

The Advent REVIEW AND HERALD And Sabbath

"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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AMAZING!

BY E. J. JOHNSON.
(Hart's Road, Fla.)

WHAT! in this nineteenth century
Of gospel light and liberty,
With open Bibles in our hands,
Can we not keep God's plain commands?
Must we renounce "Thus saith the Lord,"
Behind us cast his holy word,
And erring man's traditions trust,
Or into loathsome jails be thrust?
We've fallen on an evil time.
Keeping God's law is classed with crime.
Amazed, we ask of bigotry,
Is this the nineteenth century?

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 GOSPEL; WHAT IT IS, AND ITS WORK AS OPPOSED TO THE MYSTERY OF INIQUITY.*

BY ELDER A. T. JONES.

Text: "And Jesus came and spake unto them, saying, All
power is given unto me in heaven and in earth. Go ye there-
fore, and teach all nations, baptizing them in the name of the
Father, and of the Son, and of the Holy Ghost: teaching them to
observe all things whatsoever I have commanded you: and, lo,
I am with you alway, even unto the end of the world. Amen."
Matt. 28:18-20.

That which they were to teach all nations is
spoken of by Mark as "the gospel," going into
all the world and preaching the gospel to every
creature. He that believes and is baptized shall
be saved; he that believes not shall be damned.
But according to Luke, the Saviour at the same
time said unto them, "Tarry ye in the city of
Jerusalem, until ye be endued with power from on
high." Luke 24:49. Then in Acts 1:5-8:—

"For John truly baptized with water; but ye shall be bap-
tized with the Holy Ghost not many days hence. When they
therefore were come together, they asked of him, saying, Lord,
wilt thou at this time restore again the kingdom to Israel? And
he said unto them, It is not for you to know the times or the
seasons, which the Father hath put in his own power. But ye
shall receive power, after that the Holy Ghost is come upon you: and
ye shall be witnesses unto me both in Jerusalem, and in all
Judea, and in Samaria, and unto the uttermost part of the earth."

All these verses are essential for us to know
the full force of the commission which the Lord
gave his disciples at that time. They were to
go into all the world and preach the gospel to
every creature, teaching that to all nations; and
yet they were not to go until they were endued
with power from on high. It would have been use-
less for them to go until that time; because the
gospel is itself the power of God unto salvation,
and the preaching of the gospel is the preaching
of the power of God unto salvation to every one

that believes. And for them to go forth think-
ing to preach the power of God when they them-
selves were not acquainted with that power, and
were not connected with that power, would
have been simply to preach empty words; it
would not have been the gospel, because the gos-
pel is the power of God. This is what the Lord
himself has called it, the power of God unto
salvation. And to preach that gospel, I say
again, is to preach the power of God. Any pro-
fessed preaching of that gospel, which is not the
preaching of the power of God, is not the preach-
ing of the gospel of God at all, it is not the preach-
ing of the gospel of Christ. It may be preach-
ing about the gospel, or it may be preaching
another gospel; but it is not the preaching of the
gospel of Jesus Christ. Therefore he would not
have them go at all to say anything about this,
to attempt to preach it, until they were endued
with the power of that gospel itself, the power
of God, the power from on high. Then when
they should receive power, the Holy Ghost com-
ing upon them,—then he said they should bear
witness in Jerusalem, in Judea, in Samaria, and
unto the uttermost parts of the earth.

In the first chapter of 1 Corinthians, begin-
ning with the 17th verse, is Paul's record of his
connection with this gospel, and what he was
called to preach: "For Christ sent me not to
baptize, but to preach the gospel: not with wis-
dom of words, lest the cross of Christ should
be made of none effect." Then with Paul the
preaching of the gospel was the preaching of the
cross of Christ. Next verse: "For the preach-
ing of the cross is to them that perish foolish-
ness; but unto us which are saved, it is the
power of God." Then the preaching of the
gospel is the preaching of the cross of Christ,
and that is the preaching of the power of God;
for Christ is the power of God, as he says in a
further verse, and the wisdom of God. So I
read on:—

"For it is written, I will destroy the wisdom of the wise, and
will bring to nothing the understanding of the prudent. Where
is the wise? where is the scribe? where is the disputer of this
world? hath not God made foolish the wisdom of this world? For
after that in the wisdom of God the world by wisdom knew
not God, it pleased God by the foolishness of preaching to save
them that believe. For the Jews require a sign, and the Greeks
seek after wisdom: but we preach Christ crucified, unto the
Jews a stumbling-block, and unto the Greeks foolishness."

The Greeks sought after wisdom, and the
Lord sent them that which they counted only
foolishness. The Jews required a sign, and the
Lord gave them that which they turned only into
a stumbling-block. The Greeks sought after
wisdom, and God gave it; but they would not
take it, for they counted it only foolishness.
The Jews required a sign, and God gave it; but
they would not receive it because it came not
just as they wanted; therefore they turned it into
a stumbling-block, and got no good out of it.
"The Jews require a sign, and the Greeks seek
after wisdom; but we preach Christ crucified"
"unto them which are called, both Jews and
Greeks, Christ the power of God, and the wis-
dom of God. Because the foolishness of God is
wiser than men; and the weakness of God is
stronger than men."

Now notice, "We preach Christ crucified." Unto
them who are called, Christ is the power of God
and the wisdom of God. That is what men are
sent to preach; because that is the gospel. And

the weakness of God is stronger than men, and
the foolishness of God is wiser than men. But
notice, they were not sent to preach weakness;
they were sent to preach power, even the power
of God, and they preached it. But even if they
had been sent to preach the weakness of God, it
would have been stronger than anything men can do
or know. Then the thing for men to do is to
accept it when God sends it,—accept it; for even
though it be counted the weakness of God, it
is stronger than anything men can get hold of,
or create anyway.

Then they sought after wisdom, and the Lord
sent them wisdom; he sent them Christ, the wis-
dom of God. He sent them his own wisdom,
the wisdom of God himself; but they counted
it foolishness. Yet even though they did, they
should have accepted it, for the foolishness of
God was wiser than anything they knew or could
know otherwise. Then when God sends a mes-
sage, no difference how we view it, we are to ac-
cept it. When God sends a message, men are to
accept it, even though we count it weakness; for
it is stronger than anything men give. It comes
from God, it will not hurt anybody. Even
though it be counted foolishness, that has noth-
ing to do with it; accept it. Not that it is fool-
ishness on God's part, but men may count it
foolishness. Well, as it came from God, then
why not accept it? Coming from God, it is
wiser than anything man ever got hold of, or ever
could. Then I say again, when God sends a
message, no difference how men view it, or what
they think it is, it is their duty to accept of it;
and then they will find out it is something different
than they thought it was; because the foolish-
ness of God is wiser than men, and the weakness
of God is stronger than men.

"Not many wise men after the flesh, not many mighty, not
many noble, are called; but God hath chosen the foolish things
of the world to confound the wise; and God hath chosen the
weak things of the world to confound the things which are
mighty."

He has chosen the weak things of the world to
confound those that are mighty, because the weak-
ness of this world can have the power of God;
and that will bring to naught the things of the
mighty, and confound the things of the world.
"And things which are despised hath God
chosen, yea, and things which are not, to bring
to naught things that are, that no flesh should
glory in his presence."

"For I determined not to know anything
among you, save Jesus Christ, and him crucified."
That is all any one can know who preaches the
gospel,—Jesus Christ, and him crucified. That
is the whole story; that is all the gospel; that
is all there is of God. "And I was with you in
weakness, and in fear, and in much trembling.
And my speech and my preaching was not with
enticing words of man's wisdom, but in demon-
stration of the Spirit and of power: that your
faith should not stand in the wisdom of men, but
in the power of God."

Now, any faith that stands in the wisdom of
men will fail. Any faith that rests upon the
power of argument will fail. Every faith will
fail but that which rests upon the power of
God, and stands in the power of God. Now,
when the power of God is received, when our
faith stands upon that, and in that, then the ar-
gument will always come with it; there will be

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an argument that is stronger than all things else. But the argument is derived from the power, and not the power from the argument. Therefore, any faith that stands in the strength of argument and the power of theoretical demonstration, will never stand the test that will be brought upon those who are to enter the kingdom of God.

In the field of morals, in the realm of spiritual things, knowledge is not power. There is just the difference between heathenism and Christianity always. In heathenism with its chiefest theories, those of Socrates and all the rest of their philosophers, all they believed they needed to know to be virtuous was virtue. To *know* the good, was all that was necessary in order to do good. To know the pure, was all that was necessary in order to be pure. And they laid down first-rate precepts, and gave excellent instruction in the matter of purity, in the matter of right doing,—ethics,—and in all these things, but they themselves did not do the things which they taught to be right and good; and they could not do it; because, although they had the knowledge, they had not the power.

Every man on earth knows that the statement is true, that *in the field of morals knowledge is not power*; because every man in this world *knows* better than he *does*, and always did know better than he did. He knows better than he is able to do; and always did know better than he was able to do. These philosophers and these wise men knew better than they were able to do; and they taught a great deal better than they did; and I say again, every man in the world knows better than he is able of himself to do, and without Christ, all of his life is made up of efforts and failures to do the good that he knows. Paul describes all men as they are in themselves when he says: "To will is present with me; but how to perform that which is good I find not." A man says he will do better, then does his best and fails; and it always will be so until he finds that power which comes from beyond himself, the power of God which is by faith of Jesus Christ.

It is not knowledge that men want primarily; it is power. Now Christ is that power; the gospel reveals it, and the preaching of the gospel makes it known. But yet the excellency of Christ to men is that he brings not only power, but *also*, knowledge far beyond anything man can ever otherwise know. Christ is not only the power of God, but he is the wisdom of God. God gives wisdom beyond anything man can know, and power in equal measure with the wisdom. God gives power beyond anything man could ever do, and wisdom in equal measure with the power. And all is in Christ, the gift of God to men, and in him dwelleth all the fullness of the Godhead bodily. Therefore I say that any faith which stands in the power of argument, and in the wisdom of man; or believes a certain thing because somebody else believes it; or does a certain thing because somebody else does it,—that is worth nothing at all. Our faith must stand in power alone. And Christ is the power of God. Christ and him crucified; this is the power of God, and the wisdom of God; this is the gospel. The preaching of this is the preaching of the gospel, *and nothing else is*. Therefore our faith must stand not in the wisdom of men or the power of argument, but in Christ and him crucified. This is the power of God, this is the gospel.

Now I want to call attention to another point, which indeed is the main one in the talk this morning, and that is another statement of what the gospel is. Christ sent Paul to preach the gospel, and Paul tells us in his letter to the Galatians, that Christ did with him just what he did with the twelve at Jerusalem before he started them to preach the gospel. He commissioned them to preach the gospel; but before they attempted it, they were to be endued with power from on high, and that power from on high was the Holy Ghost. Here we find Paul's experience before he could preach the gospel. It pleased

God . . . to reveal his Son in me, that I might preach him among the heathen." Gal. 1:15, 16. In Acts 26:17, 18 we find the Saviour's commission to Paul as told by Paul himself afterward: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

That is what Christ sent Paul to preach to the children of men, and the Gentiles especially. Paul says when it pleased God to send him to preach Christ, it pleased God to *reveal his Son* in him, *that he might* preach him unto the Gentiles. Before Christ could send Paul to preach, he, too, must be endued with power from on high. Christ must be revealed in him as the power of God and the wisdom of God; then Paul could preach *him*, and not simply preach *about* him. It is not enough to preach *about* Christ, but preach *Christ*. It is not enough to preach *about* the gospel, but preach *the gospel*.

Before Christ could send Paul or any of the rest, *He* must be revealed in those who were to preach Him. When Christ is revealed in a man as the power of God and the wisdom of God, that man then is made, and has become, a minister of Christ. He then can minister Christ to men. But if Christ is not revealed in a man as the power of God and the wisdom of God, then that man cannot minister Christ, because he has not Christ. For he who has him not cannot minister *him*. The office of the minister of Christ is to be able to take Christ to men, and have him reach the people in such a way that they can receive *him*, and have *him revealed in them*. This is the ministry of the gospel. The gospel being the power of God, this is ministering the power of God.

Here is another passage in which Paul tells of this:—

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; . . . whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is Christ in you, the hope of glory.*" Col. 1:23-27.

He was sent to preach the gospel; he was made a minister of the gospel, a preacher of the mystery of God; and that mystery of God is, as he says, "*Christ in you, the hope of glory.*" Then the preaching of the gospel is the preaching of Christ *in men*, the hope of glory. The minister of the gospel is the minister of Christ *in men*, the hope of glory. It is still, and forever, the preaching of God in Christ, manifest in the flesh—the incarnation. For "every spirit that confesseth that Jesus Christ is come *in* the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

But further, I call attention to that expression, "The mystery of God." I read in Eph. 3:3 and onward: "How that by revelation he made known unto me the mystery; . . . which in other ages was not made known unto the sons of men." That mystery, as he says in the other verse, is "Christ in you, the hope of glory." Now he says: By revelation God made known to me that mystery, and it pleased God to reveal his Son in me. "The gospel which I preach is not after man. For I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." Not alone the revelation which Christ *gives*; it is that and more. It is the revelation of Jesus Christ himself, as he was revealed *in Paul*, and as he is revealed *in men*, the hope of glory. And this is how Paul received the gospel—by the revelation of Jesus Christ, not only to him, but *in him*.

This is enough to show that the gospel is the mystery of God; that the preaching of the gospel is the preaching of the mystery of God; and

that the preaching of the mystery of God is the preaching of Christ in men. This is the revelation of the mystery of God. This is the gospel that the apostles preached, and this is the only true gospel.

Here is another point. I have read in these verses not only that the gospel is Christ in men, and the power of God, and the mystery of God, but that *it had been hid from ages and generations*, and was then revealed in a way in which it had never been known before. Now, the gospel was made known to men from Adam down, and they had a measure of the knowledge of the gospel. But when Christ himself came, and revealed God in himself, to the children of men,—it was never revealed and understood before as it was revealed and understood at that time. Then it came in a fullness that was never known before. And when the apostles were sent forth to preach it as it then was revealed, they preached it in a fullness and a clearness in which it was never preached before.

So Paul wrote again in Eph. 3:8, 9: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, *which from the beginning of the world hath been hid in God.*" Then from the beginning of the world unto the apostles' day, this mystery had been hid from the world and from men *in a measure*, and as it was then revealed and preached, not only to these men, but in them and by them. Read these verses over—Eph. 3:3, 5, 8, 9; Col. 1:25-27—with this point in mind.

Then the apostles were sent to preach this gospel, to preach this mystery that had been hid from ages and generations. It was hid before; now it is made known to all men, for the obedience of faith. God would make known what is the riches of the glory of this mystery among the Gentiles, "*which is Christ in you, the hope of glory.*" That is the mystery that has been hid from ages and generations, and which God would now make known unto the Gentiles and to all men. Read Matt. 13:16, 17: "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Then by the ministry of the apostles there was made known that which had been hid from ages and from generations, and that thing was the mystery of God. And by the preaching of the gospel, says the word, he would now make known to his saints what is the riches of the glory of this mystery among the Gentiles. And that mystery "*is Christ in you, the hope of glory.*" Though it had been hid from ages and generations in the past, now the Lord breaks off the veil, brings it forth, and by the mouth of the apostles, in the preaching of the gospel, spreads it before all nations for the obedience of faith. (Read Rom. 16:26, 27.) This is the gospel; and the preaching of this is the preaching of the gospel.

Now from this let us start into another field. I want you to think closely now, if you have not done so up to this point; and the more so, if you have done so. The gospel is the mystery of God, isn't it? The mystery of God is the gospel. The preaching of the gospel, the unsearchable riches of Christ, is the making known to men what is the fellowship of this mystery. In the preaching of the gospel, God is revealing the riches of the glory of that mystery among the Gentiles, and that is Christ in men, the hope of glory. In former ages this mystery had not been made known unto the sons of men, as it was now revealed unto his holy apostles and prophets. And though hidden from ages and generations, when the apostles were sent forth to preach, endued with power from on high, to reveal the mystery of God, that was the breaking off of the veil that had covered this mystery through all these ages; and it

was broken off that all nations might see and know and understand and turn to the Lord, and get acquainted with God as he was revealed in Jesus Christ, by having Jesus Christ revealed in themselves.

That was sent forth to be preached to all the world, to be preached to every creature. It was so preached. Before the men had all died to whom that gospel was committed in the beginning, it had been preached in all the world. And while it was being preached, and before Paul had died, who had written so much about it, he wrote these words: "*The MYSTERY OF INIQUITY doth already work.*"

What was Paul preaching?—The mystery of God. What was already working?—The mystery of iniquity. That mystery of iniquity would oppose and exalt itself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Then there was another mystery to be revealed. The mystery of God was revealed; the mystery of iniquity was also to be revealed.

The mystery of iniquity was revealed. That mystery of iniquity rose up and hid the mystery of God which had been revealed. That mystery of iniquity was the papacy in all its workings; and the beginning of its working was there when Paul wrote that word; it was working then. He could see it. While the apostles were preaching the mystery of God, they could see the other mystery coming.

That other mystery did come; it was revealed; it stood before the world, professing to be Christianity; professing to be the representative of God to the world; professing to be the religion of Christ in the world; professing to be the mystery of God. Attention was called to that as Christianity, whereas there was no Christianity about it at all. God declared it to be "the mystery of iniquity;" "Mystery, Babylon the great, the mother of harlots and abominations of the earth." And it was only hiding the mystery of God again from ages and from generations.

But thanks be to God! it was not to hide the mystery of God from all ages and generations. When the mystery of iniquity should have fully revealed itself, again the veil would be broken off, and the mystery of God would again be revealed. For I read: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

This everlasting gospel is the mystery of God which is again to be preached unto men; and that mystery is "Christ in you, the hope of glory." And that is the preaching that is now to go to the world, in the glorious threefold message which makes up the third angel's message. And now is the time when the gospel, the mystery of God, is to be preached and revealed in a power, a majesty, and a glory such as has never been known except in the time of the apostles, if it does not even surpass that. The power of the mystery of iniquity being broken off, the mystery of God is to be brought again before the world in all its glory; for I read that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Rev. 10:7. "And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:8-12.

Now mark the connection. There goes forth the angel with the everlasting gospel to preach,

That everlasting gospel is the mystery of God, and the preaching of it the preaching of Christ in men the hope of glory, Christ the power of God and the wisdom of God. This gospel is rejected, and there is the falling away spoken of as "Babylon is fallen, is fallen." Then out of that falling away comes that against which the third angel warns.

Now, what brought the mystery of iniquity?—The falling away from the mystery of God; for says Paul: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." And the mystery of iniquity is the beast, the papacy. When the mystery of iniquity has run its course, then comes the word of God announcing an angel flying in the midst of heaven, having the everlasting gospel, the mystery of God, to preach to all the world, to every creature. Then from this also there comes a falling away, and out of that falling away there comes that against which the third angel warns,—the image of the beast, the image of the papacy.

As out of that first falling away there came the mystery of iniquity, the beast, so out of the second falling away there comes the image of the mystery of iniquity, the image of the beast. Just as certain as the preaching of the gospel by the apostles was the preaching of the mystery of God, Christ in men, the hope of glory; just so certainly the second preaching of the gospel is the preaching of the same mystery of God, the same power of God, and the same wisdom of God, to make known the same Christ in men, the hope of glory. Then as certainly as out of that falling away there came the mystery of iniquity, the beast, the papacy; so certainly out of this falling away there comes the image of the mystery, the image of the beast, the image of the papacy. The two things are alike from beginning to end. And now the third angel's message—this threefold message—warns against the whole evil combination of the beast and his image. This threefold message has been more than forty years in the world. This little leaflet from which I have read before gives an excellent statement of this, as follows:—

"The revelator says: 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' This is the same message that was given by the second angel,—Babylon is fallen. . . . When Jesus began his public ministry he cleansed the temple from its sacrilegious profanations. Almost the last act of his public ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are to be made to the churches—the second angel's message, and the voice heard from heaven, 'Come out of her, my people, . . . for her sins have reached unto heaven, and God hath remembered her iniquities.'"

In 1840-1844, the first angel began his work. This message was rejected, and in 1844 the second angel's message announced the fall: "Babylon is fallen;" and out of that falling away there comes the image of the mystery of iniquity, the image of the beast; and the third angel's message is the warning against the worship of the beast and his image.

As the beginning of this was in 1844, then began the time when the mystery of iniquity was to be broken off, and the mystery of God once more to stand forth in all its glory in the world. But Ezekiel and the Laodicean message show that there was to be a time of dearth. But now even that time of dearth is past, and the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.

Therefore, now is the time when that everlasting gospel, the mystery of God, is to be preached in all its fullness, which means Christ in men in all his completeness. And as the Sabbath of the Lord, in the fullness of its meaning, is but the sign of what Christ in all his completeness is to those who believe in him; so when Christ in all his completeness is formed and found in us, there will stand the Sabbath as the witness, the sign, the seal of the blessed consummation.

And so this threefold message, revealing in its fullness the mystery of God, which is Christ in men, the hope of glory, thus puts upon the people

of God the seal of the living God, and saves them from the evil and the ruin of the mystery of iniquity, the beast and his image, his mark, and the number of his name.

(Concluded next week.)

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.

WHAT THE MATTER IS.

BY A CHURCH CLERK.

WE all know that as a people we are constantly being urged to aid in sending the light of truth to the world, and also to live up to our high profession; and we are warned that we are years behind in this work. Cannot the cause for our backwardness be told in a very few words? Some may think them strong words, but are they not true words?—covetousness and unbelief. If we really believed that this is the Lord's work of preparation for his coming, and that what he says of our duty in Mal. 3:8-12 is true, would we be withholding and appropriating to our own use that which he says is his?

In looking over the tithe record of a certain church which is in a low condition spiritually, I learned that out of about fifty members, only twenty-three have paid, or have pretended to pay, tithes for several years; in some instances only one dollar has been paid by some families, in the time the record has been kept. What do you suppose these families have lived on, if their income for so long a time has been only ten dollars? or rather, how do you suppose God regards this constant robbery of his treasury? Read Mal. 3:8, 9 again, and Prov. 11:24, and see.

Brethren and sisters, do we realize our danger? Do we realize that now is the testing time? Are we not in danger of being found worshipping the god of this world? While the Macedonian cry is coming to us from perishing souls, and those who are bearing the burden of this work are earnestly pleading for both men and means to carry on the work our Saviour has committed to his disciples, men and women who profess to believe the Bible and to be following its teachings, and who would shrink in horror from the thought of deliberately robbing their fellow-men, are guilty of the heaven-daring sin of robbing God. The tithe is the Lord's (Lev. 27:30; Mal. 3:8, 9); and can we expect God's blessing while doing that upon which he has pronounced a curse? Can we expect anything but failure in our Christian lives here, and eternal loss hereafter, unless we repent and forsake this sin, and restore that which we have withheld? Eze. 33:15.

One sin cherished will shut us from the kingdom; all must be pure and holy who enter there. Eph. 5:27. And as one who feels that "wanting" will be written against me, if I fail to aid in giving the warning, I entreat my brethren and sisters in every church of Seventh-day Adventists, to search your hearts prayerfully and closely, to see if in the light of the Scriptures, you are free from this terrible sin. It will be a fearful thing to come to the judgment with the blood of souls charged to our covetousness.

— "A lady was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that delicate as it appeared, it resisted all her efforts, because the root ran under the rock. Ah! thought she, this is an illustration of the safety of the Christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it."

— "Good will is to be more appreciated than great gifts."

The Mission Field.

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

CONDUCTED BY W. A. SPICER AND P. T. MAGIN.

"DO NOT SAY:"

Or The Church's Excuse for Neglecting the Heathen.

[A LITTLE pamphlet filled with good things came into my hands not long since through the kindness of Rev. J. H. Horsburgh, A. M., missionary in mid-China. I have perused it with interest and profit, and now send some quotations from it to the REVIEW, hoping that others may find something of interest in it.

MRS. R. C. PORTER.]

"CHINA'S TEEMING MILLIONS."—Yes, over three hundred millions. Would you like to see them pass, thirty every minute? Then you must stand there, never tiring, never sleeping, closely watching night and day, week after week, month after month, for more than twenty years. And then you will have seen the people in that *one* country only. The teeming millions of other heathen lands will have yet to follow. Or to put it this way: If you want to preach once in your church, which holds six hundred, to the heathen who are now living, you must have a service *every day* for four thousand seven hundred and eighty years; that is, seven hundred and eighty years longer than from the creation to the birth of Christ. Supposing then you had begun preaching in the year our Lord was born, and *gone on every day since*, until now; there would still remain by far the larger half who had not yet had their turn. And among these thousands of millions we send out a little handful of missionaries, and expect to hear that half of the world is converted. "Go ye into all the world, and preach the gospel to every creature." A command has been given. Has it been obeyed? Surely it concerns us Christians very seriously. For *we* are the people who are responsible. The unconverted are not responsible. They have much to answer for, but not the neglect of the heathen. God does not expect the unconverted to preach the gospel to the heathen. He expects his disciples to do it. The privilege of carrying the good tidings has not been granted to others. The charge has been intrusted exclusively to us.

If our Master returned to-day to find millions of people unevangelized, and looked, as of course he would look, to us for an explanation, I cannot imagine what explanation we should have to give. One thing I am certain of, that most of the excuses we are accustomed to make with such good conscience *now*, we should be wholly ashamed of then.

GENERAL EXCUSES.—Do not say, "We prefer to give to home objects, for we cannot afford to send men and money out of the country." I wonder if that is what the angels said, when God spoke of giving up his only Son to leave the home land and go to a strange country? It is what *we* should have said had we been there, is it not? For even in our charity we cannot afford not to be thinking of ourselves. But is this indeed all we are capable of? Are we never to *give*, only to lend, hoping for something again, and *call it giving*? Are we never to help our fellow-men, however needy, till we are quite sure we shall not ourselves be the poorer? Is this narrow selfishness the breadth of our generosity? Be that as it may, no nation was ever the poorer yet for obeying God's command. Depend upon it, this keeping back is short-sighted policy. Withhold your money, withhold your missionaries, and the country will be the poorer. Give out your money, give out your missionaries, the very best, and in vastly increased numbers, and this nation will be a hundredfold the richer. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but *it tendeth to poverty*."

Do not say, "But God is very merciful. He will not be hard upon the heathen." The Lord,

he is God; he will see that it comes out all right in the end." God is just, as well as merciful. The heathen are sinning willfully every day. And "the wages of sin" is, not all right in the end, but "death." True, if we neglect our part, God can find some other way of carrying out his purposes. But that will not lessen our guilt; nor can it do away with our loss.

Do not say, "Ah, but after all, we need not trouble about numbers. Remember Gideon's three hundred." Yes, remember Gideon's three hundred, but forget the forty-two thousand who offered. At that time, and for a special purpose, *God decided that three hundred, and three hundred only, were to go. And the work was done.* Provided God's command is really carried out, by all means let only three hundred go, or thirty, or three. But when God has told us to go and preach the gospel to *every creature*, and millions are dying without it because we do not choose to go to them, it is vain, nay, it is wicked trifling, to try to hide our disobedience and throw the responsibility upon God, under the convenient cloak of Gideon's three hundred. Why not try Gideon's three hundred in the home lands? It might be as good for America as for China, and, perhaps, a little better. Besides, where are Gideon's three hundred in heathen lands? Where I have traveled, if indeed the three-hundredth man was there, too often I found that somehow Gideon and the two hundred and ninety-nine had stayed behind. If you must talk about Gideon's three hundred, why not send them?

Do not say, "But we are not *all* called to be missionaries." No, apparently not. And, as far as I can see, we are not in the very least danger of thinking that *we all* are. We are in much more danger of transposing the words, and thinking "we are *all not* called to be missionaries."

Do not say, "But we cannot send *everybody* away; we must keep some good people at home." Certainly, we must. And what is more, we do. Seeing that out of one thousand good people, nine hundred and ninety-nine stay in our own land, and one, at most, goes to the great needy countries beyond, it does not seem that we need begin to be *very* anxious just yet, lest the heathen should get more than their share. Is this being in sympathy with Jesus? Is this obeying his command?

PERSONAL EXCUSES.—Do not say, "I hope the climate is healthy, and the food good, and the people very nice, because I should not like to run any risk." Fine talk, indeed, for a soldier. "If the climate is salubrious, and the feather beds soft, and the dinners cooked nicely, and if you are quite sure there is no danger of being shot, I will go to the war. But I should not like to expose myself to the chance of fever, nor run the slightest risk of being killed." For shame! Have you nothing better to give to God than that?

Do not say, "What a stirring address that was. It was just what our people needed. I hope it will lead some of them to support a missionary, or to go themselves." That is all very well. But what is it going to lead *you* to do? Why do not *you* support a missionary (or have your share)? Why do not *you* go?

Do not say, "I am not good enough to be a missionary." Is not this the voice of Satan? Would that man be fit to go who felt himself good enough? Do you really know the Lord, and love the Lord? Then surely you can give his message. But as for weakness and insufficiency, why, that is your strength. "It is God that worketh in us, both to will and to do." And his "strength is made perfect in *weakness*." The best missionaries are—not angels, but "nothing." "Follow me" (ye rough fishermen); "I will make you fishers of men." And he did.

Do not say, "But I have no special gifts." "Special gifts," though exceedingly useful, are altogether secondary. The "special gift" is the gift of the Holy Spirit, whom our heavenly Father

will give to them that ask him. Do not come without that. Do not say, "I am too old. I should never be able to learn the language." Ah, never mind about the language. If you will come to the heathen, and do nothing but live a holy life, it will be well worth while for you to come. Though you never learn to speak a word of their language, you will be preaching to the people—and the best kind of preaching, too—every day you live. But you would be able to learn the language. Never fear. "Who hath made man's mouth?" I do not know any one who had to give up and come home because he could not learn the language in China. At the same time, it does mean hard work, and a steady, persevering spirit.

(Concluded next week.)

A WORD FROM THE SOUTH SEAS.

WHILE in the Society group, brother and sister Read, of the "Pitcairn," stopped one night with a lady on Huahine Island. She was a nice woman, but smoked tobacco, a practice quite customary with ladies in Southern lands. They have just received a letter from her, in which she says:—

"I am happy to say in answer to your kind inquiries, that somehow, perhaps due to your earnest pleading for me to the fountain of grace, I have entirely left off the habit of smoking, and although a confirmed smoker, can truly say, that from that eventful morning, I have never even entertained a desire for it. The Master has helped me to overcome a bad habit through your prayer. Several native friends have also voluntarily abandoned the habit of smoking. There are also a few that have begun keeping the Sabbath, cooking their food on Friday, and resting the whole of Saturday, with only the morning and evening meals. To Mr. Henry Dean's ministrations is due the above result. God bless you, Mrs. Read, for the good you have done for me in my not smoking any more, and may the blessings of God be with you and thine forever.

"HANNAH SHAW."

The Mr. Dean mentioned is a native minister, who is keeping the Sabbath on Raiatea, a brother to the minister in Tahiti, whose entire congregation is said to be about ready to become a Sabbath-keeping church. How many may there not be among the islands, waiting only to be taught, who will as gladly obey as this sister?

THREEPENNY CHRISTIANS.

AFTER two missionary meetings in Melbourne recently, a hard-working man sent in the title deeds of a farm of 93½ acres, worth £500, to be divided between missions to India and New Guinea. On being afterward spoken to about the largeness of his gift, he said: "This is how I look at it: Supposing I were a boy, and my father gave me a sovereign, but afterward wanted me to let him have part of the money back to help him in some work he was doing, and I gave him a threepenny piece; what sort of a son should I be?—*Selected*."

SUNDAY IN GERMANY.

IN a recent letter from Hamburg, Elder Conradi says:—

"The International Sunday Association had their general gathering in Stuttgart. One of our sisters attended, and she reports that they had rather lively times among themselves. A great battle stands before us, between the liberal Lutheran idea of a holy day and the Puritan Sunday. This will surely awaken an interest, and open the way for the truth to go with power."

GERMANY.

ELDER CONRADI writes:—

"The Lord has blessed us, as the yearly report will show, more than we dared to expect. This quarter six have been baptized in Hamburg, four in Rhenish Prussia, two in Roumania, and six Baptists have joined in Harburg."

—The "Morning Star," one of the first missionary vessels in the Pacific, sails from Honolulu in June (generally) of each year, for a voyage of ten months, to the different islands upon which missionaries are laboring.

—Elder L. Johnson wrote under date of July 10, that brother O. Johnson, of Sweden, and two Bible workers were on the way to Finland.

Special Mention.

THE OVERDONE RELIC BUSINESS.

ACCORDING to the ignorant and superstitious, or knavish, relic-mongers of the Romish Church, some of the original saints must have been queer specimens of humanity. Thus Prof. L. J. Bertrand, Paris, France (in *Missionary Review of the World*, August, 1892), after speaking of the many relics in existence, all claimed to be absolutely authentic, of course, says:—

"But now comes a difficulty. We have seven heads of St. Ann, twenty-one fingers of St. John, twenty-five portraits of the Virgin by St. Luke, thirty skeletons of St. Pancras, such a heap of nails that a baggage train could not carry them, such an enormous number of true pieces of the true cross that the Bois de Boulogne could scarcely give as much wood. With the stones which received the tear and the chalk on which fell the drop of milk, we might easily build a new Vatican, and with the scattered bones of any saint, we could rebuild the skeletons of an army of giants."

No wonder Rome is opposed to education, which would let in the light of day upon such wretched nonsense.

THIN TAFFY.

ARCHBISHOP IRELAND has just returned to this country from his visit to the pope in Rome. In a sermon at St. Paul, July 17, speaking of the pope, he said:—

"Among the countries that obtain a special place in his mind is the United States. One reason of this is because of the vast extent of the church's dominion here; also the favored condition and the great liberty she enjoys here. She has all the vitality to live, and all she wishes to enjoy on this favored soil is a freedom which in most countries she seeks in vain. Leo wishes Catholics to be thoroughly loyal to this country which gives them this freedom. He sees also in this country a type of government which must be the dominant one."

In this country which is to establish a living image to the papacy, we would naturally expect that the pope would find much to admire, yet it is only in the casting off of our true American principles that the papacy can gain anything here. But already our government has done much toward overriding the freedom of conscience that we have heretofore enjoyed, and things are developing with marvelous rapidity in the direction of the papal intolerance of the Middle Ages.

A. O. T.

THE INCREASE OF CRIME IN ENGLAND.

WHILE so many are giving the siren cry of "peace and safety," and indulging in fanciful dreams of a temporal millennium, and that the world is growing better, it is a satisfaction to get hold of facts which show the actual condition of things, and to listen to those who are in a position to know what they are talking about. The June number of the *Nineteenth Century*, a leading English magazine, contains an able article on the above subject, written by the Rev. W. D. Morrison, for many years chaplain to one of the largest English prisons. In his article the most carefully gathered statistics and tables are given, to show the exact standing of crime during the last thirty years. Of course these tables are a great deal too long and too intricate to be presented here, but one or two extracts will be of interest. For instance, here is a table which shows the number of crimes committed during the last three decades. The figures show the yearly average number of crimes: 1860-69, 466,687; 1870-79, 628,027; 1880-89, 701,060. "The most superficial glance at these figures," says Dr. Morrison, "is enough to show that the total volume of crimes has increased very materially within the period to which they refer."

Another important question is, Has crime increased in seriousness in equal ratio with the increase of its absolute volume? This is shown to be the case by computed tables, which reveal the fact that the most desperate crimes against life, property, and chastity are increasing most. Take murder as an example. "In the decade 1860-69, the yearly average of murders reported to the police was 126; in 1870-79, the yearly

average was 153; in 1880-89, the yearly average was 160. According to these statistics, the most serious of all crimes has steadily increased within the last three decades."

An editorial in the *Pall Mall Gazette* on the police report for 1889, gave the following corroborative evidence:—

"During the last few years murder has been showing a tendency to increase, and there were fewer murders in proportion to the estimated population in 1870 than there are to-day. . . . Burglary has also increased within the last twenty years. In 1870-71 there was in round numbers one case of burglary reported to the police, to every 9,000 of the population; in 1887-88 there was one case of burglary to every 7,000 of the population. In the face of these figures, it is impossible to say that the two most serious forms of crime against person and property are showing the slightest tendency to decrease; the symptoms are all the other way, and the householder must accept the disagreeable fact that on this very day he is running more risk of being murdered, and his home is in greater danger of being plundered, than was the case twenty years ago.—*Nov. 18, 1889.*"

In looking at these figures, we should not forget that the means of prevention of crime have advanced by great strides, and that all this crime is committed in spite of those preventive measures. All the machinery for the enforcement of law is very much more perfect to-day than it was ten years ago, the police and detective forces are more efficient, and it was much easier to commit a felony thirty years ago than it is to-day; nor must we forget the great advancement in charitable enterprises for uplifting and helping those who are fallen. Yet in spite of all this, crime comes out ahead.

Another standing proof of the increase of crime is the increase of criminals sent to prison. I quote from Mr. Morrison:—

"Within the last three decades there has been an enormous increase in philanthropic enterprise in the shape of homes for the young, and assistance for the destitute and fallen. But notwithstanding the good achieved by this vast expenditure of benevolent effort, there has been a continuous increase in the number of cases committed to prison and to reformatory and industrial schools. The following table represents the growth of the prison population, showing the yearly average committed to prison: 1860-69, 129,690; 1870-79, 154,145; 1880-89, 170,827. These figures not only disclose an absolute increase in the number of commitments to prison on criminal charges (civil and military cases being excluded), but if the last decade is compared with the first, they also show a decided increase of commitments in proportion to the growth of population."

A third unanswerable argument presented is the growth of the police force. Every year the force has to be enlarged beyond the increase of the population, showing that they have more work each time to keep the people in order.

"At the present time the police force does not grow, as might be expected if crime were stationary or decreasing, with the normal growth of the population; it grows by leaps and bounds, and it never was so costly nor so numerous as it is now. In the twenty years preceding 1889-90, the police force increased more than forty-four per cent; and in ten years preceding 1889-90, it increased more than twenty-three per cent; but according to the recent census returns, the general population has increased only a little over eleven per cent, in the last decennium, thus showing that the force has grown at double the rate of the population. . . . At the present time the police force costs the country four million sterling a year (\$20,000,000), and it is incredible to suppose that constant additions should be made to this grievous financial burden without imperative need. In short, police statistics are a striking confirmation of prison statistics and the statistics of trials, and all of them point with singular unanimity to the conclusion that crime during the last thirty years, for which we possess official returns, has not decreased in gravity, and has been steadily developing in magnitude."

In the light of these facts, how vain is the idea that the world is getting better, and that civilization necessarily brings morality and the abolition of crime. The figures seem to point more to the theory of Rousseau, that high civilization makes men worse. On this point our author says:—

"The great centers of civilization are large cities, but it is a melancholy fact that splendid capitals like London, Paris, and Berlin contain in proportion to their population by far the greatest number of criminals and the criminally disposed. Police returns alone afford ample proof of this fact. According to the English returns for 1889, one policeman was required in the city of London and in the Metropolitan Police District, for every 312 of the population; in English boroughs one policeman was required for every 697 of the population; in the counties, only one policeman was required for every 1,150 of the population. These figures alone are enough to show that the assumed affinity between material and moral advance is destitute of foundation; on the contrary, they lend enormous support to the theory that where there is most civilization there is also most crime."

"These are the conclusions forced upon us after a careful scrutiny, which has been conducted neither in the spirit of optimism nor pessimism, but solely with the desire to accept and abide by the testimony of facts as recorded in the criminal statistics."

What a comment are these figures upon the

words of our Saviour: "As it was in the days of Noe, so shall it be also in the days of the Son of man."

FRANCIS HOPE.

FRANCE'S 'ADMIRABLE' ARMY.

An English Officer Regards It as the Best in the World

LONDON, July 1.—Major George Henderson, Professor of Tactics in Sandhurst Military College, read a remarkable paper on the subject of the recent French army manœuvres, in the presence of a large audience of officers, at the Royal United Service Institution to-night. While evidently striving to be cautious and moderate in his language, Major Henderson could not wholly conceal the fact that he regarded the French army of to-day as the best in the world. The manœuvres, he said, were the largest and most important held in Europe in many years. An army of 110,000 men was concentrated, provisioned, transported, kept confined to a given area, and dispersed again to the garrisons, without a single hitch in the arrangements. The French nation could be considered as in arms. The morals of this universal service have transformed the rank and file of the army, which now embraces the best blood of France.

Major Henderson's essay abounded in comparisons highly flattering to the French army, as compared with the English, and even with the German. Some of the military experts present expressed views differing from Major Henderson's in the debate which followed, and more than one speaker referred to what they considered to be tactical blunders in the manœuvring, and declared that such errors would not be tolerated in the handling of the German army.—*N. Y. Sun.*

ANOTHER ATLANTIC CABLE.

A MONTH ago a steamer left London, freighted with 2,165 miles of cable, weighing 4,946 tons, to lay across the Atlantic Ocean bed from Senegal in Africa to Brazil in South America. In Africa it will connect with lines running northward, as far as England and other European countries. In Brazil it will connect with the cable lines between Pernambuco and Santos, where it will be in communication with the land and water lines running to many other parts of South America. This new and important enterprise of the South American Cable Company will undoubtedly be serviceable in promoting the extension of commerce between Europe and South America. It will be used almost wholly for commercial purposes. Its promoters are shrewd and far-sighted capitalists. The remarkable growth of railroads within the last few years, largely built by English capital, in Brazil and other South American countries, has opened up to trade vast regions that furnish products needed in Europe, and that offer profitable markets for European goods. The new African-Brazilian cable is the property of a British telegraph company.—*Religious Intelligencer.*

THE CHINESE WALL.

AN American engineer who has made the subject a special study on the spot, has calculated that the Chinese wall contains 18,000,000 cubic metres (6,350,000,000 cubic feet). The cubic contents of the Great Pyramid is only 241,200 metres. The material used in the construction of the Chinese wall would be sufficient to build a wall round the globe 1.8 metres (six feet) high and 0.6 metre (two feet) thick. The same authority estimates the cost of the Chinese wall to be equal to the railway mileage of the United States (128,060). The stupendous work was constructed in the comparatively short period of twenty years.—*Iron.*

—It has been computed that at the present rate of consumption, allowing for the average annual increase, the coal fields of North America would become exhausted in 112 years.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 2, 1892.

URIAH SMITH,
L. A. SMITH,

EDITOR.
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BETWEEN THE LINES.

WHEN politicians and statesmen comment on those features of our times which most prominently attract attention, they express themselves in such a way that one can easily read in between the lines the very prophecies which have been given in the word of God to describe the situation. Thus in the last days the prophecy says that the winds (open war and strife) shall be held; that is, restrained, so that it will be even a surprise to the people that quiet reigns, when all the conditions seem to be for war. Rev. 7:1-3. And now ex-Prime Minister Crispi, of Italy, in the *North American Review* (July, 1892), speaking of the situation in Europe, says:—

"No one can determine the day when war will break out. There is, however, every indication that it is inevitable; and I do not see a single government in Europe strong enough to prevent it. The defeats of 1870, causing an unforgetten hatred, are preparing the hour of revenge. This feeling is not against Germany alone, but against those nations that did not then hasten to the aid of France. Garibaldi's valiant march, after Sedan, to the defense of the new republic, did not reconcile France with Italy.

"The Franco-Russian alliance is a danger to the liberty of Europe. France sought and obtained this alliance, not for the benefit of other nationalities, but for their detriment. If these two allies should be victorious, the equilibrium of the Old World would be destroyed, and the nations would feel the consequences. France will rue a victory of the Russian armies in the East, and sooner or later will be obliged, in the interests of civilization, to fight her ally of to-day."

Again a prophecy setting forth the events to take place in close connection with the sounding of the seventh trumpet, among other things says: "And the nations were angry." Rev. 11:18. And immediately following this comes the declaration, "And thy wrath [the seven last plagues] is come." This condition of friction, distrust, and dissatisfaction among the nations, has been apparent since the great revolution of 1848, and more especially so since 1870. On this point the same writer quoted above says:—

"It is well known that the war of 1870 excited distrust and fear, and led to extraordinary armaments, even in neutral states."

Distrust and fear are the very elements which must enter into that "anger" among the nations noted in the prophecy. And the disturbance is so great that even neutral states are excited by such unwonted fear that they prepare extraordinary armaments to meet some unexpected foe. Yes, the nations are angry. Soon the restraint will be removed, and the winds will blow. The wrath of God will fall upon the heads of the wicked, and the end will come.

AS OTHERS SEE IT.

SEVENTH-DAY ADVENTISTS are sometimes berated as inexcusable alarmists, because they point out some of the evil tendencies of our times, call attention to the growing dangers and inevitable results, and by showing that these things accord with the prophecies concerning the last days, endeavor to arouse the people to awake to the signs of the times, and prepare for the things that are coming upon the earth.

But we are not the only ones who take what may be called a pessimistic view of the situation. It is even incorporated into the platform of one of the political parties of the present campaign, and presents a view of the situation, and consequently of the future, which is not at all assuring. It may be said that this is a scare for political effect. Granting that this is so, the question arises, Would any party, hoping to influence public sentiment, be so foolish as to set forth views which they did not suppose would commend themselves to all candid, intelligent, and thoughtful people, as a correct and true view of the situation? Would they attempt to arouse the fears of the country on charges which all could see were the mere bugbears of the imagination?

Yet the platform of "The People's Party" has this to say about the present moral condition, and future prospects, of our government. It sets forth,—

"That the nation is on the verge of moral, political, and material ruin; that corruption dominates the ballot-box, the legislatures, the Congress, and touches even the ermine of the bench; that newspapers are largely subsidized, and public opinion silenced; that governmental injustice breeds two great classes—tramps and millionaires; that the two great political parties for a quarter of a century have been engaged in a struggle for plunder, while grievous wrongs have been inflicted on the people."

How much better can the world be growing, if, in this nation, where there is the fairest field for progress and improvement, these things be true?

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.]

216.—THE SEVEN LAST PLAGUES. REVELATION 16.

Are the seven last plagues inflicted because of worshipping the image and persecuting God's people, or for Sabbath-breaking? B. R. G.

Answer.—The seven last plagues are to be a more terrible exhibition of God's displeasure against sin than the world has ever seen, because they fall after the mediation of Christ has ceased, and probation is ended. Rev. 15:8. Before they cease they embrace all the wicked of every class, and in every place. Rev. 16:17-21. But, as if the worship of the beast and his image demanded the first display of God's vengeance, the plagues begin with those who are guilty of those sins: "The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2. In this reception of the mark and worship of the image, the sin of Sabbath-breaking and persecution is of course involved. For all who heed the third angel's message, which threatens this very wrath (Rev. 14:9, 10), turn to the keeping of the Sabbath, avoid these sins, and escape this punishment.

217.—THE SABBATH IN NORTHERN LATITUDES.

A brother wishes the following question answered through the REVIEW, as many others are interested in it besides himself: "In northern latitudes where the sun is above or below the horizon for several weeks or months, consecutively, do people have to be governed by artificial time in commencing and closing the Sabbath? If so, why may not we be governed by the same here, where the length of the day varies about four hours during the year?" J. F. B.

Ans.—It is hardly accurate to say that the day varies some four hours during the year. Strictly speaking, a day is one revolution of the earth upon its axis, which occupies twenty-four hours. Daylight and darkness vibrate within this period, so that in one season of the year there are some four hours more of daylight in the twenty-four than in another season; but the day itself, whatever may be the proportion of daylight and darkness, is twenty-four hours in length. Now all that is necessary in order to keep the days in regular succession, is to be able to mark the revolution of the earth, so as to know when each revolution is completed; and this can be done in the highest northern latitudes which men can reach, as easily as it can be done here. And this can be done by the heavenly bodies, whether the sun is above the horizon or below. That makes no difference. By the sun when it is above the horizon, and by the stars, when it is below, each revolution of the earth can be marked, and each day determined. So people are nowhere dependent on artificial time, to know when the Sabbath begins and ends.

218.—ERROR OF COPYISTS.

Please harmonize 2 Kings 24:8-18 with 2 Chron. 36:9, 10. These are urged as a contradiction in the Scriptures.

J. E. R.

Ans.—2 Kings 24:8 says that Jehoiachin was eighteen years old when he began to reign; and 2 Chron. 36:9 says he was eight years old when he began to reign. The figure given in 2 Chronicles 36, must be an error which has crept into the text by the carelessness of some copyist. This will appear from 2 Kings 24:15; for when the King, after only three months' reign, was carried captive to Babylon, he had wives, which would hardly be likely, if he was only between eight and nine years of age. There are other such discrepancies in the

Chronicles, doubtless owing to the same cause. Thus 2 Kings 8:26 says that Ahaziah was twenty-two years old when he began to reign. But 2 Chron. 22:2 says, "Forty and two years old was Ahaziah when he began to reign." This certainly is an error; for it would make him two years older than his father! (See 2 Kings 8:16, 17.) Some one making the manuscript from which our translation has come, simply wrote forty-two, when he should have written twenty-two. And in 2 Chron. 36:9, he should have written eighteen instead of eight. Such errors are easily detected, and are as easily explained.

THE CHARACTER AND AIMS OF THEOSOLOGY.

(Continued.)

The fundamental doctrine of Theosophy, as discovered from Theosophic literature, is that of the evolution of the soul by means of repeated incarnations, or as Theosophical writers put it, "the pre-existence and perfectibility of the soul." The "Mysteries" comprise two classes of doctrine, known as the "Lesser Mysteries" and the "Greater Mysteries," the latter of which, as Theosophists affirm, "is reserved for those who, in virtue of the interior unfoldment of their consciousness, contain within them the necessary witness." This "unfoldment of their consciousness" is elsewhere spoken of as the "faculty of intuition," and is thus explained: During the ages which the soul passes in countless embodiments, "that in us which perceives and permanently remembers is the soul." But owing to the grossness of our present nature, we are beclouded, and have lost the use of the soul's treasures of memory; still, however, "all that she has once learnt is at the service of those who duly cultivate relations with her." Says the author,—

"The intuition, then, is that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature, and there to possess ourselves of the knowledge which in the long ages of her past existence the soul has made her own." And intuitional memory must be developed and otherwise assisted by the only mode of life compatible with sound philosophic aspirations, "the mode, therefore, invariably from the first followed by all candidates for initiation into the sacred mysteries of existence. It is only by living the life that man can know of the doctrine."

Among the rules of living prescribed to initiates are the prohibition of marriage, and abstinence from flesh and alcohol. In this the author recognizes the class of whom St. Paul wrote as connected with the development of wickedness in the latter days, who give heed to "seducing spirits and doctrines of devils,"—doctrines which they receive through the satanic device—or doctrine—of "intuitional memory."

Theosophists teach that man is possessed of a fourfold nature, and that these four constituent elements are, counting from without inwards, "the material body, the fluidic perisoul or astral body, the soul or individual, and the spirit or Divine Father and life of his system." They teach that there is but one substance, matter and spirit being but two states of the same thing; that therefore the substance of the soul and the substance of Deity are one and the same; that every individual soul consists of a "monad" of the divine substance, in its original condition; that the same substance "projected into lower conditions," makes the material universe. It does not, however, undergo any radical change of nature by such "projection." "Its manifestation, on whatever plane occurring, is always as a trinity in unity; since that whereby substance becomes manifest is the evolution of its trinity. Thus—to reckon from without inwards, and below upwards—on the plane physical it is Force, universal Ether, and their offspring the material world. On the plane intellectual it is Life, Substance, Phenomenon. On the plane spiritual—its original point of radiation—it is Will, Wisdom, and the Word, and on all planes whatever, it is, in some mode, Father, Mother, and Child." In the last sentence is expressed the Theosophic conception of the Father, Son, and Holy Spirit.

The soul, according to this heathen conception, is "at first incarcerated without individualization into something material." From this it passes by successive reincarnations into the vegetable world, and upon its entry into organic matter becomes an

individualized soul to the organic cell in which it has manifested itself. From this stage it passes on to animal life, and from the merely animal to the human; and after experiencing many existences in this state of being, the conditions of each rebirth being determined by the results of the preceding life, it rises to the supernatural and becomes again united to Deity, but returns with conscious individuality, and the full advantage of all its experiences. Thus the Theosophic conception of God is that of a vast number of spiritual elements united under one will, but each retaining its individuality, so that God is not one, but millions! They assert that Buddha, during his sojourn on earth, recovered the recollection of 550 of his own incarnations! and "the chief end of his doctrine is to induce men so to live as to shorten the number and duration of their earth-lives." The Hind scriptures assert that "he who in his lifetime recovers the memory of all that his soul has learnt, is already a god."

With equal facility and assurance, Theosophists reject Scripture or quote it in defense of their positions. The fall of man means to them "such an inversion of the due relations between the soul and the body" as involves a subjection of the former to the latter; and, as in their view the body is masculine and the soul feminine, the "fall" was really a subjection of the feminine to the masculine, and of this, say they, the subjection of the woman to the man in the world is the outward and visible sign. Redemption is to be effected by "the complete restoration, crowning, and exaltation of the woman," as the proper head of creation. The atonement means, in their view, the unification of the body with its soul and spirit, taking place within the individual. The sufferings necessary to the salvation of the soul, each one must bear for himself; and the man who attains to the consummation of the Greater Mysteries becomes "a Christ." Although there is none other name under heaven whereby men must be saved, that name, say they, has been shared by many!

This, says the author, "prepares us for the assertion that Christianity is no rival of Buddhism, but was the direct and necessary sequel to that system, the two being parts of one continuous and harmonious whole!"

"Hence, of course, the union of the two religions is to be desired, and Moslems also are exhorted to join the league!"

Theosophy denies the existence of a personal Devil, affirming that that which is mystically called such is the negation and opposite of God; and that as God is "I AM," the Devil is simply, NOT.

The author asserts that "there is little doubt that the culmination of the Mysteries was the worship of Satan himself;" and then says:—

"One of the great secrets of lawlessness has already been offered to, and accepted by, mankind: the spells by which spirits may be summoned from the unseen are now known to all; and those unearthly forms, which in past times were projected from the void only in the labyrinths, caverns, and subterranean chambers of the initiated, are now manifesting themselves in many a private drawing-room and parlor. Men have become enamored of demons, and ere long will receive the prince of the demons as their God."

That such was and is the culmination of this, we can readily believe; for what else could follow when Adam had fallen, and man had been brought under the dominion of Satan, but that the latter should set up his kingdom on the earth (in lieu of that which he had hoped to have in heaven) with a religion which would lead the nations of the earth to worship him instead of the Creator. As there is a "mystery of God,"—the gospel,—so there is a "mystery of iniquity," which is the plan devised by the Devil for the worship of himself, devised no doubt directly after the fall; and as the author from which we have quoted says, that plan is truly a "mystery,"—something adapted to and with a power to charm the most intellectual men of the race. Well does the history of the heathen world teach that power of intellect cannot save a man from the darkest of spiritual delusions. This "Mystery," which is no doubt identical, in part, if not wholly, with the "Mysteries" of Theosophy, runs through all the false religious systems of ancient and modern times; and its foundation doctrine is that of the immortality of the soul.

L. A. S.

(Concluded next week.)

OUR SAVIOUR'S GREAT PROPHECY.

The Darkening of the Moon, and Its Appearance of Blood.

(Continued.)

"THE moon shines with a borrowed light, and therefore if the sun, from whom she borrows her light, is turned into darkness, she must fail of course, and become bankrupt."—*Matthew Henry*. "And God said, Let there be light in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Gen. 1:14, 16. The great lights of heaven are for "signs" and to "rule" the day and night. Martin Luther declared three centuries ago: "A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door." Such, indeed, was the "dark day." That wonderful obscuration of the sun must needs affect the ruler of the night, as she receives her light wholly from the ruler of day. Hence we should naturally expect the moon would be darkened by the same sackcloth intervention which shut out the sun's rays. The moon was supernaturally darkened on the night of the same day the sun was obscured. It was a night of blackness itself, though the moon was at its full. The same pall of darkness pervaded the heavens that had shut out the sun's rays, and caused such astonishment, gloom, horror, and dismay. Persons were as truly affected by its peculiar intensity as during the daytime. Many testify to its strange, profound darkness.

Says Rev. Elam Potter:—

"The moon, though in the full, gave no light, as in our text."
"A great part of the night was singularly dark."

Says Gage, in his history of Rowly, Mass.:—

"The darkness was continued through the day, and the night until near morning was as unusually dark as the day."

Says the Hon. Mr. Wheeler, in the *Subaltern Providence*, 1780:—

"I well remember that the gentleman of the house read the following scripture by candlelight to his numerous family: 'The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.' Acts 2:20. The darkness was so great in the night-time that Dr. Blackington, who resided near the northeast of Rehoboth, who had occasion to be out among his sick patients that night, said that he could not see his white pocket handkerchief placed before his eyes. The darkness was so thick that it could be felt."

"Nor was the darkness of the night less uncommon and terrifying than that of the day."—*Mass. Spy*, 1780.

"In the evening, at Salem, perhaps it was never darker since the children of Israel left the house of bondage."—*Boston Gazette*, May 29, 1780.

"At eight in the evening the darkness was so great as to render traveling impracticable."—*Ind. Chronicle*, June 1, 1780.

Said Mr. Temple:—

"It seemed as if a veil was drawn over them. The night resembled the darkness of Egypt, which might be felt. It was so intense that many persons in Boston and the country were bewildered in going from house to house, where they were intimately acquainted."—*London Letter*, 1780.

"The night was the perfect blackness of darkness. Not the faintest outline of any object could be discerned against the sky. A light would penetrate it but a little way, and then seemed to disclose but a solid wall of blackness around."—*Cape Ann Advertiser*.

"The night succeeding that day was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service."—*Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:—

"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as in the day, as the moon had full the day before."

We have in these brief extracts summed up a mass of testimony which cannot be invalidated. It demonstrates the fact that the darkness of that night was as mysterious, wonderful, and portentous as that of the day preceding. And why should it not be? It was caused by the same supernatural agency, designed for the same purpose, coming in fulfillment of the same prediction. Considering the fact that the light of the sun and moon are so in-

timately connected, it seems most consistent that they should occur at the same time, and be in consequence of the same Almighty fiat. Had the sun's darkness not affected the moon, it might be counted as militating against its being really darkened.

At first thought, one might think it an objection that the darkening of the moon should occur on the selfsame twenty-four hours of the sun's obscuration. It might seem as if there should be an interval between these as between them and other signs, like the great earthquake and the dark day, and between that and the falling stars, etc. But when we consider the close relationship between the light of the sun and the moon, this objection disappears. What would affect the sun, causing it to be veiled in blackness, we should certainly expect would obscure all light from the moon. So it was. The darkening of the sun is by far the most prominent sign, as it is the great orb of day. The moon being but a satellite of our earth, and giving no light of itself only as a reflector of the sun's light, its darkening cannot be so surprising. Yet God has said it should be a sign of the coming One. It corroborates the truthfulness of the fulfillment of the whole prediction, coming in at the proper place, being a most striking event of itself, caused by a wholly mysterious agency, and meeting the specifications of Holy Writ concerning the moon's darkening.

But there is another statement connected with this that should not be overlooked: a variation, rather, in the statements of several Bible writers concerning this sign in the moon. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:31. The apostle Peter quotes and repeats this statement. Acts 2:20. The revelator also gives a similar prediction: "The sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12. Joel speaks in two other places in his prophecy, of the sun and moon being darkened (Joel 2:10; 3:15); and from the connection we cannot doubt that these references all refer to the same great signs in the last days; only both features will be connected with these signs in the moon. It will be darkened, as we have seen, and its bloody appearance will be specially noticeable.

No sane person would claim that the body of the moon became *really* blood. The Bible often uses the language of appearances, just as is common with many authors, and in conversation. It speaks of the sun's "rising" and "setting" the same as we do, though, scientifically, we know this is only in appearance. While Joel says the moon was turned "into blood," John says "the moon became as blood;" i. e., it appeared like blood, just as "the sun became black as sackcloth of hair;" i. e., in appearance to the beholder, as it gradually disappeared from view altogether by the intervention of the dark curtain spread by omnipotent hands over the arch of heaven. Therefore we are justified in concluding that in the time specified for the "signs" "in the moon" there would be most remarkable appearances in the body of the moon;—*blood-red*, fiery, and strange. Have they been seen?

In the extract from Milo Bostwick, Camden, N. J., previously given, we repeat the following:—

"My father and mother, who were pious, thought the day of judgment was near. They sat up that night. The darkness disappeared, but the moon, which was at its full, had the appearance of blood."

Thus we learn that the darkness and blood-red appearance were both present on that occasion. During the memorable summer of 1783 in Europe, when the sun was partially obscured so long, and in which so great a territory was affected, this bloody characteristic in the moon was constantly and strikingly noticeable. D. T. Taylor, in his "Great Consummation" (a valuable work of over 400 pages, to which we are indebted for many important extracts), who has devoted many years to researches for testimony concerning our Lord's soon return, says concerning this summer:—

"During the gloomy summer of 1783, the nights in Europe were a fearful aspect. The obscuration which Humboldt declared had never been satisfactorily accounted for, not only gave, as King testifies, 'a rusty red' to the sun all day, but science asserts that at night 'the moon high in the heaven, had the color of heated brick.'—*Milner's Physical Phenomena*, p. 68."

"Others affirm that it wore a bloody hue. In places in the north of Europe, where the vapors of Hecla permeated all the air, the sun and moon seemed 'blotted out of the heavens,' and the terror of man was indescribable. Arago says the fog or vapor was phosphorescent, and neither wind nor rain could disperse it."—*Great Consummation*, p. 257.

Rev. Mr. Beadle Christian, missionary at Aleppo, in Syria, writing of an earthquake which shook that place in 1822, said:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, Now we shall hear the trumpet sound! Now the dead will arise! The day of judgment has arrived."—*Missionary Herald* for June, 1842.

These instances, which might be greatly multiplied, are sufficient to prove beyond question that both of those features described in the prediction of the prophets were literally fulfilled in the interim between the darkening of the sun and the great star showers coming later. They were therefore in the time predicted by our Lord, and presented the same characteristics that he had foretold. They fulfilled every statement he made concerning them. He said there would be "signs" (plural) "in the sun and in the moon." We are therefore authorized to expect more than one. More than one has been seen, and precisely such as he said would occur. The safe, sensible, and only consistent rule for the interpretation of prophecy is this: when all the statements predicted of such events foretold come to pass, it must then be truly fulfilled, and we have no right to expect another fulfillment. If it were otherwise, we could never be sure a prophecy was fulfilled. So it was at Christ's first advent. He was to be born in Bethlehem of Judea. Micah 5:2. There the wise men found him. They were not to look for him again or elsewhere. He was to be anointed at the end of the sixty-nine weeks. Dan. 9:25. When that point was reached, he went forth proclaiming, "The time is fulfilled." Mark 1:15. They had no right to look beyond that point for that event. He was to be put to death, and thus cause the virtue of the Jewish sacrifices to cease in the "midst," or middle, of the seventieth week. Dan. 9:26, 27. This he did in the spring of A. D. 31, when crucified on Calvary. Then the veil of the temple was rent from top to bottom, and their house was "left desolate," God no longer accepting its offerings. So prophecy is ever fulfilled. When the time comes which the prophet predicted, and the events transpire which he declared would occur, the prophecy is then *filled full* or fulfilled. So was our Lord's prediction concerning the darkening of the sun and moon; and the sign stands out before the world as fully accomplished, according to an abundance of testimony.

G. I. B.

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 4.

Work of the Two-horned Beast.

It is the fulfillment of the prophecy of Revelation 13 that shows the importance of the third angel's message, and it is not necessary for us to present any argument to show that this prophecy has its application to the United States of America, and that persecution has actually begun, even in this country, upon those who keep the commandments of God. Neither does it require any great effort to show that the strenuous efforts put forth to secure the observance of the first day of the week are directed mainly against those who keep God's commandments: nay, more, it is because they keep the commandments; for they are the ones upon whom the attack is first made. It is not, therefore, because that people generally do not observe the first day of the week, neither is it because that people do work on Sunday, for this is the case generally with liverymen, hotel-keepers, railway companies, etc., etc. These are not usually molested. Neither is it because that men are obliged to work on Sunday; there is perfect freedom in this respect.

But who are they that are persecuted and sent to prison?—They are those who conscientiously observe the seventh day. The evidences are that these individuals who, from religious convictions, observe the seventh day of the week, according to the commandment, and then quietly go about their work on the first day, are the ones who are indicted and made to suffer. In some of the same neighborhoods where arrests have been made, there are those who have been conducting their business seven days in the week, but they have been passed by; while those who conscientiously regard the fourth commandment, but have gone about their business on the first day, are arrested. But the crime of going out hunting, running railway trains, and

seeking pleasure on the first day of the week is not sufficient to arouse the ire of the dragon. In every instance where those keeping God's commandments were arrested, there were those in the immediate vicinity who lived as regardless of the sanctity of the first day of the week as did those who kept the commandments of God. It requires no great discernment to see the animus of this movement. Were all this talk about the sacredness of the first day what it claims to be, would there be any partiality used? In fact, would not those who are Christians, and acknowledged to be good citizens, rather be exempted, while the godless and insincere would be the point of attack?

Those who enter this campaign of persecution do not expect to cease their work, but they even call to their aid the Romanists and every agency of whatever character, if they will but unite to persecute those who keep God's commandments and the faith of Jesus. Why do not these men meet them with Bible argument? Why do they not point out from the Scriptures wherein they are wrong? No; this they cannot do, and for this very reason they resort to civil power to compel men to observe an institution originated by the papal church. America, that has been the foremost of all nations on the earth in its free institutions, and in protecting those of different religious beliefs, is now becoming one of the foremost in entering the arena of religious persecution. This is according to the exposition of prophecy for the last forty years. Revelation 13 distinctly states that they shall make an image to the beast, or papacy, and they shall have power to give it life. Does not the spirit manifested show already the nature of this work? Does not that which we now see tell us plainly what is to come? In this it is not difficult to discern that those who do not observe the first day must soon meet an issue that will be settled by the actual appearing of Christ in the clouds of heaven. It is only a question of time before we cannot buy or sell because of results that follow the course already begun. Disfranchisement and confiscation of property are only a question of time. Nearly every State in the Union has laws on its statute-books which, if they were enforced, would imprison every Seventh-day Adventist in this country; not but that there are provisions for the Sabbatarian, but the unjust course developed in the Tennessee experience, against those who conscientiously observe the seventh day of the week and disregard the first, leaves no guaranty of justice in the future. The Sunday agitation in States where they have no Sunday laws, is as great as it is in the others.

It is true that we have actually reached the time of persecution; yes, we have seen the very best days that this world will ever see. Each year our liberties as a people will be curtailed more and more. The freedom with which we have worked will be interfered with, and we may as well make up our minds right here to meet the issue.

Somewhere in this period probation will end. How long before he that is holy will so remain, and he that is filthy will so remain, we cannot tell; but it becomes us as a people to look well to our position, and inquire, Where are we? The coming of the Lord draweth nigh, and soon probation will end, and the die for eternity will be cast. There is an interest in heaven and earth on this question. This will become more and more intense both by the holy and the unholy agencies. Satan and evil angels are becoming intense in their efforts to bring the final crisis. Already this nation has begun its crusade. Protestants are reaching over the dark chasm which for two centuries has separated them from the Romanists, and they are clasping hands on the Sunday question. But have the Romanists changed? They say not; they never change. They only wait for Protestants to cuddle into their bosom, sacrificing their principles, when they will again endeavor to bring into subjection the incorrigible. Then, we ask, where are we in this line of events? The fulfillment of prophecy shows where we are, near the time when probation will end. In a political excitement, the interest increases until the vote is cast. So in this work God's people will be actively engaged in their work, encouraging educational interests and health institutions, and will be interested in giving the truth to the world, while persecution like a fatal disease will continue to increase, until like the pall of death it settles upon all who will not worship the beast,

or his image; probation ends; the burden for the world ceases; and the faithful watchmen turn their attention toward encouraging the little flock. We appeal to all to get ready for the final crisis; for the day of the Lord hasteth greatly. S. N. H.

A SCRIPTURAL BASIS.

A LEAFLET upon the subject of the Sabbath has been sent to this Office, with the request that it be reviewed. The title of the leaflet is, "Why do Christians Observe the First, or Lord's Day, as Sabbath? and Why do We Call it Sunday?" The title itself is a curious mixture of ignorance and error. The writer does not ask, "Why do Christians observe Sunday, or the first day of the week, as the Sabbath?" but "Why do Christians observe the first, or Lord's day, as Sabbath?" We would "first" like to know what he means by "first," whether it is the first day of the month, year, or the first day he began to write his leaflet. The title gives no clue by which we can find out his meaning. He has either failed to express himself, or else he had no clear thought to express. A great portion of the Christian church, popularly so-called, do not call the *first day of the week* the Sabbath, and they would scorn the idea of so doing. They call it Sunday, as the majority of men still do.

The article commences by asking the following question: "What Scripture basis have the Seventh-day Christians to stand upon?" He does not, however, make an attempt to find the Scripture basis which seventh-day Christians have to stand upon, but devotes himself energetically to the task of finding an *unscriptural* basis for Sunday-keepers to stand upon! This will become apparent as we proceed.

We will notice his most noteworthy points as briefly as possible, to see if he answers his own question, "What Scripture basis have the seventh-day Christians to stand upon?" He devotes his first statement to Constantine, and tells how he became an adherent to Christianity. But as Constantine had nothing to do with the "Scripture basis" of the seventh day or any other day, we feel that he has jumped the track already, and is off upon a side issue. He then tries to introduce a basis for Sunday, as may be seen by the following:—

"Under the designation 'the Lord's day' (Rev. 1:10), this day was, from the resurrection of Christ onward, the most sacred day of the week to Christians; and when they observed but one day of rest in the week, from secular labor and for the worship of God, the Lord's day was that day."

This is the old worn-out dodge of assuming the very thing upon which they should give proof, that the "Lord's day" of Rev. 1:10 is the same as the first day of the week. Assuming the thing to be proved, for the proof, is called a master stroke in argument; and it is only used when one has a poor cause to sustain. When he can prove what he assumes, that the first day of the week is called the "Lord's day" in the Scriptures, then his succeeding statement that "constructively and practically the first day of the week became the Christian Sabbath," shall receive due attention. We would, however, remark that only a little over sixty years before the Revelation was written, Jesus, speaking of the seventh day of the week, or Saturday, as all admit, said: "The Son of man is Lord even of the Sabbath day." And as the Son of man is Lord of the Sabbath, and as "the seventh day is the Sabbath" (Scripture basis), it therefore follows that the seventh day is the Lord's day, and that the Lord's day is the seventh day, or the Sabbath. We would further remark that Jesus, speaking in A. D. 31, and describing scenes which were to take place in A. D. 70, only 26 years before the Revelation was written, cautioned his disciples in reference to the Sabbath (Matt. 24:20), and said not a word about the first day being sacred; and we would call attention to the fact that in the Gospel of John, which critics acknowledge to have been written after the book of Revelation was written, whenever John has occasion to mention the first day of the week, as he did in describing the events connected with Christ's resurrection, he always called it the first day of the week, and nothing more; while he invariably spoke of the seventh day as the Sabbath.

Again we quote: "Honest Christians who are well taught, drink from the New Testament Sabbath stream nearer the fountain; namely, above, and not below the point where the beast, the false

prophet, and the scarlet-dressed harlot reinstituted Babylonianism, etc."

A very pretty comparison, with which we fully concur. "Honest Christians" drink above a certain point. Very good. Where is that point? We may not agree with the writer as to the exact place where we shall drive the stake, and say, "All above this point is clear, and all below is turbid and polluted;" but as the writer uses the term "New Testament Sabbath stream," we shall, with his apparent consent, drive our stake where the inspired writers of the Scriptures cease to speak, and we shall say that above *this* point all is clear. Paul said the "mystery of iniquity" worked in his day, and this was the beginning of the "scarlet-colored harlot." Outside of apostolic teaching the stream was beginning to be polluted then. We must not drink below this point unless we want to drink from the polluted channels of thought which developed into the "man of sin." As Sunday observance cannot be found in the "New Testament Sabbath stream," it must have had its origin in that lower stream along whose banks so many vile and noxious weeds originated. We prefer the clear stream, and would kindly invite the author of this suggestive comparison to take his next draught higher up!

"Undoubtedly 'numerous' persons who observe the first day of the week as the Sabbath are ignorant how to controvert the claims of seventh-day Sabbatharians, even as many seventh-dayites work on the seventh day and go to church on the Lord's day, in communities where the Lord's day is observed by other professed Christians." For now 'we know' only 'in part,' and 'blessed is he that condemneth not himself in that thing which he alloweth.'"

The statement, wedged into the middle of the above paragraph, and which has no relation to what precedes or follows it, that seventh-day people "work on the seventh day and go to church on the Lord's day," by which Sunday is meant, is simply a figment of the imagination; and why he made it at all, and especially where he did, is more than we can understand. Taking out this untruthful and irrelevant sentence, this is what he says: "Undoubtedly numerous persons observe the first day of the week who are ignorant how to controvert the claims of Sabbatharians, . . . for now we know only in part." The absolute truthfulness of the above statement has been painfully apparent to us for a long time, and we have never realized it more than immediately after perusing the positions we are now reviewing. But why should people be so ignorant? The Scriptures are able to make us "wise unto salvation." Those who keep God's law are not ignorant. Says the psalmist, "I understand more than the ancients, because I keep thy precepts." Those who go not to the Scriptures for knowledge, but drink from that *lower stream*, are wise in tradition, but not wise unto salvation. The things of which Paul says we know only in part, were not of moral duty.

"If the apostles of Christ, and their successors, under the guidance of the Holy Spirit, quietly celebrated Christian worship on the first day of the week, and only went to seventh-day assemblies as Jews, or for the purpose of preaching the gospel to Jews, as seems to be the case, then we are justified in believing that the Lord Jesus intended that a change in Sabbath observance should occur."

Let us analyze the above statement. "We are justified in believing that the Lord Jesus intended that a change in Sabbath observance should occur." Upon what grounds? The whole statement rests upon an "if" and a "seems to be," but where is the proof that they did so? There is none or he would give us something better than an "if" and a "seems so." This being the case, we would ask, If they did not, what then? Then there is nothing for this Sunday argument to do but "quietly" to expire.

"The Jewish mode of Sabbath observance was shattered into fragments by the Saviour, both in his own conduct and in the acts which he commanded and defended in his disciples."

Suppose the *Jewish mode* of Sabbath observance was shattered by Christ, this would not destroy the Sabbath, which does not and never did rest on "Jewish mode." Jesus also shattered the mode of keeping the sixth and seventh commandments, but the commandments themselves were not impaired. Jesus certainly kept the Sabbath as it was binding then, or else he was a sinner. The disciples kept the Sabbath, not according to the "Jewish mode," but "according to the commandment." Luke 23:56. Baptists shatter the mode of baptism as practiced by some other denominations of Christians, but

they do not destroy the ordinance. On the contrary they are trying to preserve it in its purity.

"The first day of the week thus observed was called the 'Lord's day,' by Ignatius, A. D. 101; by Pliny, a 'stated day.' In 'Teaching of the Apostles,' about A. D. 140, it is called the Lord's (day understood)."

That John called the first day of the week the Lord's day is pure assumption. The term first day of the week is not in the book of Revelation at all. The so-called letters of Ignatius were not found till the sixteenth century. Eight of them were at once pronounced to be spurious, and the others have always been held in doubt. No one ever quotes from them to prove any doctrine, but those who cannot find proof anywhere else. Dr. Killen says of them, "They are the last shifts of a grave imposture." But even allowing them to be genuine, the expression "Lord's day" is not found in the original. The term used is the "Lord's life." (See Cyc. Bib. Lit., Art. "Lord's Day.") Pliny speaks of a stated day, but he does not say what day it was. No one knows who wrote the "Teaching of the Apostles." The apostles did not write it. Our friend is again drinking too far down the stream. The "Acts of the Apostles," and their letters as recorded in the New Testament, are the only authorized apostolic teaching.

"The seventh day of God's great creation week was, of course, if we make each a day of twenty-four hours, the first day of man's week. This was his rest, or Sabbath day. The greater part of the nations, among whom the Jews were anciently planted and scattered, kept that first day as their sacred day. It was Sunday."

The seventh day of the creation week was *not* the first day of man's week. Man was created on the sixth day. That was the first day of his life. Man did not establish the week. It was already established when man was created. The Sabbath was related to God's work of creation as a whole. Adam had no more right to fix the day of the week in relation to his creation than every other person has. Adam took the week where he found it, and all mankind have done the same thing. The fact that the heathen nations kept Sunday furnishes no "scripture" for its observance. Sunday was Baal's day; and keeping Sunday was worshipping Baal. The above argument proceeds on the hypothesis that the heathen nations were right, and the people of God were wrong. The Sinaitic Sabbath was the Sabbath of creation; for to creation reference is made in the law itself. The article concludes thus:—

"Therefore it comes to pass that we as Christians do confidently hallow as Sabbath, or sacred rest and worship, the first day of the first Adam in the first creation, and the first day of the second Adam in the new creation, and call it the Lord's day."

We have shown that the first day of the first Adam was really the sixth day of the week; for man was created on that day. Adam must have been a man of extraordinary ability to jump from the sixth day clear over the Sabbath into the first day of the next week for his first day! But even if he could perform such an acrobatic feat, it would not change the day of the Sabbath which was established by God in relation to his work of creation, and not in reference to the particular time of the creation of man. The second Adam has left no command or example for observing any other day than the one ordained in the fourth commandment; and as it is utterly impossible for any man, or all of them together, to hallow a Sabbath, the Sabbath specifically ordained by God is all the Sabbath there is. A Sabbath built upon some supposed foundation will surely be built upon sand. We shall do right if we do what God has commanded in his word. That word sets apart the seventh day for the Sabbath. This is a "Scripture basis." Our author starts out to find "what Scripture basis seventh-day Christians have to stand upon," but makes no attempt to find it, although the Bible is full of it; but instead, he allows himself to be diverted from his purpose, and starts out upon the fruitless task of finding a "Scripture basis" for the keeping of the first day, and is only able to find some unscriptural and fraudulent man-made reasons.

He has acted with precisely the same amount of wisdom that a man would who, starting out in the autumn to find some apples, turns his back upon the orchard, and plunges into a wild and inextricable thicket of wild mountain brush and brake. There we are compelled to leave him.

M. E. K.

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.

"GO WORK TO-DAY IN MY VINEYARD."

BY MARY E. INMAN.
(Ewart, Mich.)

"Go work to-day in my vineyard,"
Were the words the Master said.
Go forth to the poor and the needy,
Who are starving for heavenly bread.
Go forth to the millions in darkness,
Leave thy home, thy comfort and ease,—
Go forth in the Spirit of Jesus,
Who sought not himself to please.

"Go work to-day in my vineyard."
Let thy toil be earnest and true.
Amid the idle and careless,
Seek how much for Him thou canst do.
Let none find thee resting from labor
Until all the work is done,
And the good in the kingdom of heaven
Shine forth like the glorious sun.

"Go work to-day in my vineyard;"
To-morrow may be too late.
Some soul may perish in darkness
If thou dost venture to wait.
To-day is the time accepted,
To-day they will hear thy plea;
Then linger not till the morrow,
To-morrow thou mayest not see.

"Go work to-day in my vineyard."
Let all of thine actions tell,
To bring precious fruit to the garner
Of Him who hath loved thee well.
Whoever doth work untiring
In the vineyard of the Lord,
In the last grand day of reckoning,
Shall have rich and sweet reward.

IOWA.

MAQUOKETA.—Our meetings have continued one week. The attendance is increasing, and we hope to reach those who tremble at the word of the Lord. Brother Bert Fuller is tent-master. Sisters Anna King, Jessie Livingston, and my family are assisting in the work. We are richly enjoying the blessing of the Lord, and are burdened for the salvation of our fellow-creatures. Pray for the work here.
A. ALLEN JOHN.

July 18.

TEXAS.

LOTT AND NAVASOTA.—We closed our tent-meeting at Lott, July 10. Brother Beard remained to labor among the friends a week or two longer. His report will give the results at that place.

July 13 I left Lott for Navasota, and held quarterly meeting with the church there Sabbath, July 16. We had a good time together, and the Lord drew near to us in the celebration of the ordinances. We tried to make clean work in preparing our hearts for this occasion. Two more joined the church at this time, and the organization of the tract society was completed. We expect some here will attend our camp-meeting at Dallas.

W. A. MC CUTCHEN.

ELKHART, BEREAS, AND MT. PLEASANT.—June 25-30 I held meetings with the company near Elkhart, Tex. The congregations were small, as the prejudice here against the truth is very great. The f here are still holding out faithfully. I labored principally for the good of those who had taken hold of the truth.

July 1-4 I spent with the company at Berea. On Sabbath the Spirit of God came into our meeting, and nearly all came forward for prayers. On Sunday afternoon another call was made, when several came forward and made a start for the first time to serve God. The young people mentioned in my last report, all except one, made a start to serve God and obey his commandments. At 5 P. M. we repaired to the water, where five souls were buried in baptism, and arose to walk in newness of life. The Lord has done a great work for the people in the Berea settlement, for which they are praising his name. Souls that were on the verge of ruin and infidelity have been rescued by the truth. Whole families are rejoicing in the truth together. May they go on from grace to grace until the Lord Jesus appears.

July 7-11 was spent with the church at Mt. Pleasant, Titus Co. The Lord has greatly blessed this church the past few months, and it has more than doubled its membership. The brethren are holding several Bible readings each week with those who are

interested, and as the result several have commenced to obey the truth of God. After services on Sabbath morning a call was made, and eight came forward and united with the church. The Spirit of God came in, and a most precious time was enjoyed. On Sunday seven were baptized. Sunday afternoon, after a discourse on the Sabbath question, three more said they were going to keep God's holy day hereafter. Late on Sunday afternoon the ordinances were celebrated, and a more solemn time I never witnessed. All who can, are making arrangements to enter the work. I returned home July 11, after having been gone more than eighteen weeks. I praise the Lord for his blessing on my efforts the past few months.

W. S. CRUZAN.

July 14.

MINNESOTA.

MINNESOTA LAKE.—Our German tent was pitched about four miles southeast from Minnesota Lake, in a large German settlement, in the immediate vicinity of the track of the cyclone, which went through here about five weeks ago. Language fails to describe the work it has done. We plainly see that the hand of God has saved human life, while the lives of many animals have been taken. We pitched our tent about two weeks ago, and can praise God for the interest manifested. The attendance for a country meeting has been very good, and the best of attention has been paid to the words spoken. The people are very friendly, and invite us to their homes. The Lord is at work here, and we trust that he will continue to work on the hearts of the people, and gather out the honest in heart, and prepare them for his coming. We are of good courage, for the Lord has said his word shall not return empty. Remember the work among the Germans.

July 21.

C. J. KUNKEL,
J. J. GRAF.

MINNEAPOLIS.—After enjoying the refreshing showers of God's blessing at our camp-meeting, and the strengthening power of his word, we pitched a tent in this city, and commenced meetings the 17th of June. The attendance has been quite good, although not as large as one would expect in a place of this size, the average being about seventy-five. But we feel to praise God for the interest we see manifested in his blessed word. Some have already expressed a desire to do the will of our heavenly Father, and to search his sacred word to see if these things are so. We have not as yet taken up many doctrinal subjects, but our work has been mostly of a practical nature, while we have gradually intermingled the present truths in discourses, and tried to lead the minds of our hearers up to the vital point.

Sunday, June 12, we spoke upon the Sabbath in two discourses. Both meetings were well attended, and we trust the Lord will impress the minds of the people. As we are now entering upon these testing points of the third angel's message, we hope the brethren will remember us in their prayers.

June 13.

G. B. TRIPP,
W. A. ALWAY,
T. S. WHITELOCK.

OHIO.

CLEVELAND.—No doubt many of our dear brethren and sisters have been anxious to hear about the work in Cleveland, as they have been accustomed to reading good reports from the work in this great city.

When I came here, the first of January, I did it somewhat reluctantly, because I felt that the mission and the work of the church were more than I was able to manage; but God has been very good to us all, and I praise him for his love and mercy. The good work has been gaining ground. In May I baptized six adults, and at this writing seven or eight are awaiting baptism.

I have visited one family here who heard the truth ten years ago in Topeka, Kans. They are now favorable. The first visit I sold them thirty-eight dollars' worth of our books, and in about two weeks the gentleman telephoned to me to bring them about ten dollars' worth more. This makes forty-eight dollars' worth of our publications in this man's home. They are preparing to obey. A wife and daughter belonging to a family who were staunch Catholics fourteen years ago, have lately united with us. At that time the husband heard Elder Raymond fourteen nights. He did not tell his wife a word about it for over five years; but now the whole family are believers in our views. This shows the power of the truth. Let the good work go on.

E. J. VAN HORN.

July 17.

CINCINNATI.—In harmony with the recommendation of the Conference Committee at the State meeting in May, my wife and I came to Cincinnati to take charge of the mission in brother Saxby's ab-

sence during the tent season. There is a church here of about twenty members. Much faithful labor has been performed here by those engaged in the Bible work, and also by the canvassers. Sisters Ammy Welsh and Jessie Sweet are at present the only workers here, the canvassers having recently left for home and fields of labor.

We have devoted much of our time to the church members, and to those who are keeping the Sabbath, but have not for various reasons united with the church. We have labored in connection with the workers, to get them fully established and united with the church.

Yesterday, Sabbath, July 16, it was my privilege to unite by "faith in the operation of God" by baptism, four dear souls to the body of Christ. It was a good day for the church of Cincinnati, and as we led these dear ones down into the font of the Central Christian Church, and "planted" them "together in the likeness of his [Christ's] death," the Spirit of God came very near, and the eyes of the congregation were moistened as this solemn ordinance was administered.

There are several others who, as the result of the Bible work, are keeping the Sabbath, but are not yet prepared to take this important step; but we hope they will be soon, and that this is just the beginning of adding to the church such as shall be saved.

We pray that God may abundantly bless the work in this great city.

C. P. HASKELL.

July 14.

MESOPOTAMIA AND MT. VERNON.—Following the eastern camp-meetings, I spent one Sabbath at Mesopotamia, Ohio. Brethren and sisters came from Huntsburgh, Windsor, Parkland, North Bloomfield, and Green. We enjoyed a good meeting together.

For several months I have been suffering from severe attacks of neuralgia of the stomach, and other nervous difficulties. It became necessary that I should take rest and treatment, so I spent a few weeks at the Mt. Vernon Sanitarium, which was a great blessing to me. I was sorry I could not remain longer. It was my privilege to speak several times at the Sanitarium while there. It is evident that the Lord is working for those in connection with that institution. Elder A. E. Place, a brother of Dr. Place, owing to failing health was obliged to leave his work in the New York Conference some months since, and is now in charge of the spiritual interests at the Mt. Vernon Sanitarium. Each morning in the parlor, in connection with the song and prayer service, twenty minutes are occupied in Bible study. On Sunday morning the first-day readings on free-will offerings for foreign missions are the theme of study. Usually a goodly number of the patients participate in the study, and manifest much interest. One or more sermons each week in the gymnasium, a Sabbath-school, and a meeting in the parlor at the beginning and the close of the Sabbath each week, constitute the remainder of the regular program.

As a result of this work, frequent conversions to the truth are seen. A patient remarked, "There is a religious influence here that is hard to resist." Among others I might mention a young man from Washington, D. C., who holds a good position in the U. S. Treasury, who accepted the truth and was baptized. He now wants to become a medical missionary to some foreign field.

I was more and more impressed with the important position our health institutions are to fill in connection with the closing work of the last message.

R. A. UNDERWOOD.

WISCONSIN.

KNAPP AND CHETEK.—Since returning to my home at Knapp from our good camp-meeting at Neenah, I have labored with my hands, with the brethren, quarrying stone and assisting in starting the work of building a house of worship, which is much needed here. My mental and physical condition, consequent upon the sickness and death of my companion in May last, seemed to make severe physical labor a necessity to break up the habit of sleeplessness and mental abstraction which rendered me unfit for the special work to which I feel myself devoted. Under the blessing of God this has done much toward restoration.

I had the privilege of holding the quarterly meeting with the Knapp church. We had a precious season of communion, and also while considering the needs of the church and the cause, July 9, 10. July 13 I went to Chetek, where all seemed hungering for the word, which they gladly received. Although they have their share of the trials with which our enemy assails every soul that seeks to break his snares, and though through misguided zeal mistakes had been made, there was victory when there was a ready response of the heart to the requirements of God's word presented in plainness and love. The Lord came very near in the

quarterly meeting, which was held Sabbath, July 16, as the elder had been absent at the regular time for holding it. One member was received by vote, who had been baptized in the "Christian" Church; and one was baptized on this occasion.

There was a good attendance from those not members; and although the time was all too short to do all that circumstances seemed to indicate might be done, in the nine meetings held there was much progress made in the needed union and preparation for work, and in the better understanding of the life and work of faith. Instruction was given in tract work. The finances of the different branches of the cause were attended to, and a collection in the interest of religious liberty was taken up, amounting to about eight dollars. The church was much encouraged and strengthened. To the Lord be the praise!

CHAS. A. SMITH.

TREMPEALEAU.—We began our tent labor here the evening of the 5th inst. with but little interest, and have not been able to increase it very much. A few attend regularly, and are attentive hearers.

The judge of the sixth judicial circuit resides here, and when at home generally attends the meetings. He does not believe in the application of prophecy to our country as taught by S. D. Adventists, but is looking for the time in the near future when all Sunday laws in all the States will be repealed, and a wider separation between State and Church be secured than now exists. As he is very much respected as a man and a judge, it is easy to see about how much confidence the community would have in what we have to say on this subject, especially as he was public, though friendly, in his opposition. He is very friendly to us, having called at the tent several times, and conversed with us about these things. He says that so far as he knows, the bar has but little respect for Judge Hammond's opinion as expressed in brother King's case; and he thinks that such judicial foolishness, together with the experience of our people in Tennessee, will soon work the repeal of all Sunday laws in that State.

The judge also holds that the decision of the United States Supreme Court of Feb. 29 last, touching the "Alien Contract Labor Law," could not possibly be made authority in the least degree for religious legislation by Congress; and that the historical citations were made only to show that in passing the law Congress could not have had in view the barring of churches in the United States from engaging clergymen of foreign countries to act as pastors and ministers,—that the "laborers" did not include ministers of the gospel; and this was the only point decided; and all that Judge Brewer had to say about this being a Christian nation was only his personal opinion, and was not included in the decision. Therefore to hold Brewer's citations and conclusions as an image of a power formed by a union of Church and State was not a correct interpretation of the decision. Nevertheless our confidence in the prophecy is unshaken; and to those who will hear we try to make it plain, and show that the Scriptures never have and never can be broken.

Our company consists of J. B. Scott, E. W. Webster and wife, and the writer. Our courage is good, and we work on knowing that whoever may plant or water, it is God who gives the increase.

July 21.

S. S. SMITH.

MAINE.

AUBURN AND FAIRFIELD.—At our spring State meeting it was decided that Mrs. Huffman and myself should locate in the city of Auburn, and take charge of the work in both Auburn and Lewiston. These two cities are separated by the Androscoggin River. The united population is about 33,000. We have a nice hall fitted up on Main St., Auburn, in which we hold our Sabbath-school and preaching services. On Wednesday evening of each week we hold a prayer-meeting. Each Sabbath at 2:30 P. M., we have the Sabbath-school, followed by a social service. Sundays at 2:30 and 7 P. M. we have preaching, at which there are usually a goodly number of the city people in attendance. The Lord is blessing, and as the result some dear souls have recently begun the observance of the Sabbath.

The ministers of the various denominations are preaching more or less on the Sabbath question in these cities. It is amazing indeed to say the least, to see the efforts which are being put forth by the ministers of to-day to prop up this man-made institution, a Sunday Sabbath. Many there are who bear false witness against the true Sabbath of the Lord, but their witnesses agree not together. Thus the advocates for Sunday observance, who are so strenuously putting forth every effort to exalt the rival Sabbath; and if possible enforce it upon all, stultify themselves by taking contradictory and inconsistent positions. Notwithstanding all this, they do not seem to have any trouble in settling down upon Sunday as the only day which should be observed. May the dear Lord help us all who pro-

ness to believe that the Son of God is soon to appear in the clouds of heaven, to press forward to the battle, rally round the standard of truth, and fight manfully under the banner of King Emanuel; and soon, if faithful, we will be privileged to wear the victor's crown, and with all the redeemed enter the haven of rest.

Sabbath and Sunday, July 9, 10, I was with the brethren and sisters at Fairfield. The Baptists granted us the use of their house of worship for our meetings. The Lord came near by his Spirit, and we had good meetings; and we can but believe that much good will result from them. The attendance from without was excellent. We are of good courage in the Lord.

Our post-office address is 277 Minot Ave., Auburn, Me. M. G. HUFFMAN.

AROOSTOOK COUNTY.—I have recently visited a family in this county who began to keep the Sabbath by studying the Bible. I left them some tracts, and a few days later I called again, when the brother said that after I left, and he had read the tracts, he thought I might think that he had read them before, as he talked the same things that were contained in them. I thank God for a truth that we can read from his word; and it makes us one with the Father, and one with the Son, and one with the Holy Ghost. This brother said that he did not know of any other way only to take the Bible as it reads; and when the Lord says the seventh day is the Sabbath, it is so; and he nowhere says this of the first day of the week. This man has been a school-teacher. He said that he had attended but one meeting for about twelve years, and that when he returned home he took his Greek Testament, and found that the speaker did not give the correct meaning of the Greek text; so he did not go again. As he had no religious creeds to defend, he made the Bible a study to know what it taught; and satisfying himself that the seventh day is the Sabbath, he and his wife began its observance May 28. It is evident that the Spirit of God is stirring up honest hearts to read and obey his truth. The third angel's message will go; the warning against the worship of the beast and his image, and the reception of his mark, must be given, and a people prepared for the final struggle which is soon coming on the earth. I am often reminded of the language of our Saviour when he was here, and was presenting the truth in its purity, speaking the words that his Father gave him to speak (John 17: 8, 14); and when the same truths are now presented, and some souls start to obey, there are those who pursue the same course now as then. Matt. 23: 13. Truth will triumph in the end. J. B. GOODRICH.

KANSAS.

AMONG THE CHURCHES.—Since my last report I have visited Rotate, Kirwin, Lebanon, and Scandia. At Rotate, one of our oldest western churches, a great reformation was seen. This church had been in a sad condition for some time, with a feeble, waning piety. On Sabbath a new light and life and power descended from God, and took possession of the people. The whole church moved to the front seats, as appeals from the late Testimonies were read. Confessions were made; those who had been lookers on took a firm hold and came into the church with a new conversion and a new experience. Some who had been expelled were rebaptized; with tears they confessed their wrongs, and were gladly taken into the church. The angels seemed to go before to prepare the way. Seven were baptized; an elder and a deacon were ordained, and other officers were elected. There had been some talk of selling the church building to pay a debt of \$200; but after this meeting, one brother said he would pay one hundred dollars, another thirty dollars, one sister fifteen dollars, another ten dollars, etc. We left them rejoicing in the fullness of the blessings of the gospel of Christ.

On my return east I stopped at Oronoque, and baptized two persons. Coming on to Kirwin, the Deer Creek and Kirwin churches came together for quarterly meeting, where we enjoyed a two days' meeting. One person was taken into the Kirwin church, and many encouraging letters from our absent brethren were read. The church was much encouraged. Brother Hall was present to assist and give counsel in this meeting. Going east through Smith County, I stopped to visit some isolated brethren. I asked one brother who lives on an eighty-acre farm, and in a dugout, if he had had the privilege of giving to Union College. O yes; he had given twenty-five dollars. He had also given five dollars toward the Kansas endowed bed; had become a member of the N. R. L. Association, and had sent two dollars donation to that association; took the REVIEW, Sentinel, and Little Friend, and wants the Instructor and Medical Missionary. He is coming to our Alton camp-meeting, and says he can't afford to stay away. I asked him how he got so much money to put into the Lord's cause. He

said: "When I give one dollar, the Lord gives me two." Let others try the Lord; he is no respecter of persons.

At Lebanon, where I had stopped three times of late, and the way seemed hedged up every time, the Spirit of the Lord came in with power, and hearts were filled to overflowing; old grudges were buried never to rise again. Some who had kept the Sabbath for twenty years, found the Lord precious to the soul. One old brother told me he never before could say he was a child of God. As faith in God, and the life and promises of Christ were presented, they rejoiced as never before. Four glad souls went into a watery grave with the Master. When the Spirit of God moves, every thing must give place, as was seen in these brethren while they went about hunting up neglected duties. One brother said it would take two hundred dollars to square his accounts, the most of which would be back tithes; but he was going to pay everything. One brother went to the depot, bought three tickets, and as he tore them up, he remarked to the agent that he was preparing to live in a better world. Property that had not been given to the assessor was looked after and given in. Is not all this carrying out the Lord's instruction found in Eze. 33: 14-16? One brother from Lebanon started right out to canvass with "The Two Republics," and is doing well. He had worked less than two days when he had taken fifteen orders. God is in the work; the battle is his.

At Scandia, my next point, the Lord came near, and souls for whom we were anxious, let the good Spirit in, found the blessing, and were baptized, which adds three more to the body of believers. At all of these places the Sabbath-school work and tract and missionary work are being revived. O for more power to reach hearts, and bring them into the fold, and that all may receive the new light and life and power that are descending from God, and taking possession of the people! To the Lord be all the praise! O. S. FERREN.

July 18.

INDIANA AND KANSAS.

I CLOSED my work in Wisconsin, and on June 22 shipped my household goods from Milwaukee to Lincoln, Nebr. But before going west I went to Ligonier, Ind., where my family had been for several months, and visited my dear old mother. I found her cheerful and in good health, though she is now in her seventy-second year.

We much enjoyed our visit with our home church at Ligonier, where both my wife and myself, years ago, first gave our hearts to God. And as we look back (see Isa. 51: 1) we can but praise the Lord for what he has done for our souls since then. We held fifteen meetings with the dear brethren and sisters, and all seemed to feast upon the good things which God has for his people at this time. We closed our visit by spending a day (July 4) very pleasantly with the Sabbath-school out at Diamond Lake, boat riding, and enjoying the works of nature. May God's tender grace keep us, our children, and all, till we may ere long enter into the joy of our Lord in that eternal day, to enjoy the works of nature and the society of nature's God.

After locating my family at College View, Nebr., I came to Kansas, July 14, again to make this my field of labor. In company with Elder Loeppke I spent last Sabbath and Sunday with the church at Herington. We had excellent meetings. I am now laboring with the Tampa church.

July 19.

S. S. SHROCK.

ARKANSAS.

AMONG THE CHURCHES.—Since my last report, which was in February, I have labored at Malvern, Star of the West, Keyton, Mansfield, Van Buren, and Ellsworth, and have made short visits at several other points. At Malvern the little company of commandment-keepers were much revived. One good brother was added to their number by baptism, and all were much helped by the precious truths of the gospel which were presented. At Star of the West I spent about twelve days. This church had but one visit from a minister in nearly two years; yet a few were struggling to hold what had been gained. As the gospel truths were laid before them, some who had known the truth in theory, with others, began to be awakened. The Spirit of God brought conviction and worked conversions. Three precious souls followed the Saviour in baptism, and were added to the church. Seven accepted the Sabbath. All points of the work received attention. Some who did not accept the whole truth were led to discard their tobacco. A Sabbath-school was organized.

The next Sabbath was spent with the little church at Texarkana, in company with brother N. P. Dixon. It was a precious day; and though our stay was so short, all felt to praise God and take courage. After spending some time in the interests of the canvassing work, I went to Keyton, Clark Co., where a brother had come into the faith

by reading "Bible Readings" and papers which had been sent him. Here I spent four days. Though prejudice was very strong at first, a great interest arose. The wife of the brother mentioned gave her heart to God, obtained a good experience by faith, and was baptized. I feel that more labor must be bestowed there in the near future.

At Mansfield I found the church much discouraged by trials which had come into their midst; but the Spirit of God came in, hearts were touched, and difficulties were settled. The Sabbath-school and meetings were resumed, and all felt much blessed.

I arrived at Van Buren just at the time when one of our brethren was called to serve on the grand jury. He asked to be excused on the Sabbath or to be discharged from the jury entirely. The judge talked very roughly to him, said there was no law to excuse him on that day, that he must learn to obey the laws of the State; that if he refused, he must pay twenty-five dollars' fine or go to prison. Our brother replied that he had lived a good citizen to that day; that he was a Christian, and he expected to obey the laws of the land and respect the honor of the State and the court, whenever these laws did not conflict with the law of God; but when this was the case, he would heed the admonition of the apostle: "We ought to obey God rather than man." We took the case to God in earnest prayer for two days, also talked with the authorities, and called their attention to section 24 of the Constitution of Arkansas, where it says, "No human authority can in any case or manner whatsoever control or interfere with the rights of conscience." We believe the Spirit of God worked upon the hearts of that court, for before the Sabbath came our brother was discharged. God made it a blessing to the little church there, and the father and one sister of this brother were baptized and added to the church.

I next came to Ellsworth, where brother W. F. Martin has been laboring for more than two months. I spent a few days here in May, and baptized three persons. I have been here now eight days, during which time God has blessed us much. Sixteen are observing the Sabbath; four more were baptized, and a church of nine members was organized. Others will join soon. Brother Martin has had to meet the most determined opposition, but God has stood by his servant, and the truth has gained a victory. Nearly all who have accepted the Sabbath had used tobacco from early life, but all of them except one have been delivered from the habit. If these dear souls stand firm, live near to God, and manifest the Spirit of Christ, a strong church will be built up. May God bless them and keep them in his love.

At our closing meeting we celebrated the ordinances of the Lord's house, which was their first experience in the celebration of the ordinance of humility. God blessed richly, and even shouts of victory were heard. We now go to Arkadelphia for our local camp-meeting, praising God for what his hand has wrought, and nerved anew for the work before us.

"Tis sweet to work for Jesus,
There's resting by and by."

We praise God and take courage.

CHAS. McREYNOLDS.

MICHIGAN.

From June 13 to July 18 I spent at different points in Michigan. The 14th and 15th I took part in the meetings of the Foreign Mission Board and the Orphans' Home Trustees, at Battle Creek. From June 17 to 30 I was with the class of fifteen Bible workers in Detroit, giving instruction in the Bible-reading work, and speaking Sabbaths and first-day evenings to the church, and those who assembled with them at the mission rooms. This fortnight spent in Detroit was a season of interest to us all, and the Lord's blessing was indeed in our midst. The workers there seem to be of good courage, and they are seeing some encouraging results from their labors.

From July 1 to 7 I was with the church in Petoskey. I was glad to note some increase in the number in attendance at church and Sabbath-school over that of last year. The Michigan Conference has done well for that place in erecting a neat and commodious house of worship, and they also own adjoining the church building, a moderate-sized mission house. Brother and sister S. M. Butler and two sisters are conducting Bible readings with the people, with fair prospect of success. In addition to the readings given, brother Butler is conducting regular services in the church. While in the place, in addition to preaching several times, we gave nine lessons to the Bible workers, on the "shorter method" of getting the truth before the people. The Sabbath question is coming so prominently to the front all over the country, that it seems proper that our readers reach it in their readings quicker than by the old methods.

From July 8 to 14 I was with the companies at Saginaw and Bay City. Our meetings were well attended in both cities. Brother Basney holds services Sabbaths alternately in these places. He is assisted in Bible reading work by his wife and two other sisters. Three persons who had been receiving the readings took their stand to obey about the time we went there. Brethren Evans and Fargo were with me at the Saginaw meeting. After the day services on Sunday, brother Evans baptized nine willing souls. So the work moves on in that quarter.

July 15-17 brother Evans and myself were with the company at Grand Rapids. Brother L. G. Moore has been laboring for some time in that place, and took part with us in the services of the above meetings. I was pleased to see so large an attendance at Grand Rapids. To me it was in marked contrast with the little flock that assembled at a private house on the west side of the river, on the morning of the day following the close of the second tent-meeting ever held by Seventh-day Adventists. This was in June, 1854. It was in that little meeting that I was ordained to the work of the gospel ministry, by prayer and the laying on of hands by Elders James White and M. E. Cornell.

In five of the seven meetings held at the time of my recent visit, I dwelt upon the rise of the message, and the work of the Spirit of God in the gift of prophecy, which has been all the way along connected with the movement. I found here in Grand Rapids, as well as at other points I have visited on this trip, that our people were eager to hear on these things. For my own part, the Lord gave his rich blessing while "calling to remembrance the former days" of his dealings with his people. I praise the Lord for the five weeks of continued peace and blessing which I enjoyed on the Michigan trip, and I pray the Lord that he will bless the many who listened with such marked attention to the simple narration of God's dealings with his people. May we all trust the Lord fully, and thus emulate the example left us in the witnesses of faith. I should have said that brother Evans was with me part of the time in Detroit and Petoskey.

July 22.

J. N. LOUGHBOROUGH.

LETTER FROM BROTHER ROBINSON.

Cape Town, South Africa, June 8, 1892.

DEAR REVIEW AND HERALD: I want to say a few words to let you know how much your weekly visits are prized by us here in this far-off land. Sometimes you do not catch the boats just right, in which case we have to wait over one week without greeting you; then we have a double feast of good things the week following. As soon as we see the flag displayed from the top of "Signal Hill," we begin to anticipate what messages you have borne across the water for us; and on the arrival of the postman you are eagerly torn from the wrapper in which you have made your long journey of over ten thousand miles, and your pages are eagerly scanned for the items of interest you bring from "home and native land." As we glance over the Progress department, and occasionally see the names of those with whom we have formed an acquaintance, and some of whom we have been intimately associated with in the work, it almost seems like seeing familiar faces and listening to familiar voices. Yes, occasionally. Brethren, if you knew how like "cold waters to a thirsty soul" is "good news from a far country," I believe more of you would report through the REVIEW. We who are in foreign fields are not able to get the numerous local papers, so if your reports are confined quite largely to them, we get very little of what is going on in America. If I may be permitted to do so, I would like to make an appeal in behalf of frequent short reports of labor being made through the REVIEW. If the local papers can be made to serve the cause in different parts of the field in a local capacity, then I wish all sorts of success to them in their mission; but I say by all means, don't allow the old REVIEW, which has served the cause so long and so faithfully, and which has weathered all sorts of opposition in years past, now to be neglected.

We are enjoying the beauties of African winter herenow. Everything looks as fresh and green as it does in Massachusetts during the month of May. Flowers are springing up everywhere. It seems strange to see some of the flowers which are considered quite rare in New England, growing wild in this country. For instance, calla-lilies grow here in profusion, and are as common as "pig-weeds" at home; in fact, they are called "pig-lilies" here. But the one thing which seems more strange than anything else, is that while everything is getting fresh and green, and it seems just like spring in New England, the trees are losing their foliage and putting on the aspects of autumn. It is so dry here in summer that not much can grow, so the winter has to be improved in doing so. This makes the planting and sowing time come very much the same time as in most parts of America, only things grow there in the summer, while here they grow in the winter.

We are in good health, and are enjoying the work here very much. We see very many omens of good in connection with the work in this field, and I will endeavor to send some items relating to the work by next week's boat. As I close these lines, just in season to have them go on the boat which leaves here this afternoon (Wednesday, May 8), I hear the whistle of the incoming steamer, which we hope will bring us news from home.

A. T. ROBINSON.

CANVASSING IN KANSAS.

AFTER I finished my work in the Indian Territory, I attended the institute at Moline, and then spent a short time at home. I came here to Northern Kansas (Washington County) about the 10th of March. I have taken over one hundred and fifty orders for "Bible Readings," of which sixty have been delivered. I have felt a desire to see more work done by sending our good papers to those who are not familiar with the truths of the third angel's message, so I adopted this plan. When I am not charged for accommodations, I charge myself for the same (while I am among strangers); then I use this money in missionary work. I introduce my book, as published by Seventh-day Adventists. This gives me an opportunity to advance points of truth. I keep the names of all I canvass, and the post-office addresses of the interested ones; then when I go home, I send them such papers as they seem most to need. I use a great many tracts. I find the tracts issued by the Bible Students' Library preferable, as they can be sent with the papers, while it is necessary to send the others as a different class of mail matter. I have used 224 papers and 1,891 pages of tracts, held 3 Bible readings, made 52 missionary visits, written 34 letters, and received 19 upon religious topics.

Two children, aged six and eight years respectively, wanted to do something in the work, and thought they would like to give away papers. So I gave them fourteen *Signs of the Times* and fourteen *Sentinels*, and started them out in the town of Marysville. With God's blessing they found some who were glad to get the papers. I watched them for a time, and then went to my work; but I know that God watched over these dear little messengers as they went from door to door; and who knows but that their work of faith will bring forth fruit in the kingdom of God?

I find that a good work has been done by those who canvassed this county for the "Marvel of Nations" some four years ago. One family who had bought "Tabernacle Lectures," I found rejoicing in the light of the truth. After reading the lectures, they began to observe the Sabbath. They then obtained "Thoughts on Daniel and the Revelation." These dear souls will be baptized next Sabbath. Many buy our books because of those sold before, while others reject them because they have read and rejected the light given them. I have met two families who have come into the truth by reading, since the canvassers were here, and others are interested.

There are many Swedes here, and we leave the "Health Manual" and the "Life of Christ" among them. They are well pleased with these books. I left seven "Bible Readings" among that people. The other canvassers have also done some work among them.

I rejoice to know that souls are beginning to have the life of Christ in them; and as it comes into us, we rejoice to know that our names are written in the Lamb's book of life. I can use clean copies of the REVIEW, *Signs, Sentinel, Little Friend, and Instructor*, if sent to me prepaid. Address me at Washington, Washington Co., Kans. I can use our health publications also, Swedish, German, and Danish.

THOMAS ROBERTS.

QUEBEC CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Quebec Conference was held in connection with the camp-meeting at Magog, P. Q., June 22-28, 1892.

FIRST MEETING, FRIDAY, JUNE 24, AT 9 A. M.—The President, Elder R. S. Owen, in the Chair. Prayer by Elder R. C. Porter. The President's remarks were expressive of gratitude to God for his blessings upon us as a Conference during the past year, and also full of encouragement for future work. Call for delegates being made, seven responded, representing four churches.

A request was presented in behalf of the Buckingham and Angers church, for admission to the Conference. After some remarks by Elder Porter and others, a unanimous vote to admit that church was taken, and also to admit its delegates to the deliberations of the Conference. The President then called for the report of the last session, which was read and approved.

The Chair was empowered to appoint the usual committees, which were afterward named as follows: On Nominations, J. H. Hammond, Chas. Scott, A. Blake; on Resolutions, H. E. Rickard, S. H. Lane, Mrs. A. E. Taylor; on Credentials and Licenses, G. W. Caviness, G. A. Cushing, Louis Gobielle; on Auditing, A. Blake,

G. A. Cushing, A. E. Taylor, J. H. Hammond, G. D. Taylor, Harrison McClary.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, JUNE 24, AT 4 P. M.—The Committee on Resolutions presented the following partial report:—

Whereas, The erection of the orphan asylum, known as The James White Memorial Home, is a noble, worthy enterprise therefore,—

1. *Resolved*, That we as members of the Quebec Conference will do all we are able to do in free will offerings to aid the enterprise.

Whereas, Students who have returned from South Lancaster Academy have shown marked improvement, and an increased interest in the truth; therefore,—

2. *Resolved*, That we will encourage the young people among us to attend that school.

The first resolution was spoken to by Elders Lane and Porter, whose remarks showed the many advantages of such an institution as the Memorial Home is calculated to be. After some other remarks the resolution was unanimously adopted. The second resolution was adopted after remarks upon it by Prof. Caviness and others.

Adjourned to call of Chair.

THIRD MEETING, SUNDAY, JUNE 26, AT 5 P. M.—Fourteen delegates were present. The Committee on Resolutions further reported, as follows:—

Whereas, There are many lines of work connected with the cause in which we are engaged, which should be constantly placed before our people; therefore,—

3. *Resolved*, That we recommend that all our laborers become thoroughly educated on all phases of our work, that they may be enabled, in an intelligent manner to present them to our churches and people.

Whereas, There are quite a number of children and youth among us, who cannot at present attend the school at South Lancaster, and who should be under the direct influence of our people; therefore,—

4. *Resolved*, That as far as consistent, we patronize our local school at So. Stukely, P. Q.

Remarks were made by several upon the necessity of the third resolution, and that we should guard against narrowness in our work.

Elders Lane and Owen and Prof. Caviness spoke to the fourth, heartily recommending it. A delegate from Fitch Bay proposed that the school be at Fitch Bay a part of the time. This idea was somewhat encouraged, but as the resolution, if passed, would not permanently locate it at So. Stukely, there was no amendment made, and both resolutions were adopted.

The Committee on Nominations reported as follows: For President, R. S. Owen; Vice-President, H. E. Rickard; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, R. S. Owen, H. E. Rickard, D. Dingman; Camp-meeting Committee, A. F. Gustin, Horace McClary, Geo. Clark. The report was adopted by a unanimous vote.

Adjourned to call of Chair.

FOURTH MEETING, MONDAY, JUNE 27, AT 5 P. M.—The Committee on Credentials and Licenses presented the following report: For Credentials, A. C. Bourdeau, R. S. Owen; for License, H. E. Rickard. And further, that the case of J. T. Cooke be left with the Executive Committee. Report was adopted.

Inquiry was made with regard to the manner of electing Conference delegate to General Conference. Elder Lane replied that it might be by the Conference delegates or by the Executive Committee.

The Treasurer's report was read, which showed the following:—

RECEIPTS.	
Amount on hand July 1, 1891,	\$337 65
Received tithes from churches,	544 46
" " " scattered brethren,	49 86
" " pledge to Conference,	100 00
" " donations,	38 00
Total,	\$1,069 97

DISBURSEMENTS.	
Amount paid to laborers on last year's acc't,	\$234 13
Settlement with laborers this " "	750 26
Paid from camp-meeting fund,	5 55
" " sundries,	7 34
" " tithe to General Conference,	59 43
Amount on hand June 30, 1892,	13 26

Total, \$1,069 97

The report showed a falling off in tithes this year, calling forth remarks from Elder Lane, brother Dingman, and others, upon the subject of tithing, urging all the brethren to pay an honest tithe.

Adjourned *sine die*.

R. S. OWEN, Pres.

MRS. A. E. TAYLOR, Sec.

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE twentieth annual session of the Wisconsin Tract and Missionary Society was held in connection with the camp-meeting at Neenah, Wis., June 14-21.

FIRST MEETING, JUNE 15, AT 4:30 P. M.—The President, Elder M. H. Brown, in the chair. Elder A. T. Jones being present, made the opening prayer. On motion, the reading of the minutes of the last annual session was waived. The wants of the cause, and a brief outline of work, were suggested in the President's annual address.

The report of Secretary and Treasurer was read, showing the financial condition of the Society, as follows:—

Resources, including stock, furniture,	\$12,219 00
Liabilities,	4,495 80
Present worth,	\$7,723 20
Net gain during the year,	\$1,471 07
Cash on hand April 1, 1891,	\$ 456 32
Receipts,	32,402 62
Total,	\$32,858 94
Disbursements,	\$32,525 02
Cash on hand April 1, 1892,	333 92
	\$32,858 94

Mrs. Mary T. Westphal having previously been appointed auditor of the Secretary's books, reported them correct, when on motion the above report was accepted.

On motion, the President was empowered to appoint the usual committees, which were announced as follows: On Nominations, W. H. Thurston, J. W. Westphal, H. O. Thomas, J. C. Nielson, Geo. Kesner; on Resolutions, S. D. Hartwell, Wm. Sanders, S. S. Smith, W. S. Shreve, H. H. Fisher.

At the second meeting the Committee on Resolutions submitted a partial report, as follows:—

Resolved, That we recommend our local societies to adopt, as far as practicable, the methods used in the La Crosse Society, as outlined in the President's address, which will be found in the July number of the Wisconsin Reporter.

The plan mentioned in the resolution was again briefly outlined, as follows: Arrange suitable tracts in packages marked Nos. 1, 2, 3, 4, etc., putting in the first such tracts as will tend to create an interest in the important points of truth, and loan to individuals, following up with succeeding packages the interest that may be awakened.

On motion, the resolution was adopted.

The following persons were elected to the respective offices for the ensuing year: For President, Elder M. H. Brown, Milton Junction, Wis.; Vice-President, C. M. Christiansen, Lodi; Secretary and Treasurer, S. D. Hartwell, Milwaukee; Corresponding Secretary, Mrs. Mary T. Westphal, New London; Directors, Dist. No. 1, J. W. Westphal; Nos. 2, 3, W. S. Shreve; Nos. 4, 5, B. J. Cady; Nos. 6, 7, Chas. Herrmann; Nos. 8, 9, Chas. A. Smith.

On motion, meeting adjourned.

M. H. BROWN, Pres.

S. D. HARTWELL, Sec.

WISCONSIN CONFERENCE PROCEEDINGS.

THE twenty-second annual session of the Wisconsin Conference of Seventh-day Adventists was held at Neenah, Wis., June 15-20, the President, M. H. Brown, presiding.

After the President's address, the Chair was authorized to appoint the usual committees, which were as follows: On Nominations, C. M. Christiansen, R. J. White, F. H. Westphal, James Farrar, and Peter Hanson; on Credentials and Licenses, J. W. Westphal, H. R. Johnson, Chas. A. Smith, Alex. Paton, and Robert Eagar; on Resolutions, B. J. Cady, W. H. Thurston, Geo. M. Brown, Paul E. Gros, and Chas. Herrmann.

The Treasurer's report was then presented, as follows:—

RECEIPTS.	
Cash on hand June 15, 1891,	\$ 2,431 93
Received on tithes,	10,160 61
Loan from Wisconsin Tract Society,	537 52
Received on book sales,	46 38
Miscellaneous,	1 67
Total,	\$13,178 11
EXPENDITURES.	
Cash paid laborers,	\$10,130 98
" " Gen. Conf. Association,	1,244 21
" " for expenses,	55 37
" " Wisconsin Tract Society,	690 47
" " for books,	1 50
Total,	\$12,122 53
Cash on hand April 1, 1892,	\$1,055 58

The Auditor, Elder C. A. Smith, reported the accounts of the Treasurer to be correct according to the best of his knowledge and belief, and the Treasurer's report was accepted.

The following churches were admitted into the Conference: Sparta, La Crosse, Lena, Ogdensburg, and Moon. The name of the Avon church was changed to Brodhead, the Rolling church to Antigo, Cushing to Alabama, and Scott to Robinson. The church at Pound was dropped from the roll of churches, as its members had joined the church at Lena.

The following resolutions were adopted by the Conference:—

1. *Resolved*, That we indorse the efforts of the Executive Committee to dispose of the Madison property, and hereby authorize its sale by said committee.

Whereas, We appreciate the efforts of the Sanitarium in caring for the worthy poor; therefore,—

2. *Resolved*, That we aid it by continuing our endowed bed for another year.

3. *Resolved*, That we encourage all our people who are in circumstances which render it consistent for them to attend our

colleges, to avail themselves of the opportunity thus afforded, thoroughly to qualify themselves to fill any position for which the providence of God may indicate their fitness.

4. *Resolved*, That we indorse the 56th resolution recorded in the Year Book for 1892, on p. 64, and the resolutions recorded in the REVIEW, vol. 69, p. 266.

5. *Resolved*, That we indorse the efforts of our Executive Committee to raise the \$5,000 voted two years ago for the erection of Union College, and we pledge ourselves to second the efforts of said committee in raising the remainder of the amount voted.

6. *Resolved*, That we elect five trustees to form a corporate body for the purpose of holding and controlling such church and mission property in our Conference as may be deemed to it, said corporation to be known as the Wisconsin Conference Association of the Seventh-day Adventists.

7. *Resolved*, That the Executive Committee of this Conference, elected at this session, be and are hereby elected as trustees of the above-named corporation.

8. *Resolved*, That we express our hearty thanks to the city of Neenah for the use of Riverside Park, so kindly and generously offered us by its common council for our camp-meeting.

The Committee on Nominations reported as follows: For President, M. H. Brown; Secretary, Geo. M. Brown; Treasurer, C. M. Christiansen; Executive Committee, M. H. Brown, J. W. Westphal, B. J. Cady, H. R. Johnson, and A. Paton; Trustees of the Milwaukee Society, M. H. Brown, J. W. Westphal, and A. Paton; Camp-meeting Committee, W. S. Shreve, Wm. Sanders, H. H. Fisher, Chas. A. Scholl, and Chas. Herrmann.

The report was adopted.

The Committee on Credentials and Licenses made the following report, which was adopted: For Credentials, M. H. Brown, P. H. Cady, I. Sanborn, S. S. Smith, H. R. Johnson, J. W. Westphal, S. S. Shrock, Chas. A. Smith, Paul E. Gros, J. C. Nielson, B. J. Cady, F. H. Westphal; Ministerial License, R. J. White, E. W. Webster, Wm. Sanders, J. B. Scott, W. S. Shreve, R. G. Klingheil, J. B. Eitel, Chas. A. Scholl, J. S. Christiansen, J. N. Anderson, and Chas. Herrmann; Missionary License, W. H. Thurston, F. W. Phelps, S. D. Hartwell, Geo. M. Brown, Geo. H. Kisner, J. E. Werge, Lottie E. Farrell, Lulu A. Hallock, Tillie E. Olds, Emma Thompson, Helen E. Dunk, Iva F. Cady, Florence E. Thurston, and Mary T. Westphal.

Adjourned, *sine die*. M. H. BROWN, Pres.
GEO. M. BROWN, Sec.

NEW YORK TRACT SOCIETY PROCEEDINGS.

THE first meeting of the twenty-first annual session of the New York Tract Society opened June 9, at 9 A. M. The President, Elder S. H. Lane, in the chair. Prayer by Elder D. A. Ball. The minutes of the last session were read and approved. The President made some remarks on the business of the past year, showing it had been a prosperous one for the Society.

The Society had borrowed \$2,100 to pay its indebtedness, and this had all been repaid. The stock of old books has been reduced, and all the present stock is worth 100 cents on the dollar. A good many Health Science Leaflets have been sent to those who had purchased "Bible Readings," and many good replies have been received. Our local societies have done more missionary work the past year, than any previous year for a long time.

It was moved that the Chair appoint the usual committees.

Adjourned to call of Chair.

At a subsequent meeting the following committees were announced by the Chair: On Resolutions, J. V. Willson, J. R. Calkins, H. D. Church; on Nominations, N. S. Washbond, S. M. Cobb, J. B. Stow.

SECOND MEETING, JUNE 10, AT 6 P. M.—The annual report of labor and the financial report were read. The Committee on Nominations reported as follows: For President, Elder S. H. Lane; Vice-President, N. S. Washbond; Secretary and Treasurer, J. V. Willson; State Agent, J. R. Calkins; Directors, Dist. No. 1, W. C. Eaton; No. 2, F. Wheeler; No. 3, H. D. Church; No. 4, S. M. Cobb; No. 5, Geo. B. Stevens; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, Wm. Groff; No. 9, C. Gilbert; No. 10, J. E. Rose; No. 11, Wm. Simpkin; No. 12, S. Thurston.

It was voted that the report be adopted.

The Committee on Resolutions reported as follows:—

Whereas, During the past year we have seen the blessing of God attending the work of the tract society in good measure, in sending out canvassers and blessing them spiritually and financially, so that many books have been placed in the homes of the people, thereby giving many the truth; and,—

Whereas, We have been able to pay off the debt of the Society, which has been of long standing; therefore,—

1. *Resolved*, That we acknowledge and praise God for these blessings.

Whereas, The power and blessing of God has attended the earnest efforts put forth to circulate our works during the past year, and souls are continually coming into the truth through reading; therefore,—

2. *Resolved*, That we as ministers, workers, and canvassers increase our diligence so that the coming year will show greater results than we have ever seen in the past, and that we each will encourage all that can possibly do so, to engage in the work.

3. *Resolved*, That our canvassers be encouraged to preserve and forward to the State secretary the names and addresses of persons who would receive and read our publications, and that we will use these names in actual missionary work.

Whereas, The Indicator has been an important means of informing our people in regard to the work in our State, and has

thus increased their interest in all branches of the cause, especially the canvassing work; therefore,—

4. *Resolved*, That we recommend every family in the State to take this valuable paper.

Whereas, In view of the late developments in our nation which indicate that the prophecy in Revelation 13, which refers to the United States making an image to the beast, is rapidly fulfilling; therefore,—

5. *Resolved*, That we put forth more earnest efforts to circulate the *American Sentinel* and other religious liberty literature for the purpose of warning the people, and educating them on the principles of the message.

The report of the committee was adopted.

Remarks were made by Elder R. A. Underwood, showing the importance of distributing our publications among the people. Elder Porter spoke on the fifth resolution, and mentioned a case where a prominent advocate of national reform turned completely around in his views after reading the *American Sentinel*.

REPORT OF LABOR FOR YEAR ENDING MAY 31, 1892.

No. of members,	543
" letters written,	804
" " received,	253
" missionary visits,	3,459
" Bible readings held,	315
" persons attending meetings,	1,068
" subscriptions to periodicals,	83
" periodicals distributed,	9,906
Retail value publications distributed,	\$20,203 24

FINANCIAL REPORT.

Cash on hand June 1, 1891,	\$ 321 93
Received during the year,	15,059 74
Total,	\$15,381 67
Paid out during the year,	\$15,228 13
Balance on hand June 1, 1892,	153 54
RESOURCES.	
Depository building and furniture,	\$2,834 09
Stock on hand,	969 66
Due on accounts,	1,857 42
Cash on hand June 1, 1892,	153 54
Total,	\$5,814 71
LIABILITIES.	
Due branch office,	\$476 90
" local tract societies,	714 39
" on other accounts,	662 96
Total,	\$1,854 25
Present worth,	\$3,960 46
Total,	\$5,814 71
Present worth June 1, 1891,	\$3,960 46
Present worth June 1, 1892,	3,182 16
Net gain for year,	\$778 30

Adjourned *sine die*.

S. H. LANE, Pres.

J. V. WILLSON, Sec.

Special Notices.

OTTAWA, ILLINOIS, CAMP-MEETING.

THE opening service of this camp-meeting will be on the evening of Aug. 23. The Illinois Conference will convene at 9 A. M., the 24th. The Illinois Tract Society will hold its first session at 5 P. M. of the same day. The State Sabbath-school Association will meet at 9 A. M. of the 25th, and the Health and Temperance Association at 5 P. M. The N. R. L. Association will hold a session at 9 A. M. of the 26th, and the Illinois Conference Association will occupy the hour at 5 P. M. of the same day.

In behalf of the Illinois Conference,
J. N. LOUGHBOROUGH, Pres.

WEST VIRGINIA, NOTICE!

It is now decided that the time for our general meeting proper will be Aug. 16-23, preceded by one week of profitable meetings of instruction and devotion, and followed by a canvassers' institute of one week. The same rates are now secured as last winter. Certificates which will enable the holder to purchase return excursion tickets, will be furnished to all desiring to attend. These tickets may be purchased from Aug. 7 to 15, inclusive, with return coupon good for returning until Sept 1 inclusive. Notice: no tickets can be purchased and secure reduction after Aug. 15; hence all must reach the meeting in time for the Conference. Present certificate to ticket agent at point of starting. Let all come early. T. E. BOWEN, Sec. W. Va. Conf.

TENNESSEE RIVER CONFERENCE.

THROUGH the courtesy of the railroad officials on the N. C. & St. L. and L. & N. railroads, each one attending the camp-meeting at Nashville from Aug. 16 to Sept. 5, and paying regular fare in coming, may receive a certificate of this fact on the camp-ground, and be returned at one-third rates.

From a communication from the General Canvassing Agent, brother F. L. Mead, we are glad to learn that he

will be with us at the workers' meeting. Let all canvassing agents be present from the first day, Aug. 16. Instruction will be given to the officers and workers in the church, tract society, Sabbath-school, and health and temperance society. We trust that the Lord will make this a profitable occasion for all who attend. To those renting tents for the camp-meeting, no extra charges will be made for the use of the same during the workers' meeting.

CHAS. L. BOYD.

NOTICE TO MAINE.

READ and remember that excursion tickets will be sold over the Maine Central Railroad, from Portland and Vanceborough, and its branches to the Seventh-day Adventist camp-meeting, to be held at Auburn from Aug. 25 to Sept. 5. Sale of tickets to begin Aug. 22, good to return at the close of the State fair, which begins Sept. 5 at Lewiston. One fare the round trip. The Canadian Pacific Railway Company will sell excursion tickets from St. Stephen, N. B., and Aroostook County stations to Auburn and return, at one first-class, unlimited fare for the round trip. Tickets to be on sale Aug. 23-25, also on the 29th, good for return passage until Sept. 10. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Auburn, Me. J. B. GOODRICH.

TO MICHIGAN.

WE wish to say to our Michigan workers who have accounts to be settled with the Michigan Conference, that the Conference year will close Aug. 1. All accounts should include July 31. Blanks will be sent to all our workers at once, and if you do not receive one soon, please drop a line to J. S. Hall, Battle Creek, Mich., and he will forward you one immediately. We want them all filled out and returned by Aug. 15, so they can be looked over before the Auditing Committee meets. The financial statement should be itemized, so that one can readily tell for what the money was expended. Those who fail to itemize will have their accounts returned un-audited, as we cannot tell much about such matters. We hope all our workers will fill out their blanks as soon as received, and forward them to J. S. Hall, Battle Creek, Mich.

I. H. EVANS, Pres. Mich. Conf.

VIRGINIA CONFERENCE, ATTENTION!

DEAR BRETHREN AND SISTERS: Another year has almost passed into eternity since our last camp-meeting, during which time we have enjoyed many blessings from our heavenly Father; and I hope they have all been used to his glory. Now we will soon be together once more to enjoy the rich feast that awaits us. As I pen these lines, I am reminded of the fact that these meetings will soon all be in the past, and then, my dear brethren, where will we be? Will we be saved, or will we be lost? May these thoughts stir our very souls as they have never been stirred. Yes, the Lord has greatly blessed us in the past few months, having added some sixty precious souls to our number. Many others are deeply interested. Our financial strength is double what it was. So we have great reason to be thankful. Let us come up to this annual meeting ready to do for the Lord that which he may demand of us, bringing tithes and offerings in abundance; and the Lord will bless. This will be one of the most important meetings we have ever had, for many reasons: First, because we are nearer the end than ever before; secondly, because we are now surrounded by the perils of the last days; thirdly, because of the help we will receive at this meeting. So let none stay away, but come early, and we will seek the Lord together while we are giving and receiving instructions. The meeting will be at Luray, Va., on the Norfolk and Western Railroad, Aug. 23-30; preceded by one week's workers' meeting.

F. M. ROBERTS, for VA. CONF. COM.

THE NORTHERN MICHIGAN CAMP-MEETING.

As appointed in the REVIEW, the camp-meeting for Northern Michigan will begin Aug. 22, and continue till the 28th. A workers' meeting will precede this, which will begin Aug. 16. Elder A. T. Jones will be at this meeting from the 22nd to the 25th. All will greatly appreciate the privilege of hearing Elder Jones, and we hope all will be on hand the first day. We hope to see done all that can be done to make the meeting a success, but it will come far short of what it should be if our brethren do not make a special effort to be present. There will never be a better opportunity to seek God and get his rich blessing than at this meeting. We shall be glad to see the largest attendance we have ever had at our northern meeting.

The cooking-school will begin the 16th and close the 22nd. All who wish to enjoy the rare opportunity of attending a class in healthful cookery should make a special effort to be on hand Tuesday, the 16th. Tents will be on the ground to rent; the rates will be \$3.00 for sizes 12x16 and 12x14, and \$3.50 for size 16x24. Those who have tents and do not wish to rent should bring them. There will be a boarding hall on the ground, where two meals will be served each day, at the usual rates. We should be glad to see our people, as far as possible, patronize this, as the proceeds will help to defray the expenses of the meeting. We expect

reduced rates on all the leading railroads, and as soon as known I will have them announced in the REVIEW.

I trust our people will rally to this meeting as one man. Bring the youth and children. Invite your neighbors to attend. Let all come who can; for those who come may have a rich blessing if they seek for it. The tract society will have a supply of our publications on hand, also a good assortment of Bibles.

Each church should select a man, and send him to the workers' meeting. If we have plenty of help, it will make light work; but if none comes, it will be very hard. Let us all pray for the success of this meeting.

I. H. EVANS, Pres.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON VII.—ANANIAS AND SAPPHIRA. ACTS 5: 1-14.

(Commit Verses 9-11.)

(Sabbath, Aug. 13.)

TEXT.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

1. How did the early disciples regard their possessions? Acts 4: 32.
 2. What was the result of this feeling? Verse 34, first part.
 3. What plan was followed in caring for the poor? Verses 34, 35.
 4. What man, who afterward became an apostle, thus disposed of his property? Verses 36, 37.
 5. What course did Ananias and Sapphira pursue? Acts 5: 1, 2.
 6. When Ananias brought the money, what did Peter say to him? Verse 3.
 7. Was Ananias obliged to sell his land, or to bring the money to the apostles? Verse 4.
 8. What motive must have actuated him?
- NOTE.—While the other disciples were honestly giving their means to help the cause and the poor, Ananias and Sapphira were wholly selfish. They wanted to be thought poor, so as to be supported from the treasury, and at the same time they secretly kept a good sum to use as they pleased. They had a right to keep it all if they wished. There was no compulsion. They were not punished for keeping back the money, but for hypocrisy—for lying to God. The Holy Ghost, to whom they lied, exposed them.
9. To whom had he been guilty of lying? Verses 3, 4.
 10. What happened to Ananias when he heard these words? Verses 5, 6.
 11. When his wife came in, what conversation took place? Verses 7-9.
 12. What also happened to her? Verse 10.
 13. What was the result of this affair? Verse 11.
 14. What further exhibition of God's power was manifest through the apostles? Verse 12.
 15. Who were added to the church? Verse 14.
 16. What about the others? Verse 13.
 17. How is it, then, that Christ's church is to be kept free from those who would bring a reproach upon it? Isa. 5: 7, first part; 27: 2, 3.
 18. Why is it that we do not see it so kept now?

NOTE.—When Christ is followed as the only leader, and he is allowed to control the church by his own word, he will keep it clear of hypocrites. There is a great temptation, when the church is in the condition that the early church was, for designing men to seek to come into it for their own pecuniary advantage. Sometimes this is used as an argument against doing the same now that the early church did. But see how Christ protected his church then, and by the prompt judgment upon the hypocrites caused others to fear to join. Yet *believers* were added every day.

ADDITIONAL NOTES.

1. THE SIN OF DECEPTION.—The record of the retributive judgment of God that befell Ananias and Sapphira, is but the record of a common sin, and by this sudden and terrible punishment the Lord designed to teach his people how he regarded sins of that character. They were not required to sell their property, and after having sold it they were under no obligation to give it all away. They wanted credit for doing that which they did not do,—a very common thing among those who profess to be Christians. It cannot be that the Lord has changed in his abhorrence of such a course, and it surely follows that the fearful punishment which came upon these deceivers and liars, is of the same kind that will be meted out to all those of this character who have not repented of their sins and done works meet for repentance.

2. ADDITIONS TO THE CHURCH.—One of the most noticeable things in the study of the Acts of the Apostles, is that every event which occurred had invariably the same ending—additions to the church. If the Holy Ghost falls upon the disciples, there "were added unto them about three thousand souls;" if a lame man is healed by

the power of God, the sermon that follows results in the accession to the ranks of the believers of five thousand people; if the apostles are thrust into prison, the disciples, in the enthusiasm of their faith, sell their earthly possessions that they may have sufficient means to help those in distress, and carry the gospel into the regions beyond them; and even when an unsanctified believer is found among them, the circumstances that attend the discovery are such that "believers were the more added to the Lord, multitudes both of men and women." God himself was at work, and man was unable to resist him. So will he work for all those who with the same measure of faith and devotion engage in the present work of warning the world against the worship of the beast and his image, and the reception of his mark.

3. HONESTY AND DECEIT CONTRASTED.—The case of Barnabas and that of Ananias are in striking contrast, the one with the other. Barnabas sells a property and gives the whole proceeds to God's cause. Ananias sells a piece of land, gives a part and lies about it. Barnabas, in his whole-souled generosity, becomes an apostle, and does noble work for the Master. Ananias, also a believer, carried away by his love of money, tries to serve God and mammon; and he and his equally sinful companion, like the people of Sodom, were made an "example unto those that after should live ungodly." 2 Pet. 2: 6. Thus the Lord in the very beginning of the Christian dispensation made an example of those who, in order to make it appear that they were making a great sacrifice for the sake of the truth, were only serving their own selfish ends. The result at that time was that "great fear came upon all the church, and upon as many as heard these things."

News of the Week.

FOR WEEK ENDING JULY 30.

DOMESTIC.

—A thunder-storm and cyclone at Philadelphia, Pa., July 25, did \$100,000 damage.

—By an explosion of gas in a coal mine at Pottsville, Pa., July 23, eight miners lost their lives.

—The President has approved the joint resolution providing for an investigation of the slums of cities.

—Rose Terry Cooke, the gifted New England author and poet, died at her home in Pittsfield, Mass., July 18.

—General Ben. F. Butler will defend the leaders of the Homestead workmen who have been charged with murder.

—Bay City, Mich., was the scene of a great conflagration July 25. Thirteen hundred buildings were destroyed.

—The workmen in the big steel mill in Duquesne, Pa., ceased work July 22. Sympathy with the workmen in Homestead is the cause.

—Chili has paid \$75,000 indemnity to the United States. The money is to be divided among the widows and children of the murdered sailors.

—President Harrison issued a proclamation Thursday, calling on the people to celebrate Friday, Oct. 21, 1892, the 400th anniversary of the discovery of America.

—General Carlin, in command of the military sent to the disaffected Coeur d'Alene mining district in Idaho, reports to the authorities at Washington that peace has been entirely restored.

—Congress has passed the bill imposing tolls on Canadian vessels passing through the Sault Ste. Marie canal. This is a retaliatory action on account of the action of Canada in making American vessels which pass through the Welland canal pay toll.

—Farmers in South Dakota are complaining of the great scarcity of laborers to gather the bountiful harvests. Several thousand farm hands are needed in the central counties. Fair wages are promised, and the railroads will give reduced fares from St. Paul.

—Mr. Frick, manager of the Homestead Iron Works was attacked by an assassin July 23, and very narrowly escaped death. As it was, he received two bullets and two severe cuts from a dagger. The would-be murderer was secured. It is thought Mr. Frick will recover. His assailant is a Russian Jew from New York City.

FOREIGN.

—Riots with loss of life continue in Russia as a result of the cholera epidemic.

—German soldiers are reported to have made an incursion into French territory.

—Several villages are threatened with destruction by the eruption of Mount Etna.

—The Lower House of the Australian Diet Thursday passed the gold currency bill.

—Gladstone's majority is increased by the latest election returns, chiefly from the rural districts.

—The French government is about to engage in an active campaign against the king of Dahomey.

—Russian authorities are striving to suppress the facts relative to the rapid spread of the cholera in the czar's domain.

—For the first time in Montreal the fall of the Bastille celebration among the French people was accompanied by the display of Russian flags.

—The French government has appointed the ex-ambassador to Berlin, the Baron de Courcelles, as arbitrator on the Bering Sea commission.

—On Monday, July 11, the French Ministry sustained a defeat on the Dahomey question. The Minister of Marine resigned, and was succeeded by M. Burdeau.

—Advices from Vladivostok report that there are 12,000 men engaged in laying the eastern section of the Trans-Siberian Railway, and that the work will be completed next autumn.

—Gladstone is negotiating with the anti-Parnell members to obtain from them a positive assurance that they will support him in a "no confidence" amendment to the speech from the throne.

—Both Mount Etna and Mount Vesuvius are in violent eruption. All of the craters of the former are in activity, and the mass of lava, red-hot stones, and scoræ is increasing in volume. As to violence of expulsion, molten matter is sometimes projected into the air to a height of 1,000 feet.

—Twenty-four war ships have received orders to proceed to Huelva, to take part in the Columbus celebration there on Aug. 3. The fleet will comprise eight Spanish vessels, four Italian, two American, two French, two English, and one each from Holland, Portugal, Austria, Greece, Mexico, and the Argentine Republic.

—In consequence of the rumor that doctors were causing cholera patients to be buried alive, an ignorant mob in Saratoff, Russia, killed two of the doctors, dragged some of their patients from the hospitals, and wrecked many houses, hospitals, and public buildings. The heaviest mortality from cholera continues to be at Baku. All the private schools in the Caucasus are closed. The intended fair at Nijni-Novgorod may be abandoned, as it would spread the epidemic, which has unfortunately broken out in Paris, though in a milder form.

RELIGIOUS.

—A committee appointed by the German societies at Chicago, are preparing to hold a demonstration against the closing of the World's Fair on Sunday.

—The French Episcopate have applied to the pope to introduce during his jubilee the question of the canonization of Joan of Arc, and it is understood that the pope favors the suggestion.

—An organized effort is being made in New Orleans to enforce the Sunday-closing law. The Sunday-Rest League and the American Federation of Labor have united to accomplish this object.

—Catholicism is making some progress in Sweden, which is called the most Protestant country in Europe. A Catholic bishopric has been recently established at Stockholm, the capital of that country.

—The religious press is unanimous in its opposition to the reported proposition to have the Passion Play as performed at Oberammergau made a feature of the Columbian Exposition next year. By many the scheme is charged to persons alien to the customs, institutions, and Christian faith of this country.

—Thirty-six English missionaries are threatened immediate expulsion from Algeria by the French government. This is in order to prevent trouble with the Mohammedan population. The French government declares in a dispatch to Lord Salisbury, that they hold their own people (French Catholics) to the same rule, and they cannot allow of an exception in favor of strangers.

—The Order of the Redemptorists and its relations to the Jesuits is now a much discussed problem. The general opinion is that there is practically no difference between them, and that the Jesuit law of Germany also excludes them. At present the order has 132 cloisters in twelve provinces. Two of them are in America, the province of Baltimore and the province of St. Louis. The authorities of the order report a membership of 2,557. Of these 1,232 are priests, 378 clericals, 287 lay brethren, and 360 novitiates.

Appointments.

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

THE next annual session of the Nebraska Tract Society will be held at Seward, Nebr., in connection with the State Conference, from Aug. 30 to Sept. 6. Officers will be elected for the coming year, and all necessary business will be transacted.

W. B. WHITE, Pres.

No providence preventing, I will meet with the church at Danforth, Me., Aug. 6, 7. J. B. GOODRICH.

ELDER A. T. JONES will meet with the church at West Leroy, Mich., Sabbath and Sunday, Aug. 6, 7.

THE annual session of the Tennessee River Sabbath-school Association will be held in connection with the camp-meeting at Nashville, Tenn., Aug. 30 to Sept. 5. Come, parents, and bring all your children. There will be special services each day for the children and youth. None can afford to miss these meetings. Elder J. H. Durland will be present to give instruction in Sabbath-school work. W. S. LOWRY, Pres.

THE annual session of the Missouri Sabbath-school Association will be held in connection with the State camp-meeting, Aug. 17-30, at Sedalia, Mo.

We are laying plans for a large attendance of youth and children, also of officers and teachers. Special meetings for youth and children will be held, which we hope will prove profitable to all who attend. Several meetings will be held with the officers and teachers. GEO. M. ELLIS, Pres.

THE next annual session of the Nebraska Conference will be held in connection with the camp-meeting at Seward, Nebr., from Aug. 30 to Sept. 6. At this time officers will be elected for the ensuing year, and other business will be transacted as may be necessary. Every church in the Conference should send delegates to this important gathering. We hope the delegates will be prompt at the first meeting of the Conference, that the work may not be hindered. W. B. WHITE, Pres.

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.			
West Virginia, Berea,	Aug.	16-23	
*Virginia, Luray,	"	23-30	
New York, North Creek,	"	4-14	
Maine, Auburn,	"	25 to Sept. 5	
Vermont, Cambridge Junction,	Sept.	6-13	
Atlantic,	"	1-11	
New England,	Oct.	4-11	

DISTRICT NUMBER TWO.			
Tennessee River Conference,	Aug. 30 to Sept. 5		
Nashville, Tenn.,			

DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	9-15	
Ohio, Cleveland,	"	12-22	
*Michigan (northern meeting), Traverse City,	Aug. 22-28		
*Illinois, Ottawa,	"	24-30	
*Illinois (southern meeting), Olney, Sept.	13-19		
*Michigan (State meeting), Lansing,	22 to Oct. 3		

DISTRICT NUMBER FOUR.			
*Nebraska, Seward,	Aug.	30 to Sept. 6	
Nebraska (southwestern), Curtis,	"	9-15	

DISTRICT NUMBER FIVE.			
*Texas, Dallas,	Aug.	2-9	
Arkansas, Springdale,	"	4-15	
Missouri, Sedalia,	"	17-30	
Colorado, Boulder,	"	31 to Sept. 12	
Kansas, Herrington,	Sept.	15-26	
Oklahoma and Indian Territory,	Oct.	4-11	

Appointments marked by a star will be preceded by workers' meeting. GEN. CONF. COM.

BUSINESS NOTICES.

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

WANTED.—Working printer (Sabbath-keeper), able to take charge of established job office in Chicago, to work on shares; or will sell half interest, partner to take charge of business. Three jobbers, electric motor, all necessary material, no incumbrance. Cash required, \$300 to \$1,000. Address Mrs. Mary Hunter, Fort Sheridan, Ill., care L. B. Hibbard.

LABOR BUREAU.

SITUATION WANTED.—Would like to correspond with a saw-mill proprietor who is a Sabbath-keeper, and in need of a filer, or one who can make himself useful with tools or otherwise. Address S. Helpman, 371 Van Buren St., Battle Creek, Mich.

Obituary Notices.

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

COTTRELL.—Mrs. S. J. Cottrell, wife of Elder William Cottrell, May 16, 1892. O. F. GUILFORD.

CAMP.—Near Dailey, Mich., June 19, 1892, Alma Camp, aged eighty-five years. R. C. A.

NOFTSGER.—Mary I. Noftsger, June 23, 1892, aged 61 years, 1 month, and 23 days. O. F. GUILFORD.

HODGE.—At Cleburne, Tex., June 1, 1892, Mattie Belle Hodge, aged 8 years, 4 months, and 3 days. A. W. JENSON.

KIRKHAM.—At her home near Woodland, Yolo Co., Cal., May 9, 1892, Mary R. Kirkham, aged 64 years, 10 months, and 6 days. J. G. SMITH.

OLMSTEAD.—At Denver, Colo., June 1, 1892 of inflammation of the bowels, Mary Alice Olmstead, aged six months. Services by the writer. GEO. W. ANGLEBARGER.

TUTTLE.—At San Francisco, Cal., May 21, 1892 of consumption, Emma B. Tuttle, aged 35 years, 8 months, and 5 days. Text, 1 Cor. 15:22. H. A. ST. JOHN.

PIERCE.—At Wright, Ottawa Co., Mich., June 19, 1892 of paralysis and general debility, Rachel Pierce, aged seventy-three years. Funeral discourse by the writer. S. ROGERS.

CARPENTER.—At Blackville, N. Y., May 24, 1892 of peritonitis, Gertie Carpenter, aged seventeen years. Services by the writer, assisted by Elder L. A. Wing. H. G. THURSTON.

SANDERSON.—At the Rural Health Retreat, St. Helena, Cal., May 24, 1892 of tuberculosis, sister Alice E. Sanderson, wife of Dr. Sanderson, aged 27 years and 14 days. Text, Rev. 21:4. H. A. ST. JOHN.

GILBERT.—At Wells, Minn., of inflammation of the bowels, June 26, 1892, Esther C., daughter of G. A. and Betsey Gilbert, aged 24 years and 10 days. Discourse from Rev. 22:12. N. W. ALLEE.

BLISS.—At Tuscola, Mich., June 6, 1892 of chronic rheumatism, with other diseases, Eliza H. Bliss, aged 69 years, 8 months, and 3 days. Sermon by the writer. Text, John 11:25. I. D. VAN HORN.

KLINE.—At Beaverton, Ohio, June 25, 1892 of pneumonia, Ellen Kline, daughter of S. M. and M. A. Kline, aged 19 years, 10 months, and 10 days. Funeral services were conducted by Elder Shortridge (Congregationalist). Text, Luke 8:52. C. F. KLINE.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.		*N. Shore	*N. Y.	*N. Falls	*Night	*Detroit	*Atlantic
STATIONS.		Express.	Express.	& Buffalo	Express.	Accom'n	Express
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City	11.05	2.05	4.58	6.45	11.18		pm 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek...	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.45	5.35
Ann Arbor.....	5.25	6.27	9.45	11.27	5.38	10.47	7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55	9.20
Buffalo.....		am 8.00	am 6.25	7.35		pm 7.55	pm 5.00
Rochester.....		5.50	9.55				
Syracuse.....		8.00	pm 12.15				
New York.....		pm 8.45					
Boston.....		6.05	11.05	pm 6.15			
WEST.		*N. Shore	*Chicago	*Kalamazoo	*Pacifie	*Chic.	
STATIONS.		Express.	Express.	Express.	Express.	Special.	
Boston.....	am 8.30	pm 2.00	pm 9.00		pm 6.45		
New York.....	10.30	4.30	6.00		9.15	am 8.30	
Syracuse.....	pm 7.30	11.35	am 2.10		am 7.30		
Rochester.....	9.35	am 1.25	4.40		9.55		
Buffalo.....	11.00	2.20	5.40	am 8.45	11.50	7.45	
Detroit.....	am 8.20	7.40	9.05	1.20	pm 4.45	pm 9.00	2.15
Ann Arbor.....	9.37	8.59	9.59	2.19	5.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek...	pm 1.05	10.45	pm 12.02	4.35	8.47	1.20	4.59
Kalamazoo....	2.05	11.30	12.59	5.05	9.45	2.38	5.35
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City	5.20	1.55	2.45	7.20		5.35	8.13
Chicago.....	7.35	3.35	4.30	9.00		7.55	9.55

*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.

GOING WEST.				STATIONS.				GOING EAST.						
p m	p m	p m	p m					a m	p m	p m				
7.15	3.00	11.00	7.00	Boston.				7.00	8.00	9.25				
a m	a m	a m	a m	New York				p m	a m	a m				
9.45	5.00	6.30	8.00					9.55	7.40	5.07				
a m	a m	a m	p m	Buffalo				a m	a m	a m				
12.10	8.20	8.25	1.00					8.40	5.50	4.20				
a m	a m	a m	a m	Niagara Falls.				a m	p m	a m				
1.35	7.45	8.00	2.45					7.30	4.10	3.10				
a m	a m	p m	a m	Boston				a m	a m	p m				
8.30		3.00	12.00					8.05	9.50					
a m	p m			Montreal				8.00	7.00					
8.30	8.40							a m	p m					
		p m		Toronto				a m	p m					
		1.00						8.35	5.25					
		3.00		Detroit.				p m						
		8.00						9.25	7.45	9.25				
Day	R. C.	Limit	Pass.	Mail					Mail	Limit	Adlt	Day	Exp.	Frt.H
Exp.	Pass.	Exp.	Exp.	Exp.					Exp.	Exp.	Exp.	Exp.	Exp.	Pass.
a m	p m	a m	p m	a m	Dep.	Port	Arr.	p m	a m	a m	a m	a m	a m	a m
	3.44			6.19	Port Huron			10.01					12.10	
6.50	3.49	12.22	8.40	6.25	Port Huron Tunnel.			9.55	12.35				10.05	
8.05	1.10	1.27	10.07	7.45	Lapeer.			8.15	11.20	6.15	7.35	10.15	12.45	
8.35	4.00	1.50	4.40	7.55	Flint.			7.30	11.01	6.40	8.05	10.55		
	4.05			6.50	Detroit.			9.25		7.45	9.25	11.30		
7.15	4.40		8.05	7.15	Bay City			8.37		7.15	8.37	11.30		
7.50	5.17		9.00	7.50	Saginaw			8.00		6.40	8.00	10.40		
9.05	6.00	2.22	11.20	9.35	Durand			5.05	10.20	5.08	6.35	9.30		
10.02	7.55	8.07	12.22	10.40	Lansing			6.10	8.30	4.00	5.40	8.20		
10.10	8.30	9.34	11.15	11.15	Charlotte.			4.30	8.30	4.00	5.40	8.20		
11.15	9.25	4.15	1.50	12.25	BATTLE CREEK.			3.40	8.20	4.40	4.30	7.00		
11.53		2.35		1.08	Vicksburg.			2.33	7.40	1.45		a m.		
				1.19	Schoolcraft.			2.21						
12.40		5.45	3.30	2.05	Grossepointe.			1.29	6.58	12.45	3.07			
1.20		6.20	4.10	2.08	South Bend.			12.45	6.20	12.00	2.36			
3.35		7.35	4.45	4.30	Ypsilanti.			11.10	5.10	8.30	1.25			
4.50		9.30	8.00	7.00	Chicago.			8.40	8.00	8.15	11.25			
p m		p m	a m	p m	Arr.	Dep.	a m	p m	p m	a m				

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 2, 1892.

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

The daily *Times*, of Moncton, N. B., July 19, gives an account, nearly a column in length, of the establishment of a Seventh-day Adventist church in that place. An old meeting-house built seventy-one years ago as a free meeting-house, which different denominations have successively used till they secured houses of their own, seemed to be waiting the occupancy of our people. So it has been repaired and nicely fitted up, at a cost of a little over \$500, and is appropriated as a Seventh-day Adventist place of worship. At the re-opening of the house for worship, Elders R. S. Webber and H. W. Cottrell made addresses, and John Prince, an aged minister of the place, gave a brief sketch of the history of the house and its uses, from the beginning to the present time. He congratulated the present occupants on the manner in which they had fitted it up. We trust it may prove a nucleus for a grand work of the truth in that region.

CHRISTIANITY A QUALIFICATION FOR POLITICAL OFFICE.

MR. J. G. BUTLER, D.D., Chaplain of the United States Senate, has expressed through the columns of a leading New York journal, his views on the subject of the recent action of Congress in decreeing Sunday-closing of the World's Fair. As might be expected in one who holds his official position by virtue of that practical though hitherto innocuous union of Church and State which was bequeathed to our nation and times by the Dark Ages, and which Congress is now going to work to strengthen and redevelop, he is in full sympathy with the action of the latter body in voting to close the Fair. "The settlement of the Sunday question by Congress," he says, "is vastly more important even than the liquor question." Indeed! We had not supposed that the desecration of Sunday could be regarded even by an orthodox D.D., as a greater evil than the traffic in intoxicating liquor, yet such, in his eyes, it is; unless, perchance, he considered it politic not to differ on the subject with the august legislative body who had just recorded their opinion by decreeing that the sale of whisky at the Fair should not be interfered with by them.

He also says that "never more surely than now, would avowed hostility to God, his day and word and house and kingdom, remand a public servant to private life." On this point he sees truly. Those, in other words, who will not use their power as legislators to do what the churches bid them do, may

as well understand that they will have to vacate their offices and have their places supplied by those who will. This is the situation, and the chaplain of the Senate is not the only D.D. in the country who thoroughly understands it. We may rest assured that the preachers and churches, the "National Reformers" and "American Sabbath Unions," the "Woman's Christian Temperance Unions," and others who have been demanding this thing, know their power, and will lose no opportunity to use it. The parallel between this time and the days of the formation of "the beast," is already clearly established.

L. A. S.

LOUISIANA, MISSISSIPPI, AND ALABAMA.

CHURCH treasurers and all isolated brethren and sisters in these States are requested for the future to send the tithes to W. H. Edwards, Battle Creek, Mich., instead of to sister Bessie Johnson, who has withdrawn.

R. M. KILGORE, *Sup't. Dist. No. 2.*

SOUTHERN TRACT SOCIETY.

THE office of the secretary of the Southern Tract Society having been transferred for the present to Graysville, Tenn., all correspondence, reports, and money should now be sent to Mrs. Lysle R. Giles, at Graysville, Tenn., instead of Atlanta, Ga., as heretofore. All money should be sent by express orders or drafts on New York.

R. M. KILGORE, *Pres.*

A WANT SUPPLIED.

THE want is on the part of the ministers and laborers in the various branches of the cause, and consists in a desire to have, in a form convenient for ready reference, the excellent counsel and instruction for laborers contained in the various Testimonies and talks to ministers for the last thirty-five years. This want is now supplied by the neat, compact volume advertised in the REVIEW, and entitled, "Gospel Workers."

In this book these various instructions are compiled, and the book is furnished with a copious index. I had the pleasure of reading the manuscript for this book before it was printed, and have carefully examined it since. It is just what all of our ministers and workers should secure at once. Obtain it, study it, and put in practice its excellent counsels.

J. N. LOUGHBOROUGH.

"GOSPEL WORKERS."

THIS is the title of a book that has just been issued by the REVIEW AND HERALD, a notice of which has already appeared in the REVIEW.

The subject matter of this work has already appeared in different writings from the pen of sister White, covering a long period of time. Ministers and other gospel workers have often expressed a desire that these articles, which have a special reference to them and their work, should be collected and put in convenient form to carry with them, to re-read and to have for easy reference. Now this is just what has been done, and every gospel worker should be in possession of the book.

There is nothing that is more needed at the present time than greater fervency and increased efficiency among the laborers. With more of God's power with the workers, much greater would be the success all along the line.

As gospel workers we have not given the earnest heed we ought to the instruction which God has been pleased to give us from time to time. Once reading is not sufficient; we should often refresh our minds by carefully studying the many important lessons, earnestly praying that the instruction given shall properly affect our life and labors. Never before was there a time when God's servants needed so much to be wholly consecrated to God, and be energized with power from on high, as now. While darkness covers the land and gross darkness the people, God's glory is to be seen upon his people. There needs to be more earnest prayer, more careful study of the word of God, and much more consideration given to the instruction which the Lord has sent his people from time to time. If this were done, the result would show itself in increased efficiency and more success in our labors.

The book "Gospel Workers" is neatly bound, and is in a very convenient form to carry for ready reference. The price is only one dollar. The subjects treated cover a very wide range of matter. You can hardly miss finding just what you want. I am sure it would be much appreciated by every worker; and as all should be workers, all should have it, and we trust all will want it. Those who carefully and prayerfully read the matter contained in this work, we are sure will be profited, whether they read it in "Gospel Workers" or in the original from which selections have been made. What we most desire is, that all should study to be workmen approved unto God. Then at the Lord's coming we shall receive the crown that fadeth not away.

O. A. OLSEN.

CIRCULATE OUR RELIGIOUS LIBERTY LITERATURE.

IT must be apparent to all our brethren who have been watching the movement of events for the past few months, that the Sunday question is rapidly coming to be the great issue of our time. We are receiving communications at the office of the Religious Liberty Association from all parts of the country, stating that the Sunday issue is being discussed quite warmly everywhere. Nearly all of the papers in the land are taking it up, and it is receiving general attention.

One cannot fail to see in these things the fulfillment of the prophecies toward which our attention has been directed from the commencement of our denominational existence. And knowing from the study of the word of God what it all means, how will it be possible for any of us to remain inactive or indifferent at such a time as this? All should be doing what they can to enlighten the people with reference to the great truths for this time.

One of the most effective methods for spreading these principles is the circulation of our literature. It is acknowledged by unprejudiced minds that we have the widest range, and the best class, of religious liberty literature that has ever been published; and while thousands of pages have been distributed, we believe we have not distributed nearly as much as we should have done. The Association has made arrangements with the REVIEW AND HERALD by which we send out our religious liberty publications at the lowest possible rate, and for a very small sum our brethren in the various parts of the field can circulate hundreds of pages of this important matter; and now while the attention of people everywhere is being called to these questions, and before prejudice is so strongly turned against us, we should be very energetic and active in this work. Surely we have a duty resting upon us to enlighten our fellow-men.

It has been our observation that wherever this literature has been freely distributed, there the National Reformers and other Sunday-law advocates have their greatest difficulties in advancing their work; and we have in mind a number of instances where persons were earnestly in favor of Sunday laws, and doing what they could to advance them, when their attention was called to the subject of religious liberty, as taught in the Bible, and they would at once take their position strongly against the theory that they had before so earnestly advocated. One young man in Chicago, who had read our literature and gained a knowledge of our principles, became so deeply interested in the matter that he gave his time to the circulation of our petition in South Chicago, and secured over a thousand names of the best class of persons. The result of it has been that he is now very much agitated over the Sabbath question itself, and has strong convictions that he has been keeping the wrong day for the Sabbath, and is making inquiries with reference to the whole truth. This is only one instance of the many which we might mention; but it serves to show the influence that our literature and the principles of religious liberty have when they are circulated among the people. We trust that our brethren throughout the land will organize to give our literature a wide circulation, especially at this time when the Sunday question is being so extensively agitated in connection with the discussion to close the World's Fair on that day.

Order the literature through your librarian, or of your State tract society secretary. We shall be pleased to correspond with any one who may desire further particulars.

A. O. TAIT, *Cor. Sec., N. R. L. A.,*
Battle Creek, Mich.