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"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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"REST IN THE LORD."

BY FANNIE BOLTON.
 (Melbourne, Aus.)

Rest in the Lord, and wait patiently for him." Ps. 37:7.

There's room in him for rest;
 The worlds are in his hand,
 The sparrows in their downy nest,
 The pearls upon the sand,
 The cedars of the wood,
 The flowers on the crest.
 He ever holds all things for good,
 There's room in him for rest.

He sees the end of all
 From the beginning known;
 And e'en the little sparrow's fall
 Is noticed from his throne.
 Though guiding all things vast,
 The least is not unblest,
 Little and great, he holds them fast;
 There's room in him for rest.

And unto thee he saith,
 "I know my thoughts of peace.
 Whatever comes, if life or death,
 My purpose shall not cease.
 To the expected end,
 Forseen to thee as blest,
 Thy footsteps ever surely tend;
 There's room in me for rest."

Then rest, O weary soul,
 Let faith behold thy Lord;
 While worlds in his own order roll,
 There's power in his word.
 Thy name is on his palm,
 Thou'rt borne upon his breast;
 Let faith make great thy holy calm,
 There's room in him for rest.

The Sermon.

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

THE PRIVILEGE OF THE FOLLOWER OF CHRIST.

BY MRS. E. G. WHITE.
 (Concluded.)

CHRIST is our example. In his life on earth he withstood the temptations of the enemy; for he was in all points tempted like as we are, yet without sin. No man will ever be called upon to endure what Jesus had to endure. No man will ever have occasion to cry out, "My God, my God, why hast thou forsaken me?" Jesus endured the hiding of his Father's face, that God might never have to forsake the children of earth, unless they deliberately turned from him. In the light of the cross of Calvary, I ask you if you cannot see why the transgressor cannot escape the penalty of the broken law. Death is the wages of sin, and the law cannot be changed in the least to make a way of escape for its transgressor. The anguish of Christ on Calvary's

cross speaks louder than any argument that can be presented, to prove the immutability of the law. But Jesus bore the penalty of the law, and tasted death for every man. But the tomb could not hold him. Three days after his crucifixion, the mighty angels of heaven parted the darkness from their track, and rolled the stone from the sepulcher. The seal of the government was broken, and the Roman guards placed there to keep the tomb from all disturbance, lest the disciples might come and steal away the body of Jesus, fell to the earth as dead. The angel of the Lord appeared, whose countenance was like lightning, and his raiment white as snow, and for fear of him, the keepers did quake, and became as dead men. Christ came forth from the tomb a mighty conqueror over death and the grave, and he ascended up on high, there to intercede for us as a merciful and faithful high priest, who is touched with the feeling of our infirmities.

We are not to enter heaven without trial. Jesus has told us that we must strive, agonize, to enter in at the strait gate. We are to wage a continual warfare against principalities and powers, and spiritual wickedness in high places, against the ruler of the darkness of this world. But Jesus knows the plan of the battle, and he comforts us with the assurance that he is at our right hand, that we shall not be moved. He says, "Lo, I am with you alway, even unto the end of the world." The angels of God are all about us. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

Christ is the ladder that Jacob saw, on which descended and ascended the angels of God, while the glory of God illuminated every round of the ladder from the highest heaven to the earth. Christ spanned the gulf that separated man from God, and earth from heaven, and he is working continually in our behalf, and individually we are to co-operate with him and with the heavenly intelligences. But Christ can do nothing for us without our co-operation, and we can do nothing without him. Satan and his angels are at war with us, and they will be at war with us to the end of the world, and Jesus has told us, "Without me ye can do nothing." This is the lesson that Christ has been teaching his children through all ages, and in every generation. When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel; for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's hosts was there to command. When Jericho fell, no human hand touched the walls of the city, for the angels of the Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation.

Battles are to be fought every day. A great

warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the blood-stained banner of Prince Emanuel, but you are not to do the main fighting here. As God's agents you are to yield yourselves to him, that he may plan and direct and fight the battle for you, with your co-operation. The Prince of life is at the head of his work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust him? Why not commit the keeping of your soul unto God, as unto a faithful Creator?

Do not think that you can be careless and reckless, and neglect so great salvation, and not suffer loss, eternal loss. It took the life-blood of the Son of the infinite God to make a way of escape for the sinner, and can God save you in your sins? Christ came to save you from your sins. In view of the sufferings of the Son of God, what will be the result of the neglect of so great salvation? The Father gave all heaven to man in that one gift. He has made it manifest that he has done all that is possible to do, all that a God can do, that you might be saved, that you might have an inheritance with the saints in light. Election is just what the Bible has described it to be. "Whosoever will, let him take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved." If you will but yield your own way, and surrender yourself to Christ, how pitiful will he be to you. Read the parable of the prodigal son, if you would see the mercy of God toward the repenting sinner. Like the prodigal son, the sinner has taken God's good gifts, and has wasted them on the gratification of self, used them for the indulgence in sin. When the sinner awakes to his true condition, he sees that he has spent his all for that which is worthless, and that he is lost and undone. He says, "I will arise and go to my father." I will tell him how unworthy I am, how I am no more worthy to be called his son. I will ask him to make me as one of his hired servants. The prodigal did just as he said he would. He went to his father just as he was; for he could do no other way. His garments were in rags and tatters, but his father did not turn from him. While he was still a great way off, the father sees him, and goes to meet him. Before his repenting child can utter a word of confession, the father has forgiven him. He embraces him, he weeps upon his neck. Does he think of carrying out his son's request as he sobs out his repentant story?—No, he takes him to his home. He puts upon him the best robe. He puts a ring upon his finger, and makes a feast, and calls in the neighbors to rejoice with him; for he says, "This my son was dead and is alive again; he was lost and is found."

This is the way that God deals with the sinner. O, I would that we had hearts of flesh to feel for those who know nothing of the pardoning love of God! O that we were baptized with the Holy Spirit, that we might know how to work for the Master! How many come before the congregation and offer up long, tedious prayers that weary the people, and do not bring the blessing of God upon them. Keep your long prayers for the closet; and when you come to the meeting, present your request before God in a simple, direct way. Let your words be the expression of the need of the hour; for God has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

We want the light of the glory of God to shine upon us. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." It is the Father who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Of whom the whole family in heaven and earth is named." The family is named after the Father. Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads. They will bear the divine superscription, and be partakers of the divine nature, having escaped the corruptions that are in the world through lust.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that so many who profess to have faith in Christ, have no strength to stand against the temptations of the enemy?—It is because they are not strengthened with might by the Spirit in the inner man. The apostle prays "that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If we had this experience, we should know something of the cross of Calvary. We should know what it means to be a partaker with Christ in his sufferings. The love of Christ would constrain you, and though you would not be able to explain how the love of Christ warmed your heart, you would manifest his love in fervent devotion to his cause. The love of Christ passeth knowledge; human language cannot express its depth. It is the privilege of the children of God to be filled with all the fullness of God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low, and may the Lord help us that we may come as we are, and learn of his righteousness, that through his power we may be enabled to keep the commandments of God. As you seek to come to Jesus, Satan will point to your filthy garments that have been defiled with sin, and tell you that you are a sinner and unworthy of the favor of God. You will have to acknowledge that you have transgressed the law of God. You will have to say, "I know that I am a sinner, but I repent of my sins. I come to Christ because he has said: 'I came not to call the righteous, but sinners to repentance.' I came because he has said: 'Come unto me, all ye that labor.'" Do you want anything broader than that? "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."

When Satan assails you with doubt and temptation, point him to Calvary; for he cannot stand before the weighty argument of the cross. Take the yoke of Jesus, and learn of him; for he is meek and lowly of heart. Temptations and trials will come upon the Christian; but you need not

be discouraged and lose your faith. The apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

We cannot provide a robe of righteousness for ourselves, for the prophet says, "All our righteousnesses are as filthy rags." There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness. We are to say, "He died for me." He bore my soul's disgrace, that in his name I might be an overcomer, and be exalted to his throne. Tell of his power, sing of his matchless love. In every trial he will be near you, and will give grace and power according to your need.

We are to be co-laborers with Christ, and we are to be continually working to extend the knowledge of the gospel. We are to be liberal with our means, that the cause of the Master may be advanced. We should seek to economize, that we may extend the message of truth, and send the tidings to those who know not God, and are without hope in the world, that they may be turned from error and iniquity unto truth and righteousness. O, let us seek to be co-laborers with the Master. There are souls all through Australia and the islands of the sea, who in the sight of God are just as precious as are your souls, and if they had an opportunity, they would accept the light as readily as you have accepted it.

O, may the love of God inspire our hearts! Let the Holy Spirit enkindle in our hearts a flame of sacred devotion, that we may go forth to work in the vineyard of the Lord. Then we shall wear the victor's crown. Then we shall see him as he is, and hear at last the benediction, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

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.

GOD IS LIGHT.

BY ELDER H. F. PHELPS.
(Brainard, Minn.)

"THIS then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John 1:5.

God is the author of all light. God is the fountain of light. He is light. There is no darkness in him. He dwells in light. 1 Tim. 6:16. Light dwells in him. Dan. 2:22. He is the light of Israel. Isa. 10:17. He is clothed "with light as with a garment." Ps. 104:2. The entrance of his words gives light. Ps. 119:130.

So we read that in the beginning "darkness was upon the face of the deep." But God who is light, and dwells in light and is clothed with light, said: "Let light be, and light was." So, then, ever since man has been on the earth there has been an abundance of light for him to enjoy. All he needs to do is to open his eyes and take it in, with all the beauties that come with it. Then if a man shuts himself away from the light, or closes his eyes against it, he has only himself to blame for his lack of enjoyment.

When man first came from the hand of his Maker, his mind yet unclouded by sin, he was in communion with God. He could bask in the light of God's countenance. His own clothing was a garment of light. His own soul was refreshed with the spiritual light of God's presence. As man walks and talks with man, so man walked and talked with his Maker. In his presence there was light and no darkness at all.

But a change came. This holy communion was broken off. The darkness of sin entered. The mind of man was darkened by sin. By sin his spiritual vision was blinded, and by sin "darkness shall cover the earth, and gross darkness the people." But God who is infinite in resource, still causes light to shine. "For God who commanded the light to shine out of darkness hath [margin, is he who hath], shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Speaking of himself, Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. "That was the true light, which lighteth every man that cometh into the world." So, then, as every man by opening his eyes can take in all the blessings of physical light, so also every man can take in and enjoy all the light and blessings that come through Jesus Christ; for all have been brought under its influence. And as this light lighteth every man who cometh into the world, he who does not receive its fullness, with all its blessings, has only himself to blame for his blindness and his consequent poverty. Christ was and is "a burning and shining light;" and if one cannot see and receive it with all its richness, it is because he incases himself in an armor of unbelief, and simply shuts himself away from it.

"Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. Then as light is sown, all we have to do is to gather it up. So, then, while darkness is all around us, there is light, sown for us, and we must make the choice, and take it. If we choose darkness, all will be dark; but if we choose the light,—the light of Christ,—all will be light; and as we "walk in the light" (1 John 1:7) we shall find indeed that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

So all this is a present blessing. It is ours to enjoy, and that daily. And our sun (Christ) shall not go down, as sets the sun, to leave us in the darkness of night; "for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. 60:20. So it is time that we drink in the blessings of the fullness of this everlasting light. It will never fail us. We may drink yet again and again, and still the fountain is unfailling.

He is the everlasting light of his people, and we may enjoy it to-day; for the prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness, the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3. Thus if the people of God shall arise, and let that everlasting light—the light of the glory of Christ—appear in them, as it should, others, even kings, will be attracted to it. They may not receive it, but it is thus that God's truth will go to those who are in darkness. It is time that we rejoiced in this light, taking it by faith; for so it will be that "a little one shall become a thousand, and a small one a strong nation."

MORAL COWARDS.

BY L. H. CHURCH.
(Calistoga, Cal.)

THERE are plenty of men in this world who have unlimited courage to do wrong, and yet are moral cowards,—men who would face the cannon's mouth, storm through shot and shell, and do heroic deeds on the field of battle, yet who do not have courage enough to tell the truth. Their courage is all on the wrong side. They are brave to do wrong, but afraid to do right. Men are cowards when called upon to do the will of Christ, but brave to do the will of Satan. Men will rush fearlessly into the embrace of King Al-

cohol, regardless of the wishes of kind friends and all who are near and dear to them, whose lives they have filled with disappointment and sorrow, and yet who do not have courage enough to think of reforming, for fear that some low sot will laugh at them! Yes, men are brave to do wrong and fearless to insult, and go contrary to the wishes of friends, yet are cowards when asked to do right, and afraid of the jeers of enemies. They are careless in the presence of wrong, but very cautious when asked to do right. They will continue days, weeks, months, and years, in a way that they acknowledge to be wrong, because they are afraid to discontinue it.

How often we have seen men who know that tobacco-using is a filthy and hurtful habit, who are brave to disregard the appeals and entreaties of wives and children to discard its use, but are cowards in the face of a stranger who asks them to smoke.

Again: men are brave to expose themselves to danger, both physical and moral, but ungrateful for protection—brave in the face of sin, but cowards in the face of right—frightened at the sound of reform, but rush into debauchery with unshaken nerves. Such examples of human recklessness are only too easily found. The minister meets them on every road side; the temperance worker finds them in the byways and the hedges, and the physician finds them in nearly every sick room. They have not the courage to say "No" to wrong or "Yes" to right; yet they are fearless to say "No" to right and "Yes" to wrong. Such men are cowards in every sense of the word. They do not possess a particle of the nerve and genuine bravery that enters into the composition of a real man. They may have the kind of courage that fills penitentiaries and hospitals, that is helpless in the time of want; yes, that always creates want; but they do not possess the real mettle that holds society together, hews down the forests, and achieves victory, that endures hardship, and makes the world all that it is.

Reform should be the sweetest word of human language, and the highest ambition of every soul. We are living in an age of traffic and commerce; to exchange falsehood for truth, wrong for right, misery for happiness, bad for good, sickness for health, and death for life, is surely the best business in the world. Common sense would suggest that all men would be glad to engage in it; but alas, the reverse is true! Men encourage sickness and death by riotous living, read fiction and lies in preference to truth, and are pleased with invitations to do wrong, while they are vexed, annoyed, and grieved, if encouraged to reform their ways before God and man, notwithstanding the fact that health, life, and happiness are the rewards.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. The cause of God has ever presented the greatest opportunities for men to develop true courage and heroism. By being brave to do right, the Captain of our salvation gained a name above every name, and a position highly exalted above every creature. By daring to stand alone, Daniel gained the first place in the courts of both Babylon and Medo-Persia, and the information from the angel that he was "greatly beloved." David's dying charge to Solomon was, "Be thou strong, therefore, and show thyself a man" (1 Kings 2:2), which was similar to Moses's last charge to Joshua: "Be strong and of a good courage, . . . fear not, neither be dismayed." Deut. 31:7, 8.

The Lord through the prophet sends especial messages to the weak and helpless: "Strengthen ye the weak hands, and confirm the feeble knees. Say ye to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God, with a recompense; he will come and save you." Isa. 35:3, 4. Paul, in his concluding chapter to the Ephesians, says, "Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. 6:10. What a precious thought, His grace is sufficient

for all, and his "strength is made perfect in weakness"! 2 Cor. 12:9.

MEDITATIONS.

BY MRS. M. A. LOPER.
(College View, Nebr.)

I ASK not that my life be always free
From toil and care.
What matter it, if trials come to me,
If Thou art there?
The keenest sorrows of this life below
Are sent in love, if we would take it so.
The bitterest draughts we drink of earthly woe,
Thy bliss may share.
Thou knowest, Lord, the chastening I need,
That I may be
From e'en the smallest sin forever freed,
At peace with thee.
O give me but this precious boon to share,
Then can my little work thy impress bear;
Then can I feel each day thy tender care
Directing me.
Then come what will, thy love shall fill my soul,—
If cloud or sun.
I know that I shall gain the heavenly goal,
Earth's short race run.
O blessed hope! the weary warrior here
Will triumph, though the conflict be severe.
The cross will be laid down in this dark sphere,
The crown be won.

JUSTIFICATION BY FAITH.

Or Infidel Objections to God's Plan for Saving Men,
Considered.

BY ELDER WOLCOTT H. LITTLEJOHN.
(Battle Creek, Mich.)
(Continued.)

THE article preceding this one closed with a presentation of some of the reasons why infidelity can never devise a successful plan for the salvation of men. In this article it is proposed to carry that matter still further in the same direction.

Any system for the saving of the race, to succeed, must be positive in its character, not unreasonable in its nature, and adapted to the needs of men where they are:—

1. Without a God it can do nothing; for atheism and fatalism go hand in hand, and fatalism takes away every motive to reform, representing a man as utterly incapable of shaping his own destiny.

2. It must in some way establish communication between God and man, else, not knowing the will of the former, it cannot speak with authority to the latter.

3. It must inculcate positively the doctrine of a future life, else men will say, as did the epicureans of old, "Let us eat and drink; for to-morrow we die."

4. It must teach the doctrine of a general judgment, so that men will realize that every act of theirs will be scrutinized in the court of heaven.

5. It must reward the virtuous and punish the wicked in such a manner as to encourage right-doing and discourage evil doing in the most powerful manner possible, else it will not counteract sufficiently the strong inducements to sin held out to them in this life.

6. It must in some way quicken the consciences of men, so that they will be able to see the force of divine truth, as they do not in the natural state.

7. It must assure the sinner that if he obeys, his past transgressions will be canceled, and that for the future he shall receive the needed strength to enable him to overcome.

This much as to the type of religion that the world needs. Atheism cannot fill the bill; for it is godless. Deism cannot do so; for it denies the existence of a revelation from God. Paganism cannot meet the requirements of the case; because it is both false and absurd; it has had its day and failed. Mohammedanism cannot, because it lacks spirituality, and is but a counterfeit at best; its gross sensualism disgusts all thoughtful men. Spiritualism cannot;

for with its lying demons it is but a satanic delusion alluring men into a sense of security while in the commission of the grossest sins; and instead of quickening the consciences of its devotees, it dulls them; it is but another phase of ancient necromancy which has been tested and found wanting in its ancient, as it will also be found wanting in its modern, guise. Thus briefly have most of the great systems of the world's religion been tested and been shown to lack the essential requisites of the religion that would meet the demands of mankind. There is but one more system that could possibly prove to be what we are seeking for. That system is laid down in the Scriptures of the Old and New Testaments. Let us see how it will pass the ordeal:—

1. All who are acquainted with it know that it is intensely theistic. It not only teaches that there is a God, but it also represents that there is but one God in the universe; that he is a person; that by him all things that are, were created and still subsist; nay, more, it teaches that his providence is over all things, governing and controlling them so that eventually everything will work to his glory. The idea of him that is set forth in the Scriptures is the only one ever inculcated by any system that is worthy of a moment's thought. The Jehovah of the Bible is infinite in all of his attributes. In him are found infinite power, infinite wisdom, and infinite goodness. The Bible then presents a system of religion that fully meets the theistic demands of the religion for which search is being made.

2. Not only does the religion of the Bible teach the existence of a God, but it presents to the world a volume containing his revealed will. Through the instrumentality of an order of beings known as angels, substantial and yet not visible, this book has been largely communicated to men. Those celestial beings passing and repassing as they do, constantly between heaven and earth, furnish the medium of communication between God and the inhabitants of this planet. It is in this way that the religion taught in the holy Scriptures meets the second demand in the series of those laid down as indispensable.

3. That the doctrine of a future life is clearly set forth in the Scriptures, will not be denied. That life is to be reached through the resurrection of the dead. That resurrection is not a natural event, but one that results from the exercise of the divine power. In this way the religion of the Bible fulfills the third specification of our series.

4. In no other system ever devised is the doctrine of a general judgment so fully emphasized as it is in that of the Bible. Both the just and the unjust are to stand before its bar and bow to its decisions. Every act and even every thought that the individual has performed during his natural life will be strictly scrutinized in that grand assize. It is in this way that the Christian religion fills the specification in regard to a judgment.

5. As a counterpoise to the inducements to sin, held out in this world, the religion of Christ presents every motive that can be brought to bear upon the intellect and heart of men. The obdurate sinner it threatens with eternal death after having experienced the indescribable agonies of the lake of fire. The righteous it stimulates to obedience by the promise of eternal life in the kingdom of God. That life is not sensual in its nature, but is to be spent in a round of the highest, purest, and most ineffable joys of which his glorified nature will be susceptible. As love is one of the mightiest instrumentalities that can be used in moving men to action, this is brought into play. In view of the love of the Father, in giving up his Son to die for a race of rebels, and in view of the love of that Son as exemplified in his willingness to taste death for every man upon the shameful cross, sinners are exhorted to yield their hearts to God. Motives stronger than these are out of the question. It is in the use of them that the gospel meets the demands of the fifth specification.

6. The effect of sin is to harden. The longer a man continues in disobedience, the less he realizes the enormity of his course. To meet this exigency the plan of salvation laid down in the Scriptures, brings men under the softening and quickening influences of the Holy Spirit. The Saviour, as he was about to depart to go to the Father, said: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8. This provision is unique. In no other system is there anything of the kind. By means of it a power outside of man counteracts the effect of transgression long enough and far enough to enable the culprit to feel the wickedness of his course, and give to him an opportunity to repent and be saved. In doing so it meets one of the needs of our situation as set forth in the sixth specification given above. The last specification that the religion of Jesus Christ is called upon to fill, in order that it may meet all the demands of a system that will exactly answer to the requirements of a fallen race, is the one in reference to the disposition of past sins and grace for future time of need. This it does by presenting Jesus of Nazareth, the divine Son of God, as the Redeemer of mankind. According to its teachings, he tasted death for all men on the cross, thus paying the penalty of the sins of all who believe on him by his blood, and having ascended to the Father, now imparts to his followers through the Holy Spirit strength and wisdom to enable them to live a life of obedience in the future. Whether this last claim of the religion of Christ is a valid one, becomes a question of infinite importance. In its validity is wrapped up the hope of the race to which we belong. If the religion of the Bible is not genuine, then there is no system extant that can with any show of reason lay claim to divine authenticity. In other words, we are without God and without hope in the world, unless they are revealed to us in the Holy Scriptures. How carefully, therefore, should we proceed in reaching a decision upon which such momentous consequences hang.

(To be continued.)

"REMEMBERED BY WHAT HE HAS DONE."

BY ELDER F. D. STARR.

(Indianapolis, Ind.)

THE readers of the REVIEW will much miss the choice contributions that used to appear from the pen of our esteemed brother, Elder R. F. Cottrell. It was from reading one of his short and pointed articles that, when in youth, conviction was sent to my heart, and ere another day was passed, my peace was made with God, and the Christian life commenced. I largely owe the beginning of my religious experience to the REVIEW, which was then being sent to our family by a faithful sister in Christ. Such missionary work will still prove a blessing to many souls. The article to which I refer is the following, found in the REVIEW for Sept. 22, 1868. Its warning tones are just as clear as they then were to me, now nearly twenty-four years ago, and by it he being dead, yet speaketh:—

ETERNAL LIFE.

Who can estimate the value of eternal life?—a life of pure felicity, of perfect happiness, without a shade of sorrow? No trouble, no sickness, pain, nor death; and this without end. When countless ages shall have rolled away, it is still the same; eternal life, eternal blessedness and joy are still before us.

Who believes this? Who believes that there is such a life for us, depending on the choice we make, and the life we lead here? Men love life, and are seeking happiness. The present life they cling to, with great pertinacity. Nothing is more dreaded than the close of this mortal life. All that they have would they give, rather than part with life—a life so poor, and painful, and brief, at the best. The greatest anxiety is manifest to prolong it for a few days. Why is it, then, that men are so indifferent in respect to the life to come? Why so little care and anxiety to secure eternal life. Do they believe it is offered them on conditions? Many say they

do; and yet how little care is manifested to secure it. From their conduct, one would infer that eternal life is so mething very easily obtained, while the present life demands the most assiduous and constant watchfulness and care. Can it be that they believe what they say they do, about a future, eternal life?

How is it with us, brethren? We not only profess to believe that there is a future, eternal life for us, on condition of obeying the Lord fully, keeping all the commandments of God and the faith of Jesus, but also that a very brief period of time will close our probation, and decide our destiny for life or for death. Where are our interest and our care, our heart and our treasure? What occupies our thoughts in our seasons of meditation? What is our conduct and conversation before the world? Are we anxious to do our duty to our fellow-men, to save them, if possible, and, at all events, to have our garments clear of their blood? or do we manifest the same worldly tendency that they do? Do we believe what we say we do, and act accordingly? The Lord help us to believe and act.

GOD'S PRESENCE AND BLESSING.

BY MRS. ELLA W. SWIFT.

(Columbus, Ohio.)

"FOR I, the Lord thy God, will hold thy right hand." Isa. 41: 13.

This promise, though given to Israel many hundred years ago, speaks just as surely and truly to God's children now as then. He who changes not, who "is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him," speaks to each son and daughter to-day. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Ofttimes friends promise help which can never be realized; and though they may desire to fulfill their word, at the time when assistance is most needed, they may be powerless to do so.

Can it ever be thus in this case? From whom does this promise come? Let us see. "I am the Lord thy God." And who is he? "Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Then it is the "everlasting God, the Lord, the Creator," the one who "made heaven and earth, the sea, and all that in them is;" who "spake, and it was done;" who "commanded, and they were created." What is it to create?—"To bring into being; to form out of nothing; to cause to exist."—Webster.

Such power as this is too wonderful for mortal man to understand. There is nothing in heaven or earth to which it can be compared. The Lord speaking of this, says, "To whom then will ye liken me; that I should be equal to? saith the holy One. Lift up your eyes on high, and see who hath created these. He that bringeth out their host by number; that calleth them all by name, from him who is great in might, and strong in power, not one escapeth." (Jewish Translation.)

Then, when he who "holds up worlds, and rules over all the affairs of the universe," says to us, "I will hold thy right hand; fear not, I will help thee," should we not believe it, and take to him all our perplexities, our wants, our joys, and sorrows? He says he never wearies, he will help us.

We know that his constant love and care is momentarily exercised toward even the lowest and feeblest of his creatures. Job says he hears the cry of the raven, and provideth it with food. David, in offering praise to God for his goodness and care over his creatures, declares, "Thou openest thine hand, and satisfiest the desire of every living thing."

Has he not given abundant proof of his constancy in fulfilling the promises made to his children? What say the Scriptures of truth? As Joshua, that faithful servant whom the Lord appointed to succeed Moses in leading his children to the promised land, was about to leave them, he called all Israel before him and said: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the

good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

After twenty-four years' experience in leading Israel, in summing up God's dealings with them, Joshua can express in words that have no doubtful meaning, "Not one thing hath failed" of all the Lord has spoken concerning them.

Paul, in speaking to the Corinthians of the surety of God's promises, says, "For all the promises of God in him [in Christ] are yea, and in him Amen, unto the glory of God." All the promises that God has made to mankind are true in themselves and faithfully fulfilled to those who accept Jesus the Saviour.

Then when the loving invitation comes, "Look unto me, and be ye saved;" "whosoever will may come;" "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," should we not believe it, and let him set us free? He says he will do it, and "love us freely." Why should we not say it is so, and stand fast "in the liberty wherewith Christ hath made us free," "looking unto Jesus"? for he is able and willing "to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Now as never before in all our experience do we need the close abiding presence of Jesus with us every day. Prophecy is being so rapidly fulfilled, and we can see the wrath of the dragon deepening against those who in the strength of Christ dare to keep all of God's commandments. We have already felt some of his persecutions, shall we not more diligently store our minds with the precious golden promises of our Father, and as the storms deepen around us, we can trust confidently in his never-failing word, walk calmly on, hearing his assuring voice saying, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

JOYFUL SERVICE.

BY JOSEPH CLARKE.

(Lowry City, Mo.)

IN Deut. 28: 1-14 we find that the Lord promised great blessings to the Israelites, on condition of obedience to his laws; and in the same chapter, from the 15th to the 45th verses, are curses too great to think of without horror and shuddering, in case they should disobey; and in the 47th verse he states the reason why these terrible curses are threatened, thus: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things." "Therefore thou shalt serve thine enemies," he continues, beginning with the 48th verse, and adds to the list of evils and vexations, afflictions and injuries, which would surely follow, a most formidable array of national and personal misfortunes, all of which have been literally inflicted upon that people, the Hebrew race; and still they remain a worldly, money-loving people, all because of lack of joyful service; that is, ingratitude for the abundance of all things, and for the many marks of divine favor shown to them as a people, from Abraham to the present time.

The fruit of the Spirit is peace and joy. Gal. 5: 22. The Spirit of God is called the Comforter (John 14: 16), so that gloom and darkness and doubt only show the absence of the Spirit of God.

The first experience of the apostolic church was most happy and joyful (Acts 2: 46), and even in violent persecutions they sang praises to God. Acts 16: 25.

Let us then serve God with joyfulness and with gladness of heart, for the abundance of all things.

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

The Mission Field.

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

CONDUCTED BY W. A. SPICER AND F. T. MAGAN.

THE NORWAY CAMP-MEETING.

THE Norway Conference this year was held at Laurvig, in connection with the camp-meeting, June 15-20. Laurvig is situated on the coast, about a hundred miles below Christiania, and is of some note as a watering-place, having good baths and a hydropathic institution. The coast here, as nearly everywhere in Norway, consists chiefly of bare, gray rocks, with pines growing wherever there is any soil, and in some places where there seems to be no soil. The contour of the coast is exceedingly irregular, forming numberless bays and harbors, some of them being many miles in length.

Just back of Laurvig is a fine beach forest, intersected by many walks, and supplied with seats, tables, music-stand, etc. Sundays there is good music all day, and the people flock here by the thousand. In one portion of this forest, at an agreeable distance from the music-stand, the camp was located, and consisted of one large tent for meetings, a smaller tent for children's meetings, and thirteen family tents. A five days' workers' meeting was held before the camp-meeting, at which the time was divided between instruction to canvassers, Bible study, and instruction in the Sabbath-school work.

Besides the workers in Norway, there were present from Denmark, brethren M. M. Olsen and K. Brorsen; from Sweden, O. Johnson and Emil J. Ahrén, Dr. Waggoner and wife, and brother Morrison and the writer. The weather was somewhat cool and damp, but this did not perceptibly detract from the interest in the meetings; a number of large rooms in a summer residence near by used for a dining hall, did much to overcome this obstacle. It would be difficult to lay out grounds to order much better suited for a camp-meeting, and yet the total expense for the grounds, buildings, water, etc., was but sixteen dollars.

From beginning to end, Bible study was made the chief feature of the meeting; and as this was as good for outsiders as for our own people, no special efforts were made to preach especially for them. But little time was spent in drawing up and discussing resolutions; but the points usually presented in resolutions were covered in the Bible study more fully and more profitably. The result was, we believe, more real and lasting benefit to the people than is usually derived from a meeting of similar length.

After the hours of Bible study, considerable time was spent in an informal manner, considering questions that arose in the minds of the people. These meetings were among the best held. Much light shone from God's word, and many were greatly blessed. This meeting will mark a new era in the experience of many of the workers present. The Lord showed how ready he is to give increased light when our hearts are open to receive it. We believe that this is but the beginning of what is yet to be among us, and we greatly rejoice to see that the Lord is working for his people; the future begins to light up; new faith and hope and courage fill the heart, and the spirit that moved the first workers in this last message is beginning to be manifested. We believe that this will increase until the power of God in its fullness is manifested among his people, and the whole earth is lighted with the glory of this message.

The attendance at the meeting reached one hundred and fifty of our own people, seventy-five of whom were from Christiania. There was a fair attendance from the outside, including some ministers from town. Children's meetings were held daily by sister Waggoner and brother N. P. Nelson; quite a number of children from town attended. Canvassers' meetings were also held twice daily during the workers' meeting, and once daily during the camp-meeting. These were attended

by fifteen canvassers, five of whom were new ones. During the past year, some ten agents were at work in this field. The sales were moderate, very nearly reaching the self-supporting line. Thorough instruction was given, and it is believed that a decided advancement will be seen this year.

The last day of the meeting was devoted to the publishing house. The report for the year was an encouraging one, there having been a net gain of more than 5,000 kroner (\$1,350). This gain results from the large amount of outside work, without which there would have been quite a loss, resulting chiefly from the deficit on the periodicals published. During the first day of the meeting, a telegram notified the managers of a fire in the office, which caused considerable anxiety, until further news stated that the building consumed was a shed near the main building, used as a stock-room. The loss is covered by insurance. This makes more imperative the need of additional room, which was called for last year; it is the desire of the managers to erect an addition to the building. A special effort will be made to increase the circulation of the periodicals, or take some step that will lessen the loss on them.

It has never been my privilege to attend a camp-meeting and Conference where there was so little discussion and much profitable instruction as at this one; there is little doubt that it will prove a great blessing to the work in Norway. This Conference was nearer what we believe our Conferences should be,—seasons for studying the word of God. More time thus spent, and less time devoted to business and the discussion of plans, would tend to draw us more from self and our own ways, and leave the way open for the Lord himself to come in and direct; then there will be fewer mistakes and greater power seen in our work. We look upon Laurvig as a place where the Lord lifted the curtain just a little, and gave us a glimpse of what the future of his work will be; and while it is not possible to say now just what it will be, we know that the Lord will lead his people just right, and that as soon as we learn unwavering faith, and submit ourselves wholly to him, we shall see important changes in our work. It is with deep gratitude to God for his rich blessings, his light, and his comfort, that we close our meetings at Laurvig.

H. P. HOLSER.

THE PROVINCE SANTA FE, ARGENTINE REPUBLIC.

[THE subject of study in the Foreign Missionary department of the *Home Missionary* for July, is South America. Our brethren who are canvassing in Argentine Republic furnished more matter than could be used in the *Home Missionary*, and we are very glad to give place to some of it here. This article, and the one which will follow next week from brother Snyder, should be read in connection with their articles in the *Home Missionary*. The Province Santa Fé is about two hundred miles north of Buenos Ayres.]

When I say that there are many points of resemblance between the Province Santa Fé and our western prairies in the United States, in general configuration, you can form an idea as to how it looks here. The only native tree of any importance is the *algarroba*, but this is seldom found where land is under cultivation, as its wood is used for fences. Other trees grow, however, if planted, and generally where a cluster of dark green trees are seen, there may be found in their midst the hut of the colonist or native. If of the latter, it is made of mud; if of the former, it is made of brick, one story high, with floors and roof of tile. Sometimes, however, the roof is made of sea-grass. It is a very humble structure indeed, with occupants just as humble.

The country being dotted with these little groves, presents a beautiful appearance. The soil is heavy, vegetable loam, suited to wheat culture, which is the chief product, but is equally

well adapted for the cultivation of the other cereals. Flax and potatoes form a great part of the products, and cattle and horse raising is extensively carried on.

Thus far in my work I have found only one *estancia*, and here was the utmost hospitality extended to me, and on leaving, I was asked to arrange for stopping over night the next time.

My horse lives on *alfalfa* (clover), and this is the main feed of the working horse. It is very good and sweet, much better than our clover at home. It can be cut five or six times in a year. It is cut with mowers, introduced from the States and England. The wheat is reaped with large reapers, and threshed with large steam threshers, from the same countries.

Various kinds of fruit thrive here, but the land being occasionally visited by the locust, it is rather a scarcity, at least this year. One writer speaks of this scourge of the country thus:—

I one day rode for nearly an hour over a troop of them, marching along in as good order as the best disciplined soldiery. A few days afterward a similar host encamped on the young peach orchard of my entertainer, and in a few hours stripped it of every green leaf.

But not only the peach, but all other fruit that happens to be in their track falls thus a prey.

Coffee, milk, cheese, with bread in the morning, soup, a mixture of cooked vegetables, with an abundance of meat at noon, a repetition of the morning meal for lunch at three, and the same repeated with an occasional addition of meat for tea, fills the daily "bill of fare" of the ordinary colonist. The natives do not drink coffee, but *mate*, their name for tea. Their way of drinking is to place the tea in a cup containing a tube, and then add sugar and hot water, and suck it from the tube. It is amusing to a stranger, not knowing of this custom. He thinks they are smoking the pipe. *Mate* drinking is not limited to a certain hour, but is in order at any time of day. To treat a visitor with a drink of *mate* is a token of respect. The Europeans not being content with their coffee alone, have almost all adopted this custom for themselves as well. Nor does this finish the list of drinks; for when I say that nearly every general store in the land has an additional counter for the sale of liquors, you can perhaps imagine how universal this health-ruining habit is, as well as that of cigarette smoking both among men and women.

By this you will see that the moral tone of society is very low, and here in towns of the camp almost nothing is done to rescue the youth. No Sunday-schools or anything of that nature are here. I have often been impressed with the thought that a Sabbath-school missionary could do a good work for the young, and through them reach the parents.

Day schools are few, and these are mostly private. I am told that of the 700 public schools, only 300 are maintained at present, and this condition of things makes it the more favorable for the worker referred to. O that the Lord would send more laborers into his vineyard!

Physicians are few here in the colonies, and their services too expensive for the majority of the colonists; thus they are left to do their own doctoring; and this in turn leaves the way open for the sale of health books. And we should at once have such books in the different languages represented.

The more we study our field, we begin better to comprehend its vast extent and the magnitude of the work, and must cry out, "O Lord, send laborers," and ask his blessings to rest upon the seed already sown, that others may be raised up to carry the message, and share in its many blessings.

A. B. STAUFFER.

—A revival is in progress in Antananarivo, the capital of Madagascar. The missionaries of the London Society write with great joy of the work which began early in May. The meetings are attended by young men and women, many of them connected with the higher schools.

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.

REDEMPTION.

BY W. C. DALBEY.

(Lodi, Ga.)

HALT not to consider salvation when offered,
To see if the way to it should be hard.

But shake off objections which Satan hath proffered,
And be a free soldier and fight for the Lord;
Not fight flesh and blood, nor the arm of weak mortal,
But spirits of darkness, unseen by the eye—
The foes of our Saviour led on by the Devil,
Whose presence we know by his power that is nigh.

Come, young men, whatever your rank or your station;
Come listen awhile, and to you I will tell
How I was first called to seek for salvation—
Redemption in Jesus, to save me from hell.
I still was a youth when my Saviour first called me
To think of my soul and the state I was in;
I saw myself standing a distance from Jesus;
Between me and him was a mountain of sin.

Soon Satan perceiving that I was repenting,
Strove hard to persuade me that I was too young;
That sure I would fail ere the conflict was ended,
And wish that I had not so early begun;
He tried to persuade me that Jesus was partial
In granting his favor to set sinners free;
That I was forsaken and quite reprobated;
That there was no mercy at all for poor me.

Not long did I waver o'er Satan's objection,
When thinking how long his poor servant I'd been,
But quickly accepted the promise most precious
That Christ died for man while yet in his sin.
To all I would say, in tones loving and tender,
Take Christ as your Master, serve him day by day,
Remembering that we, unto whom we surrender,
Are servants of him to whom we obey.

A HASTY WORD.

THE sunshine fell warmly upon tree and hill and meadow, and upon the long curls of little Willie, as he reveled, yes, rioted, among the flowers and grass of the pasture-land. The cattle seemed content to lie still, gazing at him with thoughtful eyes, while their jaws moved steadily to and fro. But the child in his exuberance of joy, could not be quiet. Now he clapped his hands at sight of some bird of bright plumage, now waded knee-deep in the cool grass, or fed the cattle bunches of it from his tiny hands. Suddenly he stood still, as if thinking deeply. "Poor mama!" said he to himself; "I wish she'd come out here and see how nice it is. I should n't like to stay in the house and work all the time." Then as if a new thought had struck him, he began to gather handfuls of violets and buttercups. "Mama likes flowers," murmured he. Then he remembered that on the side of a hill near by there were choicer ones. He was tired already, and the hill was steep; but what would he not do for the pretty, golden-haired mother whom he loved? So up the hill he went, as sturdily as tired legs would permit, and was rewarded by the possession of several dainty lady's-slippers. Then holding the hugh bouquet in both hands, he started for the house. He fancied how his mother would smile when she saw the flowers. "Just like bringing a piece of the out-doors to her," said he. He was very tired, but as he neared the house, he ran, so eager was he to show the treasures he had brought.

Meanwhile his mother, after a hard morning's work, was mopping the kitchen floor. Her head throbbed with a nervous ache, which every movement seemed to intensify. Suddenly the door opened, and Willie bounded in breathlessly, holding his bouquet in both chubby hands. If his mother had looked at the shining eyes and smiling lips of her child, I think she would have curbed the impatient words that rose to her lips. But alas, she saw only the prints of bare feet on the clean floor, and it seemed to her more than she could bear. "You bad boy!" cried she; "go away this instant with your ugly weeds! You are good for nothing but to make trouble!

"Go away!" she repeated, as the child stood as if stunned; "go anywhere, I don't care where, so long as it is out of my sight!"

Then he turned, and without a word, left the house. The wind waved the grass, and the flowers bloomed as sweetly as before, but the startled eyes that looked out of the baby face saw none of these things. In that crushed and bleeding child heart there was room for only one thought: "Mama doesn't love me, and wants me to go away out of her sight."

Whither should he go? He looked away to the purple hills in the distance. Was there any place for him there, he wondered? Well, he would walk as far as he could, at any rate. So with quivering lips and tearful eyes, he went slowly out of the gate and down the road. Meanwhile his mother was finishing her work in peace. At last everything was spotlessly clean; no little feet came tramping across the wet floor any more. Half-past twelve o'clock, and dinner was on the table; then the mother suddenly awoke to the fact that Willie had not been in the house for a long time,—not even once, to inquire when dinner would be ready. The men came from the field, but they had not seen him. Then there were anxious inquiries and searchings, but he was nowhere to be found. With a pang, the mother remembered the harsh words with which she had sent him away. What if some accident had befallen him, and those were the last words she should ever speak to the boy she really loved so fondly!

The dusk of evening found her wandering distractedly along the road, while men were searching the woods in every direction. Suddenly she stooped and looked beneath a clump of small bushes. Something there attracted her attention. Going nearer, she gave a wild cry of joy; for there fast asleep was Willie. Her cry aroused him, and he opened his eyes. As his mother lifted him in her arms, she saw that he held something tightly clutched in one hand. When she saw that it was the bunch of flowers she had that morning so scornfully refused, she sobbed aloud.

"I was going away out of your sight," murmured he, weakly, "but I got so tired I had to rest."

It is needless to repeat the assurances given him between passionate kisses, that he was indeed beloved: Suffice it to say that though the illness which followed the overwrought condition of his nerves, she tried in every way to show him how much she loved him. But can she ever wholly atone for the injury done that sensitive organization?
MRS. VIOLA E. SMITH.

DO YOU PRAY IN YOUR FAMILY?

THERE are families that call not on the name of the Lord, nor is it a new thing. There were such families when Jeremiah lived. He takes notice of them; he has a prayer about them. It seems he was divinely commissioned to call down the indignation of the Lord upon such families. "Pour out thy fury," he says, "upon the families that call not on thy name." Jer. 10: 25.

Reader, would you like to have been a member of one of those families? I would not like to have been the head of one of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshiped. And if there were such families among the heathen nations that offended him, how much more it must have displeased him that there should be such families even among his people Israel—families that did not in the family capacity invoke his blessing. Reader, do you know why it should be less offensive now? Families are now under as great obligations to God as ever they were. I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said: "As for me and my house, we will serve the Lord"?

But can there be religion in a house without prayer? Is there not inconsistency in saying, I and my house will serve God, and still not have

a family altar? Is not prayer an essential part of the service of God? Did any one ever live who thought that family prayer was not more pleasing to God than the omission of it? Is it reasonable to suppose that any one ever omitted it through fear of being guilty of will-worship, or through dread that it might offend the one who has said: "Come unto me, . . . and I will give you rest;" "Ask and ye shall receive"? It is admitted that the practice of family prayer has never distressed any one. The omission of it has troubled many. We judge so from the trouble many have in apologizing for neglecting it. It tries them not a little to satisfy even themselves with an excuse.

"Ask not to be excused,
This answer may be given:
Thou hast my love abused,
Thou art excused from heaven."

Waco, Nebr.

J. L. WAGGONER.

Special Mention.

THE LABOR TROUBLES IN PENNSYLVANIA.

THE struggle between capital and labor is on again in this country, the point of contest at the present time being Homestead, Pa. The trouble began in the immense iron works of Andrew Carnegie, the iron and steel king of America. These works employ about four thousand men. These men have been at work for three years on an agreed scale of wages which expired by limitation, June 30. Some months ago the company notified their workmen that they were going to make a reduction of wages. They also announced that the proposed new arrangement would expire Dec. 31; and of course every succeeding year's labor and agreement concerning wages would also close at that time of the year. The men objected to this, as it would leave them to make a new arrangement at the beginning of winter, when they would be more at the mercy of the company, and might be compelled to accept another reduction of wages. The workmen mostly belong to the Amalgamated Association of Iron Workers. Mr. Frick, the manager of the company in the absence of Mr. Carnegie, who is at present in Europe, absolutely refused to have anything to do with the Association, evidently desiring to break it down, that he might deal with the men individually. He has the reputation of breaking up other trade-unions, and it was evidently his intention to do the same with the Amalgamated Association.

Finding their efforts to secure an agreement unavailing, several days before the term of their service expired, some of the men hung Mr. Frick in effigy. This incensed the manager, and he shut down the works two days before their time was out, and immediately went to work to put the mill property in a condition of defense. A fence fifteen feet high was placed around the works. This was loopholed for riflemen. Barbed wire, charged with electricity, was strung upon the fence, and preparation was made to use hot water from the boilers to repel any one who might attempt to assault the works. A steam launch, armed with howitzers, was also put upon the river, and before the workmen had made any attempt to destroy any property, and while a spirit of conciliation might have avoided all trouble, the company by these open preparations for battle, threw down the gauntlet before the workmen, and rather invited than avoided the conflict. The sheriff of the county was called by the company to protect their property. He came and read the riot act; but as the men were not actually rioting, and had not destroyed nor offered to destroy any property; in fact, were not on strike at all, but only trying to negotiate for more favorable terms, the sheriff's action did not amount to much. Like King James of famous memory, all he did was to "march up the hill, . . . and then march down again."

Meanwhile, Mr. Frick had made arrangements with the Pinkerton agency of Chicago for between three and four hundred of their men, hoping to get them inside the works unknown to the workmen, and thus turn the works into a veritable fort, until the workmen should be compelled to accept the wages offered them, or give way to other men who would take their places. The activity of the workmen prevented the carrying out of this plan. The Pinkerton men, gathered largely from Chicago, Ill., and Cleveland, Ohio (and as subsequent events have shown, many of them did not know where they were going or what they were going to do when they got to their destination), were rendezvoused at Youngstown, Pa., from which place they were taken to the Monongahela River, put in especially prepared barges, and were towed down the river to the works of the Iron Company. But the workmen were on the alert, and when the Pinkerton men attempted to land, they were met with such a sturdy resistance, that they were driven back to the barges. The captain of the steam-tug which towed the barges to the scene of action, cut the rope and made off, leaving the Pinkerton men cooped up in the barges between decks. A regular battle then ensued. The workmen procured two small cannon, and trained them on the barges, and hundreds of men lined the banks of the river and kept up a regular fusillade for hours. The Pinkerton men, who were in desperate straits, run up a white flag, but for a long time no attention was paid to it. Finally the cooler members of the workmen persuaded the others to allow them to surrender. When they emerged from the barges, these would-be defenders of the iron king's castle presented a pitiable spectacle. Seven of their number were killed, and thirty were wounded. From early morning till 5 p. m., they had been huddled together like sheep, unable to get a breath of fresh air, all the while a target for the cannon, and expecting every moment to be blown up with dynamite, which was freely used, but for some reason failed to do what they expected it would. The worst part of the tragic affair, however, took place after the surrender. The leaders of the workmen were unable to control those who had seen their friends shot, and who regarded the Pinkerton men from a distant state much as our Revolutionary fathers regarded the Hessian mercenaries of King George. They were at once assaulted, and every kind of indignity was put upon them. Sand was thrown into their eyes; they were kicked, knocked down, stamped upon, and otherwise maltreated. When they reached the opera-house, where they were sheltered from violence, and medical attendance secured for them, a large portion of them needed the care of a physician. Many of them complained bitterly that they had been deceived; that they did not know the true condition of affairs, but thought they were going to act as watchmen to protect the mill property. In the whole affair twenty-one were killed, and about sixty wounded, many fatally.

The significance of this event cannot well be overestimated. It will bring the "irrepressible conflict" between labor and capital vividly before the nation, set off with the roaring of cannon and the rattle of Winchester rifles. Like causes are sure to produce like results. The "trusts" and "combines" of this time are more powerful than were the barons of feudal times, and they are fully as unscrupulous in their methods of securing to themselves the fruits of others' industry. To the methods of business men of former times, who made their money by selling their goods at a fair advance of profit on the original cost, the capitalists and monopolists of the present day have two other ways to make money. They force the price of labor down below its natural and lawful right, and put a cool million in their own pockets by so doing; and they advance the price of their goods above their actual value, and by this means add another million to their already plethoric purse. This money, unrighteously taken from the toiling producers and consumers, is either spent in pleasure or added to

the already colossal fortunes, which are of themselves a standing menace to the liberties of the people and the perpetuation of the Republic.

Well has the apostle described these days, when he said: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Never during the history of the world has wealth been accumulated so fast as in the last twenty-five years, and in this country. Fortunes are made here in a few years, beside which the famed wealth of Croesus looks small. The 5th chapter of James, from which we have already quoted, has something to say of the final disposition of these ill-gotten gains: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." This will be the final settlement of the question of labor and capital. Every attempt made before that time to secure an equitable adjustment of their differences must be a failure. Legislation cannot control human greed, nor prevent its exercise for the aggrandizement of the few and the impoverishment of the many. Congress has been aroused to take some steps in the matter, and a Congressional Committee has been appointed to take this tragic affair and the antecedent causes into consideration. They will find some temporary solution for the trouble, and the struggle between the opposing hosts will be quieted for a time, until renewed acts of aggression on one side and resistance on the other shall awaken the contesting parties again to the conflict.

We expect these things will increase more and more as we near the end; and there is no prospect that there will be a satisfactory solution of earth's disquieting troublous affairs until the coming of Him of whom it is said: "Behold, a King shall reign in righteousness." Then "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

... Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:18-21. M. E. K.

HELP NEEDED AT ONCE; WHO WILL RESPOND?

We are living in an interesting age. Everything around us in the world is stir and activity. Developments new and startling follow each other in rapid succession, in fulfillment of the prophecies which betoken the coming of Christ at hand. Public sentiment is rapidly taking shape to complete the fulfillment of the prophecy relating to our country, that none might buy nor sell except they receive the mark of the beast and worship his image. And it will not be long until we may look for the decree like that made at the dedication of the image in the days of Nebuchadnezzar, that all who would not worship the image which had been set up, should be slain.

The recent decision of the Supreme Court of the United States interprets away every right, guaranteed by our national Constitution to the individual citizen in matters of conscience and religion. It is no longer true in this country "that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience," as George Washington in 1789, and the United States Senate in 1829 and 1830 declared to be the design of the national Constitution. But we are now informed by the judges of the Supreme Court of the United States, that no matter how individuals may conduct themselves as citizens, it is right to support the religion of the majority, and to declare that other religions

are impostors, and not entitled to the equal recognition with the religion of the majority. Is not the image of the beast being rapidly formed? The least we can say of it is, that every principle is established upon which speedily to erect it.

Already the spirit of persecution has arisen in different localities to such an extent that our brethren are lying in jail on account of their faith. And this spirit is rapidly increasing on every hand. Many of those who, a short time since, laughed at our credulity because we boldly proclaimed that according to the prophecy we would see religious legislation in the United States, and persecution for conscience' sake as the result, said: "You will never see it;" "it will never come," are now among the foremost in declaring that we ought to have just such legislation. Many in official positions, fearing lest they should be "knifed at the polls" by the religionists who are clamoring for religious legislation, are stifling their convictions on this issue, and drifting with the current. "Judgment is turning away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Yet there are those in Congress, and others who hold official positions in other places, courageously standing in defense of the truth. So while everything is rapidly shaping to bring about religious persecution, God is preparing to use this as a means to carry the truth to all the world, that all may be speedily warned, and those who will obey God be brought into the truth, the work of God cut short in righteousness, and the company who have been enduring persecution soon stand victorious on the "sea of glass," having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." In view of the situation as it exists to-day, it must be apparent to all, that immediate steps should be taken to meet the responsibilities of the present hour.

First, missionaries are needed who will give themselves wholly and unselfishly to the work of carrying the message for this time to any part of the world where God may call them.

And secondly, those who will give liberally of the means that God has intrusted to their care with which to carry forward the work. The people everywhere should now have an opportunity to read on the subject of religious liberty. The Religious Liberty Association is doing something in this direction, but it is not doing near what it might do, if it had more means with which to push the work. The inevitable logic of the situation is, that every Seventh-day Adventist should do his utmost to accomplish this. This is the very purpose for which God has called us to his work at this time. This is the third angel's message.

Then there are the families of our brethren who are in jail for the truth's sake; they need help at once. Who of us do not feel it a privilege to contribute toward these worthy objects? I am sure we all want to do something in this direction. Then let us not delay and retard the work, but send in our contributions at once. All donations for this line of work should be sent to Elder A. O. Tait, Battle Creek, Mich.

Brethren, these things that are transpiring around us, mean everything. May God help us to awake to our responsibilities before the day is past. This money is needed now. Who will respond? R. C. PORTER, Pres. N. R. L. A.

—The newest great city of Europe is Buda-Pesth the capital and metropolis of Hungary. In Kossuth's day, less than half a century ago, the combined population of Buda and Pesth, lying on opposite sides of the Danube, was about one hundred thousand. The consolidated municipality now has a population of fully half a million.

—The State militia of Pennsylvania has taken possession of Homestead, the scene of the recent riot.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 19, 1892.

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HUMILITY.

THE grace which we express by the term, "humility," is peculiar to Christianity. With all the improvements and polish of the Augustan age, the Roman language had no word in its vocabulary to express this idea, because this virtue, in the gospel sense, was a grace with which the heathen world were entirely unacquainted. Neither in all the copious language of the Greeks was one found, until introduced by the great apostle to the Gentiles.

The term which the Romans had, and from which the modern word seems to be derived, *humilitas*, was understood by them in a very different sense; they called it "baseness," "servility," "meanness of spirit;" a very different thing from the Christian product. That abasement of ourselves in the sight of God which is called humility, they considered the mark of a tame, abject, and unmanly mind; for their standard of comparison was not heavenly things as related to earthly; but it was their own hasty, imperious, overbearing temperament, a high opinion of their own virtue and wisdom, contempt of all other people but themselves, and a keen resentment even of the slightest affronts,—the characteristics of all who lack the Christian grace of humility.

Goodness to be sure, is taught, and professedly admired, in all religions; but to be good, and feel that that goodness is nothing; to advance and yet become more conscious all the time of defects and short-comings; to ripen in all excellences, and then instead of holding the head high with self-exaltation, bend it like the full ear of ripened corn—this is not the mark of heathen ethics, but of the gospel of Christ.

Humility is not want of enterprise, a subtle resource of idleness. The man in the parable, with one talent, was not a humble man, though he did nothing; the apostle was humble, though he labored more than all others. Humility is a sense of our absolute nothingness in view of Infinite greatness and excellence. It is one of the rarest of virtues, if the experiences of all past time teach a true lesson; and this is doubtless owing to the fact that it is one of the hardest to maintain, because it requires the most complete uprooting of self from all the thoughts and feelings. It is a virtue which all are ready to preach; but not so many to practice. Everybody thinks it is a wonderfully good thing in everybody else; while they say, by their actions at least, that they would like to be excused themselves from its practice. It is easy to look down on others, but the real difficulty comes when we are required to look down upon ourselves. It is not the mark of a small soul, but one who is pre-eminently large of soul and noble of instinct.

But while it is a grace of such difficult acquirement, it is one of the most indispensable of all. No man will ever enter the courts of heaven who has not learned humility in his earthly Christian experience: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Without humility religious progress is impossible, for pride is destructive of the principle of progress. That whispers to us continually that we are already all that could be desired; while humility prompts us ever to reach forward to better things before. As a further contrast between pride and humility, the following words from Bradley are to the point: "True humility, while it brings to light our own sins, is very sure to cover a multitude of sins in others. The man who is the most sensible of his own failings will always be heard to talk the least of the failings of others. It is the proud man that is the reviling man, the censorious professor. Pride takes a pleasure in bringing to light the infirmities of others, that itself may be exalted; while humility delights in contemplating their excellences, that it may be laid by them still

lower in its own esteem, and be led to imitate their graces."

Here are some of the aphorisms which have been uttered on this subject: "True humility consists not so much in thinking mean of ourselves, as in not thinking of ourselves at all!"—*Bowes*. "Humility is of all graces the chiefest when it does not know itself to be a grace at all."—*St. Bernard*. "Lighthouses do not ring bells and fire cannons to call attention to their shining; they just shine on."—*Anon*. "The moment humility is spoken of by him who has it, that moment it is gone. . . . The moment humility tells you, 'I am here,' there is an end of it."—*Id.* "There is small chance of truth at the goal, where there is not a child-like humility at the starting point."—*Abp. Leighton*. "Humility is the Christian's greatest honor. The higher men climb, the farther they are from heaven."—*Burder*. "The lower the heart descends, the higher the prayer ascends."—*Watson*. Augustine, when asked, "What is the first step to heaven," replied, "Humility;" "and what is the second?" "Humility;" "and what is the third?"—the same answer still,— "Humility." "Humility is the best evidence of real religion; as arrogance, self-conceit, and pretense are the infallible proofs of Pharisaism."—*Anon*. "When you see an ear of corn hold itself very high (or a human head), you may be sure there is nothing in it. The full ear is the lowest, the full head the most humble."—*Ruskin*. "Brass makes a greater sound, and is heard further than gold; but every one knows that there is no comparison between them. Chaff is seen above the wheat, not because it is better, but because it is lighter."—*Id.*

Humility is the true Christian garment; "Yea, all of you be . . . clothed with humility." 1 Pet. 5:5. It is the example the apostle has given us of the way in which to serve the Lord. Acts 20:19. To the humble alone is exaltation promised. Matt. 23:12; Luke 14:11; 18:14; James 4:10; 1 Pet. 5:6.

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

213.—THE GREAT RED DRAGON. REV. 12:13.

It is stated in "Thoughts on Daniel" and "The Marvel of Nations," that all Protestant commentators agree with us in applying the symbols of the great red dragon and the beast of Rev. 12:13 to the Roman power. What commentators are referred to, and what is their testimony, and where to be found? J. E. W.

Answer.—To quote all the testimony would require too much space; but we can give a few representative utterances on the point in question. Dr. Clarke, commenting on Rev. 12:3, says, "The dragon is a symbol of the heathen Roman empire. This great pagan power must have, therefore, been represented thus from the religion which it supported. As the dragon is an entirely fabulous beast of antiquity, so the very foundation of the heathen religious system is built upon fable. In the 8th chapter of Daniel, God has represented the kingdom of Grecia by a he-goat, because that was the national military standard of the Grecian monarchy; and for a like reason the pagan Roman empire is called the dragon, which was the principal standard of the Roman army, next to the eagle, in the second, third, fourth, and fifth centuries of the Christian era."

Donald Frazer, D.D., in Butler's Bible Work, on Rev. 13:7, says, "The beast took up the persecution of the saints, which the dragon instigated, therefore it can be nothing less than Roman imperialism which sent the apostle John himself to suffer for his faith, and became through all the known world a merciless tyrant to the Christians. All worldly tyranny, all use of brute force to repress spiritual life and movements, in whatever age, falls under the same symbol of the wild beast."

Elliott, in his *Horæ Apocalypticæ*, Vol. III, p. 13, says of the dragon: "Distinctively the persecuting power of imperial Rome." Matthew Henry, on Rev. 12:3, says, "It is probable that pagan Rome is here meant," and he applies the beast of the succeeding chapter to the papacy. Scott, on Rev. 12:13, says, "A dragon was a known emblem of Satan and of his principal agents, or vicegerents on earth. Red, purple, or scarlet, was the distinguishing color of

the Roman emperors, consuls, and generals, even as it has been since of the popes and cardinals." He applies the beast of the next chapter to the papacy, and speaking of the dragon and this beast, says, "All the world knows that this accords to the history of the Roman empire, pagan and papal."

Wesley, in his "Notes," though applying the dragon of chapter 12 directly to the Devil, says of the beast of Revelation 13, "This beast is the Romish papacy."

Dr. Barnes, on Rev. 12:3, says, "It is simply Rome that is referred to—Rome, the great agent of accomplishing the purposes of Satan toward the church. The beast of chapter 13:1 he applies to the papacy."

The Cottage Bible, on Rev. 12:1-17, says, "If the great red dragon intends, as we conceive it does, the demon of paganism under the old Roman empire," etc. It makes the beast of chapter 13 to be Rome also, but tries to confine it to the civil power only, letting the woman of chapter 17 represent the papal church, seated on the civil power.

Testimony of a like nature might be almost indefinitely multiplied; but this will be sufficient to sustain the statement to which reference is made.

CONGRESS ON SUNDAY-CLOSING OF THE WORLD'S FAIR.

THE long-looked-for discussion in Congress on the question of closing the World's Fair on Sunday took place last week in the United States Senate, the result being an overwhelming vote in that body in favor of closing the Exposition on the first day of the week.

To Senator Quay of Pennsylvania, belongs the honor of precipitating the discussion, by introducing an amendment to the pending Act providing for an appropriation of \$5,000,000 by Congress for the World's Fair, so as to make it conditional upon the closing of the Fair on Sunday. The whole proceedings relative to this action of the Senate afford a most instructive illustration of the truth that history repeats itself, and of the manner in which history will be repeated in connection with the steps already taken and to be taken in our land in the direction of religious legislation.

Notice first the source from which this effort in behalf of governmental Sunday-closing of the Fair proceeds. The familiarity of the general public with the recent political history of Mr. Quay renders it unnecessary to say much on this point; but we quote from the *Congressional Record* of July 10, the following sarcastic utterance from Senator Morgan:—

"Mr. Morgan.—Mr. President, the high source from which this Sabbath-day amendment comes will silence me from any observations at all, because I know that the senator from Pennsylvania [Mr. Quay] is the highest possible authority upon all questions of that kind, and if I follow him, I shall follow him in silence."

The reason of Mr. Quay's action is not difficult to guess. In the unpleasant consciousness of his unsavory reputation in connection with national politics, he looks about for some means to elevate himself to a position of favor with the people, and lo! he sees a way by which to do it; he will become an advocate of that religio-political movement for which a large and influential element of the church people are zealously working; he will appear as a champion of the enforced observance of Sunday. The revelation of Mr. Quay's motives in this respect before his fellow-senators constitutes one of the amusing incidents in connection with the discussion. We quote on this point from the *Inter-Ocean* of July 13:—

"A GOOD ONE ON QUAY."

"As Mr. Pettigrew is chairman of the Columbian Exposition Committee, the various appeals made by telegraph from religious bodies were not surprising, but after his batch had been read, Senator Quay announced that he had a large number of dispatches received to-day which he would send to the clerk's desk, and ask that they be read and printed in the record.

"As Mr. Quay is from Beaver Falls, it did not strike the senators as unusual that seven or eight telegrams should have come from the residents of that town, but as the number increased, and the tenor of each dispatch read the same, senators began to smile, and then to laugh. Out of twenty from Beaver Falls and vicinity, each one was addressed, the Hon. M. S. Quay, United States Senate, 'Stand

by your Sunday-closing amendment,' 'Stand fast by your amendment,' 'Please stand firm,' 'Do not make any compromise,' and so on, until the monotony was varied by one, 'We trust you will stand firm.'

"Senators who seldom smile and very seldom indulge in outbursts of laughter, were gradually drawn from seriousness to levity, and from restraint to loud laughter, as one after another of these sententious appeals was read.

"Finally there came a climax, in which the spectators and the senators joined in a chorus of loud and prolonged laughter. Their cause was the reading of a dispatch which fully explained why so many telegrams from so many different sources were substantially alike. It read: 'In accordance with your request, we hope you will stand firm by your Sunday amendment.'"

"In accordance with *your request!*" In other words, Mr. Quay had himself dictated the tenor of these dispatches, and requested that they be sent to him, to be read in the Senate, and published in the *Congressional Record*, in order that he might pose before the country as a moral hero. And that he might so pose, the Sunday institution, as now manipulated by the religio-political organizations of the country, was a very convenient instrument. Who cannot see the use that will be made of religious institutions by unscrupulous and hypocritical men, to lift themselves into favor with the people, or to retain what favor they already have, when religious qualifications, real or pretended, become with the constituents of our political leaders a test of fitness for holding office?

And thus will politicians and churchmen trade their influence with each other, the one supporting religious measures in return for political support from the other, exactly as was done in the days of Constantine, in the formation of the papacy.

It is worthy of note that the amendment of Senator Quay, as originally worded, provided that the Exposition should be closed "on the Sabbath day,"—a wording which led Senator Manderson to say, "I submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The Sabbath day is not Sunday. Decisions are abundant upon the proposition that that language does not mean the first day of the week, even in this Christian nation." He then proposed to amend Senator Quay's amendment by substituting for "the Exposition on the Sabbath day" the words, "mechanical portion of the Exposition on the first day of the week, commonly called Sunday,"—a proposition which Mr. Quay accepted, as he said, so far as concerned the phraseology designating the first day of the week. Thus while it is known and admitted in the United States Senate that Sunday is not the Sabbath, the vote is still overwhelmingly in favor of enforcing that day as a day of rest.

A few quotations from some of the leading speakers upon the question will no doubt be of interest to the reader. The first is from Senator Palmer:—

"I grant there is a large number of good people who ask for the closing of the Exposition on Sunday, but I will state to the senator from Pennsylvania that I have a very large number of petitions from those who believe that Sunday is not the Sabbath, who believe the seventh day is the Sabbath, and not the first, and a proper regard for their opinion, it seems to me, would at least prevent this arbitrary interference on the part of the United States, in electing a particular day which would be offensive to the consciences not of a majority, but of a very large number of good people. They insist that if the United States government is to elect, is to fix, is to appropriate a day; if it is to adopt a day and compel its observance, it is a hardship upon them. They are a minority, and the question as to which is the Sabbath is one about which honest men are divided. I think it will be far better that the matter should be left to the discretion of those to whom the United States has intrusted everything else which pertains to the management of this great enterprise."

Mr. Pettigrew said:—

"I am thoroughly convinced that it is for the financial interest of the Fair, that it is for the interest of the laboring men of this country, and responsive to the entire religious sentiment of the United States, that the Fair shall be closed on Sunday; and therefore with great pleasure I shall vote for the amendment offered by the senator from Pennsylvania."

Senator Hawley, evidently with the recent decision of the Supreme Court that this is a Christian na-

tion, fresh in his mind, made a speech in favor of Sunday-closing, which, as nearly as we can judge, could not have been improved upon by a National Reformer himself. "I would not," he said, "for the wealth of ten Expositions have upon my shoulders the responsibility of having decided the question wrongly upon what may be a turning point in the history of the United States. Open the Exposition on Sunday, and the flood-gates are opened. Hereafter it will be forever pointed to as a precedent of high authority for opening [on Sunday] all exhibitions and places of amusement or alleged instruction." He referred to the fact that legislative bodies open their sessions with prayer, to the prayers offered daily in the Senate and House of Representatives, the Thanksgiving proclamations of the Presidents, and even the observance of Christmas, as precedents upon which to base the action of closing the Fair on Sunday. He alluded to the Sunday laws of the States and Territories, which he said were based upon a religious regard for the day as well as upon physical grounds, and asserted that if the ten commandments "had not been discovered in the Old Testament, wise men would have devised something very similar to them!" Finally he showed the regard which leading churchmen had for Sunday, by quoting liberally from the utterances of Roman Catholic and Protestant bishops upon that subject.

Senator Peffer referred to the fact that the senators, however piously they might express themselves in the matter of Sunday observance, were in the habit of receiving their mails twice on that day, and said: "A great deal of this talk of ours about the observance of Sunday is sheer hypocrisy."

And what "sheer hypocrisy" it was may be seen from the action of the same body with reference to the subject of the prohibition of liquor-selling at the Fair. On Wednesday the Senate passed, together with the Sunday-closing provision, an amendment providing that the sale of liquor on the grounds of the Fair should be prohibited; but the next day this action was re-considered, the prohibitory liquor clause was stricken out, and the appropriation passed with the Sunday amendment alone. Thus those who are in favor of a closed Sunday record themselves at the same time as in favor of open whisky.

The provision as thus amended will go to the House of Representatives in a day or two, and the probability is that it will pass that body by a small vote, after which only the signature of the President will be necessary to its validity.

This is the first time in our history that national governmental action has been taken with reference to the observance of Sunday, and it need not be said that the proceeding is significant of what is soon to follow.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

Important Testimony on the Dark Day.

(Continued.)

'T WAS on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As justice and inexorable law.

—John G. Whittier, in "Abraham Davenport."

Whittier in this remarkable poem presents perhaps as true and vivid a picture of the effect of the Dark Day as can be found. The above is a wonderful delineation, but there are other references in it that are very striking:—

Meanwhile in the old State-house, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's great day! Let us adjourn,"
Some said; and then, as if with one accord,

All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The day of judgment, which the world awaits,"

he said, and then proposed to be found doing his duty, and to perform the duties of the hour, and spake upon the business before them, while—

His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

The scene would well be worthy a master artist, to paint the old State-house in the darkness of that awful day, with its trembling members at noonday doing the work of legislation by candle-light. The poet has not exaggerated the terrors of that scene. A multitude of testimonies prove this statement.

We quote next from the *Journal* of that same "Connecticut House of Representatives," May 19, 1780:—

"A solemn gloom of unusual darkness before ten o'clock,—a still darker cloud rolling under the sable curtain from north and west before eleven o'clock, excluded the light, so that none could see to read or write in the house, even at either window, or distinguish persons at a small distance or perceive any distinction of dress in the circle of attendants; wherefore at eleven o'clock adjourned the House till two in the afternoon."

"An extraordinary phenomenon! In most parts of the country it was so dark in the day-time that people could not tell the hour by either watch or clock; nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared and were silent; pigeons and fowls retired to roost; the cocks crowed as at daybreak, objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night. The extent of this darkness was extraordinary."—*Dr. Gordon's Hist. Revolution, Vol. III, p. 56, 1789, quoted from "Great Consummation."*

"The darkness appears to have extended all over the New England States. It was observed as far northeast as Falmouth, now Portland, Me.; to the westward it extended to the farthest parts of Connecticut and to Albany, N. Y.; to the south all along the sea-coast, and north as far as our settlements extended."—*Prof. S. Williams of Cambridge, Mass., in "Memoirs of the Academy of Arts and Sciences," 1785.*

"I have seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston. Between one and two o'clock P. M. he was obliged to light a candle to steer by."—*Independent Chronicle, Boston, June 15, 1780.*

"This strange darkness covered all the country from northern Canada to Pennsylvania, and from Nova Scotia to Lake Champlain, besides hundreds of miles out to sea."—*Boston Journal.*

"A tract of land and sea 800 miles in length, and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered with the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable."—*Boston Journal, June 14, 1871.*

These extracts give important data concerning the extent of this wonderful obscuration. At least we know from the testimony given, that it covered all the territory stated, and very likely much more. Away back in that age of the Revolution, the country was sparsely settled, and but few papers published, compared with now. One extract says it was dark as far west as Albany, in New York State; but how much farther we know not. It also extended northward into Canada, and southward in the colonies; we cannot tell its exact dimensions. But we have plain evidence of its prevalence over a territory 800 miles long by 400 wide, embracing 320,000 square miles. Would any question this being a special, supernatural sign, because its extent was not sufficient? Let such note this fact: The supernatural darkness at Christ's crucifixion was said to be "over all the land." Matt. 27:45. Probably the land of Palestine was intended. That contained about 13,000 square miles only. But suppose it included all Syria? That would include 55,500 more, or 68,500 square miles in all, which that darkness might be supposed to cover. How could that compare with 320,000 for extent? It is said that the darkness at the exode was over the "land of Egypt." Ex. 10:21. The land of Egypt, according to Schaff's Bible Dictionary, contains 212,000 square miles only—less by considerable than the territory covered by the Dark Day. Egypt, Syria, and Palestine altogether contain only about two hundred and eighty

thousand square miles, some forty thousand in the aggregate less than the extent of the great darkness of 1780. Yet all who believe their Bibles must admit that those at the exode and crucifixion were mighty signs of the supernatural influence which gave them as tokens of the Deity's interference, indicating who were the Lord's and who were not. But in extent, each of them was probably much exceeded by the Dark Day.

The intensity of the darkness has been referred to already in the extracts. We will make other quotations:—

"The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker, until nearly one o'clock, when it became so dark the inhabitants were obliged to quit their business, and they had to dine by the light of the candle. . . . Such a phenomenon was never before seen by the oldest person living."—*The Boston Gazette of May 22, 1780.*

The Concord, N. H., people speak of it thus:—

"It was not the blackness of the storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong invisible hands."

We present another extract from the *Boston Journal*:—

"And the brute and the feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and became silent. Pigeons on the wing took to the shelter of the forests, as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. . . . Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts, as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of the day. Frogs peeped their evening concert, and dogs whined or howled, and ran away, as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate; and sheep huddled around the circle with their heads inward,—the invariable token of apprehended danger."

Says the *Portsmouth Journal* of May 20, 1780, the day following the Dark Day:—

"The alarm produced by this unusual aspect of the heavens was very great."

Martin Page, in *Providence Journal* of 1863 says:—

"I was twelve miles from Providence, R. I., in the eighth year of my age, assisting R. Sheldon to plow. At 10 A. M. we could not see far. We had to leave off plowing and go home. It was very thick and dark before twelve o'clock, and after that it looked frightful."

Says a Newport, R. I., correspondent:—

"It is not recollected from history that a darkness of equal intenseness and duration has ever happened in any part of the world except that at the crucifixion of our blessed Saviour. It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon."

No doubt many have desired to see such an explanation, but we have no record of any such ever having been produced. It remains as unaccountable and mysterious after the lapse of a century as it was the day of its occurrence, as many eminent scholars have admitted.

An essay by John Kennedy, a farmer, presents his reflections concerning it:—

"The late wonderful and unusual darkness struck the inhabitants of this State (Massachusetts) with horror and amazement, and filled them with alarming apprehensions. The very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun veiled in darkness at noon-day, to view nature dressed in mourning attire; the earth-enveloped in darkness; the husbandman returning from the fields in great surprise; the midnight sentinels crowing in answer to each other; the night birds singing their dreary notes; the beasts gazing in wild consternation? Every countenance seemed to gather blackness, and a dismal gloom filled the beholder with fear and astonishment, all waiting with much anxiety for some great event. In fine, the darkness was such as we or our fathers never saw equaled. 'It is the Lord's doing; it is marvelous in our eyes.'"

These extracts are quite explicit as to the degree

of darkness which prevailed, and the emotions it excited. It was, in short, the turning of *day into night*.

Notice the following from the *Massachusetts Spy*, May 25, 1780:—

"It was the judgment of many, that about twelve o'clock the daylight was no greater, if so bright, as moonlight, which by calculation has been found to be 90,000 times less than that of a clear, sunshiny day."

Truly, then, the "sun" was "darkened." It greatly affected all beholders. Even many of the brute creation were in terror. They thought night had come.

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 2.

Our Canvassing Work.

We wish to speak particularly of the canvassing work in its relation to extending a knowledge of the truth to the world. Ten years ago there was not a single canvasser in the field, supporting himself by selling our publications; but how do we start in the year 1892? Within this ten years the fields of Australia and New Zealand have been opened, and two Conferences organized, with about eight hundred keeping the commandments of God and the faith of Jesus, where there was not one ten years ago. This is simply one field alone which has been opened. In 1891 we find in these two fields about fifty self-supporting missionary canvassers, converts in their own territory, visiting during the year no less than eighty-five thousand families, and by personal labor presenting the truth in some of its phases, and placing books in about twenty thousand families who before had no knowledge of it. Let it be remembered that many of these people are reached by this means alone, who could not be reached by any other agency. To illustrate the amount of work done, we take Australia. During 1891, its thirty-five canvassers took 14,000 orders. Allowing that four families are visited to secure one order, then we have 56,000 families visited in Australia, who heretofore had no knowledge of the truth. Allowing the same ratio for New Zealand, we have the 85,000 mentioned above. These fifty self-supporting missionaries are individuals who have embraced the truth in these newly opened fields. Australia is not an exception to this canvassing work; but what is true of that country is also true of the United States, England, Africa, and portions of the continent of Europe. In the year 1892 we started out with 1,000 well-trained canvassers in the different fields, making no allowance for those who have entered the field during the present year, nor for those who canvass for a few weeks at a time and then return home. Over three quarters of a million of dollars' worth of books were sold in this manner during the year 1891.

On the same ratio of canvassing, four individuals to secure one order, we would have 40,000 families visited and canvassed weekly in the entire field, or over two million during the present year. It should be remembered that when these books are delivered, they live and bear their testimony until the coming of the Lord. The books are not all laid upon the shelf. Some fall into the second-hand bookstores, or are passed from family to family, so that no estimate can be given of the number of those to whom they bear their testimony.

A short time since, we entered a second-hand bookstore, and saw the different volumes of the "Great Controversy" on the shelf for sale. Individuals came in one after another, took them down, ran them through, spending all the way from two to five minutes each with the books. At first I was inclined to purchase them, but when I saw them bearing their testimony to these individuals, I concluded that it was better to let them thus continue to bear their testimony than to take them myself.

Now if one additional phase of the work which did not exist ten years ago has already reached a point where without any increase, it reaches, in one year, 2,000,000 families who are not in the truth, and in addition to this it lives and witnesses to the end, who can form an estimate when the gospel will be preached in all the world for a witness? The above considerations do not include the twenty-five more or less periodicals that are published in the different languages, the tract and missionary societies

throughout the world, nor the individual work of the living preacher. All these branches of the work have been in existence for a much longer period. Upon these estimates alone, we can only conclude that solemn and momentous times are these in which we live; for we are, as the hymn says, in "an age on ages telling—to be living is sublime." As it relates to the spreading of the knowledge of the truth in the earth, who can tell when the gospel of the kingdom has been preached as a witness in all the world? Let none be deceived upon this point. As surely as it relates to the spreading of the rays of light as an evidence of the immediate coming of Christ, the end is near, stealing upon us so stealthfully, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers on guard, that many will be planning for the future, looking forward to the time when the world will be warned, but will awake to find it is warned, the end has come, and they are not ready. May God help us to realize where we are, and the rapidity with which the truth is spreading, lest we be found unprepared, and be among those who will say, "The harvest is past, the summer is ended, and we are not saved." S. N. H.

FROM AUSTRALIA.

We are trying to learn the lesson that the psalmist tried to impress so deeply upon our hearts in these words, "Wait, I say, on the Lord." We remember that with those injunctions are connected some gracious promises. We still have to report that sister White is under the hand of pain and weakness. She is not able at present to do any work except in writing, and that is done under great difficulty. For several weeks she has been unable to meet with us on the Sabbath or at any other time. Her trouble is principally with rheumatism, which in this country, as in others, is apt to prove a very formidable and obstinate disease to deal with. Her brain and mind have not been affected, and she rejoices in clearness of thought, and is cheerful in her trust in God. She feels that God hears the prayers of his people in her behalf, and that in his own good time he will remove the power of the enemy, and rebuke the disease. We would be submissive to what the Lord sees to be best, but we trust that it will soon seem good to him to bless the means which are put forth for her recovery.

At present they contemplate removing to Adelaide, where the climate is more genial during the winter than in Melbourne. Sister Tay, lately of the "Pitcairn," has joined the family of sister White, where her presence is a mutual comfort. It is a pleasure to report that sister Bolton seems to be recovering from the injury to her foot, mentioned in my last report.

Brother W. D. Curtis and family, who have been over five years in Australia, are now with us, having left Adelaide on their way to return to the States, for which purpose they take advantage of the sailing of the "Pitcairn" from Auckland to San Francisco, via Pitcairn and other islands of the Pacific Ocean. They will be greatly missed in the field which they are now leaving, and by our people generally; but the associations which they will gain will no doubt make a return to their native land desirable to them.

The "Pitcairn" company and all friends of the cause have been in deep anxiety over the serious illness of Captain Marsh, which terminated so sadly on the 3rd inst. Amid all the discouragements of this life there would be enough to dishearten those who are trying to do good, if the power of the enemy were not limited, and if we did not realize that our cause was the cause of the omnipotent God, who can by his word bring light out of darkness, and speak peace and blessing in every time of trial. We are often made to realize that our strength is but weakness itself, but in every extremity God makes his strength to appear so that his counsels will prevail.

But though we are so subject to circumstances, it is a blessed assurance that our God is above all circumstances, and that the agencies which are his own continue to work, even when the human arm is paralyzed, or the heart trembling on account of the weakness of the flesh. At no time in the history of our work has it been more apparent that the heavenly agencies are at work pushing forward the last work of mercy in this part of the world. We surely need apprehend no failure on the part of

God, and he will doubtless give strength to his servants, that they may accomplish their part. The good seed which has been planted by our canvassers has begun to bear fruit. Last week I visited a town called Warnambool, 166 miles west of Melbourne, on the sea-coast, a place of about six thousand inhabitants, where "Thoughts on Daniel and the Revelation" had previously been sold, and where a few copies of the "Great Controversy" had also been put in. Two of our brethren went there with "Bible Readings;" but it was quickly discovered who they were, and immediately the people began to inquire for the truth, so that they could hardly pursue their work, but were constrained to go to giving Bible lessons from house to house. The full knowledge of the nature of their work did not interfere with the sale of the book, but people frequently asked for the book, desiring to subscribe. Cases of this kind are very numerous. Quite a large number of families are now deeply interested, and some have taken their stand for the truth.

At the tent in Paramatta, near Sydney, where brethren Hare and Steed are laboring, there is an extensive interest. At first it seemed that they would be able to do but little, if anything; but soon the interest increased, and their tent has been too small for their congregations. At last accounts, they had over seventy in their Sabbath-school, though I suppose not all of them had taken their stand for the truth. What the end will be is not yet known; but they write that the city is very deeply stirred over these things.

It has been decided to give to the Australian Tract Society, which has been struggling for an existence, a better chance for development. Its headquarters will be in Sydney very soon, and the Echo Company have ceded to the tract society the colonies of New South Wales and Queensland, for the subscription book work, which they will run on an independent line. This is at present the best half of the field for the canvassing work, so that it is hoped that this branch of the cause will thus be more fully established than it has ever been. Brother Christiansen, mate of the "Pitcairn," is at present in Sydney, working among the shipping, in company with brethren Pallant and Robertson, who are benefiting by his experience, and who will pursue the work after his departure.

Some important changes have taken place in our office of publication in Melbourne. Up to within three months, the two upper stories have formed a hall for meeting purposes, but now the third floor is placed, and nearly the entire building devoted to the work of printing and publishing. We are very comfortably situated in our new quarters, and find them much to our advantage. We are to issue an edition of sister White's little book, "Steps to Christ," and expect to do nearly all the work in our own office. Hitherto we have not done binding. We hope that with the building up of the tract society a much wider use will be made of the publications issued here. To prepare for this, we have been increasing our facilities, and are now printing a line of tracts and pamphlets for use in these colonies.

Although sister White's illness has been a great disappointment to us all, still their coming has been by no means a vain step; for we have received much excellent instruction, calculated to help us in the office and out of it. The assistance and counsel of brother White at this time seems to be just what we needed. The time had come for new movements to be made and for broader plans to be laid. His experience and knowledge of the mind of the General Conference Committee have been of invaluable benefit to us, and the steps which have been taken are the result of his advice. It is proposed to give the *Bible Echo* a new dress, which we hope to do about Sept. 1.

We very much need help from God to enable us wisely to improve our opportunities here in this new world, where everything is to be done, and where there seems to be such favorable soil for the cultivation of the truth; and we still ask that we in Australia may be remembered by all our people at the throne of grace.

G. C. T.

"A cultivated intellect is to be desired, but the heart is sovereign. Intellect dazzles, but character leads."

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.

JESUS LOVES YOU.

BY F. C. BEE.
(Worcester, Mass.)

"Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

Listen while I tell the story
Of the Saviour's love so free,
How he left his home and Father,
Came and died for you and me,
Left his throne, his exaltation,
Equal with the Father then,
Gave up all his reputation
To redeem the sons of men.

See this loving, precious Saviour,
As he walked the earth below,
Heal the sick, relieve the dying,
Bid the evil spirit go.
Let us follow in his footsteps,
To all nations preach the word;
There are thousands all around us
Of his love have never heard.

There are heathen o'er the ocean
On a far and distant shore;
Yes, and heathen that are nearer,
May be right around our door.
Jesus calls you, bids you labor
For the lost, as he has done,
Gives the promise of his presence,
Power and aid to every one.

We were lost; forever perished,
Had not Jesus borne our sin.
Praise his name, sing hallelujah,
For the peace he gives within.
He has freed from condemnation,
Given us a heart of love,
Called us out from every nation
To his heavenly home above.

Come to Jesus, he is calling;
All ye heavy laden, come,
Come, ye weary, come to Jesus,
Find in him your home, sweet home.
He will give you rest and courage,
Free you from temptation's snare;
All your trials bring to Jesus,
He will every burden bear.

NEW ZEALAND.

SINCE our last report, we have had a number of interesting and profitable experiences, the first of which, in connection with the New Zealand Conference, has been reported by others, so I will not repeat it.

Leaving Napier April 17, on the steamer "Te Kapo," in company with Elders White, Daniells, and Gates and wife, and a number of delegates, we enjoyed a fine ocean voyage to Auckland, the sea being sufficiently smooth so that we could do some writing and hold some seasons of council together in reference to church and school matters. Reaching Auckland Tuesday afternoon, we immediately went on board of the missionary schooner, "Pitcairn," which was lying in the harbor, and while there were larger crafts in the harbor, there were none that we thought were handsomer, and certainly none in which we felt the interest we did in this one. Some of us had never seen her before, so could not compare her present appearance with what she had been, as could others; but judging from our experience in ocean travel, we cannot see how less improvement could have been made and still the vessel be even moderately comfortable; nor do we see how the improvements could have been made at a less cost. It is now very neat, but very plain,—plain beyond what that word would mean in most of the homes of Seventh-day Adventists.

Finding our vessel for Kaeo still in port, a day late in starting, we decided, after consultation, to go right on the same evening, and so have a week's more time in the northern part of the island. The next evening we were met at Wangeroa harbor by brother Joseph Hare, Jr., and the next day reached Kaeo, where the first Seventh-day Adventist church was organized in New Zealand, by Elder Haskell, in 1885.

Kaeo is a very small, but very interesting spot. The village has three stores, of which "Hare Bros." is the main one, and the number of inhabitants would not exceed a few hundred. The main industries are traffic in Kauri gum and Kauri timber. The scenery about Kaeo is very beautiful, the country being quite broken into hills and valleys; but the hills are covered with green grass, and the ravines are filled with the most beautiful ferns of various kinds, from the "maiden hair" to the "tree

fern," "punga," and "nikau." Those we have named grow to the height of from ten to twenty-five feet; these, interspersed with evergreen foliage of a variety of kinds, form a beautiful picture. Very little grain is raised in this part of the island, but the best varieties of apples grow in abundance, also peaches, plums, apricots, quinces, lemons, oranges, and the common garden productions.

We are glad to be able to report some precious meetings at this place, both with the brethren and with the outside people. The church donated liberally toward assisting the churches in three of the principal cities in the colony, to pay the indebtedness on their church edifices; thus this church which was the first in New Zealand to furnish financial aid to the work, continues its support in every enterprise. A number from here will attend the school to be opened in Australia, and some may move with their families and locate near the school, for the purpose of educating their children.

From Kaeo we rode a distance of twenty miles or more horseback, to the Waimate Valley, where my wife had some cousins, who left England for this colony about the same time that the Sisley family left for America. These people accompanied families of the early missionaries, and have intermarried with them. We found them most excellent people. Their home was quite a model one, as it relates to the respect and love of children for their parents. The children, nearly all of whom are grown to manhood, are kind and loving to their mother. All of them, too, are professors of religion, and through the missionary work bestowed upon the family, from America, in the past, almost all are convinced of the main points of present truth. Two other families of cousins, living still further up the country, are also much interested, and we hope soon to see a number of them fully with us. Another cousin, sister of the one specially mentioned above, who is living at Napier, is a Sabbath-keeper. Her influence will be a help to the others to take their stand.

We returned to Auckland, Friday, May 13, and have been conducting a series of meetings with this church since. God's blessing has accompanied the word spoken, and some good results are already seen. While here, we have enjoyed seasons both of joy and sorrow with the company of the "Pitcairn." Many days of anxious watching were spent during the illness of Captain Marsh; Elder Read and wife, and brother Mc Coy of Pitcairn Island, were his constant attendants day and night for weeks, and many prayers were offered for the will of God to be accomplished in his case; and though we are unable to see how it is so, we believe it is all for the best that he should sleep here in New Zealand, until Jesus comes.

The health of Elder Gates, desire for a place for a cooking class, and other reasons, led the three families of us,—Elder Gates and wife, Elder Read and wife, and myself and wife, to decide to take care of ourselves; and so we rented a house near the Seventh-day Adventist church, in a good part of the city, with a fine view from the front, and plenty of sunlight and fresh air. Here for the past month we have greatly enjoyed house-keeping. We were indebted to the liberality of our brethren and sisters for the furniture and dishes, a gas stove, and many other things with which to make ourselves very comfortable.

But soon our pleasant associations are to be seriously broken up, as the "Pitcairn" is to sail next Wednesday, no providence preventing, and will take Elder Gates and wife to Pitcairn Island to spend a year in teaching a school there; Elder Read and wife will be taken on to Tahiti, to spend a year in missionary work there; and we have our passage secured on the steamer "Wairarapa" for Sydney, July 5, to spend perhaps a year in Australia. Thus in God's work we are privileged to meet, and called to separate.

We have many reasons to thank God for health and strength, and his blessing in his work. We do not find it all sunshine. Human nature is much the same the world over. The fruits of the flesh are always bad and always the same, as given in Gal. 5: 9-22. And the fruits of the Spirit are always good, and are the same, as those mentioned in Gal. 5: 22-24.

GEO. B. STARR.

Auckland, New Zealand, June 17, 1892.

ILLINOIS.

KANE, GREENE CO. — In harmony with the decision of the council held in Bloomington, June 3-7, we came to this place. We secured a convenient location for our tent, and began meetings June 15. We found prejudice quite strong, and our attendance has been small from the beginning. Seemingly everything that could be done has been done to hinder the people from attending. But we sought God for wisdom. Written invitations, announcing subjects and asking the people to attend, were taken to every house, and as we sought to present the truth as it is in Jesus, a more favorable impression has been made, and our audiences have increased.

The Sabbath question has created quite a stir. The Christian (Campbellite) minister sought to "confirm the word" last Sunday, and we reviewed with good effect some of his antinomian positions at the tent in the afternoon. He has challenged us for a discussion, but thus far we have declined.

Some are convinced on the Sabbath question, and we hope to see them soon walking in the light. Our courage in God is good. He has blessed his own word with power, and we labor on in hope, believing that some will be gathered out here, who, when the image to the beast shall speak, will not bow to his wicked decrees.

July 4.

J. W. BAGBY,
GEO. B. THOMPSON.

ALABAMA.

HUNTSVILLE.—We pitched our tent in the eastern portion of this city, began meetings May 13, and continued them seven weeks. Our audiences were not large, but we had a very good and regular class of hearers. Forty-nine discourses, and several Bible readings were given, and many families visited. As a result, six persons have signed the covenant. We have had quite a goodsale of tracts and pamphlets, and have had some donations in money and provisions.

We have now moved our tent to another part of the city, and held three meetings. We think our meetings will be some larger, but fear we will have more of an idle class. Several persons who became interested in our former course are still attending. We feel that we have had the blessing of God in our efforts, and pray that through his grace the truth may be thoroughly established in this place.

A. P. HEACOCK,
C. E. STURDEVANT.

MISSOURI.

AMONG THE CHURCHES.—It has been my privilege to visit Winston, Hamilton, Utica, and New Boston. The Lord gave power to his word, and many were made to rejoice in the Lord. I find many who are hungering for the bread of life. The meetings were good at each place. At Utica we had the privilege of burying two dear souls with their Lord in baptism. Brother Chaffee was with me at New Boston. We spent two weeks with this church. The outside attendance was good. Satan disputed every inch of ground, but God gave a victory. Souls who were in bondage were set free, and family altars which had been cast down were again erected. Two young people gave their hearts to the Saviour who died for them. I enjoyed the privilege of laboring with brother Chaffee very much. He remained in that vicinity to look after the work there, while I returned to Kansas City. This church had a good quarterly meeting. More members reported than at any previous quarter, and the tithe was greater than ever before. Truly God has blessed this church.

W. S. HYATT.

INDIANA.

KNOX.—We pitched our tent here, and began meetings June 9. We have had good attendance and fair interest. The first Sunday we were challenged by a Mormon for a discussion. We gave him to understand that discussion was not our mission here, and have not been bothered with him since.

Friday evening, July 1, four Methodist ministers came out, "on war intent." The Presiding Elder said: "You are anarchists, and are teaching anarchism, and they hung men in Chicago for that."

He said this in such a way that it was no trouble to see what spirit actuated him. The Lord stood by, and gave us a complete victory. Yes, of a truth has he said: "Lo, I am with you alway." Praise his name! The next day five ministers met in council to devise means to stop this work, but like the witnesses against our Saviour, they could not agree among themselves as to the line of attack, so they wisely concluded to wait until we "got away."

Six have decided to keep all the commandments. Others are interested and are studying. We have a Bible reading every day, and children's meeting three times a week. The Lord is giving the victory. Do not forget us; for we feel our weakness, but we know from whence our strength cometh.

H. M. STEWART,
M. M. KENNY.

NEW MARKET.—We came to this place Wednesday, June 22, pitched our tent, and began meetings on the night of the 24th, with about fifty people present. The interest has been steadily increasing since that time, and sometimes many go away because there is no room in the tent. The people all seem to be kind, and treat us in a friendly manner. There seems to be but very little prejudice here. This, we think, is largely due to the influence of one of our sisters who has lived here for some time, and has

simply let her light shine by leading a consistent Christian life, and by reaching out to help do the work that lay right at her door, not by arguing the points of faith; but she would take hold in the Sunday-schools, and as teacher or superintendent, she would teach the Bible, and teach it with such clearness that she has gained the confidence of all the people. When we came, they said: "These are sister ———'s preachers," and they treated us with the utmost respect from the very first.

We have now given two discourses on the Sabbath question, and we hear that several have said that they are convinced that we have the truth on this subject; but what the final outcome will be we do not know. This is a matter that is altogether in the Lord's hands. We are of good courage, and think that there will be a goodly number here who will obey the commandments of God and the faith of Jesus.

We have now given thirteen discourses in all; it is right in the midst of harvest, and the farmers are very busy, having been hindered in their work by the exceeding wet weather this spring; yet some of them come, and we hope that others will when they get through with their work a little more.

Pray for the work here and for the workers, that we may by a consistent and godly life be the instruments in the Lord's hands of leading many precious souls to the Lord.

July 5.

D. H. OBERHOLSER,
L. F. ELLIOT,
T. H. Mc KINSEY.

COLORADO.

PUEBLO.—I came to this place in company with brother G. E. Price and wife, to engage in the canvassing work; and since coming here, our experience has been such that we have been made to rejoice, and have thought that a few words concerning the work in this part of the field might be of interest to the readers of the REVIEW.

Our company, twenty-seven in number, nearly all of whom were students, left Battle Creek June 19, and we had a very pleasant journey. We were favored with the presence of Elder D. T. Bourdeau, who conducted worship in the car. The Lord was with us on our way, and we have realized his presence and help in beginning the work in this place. We were glad to find a church of our people here, and by the spirit manifested, it was evident that the Lord is working for his people here in Pueblo. The evidences are continually thickening around us, that our heavenly Father is fitting for his soon-coming kingdom every one who will yield to, and trust in, him.

At ten o'clock on the Sabbath, the brethren and sisters gathered for Sabbath-school, and the spirit manifested in the study of the lesson, and in listening to the word afterward spoken, was indicative of a desire to learn of the great Teacher. In the afternoon brother Wilson, who has been engaged in Bible work in the city, held a Bible reading at the home of brother Lily, who under his labors recently embraced the truth. The occasion was one of refreshing, and we all returned to our homes, feeling that we had met with the Lord.

Yesterday, July 2, being the first Sabbath in the quarter, we had the privilege of following our blessed Master in the celebration of the ordinances of his house; and the spirit of union which prevailed was such as must characterize the church of God as a whole, before it can be truly said of it, "The remnant of Israel shall do no iniquity."

O that we all might sense the responsibilities and privileges of this late hour, that we may not be found wanting when the Lord shall have finished his "short work"!

The Lord is blessing us in our work, and we feel that this is no time to stand still. Brethren, remember the work here in your prayers.

July 3.

J. E. EVANS.

THE CANADA CAMP-MEETING.

THIS meeting was held at Magog, P. Q., June 22-28. The village of Magog is situated near the shore of Lake Memphremagog, and has some five hundred inhabitants. Several camp-meetings have been held on the same ground. The weather was very stormy during the entire meeting. The tents were put up in a rain-storm, and from the time they were pitched until the meeting closed, they were not fully dry. It rained some each day, and some days it rained very hard nearly all day. Just before the meeting began, that section was visited with one of the severest rain-storms and floods ever known in the history of the country. Streams rose suddenly, bridges, and in some instances, dwellings, were swept away. Railroad tracks were submerged, and trains wrecked. The high water and washed roads rendered it impossible for some of our brethren and sisters to attend the camp-meeting, and some who did attend, came through water for some distance, which was so deep that they were really in danger. When the Camp-meeting Committee began work on

the camp ground, it was thought best at one time to abandon the meeting and telegraph to the ministers expected, not to come; but the brethren concluded that all things work together for good to those who love the Lord, and went on with their work.

At the beginning of the meeting not many were present, and as the clouds were still pouring down rain, those who had the meeting in charge concluded that but few if any more would come; but as the delayed trains arrived, some came by rail, some on foot, and others by team, until we were agreeably surprised to find that the camp numbered some seventy-five. All were cheerful and happy, and from the very first it was evident that the Lord was present, and that, too, with much of the Holy Spirit to bless all. As the meetings progressed, this became more evident. It rained so constantly that there were but few who came in from the village and surrounding country.

The laborers from abroad were Elders R. C. Porter, G. W. Caviness, and the writer, who, in connection with Elder Owen, the President of the Quebec Conference, did the preaching. The word spoken was appreciated, and at times the congregation was wonderfully moved by the Holy Spirit. The social meetings were precious seasons. On Sabbath afternoon the Lord blessed, and several gave their hearts, and, we trust, their lives, to the Lord and to his service. Nearly one third of the congregation came to the front seats to consecrate themselves more fully to the service of the blessed Master. Many in the social meetings praised the Lord, and declared that of all the camp-meetings they had ever attended, this was the best. At times the rain on the tented roof made it difficult to hear all that was said, yet it could be seen by the lighted countenances, that the Lord was blessing. The good meetings will not soon be forgotten, and as the water was almost constantly flowing over the ground, so was the Spirit watering many hearts.

The matter of raising means to aid the South Lancaster school was introduced, and the amount that the brethren was expected to raise in the province was secured in money and pledges. Something like three hundred and twenty-five dollars were pledged, and some seventy dollars were paid in. Surely the brethren and sister did well on the school matter.

One new church was received into the Conference, and Elder Owen, who has been so long the President of the Conference, was re-elected. Nearly all the brethren and sisters who came, remained until the last meeting. That meeting was a precious season. All seemed anxious to testify of the blessing they had received, and they left the ground feeling that through the blessing of the Lord, the meeting had been a wonderful success.

S. H. LANE.

THE FIRST CAMP-MEETING IN MONTANA.

MONTANA'S first camp-meeting was held at Bozeman, June 7-15. Compared with some others, it was a small meeting, there being only fifteen small tents and two large ones. About seventy-five of our people were in attendance. This meeting reminded me of many camp-meetings attended years ago in Dakota, Nebraska, and other States, when the truth first began its work in those places. Then a few of our people would get together, the preparations being of the simplest kind, expecting to care for themselves; at the same time all were hospitable and glad to entertain one another. Those who attended the meeting were hungry for the word, and it required no effort to get them all to be present at all the services.

Such was the meeting just closed at Bozeman. The weather was very inclement. It began to rain Thursday afternoon, and continued almost incessantly till the next Monday. The mountains and hills, only a little way from the camp, were covered with snow. It was so cold we were obliged to keep fires in both the large and small tents, and the congregations sat as near the stove as possible, the speaker in their midst. And so we got along quite comfortably.

The interest in the village was small, yet some attended and were interested. Nearly all phases of the work were taken up and dwelt upon, and there was a ready response from the people to all that was said. It is "the day of small things" for the cause in Montana, but every Conference has passed through the same experience. There are about one hundred and twenty-five Sabbath-keepers in the State now. They have made the work almost self-sustaining the past year, and expect to make it fully so this year. About three hundred dollars were raised for a tent fund at this meeting. There is yet no organized Conference; it is a mission field, and is under the general supervision of the General Conference.

A committee of five was appointed to take charge of the work,—brethren J. W. Watt, Stanton, Martin, Bottler, and Johnson. Brethren J. W. Watt, C. N. Martin, and Eugene Williams will labor as

ministers the coming year; sisters Williams and Boardman will labor as Bible workers, and there will be some ten or twelve canvassers. The brethren and sisters are all of good courage, and will enter upon the work this year with greater interest, and we shall expect to see even greater increase in the work than before. Elder D. T. Jones was with me and assisted in the labor of the meeting, also Elder G. H. Derrick labored in the interests of the canvassing work. Six were baptized.

It seemed a little strange to begin our evening meetings before dark. The sun did not set here till after eight o'clock, and the evening meeting was nearly half out by sundown. The twilight was distinctly seen at 10 P. M., and began to return by three in the morning.

The meeting was a success. The people were encouraged and strengthened. We expect to see a constant increase in Montana.

E. W. FARNSWORTH.

IOWA CONFERENCE PROCEEDINGS.

The twenty-ninth annual session of the Iowa Conference convened according to appointment, on the camp-ground at Ingleside in northwestern Des Moines.

FIRST MEETING, JUNE 7, AT 9:30 A. M.—President J. H. Morrison in the chair. Prayer by Elder H. Nicola. The names of fifty-three delegates were enrolled. The minutes of the closing meetings of the session of 1891 were read and approved.

The President's annual address was one of considerable interest. While our losses have been great, we have more than held our own, and the present membership is 2,232. He emphasized the point that *above all* we want the blessing of God and his favor.

The Chair was authorized to appoint all committees except the Committee on Nominations, which were as follows:—

On Credentials and Licenses, C. A. Washburn, J. M. Willoughby, L. P. Jacobson; on Resolutions, L. T. Nicola, J. P. Henderson, Prof. W. W. Prescott; on Credentials, C. F. Stevens, H. Nicola, M. Larson; on Auditing, S. M. Jacobs, C. W. Smouse.

On motion, the Conference proceeded to take an informal ballot for an Appointing Committee, and that the three individuals having the three highest number of votes constitute said committee. Carried.

A ballot was immediately taken resulting in the election of A. A. John, H. Nicola, M. Larson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 9, AT 9:30 A. M.—Ninety-seven delegates were present. On motion, the Massena church with fifteen members was admitted to the Conference. On motion, the names of the Milford, Marion, and Pilot Grove churches were stricken from the Conference roll, all these churches having disbanded on account of removals, etc.

Elder O. A. Olsen made some interesting remarks on the subject of deeding our churches to the General Conference Association. He gave us to understand that the General Conference Association simply held such churches *in trust* for the purpose for which they had been dedicated.

The Appointing Committee handed in the following names as a Nominating Committee: D. H. Tanner, Jens Jensen, H. H. Bosworth.

The report was adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 10, AT 9:30 A. M.—The Committee on Resolutions reported as follows:—

1. Resolved, That we express our gratitude to God for his mercies and blessings which have attended the work in our State during the past year, and that we feel it is both a pleasure and a duty at this time to consecrate ourselves and our all to his work.

2. Resolved, That we consider it important that the officers of our individual churches should hold frequent councils for the prayerful consideration of the interests of the church, and especially do we regard such councils necessary when possible, before asking the action of the church in regard to any matter.

3. Resolved, That we renew our pledge in support of Union College, and urge parents and guardians to avail themselves of the special advantages it affords in securing a Christian education for those in their charge. We urge our public laborers to make prominent in their work the blessings of education and the superior inducements offered by this college.

4. Resolved, That we give our hearty indorsement to the late action of the General Conference Committee in regard to the duties of State Conferences respecting the adoption of health and temperance principles, and the training of laborers for that branch of the work. (See resolutions in year-book for 1892, p. 64, and REVIEW AND HERALD, Vol. 69, No. 17, p. 266.)

Whereas, It occasionally occurs that church buildings cease to be used by reason of the disorganization of the church or removal of the members; and,—

Whereas, Such property might be sold and the proceeds be used for similar purposes elsewhere; therefore,—

5. Resolved, That where such conditions exist, the parties interested in consultation with the Conference Committee be requested to dispose of such property, and appropriate the proceeds where they may best accommodate the greatest number of members interested and to the best interest of the work in the State.

6. Resolved, That the Conference Committee be requested to investigate and correct all irregularities in the holding, legally, of all church property in the State, also to execute the legal incorporation of such real estate as may belong to the Conference.

7. Resolved, That church clerks and treasurers be requested to exercise great care in making out their reports and keeping their records, and that ministers be asked to give this matter special attention in their labor among the churches.

8. Resolved, That the Conference treasurer be instructed to make from the Conference treasury a donation of \$2,000 to the General Conference.

9. Resolved, That we express our hearty thanks to Captain Marsh, the gentlemanly proprietor of Ingleside, for the use of his beautiful grounds for our camp-meeting.

10. Resolved, That we extend our thanks to the proprietors of the newspapers of Des Moines and the State for their friendly notices of the camp-meeting and their full reports of the same.

11. Resolved, That we express our thanks to the gentlemanly managers of the railroads of Iowa for granting excursion rates in favor of the camp-meeting.

The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 12, AT 9:30 A. M.—The report of the treasurer was accepted and read as follows:—

RECEIPTS.	
Cash on hand June 12, 1891,	\$ 5,298 03
Tithe received during the year,	15,618 11
Total,	\$20,916 14
DISBURSEMENTS.	
Tithe to the General Conference,	\$ 1,412 75
Donation to " "	2,000 00
Endowed bed (Sanitarium),	200 00
To laborers, etc.,	11,596 06
Cash on hand June 9, 1892,	5,707 33
Total,	\$20,916 14

On motion, the report of the committee to audit treasurer's books was received, they having examined the books and accounts critically item by item.

The Committee on Credentials and Licenses handed in the following report, which was adopted: For Credentials, J. H. Morrison, H. Nicola, C. A. Washburn, J. T. Mitchell, C. F. Stevens, J. M. Willoughby, L. T. Nicola, J. S. Hart, M. Larson, A. A. John, J. P. Henderson, E. G. Olsen; Ministerial License, W. B. Everhart, C. M. Gardner, E. E. Gardner, H. V. Adams, L. P. Jacobson, Geo. F. Watson, H. M. J. Richards, H. J. Schneppe, S. M. Jacobs, C. W. Neal, J. W. Adams, F. A. Washburn, Mrs. Flora Plummer; Missionary License, R. M. Caviness, Robert Habenicht, Ben E. Nicola, Bert Fullmer, F. L. Moody, L. F. Starr, N. L. McClintock, P. W. Baker, Nels J. Booze, Nels Jorgensen, Mrs. L. T. Nicola, Mrs. Ella Caviness, Mrs. P. A. Holly, Miss Mollie Long, Miss Anna King, and all the directors.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 12, AT 9 P. M.—Report of Committee on Nominations was as follows: For President, C. A. Washburn; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, C. A. Washburn, J. M. Willoughby, C. F. Stevens, L. P. Jacobson, M. Larson; Camp-meeting Committee, S. M. Jacobs, D. H. Tanner, J. W. Dorcas, A. W. Jacobs, J. R. Bowles; Auditing Committee, Jacob Shively, Geo. Marshall, James Johnson, John Ballard, Lins Schoberg, J. Wilbur; Grocers, A. J. Stiffler & Sons.

The report was adopted.

The Conference secretary's report showed the following:—

Membership of Conference,	2,232
Added during the year,	119
Dismissed by letter (mostly removals),	75
Lost by death,	21
" apostasy,	45
Baptisms during the year,	129
No. of church edifices,	48
" churches in Conference,	85
Churches added during year,	1
Value of church property,	\$65,000

Adjourned *sine die*.

Some sixty persons were baptized. Thus closed the best camp-meeting ever experienced in the State.

J. H. MORRISON, Pres.

C. W. SMOUSE, Sec.

Special Notices.

THE MISSOURI CAMP-MEETING.

This meeting will be held at Sedalia, Aug. 17-30. The camp ground is nearly three miles from town, but an electric car line runs from the depot to the ground. The managers of this line have kindly consented to take not only the people, but their trunks also to the camp ground. This will cost but five cents for each person, and five cents additional for his trunk.

The Missouri Pacific, and Missouri, Kansas & Texas railways have granted us reduced rates to Sedalia, to attend the camp-meeting. You will pay full fare to the ground and return again at one-third fare, provided you get a certificate at the point of purchasing your ticket, and have it signed by J. J. Nichols on the camp ground.

The Conference Committee has a request to make of all our churches. Will each church choose a man and send to Sedalia, Aug. 14 or 15, to aid in preparing the ground and the tents for those who will attend from their respective churches? The camp-meeting is for our

churches. Now, brethren, will you help bear the burden of it by sending us a man who can work, and pay all expenses necessary for him? If so, this will be a great relief to us. As soon as you select the man, please send me his name. We hope you will see the importance as well as the benefit of this move.

We will furnish tents to all who desire, at the following prices:—

10 ft. by 12 ft., \$2.50; flies, \$1.00 extra; 12 ft. by 14 ft., \$3.00; flies \$1.25 extra; 9 ft. by 14 ft., \$4.00; 3 rooms; 14 ft. by 24 ft., \$6.50; 5 rooms.

We get our tents from St. Louis this year, and the prices to you are the same that tent companies asked us for them in Kansas City. Please send your orders to A. E. Flowers, 3,211 Salisbury St., St. Louis. The orders should be sent him as early as Aug. 1, as many of these tents are not in stock, and have to be made after ordered. Brethren, be prompt in this matter. If you wait till you reach the ground, it is very doubtful about your getting one.

As this place is in the center of the State, we look for a large turnout of our people. Already we see evidences that God is at work with his people. We frequently hear the remark, "I believe this is to be the best camp-meeting we have ever had. It seems that God is about to do a great work among his people." We hope all who can will come and bring their young people. Often our neighbors will attend if encouraged. Brethren, come, praying God's blessing on the meeting.

W. S. HYATT.

NORTHERN MICHIGAN CAMP-MEETING.

This meeting will be held Aug. 22-28, at Traverse City, a town of about five thousand inhabitants, lying at the southern extremity of Traverse Bay. It can be easily reached by boat or rail. The C. & W. M., G. R. & I., and M. & N. E. railroads each touch at this place, also three lines of boats. The Traverse Bay line of boats have granted reduced rates,—one fare for round trip, and we expect the usual reduction on the railroads. Should they not be secured in time, let each take a receipt when purchasing ticket. One new feature of this meeting will be a cooking-school, to begin Aug. 16.

This will involve quite an expense, and we hope our people will appreciate this, and give it a good support. We wish to make this meeting a special time of seeking God, and becoming acquainted with his work for this time. We hope none will put off seeking God until that time, but seek him now, and bring his blessing with you, and thus be a source of encouragement to others. We expect instruction to be given in the canvassing work by our State agent, D. E. Wellman. Come, and bring your children and friends.

C. L. BURLINGAME, for C. M. Com.

INDIANA CAMP-MEETING.

The Central Traffic Association has granted reduced fare over the railroads for this meeting. Certificates showing you have paid full fare going to the meeting, and that you are entitled to return for one-third fare, can be procured Wednesday, Aug. 3, and every day from that time till, and including, Tuesday, Aug. 9. That day, which is the first day of the camp-meeting proper, will be the last day upon which you can get these certificates. So let every one decide to come as early as Monday or Tuesday, Aug. 8 or 9. The meeting will be short anyway, and we would advise all who can possibly do so to come to the workers' meeting, which begins Aug. 3. Reduced fare can be secured by all who come during the workers' meeting. When you arrive at the union depot, take any street-car to the transfer car, then take electric cars marked *East Washington and Illinois Sts.* for North Indianapolis. Leave the street-car at Shoemaker St., and go west a short distance to the camp, which will be located in a nice grove. Bring your baggage checks with you to the camp ground, as arrangements will be made for drawing the baggage at a reasonable rate. Those coming over the "Big Four," from the north could get off the train at North Indianapolis, as the camp ground is but a short distance east of North Indianapolis station. It would be well to inquire of the street-car employees as to the location of the ground, etc., when coming on street-cars.

We sincerely hope that all will come who can possibly do so. In addition to the help already mentioned, we expect Elder Wakeham to be present.

F. D. STARR.

ATLANTIC CAMP-MEETING.

For several reasons it seems necessary to change the date for the annual Conference and camp-meeting in the Atlantic Conference; and after correspondence with Elder O. A. Olsen and some of the brethren in our own field, it has been decided to have the meeting begin Sept. 1, and close Sept. 11. The General Conference can best supply help at that time, and we think the early date will accommodate our own people much better than the one that has formerly been given in the REVIEW. Many of our people are desiring a vacation during the heated season, and a ten days' meeting under pleasant surroundings will give them more physical rest than can be obtained elsewhere, while at the same time they can renew and

form acquaintances with others of our people, and meet the Saviour, who will surely come to the feast. Schools will not then be in session, so parents and children can together attend the meeting. We may also expect pleasant weather at this early season, and by camping in a shady place, the heat will not be uncomfortable.

We will announce the place of meeting in a few days, and give full instructions regarding reduced fare and accommodations on the ground; but let special efforts be made, when necessary, for a large attendance from all our churches and scattered brethren. Notice that the time will be from Sept. 1-11 inclusive.

Atlantic Conf. Com.

MAINE CAMP-MEETING.

This meeting will be held on the ground which was occupied last year, in the city of Auburn. It will begin Aug. 25 and will close Sept. 5. We have appointed the meeting this year to hold over two Sabbaths and first days, and will close Monday morning, instead of Tuesday; then we can break camp and all leave at the same time. Therefore, we request our people to be on the ground and have their tents erected and preparations made at the beginning of the meeting, and then stay until its close.

The General Conference Committee will send us the best of help, who will come with a special message for us, that will do us all good, if heeded, and that will prepare us to stand in the trying time that is just before us. None of our people in Maine can afford to remain at home, and lose the instruction given. A few days and dollars spent in attending this yearly gathering will yield a rich harvest of spiritual food and strength to every one who attends. How can it be otherwise, when we are so near the judgment?

Prophecy is being fulfilled right before us at the present day. Now is the time to prepare for what is coming on the earth. God has showed his willingness to bless in our Conference the past year, and shall we not show our willingness to receive more of his spirit and power in our hearts? May the Lord help us to realize these things as we ought. Brethren and sisters, begin now to plan to come, and work for it. Come, and bring your friends with you. Come to work for the salvation of precious souls for whom Christ died.

Those wishing tents, please correspond with E. C. Taylor, South Norridgewock, Me. Let him know your wishes two or three weeks before the meeting. Remember that B. F. Davis, Hartland, Somerset Co., Me., is State treasurer, where all title should be sent. Read Mal. 8: 8-12. J. B. GOODRICH.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON V.—PETER AND JOHN BEFORE THE COUNCIL. ACTS 4: 1-22.

(Commit Verses 8-11.)

(Sabbath, July 30.)

TEXT.—"There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

1. What did Peter say in closing his sermon to the people who had gathered around the lame man that was healed? Acts 3: 25, 26.
2. While the apostles were speaking, who came upon them? Acts 4: 1.
3. What had aroused the priests and Sadducees? Verse 2.
4. What did they do with Peter and John? Verse 3.
5. Nevertheless, what was the effect of the discourse? Verse 4.
6. When the apostles were brought before the council the next day, what question was asked them? Verses 5-7.
7. Whom did Peter have to conduct his case before the council? Verse 8.

NOTE.—It is worth while to note carefully the defense which the apostle made when brought before the council. In this, as in each succeeding instance, they simply preached the gospel. They did not act at all as if they were on trial, or as though their lives were in the least danger. One cannot detect the slightest difference between Peter's preaching before the council and his preaching on Pentecost. They had no thought of their own safety. Self did not appear at all. Whenever they were arraigned, they recognized that as an opportunity to preach the gospel to men who would probably never hear it in any other way. There are sincere, candid men in every walk of life. Even in courts where bitter prejudice seems to exist against the truth, there are misguided men who are susceptible to its influence when it is brought before them. But their business absorbs all their time; and from what they have heard about the gospel, they do not think it worth while to go where it is regularly preached. Hence it must be carried to them. Therefore whenever any of God's people are brought into court because of the truth, they should remember that that is God's means of bringing the truth before those men. God has graciously allowed them to be the agency through whom his truth is to be presented to men who would not otherwise be reached.

But only God, who knows the hearts of men, can tell what will reach those men. Therefore he must be allowed to speak in his own way, through his own instrument. He wants to speak through the one whom he has allowed to be brought into court. For that person to secure somebody else to speak for him, is to work directly against God. If he hires another to plead his case, he shows that he does not appreciate the situation. It is not he that is called in question, but God's truth; and it is the truth, and not himself, that is to be defended. And God by his Spirit is to conduct the defense. No matter how humble a man may be, if he is brought into court for the truth's sake, God wants him to bear a testimony there, and he will speak through him. He who created the heavens and the earth is as able to speak through a laboring man as through a scholar, provided that man is acquainted with him. If the man is there solely on the Lord's account, the Lord should be allowed to conduct the case.

8. How much time is it to be supposed that Peter spent preparing the line of argument that he would pursue? Matt. 10: 19, 20; Luke 21: 12-15.

9. Why was it that the apostles were suffered to be brought before councils? Matt. 10: 18.

10. How did Peter answer the question of the council? Acts 4: 9, 10.

11. By what name was it that the impotent man stood before them whole? Verse 10.

12. What else is obtained only in that name? Verse 12.

13. From what does it save us? Matt. 1: 21.

14. What is sin? 1 John 3: 4.

15. Then when a man is saved from sin, from what is he kept? Ans.—From transgressing the law.

16. How do all men by nature compare with the impotent man, in their ability to keep the commandments? Rom. 5: 6, 8; 7: 8; Gal. 5: 17.

17. What alone will work righteousness in us? Acts 4: 10-12; Eph. 2: 10.

NOTE.—"By grace are ye saved through faith." Eph. 2: 8. Salvation is from sin, and sin is the transgression of the law. If a person is saved from transgressing the law, it necessarily follows that he is made to keep the law. Therefore salvation by faith means righteous acts performed by faith. This is indicated by what follows the verse first quoted in this paragraph, "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. The power of faith to work righteousness, and the reality of that righteousness, are shown by the miracles of healing wrought by faith.

18. How sure may we be that that name will produce actual righteousness, if we have faith in it? Acts 3: 16.

19. What did the council perceive from the boldness of Peter and John? Acts 4: 13.

20. What could they say in reply to Peter's words? Verse 14.

21. Of what was this a fulfillment? Luke 21: 15.

22. What conference did the council have over the matter? Acts 4: 15-17.

23. What did the disciples reply to the command laid upon them? Verses 18-20.

24. With what did the council content themselves at this time? Verse 21.

ADDITIONAL NOTES.

1. GRIEVED.—The priests of the Jewish nation, who had contemptuously rejected Jesus, felt that they were the religious teachers of the people, and that no one else had any right to have anything to say upon religious matters. The persistence of the apostles in preaching the new doctrine, even after the crucifixion of Christ, which the rulers hoped would bring it to an end, was exceedingly irritating to them. Their grief was not that which comes from sorrow for wrong doing, but that which arises from selfish irritation at seeing the teachings of Christ, which they had hoped had perished forever, gathering new strength from the miracles being performed every day by the apostles through his name. These priests have their spiritual descendants unto this day, who claim a monopoly of religious teaching, and who are exceedingly "grieved" to have any one who does not pronounce their "shibboleth," teach the people.

2. THE GOSPEL VICTORIOUS.—The apostles might be arrested, be brought before the council, and be subjected to great trouble and everything apparently be done to stop them in their work and destroy the force and power of their preaching, but whether rejoicing or sorrowing, whether free or in bonds,—no matter what the conditions were, the gospel went steadily forward. As the gospel was not the work of man, but "the power of God unto salvation," it could not be stopped by man. Thus, while the apostles were in prison, God by his Spirit was still at work, and they were made to rejoice that 5,000 new believers were added to their company. This same experience has been many times repeated during the history of the church, and ever with the same results. When the saints are in prison, then we may expect a harvest of souls; for then God takes especial charge of the work, and when *he* works, none can hinder.

3. CERTAINTY.—None can fail to mark the positive nature of the apostles' preaching. They did not for one moment admit that there could be any mistake in their preaching. They knew they were right. Peter states the resurrection of Christ with the same certainty that he does his crucifixion. Thus he says, "Whom ye crucified, whom God raised from the dead." Here is an example for all ministers of the gospel to follow. They

should know what they preach to be the truth. If the minister does not fully believe his own preaching, his hearers are sure to find it out; and his thoughts, no matter how well expressed, will produce little effect upon them. Peter declared, "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11); and they do not speak with uncertainty. Said Jesus: "We speak that we do know, and testify that we have seen."

4. THE NAME OF JESUS.—The very name of Jesus must have been offensive to the Jewish priests through whose influence he had been put to death, and yet they were compelled to hear it again and again, and mark its rising power among the people. Their persecution of the apostles brought the truth concerning Jesus more and more before the people. To the question, "By what power, or by what name" this astonishing miracle had been wrought, they were told that it was done through the name of Jesus of Nazareth. Thus the mighty power of Christ was again magnified, and the saving power of God was again manifested.

5. RELIGIOUS LIBERTY.—The apostles fully believed in civil government. They were followers of Him who had said: "Render therefore unto Cæsar the things which are Cæsar's." Later in the history of the church Paul exhorted the brethren in Rome to "render therefore unto all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 7. Peter instructed the saints to "honor the king." 1 Pet. 2: 17. Such was the uniform teaching of the apostles, yet at the same time they recognized the fact that there are duties we owe to God as well as those we owe to man; and when the civil powers invaded the precincts of the duties which can only be rendered to God, they felt it to be their duty not to resist, but simply to disobey. Thus to the command not to speak any more in the name of Jesus, Peter and John, who were able and consistent advocates of civil government; answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." In God's sight the law of God is of paramount importance. If national laws conflict with the law of God, the national law-makers are exercising themselves in matters too high for them, and the people of God are not under obligation to obey, neither is it safe to do so.

6. "HAD BEEN WITH JESUS."—This was the conclusion the rulers came to as the result of their examination of the apostles. The stamp of the Master was upon them so visibly that even the self-righteous and proud priests could see it. No greater commendation than this one unwittingly given to the apostles by these rulers, could be given. It is the precious privilege of every one to learn of Jesus, and blessed are those who avail themselves of that privilege. He is the great Teacher, and only those who "learn of him" are truly wise.

News of the Week.

FOR WEEK ENDING JULY 16.

DOMESTIC.

—A rich mineral deposit is reported to have been found near Galena, Ill.

—Cyrus W. Field, the originator of the transatlantic telegraph, died in New York City, July 12.

—The use of Pinkerton men at the Homestead riot is denounced in Congress and by the press.

—Ex-Secretary of State Blaine congratulates the new Secretary of State Foster upon his appointment.

—Rev. Dr. Dixon, Jr., continues the attack made on the New York City authorities by Dr. Parkhurst.

—Geo. W. Curtis, editor of *Harper's Weekly*, is ill, and his physicians fear he has cancer in the stomach.

—Bridges have been blown up by union miners in Idaho, who threaten to blow up the mines, if troops enter Wallace.

—Owing to light demand, Minneapolis millers are compelled to sell their output of flour in many cases at a sacrifice.

—Twenty-five Victoria sealers, and 6,000 skins have been seized in Alaskan waters by the United States revenue cutter the "Corwin."

—July 11 was spent by the United States Senate discussing the World's Fair appropriation, especially the Sunday-closing amendment.

—World's Fair commissioners declare that if the Fair is closed Sunday, it will take 3,000 extra police every Sunday to preserve order in the city.

—A Relief Expedition has been sent to the Arctic regions for the help of Lieutenant Peary, who started for the northern waters a year ago.

—The surgeon-general of the Revenue Marine Hospital Service is taking measures to prevent, if possible, the cholera from visiting this country.

—On Monday, June 27, the Republican National Committee met in Washington. William J. Campbell of Illinois was elected Chairman; M. H. DeYoung of California, Vice-Chairman; Thomas H. Carter of Montana, Secretary; and Cornelius N. Bliss of New York, Treasurer.

Union and non-union miners, at the Gem and Frisco mines, in the Coeur d'Alene region, had a pitched battle in which nine men were killed and a mill blown up.

A severe storm at Springfield, Ohio, July 13, totally demolished thirty houses, and wrecked one hundred and seventy-five others. About a dozen were injured, two fatally.

The House and Senate committees on naval affairs have agreed to build two new ships of war, one sea-coast battle ship of 9,000 tons, and one armored cruiser of 8,000 tons.

A large staff of astronomers have been engaged by Goodsell Observatory, Northfield, Minn., to assist in a revision of the great star catalogue, which will be issued the latter part of August.

Robert L. Garner of New York City, who thinks he has succeeded in learning the monkey language by means of the phonograph, has gone to Africa. He expects to be able to converse with wild African monkeys.

A sudden and terrific storm swept over Peoria, Ill., July 12, doing much damage, and attended with considerable loss of life. A pleasure steamer on the Illinois River was capsized, and nine persons were drowned. It is feared that many small boats have also been sunk, and the occupants lost.

FOREIGN.

Ravachol, the French anarchist, was executed at Paris, July 11.

Returns from the English elections give Gladstone a majority of forty-six, including the Irish vote.

Mount Aetna is in violent eruption, and two Sicilian villages are threatened with destruction.

A Parsee, Naoraji, whom Lord Salisbury held up to ridicule as "a black man," has been elected to Parliament.

A fire at Halifax, Nova Scotia, July 15, 16, destroyed a large amount of property. Fifteen thousand people are homeless.

On Friday, July 1, the Inman Line Steamship "City of Chicago," went ashore at Kinsale, on the Irish coast. The passengers were all landed by the life-boats.

Prince George of Wales, the son of the Prince of Wales, and heir presumptive to the throne of Great Britain and India, has taken his seat in the House of Lords, as Duke of York.

The district of Guadalajara, Mex., is suffering from earthquakes; there have been several shocks, and 100 buildings have been completely wrecked. The Colina volcano is in active operation.

The sultan of Johore, who with his suite will visit the World's Fair, has promised to send a complete Malay village for the Exhibition. He is said to be an intelligent and progressive ruler.

Steamship advices received in San Francisco from Japan state that owing to several government defeats suffered in the legislative chambers, the Prime Minister and the Ministers of Home Affairs, Justice, and the Navy have resigned.

The Russian government has in project a railroad from Kabrasrofhoff, on the Siberian coast, to Moscow, Russia, a distance of 11,000 versts, or about eight thousand English miles. Two hundred miles of this line are already built, and the entire road, it is expected, will be completed five years hence. The government is building the line, and will own it when completed.

St. John's, New Foundland, was visited by a destructive conflagration, July 8. Among the principal buildings destroyed are the Church of England Cathedral, the Masonic Temple, Orange Hall, the Athenaeum, the Methodist Church and College, the Roman Catholic Cathedral and Palace, St. Patrick's Hall, the Kirk, the Atlantic Hotel, Lindberg's brewery, and the Commercial and Union banks. Over five hundred houses were destroyed, and 3,000 people are homeless.

The Liberals in England believe the Tory government will be compelled to give way to them, and they are now clamoring for the resignation of the Tory ministry before the meeting of the next Parliament. The elections up to July 11 were as follows: Conservatives, 194 members; the Liberals, 163; the Liberal Unionists, 27; the anti-Parnellites, 27; the Parnellites, 4; and the Labor party, 5. Conservative papers acknowledge that Mr. Gladstone has a small majority.

RELIGIOUS.

The Catholic press of this country are putting forth the plea that the World's Fair is supremely a Catholic event, and the pope is to issue a special encyclical in reference to the Fair.

The Hungarian Legislature has adopted a resolution making it possible for Jews and Catholics to intermarry, and declaring all creeds equal before the law. This is a grand advance in religious liberty.

The General Assembly of the United Presbyterian Church, in session at Pittsburgh, adopted a report declaring that the denomination will not have an exhibit

at the World's Fair unless the gates are closed on Sunday, and liquor forbidden to be sold on the grounds.

The Christian Endeavor Societies held an immense meeting in Madison Square Garden, New York City, June 7. Twenty thousand delegates were present, representing 1,250,000 members. A resolution petitioning Congress to close the World's Fair on Sunday was adopted.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table listing district meetings for 1892, including District Number One (West Virginia, Berea, Aug. 9-16), District Number Two (Tennessee River Conference, Nashville, Tenn., Aug. 30 to Sept. 5), District Number Three (Indiana, Indianapolis, Aug. 9-15), and District Number Four (Texas, Dallas, Aug. 2-9).

The fifth annual session of the West Virginia Conference of Seventh-day Adventists will be held at Berea, W. Va., Aug. 9-16. The first meeting will be held Tuesday, Aug. 9. We hope to see a good representation of the delegates at the opening of the meeting. D. C. BABCOCK, Pres.

The fifth annual session of the West Virginia Tract Society will be held in connection with the State meeting at Berea, W. Va., Aug. 9-16. We expect to consider many important interests in connection with the work, and also expect these meetings will be greatly blessed of the Lord. D. C. BABCOCK, Pres.

The next annual session of the Tennessee River Tract Society will be Aug. 30 to Sept. 5. Great opportunities of laboring in this fast-ripening vineyard are offered to our society. Every one interested in his own salvation and the salvation of his fellow-men should be present through the entire meeting. We want to devise the best plans of labor, and to learn how to execute these plans. CHAS. L. BOYD, Pres.

The next annual session of the Tennessee River Conference will be held at Nashville, Tenn., in connection with the camp-meeting, Aug. 30 to Sept. 5. Every church is entitled to one delegate, and an additional delegate for every fifteen members. Thus, if you have but fifteen members, you are entitled to two delegates. Elect good men, who will have nothing to do but seek God and do his work during the camp-meeting. CHAS. L. BOYD, Pres.

The fifth annual session of the West Virginia Sabbath-school Association will be held in connection with the State meeting, to be held at Berea, Aug. 9-16. We are planning for a large attendance of the youth and children at this meeting, and special attention will be given to make their meetings interesting and profitable. We hope to see a good representation of the schools in attendance, and we invite all to come prepared to assist in the work of the Association. T. E. BOWEN, Pres.

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. Ter. words constitute a line.]

WANTED.—Middle-aged man for competent job printer, to work on shares. Must be able to go ahead without instructions. Partner preferred with \$100 or \$200, cash, or material. No work on Sabbath. Address No. 6 Morgan St., Chicago, Ill.

FOR SALE.—Forty acres of land, with some farm stock and household goods. Quarter of a mile from school-house. A Seventh-day Adventist settlement. Address E. Kloss, Moon, Marathon Co., Wis.

NOTICE TO TRACT SOCIETIES.

Will any of our tract societies having a few copies of the old subscription edition of "Great Controversy" in full morocco or any style, or old popular edition, please state number at once, to Walter Harper, Butte City, Mont.

PAPERS WANTED.

BROTHER R. T. WOODWARD, 66 Emerald St., Boston, Mass., can make use of clean copies of the Signs and Sentinel for missionary work in that city. Those having such papers will confer a favor by sending them prepaid to the above address.

GOOD HEALTH,

A monthly illustrated journal devoted to health, temperance, and sanitary science, teaches both physical and mental hygiene, and embodies the results of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established twenty years, and is an acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. Price, \$1.00 per year. The fine premium offer begun last year will be continued through 1892. To new subscribers with copy of premium book, "Household Monitor of Health," \$1.37; to old subscribers, copy of journal one year and book, \$1.62. Address Good Health Publishing Co., Battle Creek, Mich.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table showing train schedules for Michigan Central, including stations like Chicago, Detroit, and Buffalo, with departure and arrival times for various routes.

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Chicago, Port Huron, and Detroit, with departure and arrival times.

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 C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

WHAT MORE DO YOU WANT?

SHORTEST line, fastest time, low rates, Union Depots, Pullman, Dinners and Sleepers, fine scenery and perfect service on the Union Pacific to all points west.

The Review and Herald.

BATTLE CREEK, MICH., JULY 19, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

W. S. Lowry writes us from the jail, Paris, Tenn., that the enemies of our faith, officers, ex-officers, ministers, etc., are ransacking the law-books, and raking up old enactments which have long lain as a dead letter, to find heavier penalties, if possible, for working on Sunday. A few days ago an ex-magistrate from Springville, waiting for the train, was heard to remark, "I am going to Paris, to-day, to see if there is not some means by which those Adventists can be compelled to pay their fines and cost, either by taking their property, or by compelling them to work on the streets." One of the jail committee then informed brother L., that there was an effort being made to put them to work on the streets, in which case there would be an attempt to make them work on the Sabbath. He was opposing it, but feared he would be overruled. The sheriff has levied on a buggy of brother Dortch to pay a State cost, outside of what they can meet by lying in jail. From this we can see the inward spirit of this persecution. The real offense is keeping the Sabbath. The brethren realize that it will take some faith to stand; but they are of good courage, and feel strong in the Lord.

A private letter bearing date of July 10, from Elder Albert Stone, Montpelier, Vt., to Elder J. O. Corliss of this city, concludes thus:—

"Though from the infirmities of almost ninety years, I cannot labor efficiently in the cause, I feel no abatement of interest in the work. On the contrary, my interest rises with the lapse of years and the heat of the battle."

These words of faith and courage from the oldest Seventh-day Adventist minister, and a laborer in the 1844 movement, manifest the true spirit which should permeate all our ranks. As those who have borne the burden and heat of the day in the early days of the message, through age and infirmities, are withdrawn from the "heat of battle," it is a source of comfort to those who have taken their places, that these pioneers of reform look on with increasing interest, and that their prayers still arise to the "Lord of the harvest," that he will bless and strengthen the laborers in his harvest until the day of final gathering, when all who have labored in the cause of God shall together receive their reward, and hear the Master say, "Well done."

SABBATH, JULY 16.

The tabernacle pulpit was occupied Sabbath, July 16, by Elder J. O. Corliss. The words of Jesus found in Matt. 11:28-30 were made the basis of a

very close and profitable discourse. The especial points presented were, man's bondage to sin; his redemption through Christ; and the obligation our purchase by Christ imposes upon us to let him have that which is his own. The significance and importance of recent events in this country, and their striking fulfillment of prophecy was noticed; and the duty of our people everywhere to cut loose from the world and to get ready for the coming of the Lord was made especially prominent.

In the afternoon a communication from sister White to the Battle Creek church was read, setting forth the dangers of this time, and the duties and responsibilities resting upon those who represent the truth in this city. A social meeting closed the day's public religious services. M. E. K.

COLONEL SHEPARD AND HIS LITTLE PUN.

COLONEL SHEPARD of American Sabbath Union fame, at the 4th of July celebration at Woodstock, Ct., tried to be very facetious. Speaking of the Sunday newspapers, and how they kept the people at home when they ought to be in church, he said:—

"So it is as true now as it was when our glorious Lord was on the earth, that 'the people cannot come to Jesus because of the press.'"

No doubt he thought this a fine exhibition of wit, but it looks to us more irreverent than witty. However, if he had taken the word "press" in the text quoted actually to mean the same as the word "newspaper" of to-day, he would not get much farther away from common sense than he now does. For instance, in the same speech from which we quote the above extract, he also said:—

"It seems as if in choosing Sunday for these especial efforts, the papers had been led by the Devil. Certainly they were not led by the Lord who commands all men everywhere to work six days of the week and to rest the seventh."

This is good Bible theology, but does the Colonel mean what he says? If people work "six days of the week," and rest the seventh, then they must rest the seventh day of the week, which is not Sunday, but Saturday! The above sayings of the editor of the *Mail and Express* are about up to the average of the Sunday orator's efforts. A little fine rhetoric, a little poor logic, a pun or two to make the people laugh and to convince them of the smartness of the speaker, and a grand success is believed to have been achieved! Truly, now as well as anciently the prophet's words are applicable, "My people are destroyed for lack of knowledge," and "they which lead thee cause thee to err and destroy the way of thy paths." M. E. K.

A NOTE.

I WOULD say to those who have written to me on various matters, that during the past eight weeks I have been attending camp-meetings, and have been able to reply only to such correspondence as needed immediate attention. To those who have not yet received a reply, I will say that your correspondence will receive attention at the earliest opportunity. O. A. OLSEN.

[The above notice should have been inserted in the REVIEW two weeks ago, but it was overlooked, for which we owe Elder Olsen an apology.—Ed.]

THE FALL CAMP-MEETINGS.

THE time is at hand for these meetings, and the brethren in charge desire to know whom they may expect from the General Conference to attend. We have previously announced this in most cases, except in Dist. No. 1. In this district there have been calls for so many changes of time for holding the meetings, that we have been entirely at sea in the matter. We do not blame the brethren; for they seem to have good reasons for the changes they request; but after arrangements are once made, even one change breaks the entire connection. Aug. 30 to Sept. 5 has been chosen by three of the Conferences in Dist. No. 1; this it will be impossible to give, and supply laborers to all of them.

We now make the following suggestions, which seem to be the best that can be done:—

West Virginia, Aug. 23-30; Virginia, Aug. 30 to Sept. 5; Atlantic, Sept. 1-11. We suggest as la-

borers for these meetings, Elders I. D. Van Horn and S. H. Lane.

The Maine and Vermont meetings remain the same as heretofore. Elder R. C. Porter will attend, with such other help as may be arranged. The New England meeting will be Oct. 4-11.

We are also authorized to announce that Elder E. W. Farnsworth will attend the camp-meetings in Texas, Ohio, Illinois, and Nebraska. This is as far as we have made any changes at present. We hope these dates will be satisfactory.

O. A. OLSEN.

DEATH OF CAPTAIN MARSH.

Auckland, N. Z., June 5, 1892.

IT becomes my sad duty to announce the death of our beloved brother, Captain J. M. Marsh. His death took place the morning of June 3, and he was buried the next day, which was the Sabbath. He was taken sick about three months ago, just as he was about to leave this place for Norfolk, for the last trip to that island. On his return to New Zealand, he was not able to leave his stateroom during the whole journey. As he could not get proper treatment on board, he was invited to go ashore and stay with one of our brethren, which he did, thinking that he would soon recover. That was the last time he was on board of the vessel.

The first part of his sickness was influenza, but soon developed into stomach, heart, and kidney diseases. About the fifth of May it became necessary for him to have constant attendance, day and night. Brother and sister Read, who had just arrived from the South, and brother Mc Coy, and the Captain's devoted wife, did everything in their power to care for him in his sufferings, never leaving him till they closed his eyes in death.

About the 20th of the month it seemed that he could live only a few days, but he suddenly began to improve in answer to prayer. We were then very hopeful that he would soon be up. But our hopes were again dashed to the ground, when about the last day of May he became alarmingly worse, terminating as above stated. He was a great sufferer during the last weeks of his life, and in fact, during his whole sickness. He leaves a wife and two children, one of them but six months old.

In Captain Marsh's death we have lost an able seaman and a valuable counselor. He felt the burden of responsibility placed upon him, in taking command of our missionary ship, and was always at his post of duty. Though a man of few words, and one whom many would not at first be specially drawn toward, he had many pleasing traits, which showed themselves on riper acquaintance. He was a very cautious man, his policy seeming to be to keep out of danger when he could as well do so as not; but he was in no sense a coward. He gained the respect and esteem of business men, seamen, and customs officers in all the places we have visited.

When his death was made known, nearly every vessel in the Auckland harbor and several of the business houses in the town flew their flags at half-mast, out of respect to his memory. Personally I feel that I have lost a kind friend and an able counselor. May God sustain his stricken wife, and be a Father to his little children.

The funeral was held in the Auckland house of worship, the services being conducted by Elders Read, Starr, and the writer. E. H. GATES.

"THE GREAT AMERICAN CHURCH."

THE Syracuse (N. Y.), *Evening News* of June 13, gives the following in an account of a meeting of the Syracuse Ministerial Association:—

"Rev. Charles Ferguson said that he believed in one organic church for the future, the great American church, of which the President of the United States should be the acknowledged head, which church should take hold of every phase of American life."

And what would this be but the image of the papacy in full life size, speaking and acting? Are not these strange words for a Protestant minister to utter in this land of liberty, where the national Constitution prohibits the government from having anything whatever to do with religion? But we have evidently fallen upon strange times.—*Home Missionary*, July, 1892.