

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

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HIS MERCY ENDURETH FOREVER.

BY MRS. P. ALDERMAN.
(Madison, Ohio.)

FATHER, I look into the blue,
The azure dome of heaven;
Around me to the lofty trees,
That whisper sweetly in the breeze;
And see thy loving hand in these
Fair gifts thy love hath given.

I see mankind supremely formed,
I see God's image there;
And though by sin man is debased,
The Maker's noblest work defaced,
And innocence by guilt erased,
We yet need not despair;—

For he who made us pure and good,
Redeems us from the fall;
And man and earth shall be restored
Through Christ, our gracious, loving Lord,
By all in earth and heaven adored,—
Our Saviour all in all.

And then we shall forget these ills,
When we those hills have trod;
No more decay, no more the tomb
To shadows weave of darkest gloom,—
Old earth restored to native bloom,
When we shall dwell with God.

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.

AT WILLIS, MICH.

BY MRS. E. G. WHITE.

In response to an urgent call from the brethren who had been laboring in Willis, Mich., I left Battle Creek April 3, in company with sister E. S. Lane, for that place. The Lord had opened the hearts of a goodly number to receive and obey the truth. A church of forty-seven members had been organized, and a neat house of worship built, which is nearly free from debt. This is, I think, the first meeting-house erected in that place. Since this was begun, the Methodists have begun a house of worship for themselves.

I was pleased to meet for the first time those who had newly come to the faith here. On Sabbath, at eleven o'clock, I spoke from John 14; and while seeking to feed the flock of God, my own soul was blessed. In the afternoon, Elder Van Horn gave a short discourse, followed by a social meeting. Forty-five testimonies were borne, and the freedom of God's Spirit was with us. Men and women recently brought to the truth were there as cheerful witnesses for Christ. They are henceforth to be servants of Christ, laborers for God, working with him for others, and fighting the good fight of faith in their own lives.

My heart was rejoiced to see among the converts so many young men and women, with hearts softened and subdued by the love of Jesus, acknowledging the good work wrought by God for their souls. It was indeed a precious season. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." God forbid that these souls should ever lose the ardor of their first love, that a strange coldness, through pride and love of the world, should take possession of their minds and hearts.

It is essential that these who have newly come to the faith should have a sense of their obligation to God, who has called them to a knowledge of the truth, and filled their hearts with his sacred peace, that they may exert a sanctifying influence over all with whom they associate. "Ye are my witnesses, saith the Lord." To every one God has committed a work, to make known his salvation to the world. In true religion there is nothing selfish or exclusive. The gospel of Christ is diffusive and aggressive. It is described as the salt of the earth, the transforming leaven, the light which shineth in darkness. It is impossible for one to retain the favor and love of God, and enjoy communion with him, and still feel no responsibility for the souls for whom Christ died, who are in error and darkness, perishing in their sins. If those who profess to be followers of Christ neglect to shine as lights in the world, the vital power will leave them, and they will become cold and Christless. The spell of indifference will be upon them, a death-like sluggishness of soul, which will make them bodies of death instead of living representatives of Jesus. Every one must lift the cross, and in modesty, meekness, and lowliness of mind, take up his God-given duties, engaging in personal effort for those around him who need help and light. All who accept these duties will have a rich and varied experience, their own hearts will glow with fervor, and they will be strengthened and stimulated to renewed, persevering efforts to work out their own salvation with fear and trembling, because it is God that worketh in them both to will and to do of his good pleasure.

On Sunday, at 10 A. M., the house was filled to its utmost capacity, and all listened with the deepest interest to the dedicatory address given by Elder Van Horn. At 3 P. M. I spoke with much freedom upon the perfect harmony of the law and the gospel. My text was Luke 10:25-28. Elder Van Horn spoke again in the evening to a full house.

Several here are deeply moved by the Spirit of God. Will they follow the Master, who says, "I am the way, the truth, and the life"? Will they be doers of the word, and not hearers only? Will they accept the invitation of Christ? "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them,

I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

No one can safely remain in a neutral position. "Ye are not your own." "Ye are bought with a price." You belong to God. Jesus has paid the purchase money for your redemption, and he requires of you whole-hearted service. He has a right to your service, even to the full extent of your capabilities, for his own honor and glory. There is a cross lying directly in your pathway, and you must lift it if you would follow Jesus and be indeed his disciples. Pride must be uprooted, self must die, every wrong must be made right. Redeemed by the blood of the Lamb, through his boundless mercy and love, manifested in the sacrifice of his own precious life! O! let no one plead for self-indulgence.

Fathers and mothers who are convinced of the precious truth revealed in the oracles of God, hesitate not for a moment, but decide to obey God, even if it be at the sacrifice of every idol. Let your children and your neighbors see that you consider nothing too dear to give up for the truth. Do not in a single instance encourage selfishness and pride in your children. Let the work of reformation go on in your own hearts, and by precept and example educate your children to give all to Jesus, to die to pride, to overcome, day by day, every temptation. Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. Do not hesitate to decide from the weight of evidence. Do not enlist on the side of error, but wholly and entirely on the side of truth. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Who will comply with the conditions? Who in Willis will become indeed members of the royal family, children of the Heavenly King?

The grand edifices and magnificent churches that are multiplying in the world, are only making more distinct the line of demarkation between the rich and the poor. There is God-dishonoring pride and selfishness in the members of the fashionable churches. They demand a religion that is more "refined," more pleasing to the worldly element, than the humble precepts of the lowly Nazarene. There is no place in these costly edifices for the poor, the oppressed, no chance for them to obtain the relief that Jesus came from heaven to bring. Above the portals of these extravagant churches might be written, "For display. There is no place for God's poor here." The spirit of piety and humble religion is unable to survive in these display churches; for the people do not want to have their sins of pride and dishonesty set before them. They have no ears to hear the truth while their hearts are opposed to it. They are moral icebergs. How much better it would be for all

classes if there were a general increase of humble, spiritual religion, a lifting up of Jesus instead of self, in all these churches!

The prevailing desire manifested by most professed Christians is in the line of worldly ambition,—to excel in display rather than in piety, to outdo their neighbors in church edifices, and to dress to correspond to their extravagant surroundings. When I look at this, I think of Jesus, who left the courts of heaven, laid aside his royal robe, took off his kingly crown, and clothing his divinity with humanity, came to a world all seared and marred by the curse of sin. He humbled himself that he might meet fallen men where they were, and through the influence of a sanctified humanity, educate them, and reveal to them himself as the “only begotten of the Father, full of grace and truth.” He was the reservoir of all power and truth, noble, courteous, full of sympathy and pitying tenderness, ever touched with human woes. He was the way, the truth, the life. Words of truth were ever flowing from his lips. His presence in any community made a decided change in the ideas of men. Wherever he went, he created an atmosphere of heavenly purity. Whatever he did, he did to make men like himself,—pure, spotless, undefiled. And he was ever engaged in helping the poor, in preaching the gospel to them.

I have often thought how much more abundantly we should be blessed if in the larger churches there was a well-organized band of workers, who would become missionaries to cities and towns, teaching others the precious lessons they have learned, of truth, of righteousness, of a judgment to come. All should be learners, but not ever learning and never coming to a knowledge of the truth. Be diligent students, and all the time practice what you learn. This will give you an experience which will be of the highest value to yourselves, and will surely benefit others. God has given us light, which he has commanded us to let shine; and if some souls embrace the truth in a locality, organize them into a church as soon as it can be wisely done, and let them do what they can to build a humble house of worship, as they have done in Willis, which they can dedicate to God, and where they can invite his presence to be with them. He says, “Where two or three are gathered together in my name, there am I in the midst of them.” Then let the larger churches which are free from debt, come to the help of their sister churches, and give of their intrusted means toward these smaller places of worship, that the small churches may not be oppressed and discouraged under a load of debt. Let us not, like the priest and the Levite, pass by on the other side. What blessings would be meted out to the churches that help in this way, and what love on the part of the poorer churches, as they realized that they were watched over for good! And with this help freely and cheerfully rendered, would come enlarged views of Christian helpfulness and duty. A bond of brotherhood, and love strong and tender, would be created between the members of the churches, large and small; and all petty jealousies and envies would be burned out by the love so substantially expressed.

When the disciples of John came to Jesus, saying, “John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?” Jesus continued his work of healing the sick and relieving the afflicted, and then he said to the messengers, “Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.”

The attributes most prized by Jesus are unselfish love and purity. “Every one that loveth is born of God, and knoweth God.” “If we love one another, God dwelleth in us, and his love is perfected in us.” “God is love; and he that dwelleth in love dwelleth in God, and God in him.” The entire law is fulfilled in him who loves God supremely and his neighbor as himself.

This is the revelation of God through Jesus Christ to the world. It is Christianity—glory to God in the highest, and on earth peace, good-will to men. The work Christianity is designed to achieve in the world is not to depreciate the law of God, not to detract from its sacred dignity in the slightest degree, but it is to write that law in the mind and heart. When the law of God is thus implanted in the soul of the believer, he is approaching eternal life through the merits of Jesus. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.” The object of the gospel is met when this great end is achieved. Its work from age to age is to unite the hearts of his followers in a spirit of universal brotherhood, through belief of the truth, and thus establish heaven’s system of order and harmony in the family of God on earth, that they may be accounted worthy to become members of the royal family above. God, in his wisdom and mercy, tests men and women here, to see if they will obey his voice and respect his law, or rebel as Satan did. If they choose the side of Satan, putting his way above God’s, it would not be safe to admit them into heaven; for they would cause another revolt against the government of God in the heavenly courts. He who fulfills the law in every respect, demonstrates that perfect obedience is possible.

The law allows for no injustice, no lack of reverence for God. The voice of an enemy will not be mistaken for the voice of the Infinite One. There will be no degrading of the soul to lustful practices; but a high degree of intellectual culture of mind and heart, a refinement of manners and sentiment, genuine Christian politeness, will be the sure result of supreme love to God and love to our fellow-men. God’s object in giving the law to the fallen race was that man might, through Jesus, rise from his low estate to be one with God, that the greatest moral changes might be manifested in his nature and character. This moral transformation must take place, or man would not be a safe subject in the kingdom of God; for he would raise a revolt.

In John 14 Jesus said, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”

Here in this life is the testing, trying time. The angels of God are watching the development of character, and weighing moral worth. The whole question is settled in this, Is he obedient or disobedient to the commandments of God? has the sinner been transformed in this world, through the merits of Christ, to an obedient servant, so that he is fitted to join the heavenly society and be accepted as a joint heir with Christ? If this happy work has been wrought in us, then we may sing the praises of Him who hath called us out of darkness into his marvelous light.

THOUGHTS ON THE PURPOSE AND GRACE OF GOD.

BY ELDER R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else.” Isa. 45: 18.

The purpose of God in the creation of this world may be summed up in few words; namely, to give to man an *endless life* and a *glorious home*. A God of infinite love and wisdom will bestow these gifts in a manner that will not only

reflect glory upon himself, but will give to man the greatest possible good. To accomplish this, the government ordained of God for man must be such as will give to man the greatest possible purity, development, and happiness. To secure this to man, the government must be such as to endow man with free moral agency; in other words, to delegate to him *inalienable religious and moral liberty of choice*—defined by Webster to be “freedom of religious opinions and worship, which is that liberty of choice which is essential to moral responsibility.”

Had man not possessed this, he would have been no more than a machine, controlled wholly by another’s will, hence irresponsible to law. In this latter condition, man’s obedience would have been *slavish bondage*; hence he could not have been capable of the greatest possible development and happiness. All must acknowledge the wisdom of God in delegating to man moral responsibility. In clothing him with the *power to exercise his own will* in moral questions, God limited, for the time being, his own power over man. In this he also took upon himself the risk of the fall of man. Hence, when the plan was laid, God provided in Christ the *grace* necessary to redeem man. “According to the *promise of life* which is in Christ Jesus, . . . who hath saved us, and called us with a holy calling, not according to our works, but according to his own *purpose and grace*, which was given us in Christ Jesus before the world began.” 2 Tim. 1: 1-9.

This does not make God responsible in the least for the fall of man, neither does it show that the plan of redemption was laid prior to the fall of man. It simply shows the *wisdom* and *love* of God in providing the necessary *grace* in the heart of Christ to redeem man should he fall. This *grace* God provided in Christ prior to man’s existence, to make certain the carrying out of his “purpose” of having the earth peopled throughout all eternity with a race that would reflect glory and honor upon a God of wisdom and love that had created them.

As God cannot be the author of discord and confusion, it is evident that the continued life of man depended upon his developing a will in perfect harmony with the will of God. The very nature of things requires this, that harmony and united action may be secured throughout the universe of God. Isa. 65: 12; 1 John 2: 17. This is *all* that God has ever required of man,—simply that he by his own choice should submit his *will* to the *will* of God. Christ and the Holy Spirit are only pleading for this to-day. “Whosoever *will*, let him take the water of life freely.” “Submit yourselves therefore to God.” “Yield yourselves unto God.” To yield, submit, surrender, our *wills* to God is all that man can do in the salvation of his soul. If we “yield,” submitting all to God, then “it is God which worketh in you both to *will* and to *do* of his good pleasure.”

Man’s *will* is the supreme power in deciding the destiny of the soul. God in giving to man the *inalienable liberty of choice*, has limited his own power in the control of man’s will. God does not propose to interfere, nor coerce man’s liberty of choice in moral and religious questions. How much less should man undertake to rob his fellow-men (which many are seeking to do at the present time) of that boon of liberty which God in the wisdom of his government has wisely given to all mankind, and *has withheld from his own throne the power to interfere with this liberty?*

God has set before man the path of life and the path of death, and bids him choose. Deut. 30: 19. When man rebelled against the will of God, justice demanded immediate execution of the transgressor. A stay of the execution was the outgrowth of mercy, but mercy must show a future good; hence probation is extended. Even Satan was not immediately destroyed. Great good will finally come as a result of the long-suffering of God in extending the transgressor’s life. The character of Satan and the results of sin will be fully developed. Then the universe will have

seen the awful results of rebellion against the will of God, and the wisdom of God in staying the immediate execution of the transgressor. Law transgressed must be met by either the transgressor or a substitute. The substitute must be *voluntary*, also *innocent*; for if he be guilty, he must pay for his own sin. 2 Cor. 5:21. The reward given to the substitute must be equal to the sacrifice made. Heb. 12:2; Rev. 4:11; 5:9-13. God cannot compel men to accept the substitute, otherwise the original plan of God would fail. What can God do more than he has done for man? O the depth of the wisdom and exceeding riches of his grace in his kindness toward us through Jesus Christ! To him we will ascribe the glory forever.

BREVITIES.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

A TOWN on paper, or a small village, is sometimes styled a city; so a man with small and few talents may sometimes be mistaken for a very giant in ability.

Buoyancy of mind may be of priceless value, by bringing it under the control of the Spirit of God.

A single remark, be it good or bad, wise or foolish, is not a sure criterion or test of character. A good way to test a man is to find out whether he is going toward God, or away from him; or whether he desires to go toward God.

Everything earthly is in a transition state: the present is becoming the past; prophecy is fast changing to history; youth changes to age, and age to destiny.

AVARICE.

BY ELDER EUGENE LELAND.
(Wallaceburgh, Canada.)

LIKE rust that leaves the polished metal tarnished and rough; like moths that, silent and unseen, mar and destroy the fairest fabric; like some foul canker gnawing at the very vitals of its victim; so avarice, most vicious of all vices, eats its way into the human heart till every trace of friendship, love, and generous good-will are gone. Where avarice rules, none of the fairer traits of character appear,—those that lend loveliness and grace. Blackened and seared by avarice, like flowers by a chilling frost, they wither, droop, and die. Avarice knows no mercy; it knows only justice, stern and unbending. But justice is constrained to stand far off at times, with down-cast eyes, in shame-faced silence at the deeds of avarice; for, sparing his own flock, avarice will take the poor man's only lamb and dress it for the traveler that comes to him; yea, dress it for himself, and let the hungry traveler go on his way unfed, to find his food and shelter where he may. The man controlled by avarice will share your bed, sit at your board, stand by your side, and call you *friend* and *brother*; yet when the law permits, he will fleece your flock to fill his fold. That higher law which bids him love his neighbor as himself, he knows not of, and every bond that binds him to his brother-man, is sacrificed upon the altar of his grasping greed, that he may worship at the shrine of the unhallowed golden god.

How mean, contemptible, and vile the avaricious man! Made in the image of his God; with powers capable of mounting almost to the infinite; yet shriveled, dwarfed, devoured by voracious avarice. The crawling worm that feeds upon the foliage of the tree, sapping the life that else might furnish grateful shade and luscious fruit, we can excuse because it is a worm. But how excuse the avaricious act which saps the life of charity, dries up the milk of human kindness, and leaves the soul of its possessor destitute and dead? Naught but the grace of God can make the avaricious man know that he is a man and not a beast of prey.

—“Poverty wants somethings, luxury wants many things, but covetousness wants all things.”

WHICH DAY WILL YOU KEEP?

BY T. S. WILLIAMS.

THE time is at hand by the prophets foretold,¹
When the son of perdition, in scarlet and gold,²
Should cause all the people throughout all the land,³
To accept of his mark in their forehead or hand.⁴

His mark is “the venerable day of the sun,”
In which by the people no work must be done,—
A counterfeit Sabbath, a well-designed fraud,
Imposed on the Church ‘gainst the Sabbath of God.⁵

But God has commanded his people to rest⁶
On the day that he sanctified, hallowed, and blessed,⁷
And made it a sign and a mark to denote⁸
God's covenant people to ages remote.⁹

Now choose ye the day that you wish to observe,
And deny not the God you desire to serve:
If Baal be the God, why then Baal obey,¹⁰
But if 'tis Jehovah, then hallow his day.¹¹

O be not deceived, for the time is now here¹²
When all must decide where they wish to appear,—
Whether 'tis with the Lord and the angels to dwell,¹³
Or with unbelievers be cast down to hell.¹⁴

O sinners for whom Christ our Saviour hath died¹⁵
And arose, that through him ye might be justified,¹⁶
Accept of his mark, and he'll lead you aright,¹⁷
To mansions of glory eternal and bright.¹⁸

¹Dan. 7:25; ²Thess. 2:3; ³Rev. 17:4; ⁴Rev. 13:16; ⁵Id.;
⁶Hist. Sab. Art. “Sunday”; ⁷Ex. 34:21; ⁸Gen. 2:3; ⁹Eze.
20:12; ¹⁰Ex. 31:13-17; ¹¹Ex. 31:13-17; ¹²1 Kings 18:21; ¹³Jer. 17:24;
¹⁴Rev. 14:9, 10; ¹⁵Rev. 20:4; ¹⁶Matt. 25:41; ¹⁷Isa. 53:5;
¹⁸1 Cor. 8:11; ¹⁹Rom. 4:25; ²⁰Eze. 9:4; ²¹Rev. 7:3-8; ²²Rev. 22:1-5.

THE OLD AND THE NEW COVENANT.

BY ELDER J. G. MATTESON.
(Boulder, Colo.)

(Continued.)

WE have seen that the new covenant is founded on the promises contained in the covenant made with Abraham; viz., that all nations should be blessed in Christ, and those that were blessed in him should obtain an everlasting possession. The things pertaining to the new covenant are presented in the New Testament, and the prophets have also written concerning them.

THE NEW COVENANT.—Of this the prophet Jeremiah says: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” Jer. 31:31-34.

In Heb. 8:8-12 the description of the new covenant is almost the same. That these words contain the sum of the new covenant is evident, but it is just as evident that there is a great deal more in the New Testament belonging to the new covenant. Jesus confirmed the covenant with many in three years and a half, and his doctrine and promises certainly belong to the new covenant. In fact, they constitute the foundation and substance of the covenant. When Jesus at his death sealed the covenant with his blood, it became of force, and no one can add anything to it. Heb. 9:17; Gal. 3:15. The writings of the apostles must therefore be considered an exposition and application of the principles of the covenant. Jesus himself established the covenant in the name of his Father.

HOW AND WHEN WAS THE COVENANT CONFIRMED WITH THE HOUSE OF ISRAEL?—In the night when Jesus was betrayed, he and his apostles partook of the last passover supper pertaining to the old covenant, and having any value before God. At the same time he, as

the representative of God and the mediator of the covenant, established the new covenant with the spiritual house of Israel. The house of Israel was represented by the apostles of Jesus. They entered solemnly into the covenant when they partook of the bread and of the fruit of the vine.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” Luke 22:19, 20.

SEALING OF THE COVENANT.—When Jesus the next day died on the cross, the most solemn and important agreement ever having been made between God, the Almighty Creator of heaven and earth, and fallen man was sealed. That this seal was divine, the God of peace testified, when he “brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.” Heb. 13:20.

When Jesus Christ was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom. 1:4), the apostles could preach the kingdom of God as never before, and with great power they gave witness of the resurrection of the Lord Jesus. Those who gladly received the word were baptized and added to the church. Acts 2:41, 47. Thus the house of Israel (the Church of Christ) in the new covenant was founded. The apostles built a spiritual house of living stones. Christ is the living stone, which indeed was disallowed of men, but chosen of God and precious. And those who come to him are themselves made living stones. 1 Pet. 2:5.

These living (or lively) stones came first from the children of Abraham according to the flesh. It did not last long before the number of those that had joined the covenant was about 5,000. Acts 4:4. Such a powerful and healthy growth of a church of believers was never seen before and has not been seen since. The Lord gave them of his fullness, and that grace for grace. John 1:16.

THE CHILDREN OF THE COVENANT.—The members of the first Christian Church were the *children of the covenant* which God made with Abraham when he said: “In thy seed shall all the kindreds of the earth be blessed.” God therefore, when he had raised up his Son Jesus, first sent the messengers of salvation to them. He desired to bless them, and exhorted them through the apostles to turn away every one from his iniquity. Acts 3:25, 26.

The apostles were all Jews, and the first Christians were Jews. Thus the new covenant was made with the house of Israel and not with the Gentiles. But when the Gentiles enter into the new covenant, and the law of God is written in their hearts, they become the children of Abraham by faith, and thus they are made members of the house of Israel. When we believe on him that raised up Jesus our Lord from the dead, it is imputed unto us for righteousness, and we become heirs of God and joint heirs with Christ. Rom. 4:24; 8:17. Then the eternal inheritance is ours.

The majority of the Jews in the days of Christ were unbelievers, like most of the Jews in the days of Moses. For this reason they did not all become members of the new covenant, neither continued they all to belong to the house of Israel. As they had killed Jesus, they also killed Stephen, and had pleasure in the death of James. Because they rejected the Son of God, they were rejected by him. The deeds of the flesh are the fruits of unbelief, and no unbelieving person can be a member of the house of Israel in the new covenant. Consequently all the unbelieving branches were broken off. The good olive-tree (Rom. 11:17) is the same as the house of Israel. The branches were broken off because of unbelief (verse 20); yet they can be grafted in again, if they abide not in unbelief. Verse 23. They have access to the sheep-fold through Christ, the door; but in no other way can they get in. Christ is the Good

Shepherd. He is the door to the sheep-fold of Israel. If any man enter in by him, he shall be saved, and he shall go in and out and find pasture; but he that climbs up some other way, is a thief and a robber. John 10:1-9.

Many of the Jews went into the sheep-fold of Israel when they heard the voice of the Good Shepherd through the preaching of the apostles, yet the sheep-fold was not full. Jesus said: "And other sheep I have, which are not of this fold: them also I must bring [to the sheep-fold of Israel], and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. When the apostles were persecuted by the Jews, they went to the Gentiles, and as they received the gospel of Christ and became acquainted with him, they also became children of the covenant. They became members of the spiritual house of Israel.

(Concluded next week.)

FAITH VS. FEELING.

BY E. HILLIARD.
(N. Duluth, Minn.)

THERE is a natural antagonism between the heart of man in its unrenowned state, and every resolution to do right. Our emotions are by nature all selfish and sinful. They have held sway so long that the will has become too weak to assert its liberty.

Paul, with his strong will, found it utterly impossible to subdue the emotions of sin that worked within him. After he tried to the best of his ability, he was compelled to say, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. His efforts to do right were fruitless, and he cried out in despair, "O wretched man that I am! who shall deliver me from the body of this death?" It was when he ceased to struggle in his own strength, and yielded his will into the hands of Christ, that he was delivered. The apostle thanked God through Christ for the victory, and triumphantly exclaimed, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

The apostle's feelings did not change just the moment his will was sufficiently strengthened to hold his emotions to sin in subjection; for he says in 1 Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." It was a continual struggle against sinful emotions from the day of his conversion, until he was beheaded at Rome. His weak will was so strengthened by Christ that his life was one continuous victory, and just before his martyrdom he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith."

After our wills have been strengthened to resist sin, the same old emotions will clamor for victory, but will clamor in vain. Right here is where many are deceived. Satan tries to make us believe these emotions are sin; but so long as the will is strengthened by Christ to hold these in subjection, so that they are not allowed to even germinate in thought, the victory is complete, and we need not worry in the least. The following extract from a letter by Rev. Wm. Hill, to one of his fellow laborers, may be a help to those who rely upon feeling as evidence of their acceptance with God. He says:—

There must be a personal consecration of all to God; a covenant made with God that we will be wholly and forever his. This I made intellectually, without any change in my feelings, with a heart full of hardness and darkness, unbelief and sin and insensibility.

I covenanted to be the Lord's, and laid all upon the altar, a living sacrifice, to the best of my ability. And after I rose from my knees I was conscious of no change in my feelings. I was painfully conscious that there was no change. But yet I was sure that I did, with all the sincerity and honesty of purpose of which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means, but I engaged to abide in a state of entire devo-

tion to God, a living, perpetual sacrifice. And now came the effort to do this.

I knew also that I must believe that God did accept me, and did come to dwell in my heart. I was conscious I did not believe this, and yet I desired to do so. I read with much prayer John's first epistle, and endeavored to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride, or to repel evil thoughts which I abhorred. But Christ was manifested to destroy the works of the Devil, and it was clear that the sin in my heart was the work of the Devil. I was enabled, therefore, to believe that God was working in me to will and to do, while I was working out my own salvation with fear and trembling. [Italics his.]

I was convinced of unbelief, that it made the faithful God a liar. The Lord brought before me my besetting sins which had dominion over me, especially preaching myself instead of Christ, and indulging in self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honor which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages; but thanks to God! I finally hit upon the method of living by the moment, and then I found rest."—*The Christian's Secret of a Happy Life*, pp. 88, 89.

KIND WORDS.

BY G. W. COPLEY.
(Huntsville, Ark.)

ONE of our authors has expressed himself on words as follows:—

Kind words never blister the tongue or lips: and we have never heard of one mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's good nature and good will. Soft words soften our own souls: angry words are fuel to the flame of wrath, and make it blaze more fiercely. Kind words make other people good natured: cold words freeze people, and hot words scorch them, and bitter words make them wrathful. There is such a rush of all other kinds of work in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

Let us quote a few of the many texts pertinent to the use of words and their consequences; "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1-3. "Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all-devouring words, O thou deceitful tongue. God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living." Ps. 52:3-5. In Prov. 12:19, we find truth and falsehood contrasted, as follows: "The lip of truth shall be established forever; but a lying tongue is but for a moment." Then may we be saved or lost by the character of the words we utter, which give expression to the motives that prompt us to utter them? Let us examine Prov. 18:21: "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof."

Do men and women realize what they are doing, as viewed from the judgment, when they speak ill of absent persons? The Bible teaches us, if we are willing to be taught, that every word we utter will be weighed in the accurate scales of justice in the sanctuary of Heaven. The grudging, the envious, the jealous, the selfish, all use words that show what is uppermost in their hearts. God knows the motives that prompt their utterance, and judges them accordingly.

Query: Why was speech given to man? Was it given that he might tell lies, utter scandal, and speak disparagingly of his neighbor, or, indeed, of anybody? Did the righteous God bestow the gift of speech on man that he might spend a portion of his time in trying to convince others of how little value those he hates are? Is it a noble occupation to secretly stab the repu-

tation of another for whom Christ died? Do words give grace, dignity, honor, or salvation when thus employed? And do men, when they use words to defame the characters of those whom they hate, glorify God in so doing?

The query may be answered, I think, in this way: Speech was given to man by his Creator, that he might praise his Creator, and speak words of comfort, peace, and hope to his fellow-men. When words are employed to blaspheme God and injure men, it is a perversion of one of the choicest gifts of God; and the one so employing them will, I fear, find by bitter experience that heaven can never be gained in that way.

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. What is the cure for this detestable and yet almost universal abuse of the priceless gift of speech? Since all are more or less guilty in the sight of God for abuse of speech, all, therefore, have a common interest in bringing about a reformation of this ungodly practice. Societies of Christian men and women should be formed with the object to correct this crying evil. Let Christians everywhere keep it before one another continually, and good-naturedly submit to be corrected when they err in speech. But there is little hope unless professors of Christianity have, through a sound conversion, become Christians in very deed. Then the warm love of God being shed abroad in their hearts through such a conversion, will give them pure motives; and pure motives, in turn, will prompt them to devise some practical way by which speech may be made an uplifting influence, instead of a debasing practice, as is now too often the case.

"But," says one, "must we refrain from denouncing evil practices?" The answer to this may be given in this way: Criticism should always be just and in the fear of the Lord. Jude (verse 9) gives a suggestion which Christians will do well to follow: "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

What is the inference, then, in regard to our words? Can any man or woman stand since every wrong word uttered by him or her is so much testimony to condemn? Can those cruel, envious, unjust words which all have uttered from time to time, be canceled? Let us look for a physician to heal the sin-sick souls of men and women. We read in the Bible of the Great Physician, who is able to accomplish this very thing. First, all evil-speaking must be repented of and put away. There is no hope of salvation unless this is done. Then if we continue in the practice of a well-ordered conversation, confessing our faults as they are made known to us, they will be blotted out, and our record in heaven will be clean.

No sinner can stand before the wrath of the Lamb. Our duties must be performed here in this life. God allots to each one of us a certain portion of probationary time, and charges it up to us. The question, no doubt, will be asked in the judgment, How have you employed the time I set apart for your use? Have you employed it in harassing your brother man, for whom Christ died as well as for yourself? or have you employed it in words and deeds that have made heavenly impressions on the hearts of others, and thus helped them on in the heavenly way? Have you gathered with Christ, or have you scattered abroad? Have you served Christ or Satan? If you have served Christ by doing all the good to others you could while life on earth was given you, it will be well with you in the great reckoning day.

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude*.

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.

OUR GUARDIAN ANGEL.

BY WILL A. DAVIS.
(East Union, Ohio.)

GRAVE sages of antiquity
Held when a soul is given birth,
An angel is sent down to earth
To be its constant company.

They said, the angel hovers near
From lullaby till life is gone;
Too beautiful to look upon,—
Her voice too sweet for us to hear.

Through shine and shade alike she goes:
And if the mortal wakes or sleeps,
Her watches lovingly she keeps,
And ev'ry thought and action knows.

When happiness is in our eyes,
And holy peace our mind imbues,
She flashes up the joyful news
Throughout the plains of paradise.

Up where rare flow'rs supernal nod,
Her love-fraught message wings along,
Till caught and wrought in skeins of song,
It charms the listening ear of God.

Then angel-minstrel choirs employ
Empyrean chancels, and the strain
Is sung and sung, till heaven's domain
O'erflows with vocal floods of joy.

But when in sinful passion's clutch,
Or when by adverse winds we're tossed
On mad mid-ocean of the lost,
Our guardian angel grieveth much.

And when we're in the solemn deeps
Of penitence's tearful realms,
Such mighty gladness overwhelms
Our angel, that for us she weeps.

If what they held be true or not,
I love their words; in them I find
A golden chalice, jewel-lined,
Filled full of sparkling wine of thought.

DISCONTENTMENT.

"Do you become tired of staying in here all day?" we asked the man who runs the elevator in an office building.

"Indeed I do," said he. "It is confining, being boxed up from early morning until six o'clock each evening. I hope I shall not be doing this all my life. I want out-of-door work."

"No doubt you are ready to rest when night comes," we said to the postman as he made the last delivery for the day.

"Yes. To be on your feet all of the time is hard," he replied, adjusting the mail-pouch that hung over his shoulder. "If I had desk work so that I could be in-doors, I should like it much better."

"Surely you enjoy living in the country?" The words were spoken to a farmer's daughter while we were waiting at the gate for a roll of the golden butter which is made in their home.

"Well, there are some pleasant things about it. But I so wish that father would move to the city, for it is quiet and lonely out here where we see so few persons," was the reply.

"You like clerking?" we asked the pale-faced young lady who stood behind the ribbon counter measuring off lengths of rose-pink and scarlet and blue.

"My employers are kind, but oh the noise and hurrying all day. I tire of hearing voices. I tire of seeing people. How much I should enjoy a quiet home and an occupation that would not take me away from it," and we pitied the poor girl as she turned to know the wants of a tall, ill-batured looking woman who had just stepped to the counter.

"Are you glad when six o'clock comes?" we questioned the dress-maker as we called to leave a bit more of braid which she needed for the dress she was making.

"Each evening finds me weary from a busy day. Sometimes I should rather that the hour for clos-

ing came much sooner than it does," said she smiling. "Yes, I might find some other work easier, yet I often think that all work is more or less fatiguing if we give it our closest attention and do it as it should be done, so I have ceased looking for an *easy* place in life, and try only to do well what I do."

"Happy little woman," said we to ourselves. "You are wiser than the majority of people. You do not fret your life away lamenting your lot. You are solicitous only that your work be satisfactory to your patrons. You do not hope, with hand and brain busy all day, to feel as vigorous when you leave the shop in the evening as you did when you entered it in the morning."

To very many *their* work seems the *hardest* work, and the work of some *other* person they think would be far more preferable. The person looking for an easy place must go a long way before he finds it. Discontented, dissatisfied, not willing that unremitting toil along one line shall win for him success, he looks for easy places until, discouraged, he finds they cannot be had. To bend every energy in one direction, to put the heart in a work, to feel that if you do it at all it must not be done *rather* well, but *exactly* right, and to *do* it as you feel it should be done—it is not strange that it wearies you, nor is it surprising that you succeed. Faithfulness in any department tells.

"Nothing great is lightly won."

No effort put forward, nothing accomplished. Discontented with your lot, unhappy. Whatever your condition or position, to do your best conscientiously and uncomplainingly will bring its own reward.—*Sel.*

DON'T BE TOO TENDER.

Don't be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the Devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for his name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and a crucifixion between two thieves, and he prayed: "Father, forgive them; for they know not what they do." Be Christ-like, and pray that the offenses against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstance allow your injured feelings to provoke you into saying hard things or bearing resentful feelings, or into neglecting a known duty to preacher, church, or Sabbath-school.—*Sel.*

THE DUTY OF PARENTS.

If parents rightly discharged their duty toward their children, it might go a great way, together with their own good examples, in making religious impressions upon them, as well as in influencing them to perform their duty toward their parents. But through the failure of parents in both these respects, I believe thousands of children have been lost.

Abraham, for his faithfulness, is called the "friend of God;" and God gives this character of him: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And Israel were repeatedly commanded to teach their children diligently; and to tell their sons, sitting down, rising up, in the house, and on, the way-side, to keep the law of

the Lord, and fear him all the days of their life. David instructed his son to keep the law of God; and we find, on the other hand, though Eli *reproved* his sons, yet because he did not *restrain* them, the judgment of God came upon him. It most plainly appears how great, how absolute, and how indispensable a duty lies upon parents toward their children, in order to their instruction in the way and fear of the Lord, by commanding, instructing, correcting, restraining, admonishing, and keeping them in subjection from their childhood, all in due measure, time, and place, as the different occasions may require.—*Joseph Pike.*

SUCCESS CERTAIN.

A PRACTICAL and helpful gift from a parent to a son would be the following alphabetical list of maxims, printed or written as a heading to a calendar, or framed and hung upon the wall of his room. It is said that Baron Rothschild had these maxims framed and hung in his house:—

Attend carefully to details of your business.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely, manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation or business.
Join hands only with the virtuous.
Keep your minds from evil thoughts.
Lie not for any consideration.
Make few acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parent.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure time for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Xtend to every one a kindly salutation.
Yield not to discouragement.
Zealously labor for the right.
And success is certain.—*Christian Intelligencer.*

ADD TO YOUR VOCABULARY.

A CERTAIN father constantly told his daughters, "Girls, get new words into your vocabularies!" It was plain his admonition was heeded. Seldom were girls met whose language was as varied and picturesque as theirs. They were never at a loss to express exactly what they intended. They used different phrases to describe different feelings and sensations, and the proper one appeared where it was needed. After talking to the average girl, to whom everything is "awfully sweet," or "simply dreadful," and whose terms for joy or grief, assent or denial, can be confidently predicted, it was a pleasure as well as a relief to listen to these bright young people, whose conversation showed what might be accomplished with a little effort.

The English language, made up as it is of words derived from the principal languages of the world, holds immense possibilities for the student. Those able to speak or write it easily, who have a ready command of a correct phraseology, possess a power quickly recognized and strongly felt. And it is a power which a sufficient amount of study can give those willing to take the trouble to acquire it. Every one may not be able to write freely and with the most agreeable effect to the reader, although, with the requisite amount of pains, more could be done in this direction than most people suppose.—*Sel.*

—The love of Jesus is noble, and spurs us on to do great things, and excites us to desire always things more perfect.—*Thomas à Kempis.*

The Mission Field.

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

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

GENERAL MEETINGS IN EUROPE.

WE continue to receive most encouraging reports regarding the influence of the general meetings held in London and Christiania. The attendance was more general, and consequently the influence of the meetings more widely extended, than we had anticipated. At the London meeting, which held five weeks, and at the Christiania meeting which continued four weeks, there were two Bible classes each day, led by Dr. E. J. Waggoner. Beginning with Acts and Romans, they took the same general course as was followed at the Bible School for Ministers held at Battle Creek last winter.

The meeting in London was favored with the presence of four laborers from our Scandinavian mission, and six from Central Europe. These, with fifteen preachers and Bible workers, and as many more canvassers, made an attendance of about forty at the beginning. As the meeting progressed, it grew in interest and in numbers. At the close there were upward of eighty in regular attendance.

The interest was excellent. All felt that the Word was a power, and they go forth from the meeting with renewed energy and courage. Bro. Francis Hope and wife have been sent to Hull, where they will spend a year in laboring among those who have become interested through our books. Miss Jennie Owen and two other Bible workers have gone to Bath; and Miss Hetty Hurd has gone to South Africa, to assist Mrs. N. H. Druillard, who is overburdened with work in Cape Town. This leaves in the London work only Miss M. May Taylor, Miss Laura Ginley, and Elder D. A. Robinson, who now has the double burden of caring for all the churches, and editing *Present Truth*.

A canvassers' convention met daily during a greater part of the meeting, and continued one week after its close, to receive further instruction from E. M. Morrison, who came from South Africa while the meeting was in progress. Thirty-four were in the class. Of these, twenty-two are hard at work in various parts of the kingdom. During the two weeks ending June 26, they took orders for \$1,300 worth of books. This we regard as remarkable success, being an average of nearly thirty dollars a week for each canvasser. The workers say that the courage and faith developed at the meeting has helped them as much as the timely instruction about the work.

From May 17 to 22, the ministers and leading workers present, met daily for consultation. The subjects receiving the most attention related to the preparation of literature, the management of the mission printing-houses, and the best plans for conducting the sale of publications.

In consideration of the request of the Mission Board, that one of the Bible workers in London be sent to assist Mrs. N. H. Druillard in Cape Town, it was voted—

That it is the mind of this body that Miss Hetty Hurd should go to South Africa, and connect with the work there.

Moved (by D. A. Robinson), That it is the mind of this body that the necessities of the work here demand at least a dozen Bible workers, and a strong man for the editorial work.—Carried.

Whereas, The Mission Board has called W. A. Spicer to America, thus depriving the work in London of his labors; and,—

Whereas, The *Present Truth* needs a man of experience in editorial work; therefore,—

Resolved, That we request the General Conference Committee to arrange as soon as possible for Dr. E. J. Waggoner to come to this field.

The resolution was adopted. Several spoke to this resolution who thought that the very best talent should be given to the publications issued in London.

MEETING IN CHRISTIANIA.

Of this meeting, Dr. Waggoner, under date of June 29, writes as follows:—

We have had a very interesting and profitable meeting here. The interest has been excellent from the first. I have never conducted a Bible class where the interest was better. The work of teaching was thus made very easy. I find the work of teaching through a translator much better than I expected.

I value highly the experience I have gained here. It has greatly deepened my confidence in the power of the simple word. It seems as though I could not have gained experience half as fast among Americans. I should like to spend several months in Scandinavia.

Regarding the work to be done in Finland, Elder Olsen says:—

We have considered our duty to enter Finland, and find that a large proportion of the people use the Swedish language. In the capital, Helsingfors, a city of 60,000 inhabitants, there are, according to the statistics, seventy more who speak the Swedish than those who speak the Finnish language. There are large districts where the Swedish is the principal language. Therefore the country is open to us at once. In council, all agreed that it would be best to send some Swedish canvassers into Finland immediately.

In council, it was thought best for Elder Martin Olsen to remain in Scandinavia, and that his brother Edward, who has been laboring in Denmark and Norway since 1882, should return to labor in America.

The meeting in Christiania closed June 30. The following week Elders Olsen and Waggoner attended the Conference in Sweden, and were then to proceed to Switzerland, where the workers' meeting and camp-meeting are appointed from July 8 to 20.

July 22, Elders Olsen and Waggoner, E. G. Olsen and wife, and W. A. Spicer and wife expect to sail from Liverpool, for home.

W. C. W.

ASIA MINOR.

THE land which was among the first illuminated by the gospel in the days of the apostles, and which has long been darkened by the smoke which arose from the bottomless pit, is now beginning to receive some rays of light from the closing messages of the gospel. For some time, missionaries have preached the gospel in this field, but with little success. Not having the whole truth, the element of strength necessary to break the strong chains of darkness and superstition was lacking. Wherever the gospel truth is preached in its purity, its power is sufficient to break the strongest bands of the enemy.

In its early days, when free from corruption and the doctrines of men, the gospel went with an irresistible power, and soon its sound was heard in all the world. When freed from all corruptions, and preached in its purity, the same power will again be seen. The gospel is truth, and the only truth that can make men free in all nations and under all circumstances. Truth is strong. Error is weak. Our preaching will be weak just in proportion to the error in our creed. Before the Reformation, the Church had lost its power. This was because almost every ray of gospel truth had been lost. When the Reformers began to bring to light the Bible truth, the primitive power of the gospel was again seen. Had the search after truth continued till all error had been eliminated, a very different state of things would be seen to-day. But, as in the Reformation, the Spirit of the Lord is leading men to see the cause of weakness in the State churches, and as a result, many are exchanging their man-made creeds for the word of God.

We have a special message, and that the most important special message ever given to the world. The end of all things is at hand. The Great Shepherd will soon appear. The world is to be warned,—to be startled by the loud cry announcing his appearing. Other special messages have been accompanied with great power. This one will be accompanied with still greater power. It is entirely in harmony with the prophecies to believe that when the third angel's message is preached even in the darkest corners of the earth, it will

stir the hearts of men as nothing has ever stirred them. There is an inherent power in the message that nothing can resist. It is the Spirit of God accompanying his word.

Asia Minor has begun to feel the power of the message. In the autumn of 1890, Z. G. Baharian came from that field to Basel, to connect with the work here, and fit himself for labor among his countrymen, the Armenians. While devoting a portion of his time to office work, he has translated a number of Bible readings into the Armenian, and sent them with correspondence to various parts of Asia Minor. These readings have awakened an interest on the part of many. In some places quite a stir has been made. An idea of how these readings are received may be obtained from the following extracts from the many letters sent in return. A teacher at Aleppo writes as follows:—

The tracts and the Bible readings have been received. The readings which contain proofs of the soon coming of Christ, have attracted the attention of all that have read them; and a great desire has been aroused to obtain further knowledge. . . . These readings lead the people to search the Bible, and I hope that by this means many will receive spiritual benefits. I read the English tracts, and desire more.

A merchant at Nigde, having received Bible readings and distributed them to his friends, writes about the good influence which they had on the hearts of the readers. He expresses deep gratitude for the readings, and speaks of their influence on him, as follows:—

The proofs both in your letter and the Bible readings have convinced me that the second coming of Christ is near. I study them carefully. It is very necessary to be awakened and prepared. I cannot forget this when I walk or work, and I think of it night and day. It surprises me that this has not been preached to us before. May God bless the persons that have seen these truths and given them to the world, and may they find and present other important truths also. . . . I promise to distribute the Bible readings when you send me more.

A young man teaching near Aleppo distributed the Bible readings sent to him, and writes that the second advent and Sabbath questions have stirred up many persons. He states further that he has taught the children in the Sunday-school from the Bible readings. He himself is much interested, and asks many interesting questions in his letters.

G. Baharian writes from Adana:—

I distribute the Bible readings to thirty persons, and they study them. The Protestant preachers delivered several sermons against the seventh-day Sabbath, but this has led the people to study the Bible. Now the preachers try to keep the young people from this study. I hope that the time will come when many will embrace the truth without fear.

A brother writes from Mersina, near Tarsus, that he regularly distributes the Bible readings to ten persons. His wife expresses her gratitude in the following words:—

We live in a city without a church or a preacher. I study the Bible readings, and learn thereby many interesting truths. Would that I could live according to them! I am very much obliged to you for them.

Many letters of like import have been received from this field, and they encourage us to continue to sow the seed. The Spirit of the Lord accompanies his word, and impresses it on the hearts of the people. H. P. HOLSER.

—A decided sensation has been caused in Jerusalem by the introduction of electric light into a new, flourishing flour-mill lately started there. The building in which the light has been introduced is close to the Damascus Gate. It need hardly be said that the Arabs and Jews are much puzzled to account for a light in a lamp in which there is no oil.—*The Kingdom*.

—A writer affirms that, notwithstanding all that has been said in regard to the success of Roman Catholic missions in China, at the present rate of increase the Protestants will number more converts at the end of one and a half centuries than the Roman Catholics now number, at the end of six centuries.—*The Kingdom*.

Special Mention.

A NEW LAKE IN THE COLORADO DESERT.

THE Colorado Desert is in the eastern part of San Diego, the southern county of California, and is in its lowest part 270 feet below the level of the sea. It is traversed by the Southern Pacific Railway, a fact which has added no small part to the interest of the present phenomenon. During the latter part of June, water began to appear in this barren tract, the volume of which has steadily increased until at the present time an area fifty miles in length by fifteen in width has been submerged to a depth, in some places, of several feet. It was soon discovered that a strong current existed in the lake, flowing from the direction of the Colorado River, which is distant from the station of Salton, after which the new lake is named, about ninety miles. This river is always at its highest stage late in June, due to the melting of winter snows in the mountains of Colorado, Utah, and Nevada; and residents of the vicinity were not long in deciding that the water came from the river, the latest theory being that it leaves the river a few miles from Fort Yuma, and flows to the desert through several ancient water-courses, by a very circuitous route. The railway officials are making strenuous efforts to discover the exact source, in order to find some means to avert, if possible, the disaster which threatens the road. Engineers assert that at the present rate of rise, the track can be protected for about two months to come.

A survey of the vast region which includes the Colorado Desert and Death Valley, shows that in prehistoric times it was covered by the waters of the Gulf of California, which then stretched northward a distance of some 200 miles above its present head. It is supposed that the water of the Colorado and Gila rivers, which empty into the gulf near Fort Yuma, carrying down in their rapid course vast quantities of sand and silt, combined with the action of the tide to form a bar across the gulf, leaving the upper portion entirely isolated, to be evaporated by degrees under the burning sun of that arid region. In the outbreak which has recently occurred, it is said that nature is making an effort to do what man should long ago have done; namely, fill up again with water this vast tract of nearly 4,000 square miles, which has become a dry and burning furnace by the geological accident of prehistoric times. It is almost certain that should this be done, a most beneficial effect would be realized upon the climate and vegetation of Southern California, Arizona, Utah, and Nevada.

L. A. S.

THE REVOLUTION IN CHILI.

THERE is as yet no public opinion in this country upon the revolution in Chili, because the facts are so imperfectly known. In general it is understood that Balmaceda has made himself military dictator, and holds the larger number of provinces by means of the army, and that the revolutionary leaders control the navy and certain ports. The latter suffer from the want of arms, and the surrender of the "Itata" with the munitions of war is a costly proof of their desire not to alienate the sympathy of this country. Balmaceda commands the ear of other governments through his accredited agents, and his efforts are now directed to produce the impression that the revolution is stayed, although the insurgents have not formally surrendered. The action of other countries must depend upon their knowledge of the actual situation, and it is an exigency in which the United States require a minister of public experience, knowledge, sagacity, and ability. That Mr. Egan is possessed of these qualifications, or of any qualifications for dealing with a most important public crisis other than those which every American citizen may possess, the country is not informed.

Seignior Pedro Montt has been sent to this coun-

try as the agent of the Congressional party. But it is given out from Washington that he will not be received, in accordance with a settled policy to adhere to an established government so long as it can maintain itself in power. But that is a fact of which every government is the judge. Seignior Montt denies the reports of Balmaceda's agents that the revolution makes no progress, that provisions are scarce, and that the insurgent army is discontented. The occupation of the Lobos Islands by the "Esmeralda," an insurgent vessel of war, shows the progressive activity of the revolution. The army, composed of volunteers, is not discontented, nor is its payment in arrears. Two agents of the revolution have stated to Mr. Reid in Paris, that Bolivia and the Argentine Republic had acknowledged the belligerency of the insurgents, and this recognition of neighbors who are in a position to observe the course of events they held to be worthy of the attention of the United States. These agents also requested Mr. Reid to state to the authorities at Washington that the insurgents held that they were entitled to the arms upon the "Itata" because she had not taken them on board at any United States port, and Mr. Reid consented to transmit their representations to Washington, with the distinct understanding that such transmission did not imply any "recognition" whatever of the insurgents.

There are undoubtedly commercial considerations involved in the situation. The statement is made that Balmaceda was interested in nitrate schemes, and desired the election as his successor of a President whom he could control. But, unable to make sure of that result, he assumed the direction of affairs under the usual declaration of regard for law, order, and the public welfare. The executive officer of a republic who does this with the aid of the army, places himself at once on the defensive. He must be suspected from that moment. Balmaceda's term has expired; and any election held under his authority, and with the support of the army, cannot be regarded as a lawful expression of the public will. The general assumption is sound that when an executive chief, after the expiration of his term, retains his office by the aid of the army under the plea of public order, his acts cannot be held to have the national legal sanction. This is the position of Balmaceda, and his assumption, so far, is denied and resisted by a force competent to prevent his successful assertion of his alleged authority.—*Harper's Weekly.*

OUR CHANCE FOR COMMERCIAL SUPREMACY.

RICHARD CORDEN, the merchant statesman of England, warned his countrymen more than fifty years ago, that a nation was growing up in North America, which through the unequalled natural resources of its land, and the intense energy of its people, would supplant England in the primacy of the world's commerce.

Hitherto this nation has been subduing a virgin continent—perhaps the most desirable part of the world for human habitation. Our people have built nearly 170,000 miles of railways, over which 30,000 locomotives move 1,000,000 cars carrying nearly 600,000,000 tons of merchandise quickly and economically, while 500,000,000 passengers travel with a comfort and cheapness unknown in other countries. They have developed the full usefulness of natural water-ways, and have made artificial channels which are the arteries of a great traffic. More than 10,000,000 tons of merchandise depart from the city of Chicago during the season of navigation, while the tonnage passing through the Detroit River is nearly thrice that passing through the Suez Canal. They have at great expense improved the harbors of both coasts to accommodate a great coasting fleet, moving vast quantities of merchandise from port to port; and have provided a superb light-house and life-saving service. They have strung over 800,000 miles of telegraph wire,

and the telephone system covers a wide and constantly increasing area. Most of the good soil is now in the service of man; the forests are almost vanquished, and, alas! have almost vanished. Our mines, both in useful and precious products, stir the world with wonder. Our manufactures, aided by the enterprise and ingenuity of the people, have been multiplied and differentiated until, in many fields of production, six months' work of existing factories is enough to supply our own people for a whole year.

While we have been building a nation and a home for it, foreign commerce has naturally been secondary, though by no means neglected. In 1890, we exported merchandise to the value of nearly \$900,000,000. This was mostly raw materials and food supplies, but over \$150,000,000 in value was manufactured goods. Of the food exported, more than \$200,000,000 worth, such as flour and bacon, had been subjected to manufacturing processes. Large as these figures are, they seem small in comparison with Britain's exports of more than \$1,500,000,000 in value, of which more than two thirds in value consist of the products of British factories.

But our country is beginning to recognize that the 1,300,000,000 people outside its own boundaries represent a vast potential commerce, and that 1,000,000,000 of them live in non-manufacturing countries. One sign of this awakening interest is manifested in the creation of a new navy which shall constitute a visible symbol of power abroad. We once more leap to the front in the fighting effectiveness of our ships. Foreign commerce is almost the only source of international complications for a country free from dynastic and colonial questions.

The course of the United States in the Samoan matter, in throwing down the gauntlet to powerful Germany, created a profound impression in Europe, where it was regarded as the indication of a changed attitude. The interest aroused by the Pan-American Congress, the prompt and general approval of Secretary Blaine's reciprocity movement which grew out of it, the dispatch of our army and navy officers to the wilds of the Andes, to begin the surveys for the Inter-Continental Railroad, the action in the Senate looking toward the control of the Nicaragua Canal by our Government, all proclaim that the United States is about beginning an aggressive movement in the campaign of commerce.

One great factor of the commercial preponderance of Great Britain was her supremacy in iron production. When the age of steel arrived, she still held the first place for a time; but she has now dropped to a second place, while the United States has seized a supremacy never to be relinquished. With increased production comes lowering of cost. Already prices here are nearly the same as in Britain, and soon iron and steel will be cheaper in the United States than in any other country in the world. This should mean commercial supremacy for the United States.

Thirty years ago this country had to pause in its progress to vindicate a principle and extirpate an evil. We then lost a large part of our merchant marine, and since then have carried but little of our foreign commerce under our own flag. But with iron and steel cheaper here than elsewhere, the great ship-building industries will, under economic laws, transfer themselves from the Clyde to the Hudson, the Delaware, and the Chesapeake.

We are helped in pushing our manufactures by the foreign belief in the superiority of our goods; the word "American" has become a valuable trade-mark, and the foreign buyer has confidence in the value of the products of our factories.

In beginning the campaign for the world's trade, we first throw up breastworks around neutral markets in the shape of reciprocity treaties, and these beginnings now look very promising:—*Ulysses D. Eddy, in The Forum.*

—There are now 19,373 newspapers in the United States and Canada.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 21, 1891.

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IN THE QUESTION CHAIR.

LEAD US NOT INTO TEMPTATION.

How are the words in the Lord's prayer, "Lead us not into temptation," to be reconciled with James 1:13: "Neither tempteth he any man"?

S. C.

Answer.—The word "temptation" is used in two senses: one is to "test" or "try" a person; the other is, to "urge" or "solicit into the commission of sin." In the former sense God does tempt or try men; as we read in Gen. 22:1, "God did tempt Abraham;" that is, he tried him, or put his faith to the test, when he directed him to give up his only son through whom alone the fulfillment of the promises was to come. But in the second sense God tempts no man, that is, he does not solicit or influence any man to the commission of sin. There is, therefore, no conflict between the statement of James that God tempts no man, and other scriptures which say that he does tempt them. In accordance with these facts, the expression in the Lord's prayer must be applied. The word "temptation" can hardly be used there in the first sense; for in this sense the Lord tempts, that is, tests or tries, men only for their good and advantage, and we cannot consistently ask the Lord to relieve us from that kind of discipline. But taking the word in the second sense, we have James's statement that the Lord does not tempt any man to evil, and how, then, shall we understand the petition? Here comes in the well-known form of speech frequently occurring in the Scriptures, that God is said to do what he permits to be done (Robinson); as in the case of Pharaoh, and those spoken of in 2 Thess. 2:10-12, upon whom God is said to send strong delusion, simply because they choose those delusions, and God gives them up to their own choice. So in this case, there are temptations all around us, and the great tempter is plying his arts most zealously; and we have so often acted like the Israelites (1 Cor. 10:5-11), with no better cause, that God might justly abandon us to the temptations, or suffer us to be overcome by them. But against this we pray. The next petition implies this: "But deliver us from evil." An expression involving the same idea is found in 1 Cor. 10:13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape." So the expression, "Lead us not into temptation," is simply to pray, "Suffer us not to be tempted above that we are able, but with the temptation make a way of escape, or deliver us from evil."

Dr. Barnes doubtless has the correct idea when he says: "This phrase must be used in the sense of *permitting*. Do not *suffer* us, or *permit* us, to be tempted to sin. In this it is implied that God has such control over us and the tempter, as to save us from it, if we call upon him."

ROM. 14:14, 17. NOTHING UNCLEAN.

Please explain the language of Paul in the passages here referred to, and oblige. MRS. E. M.

Ans.—When the apostle says, as in verse 14, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean," he referred to distinctions which existed under the former dispensation, which are done away under the gospel, but in reference to which, immediately following the time of transition from one to the other, some minds were still troubled. He may have had also in view the feeling that existed with some in reference to practices in the

Gentile world, as set forth in 1 Cor. 10:27, 28. In the accommodating pagan system, the worshiper could bring his animals and offer them in sacrifice to his gods, and then put the bodies in the shambles, or market, for sale, and thus satisfy the claims of his religion, and make a good thing financially at the same time. But some Christians thought it wrong to eat the flesh of animals which had thus been first offered to an idol; and if they saw another eating of such meat, their consciences were greatly offended. But the apostle instructed the Corinthians that they need not stop to ask any questions on that point, but eat whatsoever was set before them; nevertheless, if some of these scrupulous ones should raise that point, and on that ground object, then, he said, don't eat of it. Verse 28. But if one of these scrupulous ones who really thought it was wrong to eat of meat sacrificed to idols, or of meats denominated in the Mosaic law "unclean," should through the example or the fear of others, eat of such meats, they would be unclean to him in that it would be wrong for him thus to violate his own conscience. For whatsoever is not of faith, Paul says in Rom. 14:23, that is, whatsoever one does contrary to his convictions of what is truth and duty, to him it is sin. The evident teaching of verse 17 is that the principles of the kingdom of God do not consist of these ceremonial distinctions in meats and drinks; and however scrupulous one might be in regard to them, he would be no better subject of the kingdom of grace, than he would be if he did not regard them; for the principles of which the kingdom of God does consist, and the things which are now to be accounted of, are "righteousness and peace, and joy in the Holy Ghost."

HAS ANY MAN ASCENDED TO HEAVEN?

Please harmonize 2 Kings 2:11, with John 3:13. C. L. L.

Ans.—See answer to this question in REVIEW of April 7, 1891, p. 217.

HIVING BEES.

Is it right to hive bees on the Sabbath?

G. M.

Ans.—We have been told by successful beekeepers that the time of the swarming of bees can be so controlled that it need never occur on the Sabbath. If such is the case, that would be the way to do.

ELISHA.—NO. 6.

The Siege of Samaria.

AFTER what appears to be a brief cessation, the war was prosecuted by the king of Syria with greater vigor. He no longer sent out bands of marauders to make incursions into the land of Israel, but gathered a great army, and centered upon the siege of Samaria, the capital of the nation itself. And so vigorously did he prosecute the siege, that the city was soon reduced to the greatest extremities. Very likely the great famine of seven years was still in progress, which greatly added to the distress, and made it easier for Ben-hadad to overcome it. According to Dr. Lightfoot, as quoted by Dr. Clarke, it was the fifth year of the famine.

According to the record (2 Kings 6:25), the people were reduced to such extremities for provisions, that "an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver;" a "piece of silver," probably the drachm, being worth about fifteen cents of our money. The former article would then bring not far from twelve dollars, and the latter seventy-five cents. According to Dr. Clarke and many other scholars, this latter substance is not to be understood literally of the excrement of doves, but of some vegetable substance so named, eaten by the common people. There have been great discussions by scholars concerning what is meant, and not a general agreement, some

understanding the language literally, others not. But it shows the distress of the people. The amount was not far from a pint.

As King Joram passed by upon the wall, a woman cried to him for help in great distress. The king supposing she wanted him to give her food, said: "If the Lord do not help thee, whence shall I help thee? out of the barn floor or out of the wine-press?" As much as to say the stores were exhausted, and even the king himself could not furnish food for those needing it. But he was soon made to understand that that was not her request. Her sad complaint was that she made an arrangement with another woman that they should together eat her son to-day, and then the other woman's son the day following. They had carried out the first part of the agreement, but now the other woman had hidden her son, and the woman complained because the contract had been broken. As Dr. Clarke suggests, it is possible that both children had died through hunger, and the second woman wished to eat her child alone. This terrible story distressed the king greatly. "He rent his clothes," and the people saw that he was wearing sackcloth upon his flesh, a sign of great sorrow. Such terrible calamities Moses had foretold would come upon them if they forsook God (Deut. 28:53, 57), and they did occur at both of the sieges of Jerusalem by Nebuchadnezzar and Titus. (See Eze. 5:10; Jer. 19:9; Josephus's "Wars of the Jews," bk. 6, chap. 3.)

The king now gave way to desperation, and held Elisha responsible because he did not provide some way of escape by praying to God, as Josephus states. "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." He ordered one of his servants at once to execute this sentence, and he hurried away to the house of Elisha to behold him. But the prophet was forewarned by the God he served, and ordered the elders who were communing with him to fasten the door and keep him out. "See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" As Josephus intimates, King Joram, after the messenger departs to kill Elisha, repents, and hastens himself to the spot, leaning on the hand of one of his noblemen. He and the messenger arrive about the same time at the door, while Elisha is still talking inside to the elders of Israel. Joram says, "Behold, this evil is of the Lord; why should I wait for the Lord any longer?"

We should remember that this "son of a murderer," i. e., the son of Ahab, who caused or permitted the death of the Lord's prophets and of Naboth, was really an idolater, no doubt at heart a worshiper of Baal, though not so openly as was Ahab and Jezebel, because of the great light which had been brought to the nation through the reformation led by Elijah and Elisha. He had been made acquainted with their mighty works in various ways, especially through the great deliverance in the Moabite war, and recently by the delivery of the Syrians, who sought to capture Elisha at Dothan, into his presence. Most likely his mind at times was drawn favorably toward the worship of the true God by these wonderful manifestations of divine power, and he was almost persuaded to be a believer in him. Yet his heart, after all, was still in the service of Baal.

But now in this time of great distress, famine, and death, he at last turns from the worship of the Lord, "This evil is of the Lord," the enemy of my house. "Why should I wait . . . any longer" for the Lord to deliver us? I will now wholly renounce his worship, and cleave to the idols of my father and my mother. I do not believe Jehovah can bring us deliverance from our great distress. Such, in substance, was his meaning. At this juncture, when the king openly renounces the true God, showing an utter lack of faith in his power and willing

ness to save the nation, Elisha, the servant of the Lord, proclaims deliverance through his power and mercy. "Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." That is, ten quarts of fine flour or twenty quarts of barley shall be sold at the gate, or market, of Samaria for about fifty-six cents—quite a contrast in the price of provisions between that and giving twelve dollars for the head of an ass.

The king seems to have made no reply whatever. But the officer on whose hand he leaned, in great unbelief replied in substance, This would only be possible if the Lord should open heaven and rain them down upon us. He was utterly incredulous. But Elisha simply replied that he should see it with his eyes, but should not be permitted to partake of this abundance.

And now let us notice the simple means by which God brought about this great change. There were four lepers at the entering in of the gate, who were not permitted to enter the city because of their loathsome disease, who were nearly perishing from starvation. They were considering very early the next morning, what they could do to preserve their lives. Should they by some means gain entrance to the city, they would be sure to suffer starvation; and should they remain where they were, they would die. There seemed to be but one alternative. They could but die if they ventured to go to the Syrian camp. It would be better to be killed than to die a lingering death from starvation, so at last they concluded to make the venture. In the early twilight they rose up and went toward the enemy's camp. Everything seemed wonderfully quiet. Not a man in sight, no noise; the stillness of death prevailed. Wonderingly they looked about them, and when they came to the tents they looked in. There was no occupant! But there was plenty to eat; and gold and silver, fine clothing, and horses and beasts of burden were all about. They ate all they wanted, then gathered the precious treasures and hid them, going again and again from one tent to another. How strange it all was! At last when they had fully provided for themselves out of the great abundance, they said one to another, We are not doing as we should. This is a day of joy and rejoicing, a day of good tidings. Let us tell the good news to those who are in great suffering. They at once made it known to the porter at the gate, and soon the king knew all about it.

The news was so startling that treachery was at once suspected. They thought that the Syrians, who had thus far been unable to take the city, had had recourse to a stratagem to draw them forth in their great hunger, and would then rush upon them and capture Samaria. So as a special precaution, two of the chariot horses were mounted (it seems to have been about all that were left that could be so used), and they followed the retreating Syrians all the way to Jordan,—it must have been fifteen or twenty miles,—finding no enemy, but plenty of evidences of their great haste in retreating; for the whole distance was strewn with garments, vessels, and other things which would hinder their progress. When the messengers returned,—and how long their absence must have seemed under such circumstances,—then the people went out and gathered the spoil of their enemies, and the words of the prophet were literally fulfilled: a measure of fine flour was sold for a shekel, and two measures of barley for a shekel.

The great man on whose hand the king leaned was appointed to take charge of the city gate, and so great was the desire of the people to reach the good things to be obtained, that they could not be restrained; and as he was seeking to hold them in check, they trod him down in the street and tramped him to death; so that though his eyes beheld the abundance, he had no opportunity to partake of it. Thus were Elisha's words literally fulfilled.

What a miracle this was which seemed so impos-

sible to this officer! yet how easily the Lord brought it all about! He made the Syrians to hear a noise as of chariots and horses in the night time, and a great host of men marching. They concluded Joram had hired a multitude to come against them from Egypt and the surrounding nations. Terror seized them, and they rushed with precipitancy away as fast as they could go, to save themselves from destruction. What a God is our God! What unlimited power has he in his hands! And how sure is his word! But poor King Joram, through the providence of God, had been left to deny Jehovah just before this great deliverance. It seems to have been the turning-point in his career; for shortly after, as we shall see, things took such a turn that he and all his wicked house were devoted to utter destruction. And the kingdom of Israel not properly responding to the great light bestowed upon them by means of the teaching and mighty works of God's servants, experienced greater calamities than ever till they were finally driven from that good land into bondage and captivity.

G. I. B.

"WONDROUS THINGS OUT OF THY LAW."

The psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Comparatively speaking, we may believe that this prayer had been measurably answered before it was thus expressed; for it is evident that he beheld greater beauty and magnitude than he could well put into words, though he employs the whole of the 119th psalm for that purpose, and in each of the 176 verses declares his admiration of the great system of righteousness which was brought out in the law of God.

The lack of appreciation for the same law in these days, forms a sad contrast with the enthusiasm of the sacred writers whose comments glow with the spirit of inspiration; and yet under the power of that inspiration, they were not able to adequately express their sense of the glorious character of that law which emanated from the lips of God himself. America's greatest preacher once wrote that he pitied "the man or woman who had not gone beyond the ten commandments." Such an expression is in most striking contrast with the comments of the sacred writers, and must be based upon a very different conception of that law than was possessed by holy men of God who spake as they were moved by the Holy Ghost. There are many who have no deeper insight into the nature of the ten precepts than that which simply perceives their negative character, and in many instances this is limited to simply the overt acts which constitute the great sins and crimes indicated by each of those precepts.

Such people realize, first, that it is not sufficient in the formation of a godly character, to prohibit the greater sins against God and society. It takes no very acute perception to discover that Christianity requires more than this; but these people see no more than this in the law of God, and turn from it with scorn, while they claim to have discovered something infinitely better in the gospel. Under this misapprehension of the character of the law of God, they are led to ridicule it, and all those who keep it. To such the prayer of David, as quoted above, would be most appropriate; but they are likely to be the last ones to offer such a prayer.

As we meditate upon the plan of God, we see one great object in the divine mind concerning mankind, and that is to qualify the human race in character, for a place in the presence of their Creator. God designed that those who were made in his image should occupy a close relation to himself. He placed upon them in their creation the highest marks of his love and special regard. For their guidance, he gave them the best of principles; for their counselors, he sent the angels and the Holy Spirit, and even talked with them himself; and when all was lost, he sent his only begotten Son to redeem them from sin and death.

Connected with the work of the gospel, there is one grand purpose, which is the redemption of mankind. To accomplish this, the work must be prosecuted in two departments,—educationally and sacrificially. These objects are embraced in the words of the apostle: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father." In its ethics, the gospel is a commentary on the law of God. In its remedial work, the utmost that it can do is to procure through the sacrifice of a righteous offering, that righteousness which man might have obtained through the law, had he been perfectly obedient to it. Hence as an educator, the gospel takes for its model that law which presents God's standard of righteousness. It seeks to instruct those who enter the service of God, in its holy principles. This instruction is done through the agency of the example of Christ, and of his teachings, and the teachings of the apostles assisted in their work by the intelligent workings of the Holy Spirit.

It is sometimes objected to the decalogue that it does not present a perfect code of morality; that while it forbids the grosser sins, it does not prevent the manifestations of those evil characteristics against which Christ taught; that it fails to inculcate the principles which formed the distinctive character of Christ himself, such as love, meekness, forgiveness, and all the gentler graces. On the contrary, we believe that the teachings of Christ add nothing to the law of God; that the system which he advocated both by precept and example, embraced nothing that is not comprehended in the law which David calls "perfect, converting the soul."

To prove this, let us look closely at some of the precepts which compose that grand system. Sin is grouped into classes, and to meet it effectually, there is a commandment ordained in the decalogue to meet each class of these offenses against God and man. They are, respectively, the worship of false gods, image-worship, though it be ostensibly directed to the true God; sins of irreverence for sacred objects, Sabbath-breaking; sins of disrespect and lack of veneration, of ill-will or unkindness, impurity, a disregard for the rights of others; sins of the tongue, and the love of the world. It cannot be for a moment doubted that an individual who stands clear in the sight of a pure and holy God concerning all these principles, is a perfect man in the highest sense of the term,—as perfect as God requires any man to be; as perfect as Christ himself.

To illustrate this a little more fully, let us consider in detail the effect which a perfect observance of some of those commandments would produce. For instance, the first commandment: "Thou shalt have no other gods before me." There are but few in Christian lands who have ever seen what is called an idol, fewer still who have ever bowed down to such an object to worship it. There are but few devotees to Jupiter or Apollo, or any of that mythical tribe; but it may be doubted if there was ever a time when the worship of other gods so actively vied in competition with the true worship of the true God, as at the present day. Paul says "that to whom ye yield yourselves servants to obey, his servants ye are." Hundreds of thousands of professed Christians serve other objects first and last, giving the service of God but a small portion of their time and attention. No man can serve God only, without loving him supremely. Heavenly things, sacred purposes and duties, the work and service of God, must be foremost and supreme in the heart of every individual who keeps the first commandment.

The eighth commandment says, "Thou shalt not steal." Any act that trespasses upon the rights of others, is an evident infraction of that law. But the law of God is not satisfied with simply restraining transgression. The absence of sin necessitates the presence of virtue, and the individual who does not infringe upon the rights of his fellows will necessarily hold those rights to be sacred. Hence, not only are the different forms of selfishness pro-

scribed, but a sacred regard for the interests of others is enjoined. In other words, he who keeps the eighth commandment in spirit and in letter, will love his neighbor as himself.

The same line of exegesis will apply to each of the other commandments. The apostle John says that "he that hateth his brother is a murderer." Murder is forbidden by the sixth commandment. He also says in the same connection, "He that loveth not his brother abideth in death." Death is the penalty of transgression, or sin; hence, *not* to love our fellow-men is sin. So that the force of the sixth commandment is to prevent every feeling and every circumstance which is tributary to the crime of murder. It goes further, and requires that every man shall love his brother. The Saviour's comment on the seventh commandment is, "Blessed are the pure in heart: for they shall see God." Nothing short of that satisfies the claim of that perfect law.

There is not a principle of moral obligation taught by Christ, prophet, or apostle, that is not embraced in the decalogue. When morality first dawned upon the benighted Israelites as they were issuing from the house of bondage, the elementary principles of the law were revealed to their understanding. From that time till the present, it has been the work of all who were associated with the plan of salvation, to reveal the glorious beauty which is embraced in the ten commandments. Christ's life was an illustration of their power and glory. His teachings were based upon that law, his heart was full of its sacred principles; for he is made to exclaim by the psalmist, "Yea, thy law is within my heart." The gospel undertakes to do no more for us than the law would have done had we kept it. It is God's plan by which human insufficiency is made up. In it the weakness of the flesh is compensated for through the love and mercy of God, and by the provisions of the gospel the righteousness of the law is fulfilled in us, who "walk not after the flesh, but after the Spirit."

G. C. T.

MINISTERIAL INSTITUTE AT CHRISTIANIA

THIS institute opened according to appointment, on June 4. The attendance from the first has been good. Dr. Waggoner has enjoyed much freedom in conducting the Bible study, and the precious truths have been heartily received by all.

The three different kingdoms of Scandinavia are represented in the class as follows: Sweden, 23; Norway (including the workers in the office), 50; Denmark, 12. Besides these, a large number of our brethren and sisters here at Christiania have attended, thus making a regular attendance of about 100. Bro. E. M. Morrison arrived on the 9th, to labor in the interests of the canvassing work. The daily program runs something as follows: Committee and council meetings at 8 A. M.; instruction in canvassing, 9:30; Bible study, 11; canvassing instruction, 3 P. M.; address by the writer, on the subject of the work, or social meeting, as the case may be, 5; Bible study, 7. Then there has generally been besides all these, a special council at 2 P. M., so that our time has been fully occupied. I think that nothing could have been more timely than the appointment and holding of this institute. The condition of the work here was in need of just the help that this institute has given.

The Bible study has been greatly appreciated by all, and the word seems to take a deep hold upon hearts. It is also very apparent that the precious truth of justification by faith is not a new doctrine to a large number, but something that they recognize not alone in theory, but as a living reality in which they have had an individual experience. We are indeed glad to find it thus. But as the word has been unfolded before them, their hearts have been greatly cheered, and having the subject brought out so much more clearly, their faith will be much more intelligent and their trust in God more firm.

The instruction that Bro. Morrison has given in

the canvassing work is timely indeed. Although this line of work has received a good amount of attention in the past, and the ministers who have labored here have taken hold and done what they could to encourage and forward this work, yet the fact is that until now the canvassers here have never had the benefit of receiving instruction from a practical canvasser,—one who has made this subject a special study in all its bearings and developments. It had not been arranged that Bro. Morrison should come here; indeed, we did not expect him in England as soon as he came; but when we met him there, and saw that it would be possible for him to so arrange matters that he could leave England for a short time without any special detriment to the work there, and having learned about the needs of the work in Scandinavia, we decided at once to arrange for his coming here, and we are much gratified over the results that seem sure to be realized. It is quite popular in this country for canvassers to put out books on the installment plan. Other publishers are circulating their books in this way to a large extent; and while in some respects this plan may seem feasible, yet it is a terrible loss of time to go and gather up money every week at the rate of twenty-five *öre*, or about seven cents; so that while it may be easier to put out the books, the waste of time and the expense in gathering up these installments make the canvassing work slow and discouraging indeed. Some of our canvassers were quite inclined to fall into these ways, but since Bro. Morrison has presented this matter in its true light, and given instruction in practical canvassing work, the workers have all unanimously decided to sell their books on the regular subscription plan adopted in our work everywhere. We are sure that this move will prove of great benefit, and a blessing to the best interests of the work in this field. This thing alone will well repay the expense of Bro. Morrison's trip here.

Our brethren have also been much interested in our talks about the work, and the opening providences of God as manifested all over the great harvest-field, and have expressed themselves as very much gratified over what they see and hear, and especially that it is their privilege to be connected with, and have a part in, the third angel's message. We are glad to be able to give such an encouraging report of the work here at present, and also of the outlook for the future. Of the matters that have been carefully considered and freely discussed, the subject of schools for our young people and children in which they can be educated and trained for usefulness, has been the most prominent. The demands for such schools in these countries are great and urgent. We will say nothing to the detriment of the public schools. So far as the facilities for education are concerned, they are very good. But there are great obstacles to be met in sending our children and youth to them. First, the schools hold six days of the week, and while in some places our brethren have succeeded in getting their children free on the Sabbath, in other places they have not. But it is only in the primary schools that this is possible, for in none of the higher schools will our children be permitted to be absent on the Sabbath; so that a large portion of our young people are deprived of the advantages of education unless they pay no regard to the Sabbath. Secondly, a part of the regular program in the schools is instruction in the Lutheran religion. This is not only in many things contrary to the Bible, but it takes a large amount of time with but little educational results. And third, as we look over the demands of our work, and notice the opening providences of God, and the many urgent calls for laborers in these Scandinavian countries, it is evident that something must be done to give our young people an education whereby they can be fitted up to fill places in the work according to their qualifications and experiences.

We have had in Copenhagen during the last year, under the management of my brother, Elder M. M. Olsen, a class of young people numbering

about twenty. Some of these were from America, the others from Denmark and Norway. We are pleased to say that the effort made in this direction is proving a success so far. It was the intention that my brother should return to America this fall, to connect with the school at Lincoln, Nebr.; but after looking the whole situation over carefully, and taking into consideration all its bearings, and the importance of the work in which he has been engaged, that of assisting in the education of our young people here, it was decided by the brethren in council that he should remain in Scandinavia, and continue this work in which he has made a beginning, and that Elder E. G. Olsen, another brother, should go to America to connect with the Lincoln school. We believe that the Lord has guided us in making these decisions. The more carefully we review the decision that we have made, the more light we see in the arrangement; and we believe that it will prove to be a step in the right direction.

The Christiania publishing house has made a good record for the past year, but we will say more about this after the annual meeting which will be held in a few days. One point, however, we will mention, which will be of interest to our readers, and that is the rapid advance made by our health journal here. It now has over 6,000 subscribers, which is just twice as many as it had at this time one year ago. The editors of the paper are Dr. Greve, Director and Medical Superintendent of the State Hospital, and his colleagues, Drs. Aa'l and Stabell. So far as we can learn, the present arrangements are highly satisfactory to all. We have just made the doctor a call. He received us kindly, and took much pains in showing us about the institution. Dr. Waggoner and Bro. Morrison were also present. It is very large and well equipped in every way. We were much pleased to see the pleasant quarters and efficient appointments which this institution presents. The present number of patients is about 350. It generally averages from 300 to 400. If time had permitted, we should have been pleased to talk more with him about our own health institutions. He speaks English quite readily, and is much interested in our health and temperance principles. We shall probably have the privilege of making him another visit.

The Norway Conference commences to-morrow, and next Monday evening our institute and meetings here will close. Immediately after the Conference I shall take a short trip to Stockholm, and then go to Grythytted to attend the Conference and camp-meeting for Sweden, which commences at that place on July 2.

We shall soon be turning our faces toward the West again; in about three weeks more we expect to sail for home. We are enjoying good health and much of the blessing of God, for all of which we feel very thankful. The weather is exceedingly warm, and especially so for this country; indeed, it is the warmest it has been here for a long time, the thermometer registering 110° (in the sun) in some places yesterday. Bro. Morrison says he has not seen such warm weather even while he was in South Africa, as we have had here during the last two or three days, and it is certainly something remarkable for this country.

Our mind frequently goes out to our brethren and the work in America. We think of the different camp-meetings there in progress, and feel deeply interested for them. Our daily prayer is that God's special blessings may attend them, and we have confidence that they will be seasons of great benefit and encouragement. The Lord is ready to do great things for his people. May God help us to appreciate our times and privileges, and to be faithful to our calling.

O. A. OLSEN.

—That which we are we shall teach, not voluntarily, but involuntarily.—Emerson.

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.

SAYING VS. DOING.

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

'Tis well for one to have a goodly creed;
If you have none, 'tis what you sorely need.
But creeds alone can't save a soul from ruin,
When called to answer, What have you been doing?
The question is not what you have believed—
You may have outwardly the truth received;
The final test applied to every one
Is not what you've believed, but what you've done.
The Master left "to every man his work;"
We may be diligent, or we may shirk.
To those who faithful prove till set of sun,
'Twill not be said, "Well worded," but, "Well done."

INDIANA.

INDIANAPOLIS.—I attended the quarterly meeting with the church at Indianapolis July 4, 5. The services were enjoyed much by those who participated. The attendance of the membership was good. The testimonies were good, and the spirit of courage prevailed. On Sunday, the 5th, two were baptized, one becoming a member of the Indianapolis church; the other will perhaps become a member of the church at Boggs town. The annual report of the treasurer showed that the church had paid nearly \$500 tithe to the Conference. The report of the clerk showed a membership of fifty. We still hope to see the work much enlarged in this city.
WM. COVERT.

TEXAS.

HOLLAND AND LIPAN.—My stay with Bro. Crizan at Holland was both pleasant and profitable. We were made to rejoice by seeing others accept the precious truth of God. There were ten or twelve adults who had decided to obey, and others for whom we hoped, when I left. July 3 I went to Lipan to aid Bro. Drummond for a few days. He has had a hard, long pull, but God has blessed him in holding on to what he had gained, and working for more. Eight or ten kept last Sabbath, and we entertain strong hope for several others. Bro. Drummond will remain here till camp-meeting to develop the work. I am sure that too often we leave a field before the work is completed.
July 9. W. S. HYATT.

MICHIGAN.

PINE CREEK.—Sabbath, July 4, in company with Bro. Winslow, I visited this church. After an interesting Sabbath-school, I spoke on a practical subject, and as was indicated in the social meeting which followed, in which all took part, it met a response in the hearts of those present. At the close of the social meeting we celebrated the ordinances. The church here are just completing a commodious new building, which will be a great improvement over the school-house where they have met in the past. The building lacks a few finishing touches yet, and some more seats. But it was sufficiently finished so that the first meeting was held in it on our visit there. The building is commodious, neat, and plain, and we trust that they will soon be able to finish it and have it dedicated to the Lord's service.
A. O. TAIT.

MAINE.

DANFORTH, HAYNESVILLE, ETC.—Sabbath and first-day, June 20, 21, I was with the church in Danforth. The Baptist minister kindly granted us the use of their house of worship on first-day, at 10:30 A. M. and 7 P. M. Our meetings were good, and our brethren and sisters took hold well to help in the cause. There was some outside interest. Two requested prayers. I visited Haynesville, and found the believers still holding on to the truth. I sold \$6.75 worth of books.

The 27th and 28th I met with the church at Cary. We celebrated the ordinances. Although I had such a cold that it was very hard for me to speak, the Lord helped us, and a number from the outside came in to hear, and gave good attention. July 4, 5, I was with the church in Oakfield. The Lord

was with us at this place. One was baptized, and others requested prayers. Death and removals have made bad work here; but the Lord is still good, and his mercy endures forever. We expect yet to see souls embrace the truth in this place. May God's blessing rest upon the work and workers in Maine, is my prayer.

J. B. GOODRICH.

MISSOURI.

BUTLER.—We have now been at this place four weeks, and although there has been much rainy weather, we have held thirty meetings. We have given twenty-eight discourses; have canvassed the Sabbath and law quite thoroughly. Secret opposition is very bitter, but as yet no public demonstration has been made. We are now in the midst of the life and death question. Some are deciding to obey. The average attendance has been about 175, and the best of order has prevailed. The ministers of the different churches have done all they could to keep their members away. The South Methodists have expelled three of their members for attending our meetings. The spirit of war ran so high among them that two of them got into such trouble that, we are told, it will result in a suit at law.

The National Reform element is strong here, and the spirit of persecution is rampant. One man said we "ought to be tarred and feathered, rode out of town on a rail, and burnt." The Lord has protected us and our tents thus far from injury, and his holy name shall have all the praise. We are of good courage and cheer. We hope to raise up a company here that will honor God by keeping all his holy law. To this end we ask the prayers of all his children.
C. H. CHAFFEE.
July 8. C. SANTEE.

MINNESOTA.

ST. CLOUD.—While the Frazee camp-meeting was in progress, Elder Tripp and Bro. Emmerson came to this place and pitched one of our cotton churches. We had previously visited the place together, and selected a location. It is in a lovely place, in the best part of the city, near the State Normal School building. We have now been here almost two weeks. Our congregations have been variable, not large, but very attentive. Twice our meetings have been almost broken off by cold rains. We expect to see fruit, and ask the prayers of all.
H. F. PHELPS.

MOUNTAIN LAKE.—We came here on the 17th of June, and pitched our tent in the city park. Our own people gathered in the tent Sabbath afternoon, and we held a Sabbath-school; those not of our faith would have come in, but as our tent was not seated, we could not accommodate them. They were very anxious to find out when our meetings would begin.

On Sunday we did not work, fearing that we might disturb some one of the three churches near by. On Monday evening we held our first meeting, and we feel sure that God was with us, and made it a very good meeting for us. There were about seventy besides our own people present, and they left the tent very friendly, promising to come again. Tuesday it rained very hard, which kept the people away; but on Wednesday evening, in spite of the rain, they came, and we spoke the truth to them, thankful for the privilege. May the Lord bless the truth-seekers, and give us strength to preach the word.
H. F. GRAF.
June 25. A. W. KUEHL.

FLORIDA.

LAWTEY, BRADFORD CO.—I left the city of Cleveland, Ohio, October last, for this State. I have not been idle in the vineyard of the Lord, but have been laboring from house to house, both among blacks and whites. By invitation, I spoke once in the colored M. E. church to good acceptance, on the near coming of our Lord. Some of the ministers are very bitter. One of them followed me to a house where I was laboring with a family interested in Bible truth, and interrupted me by asking questions, all of which I answered by reading them out of the Bible. This he would not accept, so I told him that it was of no use to talk to a man that did not believe God's holy word. I turned away from him, and he called me a false prophet, etc.; but those who were present saw who was the false prophet.

There is quite an interest awakened to hear pres-

ent truth. The people are starving for the bread of life, and there are fields lying open all around. O that the Lord would send more laborers into the harvest-field! This is a lovely country, and the weather is warm the year round. Much good could be done here. Some of our younger brethren in the North would find this a good State in which to work for the Lord. I have more calls than I can respond to. I am willing to do what I can to bring souls to Christ, in what time I have apart from making a living. Two are keeping the Sabbath as the result of my labor here, and there are others who we hope will take a stand for the truth. Much good could be done by holding tent-meetings in this State. I would be willing to devote my time with some of our more able ministers, to tent labor in the State, or to canvassing for our books or selling our publications and tracts as colporteurs. But as there is no canvassing agent in the State, I am at a loss how to proceed. I can speak both English and German.

I am deeply interested in the closing work of the third angel's message, and I have a desire to do some work for my Master. I enjoy much of the blessing of the Lord from day to day, for which I praise his holy name.
GEORGE SMITH.

KENTUCKY AND TENNESSEE.

BOWLING GREEN, EDGEFIELD JUNCTION, ETC.—Since my last report, Jan. 26, I have been most of the time in Bowling Green. We gave 186 Bible readings, and made ninety-four visits, besides about 900 visits in distributing bills, personally inviting the people to the public meetings that were held in the courthouse for about seven weeks, on Sunday afternoons. These meetings were fairly attended, especially the first and last two, some of the best people being present; and we feel, judging from testimonies borne, that deep impressions were made, many saying, "You have the truth; you have stirred up many of us, and we are still stirred." We regret that we had to close the efforts here. The last subject in the court-house was, "Who Changed the Sabbath?" At the conclusion, one sister decided to keep the Sabbath. The remainder of my work was as follows: Number of sermons preached, 43; other meetings held, 20; pages tracts distributed, 3,406; "Great Controversy, Vol. IV.," sold, 2; given away, 2.

As a result of these efforts, eight were influenced to take a more decided stand on the side of truth. In my last report it was stated that four here were trying to keep the Sabbath. Two more should be added to these, who were not then considered as Sabbath-keepers. One of these is now the clerk of the church. Thus the number is increased to fourteen. Three of these are not now in the city. One has moved to Louisville, and will probably become a member of the Louisville church. Eight were found ready, and desired organization. In harmony with the advice of Elder Boyd, president of this Conference, Sabbath morning, June 13, I organized them into a church. In the afternoon of the same day, a brother was ordained as their local elder, and was also elected as tithe treasurer.

Sunday afternoon, June 14, three were baptized in Barren River, two for the first time, having formerly been sprinkled. The brother who was baptized, is the father of the elder, and is ninety-eight years old. One of the sisters is fourteen years of age, and has just graduated from the public schools. She was elected clerk of the church and librarian of the tract society.

Sabbath morning, June 20, the ordinances were celebrated, and in the afternoon the tract society was organized. All the necessary record books have been procured, so that the third colored S. D. A. church is prepared to stand alone. Proper efforts, which we pray and hope may be soon more largely begun, will increase the churches, and also their membership, among this people.

Elder Reed preached for us twice while here, which was appreciated. The treatment from the ministers was remarkably kind. The pastor of the Baptist church was at the first meeting in the courthouse. Although while I was at our General Conference, he preached against us, he expressed himself as much pleased at being at the meeting. After closing my meeting in the court-house, by invitation I preached twice in the Presbyterian church; and the day before leaving there, the pastor of the Methodist church called on me, to invite me to preach in his church.

June 22 I went to Edgefield Junction, Tenn., to confer with Elder R. M. Kilgore relative to a col-

portage tour, upon which myself and Bro. Gibson, of Louisville, are soon to enter among our people. I remained there with the church over Sabbath and Sunday. Elder Kilgore remained from Tuesday until Thursday morning. He preached to the church once during his stay, which was a "lifting up" to them. We trust and pray that more of such efforts shall be done for them in the future by our white brethren. It will greatly aid in building up the work among my people. On the Sabbath the ordinances were celebrated. I preached twice on the Sabbath and twice on Sunday. The meetings were good, and we felt that the Lord had not forsaken us, though we were not yet without fault in his sight. May we not be satisfied with this condition. The members of this church are much scattered, so that it is difficult for them all to meet every Sabbath. They are also not without other trials, which I trust will make those who bear them more faithful.

Sabbath, July 4, I was with the Louisville church in their quarterly meeting. Earnest pleadings were made with this church to be more faithful in keeping all the commandments of God,—not to be found robbing God. They seemed not at all discouraged at the prospect of their elder being taken from them to enter the work, but promised to be more faithful than ever before. My heart was made glad at this, and may they all be more faithful in paying their tithes to support the work. In so doing, the Lord will surely bless us as he has promised.

Thus closes my work in this direction for the present. I expect to enter upon the colportage work in a few days. C. M. KINNY.

July 5.

NEBRASKA, WYOMING, AND SOUTH DAKOTA.

WITH CHURCHES AND SCATTERED BRETHREN.—In our last report we had just arrived at the Trunk Butte church. Meetings commenced Tuesday evening, and continued over Sunday. Many of the brethren have moved out of the country. The attendance at our meetings was small; however, there was a fair representation of our brethren from the surrounding neighborhoods,—from Chadron, Hemingford, Coxville, Crawford, and Hot Creek Basin. The Lord blessed in our speaking to them. On Sunday an elder was elected and ordained. Pledges were taken for our share of the Union College fund. A failure of crops for several successive years has reduced the farming community to pretty close circumstances financially, yet with few exceptions every one pledged something. The prospects for a crop in this section are quite unfavorable this year. We next visited friends living five miles northeast from Crawford, where we spoke twice to the people. The best of attention was given. We almost wished we could remain longer in the place.

On Thursday we took the train for Lusk, Wyo. There are several families of Sabbath-keepers near this place, who came from the Stearn's Prairie church, Nebr. We spoke several times while with them, and reorganized their Sabbath-school. This is a grazing country, and those who are in that business seem to be very much contented, and we see no reason why they might not settle down and become a real power in the community where they reside.

We next visited Harrison and Bodarc. At Harrison there is a sister who belonged to the Albion church. At Bodarc, there are three or four families who have moved in from other States. They made some pledges for Union College. We are hopeful that there will be some from here in attendance at the school when it opens. From this place Bro. Hamel went to visit friends at Chadron and Rushville, while I went to the Black Hills, So. Dakota, as per decision of the Conference committees of both So. Dakota, and Nebraska.

As before noted, the Sabbath-keepers in Northwestern Nebraska, Eastern Wyoming, and the Black Hills are very much scattered, so that our meetings have necessarily been small. But I have taken pleasure in meeting with the few. The first place at which I stopped in the Hills was Custer City, where there is only one family of Sabbath-keepers. They had already pledged some for Union College. Five miles northwest, on what is called Tender Foot Creek, are two families of Sabbath-keepers. I held two meetings with them. The attention was good. Those not of our faith seemed very much interested. One of the above-mentioned families expects soon to move to Montana. I next commenced meetings at Hill City, where the greatest number of Sabbath-keepers in the Hills reside. The brethren from

Tender Foot came up on the Sabbath. I felt very much blessed in speaking to them, and the brethren expressed themselves as very much strengthened and encouraged by having attended the meetings. It is not all sunshine in the Hills. The labor question and hard times are the problems there as well as elsewhere. Some hardly know whether they shall remain any longer or not.

I am glad that there are a brother and his wife, and another brother who have strong convictions that it is their duty to go to Scotland to carry the message to their countrymen. They will doubtless enter the canvassing work. They seem to be such persons as could do good service, provided they walk humbly with God; and this, we believe they will do. They are getting their affairs so shaped that they will probably be ready by September or October. We feel like bidding them Godspeed. There is a Sabbath-school and tract society at this place, and regular Sabbath and missionary meetings are kept up. A collection of ten dollars was taken to defray my expenses in this trip to the Hills.

I next went to Deadwood. Here I found two Sabbath-keepers, one a young man from Hastings, Mich. He has been janitor of the schools for several years. He has a great desire to educate himself for a first-class physician. He has a zeal that is commendable, and this coupled with a godly fear will be able to accomplish a great deal. The second day I was at Deadwood, two canvassers returned from Spearfish, where they have been canvassing with success. I assisted in finding a place for their head-quarters, as Deadwood is the center of a large mining district. Cities and towns lie all around, only a few miles away. The whole of the Black Hills country is one vast mining camp, and he who can successfully labor for the miners, has a splendid field here. From what I saw, the State agent of South Dakota made a wise selection in those who were sent to this district. We were glad to note the real spiritual fervor that seemed to actuate them in every move they made, and we are confident that this spirit of love will succeed every time. For my part, I felt much refreshed by being with canvassers who felt the real spirit of the message in their hearts.

My next visit was with scattered brethren in Rapid City and vicinity. I tried to cheer and encourage them. This section, however, is suffering with dry, hot winds, and it is very hard to labor where there has been a succession of failures. But even in this place I hope for the better for these brethren. They feel the need of a more continued effort. Rapid City is a fine and, apparently, thrifty city, and I see no reason why they do not demand the attention of the Conference committee in this direction. With only two exceptions, I have visited every family, yes, every Sabbath-keeper, that I heard of in the Hills. My stay with them was necessarily brief, but I trust that there have been some seeds of truth sown in good soil, that will bring forth fruit to the glory of God. I enjoyed the trip very much. I have been strengthened both spiritually and healthwise. I shall ever hold in pleasant remembrance my visit to the brethren of the Black Hills. I next go to Rushville and Lavoca, where I join Bro. Hamel again. L. A. HOOPES.

July 6.

THE WORK IN CINCINNATI.

In harmony with the recommendation passed at our camp-meeting last August, that Mrs. Saxby and myself should open up the work in this city, we arrived Sept. 12. After spending some time in looking for a suitable house, we finally found a good one, and centrally located. We hold our meetings in our large parlor. Two canvassers joined us Oct. 22, at which time we began active work. Our work was crippled for some time, for lack of workers. Two more came March 2, and a Bible worker came just after the General Conference, April 1.

Cincinnati is the largest city in the State. It has a population of 330,000, and about double this number including all of its suburban towns. Covington and Newport, Ky., just across the Ohio River, virtually belong to Cincinnati. The city lies in a valley surrounded by hills between 350 and 450 feet high, forming an amphitheater of great beauty. I recently saw in one of the daily papers published here, that this city has 7,000 manufacturing establishments. These, with the twenty-four railroads entering the city, cause it to stand next to Pittsburgh for smoke and coal dust. It has eleven miles

of river front. It possesses a fine library of 160,000 volumes, and 121 periodicals are published here. There is a large foreign population in the old part of the city, so numerous that in the northeast it is called "Over the Rhine."

With the exception of some canvassing done by Bro. Geo. King, about five years ago, little or nothing had been done to bring the light of present truth to the attention of the people. We found a little church of seven members, having their regular Sabbath meetings. As others had recently moved here, we soon had thirteen instead of seven. Our Sabbath-school numbers nineteen. There has been a growing interest in the same. In the amount of its donations, it stands high in the Conference. It is becoming well equipped with helps.

Our expenses have been necessarily quite large in starting the work here, but the company have taken a very liberal course toward sustaining the same, especially two brethren. The mission has received as a donation in the item of furniture, a little over \$100.

We have made canvassing an important feature of our pioneer work thus far. There are several good reasons that lead us to do so. It lays the foundation for a large and permanent work, and assists in solving that perplexed question of how to meet the expenses of city mission work. As one of the results, a little over \$3,700 worth of orders have been taken, a large per cent. of which have been delivered. We have had some bright experiences. One lady took five copies of "Bible Readings." It was at her home that we held our first Bible reading outside of our mission.

Mrs. S. has had a good experience in handling *Good Health* principally, in the largest and finest suburban town (Walnut Hills), which has a population of 40,000. The work was started by securing the orders and assistance of the wives of several of the leading ministers, making at the start a strictly class canvass in their respective churches.

The Lord especially opened up the way for us to begin readings among a good class. We have since met considerable prejudice, which has driven us nearer to the great Source of success. We are beginning to see fruit. The Lord has been with us by his Holy Spirit in our family, which has been very pleasant. We are endeavoring so to relate ourselves to the work that he can give us souls that will be an honor to the cause in this great city.

W. H. SAXBY.

CAMP-MEETING NOTES.

South Dakota.

So far as business and society meetings are concerned, the South Dakota camp-meeting, just closed at Madison, was much like other State camp-meetings; but in respect to its spiritual interests, it seemed to me the most remarkable meeting I have yet attended. Elders Haskell and Breed, who labored in the English, Elder Shultz in the German, and Elders H. R. Johnson and M. Streman in the Scandinavian, were the laborers from outside the Conference. Bro. F. L. Mead and Z. Sherrig came toward the close, in the interests of the canvassing work, and Bro. A. R. Henry was present Sabbath and Sunday to represent Union College.

Revival efforts were begun early. At the first young people's meeting, on Wednesday, fifteen rose for prayers, and half of these remained after the meeting for private conversation. District meetings were organized early, and daily meetings of the leaders were held for prayer and consultation. I do not believe that this feature of a camp-meeting usually receives as much attention as it ought. If the district leaders are near to God, they can reach the entire camp.

The burden of the preaching was to lead sinners to Christ, and to bring professors to know that their sins were forgiven, and that they were accepted of God. Here the hardest battles were fought, and the most glorious victories gained. In the social meetings there were from the start those who had peace in believing in Jesus, and they were ready to tell of this peace; but when these were through, the work would drag, and sometimes almost stop. A general revival service was held Friday afternoon, and a number came forward. On the Sabbath, when an invitation to rise for prayers was given, only one responded; but Elder Haskell said he knew they were coming, and so had several seats cleared to receive them. In a short time fifty or sixty had come forward. These were mostly young people, but several gray heads were seen among

them. After the season of prayer, those who had come forward were invited to another tent, together with others who wished to seek God, and the work was continued. Here, after a short time, the testimonies stopped, and it seemed almost impossible to continue, so that Bro. Breed whispered to his assistant, "What is the matter? I never saw anything like this before." But the Spirit of the Lord came in, confessions were made, and many found peace in believing in Jesus.

At this stage of the meeting, it began to be talked that this idea of knowing that our sins were forgiven sounded a little like the "holiness people," the "Salvation Army," etc. So Elder Haskell, after the evening sermon, was impressed to relate some of the experiences of God's people in the early history of the message. Then they walked by faith. The sick were healed in answer to prayer. Then the people sought God until they knew their sins were forgiven. They thought they could not afford to be mistaken in the matter, and they were happy and rejoiced in the consciousness that they were accepted of God. As long as our faith is based upon the word of God, we shall not be in danger of fanaticism. So far from there being anything new or strange in the subjects presented from the desk, and in the experience so many of our people are receiving, it is but a revival of the same spirit that characterized the work at the beginning, and he rejoiced to see it coming back again. This talk proved to be the turning-point of the meeting, and thenceforward many escaped from a state of doubt and uncertainty, where they wondered whether they were the Lord's or not, and were enabled to say with the psalmist, "O Lord, truly I am thy servant; . . . thou hast loosed my bonds."

Much personal labor was done. Nearly every spare moment of the ministers was occupied with this work. Individuals sought them at their tents, and they went among the people and talked with them singly and in groups. Special meetings were held for those who were seeking for liberty, and as individuals found peace they would add their testimony in the social meetings. There were many conversions, some of them quite remarkable. One man, perhaps twenty-five or thirty years of age, who had spent his life on railroads and steam-boats and in lumber camps, was converted and baptized, and seemed to gain a good experience. Candidates for baptism were very thoroughly examined in a private meeting before the cases were presented to the congregation. The number baptized was twenty-eight. Others were converted, but for various reasons their baptism was postponed.

The outside attendance was good. One brother remarked that he had attended seventeen camp-meetings, and he never before saw so many people driving from a distance for the express purpose of learning more about our work. A minister who had been studying the truth was on his way to a meeting of his own denomination, but stopped off to learn more of our people. He staid a day or two, and had stepped into a carriage to be driven to the train, when he decided to remain if he could hear a sermon on the Sabbath question. Accordingly, a Bible-reading on the subject was promised for Sunday forenoon, and the brother remained till the close of the meeting, not going to his own meeting at all. He assisted twice in opening services, but whether he was helped to reach any decision, I did not learn.

The meetings were well reported in the papers of the southeastern part of the State. Especially full and interesting were the reports furnished by Elder S. B. Whitney to the Madison Daily Leader. Here is a good field for those who have the gift of seeing the interesting points of a meeting, and of presenting the facts in a readable style. Every Conference has material for good reporters, if it were developed.

In spite of the drought from which South Dakota has suffered the past few years, the Conference is in a good condition financially, and the people are of good courage. Dakota was the first State to raise and pay its apportionment to Union College; and Bro. Henry found it a good place to sell real estate for the college, disposing of more than at any other camp-meeting. At the last morning meeting, Elder Johnson mentioned the James White Memorial Home, which had been overlooked because no one was present to represent it. It was only mentioned at the last moment, when one man said he wanted to give so much, and others wanted to help too. So it was arranged that those who desired to contribute to this enterprise might remain and hand in their subscription at the stand after

the meeting. In a few moments about \$175 had been subscribed. If some one had been present to attend to the matter, it was thought several hundred dollars could have been secured.

Elder O. A. Johnson was elected president of the Conference and tract society, and he enters upon his work with good courage, enjoying the confidence of the people. The prospect seems good for a prosperous future in the Conference, and we left the grounds thankful for the experience we had received there, and praying God to bless the dear people of South Dakota. C. C. LEWIS.

THE CANVASSING WORK IN THE INDIAN TERRITORY.

We have been at work one month and two days canvassing for "Bible Readings." High waters have held us back and hindered our work, yet we have done well. We have taken over 200 orders, and have sold a great many Social Purity pamphlets, also some Health Science leaflets. This is a new country, as well as a new field for our work. The people are mostly whites, who have come into the Territory to seek their fortunes. Few of them seem to profess religion, but we believe some will yet take their stand for the truth. We also find among the Indians, especially among the Delawares, many who seem to produce fruits that they are born of God. Full-blood Cherokees are very scarce.

The Osages, who form a part of our district, are all Catholics, yet we sold some books even to them. It is a very difficult task to interest the Indians, as they are rather suspicious of a white man. Many times they will pretend that they cannot understand or talk English, when the fact is they want to get rid of you. Some have a good education, and can speak English well. It requires patience to deal with such people. Sometimes it takes half an hour to get them to talk English. The Delawares have the New Testament in their own language. We have met two ministers among them, and there are several more farther to the southeast. The Shawnee Indians have bought into the Cherokee Nation. They are rather an intemperate people. Some are Catholics who have been off to school, others have no inclination to be religious. They are few in number.

Our journey has been a lonesome one, and full of trials; but this need not discourage us, for Jesus went all the way, and as we follow we see some of the footprints by the way-side. By this we know that we are on the right road. If there were no cares or perplexities, we should fear that we were on the wrong path. When we see in the word of God what Jesus endured, "the bitter pain and sorrow," and yet "opened not his mouth" to complain of his lot, why should we, when "light afflictions" come, give way to murmuring? Let us be brave soldiers of the cross, and soon we shall rest yonder "in the soldiers' home," as a brother remarked at the Ottawa, Kans., meeting. There will be no trials there.

We often think of our friends in the States who can meet together for worship, and who get the papers each week. We also think of those who are laboring in untried fields, and pray God to be with them. We, too, desire the prayers of all in our behalf.

July 3.

W. B. ROBERTS.

M. B. CLINGLER.

OTHO FORTNER.

THOMAS ROBERTS.

REPORT OF THE CORRESPONDING SECRETARY OF THE MINNESOTA TRACT AND MISSIONARY SOCIETY.

In presenting this brief report, perhaps I should call attention to the fact that our late Constitution did not provide for a corresponding secretary; and as there were district secretaries to look after the society interests, my work has been mostly that of individual correspondence,—the seeking out and encouragement of lonely Sabbath-keepers, and of others interested in the truth.

I was appointed to this work in October last, and through ministers, directors, librarians, canvassers, and others, have received the addresses of about fifty-five isolated Sabbath-keepers. These have all been written to, and answers have been received from about thirty, all except one of these being heads of families. From the information given, I gather that there are in these families about seventy-five Sabbath-keepers. About half of them are not members of any church, and all are deprived of the privileges of public worship. With most of

these a very interesting correspondence has been kept up, and I have been pleased to note their growing courage and enthusiasm, not only in living out the true principles of the message themselves, but in trying to bring others into the precious light.

Nearly all have expressed their willingness and anxiety to faithfully support the cause by the payment of tithes and offerings. The privilege of which all may avail themselves, of becoming intelligent through reading, in regard to the progress and needs of the work, has been dwelt upon, and at present nearly all are taking from one to six of our periodicals. Those who do not take the REVIEW have been supplied, as far as possible, with papers at second hand. I feel that these lonely ones have set an example in this respect, worthy of imitation by those more favorably situated; and as I have read of their struggles and triumphs, I have felt to rejoice with them in the comforting, sustaining grace of the Lord Jesus, and to thank God that there is saving power in the truth.

A request for the canvassers to furnish names for missionary work, met with a hearty response; and from the result of subsequent labor, I believe that with proper care in the selection of names, this might be made a very efficient means of placing our reading-matter where it will do the most good. It is not well, however, to send an indiscriminate list, but to use judgment in selecting, and as far as possible give information concerning circumstances and religious belief, as this is a great help in selecting proper publications and in opening correspondence. A call through the *Minnesota Worker*, for unused periodicals, resulted in quite a generous supply of papers; and as the names sent in were not all appropriated by the societies, after supplying destitute Sabbath-keepers, the rest of the papers were made use of by mailing them, with friendly letters, to these addresses. In this way, twelve interested readers were found for the *Signs*, and several for the *Sentinel*. Some of these seem to be earnest seekers after truth. Their inquiries cover a wide range of subjects, as among them are evolutionists, Free-thinkers, Restitutionists, and followers of a former member of our church, while a few seem to be living up to the light they have received as members of orthodox churches, and are seeking for hidden treasures in the precious word. Several of these persons seemed at first to be quite unpromising subjects for labor; but the thought that possibly they might now be receiving their *last call* to a better life, has moved to fervent prayer and earnest effort in their behalf—not by argument, nor by trying to demolish their flimsy defenses, but by persistently and prayerfully holding up the truth till its beauty and consistency commanded attention; and the Lord has heard and helped. To his dear name be the praise!

One lady, a disciple of Robert Ingersoll, who at first wrote page after page of infidel argument, to whom, after writing two or three letters, I sent Bro. Waggoner's work on the "Atonement," has just written me as follows: "Although I have not yet had time to answer your last letter, I have been reading your 'Atonement' book in what spare time I have had; and I perceive that it is not a book to be hurried with or examined superficially, and so I am now writing to ask you if I may pay you for this book, and keep it to read and study more leisurely than I should like to do a borrowed book. You can get another book like it for yourself, can't you? I have to thank you for papers you send."

Another writes: "I think the *Signs of the Times* a very nice and interesting paper. Some one has been kind enough to send it to me all winter, and I do appreciate their kindness. May Heaven's richest blessing be your portion here, and a crown of glory hereafter."

Another says: "I hope you will continue to send the *Signs*. When I have read them, I give them to others, and so the good work goes on."

These are only specimens of many letters received. I will not take time to mention more. I have been pleased and almost surprised at the uniform courtesy, and even cordiality, of the letters received. Almost without exception, those who have written at all, have expressed themselves as glad to read, and also to exchange views on Bible subjects. My labor report is as follows:—

No. of letters written,	300
" periodicals distributed,	454
" pp. books and tracts distributed,	3,500

What the final result may be in any of these cases, I do not know. I realize that this is the time of seed-sowing. "Behold, the husbandman waiteth for

the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." But since becoming more acquainted with the work of missionary correspondence, I have earnestly wished and prayed that every worker who attempts through this means to spread the truth, may be richly endowed with good judgment and the true missionary spirit, that dry forms and methods may become a living power to reach hearts.

MRS. A. E. ELLIS.

Special Notices.

KANSAS CAMP-MEETINGS.

HAVING completed the arrangements for our fall camp-meetings, we wish to call the attention of our brethren throughout the State to the time and place of these meetings, with an earnest desire that you may make early and thorough arrangements to attend them. We expect the General Conference will furnish suitable help for these occasions, and we will spare no effort to make them seasons of spiritual growth to all who attend.

The meeting of Sept. 16-23 will be held at Florence, Marion Co. We have a nice location in a beautiful grove, and other accommodations offered here, and the place being on the main line of the Santa Fe R. R., will be easy of access to all this portion of the State.

The annual Conference and camp-meeting will be held in Garfield Park, Topeka, Oct. 1-13. Of the beauty and location of this place, we will speak later, and also give directions for reaching it, with all other necessary information; but the first thing is to decide to attend, and then allow nothing to prevent you from doing so; and the Lord will not only open the way, but will bless you in so doing.

C. A. HALL, Pres. Kans. Conf.

TEXAS CAMP-MEETING.

As our camp-meeting is near at hand, we desire again to call the attention of our people to a few points respecting it. Coming, as it does, at a leisure time, we expect a large gathering. In order that plans may be laid, and preparations made for the meeting, we desire that the Conference committee meet at Oak Cliff as early as Monday, July 27. Brethren, if our meeting is to be a success, we must take time to pray and plan for it.

We ask all Conference laborers to have their accounts made out for the year ending Aug. 18, and sent to me at Oak Cliff as early as the date of the committee meeting. The camp-meeting committee should be on the ground without fail, not more than a couple of days later. We hope that this may be the case, so that all preparations may be made before the meeting begins.

We make the request of each church that, if possible, you will send us one man to aid us in the work of preparation. These workers should be there by Aug. 2 or 3. If this request is granted, I am sure that the brethren and sisters will find things in a better state of readiness when they arrive, than they otherwise would. Let all come as early as possible. Remember the camp-meeting is to be held on the same ground we occupied last year.

Those coming by rail will get off at Dallas, and there take the Oak Cliff and Dallas Railway, and go to First Street station. The camp will be in sight from this point. Let all bring their checks direct to the ground, and leave them at the Conference secretary's tent, as a means of transporting baggage will be provided on the ground.

Bring your children and unconverted neighbors with you, as special meetings for such will be held each day. Brethren, we shall do all in our power to make the meeting a success. Will you aid us by your prayers and presence?

W. S. HYATT.

THE OHIO CAMP-MEETING.

This important meeting will be held on the fair-grounds adjacent to the Mt. Vernon Sanitarium, near Mt. Vernon, Ohio, Aug. 18-25, preceded by a workers' meeting beginning Aug. 11. As this will be the third meeting we have held on these grounds, any further description or directions how to reach them will be unnecessary. Tents will be pitched on the ground for rent at the usual prices; but to avoid disappointment, those wishing tents, or room in some of the buildings, should write to H. M. Mitchell, Mt. Vernon, Ohio, care Sanitarium. Ample arrangements will be made at the dining hall to accommodate all who may wish board, and the fact that Bro. Birmingham has kindly consented to do the cooking for us again, is a sufficient guarantee of good meals. The usual arrangement has been made with the railroads, on the certificate plan, but certificates will not be honored if procured before the 11th or later than the 17th. Be sure to bear this in mind, as the Central Traffic Association will send a man to the meeting to examine and visé all certificates; and unless they come within their rules, which are somewhat more strict than last year, they will be void.

It would be well for all intending to come, to make inquiry of their agent some time before date of purchase, to see if he is supplied with blanks. If your agent cannot ticket you through to Mt. Vernon, purchase to the

nearest point where you can buy a ticket through, procuring a certificate at each purchase, and the matter will be adjusted at the meeting. A strict compliance with these instructions will save you trouble, and perhaps loss. Those churches that failed to elect delegates at the late quarterly meeting should do so at their earliest convenience, and forward names to Bro. Dysert. The basis of representation is one delegate for each church, and an additional one for every fifteen members.

It is expected that all ministers, licentiates, Bible and other workers, or those contemplating entering the work, members of committees already appointed and announced, and as many of the delegates and brethren as possible will be present at the workers' meeting; for upon thorough organization and preparation depends largely the success of the entire meeting. It is expected that the auditing committee will be on hand at the beginning of the workers' meeting, so that this work may be all out of the way before the meeting proper begins; and it is important that all workers send in their reports to the secretary before this time.

We have the promise of the presence of Elders Loughborough and Jones, and we hope to have other good help from the General Conference. Elder Loughborough is personally known to many of the older Sabbath-keepers in the State, and would be pleased to see them at this meeting. Being the oldest minister in point of service among us as a people, his early experiences and reminiscences are very interesting, and are calculated to inspire faith in the message and the spirit of prophecy that attends it; and it is hoped that as many as possible will avail themselves of this opportunity of seeing and hearing him. The indications now are that the harvest will all be out of the way in time for this meeting; so begin now, brethren, to plan to come, and let us have the largest gathering we have ever had of our people in the State. We are planning to have the meeting conducted in harmony with the suggestions of sister White in her recent articles in the REVIEW, and nothing will be attempted that will detract from the spiritual interest of the meeting. The Spirit of God has told us that Ohio is years behind her appointed work and responsibilities, and many are robbing God in tithes and offerings. Shall we not, brethren, bring all our tithes into the store-house, make an offering to God for his mercy, confess our sins and humble our hearts before him, and become converted, that he may pour out a blessing upon us at this meeting, such as we have never received before?

GEO. A. IRWIN.

NOTICE TO GENERAL CONFERENCE DISTRICT NO. 5.

BRO. N. P. DIXON, who has served so efficiently as State agent for Kansas during the last five years, has been chosen as district canvassing agent for Dist. No. 5, to fill the vacancy occasioned by the resignation of Bro. W. R. Smith a few weeks ago.

Bro. Dixon will attend all the institutes and workers' meetings in the district; and State agents and Conference officers should correspond with him in relation to any plans for general instruction in the canvassing work at these meetings. Address him till further notice, at Van Buren, Ark.

L. C. CHADWICK, Gen'l Can. Agt.

NOTICE TO PENNSYLVANIA.

In harmony with the notices sent to all our churches a few weeks ago, I am soon to start on my tour among them, to assist what I can in the tract society and Sabbath-school work. The limited time between this and the Ministerial Institute to be held at South Lancaster will admit of my visiting only a small part of those who have requested it, but I have tried to use the best judgment at my command in selecting a route which would take in some of the most needy, and at the same time make clean work of the territory over which I travel.

Unless unavoidable circumstances prevent, the following program will be carried out:—

Emporium,	Aug.	3-9
North Warren,	"	10-16
Spartansburgh,	"	17-23
Oil City,	"	24-30
Lowville,	"	31-Sept. 6
Albion,	Sept.	7-13
Conneautville,	"	14-20
Randolph,	"	21-27
Edinborough,	"	28-Oct. 4
Waterford,	Oct.	5-11

Other churches will be visited during the latter part of the fall and also during the winter and spring.

E. J. HIBBARD.

NOTICE TO MAINE.

THERE will be a workers' meeting to precede the camp-meeting in Auburn this year, the same as last, from Aug. 25 to Sept. 1. Those who attended last year, and received the benefit derived by so doing, will need no urging to attend the workers' meeting this year; but we wish to see those who did not attend last year, present this year, to receive instruction in regard to how to make the most of their time, and how best to adapt themselves to the work to accomplish the most good in connection with the third angel's message. We expect the best of

help to assist us during our meeting this year. We hope to secure the usual reduction in railroad fare. Due notice will be given in regard to it. We wish to have some business meetings during the workers' meeting. We request our churches to choose their delegates, and have them attend the workers' meeting, so that we may get the most of our business matters out of the way before the camp-meeting proper begins.

J. B. GOODRICH.

THE NEBRASKA CAMP-MEETING.

THE time for this important gathering is near at hand, and already preparations are well under way. We have been favored very highly in the selection of a ground, and we doubt if a more pleasant place could have been found than the one at Seward. Again the Conference is favored by the railroads, having been granted reduced rates of a fare and one third. All should read carefully what Bro. Hoopes says in the REVIEW, in reference to rates. The workers' meeting will commence Tuesday evening, Aug. 11, and continue one week. At this time we hope to see all the Conference laborers present, and we believe this will be a profitable meeting. Prof. C. C. Lewis will be with us during both the workers' meeting and the general meeting, to assist in the work.

During the workers' meeting there will be regular services each day for instruction. We would be glad to see at this meeting many of our brethren and sisters, church and Sabbath-school officers. Why cannot this meeting be as profitable as any part of the camp-meeting? It may, and we trust it will be. The regular meeting will commence Tuesday evening, Aug. 18, at which time we desire to see all present, especially the delegates to the Conference. All the business of the Conference, tract society, and Sabbath-school will be transacted in connection with this camp-meeting.

Youths' and children's meetings will be held each day, and we trust that parents will do all they can to encourage them to come; for it may be the time when they will yield their hearts wholly to God and his truth. We shall appreciate very much having Elder O. A. Olsen with us, and we trust other good help, also, will be present. We hope a large number are laying plans to come to this meeting, and we trust God will meet with us by his good Spirit. Shall not every one seek for a heart preparation before reaching the ground? We hope to meet the camp-meeting committee on the ground the first day of the workers' meeting, that our work and arrangements may not be hindered.

[The above came without signature, but we insert it as from the Conference committee.—ED.]

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON V.—PARABLE OF THE SOWER.

MARK 4:1-25.

Parallels: Matt. 13:1-23; Luke 8:4-15.

(Sabbath, Aug. 1.)

1. After the precious words of privilege given in our last lesson, where did Jesus go to teach the thronging multitude? Mark 4:1; Matt. 13:1.

2. In what way did he often give instruction? Mark 4:2. (See note 1.)

3. What was the first important parable he taught them? Verses 2-8.

4. By what words did he show that it was worthy of attention? Verse 9.

5. What did this parable arouse in the minds of the disciples? Verse 10.

6. What question did they ask? Matt. 13:10.

7. What did he say was given to them? Mark 4:11.

8. Why was it not revealed to others? Verses 11, 12; Matt. 13:15.

9. What reproof did Jesus give his disciples? Mark 4:13.

10. What blessed privileges came to all who heard him? Matt. 13:16, 17.

11. Why were the two classes affected so differently? Verse 12. (See note 2.)

12. What is the seed sown? Luke 8:11.

13. Who are the sowers? Mark 4:14.

14. Who are they whom God has chosen for this purpose? 1 Pet. 2:9. Ans.—All who are children of God.

15. Where did some of the seed fall? Mark 4:4.

16. What class of hearers did this represent? Verse 15; Matt. 13:19.

17. What should there be in order to have an understanding of the word of God? Prov. 2:1-9; John 7:17.

18. Where did other seed fall? Mark 4:5.
 19. What class does this represent? Verses 16, 17; Luke 8:13. (See note 3.)
 20. Where did still other seed fall? Mark 4:7.
 21. What class does this represent? Verses 18, 19; Luke 8:14. (See note 4.)
 22. What should these classes have done? Hos. 10:13; Jer. 4:3.
 23. But where did other seed fall? Mark 4:8.
 24. What class does this represent? Verse 20; Luke 8:15.
 25. If men endeavor to excuse themselves in rejecting the light of God's word, will that deception at last be revealed? Mark 4:22-24; Luke 8:17, 18.
 26. What two things are all-important that we may reap righteousness and live? Ans.—A good heart and good seed. Gal. 6:7, 8.

NOTES.

1. PARABLES.—Our Lord often gave instructions in parables, for several reasons: 1. Such instruction would awaken inquiry, and lead the inquirer to the truth. 2. Lessons can many times be pressed home more forcibly in this way, without giving needless offense, than in any other manner. 3. Jesus could thus teach without hindrance many truths necessary at that time; whereas, if he had declared them in plain language, he would have been arrested by the Jews, and his work would have been hindered.

2. HOW ARE WE DEVELOPED?—The same sun that ripens the wheat for the harvest, ripens the noxious plants for the burning. The same laws which prove life and safety to the obedient, prove destruction to the transgressor. Hos. 14:9. So with these truths spoken by Christ. To the willing-hearted, to the humble, to the meek, to those who were seeking them, they came as precious instruction; but to those who had closed their eyes and ears, to those whose hearts had waxed gross through selfishness, these words of Christ would only be the more deeply condemn because spoken in their hearing. Matt. 13:12 may be paraphrased to read thus: "For whosoever hath [obtained some grace and truth by seeking], to him shall be given, and he shall have more abundance; but whosoever hath not [obtained the grace and light of God by earnestly seeking therefor], from him shall be taken away even that [which] he [now] hath."

3. THE SUPERFICIAL.—Are the stony-ground hearers necessary?—Not at all. The parable takes the soil as it finds it,—a class of people quite numerous. When it looks as though all would accept the truth, and it seems popular, they accept it with joy for the good they will get instead of the good they will do. They do not think or dig deep. They love what they hope the truth will bring them rather than what it will do for them if they will submit to it. They are prepared for sensuous ease, enjoyment, and blessing, but not for trial, hardship, and the greater, richer blessings and privileges which come by suffering for the truth's sake. Therefore, not being armed for this (1 Pet. 4:1), when tribulation or persecution ariseth because of the truth, they are offended—they stumble. (See Revised Version.) "Great peace have they which love thy law, and they have no stumbling-block." Ps. 119:165, margin.

4. THE DOUBLE-MINDED.—The thorny-ground hearers are a class who desire to retain the world and the truth both. They are not so numerous as the class before them; but there are many such in the churches. They did not think it worth while to root out the thorns. They wished the truth, and they wished the world too. But the thorns grow more rapidly in their native soil than the good seed, so that whenever a plant of truth would spring up, it is choked by the thorns. "The cares of the world" by some, "the deceitfulness of riches" by others, "the pleasures of this life" by a third class, "the lusts of other things" in all, choke out the word, it becomes unfruitful, or if, perchance, a tree shoots up, and fruit starts on its branches, it does not come to perfection. (Compare with Luke.) In the above classes, God wants the fallow ground broken up, the stones gathered out, the thorns uprooted. Let the heart be broken before God, let it be cleansed by the blood of Christ, and then let the honest and good heart receive the good seed, and the fruit will be unto holiness, and the end everlasting life.

News of the Week.

FOR WEEK ENDING JULY 18.

DOMESTIC.

—Forest fires destroyed the hamlet of Whitney, Mich., Tuesday.

—Four men were killed at West Superior, Thursday afternoon, by the collapse of a new hotel during a severe storm.

—Lightning struck a trunk factory at Racine, Wis., Monday, knocking down a dozen men. None were fatally injured.

—It is reported that nine persons were killed and others injured in a railway collision on the Chicago and Erie Road, near Hepburn, Ohio, Friday evening.

—A Chinese leper has been discovered in New York City, who for seven months past has been doing a general laundry business for people on the east side.

—Grasshoppers are destroying all vegetation in Calaveras County, Cal. In a region eight miles long they have destroyed fruit, corn, beans, melons, and gardens, and also the olive and fruit trees.

—A box of dynamite cartridges in the after hold of the steamship "G. R. Booth" exploded at Brooklyn, Tuesday, killing two men, injuring four, and blowing a big hole in the port side of the ship.

—Preachers of Topeka, Kans., held a mass-meeting Monday, for the purpose of taking steps to enforce the prohibition law. Recent investigation shows that the drug stores have practically taken the place of the saloons.

FOREIGN.

—A madman fired a shot at President Carnot in Paris, Monday, but the bullet sped wide of its mark. The affair created much excitement.

—It is reported that the vintages of the Rhine, Moselle and Palatinate, in Germany, are complete failures, owing to the severe frosts in the early part of the season.

—Customs officers at Victoria, B. C., seized the sloop "Flora," of Seattle, Wash., Monday, having on board ten Chinamen, whom the captain intended to smuggle into the United States.

—The Anchor Line steamship "Utopia," which it will be remembered sank in the Straits of Gibraltar by collision with a British iron-clad, drowning 600 Italian emigrants, has been raised and stranded on the beach.

—Recent advices from Guatemala say: "The mountains are full of discontented men who are organizing for war. Revolutionary proclamations are plentiful. The outbreaks so far are unimportant, as the rebels are not united, but union will be effected. President Barrillas is sending troops to Quezaltenango, although he says that no revolution exists."

RELIGIOUS.

—Jackson T. Case, Mayor of Racine, Wis., may be impeached for refusing to enforce the Sunday laws.

—Strong appeals are coming from Scotland to Mr. Moody to undertake another evangelistic campaign in that country, and a letter largely signed by well-known Presbyterian and other clergymen and professors, asking him to do so, is on its way to him.

—The Society of Friends in England numbers 15,961, as against 15,836 in the previous year. There are 316 meetings, and 148 women ministers, and 206 men ministers. In Ireland, the registered members are 2,680 as against 2,687 in the previous year.

Appointments.

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

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.			
NEW YORK	camp-meeting, Schroon Lake, Aug.	13-24	
Vermont	" Essex Junction, "	25-Sept. 1	
Maine	" Auburn, Sept.	1-8	
N. E. Conf.	at So. Lancaster, Mass., Oct.	2-11	
Ministerial institute	for Dist. No. 1, "	13-Nov. 15	
DISTRICT NUMBER TWO.			
Tennessee River Conf.	camp-meeting, Sept.	1-8	
Southern council and institute,	" 11-Oct. 12		
DISTRICT NUMBER THREE.			
*Ohio	camp-meeting, Mt. Vernon, Aug.	18-25	
*Indiana	" Noblesville, "	25-Sept. 1	
*Michigan	" Lansing, "	27- "	8
*Illinois	" Decatur, Sept.	8-16	
DISTRICT NUMBER FOUR.			
*Nebraska	camp-meeting, Seward, Aug.	18-25	
DISTRICT NUMBER FIVE.			
*Texas	camp-meeting, Oak Cliff, Aug.	11-18	
*Missouri	" Holden, "	18-25	
*Arkansas	" Van Buren, "	25-Sept. 1	
Colorado	" " Sept.	8-15	
Kansas (local)	" Florence, "	16-23	
" (genl.)	" Topeka, Oct.	1-13	
DISTRICT NUMBER SIX.			
California	camp-meeting, Humboldt Co., Aug.	20-31	
"	State meeting, Sept.	17-28	
Southern California	meeting, Oct.	15-26	
Appointments marked by a star will be preceded by a workers' meeting.			
GEN. CONF. COM.			

THE thirty-first annual session of the Michigan Conference of S. D. Adventists will be held at Lansing, in connection with the annual camp-meeting, from Aug.

27 to Sept. 8. The elders of all churches will see that delegates are elected and furnished with credentials in time to be present at the beginning of the workers' meeting.—Thursday, Aug. 20, at 9 A. M. The secretary of the Conference will furnish blanks for credentials in good time to every church. The auditing committee will meet at Lansing Aug. 19, and will do their work during the time of the workers' meeting.

I. D. VAN HORN, Pres.

THE annual Conference will be held in connection with the camp-meeting at Winchester, Va., beginning Aug. 11 and closing Aug. 25. The camp-meeting proper will begin the night of, or after, the 15th. We hope to have some efficient help, and especially some one to labor for and with the young, and a tent will be arranged for them separately. F. M. ROBERTS.

By special request, I appoint to meet with the Lapeer church from Friday evening, July 31, over Sabbath and Sunday. First meeting, Friday evening. Sabbath-school at 10 A. M., Sabbath morning, preaching following; about an hour's intermission, then another service. Hope for a general attendance, some from other churches. I. D. VAN HORN.

BUSINESS NOTICES.

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

FOR RENT.—A farm and garden three miles north of Sturgis, Mich. An Adventist, a single man, preferred. Address A. B. Rice, Sturgis, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At Public Express.	† Eve'g Express.	† K. L. Accom'n.
STATIONS.								
Chicago	am 7:55	am 9:00	pm 12:20	pm 3:10	pm 10:10	pm 9:25	pm 4:55	
Michigan City	9:10	11:10	2:00	4:45	12:25	11:25	7:00	
Niles	10:20	pm 12:45	2:55	5:50	1:45	am 12:40	8:25	
Kalamazoo	12:00	2:20	3:55	7:04	3:35	2:17	pm 10:05	
Battle Creek	pm 12:55	2:50	4:25	7:37	4:20	3:04	am 6:40	
Syracuse	9:05	4:25	5:32	8:52	6:25	4:45	9:05	
Ann Arbor	4:42	5:25	6:22	9:45	7:45	6:05	10:19	
Detroit	6:15	6:45	7:20	10:45	9:20	7:30	am 11:25	
Buffalo	am 3:00	am 3:00	am 3:00	am 6:25	pm 5:05	pm 5:05	pm 7:00	
Rochester				6:50	9:55	8:10	10:00	
Syracuse				8:01	12:15	10:20	am 1:00	
New York				pm 8:45	pm 8:50	am 7:00	7:45	
Boston				6:40	11:05	10:45	10:45	
WEST.		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† K. L. Accom'n.	† Eve'g Express.
STATIONS.								
Boston		am 8:30	pm 2:15	pm 8:00	pm 6:45			
New York		10:30	4:50	6:00	9:15			
Syracuse		pm 7:30	11:55	am 2:10	am 7:20			
Rochester		9:35	am 1:45	4:20	9:55			
Buffalo	pm 11:00	11:00	2:40	5:30	11:50	am 8:45		
Suspension Bridge			3:25	6:25	pm 12:50			
Detroit	am 8:20	am 7:40	9:25	pm 1:20	9:15	pm 4:45	pm 8:00	
Ann Arbor	9:35	8:30	10:19	2:10	10:30	5:52	9:18	
Jackson	11:25	9:40	11:18	3:17	11:50	7:15	10:45	
Battle Creek	pm 1:00	11:12	pm 12:22	4:25	am 1:23	8:47	am 12:05	
Kalamazoo	2:17	11:55	12:50	5:00	2:17	pm 9:30	1:10	
Niles	4:15	pm 1:12	2:08	6:17	4:15	pm 7:40	3:10	
Michigan City	5:37	2:14	3:08	7:20	5:45	8:55	4:30	
Chicago	7:55	3:55	4:50	9:00	8:05	11:15	6:50	

*Daily. †Daily except Sunday. ‡Daily except Saturday.
 Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:15 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday.
 Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7:55 A. M., arriving at Niles at 10:05 A. M., daily except Sunday.
 Trains on Battle Creek Division depart at 8:03 A. M. and 4:35 P. M., and arrive at 12:40 P. M. and 7:00 P. M., daily except Sunday.

O. W. RUGGLES, GEO. J. SADLER,
 General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R.

Time Table, in Effect May 10, 1891

GOING WEST.		STATIONS.		GOING EAST.	
am	pm	am	pm	am	pm
5:00	6:00	Boston	8:30	8:50	7:30
6:00	7:00	New York	9:55	7:40	8:07
7:00	8:00	Buffalo	10:55	8:00	8:20
8:00	9:00	Niagara Falls	11:55	8:17	8:30
9:00	10:00	Boston	12:55	8:30	8:45
10:00	11:00	Montreal	1:55	8:45	8:55
11:00	12:00	Toronto	2:55	8:55	9:05
12:00	1:00	Detroit	3:55	9:05	9:15
1:00	2:00	Port Huron	4:55	9:15	9:25
2:00	3:00	Lapeer	5:55	9:25	9:35
3:00	4:00	Flint	6:55	9:35	9:45
4:00	5:00	Durand	7:55	9:45	9:55
5:00	6:00	Lansing	8:55	9:55	10:05
6:00	7:00	Charlotte	9:55	10:05	10:15
7:00	8:00	BATTLE CREEK	10:55	10:15	10:25
8:00	9:00	Vicksburg	11:55	10:25	10:35
9:00	10:00	Schoolcraft	12:55	10:35	10:45
10:00	11:00	Cassopolis	1:55	10:45	10:55
11:00	12:00	South Bend	2:55	10:55	11:05
12:00	1:00	Haskell	3:55	11:05	11:15
1:00	2:00	Valparaiso	4:55	11:15	11:25
2:00	3:00	Chicago	5:55	11:25	11:35

Where no time is given, train does not stop.
 Trains run by Central Standard Time.
 Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.
 Pacific, Limited, Day, and Atlantic Expresses, daily.
 Meals served in O. & G. T. Dining Cars on all through trains.
 W. E. DAVIS, A. S. PARKER,
 Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JULY 21, 1891.

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CAMP-MEETINGS FOR 1891.

See appointments on page 463.

Reports from Elders Olsen and Holser, in other columns, give a very interesting and encouraging account of the work in the East.

Elders W. C. White, A. T. Jones, and J. O. Corliss left Battle Creek last week for the Summer Normal Institute at Harbor Springs, near Petoskey, Mich.

We trust the readers of the REVIEW are giving the important articles from Bro. Matteson, on the covenants, the consideration and study to which they are entitled. One more number will complete the series.

We have received a tract on the Sabbath question by a "Methodist Layman," in which he takes no-law and no-Sabbath ground, arguing that every day is alike. See this question discussed in REVIEW of May 26.

The number of employees in the REVIEW Office has now risen to 250; but the pressure of the work is such that even with this force we have been obliged of late to do no small amount of night work.

The May Summary from Australia shows book sales in that field during the month, of \$6,550. Canvassers are reported as full of energy and courage; and in some features of the work, the outlook is constantly improving. All of which is as cheering to the brethren and sisters in America, as if it were in their own home field.

The *Workers' Bulletin*, published by the T. and M. Society, at Des Moines, enters upon its third volume with a new engraved head, a wider column and generally improved appearance. The two bee-hives worked into the heading to represent the working element, we notice are made up of the old-fashioned wisps of straw twisted into a cone. We question if it would not have been better to use

here the modern patent, improved, anti-moth, detachable-comb, perfected, hive of the present day. While we are, to be sure, to seek the "old paths," it is well, nevertheless, to adopt all improvements compatible therewith. However, the "workers" are there just the same, and the columns of the paper are as bright and newsy as ever. We wish all success to the *Bulletin*.

Elders Loughborough and Kilgore were with the church in Battle Creek, Sabbath, the 18th. Bro. Loughborough spoke on Luke 6:31. He showed how, as stated in Matt. 7:12, it is the law and the prophets, to do to others, not as they do to us, but as we would that they should do to us. By laying some of the commandments of the second table alongside of transactions frequently indulged in by men, it was made to appear that to be commandment-keepers all our relations to, and transactions with, our fellow-men must be governed by the golden rule. It will not do to plead in extenuation of wrong, that that is the way others do. We are to be judged, not by what others do, but by what we do.

"Tradition vs. the Bible," is the title of a leaflet placed in our hands, whose author, Mr. John Stevens, an Englishman, formerly resided at Lynchburg, Va. It contains, in parallel columns, an epitome of true and false doctrines concerning the subjects of the nature of man, the home of the redeemed, the end of the wicked, and the conversion of the world, with the authority upon which each is based. The author knew nothing about the existence of such a people as Seventh-day Adventists, but drew his conclusions from his own personal study of the Scriptures. When different parties, studying independently the sacred writings, each with no knowledge of the belief or even of the existence of the other, arrive at the same conclusion with respect to a doctrine taught in them, there is furnished a presumption in favor of the truth of that conclusion, stronger than any which now supports the current belief in *post-mortem* consciousness, eternal torment, the Sunday Sabbath, and other well-known fables of the traditional orthodox creed.

In a recent issue, the *Christian at Work* calls attention to a noticeable conjunction of movements in the religious world, which present, to use its words, "somewhat the appearance of a wave of fanaticism." There is, first, the tide of persecution sweeping through Russia against the Jews in particular, and non-conformers to the State religion in general. Second, a well-authenticated report comes that the shah of Persia is determined to drive out all foreign "unbelievers" from his dominions. Third, may be mentioned the outbreak against Catholic and other missions in China; and fourth, an aggressive movement on the part of Mohammedanism in the Levant, in India, the island of Java, and in Armenia. There has been rioting in Burmah, growing out of religious fanaticism; a German army officer has been dismissed for heresy, and in England and the United States the cases of the Bishop of Lincoln and Dr. Briggs are the foci around which has centered no small degree of religious excitement. The great sea of the world's religious belief is more than usually agitated, and no one can say what forces may be at work, or to what manifestations they may eventually give rise.

CONTENDING FOR THE FAITH.

We are living in an age when current events in the religious world bring ever more forcibly to mind the exhortation of Jude to believers, that they should earnestly contend for the faith which was once delivered to the saints. When this faith is assailed by unbelievers, fighting openly under the colors of the enemy of Bible truth, the necessity for action in its defense is far less urgent than when unbelief assumes the evangelical mask, and appears as a champion of Christianity. The contest between religious truth and error seems to have reached a stage in which the latter feature has become the most prominent.

But where are those who may be looked to in the present crisis as defenders of the true faith? Their voices are few and scattered; but they are still sounding, and will sound until the final vindication

of the faith by its great Author. The unscriptural tone of recent discussions in England among the Wesleyans, on the question of Sabbath-keeping and the inspiration of the Bible, has called forth from Mr. Spurgeon and others the following manifesto:—

"We the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of Revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the word of God, but *is* the word of God. From beginning to end, we accept it, believe it, and continue to preach it. To us, the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accompanied by scepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets,' in preference to any of the supposed discoveries of so-called higher criticism. We hold and maintain the truths generally known as 'the doctrines of grace.' The electing love of God the Father, the propitiatory and substitutionary sacrifice of his Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matt. 24:46,—'These shall go away into eternal punishment,'—are, in our judgment, revealed and fundamental truths. Our hope is the personal, pre-millennial return of the Lord Jesus in glory."

It is pleasant to note that at least one very prominent voice is still raised in an honest and fearless declaration of the great truth that "all Scripture is given by inspiration of God." L. A. S.

PLEASE NOTICE.

Will those who are sending papers to Mrs. John M. Barrett, 151 Davis St., Atlanta, Ga., please discontinue sending them. Notice to this effect was given in the REVIEW of June 23, but she writes that they still come in such quantities that the postmaster refuses to deliver them.

MAINE CAMP-MEETING.

This meeting will be held this year in the city of Auburn, Sept. 1-8, about half a mile from the depot. The horse-cars will run every fifteen minutes, near the ground. More hereafter. J. B. GOODRICH.

MICHIGAN CAMP-MEETING.

ALL the railroads in Michigan will sell tickets Aug. 26 and Aug. 31, at one fare for the round trip to the camp-meeting at Lansing, good to return at any time up to Sept. 9. Tickets cannot be had at this rate on any other days, and must be used the same day they are purchased. A. R. HENRY.

RATES TO ARKANSAS CAMP-MEETING.

ARRANGEMENTS have been completed with all the roads running into Van Buren, to sell round-trip tickets from all points in Arkansas, and from all points in Indian Territory on the St. Louis and San Francisco, and to a distance of 100 miles on the Missouri Pacific. The rate is one and one third fare for the round trip; no certificate is required. Date of sale of these tickets is Aug. 24-27, good until and including Sept. 2. We trust that many will avail themselves of the advantages granted. The meeting will be held on the grounds occupied last year. C. MC REYNOLDS.

THE ILLINOIS CAMP-MEETING.

This meeting is appointed to be held at Decatur, from Sept. 8 to 15. It will be preceded by a workers' meeting, which is to commence Sept. 1. In connection with the camp-meeting, the annual sessions of the Conference, tract society, State Sabbath-school association, etc., will be held, and the trustees for the Conference association will be elected. First meeting of the Conference Sept. 8, at 5 P. M. Blanks for reports of workers will be sent out Aug. 1. Let all workers who expect a settlement of accounts by the Conference auditors, close up their reports Aug. 15, and mail them at once to E. J. Hobbs, 28 College Place, Chicago.

J. N. LOUGHBOROUGH, Pres.

BRO. J. L. BELHART, of the Sanitarium, appoints to meet with the church at Pine Creek next Sabbath July 25.