 1887. She united with the S. D. A. church organized in Georgetown, and held the office of church clerk for some time. She was a member of the T. and M. society, and was also a Sabbath-school teacher; five of her children (daughters) were also members of the Sabbath-school. The youngest, Angeliene (Ruby), died of fever five days before the mother. She was the mother of nine children, six of whom are still living. She was a tender and affectionate mother, a humble, devoted, and sincere Christian, respected and beloved by the company with whom her connection is now severed. Her loss is deeply felt by her sorrowing family and brethren. Sweet be her sleep, from which she will be awakened by the voice of the archangel and the trump of God, to be ever with the Lord. The funeral service was conducted by the Rev. H. V. P. Bronkhurst (Methodist). GEO. H. AMSTERDAM.

(Signs of the Times, please copy.)

PHILLIPS.—Died at the S. D. A. meeting-room, Georgetown, Demerara, British Guiana, March 4, 1890, of dysentery, Samuel H. Phillips, aged fifty-seven years. Bro. Phillips was a native of Barbadoes, but moved to British Guiana, where he has resided, in Georgetown, for some years. He was connected with the Wesleyan Methodist Church before he united with the Georgetown S. D. A. church. He was brought to a knowledge of the Sabbath and kindred truths through the efforts of Eld. Rupert, but did not identify himself with the church until some months after, when he was baptized, with another brother, by Bro. Jos. R. Brathwaite, the local elder. He was a brave, courageous, and earnest advocate of present truth, and a soldier of the cross. Many times he was seen at his workshop pleading with others in behalf of the truth, and was a congenial associate, ready to give a reason for his hope and faith at any time he might be asked, whether at work or leisure. He was director of the T. and M. society and assistant superintendent of the Sabbath-school. In him the church has lost one who might have been called a standard-bearer among the little flock. He leaves a wife and a large circle of friends to mourn their loss. He sleeps with firm faith and bright hope in the promises of the eternal One, and in hope of having a part in the first resurrection. Funeral services were conducted by Brn. Hemerding and Shand. Remarks from Ps. 90:13. GEO. H. AMSTERDAM.

(Signs of the Times, please copy.)

SARGEANT.—Mrs. Margaret Sargeant died at her home, Georgetown, Demerara, British Guiana, March 14, 1890, of complicated stomach troubles. Sister Sargeant was a native of Barbadoes. In 1872 she moved to British Guiana. She was confirmed at the age of fourteen, and was received into church fellowship at St. Phillips, Barbadoes. She believed God's will and commandments to be her whole duty, and she was brought to an understanding of her failure in obedience to the fourth precept through the lectures of Eld. G. G. Rupert; herself and son unhesitatingly turned to keep the Sabbath, and showed their belief in points of faith held by the S. D. Adventists. They united with the church at the time of its organization, and she filled the office of deaconess a few months later, and also was a Sabbath-school teacher. With deep interest and active engagement in missionary work, she endeavored to spread the truth among neighbors, friends, and all persons within her reach, contending for the faith once delivered to the saints. She was the oldest in years among our number, and we looked on her as a "mother in Israel." Though old, she was brisk as a child up to the time of her sickness, which lasted five months. Her sufferings were great, but were borne with patience until she fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev 14:13. The funeral service was conducted at her home, by Brn. Hemerding and Shand. She was laid away in the grave on Sabbath afternoon, to rest till the Lifegiver appears. GEO. H. AMSTERDAM.

(Signs of the Times, please copy.)

LOVELAND.—Died of consumption, in Battle Creek, Mich., March 5, 1890, sister Annie Loveland, aged 47 years, 11 months, and 4 days. Sister Loveland was born at Ship Harbor, Nova Scotia, in 1842. She was converted to the truth under the labors of Eld. J. E. Robinson, at Brooklyn, in 1888. She was faithful to the faith she held, and although she was afflicted many years, she was patient, and left behind her the testimony that the Lord is good in our greatest afflictions. She left a husband and five children to mourn for a loving wife and a faithful mother. But their sorrow will be turned to joy, if they are faithful to meet her in the morning of the resurrection. Words of comfort by the writer, from Job 14:10. J. H. DURLAND.

RICH.—Died of heart disease, in Woodstock, Maine, April 8, 1890, John F. Rich, aged 58 years, 8 months, and 7 days. Bro. Rich embraced the third angel's message about nine years ago, and about two years after united with the South Woodstock church, and has been a worthy member ever since. He buried a daughter Jan. 19, since which time he has been failing; but his death was sudden and unexpected, and a very sad bereavement to his family. May the Lord bless and sustain them in their deep affliction, and may it serve to draw them nearer to the Lord, that they may be fully prepared for a home in his kingdom at the resurrection of the just. By request of the family, the funeral services were conducted by the writer, assisted by Eld. Osborne. HENRY DAVIS.

BICKELL.—Died at Forest Prairie, Minn., April 11, 1890, Mary A. Bickell, aged forty-seven years. Sister Bickell was converted when young, and belonged to the Disciple Church. Three years ago she heard the truths of the third angel's message, and walked out in the light, most of the time in the face of opposition at home and abroad, but she never faltered. Although in delicate health, she has many times walked five miles to Sabbath-school. This winter she had an attack of la grippe, after which she lingered some three months, but died unexpectedly. Funeral sermon by the writer. The large attendance showed the esteem in which she was held. She leaves a husband, six sons, and one daughter to mourn, most of whom are now obedient to the truth, and hope to meet her in the kingdom. WILLIAM BRICKEY.

FOYE.—Died in Milton Plantation, Maine, April 10, 1890, Arvilla Foye, aged 87 years, 8 months, and 20 days. Sister Foye belonged to the Methodist Church when she came to Milton, about five years ago. But when her attention was called to the commandments of God, she accepted them as a rule of life, and began to keep the Lord's Sabbath instead of a man-made institution. She united with the Milton church four years ago, and has been strong in the truth ever since. Sister Foye had read the Bible a great deal, and having a remarkable memory, could quote Scripture very readily, and always had a passage ready for any occasion. We trust she sleeps in Jesus, awaiting the first resurrection. She was buried at North Turner, and the funeral services were held at that place, conducted by the writer. HENRY DAVIS.

STANTON.—Died of pneumonia, near Meridian, Ingham Co., Mich., April 7, 1890, sister Angeline H. Stanton, aged 55 years, 8 months, and 25 days. Sister Stanton was born in Oberlin, Ohio, July 12, 1834. She was converted under the labors of the M. E. Church, and was a faithful member of that denomination until about twenty-one years ago, when she heard Eld. J. G. Matteson present the truth in that vicinity. She joyfully accepted the message, and was a faithful member of the church until her death. She was not afraid to die, but expressed herself as having the faith that reaches beyond the grave. She had been a great sufferer for several years, but had great will-power to rise above physical infirmities, and perform the duties she felt resting upon her in her family. She leaves a husband and four children to mourn their loss. But they sorrow not as those who have no hope. Funeral sermon by the writer, from 1 Cor. 15:22. J. H. DURLAND.

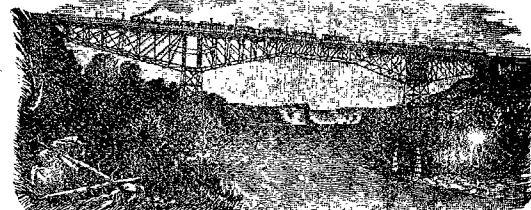
HARVEY.—Fell asleep in Jesus, at the Mt. Vernon Sanitarium, April 16, 1890, Bro. William Ulysses Harvey, in the sixtieth year of his age. Death was caused by progressive paralysis, after an illness of about three months. Bro. Harvey was born in Ontario County, N. Y., Nov. 6, 1830. He was formerly a member of the Baptist Church, but about seven years ago, while living at Bellefontaine, O., he first became interested in present truth through reading, and shortly after, through the labors of Eld. O. F. Guilford, he fully embraced the third angel's message. He was baptized at the Mt. Vernon camp-meeting in 1886, and united with the Walnut Grove church (Anglican County, O.), where he remained a faithful member until death. He was very patient in all his suffering, and while consciousness lasted, he frequently expressed perfect trust and confidence in Jesus, and the hope of having a part in the first resurrection. He leaves a wife, two children, and two step-children to mourn for him, but not as those who have no hope. The remains were taken to Delaware, O., for interment. Words of comfort were spoken by the writer, from John 11:25. O. J. MASON.

JOHNSTON.—John Sutherland Johnston was born in Harrison County, Ohio, March 18, 1818, and at his death, April 17, 1890, his age was 72 years and 29 days. When a small boy, he was left an orphan, to make his way in the world among strangers; but all through life he retained a faint recollection of a kind, affectionate, but afflicted mother, who used to call him to her bedside, and talk and pray with him; and he felt that the impressions then made on his young mind, did much in guiding his career through life. He embraced the Christian religion when twenty-three years old, and united with the M. E. Church, remaining in their communion until the year 1870, when he embraced the truth under the third angel's message, as proclaimed by Seventh-day Adventists. He united with that body, and was among the first to be organized into a little company at Monroe, Iowa, and has filled all the offices of the local society in church, T. and M. society, and Sabbath-school, being a faithful worker and an honorable member till death, having been a church-member forty-nine years. He was twice married, his first companion being removed by death shortly after their locating in the State of Wisconsin in early life. He was united in marriage a second time Jan. 6, 1865, and in April of that year located at Monroe, Iowa, which continued to be his home until his death. He leaves besides his companion, two aged sisters and one brother to mourn their loss. Words of encouragement and consolation were spoken by Eld. L. T. Nicola, from

John 11:25, assisted by Eld. Hertzog, pastor of the Baptist church of this place, and an intimate friend of the deceased and family. Bro. Johnston was a kind, affectionate husband, an accommodating neighbor, and an exemplary citizen, and his loss will be deeply felt by all who were intimate with him.

EDEN RANDALL.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected April 13, 1890.

EAST.	† Mail.	† Day Express.	* N. Y. Express.	* Atlantic Express.	† Night Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 9.25	pm 4.50	
Michigan City.....	10.05	pm 12.25	4.52	am 12.22	11.33	4.58	
Niles.....	11.25	1.50	5.45	1.50	am 12.55	8.17	pm 3.45
Kalamazoo.....	pm 12.55	2.45	6.58	3.35	2.27	pm 10.05	5.29
Battle Creek.....	1.40	3.23	7.33	4.25	3.15	7.15	6.14
Jackson.....	3.30	4.47	8.52	6.15	4.45	9.35	7.55
Ann Arbor.....	4.52	5.45	9.41	7.50	6.00	10.43	
Detroit.....	6.35	6.50	10.45	9.20	7.30	11.50	
Buffalo.....	am 8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.50	
Rochester.....		6.00	9.20	8.00		pm 9.50	
Syracuse.....		8.10	11.35	10.20		am 1.30	
New York.....	pm 4.30	pm 8.50	am 7.20	am 7.42		am 9.42	
Boston.....	8.50	10.17	9.36			pm 2.50	
WEST.	† Mail.	† Day Express.	* Chicago Express.	* Pacific Express.	† Evening Express.	† Kal. Accom'n.	† Niles Accom'n.
STATIONS.							
Boston.....	am 8.30	pm 8.00	pm 7.00				
New York.....	11.50	6.00	10.00				
Syracuse.....	pm 8.30	am 2.10	am 8.00				
Rochester.....	10.40	4.20	10.45				
Buffalo.....	3.30	am 12.40	6.35	pm 1.20		pm 8.50	
Detroit.....	am 9.10	8.00	pm 1.20	4.15	pm 8.00	pm 5.50	
Ann Arbor.....	10.25	8.59	2.20	11.35	9.15	5.17	
Jackson.....	12.05	10.05	3.20	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	pm 1.45	11.35	4.50	2.15	am 12.25	8.52	7.55
Kalamazoo.....	2.50	pm 12.15	5.07	3.07	1.20	pm 9.45	8.40
Niles.....	4.20	1.30	6.22	4.32	8.06	7.37	10.15
Michigan City.....	5.45	2.37	7.21	5.43	9.42	9.01	
Chicago.....	7.55	4.35	9.00	7.45	7.00	11.20	

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

O. W. RUGGLES,
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CHICAGO & GRAND TRUNK R.R.

Time Table, in Effect Jan 10, 1890.

GOING WEST.	STATIONS.	GOING EAST.
am 8.00	.....Boston.....	am 8.30
pm 3.00	.....New York.....	pm 7.30
am 5.00	.....Buffalo.....	pm 10.10
pm 1.00	.....Niagara Falls.....	pm 1.10
am 6.20	.....Boston.....	pm 4.10
pm 3.20	.....Montreal.....	pm 7.10
am 7.45	.....Toronto.....	pm 10.10
pm 4.45	.....Detroit.....	pm 1.10
am 8.30	.....Port Huron.....	pm 4.10
pm 3.30	.....Lapeer.....	pm 7.10
am 9.30	.....Flint.....	pm 10.10
pm 4.30	.....Dundee.....	pm 1.10
am 10.30	.....Lansing.....	pm 4.10
pm 5.30	.....Charlotte.....	pm 7.10
am 11.30	.....BATTLE CREEK.....	pm 10.10
pm 6.30	.....Vicksburg.....	pm 1.10
am 1.40	.....Schoharie.....	pm 4.10
pm 7.40	.....Cassopolis.....	pm 7.10
am 2.40South Bend.....	pm 10.10
pm 8.40Haskell.....	pm 1.10
am 3.40Valparaiso.....	pm 4.10
pm 9.40Chicago.....	pm 7.10

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The Review and Herald.

BATTLE CREEK, MICH., MAY 6, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.

*Pennsylvania, Lock Haven,	June	3-10
*New York, Fulton,	"	10-17
*New England,	"	24-July 1

DIST. No. 3.

*Michigan (Northern),	June	24-July 1
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DIST. No. 4.

*Minnesota, Minneapolis,	May 27 to June	3
*Iowa, Des Moines,	June	3-10
*Wisconsin, Mauston,	"	10-17
*S. Dakota, Madison (Lake Hermon),	"	17-24

DIST. No. 6.

*Upper Columbia, Milton, Or.,	May	14-21
*North Pacific, Portland,	"	28-

The camp-meetings are each to be preceded by a workers' meeting of one week, as indicated by the star, commencing one week before the above appointments. The above dates have been decided upon after careful correspondence with the president of each Conference. If there should be any criticism on any point, please write immediately to Eld. D. T. Jones, Battle Creek, Mich., who will have the care of the camp-meeting appointments. As soon as the location is decided on, it should be reported to Eld. D. T. Jones for insertion in the REVIEW AND HERALD.

O. A. OLSEN, Pres. Gen'l Conf.

The International T. and M. Society of Hong Kong, China, has our thanks for a copy of the *China Mail* of March 17, 1890.

A large and interesting baptism took place in Battle Creek, Sabbath, May 3. Thirty candidates went forward in the ordinance, all but five of them students from the College. It was a most encouraging occasion to see so many in the vigor of youth, dedicating themselves and their best days to the service of the Lord. Elds. W. C. Gage and R. S. Webber were the administrators.

Last week we referred to the serious illness of Eld. Samuel Fulton, of St. Johns, Oregon. A few days later a telegram informed us that he quietly passed away May 2. We did not suppose that even if the disease should terminate fatally, he was so near his end. In his death the cause loses a de-

voted laborer. Sister F. and other relatives will have the sympathy of the church in their affliction. More particulars hereafter.

Speaking of the opposition Seventh-day Adventists are making to the movement now in progress in this country, for enacting religious laws, a writer in the *Christian Statesman* of May 1, says:—

They help to draw the lines and compel the indifferent to take their position. They convince the people that a great practical issue is upon us.

A good testimony, indeed! And how is it that they are able to compel the indifferent to take their position, and convince the people that a great practical issue is impending if it be not that they have a compelling message and convincing arguments? Truly there are multitudes in the valley of decision, and it is the truth that is going to make them decide and take their position. We rejoice in having such a message.

OUR MEDIATOR.

A CORRESPONDENT asks, "Who was our mediator during Christ's ministry here on earth?"—Ever since the plan of salvation was devised, immediately following the fall of man, Christ has been the mediator between God and man. He has been acting as priest only since his ascension to heaven after his ministry here on earth. His mediatorship is more comprehensive than his priesthood. All the purposes of God in the salvation of man, hinge on the atoning sacrifice of Christ. By virtue of that (as it was sure to come), men received all the good they enjoyed previous to Christ's incarnation. And during all that time Christ was the mediator, through whom God held intercourse with men. So he was the mediator just the same while here upon earth. His priesthood was, of course, in prospect from the beginning; and when he ascended, after his crucifixion, he entered upon its actual performance, as a part of his mediatorship.

FREE ADVERTISING.

In the *Kalamazoo Telegraph* of May 2, 1890, appeared the following, under the heading, "Notice to the Churches and the Public in general:—"

"An agent or agents are selling and circulating a book in this city, entitled, 'Bible Readings for the Home Circle.' The work is published by the REVIEW AND HERALD Publishing Company—the publishing company of the Seventh-day Adventists of Battle Creek. The book is sold under the guise and pretense of a good religious work, but in reality it is a compilation of bold Adventism, gotten up for the express purpose of propagating their doctrines.

"We, the pastors whose names are attached below, deem it proper that our people, and the public in general, should know the facts as they are."

This notice was signed by "J. A. Johnston, J. F. Loba, W. A. Waterman, J. W. Poot, J. C. Rooney, Edward Warren."

Our reverend friends could not have done us a better service than they have done in this notice. If there is now a man in Kalamazoo who will not have a double curiosity to see the book, and manhood enough to decide for himself as to its merits, after such a notice, we greatly mistake. But suppose their charge is all true that "it is a compilation of bold Adventism." Before that can be used against the book, it must be shown that Adventism is not a Bible doctrine. But if it should prove that Adventism, so-called, is according to the Scriptures, then what?

They say that "the book is sold under the guise and pretense of a good religious work." Any one who will examine the book will find that at least seventy-five per cent of it consists of direct Scripture quotations, in answer to plain questions proposed. Now, if the scripture referred to does not answer the question proposed, have not people in general discernment enough to see it? and then what harm is done? But if the scripture does answer the question, and the conclusion does not suit, then what? Is the scripture to be thrown away? The book is just what it purports to be, "Bible Readings." Don't be afraid of the Bible, gentlemen.

THE "UN SOUND" METHODIST JUDGE.

It appears that one of the judges in the recent Wisconsin Supreme Court decision against the use of the Bible in the public schools, was a Methodist. As the Methodists are taking the other side of the question, it seems necessary that they should in some way disown this judge, so they now say he "never has been a sound Methodist anyhow!" However this may be, he appears to have the good sense to know that "to everything there is a season, and a time to every purpose under the heaven;" that churches are not the place to hold political caucuses, nor public schools, supported alike by believers and unbelievers, the place to teach religion. We sincerely trust there are many more such unsound Methodists in the country. It is not at all probable that he is so far gone that he would rule out the Bible as a text-book in Methodist and other religious family altars, churches, theological seminaries, colleges, universities, and the like. His action in this case does not in the least imply that he would. But in the public school he knows the Bible properly has no place. We stand by this judge.

W. A. C.

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(Previously reported, \$240.00.)

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Frederick T. Wales	- - - - -	25 00
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