

The Adventist Review and Sabbath Herald

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

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IT DOETH NOT YET APPEAR.

BY THE EDITOR.

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John 3:2.

Oh not here 'mid earth's dark shadow,
(Though of God we now are sons),
Where the mists of time are folded
Round the Saviour's hidden ones,
Where it is but dim and darkly
Through a glass our eyes may see,
Does the world perceive one token,
Showing what we soon shall be.

It is well; for heaven's attractions
Must appear alone to faith,
Resting not on outward seeing
But on what the Saviour saith.
Here is seen alone the training
Each disciple must endure,
Not the glory and the grandeur
Soon to crown the wise and pure.

But we know that when the Saviour,
King and Lord, shall soon appear,
As he is, we then shall see him
With a vision bright and clear;
See him in his grace and beauty,
Jubilant in triumphs won,
Throne, and crown, and robe, and scepter,
Blazing brighter than the sun.

And—oh joy and bliss supernal—
Then we, too, shall like him be,
Share his matchless life eternal,
In his presence, full and free.
Weakness gone; sin, sorrow, ended;
Tearful eyes with gladness gleam;
Life, love, joy, and beauty blended
In that burst of bliss supreme.

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.

"JUDGE NOT, THAT YE BE NOT JUDGED."

BY MRS. E. G. WHITE.

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye."

The lesson contained in these words is of solemn import, and it is to be carefully considered. The law of the divine government is that each one has the power of being the arbiter of his own destiny. What we do to others shall be done unto us again. Therefore we should be careful how we treat one another. We ever reap as we

have sown, receiving back to ourselves what we have done to God and to our fellow-beings. In this life we are on probation, placed under test and trial to form characters for the future, immortal life. Through the provision of the grace of Christ, fallen man, debased and corrupted, may be transformed into the divine likeness. The lesson that Christ gave in the words we have quoted, was to counteract the influence of the former, erroneous teachings of the Jews. "Judge not, that ye be not judged." In these words Christ presented before them a lesson that was to be brought into daily life to brighten their hopes, and to encourage their confidence in the Lord. The question is asked, What does God require of us? As transgressors of the law, justice condemns us as hopelessly ruined; but through the mercy of Christ, through repentance of sin, man, the enemy of God, may be forgiven and transformed into the divine image. And since it has cost an infinite price to redeem us, how can we presume to condemn others? Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In these words, Jesus has represented one who is filled with self-righteousness. He is swift to detect any seeming defect in others, but in comparison to his own errors and faults, the defect he presumed to criticise is represented as a mote compared with a beam. To such a one Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In the days of Christ just such plain reproofs were given, and in this age we need the same straightforward reproof. When Christ came into the world, it was filled with criticism and condemnation of others, and Jesus revealed the sure result of such a course. The same results are manifest to-day. Those who have the greatest need to examine themselves whether they be in the faith, are most forward to pronounce sentence of evil against their brethren. Those who are accusers of the brethren are recipients of God's mercy and compassion, are every moment dependent upon his care and benevolence, and yet they are unmerciful to others, making it manifest that they have not allowed the truth to purify, refine, and sanctify them. Our characters are not to be weighed by smooth words and fair speeches manufactured for set times and occasions; but by the spirit and trend of the whole life. The unkind man, the critic, the one who is full of self-conceit, deceives his own soul, though claiming to be a clear discernor of the defects of others. He who has a disposition to find fault, to be suspicious, to surmise, think and speak evil, has so cultivated this attribute of the evil one that the good qualities of his brethren and sisters in the church do not arrest his attention. If he thinks he has discovered a flaw in the character, a mistake in the life, he is very officious to aim at the mote, when the very trait of character which he has overlooked in himself, which is developed in doing this unchristlike work, is, in comparison to what he criticises, when weighed in the golden balances of heaven as a beam in proportion to a mote.

Ungenerous, unchristian expressions of judgment, of criticism, of condemnation of others, if

not repented of, will sink the soul in ruin. The piety of the man who thus condemns others, is measured by the hidden motives, the secret plans and plottings of evil against those with whom he is at enmity. The value of his conduct, the real influence of his life, is summed up as wanting by the Lord of heaven, who reads the secrets of every soul. That spoken in the ear, in the closet, will be proclaimed upon the housetop. No man can fully know the measure of the good or evil of his course of action, because the Lord holds in his own hands the consequences of our deeds. The Lord permits circumstances to arise that will bring into notice the good qualities of one who is suspected of wrong. The Lord will permit persons to pass through strait places, where the surroundings will work to develop the traits of character that are condemned by Christ. The evil work that evil workers intended to do will not bring about the results they had designed; for the Lord will manage the matter so that good will be brought out of evil. But no credit or reward will be given to him who purposed to do harm to the purchase of the blood of Christ, even though good resulted from his plottings of evil. The Lord set counter-agencies to work to preserve his people from being deceived and injured.

Unless the truth sanctifies the soul, hereditary and cultivated traits of character will develop, and we shall be seeking for spots and blemishes in others; but our measuring and judgment will correspond to our own prejudices, to our human likes and dislikes. In dealing with brethren that reveal a hard, critical, accusing spirit, we should manifest the Spirit of Christ, that they may behold and become changed. Without a connection with God, self and self- uplifting will appear. Day by day, hour by hour, we must weave heavenly principles into our life, praying God that he will bestow his Holy Spirit upon us; for it is the Holy Spirit alone that can purify the affections, and uproot the tares that naturally grow in the heart. The love of God must abide in the soul, or man will fail to mete out to his fellow-man that which God has meted out to him through his great love for his fallen creatures. Without the heavenly endowment of the Spirit of truth, we shall not be able to do that for which we shall not be ashamed. When we are brought to account by the Lord, we shall receive the very same measure we have meted to others, and eat the fruit of our own doings. Many work with intense activity to bring to light disagreeable matters concerning others, when, if the same criticism were brought upon their words and conduct, their faults in contrast with their brother's would be as a beam in proportion to a mote.

There is a great variety of ways of deceiving self; and one of the most ruinous ways to cripple our usefulness is to cultivate evil speaking and criticism of others. Those who have done this must humble their hearts before God, and instead of denouncing others, must proclaim against themselves.

The apostle says, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." We fail to work out our own salvation with fear and trembling when we judge and condemn others; we manifest before the uni-

verse a spirit that will decide our destiny, and place us among the transgressors of God's law. We show our kinship with Satan, who was an accuser of the brethren. Through his deceptive power, he ever seeks to make error appear as truth, and you follow his example in magnifying the faults of your brethren, and by imagining that you see evil where none exists.

The Lord has graciously given man a time of probation in which to perfect a character for eternal life; but those who are selfish, those who exalt self by seeking to abase another, making the most of every mote and defect in his character, prove that there is a beam in their own eye which unfits them for an entrance into the abode of life. The principles of divine goodness must dwell in the heart, in order that pure, generous, kindly thoughts and actions shall be manifested in the life. Everything like secret working, like deception, like anxiety to discover a mote in our brother's eye, like officious effort to remove the mote when a beam is in our own eye, is abhorrent to God. Until the accuser discovers the evil of his own heart, and feels sincere repentance for his sin, and makes confession of his wrong, he can have no clear vision to pull the mote out of his brother's eye. It is easy to deceive ourselves, but we cannot deceive God, to whose ears smooth words and fair speeches, which are only pretensions to piety, are as sounding brass or a tinkling cymbal. Unless the principles of heaven are wrought in the heart, all outward profession is pretension and deception. God measures every man's piety by the character of his motives. In the prayer of Christ for his disciples he utters these words: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one [not biting and devouring one another]; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

In these words the relation sustained toward God and toward one another is clearly defined. We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren. If we imagine we see wrong in our brother, let us not judge him; let us not go to work secretly to make the mote appear as large as possible before others, depreciating our brother by secret whisperings when he knows nothing of our suspicions and evil thoughts. How cruel it is to judge, condemn, and pass sentence upon your brother when he has not the slightest suspicion that you are not his friend. It was in this secret manner that Satan carried on his work in heaven, and now through human agencies who submit to his control, he carries on the same hypocritical course of action.

If you think your brother or sister has made a mistake, go privately to the offender, "considering thyself, lest thou also be tempted," and in tenderness and sincerity talk with the one that you suspect. Christians are to carry out the instructions of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan. Let us reverently inquire, What does the Lord require of me in my relation to my brother? The plain words of instruction, the

rules given to govern our conduct in the teachings of Christ, will confront us in the judgment, however much we may disregard them here.

Every day we are passing up our accounts to heaven. The spirit, the words, the actions of our daily life, are freighted with terrible significance; for they make it manifest whether we are preparing to be members of the family of God or members of the host of evil, who will be destroyed with Satan the root, and his followers the branches. By the secret influences of his Holy Spirit, again and again the Lord comes to us and presents to us the things which pertain to our eternal welfare; we must act according to the dictates of the heavenly voice if we would be fitted for the life that measures with the life of God. We must respond to the love of God by reflecting his love to the world.

THE FULLNESS OF CHRIST.

BY ELDER I. E. KIMBALL.
(Taftsville, Vt.)

To understand how fully faith may be exercised, we have simply to consider that Christ made us one with himself, so that in all our asking of the Father we do it in his name, as though Christ himself were the suppliant. Christ took our sin, and we took his righteousness. In effect this places us before the Father as though we had never sinned. Now, we are blessed with all spiritual blessings in heavenly places. Our sins are separated as far from us as the east is from the west, and we become children of God with Christ. The Lord is not partial with his children: and we may lean as fully upon God as did Christ, and find all things possible to us as to him.

God is love; and with Christ he will freely give us all things. He is light. He will scatter all our darkness. God was in Christ, and through Christ is saying to us, Come out from the world and be separate, and I will receive you. I will give you rest, and your joy shall be full. I will feed and clothe you, deliver you from temptation, and give you power over all the power of the enemy. I will fill you with all my fullness, even the fullness manifest in Christ; for the church is the fullness of him that filleth all in all.

But it should be remembered that as one with Christ, raised up to sit together with him in heavenly places, the life must be one with his, and the will of the Father as expressed in the life, the word, the works of Christ, must also be in us. The measure of the stature of the fullness of Christ will show this. Then, when the will and purposes are identical, we will ask "according to his will."

The Lord, then, would have us turn our attention away from ourselves, away from all worldly projects, to reveal to the world the Father, to preach the gospel to the meek, deliverance to Satan's captives, and to bring in the kingdom of God upon this earth. If the success of Christ's kingdom is the one absorbing thought, the promise is given us that we may ask what we will, and it shall be done unto us; and herein our Father is glorified, that we bear much fruit. (See John 15:7, 8.) It must be, then, that in all things that pertain to life and godliness, the Lord will freely bestow his gifts upon us.

Christ revealed the grace, the favor, the mercy, and the love of the Father; and he is the same yesterday, to-day, and forever. He is with us always, even to the end of the world. His grace remains the same. It remains for us to take full hold upon it.

As Christ said, "Son, be of good cheer, thy sins be forgiven thee," so he says to every penitent one who with earnest heart seeks to press into the kingdom. The Father delighteth in mercy, and in much longsuffering is calling us all to repentance. How thankfully he receives the prodigal. So here we have the opportunity to exercise faith that the Lord accepts us when

we ask, and makes us his children. Let there be no doubt about it. But if the heart is not fully dissevered from its lusts, if it is yet cherished, we have no ground for the exercise of faith. He only that is dead to sin—crucified with Christ—is justified. None should go for a day, for an hour, feeling the frown of God. All may accept the kingdom of God as little children, and trust fully in a loving Father.

But a point which is strongly set forth in the Bible is this, that only through the favor of God which comes to us through faith, are we able to overcome. In this world sin has ruled and reigned according to the power of Satan, unto death. There is a bias in the wrong direction in the hearts of men. The drift is ever downward. As truly as God worketh in the children of obedience, so surely Satan "worketh in the children of disobedience." In the flesh we are bound captives; we cannot please God. Rom. 8:8. But through the Spirit we may mortify the deeds of the body. Rom. 8:13. The Spirit is life to us, because it is righteousness to us. Verse 10. So the law of the Spirit of life in Christ Jesus will make us free from the law of sin and death. And we may be strengthened with all might according to his glorious power unto all patience and longsuffering and temperance and godliness.

We must then appropriate the power of God by faith to overcome all sin in our members. We feel the flesh warring against the Spirit, and the Spirit against the flesh; and unless we walk in the Spirit fully, we shall often be overcome. By faith we must take hold upon the gift of righteousness through the Spirit, and live as Christ lived by the power of God.

THE POWER OF PRAYER.

BY WM. PENNIMAN.

JACOB said to the angel, "I will not let thee go, except thou bless me." The angel said to Jacob, "As a prince hast thou power with God and with men, and hast prevailed." Why did Jacob have power with God?—Because he was intensely in earnest, and believed that God would bless him, and he did. "This is the victory that overcometh the world, even our faith." Satan would have us think that there is no need of prayer, that it will do no good, and that we cannot affect the arm of Jehovah, or change his designs. It is true that in one sense we cannot, but we can change our relations to him. If one is in the water drowning, and a rope is thrown to him, he may be able to pull himself to the shore, but he cannot pull the shore to him. So by the power of prayer, we can draw near to God, and he will bless us as he did Jacob.

Archimedes said that if he had a fulcrum upon which to place his lever, he could move the world. We can let faith be the fulcrum, and by the mighty lever of prayer we can move the arm that moves the universe.

It was the power of prayer moving the arm of the Almighty that caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon. Isaiah and Hezekiah prayed, and 185,000 men of the Assyrian army were slain. Elijah prayed, and it rained not for the space of three years and six months. Again he prayed, and the heavens gave rain. The *unceasing* prayer of the church (Acts 12:5) caused the angel of the Lord to break the chains from Peter's hands, and he was delivered from prison. Again: Paul and Silas prayed, the prison doors opened, and a household were converted.

A writer has said: "Prayer has divided seas, arrested flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, stopped the mouths of lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in his race, burst open iron gates, conquered devils, and commanded legions of angels from heaven. In the language of Ryland, prayer has chained the

ing passions of men, and routed armies of proud, blustering atheists. It has brought one man up from the bottom of the sea, and carried another to heaven in a chariot of fire. What has not prayer done?"

CONSOLATION OF THE SCRIPTURES.

BY DELLA E. FRISBIE.
(Battle Creek, Mich.)

"SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Do we obey this injunction?

What portion of the Scriptures are we to search? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The study of the Bible is therefore a duty, and in the performance of this requirement of God, great blessing and much consolation are realized. There is no position into which a person may be brought where there are not portions of Scripture which may apply, bringing peace and joy both in prosperity and under adverse circumstances. This proves the truthfulness of the words:—

"Earth has no sorrows that heaven cannot heal."

When wearied with the cares of this life, the comforting invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Have you been tempted to sin, and yielded? and when discouraged have you been encouraged to repentance by the passage: "Like as a father pitieth his children, so the Lord pitieth them that fear him"? Have you experienced the joy of the texts: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "Heaven and earth shall pass away: but my words shall not pass away"?

If far from home, a stranger in a strange land, not one familiar countenance, when a sense of your loneliness comes upon you, what rejoicing comes from the promise, "Lo, I am with you"!

While languishing on a bed of sickness and suffering, have you been enabled to endure it with patience from the assurance, "My grace is sufficient for you," and proved the truthfulness of the scripture, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness"?

Have you been called upon to see some loved one placed in the cold and silent grave, and been comforted by the words, "Blessed are they that mourn: for they shall be comforted"? And, if that loved one be a child of God, what sweet peace comes from the thought of the resurrection morn, when "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

If persecuted, consolation is found in the passage: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Such experiences draw one near to God, and make him appreciate the consolation of the blessed Bible, and cause him to realize the importance of the injunction, "Search the Scriptures." Happy indeed is the child of God who heeds this injunction! Even though in the furnace of affliction, great joy and peace have they! The Lord has promised them his presence and protection clear through to the end, so the Christian can look trustingly forward, even to death's door, and say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "For the Lord himself shall descend from heaven with a shout, with the trump of the archangel, and with the trump of God; and the dead in Christ shall rise first; then

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

CHRIST LIVETH IN ME.

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

"I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

O, wondrous mystery! it is Christ, my Lord,
The blest and holy One of Nazareth;
He who, for love he bore to all mankind,
Once passed beneath the cruel power of death:
'Tis he who liveth now; and I am dead,
Since I was slain by the strong power of sin:
And yet I live, but O, it is not I,
But Jesus, Son of God, who lives within.

And is it true, that I am living now,
In place of Him who died upon the tree?
Is every thought and word and act of mine
Just such as his, my gracious Lord's, would he?
His was a life of mercy, goodness, truth.
Meekly he sought the lost in sin to save,
And if he lives in me, I, too, will seek
To save my neighbor from a sinner's grave.

What solemn mystery! O, wondrous grace,
That he, the mighty, glorious Son of God
Will deign to dwell within this mortal frame,
That I may tread the path that he has trod!
My soul in adoration bows to him
Who is sufficient for these wondrous things!
I long to see him, Jesus, Saviour, Friend,
And hail him Lord of lords, and King of kings.

THE FRUIT OF THE SPIRIT.

BY ELDER A. C. BOURDEAU.
(Battle Creek, Mich.)

THE blessed effects of the gospel of Christ are enumerated in Gal. 5:22, as follows: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." By the fruit of the Spirit is meant the genuine product of true Christianity. These amiable virtues are the very essence and spirit of the gospel. They are its supreme, unrivaled excellence and glory. They are the pure and sacred streams which flow from this divine fountain. When the gospel is cordially accepted and imbibed, it produces these fair and blessed fruits as naturally as any cause produces its effect.

Peace, love, meekness, gentleness, and charity are the fruits by which the nature of the tree is eminently distinguished. "Every good tree bringeth forth good fruit." Matt. 7:17. Virtuous and benevolent principles shine forth in virtuous and benevolent actions. There is an inseparable connection between them. If the heart, which is the fountain of goodness, is virtuous, the affections will be virtuous. If that religion, which is the rule and guide of man's life and conduct, is based in the happiness of society, and the holiness of individuals, wherever it is cordially received and adopted, it will beam forth in all its natural splendor and divine luster, in the dispositions, affections, and morals of those who believe it to be divinely authentic.

The divine gospel religion is a system of charity and sanctification, of love and holiness. In the life of Jesus Christ, we see shining forth every amiable and godlike virtue with which we are commanded to adorn our own minds and actions. He was the most amiable and perfect pattern of that meekness, that benevolence, and that love, set forth in his gospel. He who was "meek and lowly in heart," who "when he was reviled, reviled not again; when he suffered, he threatened not;" he who endured the worst injuries and the most abusive treatment with invincible meekness, and a greatness of soul truly generous and heroic, assuredly gave, by the charms of such a personal conduct, an additional force to the virtues which shone so conspicuously in his own character.

We never can, with any success, teach others religion and morality, when our own daily life contradicts our precepts. A man who teaches

duties concerning patience, candor, lenity, peaceableness, subduing the passions, and the cultivation and improvement of every generous, humane, and benevolent disposition, and yet whose life is known to be an insult upon his instructions, being easily provoked, given to violent passions, petulant, censorious, selfish, covetous, and uncharitable in his reflections on his fellow-men,—what efficacy can rules of duty have, coming from such a character? It is not so much what men say as how they live, that should be the object of inquiry.

Now, the blessed religion of Jesus will bear this scrutiny. There is no defect in his life. He exemplified every religious and moral precept which he enjoined upon others. The whole tenor of his life was one uniform series of beneficence to mankind, with reference to the spirit, soul, and body; and his love for the world was greater and more ardent than his love of life; for he voluntarily surrendered his life for the happiness and salvation of all those who would believe on him. While on the cross, so unconquered was his divine benevolence, that with his expiring breath he even prayed for his implacable, blood-thirsty murderers, addressing that most affecting petition to God, "Father, forgive them: for they know not what they do."

As was the life, the character of Christ, so are the genius and the spirit of his religion. That divine religion which descended to us from the Father of lights, and which bears the impress of the God of love, tends to make us like unto that God whom we serve, and that Redeemer whom we acknowledge, in purifying our nature, rectifying our dispositions, healing our moral diseases, and leading us unto the highest degree of holiness and virtue that we are capable of attaining through Jesus Christ. It transforms men, gives them dignity, ennobles their minds, exalts their views, tempers and regulates the affections, subdues the passions and carnal propensities, restores the impress of God's image that sensual passions have obscured, to its original luster, and stamps upon it, in deep and indelible characters, that "wisdom that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

(To be continued.)

IS IT POSSIBLE?

BY ELDER G. T. WILSON.
(Carrollton, Ga.)

IN conversation with a gentleman recently, who admits that the seventh day, Saturday, is the Sabbath according to the Bible, he asked this question: "Cannot a person keep the Sabbath, as you teach, and yet be lost?" The answer given was, "No, sir. Have you ever noticed that the fourth commandment reads, 'Remember the Sabbath day, to keep it holy'? How can an unholy person keep holy the Sabbath? can an unholy man do a holy thing? To do holiness is to do righteousness, and only those who are born of God can do righteousness. 1 John 2:29; 3:7. Holiness of heart is required if we would keep holy the Sabbath as God commanded. Isa. 58:13. His commands are all holy, and when we have been made holy, we can keep them, and not till then can it be done. Can a holy man be lost? This is impossible. So none who 'remember the Sabbath day, to keep it holy' will be lost.

But if you mean, Will not some who rest on that day be lost? I answer, "Yes; for simply resting on the Sabbath is not keeping it holy." Without holiness shall no man see the Lord. Heb. 12:14. Christ has plainly said: "Without me ye can do nothing" (John 15:5), and the new man "is created in righteousness and true holiness." Eph. 4:24.

God has indeed called us with a holy calling, and without holiness no man can keep the Sabbath, or "see the Lord" in peace.

The Mission Field.

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

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

SCANDINAVIA

OUR Conference meetings are now in the past, and the laborers are all out in their respective fields again. We have had good meetings indeed. The Lord came very near to his people with his Spirit, but as others have already reported these meetings, I shall confine myself to speaking of the work in general.

I am glad I can say that the Lord's work is onward in all of its branches in all the Scandinavian countries. The largest church in each kingdom is the one at the capital. Here have also been the most additions during the year. There are not far from two hundred members in each place, so that fully one third of the membership in all Scandinavia is at Stockholm, Copenhagen, and Christiania.

As in the time of the apostles it pleased the Lord to plant his truth in large, popular places, where worldliness and wickedness prevailed, and in that manner showed the power of the gospel, so it has pleased him in these days to bless the efforts of his servants in the capitals of Scandinavia, and I believe that it is his intention that light and truth from these places shall shine forth all over these kingdoms.

Especially during the last year have new ones embraced the truth in these cities. This has encouraged both ministers and people, so that we have had much joy in the Lord. Those who embrace the truth have had much to contend with, however, as it is difficult to get work, when they keep the Sabbath of the Lord. It is also difficult to get a place in which to worship. At Christiania we have a meeting hall of our own, and at Stockholm our brethren have just secured a good place for reasonable rent; but at Copenhagen it has for some time seemed almost impossible to secure a place. This has led many to think that the only way out of the difficulty would be to buy a place; but that takes a large amount of money.

Some of those who embrace the truth need help from their brethren for their support, and while all should realize that "it is more blessed to give than to receive," it is no easy matter, with the meager income that day-laborers have in these countries. But notwithstanding these many difficulties, the Lord has shown that he can carry his work forward, and the prospect for its advancement has never been brighter than at the present time.

The spiritual condition of these churches is also encouraging. I do not mean by this that it is all that could be desired, but union and love prevail, and the mind reaches out after light and truth. Dr. Waggoner's Bible instruction was meat for our souls indeed. Among other things considered was the duty of church-members toward one another, and it was shown plainly that judging was no part of this; also that no one was allowed to speak or hear evil about anybody. This has been dwelt upon again here at Christiania, and has proved a great blessing for many.

The canvassing work is also very encouraging. The number of canvassers has increased all the while, and some have gained a good experience. The report from week to week shows that the Lord is moving on the people to buy books in a manner that has hitherto been unknown in these countries, and we hope that the same spirit will move them to read, understand, and love the truths they contain.

Our publishing house is also doing well. This year's report shows more advancement than any previous year, and the work is increasing all the while. We have not only done more work for ourselves, but we are favored with the best jobs both from this and other cities in the kingdom. At present we are very much crowded for room, and have asked the Foreign Mission Board for

the privilege of adding to our working capacity.

Brethren Brorsen and N. P. Nelsen have commenced meetings at Trondhjem, and the writer expects to join them in a few days. The attendance so far has been fair, and the interest good. We hope the time has come for the Lord to do a good work in that city. Our Swedish brethren have also put a tent at Domsnarfvet, and brother O. Johnson and two Bible workers have started for Finland.

We are thankful that the General Conference has decided to let brother Clausen work in Denmark in the place of brother J. F. Hansen, who has been called away; but we regret very much that brother E. J. Åhrén has been summoned to come to America. The Lord has blessed him much in Stockholm, and it appears to us that the work still needs him. May the Lord direct in all things.

So many of those who embrace the truth leave us, and go to America, that we hardly know what to say. We like to have them remain with us, to help us with their influence and means; but if the Lord has a mission for them in America, we do not want to be in their way. Our young men think that they have to leave on account of the military law, and others think that they have to leave in order to find a country where it is easier to support their families. We can only say that we desire the will of the Lord should be done.

We hope that our brethren in America, who have so liberally supported the cause in these countries from the beginning, will be encouraged by the result now, and in the kingdom of God, when they see and become acquainted with the dear souls who have been redeemed from sin in these northern countries, we know that their reward and joy will be full. Hoping still to be remembered by the people of God before the throne of grace, I remain,

Your brother in love of truth,
Christiania, July 12. L. JOHNSON.

AS OTHERS SEE US IN NEW ZEALAND.

DURING the New Zealand Conference at Napier, which was reported in this department some time ago, the newspapers of the city gave room for quite extended notices of the proceedings, which could not fail to impress favorably the candid reader. This stirred up the ire of a High Churchman (Episcopalian) who wrote a letter to the *Napier Herald*, bringing out in reply two letters from outsiders, which will be of interest as showing how independent and candid observers are impressed with our work in New Zealand. The critic, a Mr. Colenso, vented his feelings as follows:—

"SIR: I was really sorry (and something more) in reading in your issue of yesterday such a long and (to me) sickening notice of those wretched men the Adventists, one of the lowest and worst sects of falsely-called 'Christians' known to me, who through that kind of puffing aided by you unsettle and lead astray the simple, the quiet, and the unwary.

"I inclose an advertisement of theirs—often repeated in the columns of the *London Standard* (once a fortnight, or so)—perhaps such may have escaped your notice, and I would thank you to make a fit and proper use of it early in your paper. I have long ago (and again recently) told some of their leaders my opinion of their blasphemous doings—even to the saying that I shall rejoice to see them served as a false prophet was served in the reign of one of the Tudors (?), who had prophesied the king's death at that day twelve months. 'Keep him well. Do him no harm, until that day arrives. If the king dies, honor that prophet; if not, hang him.' And hung he was, and served him right—and so (as I have said) I would treat Daniells—after their predicted day of March, 1896.

"You may make what use you please of this letter—publish it, if you will, and I shall further thank you."

This gave opportunity for Elder Daniells to state that Seventh-day Adventists had no connection with the time-setting Adventists in England, who under the lead of Mr. Baxter, advertise the exact minute of the end of the world in 1896. But our brethren were not the only ones to reply, as we have stated. One correspondent, who signed himself "Outsider," said:—

"SIR: One who remembers the Rev. Mr. Colenso's coarse onslaught on the Rev. Mr. Sidey in their controversy (some ten years ago) re Sabbath observance, and the former's more recent abusive tirades against the Rev. Mr. Willis and others on the temperance question, will not wonder at Mr. Colenso's vile as-

persions and venomous vituperations hurled three years ago, well as in to-day's issue of the *Herald*, against the simple honest-minded Adventists. But as an impartial observer who does not adhere to any special creed of the manners and acts of the various sects in the community, I can assure Mr. Colenso that they—the Adventists—are towering head and shoulders above many other sects as far as their every-day conduct and their practical Christianity are concerned. The Adventists in their literal interpretation of the Bible, perhaps, be somewhat out of touch with modern science and philosophical exegesis, but as men of pure and devoted lives to their Maker, and of sincerest love to, and self-sacrifice for, their fellow-men, they well measure with men of the stamp of a Colenso, and of many more high and mighty members of his infallible church.

"In conclusion, Mr. Editor, I have to thank you for your partiality in hitherto extensively publishing the—to a High Church Colenso—'sickening' reports of the sayings and doings of 'those wretched men, the Adventists,' but which to a large body of pious dissenters are most edifying. These deliberations have at least the merit of being conducted in a harmonious Christian spirit, and bear favorable comparison with the reports of the—to an outsider—unseemly and dissensionous-looking discussions of that august body the Church of England's General Synod lately sitting at Wellington."

Another letter in the same issue, signed by lady, is as follows:—

"SIR: I am sorry to see Mr. Colenso's unjust and unkind letter in this morning's paper. What I have seen of the Seventh-day Adventists is to be admired. I, as a staunch member of the English Church, would like to see the same earnestness and self-denial practiced by its members as by them. If Mr. Colenso would teach his people how to observe Good Friday as the church teaches, he would be doing more good. If Good Friday were set apart by the Seventh-day Adventists as by us, we would not find them playing bowls or otherwise amusing themselves without regard for the feelings of those who would like to see it observed as it should be, according to the teachings of our church. I have nothing to do with the creed of the Seventh-day Adventists, but I know that they live good, true, and pure lives, and are doing in other parts of the world great work for the good of others."

IN ARGENTINA.

THE power of priestcraft is considerably shattered in many of the South American countries where the people are awakening to the fact that the influence of the clergy has been holding them back from the material and national progress which they should have made, considering their resources. The brethren who are canvassing in the Argentine Republic report that there is quite a reaction from priestcraft observable in the field. Brother E. W. Snyder writes from Buenos Ayres:—

"In confirmation of this, we may refer to the labors of Dr. Thompson, pastor of the Spanish branch of the M. E. Church of this city. We are informed that his lectures against Romanism are the most largely attended of any of his services. He has built up a church of several hundred members. In addition to his efforts, Spanish meetings are held every night with the exception of one, by two members of the Young Men's Christian Association. And owing to insufficient capacity of their hall they are aiming to erect a chapel in which to continue the good work. The Salvation Army is also working in the same direction, holding Spanish meetings in two sections of the city every night, besides having opened work in at least four inland towns. "It is evident that this is but preparing the way before us. The people are so ignorant of the first principles of religion that the gospel must be presented in the simplest manner possible. Religion is at a very low ebb, as may be seen in the matter of Sunday observance. In passing through the city on a Sunday morning, the observer will see nearly all places of business open—fruit and vegetable vendors are going from door to door, auctions are going on the same as any day, while the post-office department carries on its daily round of business."

—Dr. Baedeker recently gave a report in London of his travels among the persecuted Stundists in Russia. Many of these Stundists have been exiled to Siberia simply because they hold, and in quiet ways adhere to, the truths of the Bible. One man who had been in exile for four years in Siberia, on returning to his native town was required to sign a paper, pledging himself not to teach or preach the gospel. The man took the paper and commenced to write, but this was what was found on the paper: "I, —, cannot pledge myself." He was immediately marched off to Siberia for four years more.

—There has been published this year a new census of Spain, and the fact is brought out that out of a population of seventeen and a half million, only a little over five million can read and write. Six million can only read, leaving twelve million who can neither read nor write. Bad as this showing is, it is a little better than the figures of 1877, when seventy-two per cent of the population was found to be unable to read or write.

Special Mention.

WHAT IS TO BECOME OF MOROCCO?

ONE of the most important questions which just now is agitating the powers of Europe is, What is to become of Morocco? Morocco, like Turkey, is in a dying condition,—a veritable "sick man;" and the powers of Europe are already inquiring who shall have the honor of acting as administrator of his estate, and dividing his property when his final end shall come. The present sultan, Mulay Hassan, is the victim of an incurable disease, and it seems to be the tacit understanding of the powers that with his decease his empire as an independent kingdom shall come to an end.

Four of the nations of Europe, Great Britain, France, Italy, and Spain, each think that they have rights in Morocco that no other country has, and they hope in some way to make good their claims. England has been trying to negotiate a more favorable commercial treaty than she now has with Morocco, hoping by this means in some way to get the control of the country; but thus far she has been unable to do so. France is now trying to secure the same end in another way. There is a certain rebellious subject of the sultan, the sherif of Wazan, chief of a powerful tribe on the west, or Atlantic Coast of Morocco. To this sheik France has made overtures of a French protectorate, which has been accepted, and an annual annuity of \$4,000 has been granted him. As the sherif is already a pretender to the throne, and even now rival factions are striving to overthrow the present government, the French government under color of sustaining the rightful sovereign, can in a diplomatic way, justify herself in making an effort to place him on the throne of Morocco, ruling the country through him until such time as she desired to take it into a more direct relation to herself. England would of course object, but she has done the same thing so many times, as in the case of the present ameer of Afghanistan, who is supported by English influence, that she cannot make a very dignified objection to this action of the French government. France also controls the contiguous country of Algeria, which has cost her an enormous sum both of blood and treasure, and the union of Morocco to Algiers would be worth more to France than the same amount of land somewhere else, and it will enlarge the country for French emigrants where they will continue to be French subjects, something that is very dear to the heart of every Frenchman, as the small number of French emigrants to other countries testifies. Spain also would be glad of Morocco as a compensation for the losses she has sustained in South America. Italy already controls Tripoli, and like all the rest of the European powers, she has an itching for more territory, and a desire to look as a colonial power.

There is apparently, however, very little reason to believe that either Spain or Italy will ever control Morocco, and the contest will undoubtedly be between England and France. These two powerful nations are not so eager to go to war with each other as they were in past ages, their union against Russia during the Crimean war having the effect to bring about a more friendly feeling between the two countries than they formerly entertained toward each other; and each power well knows that the other is capable of doing it immense damage. For this reason the contest may be decided diplomatically, and the armament of war may not be called upon to decide the matter; yet we cannot tell what will be the result, and the desire for national supremacy may lead these contending powers to do.

Aside from the actual value of Morocco for general colonial and trading purposes, there is another point of value which England and France are taking into consideration, which is of greater magnitude than all the others combined. The

power which controls Morocco, will control the channel into the Mediterranean Sea. Gibraltar, England's point of advantage which she seized in 1704, and which she has held so tenaciously ever since, has ceased to be the controlling point of the strait. The channel between the rocky, fortified point of Gibraltar and the opposite coast of Africa, is about fifteen miles wide. Before the days of steam navigation, the current which sets strongly toward the coast of Spain, carried all vessels under the guns of Gibraltar; but now vessels can take the farther, or African side of the channel, and even the improved rifled cannon of modern times can have but little chance of destroying a rapid-sailing steamer on the opposite side of the strait, so that as a defender of the channel, Gibraltar is nearly useless.

It is now held by military men that a fort on the coast of Morocco, at Tangier, where the strait is only nine miles wide, would command the channel much better than the one at Gibraltar now does. For this reason, the possession of Morocco means far more to both these countries than the agricultural or trade value of the country. To England it means an uninterrupted way to the Suez canal and the road to India. To France it is an offset to England's control of Gibraltar, and a guaranty of the security of her possessions in Africa.

The fact that France is at the present time in alliance with Russia, is an additional reason why England is anxious to keep Morocco out of the hands of France. Russia conquering Turkey and controlling the Dardanelles would be bad enough; but Russia through the kindness of her ally France, controlling the Straits of Gibraltar, and blocking England's highway to her Indian possessions, would be far worse. With this channel under the control of Russia, or her ally France, there would be much more prospect of a successful invasion of India by Russia than there would be if England held, as she has done for some years, the shorter cut to India through the Mediterranean Sea and the Suez canal.

These are the questions which are now agitating the European powers, and it is said that Lord Salisbury has declared that the question of the possession of Morocco presents one of the most important international questions now before the powers of Europe. The affairs of Morocco are in such a precarious condition that the great question as to what power is to assume the charge of the country may be sprung suddenly upon the powers, in which case it may happen that whichever of them can get there first will claim the country by priority of occupation. Thus the nations are plotting and counterplotting, each to gain advantages over the other, while the unseen hand of God is shaping the destiny of each according to his will, to bring about his work in the earth, and to prepare the world for that time when he whose right it is, shall come to reign.

M. E. K.

THE PLANET MARS.

Just now the astronomers of both Europe and America are turning their attention and their telescopes toward our brother planet, Mars. It is now about fifteen years since Mars was as near the earth as he has been for the past week, and as another period of the same length of time must elapse before he will be again in an equally favorable position for observation, he is now the especial object of attention from all the astronomical stations in the world. At the present time he may easily be seen with the natural eye, as he rises in the east in the evening, and is easily distinguished from all other celestial bodies by a peculiar redness of color by which he has always been noted,—so much so that he has often been called the "red planet."

Since Mars made his last excursion in the direction of the earth, great improvements have been made in astronomical instruments of all kinds. The great Lick telescope, unrivaled in

power as a revealer of celestial secrets, has been made and mounted upon Mount Hamilton in California. The art of photographing the heavenly bodies has also been greatly improved, and it is believed that with the present nearness of Mars to the earth, the power of this telescope to magnify, and the ability to reproduce on the camera what the telescope may reveal, some very interesting, and perhaps even startling, developments may appear. It is claimed that with the present proximity of Mars to the earth, and the power of this telescope to magnify, he will be, as seen through the telescope, as he would appear to the unaided eye at a distance of thirty-five miles. At such a short distance great results are confidently expected.

Mars resembles the earth more closely than any other planet of our solar system. He is about the same size as the earth, his orbit around the sun is quite like ours, and his day is twenty-four hours and forty minutes long. It has been known for some years that he has zones corresponding to our frigid, temperate, and torrid zones. He poles are always white, apparently with snow, and this may be seen to creep down over his temperate zones, and then retire again, as his inclination on his orbit causes his seasons to come and go in regular succession as ours do upon the earth. He is also well provided with light, his orbit around the sun being next outside the earth, and he has two satellites, or moons, to our one. If the Martians, if there be any Martians, should be inclined to flatter themselves over this superiority to the earth, we could, if space did not prevent, point them to other planets which have as many as eight moons; but from what we know of our own honest, steady-going, silvermoon, with her honest face and her many phases, we would not care to exchange her for any number of moons with whose qualities we are unacquainted. She has also land, water, and air, and as the conditions there are so similar to those of the earth, and are apparently favorable for the existence of animal life, it is not strange that she is quite generally believed to be inhabited.

We know no reason why this may not be the case. If the scientist whose speculations take no account of God, proceeding on the theory that like causes will produce like results, believes that the other bodies in space are inhabited by living beings, how much more should those believe it, who believe with the psalmist that, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." Ps. 102:25. "The heavens declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1.

A world without inhabitants would seem like a useless waste of material. Of the purpose of God in making the earth we read: "For thus saith the Lord that created the heavens [the heavenly bodies]; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

According to this scripture, if the earth had no inhabitants, it would have been created in vain. The same might be said of the other parts of God's great creation. This, however, does not necessarily imply that all the heavenly bodies are now inhabited. God's intentions in regard to them may be the same, but we should remember that his plans cover the ages, and while a planet may not now be inhabited, it may be undergoing changes which are preparing it for a home for intelligent beings, who shall, in God's own time and way, people it, and render to him the praise which is ever due from the created to the Creator.

M. E. K.

—Probably the most remarkable railroad in the world is that running from Gloggentz to Lounering, near Vienna. It is only twenty-five miles in length, but cost \$9,000,000. It begins at an elevation of 1,400 feet, and has its terminus at 13,000 feet. It has fifteen double viaducts, seventeen tunnels, and crosses itself nine times.—*St. Louis Republican*.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 16, 1892.

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THE PROMISES OF GOD.

In 2 Cor. 1:20 is found a declaration which has been blessed to myriads of souls in trouble and affliction: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

It is interesting to mark the circumstances which called out these assuring words. It may be inferred from verses 15-17 that Paul had purposed at some time to pass through Corinth, but had changed his plans. This led some of the Corinthians to criticise his conduct, and speak of him as one whose word could not be relied upon, who was fickle and changeable, saying yea, yea, and nay, nay. This, coming to the apostle's knowledge, led him to correct that false impression. He declared that he was not of that order, that he did not use lightness and follow the whims of his own mind, even in so small a matter as making a visit to Corinth at a certain time. Then he goes on to say that his preaching was not yea and nay; for Christ, whom they preached, was not yea and nay, but in him was yea. And then, carrying the thought still further, he says, "For all the promises of God in him are yea, and in him Amen, unto the glory of God."

Thus a seemingly trivial incident and ungenerous criticism of the apostle called out a most precious and comforting declaration for the people of God in all ages. It brings out also a pleasant characteristic of the apostle himself. He would not let personal annoyances and troubles disturb his mind, but only lead him out into the great field of God's goodness and promises. Peter assures us that the promises are given *unto us*, that they are exceeding great and precious, and that by them we become partakers of the divine nature. 2 Pet. 1:4. Thomas Manton, D.D., says, "Every promise of God is built upon four pillars: God's *justice*, which will not suffer him to deceive; God's *greatness* and goodness, which will not suffer him to forget; God's *truth*, which will not suffer him to change; and God's *power*, which makes him able to accomplish."

The text says *all* the promises are in him yea and Amen. What a treasure is thus put into the hands of the child of God. There is not a blessing or mercy in all the range of God's dealings with his children that is not included therein. A speaker at the Fulton street (New York) prayer-meeting once said: "I count all checks as cash when I am making up my money and striking a balance." And these promises of God are so many drafts at sight upon his divine mercy, and are among our richest possessions.

But the promises are based upon conditions. We must have a living connection with the source of the promises to make them ours. They have been likened to the clothes we wear. If we have life in the body, they warm us, but if the body is dead, the clothing would produce no effect, imparting neither warmth nor life. So on a mind lifeless and unfeeling the promises can produce no effect.

But how do we through the promises become partakers of the divine nature, as Peter declares? It will be noticed that Paul says, "in him," that is, in Christ. So, by contemplating the promises, we contemplate Christ, and by beholding him we become changed into the same image. 2 Cor. 3:18. He "that hath this hope in him," says John, "purifieth himself, even as he [Christ] is pure." 1 John 3:3.

And so we are brought to Christ as the great center of all; and in him, alone, we see the strength and fullness of all the promises of God. Mr. Spurgeon quotes Faithful Teate as saying: "If thou lean upon the promises of God themselves, and not upon Jesus in them, all will come to nothing. Whence is it that so many souls bring a promise to the throne of grace and carry so little away from it? They lean upon the promise without leaning upon Christ in the promise."

And these promises are to be turned by us to the "glory of God." This can be done only by our reducing them to experience, so that others can see their effect in our lives and characters. If by them we indeed become partakers of the divine nature and are led to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, being filled with the heavenly graces, and showing forth the fruits of the Spirit, then we shall give to the world such an idea of their value as will attract them also. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven."

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.]

221.—THE LAW OF SIN. ROM. 7:25.

"So then with the mind I myself serve the law of God; but with the flesh the law of sin." What is the law of sin?

N. O.

Answer.—If we correctly apprehend the teaching of the apostle in Romans, chapters 7 and 8, there are three things brought to view in his discussion of man's relation to God: First, the law of God, the moral law, which is the rule of life and the standard of right and wrong; secondly, the carnal mind, the working of sin in the flesh, which is not subject to that law, but continually prompts us to rebel against its principles, and work in opposition to its claims; and, thirdly, the spiritual mind which is given us in Christ, which is subject to the law of God, and delights in it, and prompts us in all things to obey it.

In the process of conversion, when a man turns from sin to holiness, when the new nature is coming in to take the place of the old, and the mind is enlightened and the conscience quickened to see the right, and the old nature still endeavors to hold its place and keep control of the heart, there is a conflict and a struggle. This is the condition described in the latter part of Romans 7. And at such time as these two principles are about evenly balanced, and each is striving for the mastery, the individual would often have occasion to exclaim, as recorded by the apostle in portions of chapter 7, "For to will is present with me; but how to perform that which is good I find not." "The good that I would, I do not; but the evil which I would not, that I do." "With the mind I serve the law of God; but with the flesh the law of sin." "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind." A person in this condition knows what the law requires, and would be glad to follow it; but the motions of sin, the flesh, often prevail.

But the apostle takes the penitent on to complete victory in the first part of chapter 8, "There is therefore now no condemnation [from the moral law] to them which are in Christ Jesus, who walk not after the flesh [follow not the carnal nature], but after the Spirit [that is, follow the new nature]. For the law of the spirit of life in Christ Jesus [the new nature received through Christ, which prompts us to live in obedience to the moral law] hath made me free from the law of sin and death [the old carnal nature which prompts us to hate and disobey the law of God]. Thus "the law of the Spirit of life in Christ Jesus," is the new nature in Christ, while "the law of sin" is the carnal nature, the "old man." When we take Christ and give the new nature the entire field, the whole control, that law of the Spirit makes us free from, releases us from the control of, the law of sin, the old carnal nature, so that we can keep the law of God acceptably.

222.—FAITH AND FORGIVENESS. LUKE 17:3, 4.

When the Lord told the disciples to forgive a trespassing but repentant brother even seven times a day, they said: "Lord, increase our faith." Luke 17:4, 5. In view of this, is it possible truly to forgive without faith? and is it proper to ask the Lord for faith?

D. McN.

Ans.—The Lord had told his disciples that they were to forgive their brethren as many times as seventy times seven. Matt. 18:21, 22. And Luke may refer to the same spirit of forgiveness; but it seemed so difficult to exercise this spirit thus continually, that they perceived that it would require an extraordinary degree of faith in the words

of Christ, and a conviction that his instruction must be obeyed, to enable them to keep this commandment. This was doubtless the kind of faith which they asked the Lord to increase; and this would seem to be a very proper kind of prayer, not only from this case, but from that mentioned in Mark 9:24.

223.—THE LAME MAN'S FAITH. ACTS 3:6.

Did the lame man mention in Acts 3:6 exercise faith in the name of Jesus? or was it Peter's faith that made him perfect whole?

C. W. O.

Ans.—The light which has been shed upon the text by what sister White has written concerning it, seems to put the matter in a very natural, forcible, and clear light. She says that this man had heard of Jesus, and had long desired to go to him to be healed, and that his earnest pleadings finally induced some kind persons to bring him to Jerusalem; but upon arriving there, he discovered that Christ, the Healer, upon whom his hopes had been centered, had been put to death. His disappointment excited the pity of those who knew how long he had hoped and expected to be healed by Jesus, and so they daily brought him to the temple to receive alms. When Peter said he had neither gold nor silver, the man's countenance fell, but greatly bright with faith and hope as the disciples continued. Doubtless when the name of Jesus of Nazareth was mentioned, his faith revived in that name, so that his faith co-operated with that of Peter and John in the wonderful miracle that was wrought. (See "Spirit of Prophecy," Vol. III, pp. 275, 276.)

OUR SAVIOUR'S GREAT PROPHECY.

How the Stars Have Fallen.

(Continued.)

The statements of prophecy concerning the manner in which the stars fall is worthy of consideration. Matthew says, "The stars shall fall from heaven." Mark states: "The stars of heaven shall fall." But St. John presents the matter more specifically: "And the stars of heaven fell unto the earth as a fig-tree casteth her unripe figs, when she is shaken of a great wind." Revised Version, Rev. 6:13. This language presents the manner of their descent quite clearly. In such a tempest, the green fruit does not drop down perpendicularly, as ripe fruit falls. The fruit is thrown violently in various directions, as the different branches are bent before the gale. It is "cast" as the prophet states; and in such a wind the fruit would fly off, the track of some crossing others, all going more or less obliquely, but from one source—the tree. So declares the prophet, the stars will fall from "heaven" "to the earth." There must in such a fulfillment, then, be some great central point in the heaven of space from which they would fly off in all directions, as if "cast" violently from it.

Let us notice now the testimony of eye-witnesses and scientific men as to the manner of the great star showers of this century. As to the first, in 1799, we have no very exact description.

"The first great star-fall occurred Nov. 12, 13, 1799, and the best account of it is found in Humboldt's work entitled, 'Personal Narration,' Vol. III, pp. 331-346. The display was simultaneously beheld from the equator, lat. 0; Greenland, lat. 64° 14', and in all the intervening breadth between longitude 46° and 82°, an area or region embracing fully 11,000,000 square miles. The distinguished Humboldt and his friend M. Beupland, with multitudes of others, beheld the awful phenomenon; and the latter, a French savant, wrote: 'There was not a space in the firmament equal in extent to three diameters of the moon that was not filled at every instant with bolides and falling stars.'—*'Great Consummation,'* p. 262.

But concerning the manner in which they fell in 1833 and 1866-8, there is an abundance of testimony. Says Henry Dana Ward, then a merchant at New York, afterward an author and Episcopal minister, in *Journal of Commerce*, Nov. 15, 1833:—

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also showed the falling stars in the very image of one thing, and only one, I ever heard of. I called to my wife to behold! and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' And we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled." "And how did they fall? Neither myself nor one of my family heard any report! and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which

St. John uses in the prophecy before quoted." "The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north." "And they fell not as ripe fruit falls. Far from it; but they flew, they were cast, like unripe fruit which at first refuses to leave the branch: and when under a violent pressure it does break its hold, it flies swiftly straight off descending; and in the multitude falling, some cross the track of others as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

This was an eye-witness, giving, the day following its occurrence, an account through a leading newspaper in New York City, to multitudes who beheld the same spectacle. It was certainly reliable. Its exact fulfillment of the prediction made eighteen centuries before, occurred to his mind. Thus God fulfills literally his word by the prophets.

Says Prof. Olmstead:—

"The extent of the shower of 1833 was such as to cover no considerable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors appeared to emanate from a point in the constellation Leo near a star called Gamma Leonis in the bend of the sickle."

Says the "New American Cyclopedia":—

"It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Gamma of Leo Major; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."

"They all appeared to come from the same quarter of the heavens, the vicinity of the star Gamma in Leo."—*Chambers's Encyclopedia*.

The same is said concerning the point from whence the great star showers of 1866-8 proceeded.

Says the *Scientific American*, Dec. 8, 1866:—

"They radiated from an exact point in the constellation Leo, located in a line between the stars Gamma and Wu Leonis, about three degrees from the former, and five and a half degrees from the latter star. The areas traversed by the meteors increased without exception according to their distance from this point; while those near the radiant had an extremely short path and train—that is, extremely fore-shortened to the eye—with proportionately slow movement, some of the nearest even appearing for an instant as if without motion. One close to the radiant is described as simply a star that shone out, waxed, waned, and vanished where it stood."

Says the Washington (D. C.) *Intelligencer*, 1866:—

"They appear to come mostly from the constellation Leo in the east; and to move in nearly a horizontal direction, though many fell obliquely and perpendicularly, and the direction varied as the constellation changed its place."

"Sometimes a minute point of light like a fire-fly would dart with an angular, jerking motion, and zigzag course, hither and thither, but still as if away from Leo."—*New Orleans Picayune*, Dec. 6, 1866.

"They flashed from every part of the compass vertically, transversally, and some on parallel lines, the balls of fire seeming to have dropped from the heavens as they shot across the starry vault."—*Washington (D. C.) Chronicle*, Nov. 14, 1868.

"Thousands of shooting stars going in the direction of the northwest."—*Baltimore Gazette*, Nov. 14, 1833.

More testimony might be produced upon this point if space and the reader's patience would admit; but surely sufficient has been presented to show beyond question that the one special characteristic of these wonderful displays was their falling as the Bible, eighteen hundred years beforehand, had declared. They came from one point in the heavens and flew, or were "cast," in all directions, often crossing the lines of each other's descent, even as the unripe fruit would be cast by the tree in a fearful tempest. So God said it would be, and so it was. The testimony, so far, has also been plain that these falling bodies were really "stars," as the Scripture declares. Still more may be given.

"They are small bodies of solid matter revolving around the sun in eccentric orbits, not uniformly distributed in space, but in groups or clusters, their orbits coming near the earth's orbit in that part in which the earth arrives about the 13th of November. Here a collision takes place between these small bodies and the earth's atmosphere, through which they pass with a velocity of about thirty miles a second. Their light probably results from the heat generated by the compression of the air before them, the earth moving toward them with a velocity of nearly twenty miles a second, or 68,000 miles an hour."—*Portsmouth (N. H.) Chronicle*, 1866.

"There is reason to believe that they sometimes descended very low. A credible witness informs us that he saw one explode and leave its train between his eye and an opposite precipice several hundred feet high."—*Prof. Olmstead, in Journal of Science*, Vol. X.

"The stars flew in all possible directions except from the earth. Some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling on us."—*Andrew Ellicott, U. S. Commissioner at Sea*.

"Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. There were times when it seemed as if a mighty wind had caught the old stars and loosed them from their holdings."—*London Times*, Nov. 15, 1866.

An objector may say,—

"The fall of these meteors is periodic, and there is nothing supernatural in the star showers. They usually fall about the 18th of November in the years they are discernible."

But if we admit they are not specially supernatural; or created for the occasion by a special fiat of divine power, that would not invalidate the fact that they are solemn portents of the great day, and heralds of its approach. It seems to be a fact that there is a degree of periodicity in their display, and that scientists in comparatively recent years predicted the probable occurrence of them again about 1866-8, and that then they came as they expected. But what would that prove?—Simply that in the latter part of the century since they have come somewhat periodically, the wise men have been able to discern the length of the period of time when there would be a recurrence in their display. But our Saviour pointed out the time of their occurrence eighteen centuries beforehand. He did not state that these stars would be created at the moment of their fall as a direct act of supernatural power. But he did tell us the time when they would fall, and how they would fall; and his words have been precisely fulfilled. That Almighty power should have arranged all this in advance, is but reasonable and consistent. The Saviour made no mistake in his arrangements. It came as he said, and when he said. What more could we ask? And why not believe the great event will follow which he also predicted, of which the star-fall is the herald?

These grand and wondrous displays have come in our time alone. Not a scrap of history can be found concerning any similar displays before the sun was darkened, or in any preceding age. Now the world is full of recorded facts of them. Multitudes of extracts can be given. Yet there were many keen, intelligent, faithful chroniclers living before this age, who recorded with great exactness other phenomena that seemed remarkable. Their failure to make any records of such tremendous showers of meteors shows, conclusively, that such never occurred before this last wondrous century. So the objection has no force.

When fairly considered, it seems necessary, in order to the fulfillment of the express words of Holy Writ, as to how the stars should fall, that God should make such provision as the facts show was made. These meteoric stones must be in one place in the heavens in a comparatively small area, or else they could not fall as the unripe fruit fell in a tempest, from one tree. God's work is all planned beforehand, and provision is made for every contingency. The fulfillment never fails. As the "treasures" "of hail" are "reserved" by Him in readiness for the great day (Job 38:22, 23; Rev. 16:21) he has declared would come, so the heavenly arsenal of fiery stars and balls of fire in countless multitudes were all in proper position to make their descent at the very time he foretold, to serve as a great herald of the soon-coming King.

And they did alarm and arouse multitudes, producing the same feelings and effects, terror and alarm, as the darkening of the sun produced when it occurred. This is a point not to be overlooked. A great sign of Christ's coming, foretold and consummated by divine presence and power, we may be sure would not pass, and not alarm, or produce solemn feelings. Multitudes felt most deeply that it was a sign of the day of judgment.

"While a mere lad, I was waked in the night to see a pale face bending over me, and to hear 'Get up! get up! the day of judgment has come, I believe; for the stars are all falling.'"—*Horace Greeley, New York Tribune*, June 4, 1859.

The Connecticut *Observer* of Nov. 25, 1833 (copied from the *Old Countryman*) speaks as follows:—

"We pronounce the raining of fire which we saw on Wednesday morning last an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its green fruit when blown by a mighty wind, it is not possible to behold."

The following is taken from "Burrit's Geography of the Heavens," pp. 157, 158:—

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of

December." "To the splendors of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse upon the opening of the sixth seal, when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 5.

Thoughts on the Message.

THE interpretation given to the prophecy of Rev. 14:6-12 by Seventh-day Adventists is to us of great importance. As a people, we would not have existed, had it not been for the application of the prophecy. While it is true that the truths taught here are in harmony with all the truths of divine revelation, and they contain nothing new in and of themselves, it is the application of this prophecy that has become the vital separating principle from all other denominations and from the world. Consequently, there can be no prophecy in which we as a people are more interested than this. When individuals lose their faith in the general principles of interpretation given by Seventh-day Adventists, respecting the application of these three messages, they either become wandering stars without any anchorage whatever, or lose their identity as being separate from other denominations. Much depends, therefore, upon the correct understanding of this prophecy. Neither should we forget the first principles of interpretation given to this prophecy by those whom God chose to lead out in the third angel's message; for if their position at that time was all a mistake, then our existence as a people is a mistake, and consequently, the application of the prophecy of Revelation 14. Then when we come to this conclusion, there is but one alternative; namely, to take sides with our persecutors, and cause the earth and them that dwell therein to worship the beast and his image, for there will be but two classes when the message closes.

The first angel's message is understood to have its application to the great advent movement throughout the world, especially from 1840-44. The distinctiveness of this message was the time connected therewith; for it proclaimed with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." The proclaiming "of the hour of judgment was equivalent to preaching the coming of the Lord; for God "shall judge the quick and the dead at his appearing and his kingdom." It was taking "time" from the sealed book of Daniel, and crying with a loud voice, as when a lion roareth, "that there should be time no longer."

This was the prophetic time found in the prophecy of Daniel, which terminated in 1844, bringing us to the cleansing of the sanctuary, to the hour of God's investigative judgment. During the loud cry of the first angel's message, which was from 1840-44, but more especially from the spring to the autumn of 1844, there was joined with it the announcement of the fall of Babylon, which was the second angel's message. In the application of this prophecy, there could be no mistake, any more than regarding the first angel's message. That a moral fall did take place at that time in the organization of the professed church of Christ, is a fact that their own testimony at that time, and their subsequent history abundantly prove. But it will be noticed in Rev. 14:8 the announcement of the fall is simply made, and the reason briefly given, but in Revelation 18 we have the same announcement with certain additions. It reads as follows: "And after these things 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, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto

heaven, and God hath remembered her iniquities." Rev. 18:1-5.

From the above it will be noticed: 1. That the angel which comes down from heaven, and cries mightily with a strong voice, bears the same message as the one in Rev. 14:8.

2. The difference between the two is, the one in Rev. 14:8 simply announces the fall of Babylon, and gives briefly the reason of the fall, while the one in Revelation 18 announces in addition to this the results of the fall; namely, that it "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This is the advanced stage of the proclamation found in the 14th chapter, or in other words, the one is the beginning of the work, while what is brought to view in chapter 18 is the closing of the work.

3. The reasons of the fall are given more fully, according to the advanced state of development in consequence of the fall. In Rev. 14:8 it reads: "Because she made all nations drink of the wine of the wrath of her fornication." But in Rev. 18:3: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." This language is a full announcement of the fall and its reasons. The results which follow the fall are mentioned in the third verse and onward. And the kings of the earth which before this time might have tried to break from the unlawful connection with Babylon, have now finally returned and given themselves up to the unlawful practices, which are the legitimate results of the union here described. And this union was effected by the civil power partaking of the wine of Babylon, which is her false doctrines borrowed of the papal beast.

4. When they reach this stage, another voice from heaven is heard, "saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you."

5. The time of her judgment has also arrived. Her cup is full, because she has given herself up to the unlawful union with the State or kings of the earth. It was as in the case of unlawful marriage. It is not necessary for all the ceremonies to have been performed; but when the heart is surrendered, the deed is looked upon as accomplished, for practically it is so. When the announcement of Rev. 14:8 was made, time was given for Babylon to repent, but, "they repented not to give him glory," but went forward in their wickedness until their sins reached unto heaven, and God remembered her iniquities.

6. It was at this point, when God had given her up to her sins, that the angel came down from heaven to lighten the earth with his glory.

7. As coming events cast their shadows before, and God does "nothing, but he revealeth his secrets unto his servants the prophets," in order to be faithful to their trust, his servants will then lift their warning voice; for the decision has gone forth in the courts above, notwithstanding all the technicalities of legal ceremonies may not have been performed.

8. It will be noticed there is no new principle of interpreting the Scriptures involved in this. It is God's method of dealing with mankind. The doom of the antediluvian world was sealed seven days before the rain descended from heaven. Sodom and Gomorrah were also eternally doomed to destruction, as soon as the angel said unto Lot: "We will destroy this place, because the cry of them is waxen great before the face of the Lord," yet Lot had not started to leave the city. This is true of any nation God has destroyed, including the Jews themselves. When upon the brow of Olivet, in solemn accents Jesus said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42,43), their doom was virtually sealed as was the temple when a soldier cast the fire-brand into it. But the servant of God whose eyes and ears are open to the "sound of going in the tops of the mulberry trees," and who, like Elijah, could see an answer to prayer in the small cloud as big as a man's hand, will recognize God's voice by his Spirit,

and by events that are taking place, and lift the warning voice. These points cannot be too critically studied or too closely considered. Whenever step has been taken in the accomplishment of the outward ceremonies by the wicked in the fulfillment of prophecy, the work itself is at its close, and the people of God have become familiar with it, by their previous experience in it, so that they are prepared for the next step.

S. N. H.

THE SETTLEMENT OF THE SABBATH QUESTION.

THE action of the United States Congress in closing the Columbian Exposition has been hailed with great joy by the popular clergy of the country. Having been exceedingly bothered to find any substantial basis for Sunday-keeping, they hail with joy an act of Congress in their behalf. True, they had the decree of Constantine, and the "holy roll," which was brought into England by Eustachius Abbot of Flay, A. D. 1202, but these and other authorities of a like nature were not looked upon as being very good authority for Americans, and this congressional Sunday edict supplies for the American clergy a "long-felt want." So with great complaisance they now speak of the "settlement of the Sabbath question." This reminds us that a very important question in regard to baptism was once settled (?) by a Kentucky court! A man under sentence of death wished to be baptized. He preferred immersion, but as he could not be immersed without being removed from the prison, the court decided that sprinkling was baptism! We have never heard that Baptists have changed their manner of baptism since, and we are inclined to believe that if this decision had been confirmed by the United States Supreme Court, it would not have made any difference in their practice. The reason is obvious. No court has a right to decide a religious question. Therefore the settlement of the Sabbath question by Congress or the United States Supreme Court carries with it no more authority than would a decision from it in regard to baptism.

M. E. K.

THE CENTRAL EUROPEAN CAMP-MEETING.

As the camp-meeting for this field had been held in the German-speaking part of Switzerland, near Basel, the last two years, the place selected this year was situated in French Switzerland. Hardly a nicer location could have been found than the little village of Hauts Geneveys, close to which our people camped from July 6-12. High above the beautiful valley, Val de Ruz, dotted with a score of little villages, and close to a pine forest which covers the crest of the mountain, stood our two tents, one for the French, and the other for the German preaching, besides about sixteen family tents. Farther away could be seen the beautiful Lake of Neuchâtel, and on the other side, the great mountain chain from the Mont Blanc to the Bernese Alps appeared in full view, presenting each day a new aspect. The glorious beauties of nature could but inspire to worship, and to lead one's thoughts to the great Creator.

We were glad to see so many of our people attending the meetings from the beginning to the close. The attendance was also larger than ever before. One of the chief features of the meeting was the Bible studies conducted by Elder Waggoner, and we trust that the effects will be lasting, and the power of the word may become more and more visible and living. The preaching services conducted in French and German were also well attended, and on the last evening some two hundred and fifty strangers were in attendance. Many seemed interested, and were sorry that the meetings closed so soon. One of our friends, who aids us in the Hungarian publications came even from eastern Hungaria to become better acquainted with our people.

The reports of the Conference were encouraging on the whole; a small German church was admitted into the Conference, and the tithe received, some three thousand five hundred dollars, left a balance in the treasury. Steps were taken to educate more workers for the French field, by starting a course of instruction in French in connection with a city mission, which is to be located at Neuchâtel. They desire very much that Elder Waggoner should conduct the Bible studies for two months, at least.

Several brethren received licenses, and we hope that the working force will be increased.

The canvassing work showed encouraging results, and it is to be carried on on the self-supporting basis in the future. The same officers were elected unanimously. The children's meetings, conducted by sister Waggoner, also created much interest, and her remarks were appreciated. At the close, fourteen were baptized at Chaux-de-Fonds. May the Lord prosper the laborers of this Conference, as they enter their different fields of labor.

L. R. C.

SPIRIT AND LOGIC.

THE Michigan *Sabbath Watchman*, whose sole mission appears to be to berate and abuse Seventh-day Adventists, continues to attempt to call fire down upon our devoted heads. That the readers of the REVIEW may be able to see the true animus of this belligerent little sheet, we copy the following editorial note from the June number:—

"The Seventh-day Adventists—the greatest debauchers of the public conscience on the Sabbath question in the State of Michigan, as a religious sect, have about lost their influence, except among a few ignorant and superficial people who are the easy prey of almost any delusion that may come along. This sect is at present almost entirely dependent for influence and support on their Sanitarium and publishing house. If it were not for these, they could not continue their work of destruction and death, as they are now doing. Seventh-day Adventism is today not so much a religious concern as a business organization, and every person who patronizes their Sanitarium or publishing house is helping to perpetuate a sect that has been a mildew and a blight, a disgrace and a curse to society from their beginning."

The above is a fair illustration of the spirit and logic which characterizes the *Watchman*. If we can, by a person's words, form any opinion of the spirit he possesses, we should be compelled to say that the editor of the *Watchman* approaches nearer to the spirit of Torquemada than he does to the Spirit of Christ. Such vituperative language is unfit for a gentleman, to say nothing of a Christian. Were we not assured that the editor of the *Watchman* professes to be a Christian minister, we should never have surmised such a thing.

But what shall we say of his logic? He mentions one of the sanitariums and one of the publishing houses operated by the Seventh-day Adventists, and declares that "if it were not for these, they could not continue in their work, . . . as they are now doing." According to this view, publishing houses make denominations, instead of being made by them! If we should say that "the Methodists were almost entirely dependent upon the Methodist Book Concern," we should be just as near the truth as is the above statement from the *Watchman*. A man who does not know the simplest rules of cause and effect is poorly qualified to fill an editorial chair in this age of the world. If we shall ever express anything so utterly devoid of common sense, we trust that some kind friend will see to it that we have a guardian appointed over us without delay. And this senseless remark is prefaced by the statement that Seventh-day Adventists "have about lost their influence except among a few ignorant and superficial people." Upon what a high pedestal of wisdom this editor sits alone, is so apparent from his own words that we will not attempt to describe it, lest the readers of the REVIEW become dizzy, trying to scan his lofty (?) altitude!

We cannot forbear in this connection to make an extract from the *Catholic Universe*. That paper, speaking of Protestant colporters in the Canary Islands, says:—

"A Protestant has as much business there—that is, with his religion—as a cobra snake would have in Regent Circus. Yet the Bible Society hucksters are there, notwithstanding all the lying protests which they occasionally think it prudent to issue as to their non-aggressiveness. Their very presence is a gross insult to the faithful Catholic population, and they ought to be hunted out like other dangerous reptiles."

Our object in inserting this quotation is simply to call attention to the similarity of the spirit which this Catholic paper manifests toward Protestantism in general, and the spirit manifested by the Michigan *Sabbath Watchman* toward Seventh-day Adventists. No one age or church can claim all the religious bigots; and they all think they are doing God service. As Byron said:—

"Christians have burned each other, quite persuaded
That all the apostles would have done as they did."

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.

"WHY DO YOU NOT WRITE?"

INSCRIBED TO MRS. S. N. HASKELL, BY MRS. C. W. THAYER.
(Buckland, Mass.)

What shall I write of? what words shall I use?
There are subjects momentous and wonderful views
That call for the voice and the pen of a sage
To make plain to the ears and the eyes of this age.
Would I could write with a pen dipped in fire,
Write words bright and glowing, up higher and higher,
That should waken and rivet earth's millions of eyes,
Like the few men of Galilee, up to the skies; Acts 1:11.
Behold, he is coming! signs in stars, sun, and moon
Matt. 24:29.
Testing this truth, were not hung out too soon. Mark
13:24.
The nations distressed and perplexed we can see; Luke
21:25.
Men's hearts fail and fear for the things that shall be;
Luke 21:26.
Wars and rumors of wars 'mong the nations we hear,
Matt. 24:6.
At the cry, "Peace and safety," is ringing out clear;
1 Thess. 5:3.
Preparations gigantic are making to-day
To fight and subdue what shall come in the way
Of each nation's gaining the goal of its pride;
And the waves and the sea roaring, can they not hide,
Luke 21:25.
Even though they are saying, "No more we'll learn war;"
Micah 4:3.
The Lord shall rebuke the strong nations afar;" Micah
4:3.
"Plowshares" for the soil, "pruninghooks" for the vine
Made from the "swords" and the spears that now
Shine; Micah 4:3.
And the law shall go forth," and the nations shall hear;
Micah 4:2.
Walking each "in the name of" his God, have no fear;
Micah 4:4, 5.
And "Zion" "established" on high, shall bear sway,
And issue her mandates, and all shall obey. Micah 4:2.
"I smoothe is the saying, and sweet is the song; Isa.
30:10.
But the Lord shall be heard when he riseth ere long, Isa.
2:19.
And the proud and the lofty will then be brought low,
Isa. 2:12.
And for fear, to the holes in the rocks will they go. Isa.
2:19.
"Cease ye from man," turn ye now to the Lord, Isa.
2:22; Jer. 17:7.
Give up your traditions, obey the "sure word;" Matt.
15:3.
For the Lord will assemble his own in that day, Micah
4:3.
Though afflicted for long, driven out of the way. Micah
4:3.
Yes, you he will gather, if faithful and true, Micah 4:7.
And the long-lost dominion will come back to you;
Micah 4:8.
Yes, soon will it come! for e'en now, at this hour,
The working of Satan with signs and with power.
2 Thess. 2:9.
 forsaking the truth, many cleave to the lie
That was started in Eden, "shall not surely die." Gen.
3:4.
The love of the truth, it will save us to-day! 2 Thess.
2:10.
Who will accept of it now, while they may,
Before strong delusions with chains shall make fast,
2 Thess. 2:11.
The summer be ended, the harvest be past? Jer. 8:20.
We have reached now the milestone of "perilous times,"
2 Tim. 3:1.
When wickedness up to the highest seat climbs. 2 Thess.
2:4.
We see the dark wave sweeping over the land,
And nearer it's coming—Ah, who will now stand?
Will be you, 't will be me, if this be our dress, Isa.
61:10.
And our name be, "The Lord our [own] Righteousness."
Jer. 33:16; Rev. 19:8.

FROM AUSTRALIA.

THE news that comes to us each month from America, the center of our work and the principal field of its operations, is inspiring and encouraging. Especially was this the case with that which came by the last boat, bringing the decision of the Supreme Court to the effect that the nation is Christian, and the account of the California camp-meeting, and other matters of importance. We cannot but notice how exactly the United States as a nation is fulfilling its part in the history of the last generation, as it has been outlined upon the page

of prophecy. How thankful we ought to be that the Spirit of God enabled those who led out in this work over forty years ago, to perceive so accurately the path over which we must pass before Christ would come. My public work in this cause extends back less than fifteen years, and yet I can well remember with what incredulity our testimony in reference to the United States in prophecy was received at that time. Many have said that they would take our exposition of Revelation 13 as a test of the truthfulness of our position. When they saw our government moving in the direction indicated by us, they would know that we had the truth. But they persisted that it would never be done; that oppressive laws of a religious nature were so anomalous to the spirit of our institutions that in the very nature of things such a movement could never find favor in this boasted land of liberty. We would very much like to know the conclusions of these people at the present juncture. No doubt many of them have their eyes resolutely closed against perceiving the truth; for it is well said that none are so blind as those who will not see. But how can we sufficiently thank God that we see these things? For a little time we see indignation and strife, trials deep and sore, and just beyond, the peaceful rest which awaits the people of God.

The work in this country does not show, apparently, the same threatening aspect as in the States, but in reality it is not one step behind. The final conditions may be brought about much more rapidly here than there. For centuries the British authorities have been accustomed to compel people to do as they thought they ought to do. Here in the colonies, though, there is nominally no connection between the State and religion; still there is a strong religious element which bears sway, and which will not brook opposition. An act of the English Parliament, passed over two hundred years ago, does duty for a Sunday law out here in Australia, and it is rigid enough to suit the inquisitorial spirit of modern zealots, if only put into operation. It has been used some lately, and threats have been made to our people, so that it only needs a little breath of life to be infused into the ecclesiastical law in these colonies, and it will be lively enough. As our work becomes more prominent, it is sure to be called up. In the meantime we are not indifferent to the state of things. We realize that there is great urgency required, and plans are being laid with the view of hastening the work of warning and preparation.

Since the coming of brother and sister White and their company, broader plans have been talked, and advanced steps have been taken. The Australian Tract Society has been reorganized and put into a more active condition, with a broader field. The Echo Publishing Company, which hitherto has conducted the book business, has divided its territory with the tract society, which is now established in Sydney. The improvements which have been made in our office of publication have, I believe, been already mentioned. We are now occupying three stories of our building, 33x65 feet, besides press room and foundry in the rear. It has been thought best to fit up for binding upon a small scale, and we have found in one of our brethren from Adelaide, a capable man to take charge of this branch of the business.

But that which at the present is of more absorbing interest, is the establishment of our denominational school. The noble liberality with which the General Conference has dealt with its foreign work, is further exemplified in the provision made for teachers for this field; and their course is appreciated by us who have to look to them so frequently for help. We expect that in a few days after this leaves us, those who have been sent will be with us. We are satisfied that this movement has not been undertaken too soon. It may be that it will not receive at the outset that consideration which we might desire by our people here, but it is sure to develop into a most useful undertaking. It is not likely that our attendance at first will be large. It is more likely to be quite small; but one reason for this is that the time for actual preparation has been very limited. It is only two months from the first definite announcement to the time set for the beginning of the school; and some matters of importance are not settled yet. The first term will necessarily be a short one, followed by a long vacation. This will be against students coming long distances; but we have felt confident that with the help of God, we shall have a good and profitable school from the outset, and a better one as we go along. That which has given the greatest perplexity has been the selection of a location, a question which we had supposed was quite satisfactorily settled, but now the place in prospect seems to be put out of our reach.

It gives us sorrow to have to report that sister White is still suffering, with but little relief from her weakness and pain. She has decided to remain in Melbourne for the present, rather than take the chances of a tedious change to another colony.

Sister Bolton is, we are happy to say, recovering, though slowly, from her accident. Sister Tay, formerly of the "Pitcairn," has been spending a few months with sister White, but expects to return to Oakland shortly.
G. C. T.

PRINCE EDWARD ISLAND.

SUMMERSIDE.—We pitched our tent here a short time ago, and from the first we have had a good attendance. Yesterday Elder Cottrell spoke upon the Sabbath question, and I spoke upon the change of the Sabbath. The people gave excellent attention, and seemed deeply interested. Last evening there were enough present to fill the tent twice. We need a larger tent very much. God is truly moving the hearts of the people.

The steps that are now taken in the United States and in other countries to compel the observance of Sunday, are omens of coming trouble. It is "high time to awake out of sleep." The coming King is at the door. May God's dear people be ready to hail him with joy.
R. S. WEBBER.

IOWA.

CHARITON.—We pitched our tent at this place, and began meetings July 27. So far, we have given eight discourses. This is a place of about four thousand inhabitants. Notwithstanding that there are a great many attractions and considerable prejudice to keep the people away, our attendance has been at times very good, and we hope and pray that the interest may not only be increased, but that souls may be led to embrace the fullness of this glorious present truth. We are of good courage.

MATTHEW LARSON,
F. L. MOODY.

WISCONSIN.

WAUPACA.—We began meetings here July 10 in a tent. We still continue the meetings with a small but interested congregation. We hope the Lord will give them strength to choose aright. We hold two English services each week; the other services are in the Danish language.

H. R. JOHNSON,
J. S. CHRISTENSEN,
J. E. WERGE.

WATERTOWN.—We began our tent-meetings at this place July 9. The attendance has not been very large, but quite regular. A few have already taken their stand with us on the side of truth. We expect to see a church raised up here. Most of the inhabitants in the city, and for miles in the surrounding country, are Germans. The city has about ten thousand inhabitants. The attendance at the tent is increasing some. We are doing house-to-house work with the tracts. There are quite a number of interested readers in the city.

Aug. 8. F. H. WESTPHAL,
CHAS. REHALL,
R. KLINGBEIL.

BRODHEAD.—The attendance here since our last report has been about forty. Last first day it was 100. Brother M. H. Brown was with us over Sabbath. Some are keeping the Sabbath; quite a number are interested, and we think they will obey. We expect to move to Albany, eight miles from here, before long, unless the interest should increase. If it should, we shall stay longer. We are of good courage in the Lord. We ask the prayers of all God's servants for the work here.

Aug. 8. R. J. WHITE,
A. J. WHITE,
J. KISNER,
M. KISNER,
J. N. ANDERSON.

FORT HOWARD, MILL CENTER, AND ROBINSON.—Since our good camp-meeting I have labored some at Fort Howard and Mill Center, where there is quite an interest to hear the truth.

In accordance with the advice of the General Conference, and the Wisconsin Conference, I came to Robinson, Brown Co., to hold some meetings, if the way should be opened for a public effort among the French people. I found, as I had hoped, that the Spirit of the Lord had removed deep-seated prejudice, and people were willing to come and hear the word of God. I have held meetings at three different places.

The members of the church have been greatly benefited by our camp-meeting. The solemn events transpiring in this land, and the warnings and appeals from God through the Testimonies, have deeply affected most of the brethren and sisters. They feel grateful that the Lord has not left them to perish in their sleepy condition, and are showing more earnestness in God's work. The meetings are quite well attended by some of the best young people. The minister of the Protestant church is quite

friendly. I long to see souls won to Jesus. Pray for me, dear brethren and sisters, that the word may affect the hearts, and transform the lives of all willing souls.
PAUL E. GROS.

MICHIGAN.

GRAND RAPIDS.—The cause of God is still onward in this city. The services Sabbath and Sunday are well attended, and much interest manifested. Twenty have been added to the church by baptism during the last six weeks. Others are thinking seriously, and will no doubt take their stand on the side of right. The Spirit of God is at work, and we confidently expect that precious fruit will soon be given to gladden our hearts. Personally I am of good courage as I see the omens for good. I simply wish to be the humble instrument through which the Spirit can work. Pray for us.
Aug. 8. L. G. MOORE.

LE ROY.—We pitched our tent and began meetings at this place June 29, just at the close of the rainy spring, and the beginning of the very busy season for farmers; yet we have had good congregations and good interest, which does not seem to abate any yet. Fourteen have decided to obey, and quite a number more are almost persuaded. Our collections have been over eleven dollars. Our temporal wants are fairly well supplied.

With five churches in the place, we are of course receiving the usual opposition; but it only serves to excite the curiosity of the people, and draw them out to hear the truth, which never shone so bright and clear as it is doing at the present time. Surely of all people in the world we have the greatest reason to be of good courage.

F. I. RICHARDSON,
A. J. HAYSMER.

MANISTEE.—Our tent-meeting closed at Manistee about a week ago. A class was organized of sixteen members, with a Sabbath-school of thirty members. Just at the present time, judicious Bible work would have fairer prospects of success here than public labor. This is especially true among the foreign element, which includes eight tenths of the population,—largely Scandinavians and Poles. There was at no time a large attendance. The most of those who did come were convinced of the truth, and some have decided to obey. Patient effort in the homes seems now the only thing to do. We never had so great a desire to speak "with tongues" as at this meeting, and our hearts have been sad indeed that our efforts were so impotent to reach the masses. The only daily English paper in the place gave us liberal space each day, and one weekly did the same. We earnestly hope that the days to come will show that some of the seeds of truth have fallen on good ground. We are now located at Lake Ann, Benzie Co., and have as yet but a small interest to hear. This is a town of but a few months' growth and about three hundred inhabitants. God will help us to find his people here.

J. W. COVERT,
D. H. LAMSON,
I. WATERWORTH.

LATER.—The interest at Manistee among those who have embraced the message, continues good. A few more are taking a stand for the truth. I was with them last Friday evening and Sabbath morning. A good-sized room in a private house was filled. On Friday evening I spoke on the time to commence the Sabbath, and how to keep it. The meeting on the Sabbath was at Union Hall, which is very comfortable and very convenient. The subject for Sabbath was spiritual gifts. It seemed a great blessing to all. The hall has been secured for regular Sabbath meetings for the present. The Sabbath-school numbers thirty-five. Some more were at the meeting. Hope for further results here.
D. H. LAMSON.

GEORGIA.

CARROLLTON.—Meetings were begun at this place on July 1. Elder G. T. Wilson and wife were with me about half of the time, and rendered much valuable help. They were greatly missed when called away to attend the canvassers' meeting in Atlanta. Although we have not accomplished here all that we would like to have done, our efforts were not altogether in vain. We now see some fruit of our labors. A goodly amount of reading-matter has been distributed, and quite a number seem anxious to investigate.

The first two weeks, the meetings were held in the Academy, but owing to protracted meetings in other churches, our attendance was quite small. We thought to increase the attendance by moving to the court-house. This did not seem to benefit us much. Several times we preached in private houses. Our courage was never better in the Lord's work. We know that it will triumph at last.

Brethren and sisters, remember the southern field when you pray.
W. C. DALBEY.
Aug. 1.

MISSOURI.

FREDERICKTOWN.—I came to this place July 26, in company with brother T. J. Sellards. I went eight miles west, where brother S. has been laboring at different times. We found a few dear souls who love and serve the Lord. Nine were buried in baptism. We organized a little church of twelve, with brother S. as elder. We also organized a Sabbath-school of fifteen. My courage is good.
Aug. 4. J. B. BECKNER.

AMONG THE CHURCHES.—June 17-26 I was at New Boston, assisting brother Hyatt. The Lord gave power to his word. The church was greatly helped and encouraged. Two were baptized and united with the church. My labors with brother Hyatt were most pleasant and profitable. From June 27 to July 21 I held meetings at Winigan, Sullivan Co. Gave twenty discourses. Five signed the covenant, while more than a score admitted that we have the truth. We believe that some of them will obey soon. From July 22 to Aug. 8 I have been preaching at Half Rock. I found the brethren and sisters in great discouragement, some of them giving up in despair; but as we dwelt upon the goodness of God in giving his Son to die for sinners, and the compassion and love of our dear Saviour, light from heaven shone upon us all, and the Holy Spirit came in. Struggling hearts were made free, and found peace. Confessions were made, and all joined in praises to Him who washes away every sin and stain in his own precious blood. Two gave their hearts wholly to him, were baptized, and joined the church.

The Lord has blessed me much in the past few weeks, and I have had freedom and power in preaching, that I never before experienced. Truly the Bible is a new book to me, in many respects. To the dear Saviour who is soon coming, be all the praise and glory. I now go home to prepare for camp-meeting, believing the Lord will be there in power.
C. H. CHAFFEE.

Aug. 8.

INDIANA.

KNOX.—We closed our labors here Sunday evening, July 31. We had good interest and attendance to the close. The Lord blessed us wonderfully. We left eighteen keeping the Sabbath, and others deeply interested. The work of our opposers is beginning to react on them. The Free Methodists preached several sermons against the Lord's Sabbath, in which they took the Antinomian position. On last Sunday evening they had a new man to preach for them. He held up the law, and preached it as strong as we had done. He told his congregation that he was satisfied that the reason they did not have more of the power of God with them, was because they did not keep the law of God as they should! This caused quite a commotion among the resident ministers. After he closed, one of them rose and said: "Of course, the law that has been abolished is the old Jewish, or ceremonial law; but the moral law is still binding!" This did not seem exactly to harmonize with what the same speaker had said only one week before. Thus they are getting themselves into trouble. We are now here on the camp ground, getting ready for our annual convocation. We expect to return to Knox after camp-meeting, and hold another tent-meeting in the neighborhood. We feel very thankful for what the Lord has done for us.

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

MAINE.

BLAINE.—The meeting here, July 16, 17, was encouraging. Two were baptized, and one united with the church; others requested prayers. The outside attendance was good. The Lord helped in speaking, and good attention was given to the word spoken. At Bridgewater I held one meeting, with a good attendance. Some desire to know the truth and to be made free. One took part in family worship, gave her heart to the Lord, and obtained the blessing of God. "Peace I give unto you," says Jesus.

I was at Carey the 23rd and 24th. Our meetings were good, and quite an interest to hear was awakened. I have been visiting scattered ones the past week, and holding a few meetings in Oakfield, and at Smyrna Mills.

In Maro I called on one who came out to obey the truth over twenty years ago. She is still firm in the message, and it seemed pleasant to meet again here; but how much more joyful to meet in the earth made new! As I walked over the ground where so many battles were fought and victories won for the Lord twenty years ago, and thought of those who accepted the truth then, but some of

whom have gone down to rest, it created new fires in my heart to be faithful unto the end, and have the privilege of uniting with them in the shout of triumph when Jesus comes.
Aug. 2. J. B. GOODRICH.

NEW YORK.

FULTON AND ADAMS CENTER.—On Monday at Tuesday nights, July 18, 19, I spoke to the friends at Fulton. The turnout was much larger than expected. The best of attention was paid to the word spoken. The friends there have a payment, make on their meeting-house and lot. At one time they were afraid they could not raise it, but somehow means have been paid in, so that when I left them, they had only five or six dollars more to raise which will be made up without any trouble. The payment will more than half pay for their house and the second payment on their lot. They have done well in one year to make the second payment on the lot, more than half pay for the house, besides meeting the interest and moving the house, painting the same, purchasing stove, carpet, some chairs, and putting blinds on the house. The Lord blesses them as they unite to work together.

On Thursday I was called to Williamstown to preach the funeral discourse of brother Blount's little girl. This was a sad duty, as the little one was truly a sunbeam in their home.

Friday night I began meetings at Adams Center. On the Sabbath friends came in from Mannsville, Adams, Houndsfield, and Watertown, until the congregation was a large one. The meetings were excellent. The outside attendance was good, and the social meeting was a season of refreshing.

The brethren and sisters at Adams Center have shown a commendable zeal in repairing their meeting-house. During the past year they have painted the church, and of late have repaired it thoroughly on the inside. They have painted and varnished and frescoed it, so that it now presents a good appearance. While they have been doing this, they have paid more tithes into the Conference than usual. They appreciate the aid that Dr. Green of Chicago has given them in their good work. The Doctor, who spent her childhood days near Adams Center, not only loves the truth, but has a deep interest in the church at Adams Center and the work in the State Conference. We are thankful that there are always those who will befriend the cause, when it needs aid so much as our churches and Conference have of late. Brighter days are before the Adams Center church as soon as all will take hold of the work in earnest. Some of the young are taking an interest, and we thank the Lord that such is the case.
S. H. LANE.

OHIO.

FINDLAY.—We came to this city June 8. On account of the heavy rains, we were not able to begin our meetings before the 17th. While the attendance was never large, we rejoice to know that the presence of God was with us in a most marked manner. Before they had heard many sermons, deep conviction seized upon several souls. Unwilling to yield, some of these for a time withstood the Spirit of God. One indeed, in great distress of mind, fully believed that she had grieved away the Spirit, and that her case was hopeless. We labored earnestly for her, directing her to the promises of God. By his grace she was enabled by faith to lay hold of them, and yielding herself to the blessed Saviour, she was set free. Now she is praising God for the precious truth. Another lady had heard the Sabbath truth over thirty years ago. For that length of time it had weighed upon her mind. Seeking peace, she found it not, because she could not see how she was going to keep the Sabbath. She had not learned that there was power in God's word to enable her to obey him.

How many there are who lose the blessing of God because of this. Like Israel of old, when hemmed in on all sides, seeing no way to escape, they look not to the God of all strength for deliverance. So with this sister. But letting go of self, and taking hold of Christ's strength, she is now enjoying the peace of God. Shortly after taking her stand, her daughters followed her. Thus God works for his people. The other conversions are just as marked. In all, eleven began to keep the Sabbath.

At one service, two Methodist ministers were present. At the close of the service, seeing their church membership was in danger, they sought to obscure the truth by offering some criticisms; but it was found that 2 Cor. 13:8 was as new and fresh as ever. Before they got through, they gave away their case by confessing that there was no command for keeping Sunday, or that the day was ever called or regarded as a sacred or holy day. We appreciated the help these ministers indirectly gave us.

We expect to follow up the work after camp-meeting, as we were not able to complete it before. Personally, we have enjoyed the rich blessing of God, and have seen marked evidences of his love and

power. To God we ascribe all the praise; for "thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." 1 Chron. 29:11.
J. S. ILES,
Aug. 3. C. H. KESLAKE.

VIRGINIA.

AMONG THE CHURCHES.—Since my last report, I have been very busy visiting Norfolk, Richmond, and Fredericksburgh. Norfolk, I think, is destined to be one of the most important points in this State; first, because it is a large place and surrounded by other places of importance, Portsmouth being just across the bay, and Newport News only twelve miles away; and secondly, because it is one of America's large harbors, and thousands of people are coming and going every year. It is therefore one of the finest fields in this part of the country for missionary labor. We have already entered that field with the canvassing work, and the brethren are doing well. We think of sending one of our family there this fall to take up the mission work. Richmond is also an important field, being the capital of this great State, and a city of about one hundred thousand inhabitants. We have one family of Adventists already there, and we hope to enter this field this fall with quite a force.

Fredericksburgh is a place of about six thousand inhabitants, and I think it is a promising field. It is in Spottsylvania county, and some twenty miles away. Elder Stillwell is holding a regular course of lectures there, and having some success. I visited him, and we organized a Sabbath-school, and still the work goes on. I then visited the Stanly, or Marksville church, and held quarterly meeting with them. The Spirit of the Lord came very near, and all seemed of good omen in the Lord. I then held quarterly meeting with the little church at Winchester, and we had a most precious time. I also baptized one. Twelve were received into the church, and all are of good courage. I then returned to Mt. Vernon. I had visited this place a few days before, and held some meetings, at the close of which we had the privilege of burying one precious soul in baptism, and leaving many deeply interested, whom we expect soon to see take a stand for the truth.

We are now at Luray, upon the ground where we will hold our annual Conference, in connection with the camp-meeting. We came here Thursday, the 4th, and began our meetings the next evening, with a fair attendance. We have now spoken five times, with increasing audiences. Yesterday we spoke three times. We did not intend to, not having announced a meeting for the forenoon; but the people came in, and we made use of the opportunity, we believe to much profit. Last night the fifty-foot tent was crowded, and the outlook is very encouraging. We are of good courage in the Lord. To him be all the praise! Pray for us.

Aug. 8. F. M. ROBERTS,
T. H. PAINTER.

FROM SOUTHERN CLIMES.

I LEFT Barbadoes June 14, and after a very pleasant voyage, arrived at Rio Janeiro the morning of June 30. We touched at Pará, Maranhao, Cear, Pernambuco, and Bahia on the way down. I had my first real idea of the magnitude of the Amazon River, when we came to sail up one of its mouths, which was so wide that we could just distinguish large objects on one of its banks with the aid of strong glasses, while the other bank was totally invisible on account of its distance from us. I made short visits at all these ports, while our steamer was discharging cargo, collecting much valuable information.

We had about forty passengers on board, mostly Americans and Spaniards. We were only out at sea one Sunday, when I spoke in the social hall by invitation of the captain, and later in the day spoke to the sailors on the main deck.

I have now spent three days in Rio Janeiro, and am to leave to-day (July 3), for Buenos Ayres. When my work is finished in the Argentine Republic, I expect to return here for a short stay on my way to Africa. This is said to be the largest harbor in the world, and it is certainly a very fine one. Measuring all its inlets and bays, it is 128 miles around it. Its entrance is narrow, and well protected. The yellow fever is almost entirely abated here, though it is still raging at Santos. We met a north-bound steamer at Pernambuco, which had lost its captain, purser, and chief engineer, by this disease, and several more of its crew were at the point of death.

I am getting used to seeing the sun in the north, and the southern cross is quite a familiar object. The weather is quite cool, and overcoats are in good demand.

I received the sad intelligence here, of the death of my mother, who had been buried just a month before I knew that she was even sick. Such are the uncertainties of life, and one feels them more keenly, when so far from home that the grass may be grow-

ing over the graves of his loved ones before he knows of their death. I expect to join our canvassers in Buenos Ayres in about a week, and will report from there later.
L. C. CHADWICK.

CUMBERLAND MISSION FIELD.

WEBSTER, TENN.—I came to this place July 22, and began meetings in a school-house near here. The interest has been good from the start, the audience averaging from 75 to 125 each night. Considering that this is a mountainous country and thinly settled, this is something unusual. Numbers of people come all the way from four to seven miles nightly, and the whole neighborhood is stirred over the important truths placed before them. We are now in the midst of the Sabbath question, and are having more visiting than we can possibly attend to. We hope some may be led to see and accept God's precious truth. My wife is with me, assisting in giving Bible readings, visiting, etc. We are of good courage in the work.

Aug. 3. J. W. SCOLES.

NORTH CAROLINA STATE MEETING.

OUR State meeting for North Carolina has just closed. It was held in the mountains near Valley Cruces. Elders Kilgore and Colcord did most of the preaching, and the Lord gave them freedom in speaking, for which we feel thankful. About two thirds of our people in this State had the privilege of hearing them.

This was the first general meeting we have had since laboring in this State; and it was a feast to us. As we become better acquainted with each other, the cords of love and union will be strengthened. We were glad to see so many of our canvassers present, and to see a settling down in the work for life. May the blessing of the Lord be with these families as they go out to place the truth in the homes of those who know nothing of the message. Four were baptized at this meeting. When the meeting closed, we felt that it was too short a time, that much more might have been accomplished if we could have held it another week. I am receiving good news from quite a number who are keeping the holy Sabbath through reading. Many are receiving the truth through this medium. Let us take courage, and work a little harder in this closing work.

One word to those who are writing and sending letters and reading-matter to North Carolina: I find a number who are very anxious because they are not getting the papers we promised them. Will those who have received names and addresses, send them to me, so I can compare with my list, and correct them for you. I believe this will open the door for our periodicals to find a permanent home; for if the people become acquainted with them, permanent subscribers will result. A few days ago I received a letter from Elder D. T. Jones, of the Signs Office, stating that there are only thirty-six copies of the Signs coming from that office to the two States of North and South Carolina. I am glad to say that hundreds of copies are read in this State. Now what I want is, to get the Signs and Sentinel to become the weekly companion of thousands of families who do not get any papers.

One word more: the last report I sent, which was printed in the REVIEW of July 5, found its way into an Eastern penitentiary, and an inmate wrote me one of the best letters I ever received. I ask you to pray for this unknown seeker for the truth. Let us send our good papers everywhere on their mission of love.
D. T. SHIREMAN.

Asheville, Aug. 1.

FURTHER EXPERIENCE IN CANVASSING.

I WISH to tell how the Lord is still blessing my efforts in getting "Bible Readings" before the people and fulfilling his promises, as I again pledge to give one half to aid our brethren in bonds and assist in the Spanish work. Last Sunday I again pledged to give one half, if God would prosper me as he did the week before; and now I am happy to say that instead of taking fifty-four orders, valued at \$117.75, I have taken in the last week fifty-eight orders, valued at \$132.75. Last Monday I went on foot four miles to Pentaugushene. The weather was very warm. I found the people of the town were worthy French Catholics. At one house a lady had a copy of "Bible Readings," and said she liked it very much, but her neighbors said they would not read it for anything. She also said the ministers were bitter against the book, and the agents sold only two copies in town last summer. But I went forward, trusting in the Lord, and by eleven o'clock, Wednesday, I had visited nearly every Protestant family, taking forty orders.

I next returned to Midland, where business is very dull. The mills are closed, and nearly all the logs are sent in floats to the States. The town is so quiet it seems like Sunday nearly all the week. I believed God would help me get the number of or-

ders. I worked hard, and before sundown Friday, I had just the number. After the Sabbath, I took four more orders, a conductor, a brakeman, and two section hands on the G. T. railroad, subscribing. At one place, at Pentaugushene, a school-teacher, after ordering the book, asked me if I was a Methodist or Presbyterian. I told him I was a Seventh-day Adventist. He then took my prospectus, examined it more minutely, and finally asked me how it brought out the free-will offerings, and if we upheld the modern way of supporting the ministry. I told him we did not believe in raising money by festivals, socials, etc. I then asked him what he thought about the plan of tithing. He said that he had adopted it, and felt blessed in doing so. I told him I did the same. A warm, friendly feeling came in, and he hoped I would have good success in my work.

Now, brethren, if God is in earnest with us, let us come up to the help of the Lord; for his hand is not short that he cannot save, nor his ear heavy that he cannot hear. If we want him to guide us continually, and our light to break forth as the morning, and our health spring forth speedily so that we shall be like a watered garden, whose waters fail not, then let us comply with his plan as described in Isaiah 58; Malachi 3.
D. A. OWEN.

July 17.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the North Pacific Conference of Seventh-day Adventists convened on the camp ground at East Portland, Ore., May 31, 1892. Prayer by Elder W. W. Sharp. The President's address followed. Eighteen churches were represented by thirty-eight delegates. The report of the last annual session was read and accepted. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, L. A. Logan, A. D. Guthrie, J. C. Scott; on Resolutions, Dan T. Jones, Isaac Morrison, T. H. Starbuck; on Credentials and Licenses, W. W. Sharp, D. T. Jones, E. D. Hurlburt; on Auditing, O. Dickinson, J. C. Scott, O. W. Barber, J. D. Manning, D. F. Kinney.

Adjourned to call of Chair.

SECOND MEETING, JUNE 2, AT 9 A. M.—Elder Haskell spoke on the subject of preparing to send missionaries to foreign lands, stating that a thorough preparation for this work was equivalent to a call for such work. But to select a position where we think we must labor is often to unfit ourselves for future work. For God may see that we are not the ones for the position which we have selected. He made many remarks bearing on the present as the time to fit up for labor, also called attention to the position of this nation in the near future, which having been one of extreme freedom, will be one of the foremost in persecution. He thought that if God does not reveal his plans to us in advance, the enemy will not know what they are, and cannot, therefore, work to defeat them.

The Treasurer's report was called for and read, showing the receipts to have been for the year \$11,189.56. Paid to ministers and workers, \$7,469.33; loaned the Pacific Press, \$2,000. Balance in the treasury, \$1,720. The Treasurer closed with encouraging remarks to the tithe payers of the Conference, that notwithstanding the financial depression, there has been such a large degree of faithfulness in the matter of tithes, expressing the hope that all will remember the condition of many who pay conscientiously their tithes.

Adjourned to call of Chair.

THIRD MEETING, JUNE 3, AT 9 A. M.—A resolution favoring an extension of the canvassing work was adopted. Speaking to this resolution, Elder Farnsworth said he could see no reason why seventy-five persons in this Conference should not go into the work from this meeting in place of the ten or twelve who are now engaged in it. Elder Haskell said that there was no work better fitted to qualify laborers for the work before us than our canvassing work. It is not only a pioneer work, but it helps to support the ministers and the publishing houses.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 5, AT 5:30 P. M.—The Committee on Nominations reported as follows: For President, J. E. Graham; Secretary, Geo. E. Henton; Treasurer, O. Dickinson; Committee, J. E. Graham, T. H. Starbuck, W. W. Sharp, J. M. Cole, and E. D. Hurlburt.

The Committee on Credentials and Licenses submitted a partial report: For Credentials, G. W. Davis, W. W. Sharp, T. H. Starbuck, J. M. Cole, Isaac Morrison, W. C. Ward, Wm. Potter, Fried. Jorg; for Ordination and Credentials, J. E. Fulton, G. F. Haffner; License, J. E. Graham, R. D. Benham, J. C. Bunch, J. C. Rogers; Missionary License, Olive Smith, Mattie Johnson, Olive Johnson, A. J. Foster, E. J. Cook. These having been duly considered, were granted. Resolutions concerning Christian temperance and Bible hygiene were adopted, and our people advised to subscribe for the Good Health and Pacific Health Journal, and practice their teachings.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 6, AT 9 A. M.—The proposed

cooking school received considerable attention. A resolution supporting the proposed College at Walla Walla, was passed. It was also resolved to hold a camp-meeting at some central point on Puget Sound.

SIXTH MEETING, JUNE 7, AT 5:30 P. M.—Committee on Credentials presented the names of A. D. Guthrie, E. D. Hurlburt, L. A. Logan, S. W. Nellis, and B. C. Tabor for missionary license. Carried.

A motion to donate \$1,000 of the surplus tithe to the Foreign Board for the purpose of carrying the truth to India, was carried by a rising vote of delegates and the congregation.

Adjourned *sine die*. J. E. GRAHAM, Pres.
GEO. E. HENTON, Sec.

NORWAY CONFERENCE PROCEEDINGS.

THE Seventh-day Adventist Conference of Norway held its fifth annual session in connection with the camp-meeting at Louisenlund, Norway, June 15-20.

FIRST MEETING, WEDNESDAY, JUNE 15, AT 9:30 A. M.—The meeting was led by L. Johnson, President of the Conference. Prayer by the Secretary. The four churches of the Conference; Christiania, Moss, Laurvig, and Hadsel, were represented by twenty delegates.

The report of the previous annual session was read and approved. The President made some introductory remarks, in which he expressed his gratitude to God for the success that had attended the work during the past year, for the temporal blessings we have received, for the religious liberty we enjoy, and for the unity that has existed among us. He spoke briefly of the laborers' work during the year and the success that has attended their labors, and what we hope by the help of God to do in the future.

Brother K. Brorsen stated that a church of eleven members had lately been organized at Arendal, and that besides those who joined the church, there were others who were either obeying or deeply interested in the truth.

This church had through its elder, brother K. Brorsen, sent in a request to join the Conference. It was voted that this request be granted.

Another church, consisting of thirteen members, had lately been organized at Fredrikshald, with K. Brorsen as elder. A request that their church be taken into the Conference was granted.

Of the members present from these churches, two from each church were chosen to represent them at the Conference.

Voted, That the brethren present from America and other countries be invited to take part in the deliberations of the Conference.

Voted, That the President appoint the usual committees.

The President invited brother Brorsen to give a brief outline of his labor during the year. Brother Brorsen stated that he had labored mostly among our own people, and that the Lord had blessed him in his work. He had also visited Mandal (a little town in southern Norway). But it was not possible here to find a suitable place for meetings at a reasonable price, therefore he had held meetings in private houses, and many showed great interest in the truth. He believed that a good work might be accomplished there in the future.

Brother N. P. Nelson stated that the Lord had blessed him in his work in Norland. The brethren and sisters there were of good courage in the Lord. Several had also been added to their numbers during the past year.

Brother H. L. Henriksen, general canvassing agent, related that he had experienced much of the blessing of God in his labor. Colportage has made good headway during the past year, especially in Denmark. In Norway this branch of the work has not made so much advancement as desirable, but we have learned here in Norway that the country districts are the best fields for selling books. The Lord shows himself willing to help in the work.

The President appointed the following committees: On Resolutions, N. Clausen, E. J. Waggoner, H. P. Holser; on Credentials and Licenses, K. Brorsen, M. M. Olsen, G. O. Melin; on Auditing, P. Christiansen, C. Castberg, John Lornitz, Hans Johnsen, R. Petersen, B. Olsen; on Nominations, N. P. Nielsen, Hans Hoyer, brother Kildal.

Adjourned to call of Chair.

SECOND MEETING, JUNE 16, AT 10:30 A. M.—The report of the previous meeting was read and approved.

The Committee on Resolutions presented the following:

1. Resolved, That we express our heartfelt thanks to God for his blessing and the success that has attended our feeble efforts during the past year; for the temporal blessings we have received, and for the religious liberty we enjoy here, while our brethren in other countries are suffering persecutions for the truth's sake.

2. Resolved, That we express our thanks to the General Conference for the help it has afforded us during the year, by sending us men and means for the advancement of the truth, and not the least for the instruction in the word of God we have received at this meeting from the brethren sent us by the General Conference.

Whereas, The word of God contains an inexhaustible fountain of light and truth; and,

Whereas, We as a people are in danger of cherishing the idea

that we have all the truth and light that the word contains; therefore,—

3. Resolved, That we devote more time to prayerful study of the word of God, and seek always to keep the mind open to receive all the light the Lord may choose to reveal to us.

Voted, That these resolutions be discussed one by one.

The President said that he was in harmony with the first resolution. Brother Waggoner thought that we all ought to be thankful for the peace we enjoy, but he thought, however, that the term "religious liberty" was often incorrectly used, as there really can be no religious liberty outside of the religion of Christ. The State can give us only civil liberty. He explained that only he who has the Spirit of God has religious liberty; for where the Spirit of God is, there is liberty. We ought to be thankful for civil liberty, and enjoy it as long as it lasts; but it will not last long. He admonished all, above everything else, to obtain the liberty in Christ, and rejoice in it.

Brother Holser and other brethren spoke in the same direction. The resolution was adopted.

The President expressed his harmony with the second resolution, and it was adopted without further discussion.

Meeting adjourned to call of Chair.

THIRD MEETING, JUNE 17, AT 9:30 A. M.—The report of the previous meeting was read and approved.

The third resolution was brought before the meeting. The President remarked that many of us had long believed that there is more light for us in the word of God, and that it surely would be profitable for us to devote more time to prayerful study of it.

Dr. Waggoner showed how people at all times have had a tendency, when the Lord has given them some light, to believe that they had all the light. He spoke of the Reformers and those who accepted their doctrines, as examples. God gave great light to Martin Luther, but his followers refused to receive more light which the Lord gave through other reformers, and the result is, that they have not so much light now as Luther had in his time. We are in danger of following their example. But God desires to give us more light, and it has been said through the spirit of prophecy that there are inexhaustible mines of truth and light which yet lie untouched.

There is light remaining for us which is much greater than we have now; but that greater light does not destroy the light we already have. And this glorious light is not left for the learned and wise to search out. The knowledge of God, truth, and wisdom, is obtained by faith. These things are hid from the wise and prudent, and revealed unto babes. The Lord is willing to open to us all the treasures of knowledge and wisdom. Let us therefore all take courage, open our hearts, and receive all the light God has given us.

Brethren Holser, Brorsen, and others spoke in favor of the resolution, and it was unanimously adopted.

Meeting adjourned to call of Chair.

FOURTH MEETING, SUNDAY, JUNE 19, AT 9:30 A. M.—The report of the previous meeting was read and approved.

The Committee on Credentials and Licenses recommended that L. Johnson, N. Clausen, M. M. Olsen, and K. Brorsen receive credentials; that N. P. Nelson, O. J. Olsen, H. L. Henriksen, L. Enebo, and C. Castberg receive license to preach; and that J. P. Larsen and D. W. Ostlund receive license as Bible workers.

Credentials and licenses were granted as recommended by the committee.

The Committee on Nominations reported the following names: For President, L. Johnson; other members of Conference Committee, K. Brorsen, M. M. Olsen, H. L. Henriksen, H. J. Hansen; Secretary, C. Castberg; Treasurer, R. Petersen.

The Treasurer's report was read and approved.

The following is a summary of the same:—

Cash on hand June 1, 1891,	\$ 978 37	
Received in tithes and offerings during the year,	1,153 59	
Total,	\$2,131 96	
Paid out to workers,	\$1,273 14	
Cash on hand June 1, 1892,	858 82	
Total,	\$2,131 96	
Meeting adjourned <i>sine die</i> .	L. JOHNSON, Pres.	
N. CLAUSEN, Sec.		

SOUTH DAKOTA TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the South Dakota Tract Society was held in connection with the camp-meeting at Lake Herman, near Madison, So. Dak., June 22-28.

FIRST MEETING, JUNE 21, AT 3:10 P. M.—Elder O. A. Johnson in the chair. It was voted to waive the reading of the minutes of the last annual session.

The Chair being empowered to appoint the usual committees, announced the following: On Nominations, Wm. Johnston, Conrad Reiswig, T. L. Berge; on Resolutions, S. B. Whitney, Alice H. Robinson, G. A. Wheeler.

Adjourned to call of Chair.

SECOND MEETING, JUNE 23, AT 9 A. M.—The report of labor for the past year, also the Treasurer's report, was read, the summary of each being as follows:—

REPORT OF LABOR.

No. of reports returned,	742
“ members added,	40
“ “ dismissed,	22
“ letters written,	1,616
“ “ received,	404
“ missionary visits,	3,357
“ Bible readings held,	148
“ attending “	235
“ subscriptions obtained (yearly),	1,501
“ “ “ (less than a year),	89
“ periodicals distributed,	8,842
“ pp. books and tracts distributed,	1,876,188

TREASURER'S REPORT.

Cash on hand, May 18, 1891,	\$ 499 88	
Received during the year,	10,066 47	
Total,	\$10,566 35	
Paid out during the year,	\$10,448 79	
Cash on hand, May 18, 1892,	117 56	
Total,	\$10,566 35	

FINANCIAL STANDING.

Value of property owned by society,	\$3,611 96	
“ “ merchandise,	2,237 40	
Due from various sources,	2,947 99	
Cash on hand May 18, 1892,	117 56	
Total,	\$8,914 91	
Debts unpaid,	1,647 33	
Balance, present worth,	\$7,267 58	

In some respects, the report of labor showed quite an increase over that of last year. While the financial report showed a small decrease in the present worth, owing to the fact that thirty per cent of the profits on the sale of subscription books for the past two years had been apportioned to the canvassers' fund, and an old account of \$250 had been canceled.

The Committee on Resolutions presented the following partial report:—

Whereas, The objects of this society according to Article II of its Constitution are, (1) To publish and circulate religious, temperance, and educational literature; (2) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) To disseminate information in regard to home and foreign missions, and to raise funds for their support: and,—

Whereas, The demand for the circulation of such literature is constantly increasing; therefore,—

1. Resolved, That in our opinion the efforts of our members to circulate our books and tracts should be greatly enlarged and extended.

2. Resolved, That, in our opinion, it is the duty of every Sabbath-keeping family within the bounds of our Conference to subscribe for our denominational papers, and we hereby urge upon all our members to do what they can to increase the circulation of these periodicals.

3. Resolved, That we are heartily pleased with the action taken with reference to the *Signs of the Times*, in enlarging and improving it, and putting it under the supervision of the General Conference Committee, and we hereby urge the importance of its more extended use as our pioneer missionary paper.

4. Resolved, That, in view of recent startling developments in the direction of religious oppression in our nation, and what the Spirit of God has said in reference to the position of the *American Sentinel* in this work, it is the sense of this meeting that all our people should carefully read that paper with a view to becoming intelligent upon the principles of religious liberty, of which it is a correct and faithful exponent.

On a motion to adopt the report, considering it by items, the first resolution drew forth stirring remarks from Elder O. A. Olsen, and when put to a vote, was unanimously adopted.

The second resolution was advocated by brethren Johnson, Burdick, and Burgess. Carried.

Resolution 3 was the subject of interesting remarks from a number of the brethren, and was heartily adopted. Adjourned to call of Chair.

THIRD MEETING, JUNE 26, AT 9 A. M.—The first business in order was the consideration of the fourth resolution left over from the last meeting. Elder A. T. Jones spoke at some length in reference to the importance of reading the *Sentinel*, and becoming intelligent upon the principles set forth therein. He stated that those who have not read the *American Sentinel* in the past, would find the pamphlets entitled "National Sunday Law" and "Due Process of Law," also the book entitled "Two Republics," a great aid in understanding the contents of the *Sentinel* at the present time. Following his remarks, the resolution was unanimously adopted.

The Committee on Nominations presented the following report: For President, N. P. Nelson; Vice-President, N. W. Kauble; Secretary and Treasurer, A. H. Robinson; Assistant Secretary, F. H. Robinson; State Canvassing Agent, G. A. Wheeler; Directors: Dist. No. 1, N. W. Paulson; Nos. 2 and 3, E. O. Burgess; Nos. 4 and 5, F. J. Gravelle.

On motion, the report was accepted, and the persons mentioned were elected to the offices named.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 27, AT 9:30 A. M.—The Committee on Resolutions submitted this additional report:—

Whereas, We regard the work of our canvassers as much a part of the work of God as that of any class of laborers among us, and therefore demanding equally good ability; therefore,—

5. Resolved, That while we appreciate the efforts that have already been made to encourage those engaged in this work, it is the duty of this society, in our opinion, that still further efforts

be made in the way of holding schools and institutes for this class of laborers, and assisting them to enjoy and improve them.

Whereas, Now is the most favorable time to sell our books that we shall ever have; and because of the rich fruits we see as a result of this work; therefore,—

6. *Resolved*, That many more of our brethren should be encouraged to enter the canvassing work.

Whereas, The fund set aside the past two years as a canvassers' fund has increased so that we have nearly enough to carry on this work during the coming year; therefore,—

7. *Resolved*, That fifteen per cent of the profits on the sale of subscription books be used for this fund the coming year, instead of thirty per cent, as heretofore.

On a motion to adopt the report, Elder O. A. Olsen offered some very timely and interesting remarks, showing how the prospering hand of God has been with the canvassers in their work. He stated that the canvassing work was not secondary to any other work, and exhorted us to raise the standard of the canvassing work high, and give it the credit it deserves. Following these remarks, the resolutions were heartily adopted.

The State agent then read a report, showing the comparison in work performed by the canvassers during the past two years. The report of the year just past showed quite an increase in the number of books sold, also in the amount of tithe paid.

Adjourned *sine die*. O. A. JOHNSON, Pres.
ALICE H. ROBINSON, Sec.

Special Notices.

NOTICE FOR MAINE.

ALL mail for those attending the Maine camp-meeting should be sent to the Auburn, Me., Seventh-day Adventist camp ground, and it will be taken by the mail-carrier to the ground. J. B. GOODRICH.

NOTICE TO MAINE.

THE next annual session of the Maine Sabbath-school Association will be held in connection with the camp-meeting at Auburn, Me. We would like to have all the schools well represented, as we shall make an earnest effort for advancement in this line of the work. Let each one be sure to bring his lesson quarterlies; for by so doing much time and extra work will be saved for the secretary. F. B. GRANT, Pres.

CAMP-MEETING NOTICE!

FOR the benefit of the brethren in the northern part of the Conference, a camp-meeting will be held at Seattle, Wash., Aug. 23-30. Elder S. N. Haskell, and probably Elder D. T. Jones and brother G. H. Derrick of California, besides several ministers of our own Conference, will be at the meeting. Tents 12x16 ft. and 12x14 ft. will be \$2.50. Orders should be sent to G. E. Henton, 727 E. Taylor St., Portland, Oregon, as the tents are at Portland, and no more will be shipped than are ordered. J. E. GRAHAM.

CAMP-MEETING IN SOUTHWESTERN NEW YORK.

THERE will be a camp-meeting held in southwestern New York, at Little Valley, six miles from Salamanca on the Erie R.R., beginning Sept. 15, and closing Monday morning, Sept. 26. This meeting will be held for the special benefit of our brethren living in the western and southwestern part of the State. The camp-meeting will be attended by a part of our State laborers, and we are in hopes to get some help from abroad. We expect that all our brethren and sisters in that part of the State will begin to plan now to attend. There will be a good supply of tents on the ground to rent. Come praying that the Lord will abundantly bless. The two camp-meetings already held in the State this season have been blessed of the Lord, and we believe the one to be held in Little Valley will prove no exception. S. H. LANE.

KANSAS STATE CAMP-MEETING.

As previously noticed, this meeting will be held at Herrington, Dickinson Co., on the line of the Rock Island and Mo. Pac. R.Rs.

The Trans-Missouri Pass. Association has granted a rate of one and one-third fare for the round trip on associated lines, from all points in the State and from Kansas City and St. Joseph, Mo. The lines granting rates, and junction points designated, are as follows: A. T. & S. T., Osage City, Topeka, Wichita, Hutchinson, Peabody, Marion, Abilene, Ottawa, and Emporia; M. K. & T., Council Grove and White City; Mo. Pac., Concordia, Beloit, Wichita, Kingman, Leroy, and Piqua; "Fresco" line, Wichita.

We have not yet heard from the Union Pacific, regarding junction points, but we hope to hear as favorably from them as from the others.

Attendants pay full fare at starting point, taking a receipt from the agent. If necessary to travel over more than one line of road, take a receipt from each road. Be sure to take a receipt with each ticket purchased, and give it to the Conference Secretary when you arrive on the ground, which, when signed, will entitle holder to return at one-third fare. This reduction is on condition that at least one hundred are in attendance by rail. Tickets purchased before the 12th will not be benefited by the reduction. Tickets must be used not later than the 29th. Consult a good State map, and select such routes and make such junction points as will afford the most convenient transportation.

WM. H. MILLS.

THE FALL CAMP-MEETINGS IN WISCONSIN.

THE Menomonic meeting is located on Birch St., between Seventh and Eighth Sts., one fourth of a mile south of Main St. It will be held about one-half mile east of the place where the camp-meeting was held last year. Please remember the date, Sept. 13-19. The meeting will begin Tuesday evening, at 7:30, and close Monday evening.

The meeting at Richland Center will be held Sept. 20-26, beginning Tuesday evening, and closing the following Monday evening, the same as at Menomonic.

The location of the camp ground at Richland Center will be given next week. The State meeting will be held at Watertown this fall, Sept. 27 to Oct. 3. Those coming by rail should remember to buy their tickets and check their baggage to Watertown Junction, not to Watertown, as the camp ground is located just a few rods south of the Junction depot, on Milford St., close by the Northwestern R.R., track, on the east side. The camp ground is located just south of the city on the west bank of the river.

Watertown is easily reached from all directions by rail, as the Northwestern runs through it about north and south, while the C. M. & St. P. passes through it east and west. We trust there will be a good attendance of our brethren and sisters at all these meetings. The Lord has light for his people, and at these camp-meetings a special effort will be made to help the weak, the discouraged, and the unconverted. May the Lord stir our hearts to realize the importance and solemnity of the time. M. H. BROWN.

COLORADO CAMP-MEETING.

This meeting will be held at Boulder, Aug. 31 to Sept. 12, one block south of the depot.

All who come by railway must ask the agent for a certificate when they buy their tickets, and have it signed on the camp ground by Leah Vandermark; then they will get a return ticket for one-fifth fare. Cheyenne is the only place in Wyoming from which this rate will be allowed, as there are not sufficient numbers to come from any other place.

We hope all will come to the camp-meeting this fall, as we expect the best meeting we have ever had. Prof. Loughhead of Lincoln, Nebr., will be with us from the 6th of September to the close, and he wishes all the young people who desire an education, to be present. Be sure to see him, even if you do not expect to go to Lincoln.

We expect Elders Underwood and Durland and others to be with us from the beginning of the meeting, Aug. 31. We hope all will come. We expect much of the blessing of God as we study his word together, and you who have not had this experience at the institutes in the past year, come and get it with us at camp-meeting.

A meeting of the Conference will be held during the camp-meeting, for the purpose of electing a Conference Committee, and also for the transaction of such other business as may properly come before the meeting.

J. R. PALMER, Pres.

VERMONT CAMP-MEETING.

THE Vermont camp-meeting will be held this year, as already advertised, at Cambridge Junction, Sept. 6-13. The Vermont State Conference will be held in connection with the camp-meeting.

It is very important that each church be represented by delegates, and that they be furnished with proper credentials. This matter should be attended to at once, and delegates be instructed to be present at the beginning of the meeting, so that there may be no delay in transacting the business of the Conference. Several young men will be needed to pitch tents and to make other preparations as early as the first of September. Round-trip tickets for one fare have already been secured over the Rutland & Bennington R.R. from Manchester through to Cambridge Junction, also over the Vermont Central from the following stations: Rutland, Brandon, Middlebury, New Haven, Vergennes, Burlington, Essex Junction, Richmond, Waterbury, Montpelier, Barre, Northfield, Roxbury, White River Junction, Bellows Falls, Chester, Essex Center, Jericho, Underhill, North Underhill, Cambridge, to Cambridge Junction, and from Richford, Enosburgh Falls, and St. Albans to Sheldon Junction on the Boston & Maine R.R. We have not yet received instructions from the Boston & Maine divisions, but hope to receive favors as heretofore, of which due notice will be given.

Let all our brethren make earnest efforts to attend, or if it is impossible for them to do so, encourage and help others. All need the instruction that may be obtained in regard to the dangers and duties of our time. The General Conference has promised to send us help, and we all need the instruction and advice they may have to give.

Those who desire to rent tents for the meeting should correspond with me at once, stating size of tent desired. Let all reports, credentials, and accounts with the Conference be sent to the secretary, Elder P. F. Bicknell, Essex Junction, Vt., as soon as Sept. 1.

T. H. PURDON.

THE NEBRASKA STATE CAMP-MEETING.

THE time for this important meeting will soon be here, and by the time this article is read by the brethren and sisters of the Nebraska Conference, the preparations will be well under way. The meeting will be held on the same ground as last year,—a beautiful piece of natural timber about a mile and a half southeast of Seward, on the banks of the Big Blue River. The ground is high, well shaded and turfed, and is about all that could be desired for a camp-meeting. Seward has two railways, the Burlington & Mo. R.R., and the Fremont, Elkhorn, & Mo. Valley R.R., and it is quite centrally located for the majority of our people in Nebraska.

We feel very anxious for the success of this meeting, and it is the purpose of the Committee to do all they can to make it a success. But how powerless man is of himself to make a profitable meeting! How weak and inefficient! How much we need the presence of God at this important gathering, and what can we do without him? We are so glad to know that God has promised to be with us, and his promise is sure and faithful.

And now, brethren and sisters, are you coming? Remember that these opportunities are fast passing away, and will soon be gone. Troublous times are before the people of God, and now is the time to get strength and courage for the crisis. We should not forget to assemble together frequently for the purpose of seeking God, and becoming more thoroughly instructed in the way of life and present duties which so earnestly demand our attention. Brethren, do not let little matters keep you from this meeting. Try to surmount obstacles, and come and enjoy this meeting with us. Bring, if possible, the young people, the children, and unconverted friends; for it may be the turning point in their lives,—the glad day when they will give their hearts fully to God. Special efforts will be made for these, and we hope to see many upon the ground.

Plenty of tents will be pitched and ready for use. The rent during the meeting will be the same as other years,—\$2.50 per tent. A dining hall will provide warm meals for all who desire, at the following prices: 25 cents for single meal, or five meals for \$1. We hope, however, that all who can, will board themselves. All trains will be met by a committee from the camp, and teams will be in waiting at the trains to convey passengers and baggage to the grounds at once.

Reduced rates have been granted on the railroads on the certificate plan, and we would recommend that all read again Elder Hoopes's article that appeared in the Review a few weeks since, in reference to rates. Hay and grain will be kept on the ground, and pasturage will also be provided. Be sure to bring plenty of bedding, as we are liable to have cool nights at this season of the year. A workers' meeting of one week will precede the regular meeting, and we confidently expect it to be more than merely manual labor. A force of men will be upon the ground nearly a week before the workers' meeting, and we trust that the work will be far enough advanced so that much time during the workers' meeting may be given to instruction, and we hope for a good attendance. And now let us all make a real effort to come and enjoy this occasion together.

CONF. COM.

VERMONT CAMP-MEETING.

ROUND-TRIP tickets for fare one way will be for sale over the Boston & Maine R.R., Aug. 29, and good till Sept. 15, from the following stations: Cambridge Junction, St. Johnsbury & Lake Champlain Division; Swanton Junction, East Highgate, Sheldon Junction, East Fairfield, Fletcher, Johnson, Hyde Park, Morrisville, Wolcott, Hardwick, St. Johnsbury; and over the Passaic Division as follows: Newport, Barton Landing, West Burke, and Bradford.

We shall be in need of all tithes and unpaid pledges to the Conference, and we trust all friends of the cause will "examine themselves" to see whether they have been faithful in these matters. Send all funds to Elder A. S. Hutchins, Essex Junction, Vt.

T. H. PURDON.

NOTICE TO MAINE.

THE Grand Trunk Railway kindly grants us one fare, round-trip tickets this year from Bethel to our camp-meeting, at Auburn. Tickets for sale Aug. 23 to Sept. 5, returning Sept. 10. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Auburn, Me.

J. B. GOODRICH.

COLORADO, NOTICE.

THE annual session of the Colorado Sabbath-school Association will be held in connection with the camp-meeting, at Boulder, Aug. 31 to Sept. 12. Youth's and children's meetings will be held each day. Elder Durland, President of the International Sabbath-school Association, expects to be with us to give instruction in Sabbath-school work.

Come, brethren and sisters, and bring your children and your neighbors and their children.

Mrs. S. B. SHAW, Pres.

ATLANTIC CAMP-MEETING.

A BEAUTIFUL location has now been secured for the camp-meeting in the Atlantic Conference, near Newark, Del., and the time finally decided upon is Sept. 8-18. Elder O. A. Olsen has promised to be present a portion of the time, and other help will be sent, besides all the laborers in this Conference.

The ground is high and dry, with grassy surface, well shaded and supplied with good water. Local trains on the Pa. R.R. will stop near the grove to land passengers and baggage. The main station on this line and the depot of the B. & O. road are both about one mile distant, but all trains do not stop at these. By taking the local trains from Philadelphia or Wilmington on the east, or Baltimore or Singers on the west, a stop is made close to the camp. More explicit information will be sent out to all in the Conference.

Everything possible will be done to have a good meeting. We want all to enjoy it, and so plan that the next year may greatly extend the work among others.

H. E. ROBINSON, Pres.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 132.

LESSONS FROM THE NEW TESTAMENT.

LESSON IX.—THE FIRST CHRISTIAN MARTYR.

ACTS 7: 54-60; 8: 1-4.

(Commit Verses 57-60.)

(Sabbath, Aug. 27.)

TEXT.—"He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7: 60.

1. What is the subject of the 6th chapter of Acts?
2. What wonderful prominence had Stephen? Acts 6: 8-10.
3. When he was brought before the council on a false charge, what did he do?
4. What plainly appeared from his rehearsal of the history of Israel?

NOTE.—The whole of Stephen's discourse was calculated to fix the minds of his hearers directly upon Christ. There were also direct references to Christ as in the prophecy of Moses: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He was not pleading for his life, but was preaching the gospel. Indeed, at the close of his discourse the Holy Spirit made him an accuser, plainly showing that his judges were the guilty ones.

5. With what charge did he suddenly terminate his discourse? Acts 7: 51-53.
6. Who was it that was thus accusing the judges? Matt. 10: 19, 20; Acts 7: 55.
7. How did Stephen's words affect the members of the council? Acts 7: 54.
8. Where was Stephen's gaze directed? Verse 55.
9. What did he see? Verses 55, 56.
10. What did the angry mob then do? Verses 57, 58.
11. What did Stephen do while he was being stoned? Verse 59.
12. What spirit did he exhibit toward his murderers? Verse 60.

NOTE.—While the mob was clamoring for Stephen's life, he was calmly gazing into heaven, entirely lost to all his surroundings. Only for a moment did he seem to take notice of what was going on, and that was to pray for his persecutors. But most wonderfully expressive of perfect indifference to all that was going on around him, and of a soul resting in perfect peace, is the sentence which describes his death, "He fell asleep." The mob was howling with rage; a jargon of sounds appalling to the ordinary ear must have issued from it. Added to this was the pelting of the stones upon Stephen's body. But amid all this noise and tumult, Stephen calmly fell asleep. Happy is the man who is so completely lifted out of and above self.

13. Whose Spirit was thus manifested? Luke 23: 34.
14. Who was one of the leaders in the persecution of Stephen? Acts 7: 58; 8: 1; 22: 20.
15. What began with Stephen's death? Acts 8: 1.
16. Who was the leader in this persecution? Verse 3; Acts 26: 10.
17. How did he feel toward the church? Acts 26: 11; Gal. 1: 13.
18. What led him to do this? Acts 26: 9.
19. Did this persecution succeed in suppressing the gospel? Acts 8: 1, 4.

NOTE.—Satan thought to put out the fire that had be-

gun to burn so brightly in Jerusalem. The result was that he kindled thousands of others. He scattered the firebrands everywhere. Thus persecution worked out God's plan. If the disciples had stayed in Jerusalem, they would have stagnated. There would not have been enough scope for their activity to keep their piety alive. The church is the salt of the earth, and salt is of no use unless it comes in contact with that which needs preserving.

20. What was thus demonstrated? 2 Cor. 13: 8.

ADDITIONAL NOTES.

1. GROWTH IN GRACE.—The case of Stephen is a good illustration of a man taking up the work of the Lord as a humble worker, and growing into an able minister of the word, he with others was set apart to look after the temporal wants of the poor, that the apostles might be able to give their whole time to the ministry; but he soon grew to be an able minister himself. He was "full of faith and power," and "did great wonders and miracles among the people." The Lord was pleased with his fidelity, and enlarged the sphere of his usefulness. A faithful discharge of the humblest duties is as pleasing to God as is the performance of more important things. The Lord has said: "He that is faithful in that which is least is faithful also in much," and a disposition to do whatever is committed to us to do, no matter how small the task may be, will bring the approval of God just as surely as though we occupied a higher place, and were engaged in the most important work.

2. FALSE WITNESSES.—The enemies of the truth of God have never hesitated to adopt the meanest ways to justify their persecution of God's people. Jezebel employed false witnesses to secure for Ahab the property of Naboth. False witnesses testified against Christ. Now they practiced the same thing upon Stephen. The same course has been pursued toward God's people ever since that time. The Catholic Church delights to paint Luther and other Reformers as wicked and dissolute men. The same methods are resorted to at the present time against those who proclaim the present truth. A resort to lies and slander is the common recourse of the enemies of the truth.

3. COULD NOT RESIST HIM.—It is said of Stephen that "they were not able to resist the wisdom and the spirit by which he spake." It is easier to resist an argument than it is to resist the Spirit of God. The secret of Stephen's remarkable power was that God was with him. Almost any one can dispute, and persons entirely destitute of the Spirit of God can present arguments very skillfully; but the clearest argument for the truths of God's word are of little worth unless the Spirit of God accompanies the word. The men who disputed with Stephen were perhaps his superiors in ability; but they were overthrown, for they could not resist the Spirit of God which was with him. It is well for us to remember that we can do no real good work for the Master unless the Spirit of God helps us. God is more willing to bestow it upon those who ask him than parents are to give good things to their children. If we would depend less on self and more on the Spirit of God, our work would more nearly represent that of Stephen.

4. PREACHING THE WORD.—Scattered by persecution, and driven from Jerusalem in every direction, the disciples carried the gospel wherever they went. Paul's saying that we "can do nothing against the truth, but for the truth," is well exemplified by this occurrence. Thousands of people received the gospel in a short time, who but for this persecution might never have heard it. The persecution was instigated by Satan, but under God's providence, which controls all things, it became the cause of the salvation of many. This well shows the futility of trying to put down the truth by persecution. The blood of the martyrs has ever been the seed of the church. Saul of Tarsus was immediately raised up to take Stephen's place, and the work of the Lord soon went far beyond the power of the priests of Jerusalem to stop or even hinder it in its course.

News of the Week.

FOR WEEK ENDING AUGUST 13.

DOMESTIC.

—The newspapers report a rupture between Archbishop Corrigan of New York City and Archbishop Ireland of St. Paul, Minn.

—The Federation of Labor, numbering 700,000 members, has determined to come to the help of the striking workmen at Homestead, Pa.

—The threats of the United States government to attack the Canadian railways is causing a great deal of anxiety in Montreal railway circles.

—The Brotherhood of Carpenters and Joiners of St. Louis, Mo., has adopted a resolution favoring the opening of the World's Fair on Sunday.

—The proprietor of an illustrated periodical published in New York has cabled Schiaparelli, at Milan, that he will bear the expense of his visit to the Lick observatory, California, if made in the next three weeks, to study Mars through the Lick telescope.

—The workmen employed in the Studebaker Wagon Works at South Bend, Ind., have refused to use Carnegie iron, and 3,000 men have quit work.

—The receipts of grain and flour at the port of Buffalo for July of this year are the largest in the history of the port for that month; viz., 20,676,966 bushels.

—Colonel George Jacob Schweinfurth has decided to remove his "heaven" from Rockford, Ill., to Keokuk, Iowa, where it is said he has purchased 25,000 acres of land.

—The managers of the Homestead, Pa., Iron and Steel Works, find it very difficult to get workmen sufficiently skillful to carry on their work. Much of the work now being turned out is of a very inferior kind.

—A special train of five cars left San Francisco, Cal., Aug. 5. It is supposed to contain about \$20,000 of gold taken from the subtreasury at San Francisco, to be placed in the government vault in New York City.

—Officers of the Kansas Farmers' Alliance are authority for the statement that the alliance has agreed to furnish the locked-out men at Homestead with flour enough to tide them over their trouble with the Carnegie Company.

—A very severe storm of rain, wind, and hail passed over a portion of So. Dakota clear across Minnesota into Wisconsin, Aug. 7. Trees were blown down, houses wrecked, and grain flattened to the ground. Two persons are reported killed. The damage is estimated at \$1,000,000.

—Congressman Brekenridge of Kentucky, who had been selected to be the orator for the Columbian Exhibition, took such an active part in opposition to the government appropriation for the Fair, that a strong feeling of opposition to his filling that position has arisen, and some other man may be selected.

—The Senate Committee appointed to unravel the mysteries of the Reading Coal Combine have begun their work. The coal barons are doing all they can to defeat the object of the committee. Enough has already been learned of the work of the Combine to convince General McMahon, chairman of the committee, that the Combine is a gross fraud.

—A six-months-old babe was carried off by an eagle in Presque Isle Co., Mich., Aug. 4. The eagle carried the child to its nest on a cliff near the shore of Lake Huron. There it had a fight with another eagle, which disputed possession of the prey. One of the eagles was killed. The father of the child, arriving just in time to see the surviving eagle carrying the child toward the lake, shot the eagle, which, with the child, fell into the edge of the water. The father secured both the child and the eagle, but the child was dead.

FOREIGN.

—The project of draining the Zuyder Zee is being revived in Holland.

—Home rulers are satisfied with Gladstone's Irish bill, and will give him all the support in their power.

—One hundred and fifty thousand people spent Sunday, Aug. 7, on Coney Island, near New York City.

—Queen Victoria has called Mr. Gladstone, and intrusted him with the power of forming a new cabinet.

—The cholera is making such progress in Russia that the government has ordered all schools closed until September.

—Sir Charles Dilke, who several years since retired from British public life under a cloud, has re-entered Parliament.

—A revolutionary conspiracy has been discovered in Bolivia. Martial law has been proclaimed throughout the republic.

—Mr. Gladstone in his opening speech in Parliament, scores the Tory ministry for not resigning when they were defeated.

—Archbishop Corrigan is accused at Rome of trying to correct the pope in connection with the Faribault school question.

—Chancellor von Caprivi proposes to stop the growing of tobacco in Germany, and to place a heavy tariff on imported tobacco.

—In Cuba the sentiment in favor of annexation to the United States is increasing, but the patriots are fearful of filibustering expeditions.

—Directors of the Panama canal are said to have signed a contract with a syndicate for the completion of the great inter-oceanic ditch.

—A secret national Polish printing-press has been discovered in Warsaw. Three hundred arrests have been made in connection with the discovery.

—German railway officials, acting under orders, have kept the people from assembling at railway stations where Prince Bismarck was passing through.

—Switzerland refuses to join the Triple Alliance. Her neutrality is guaranteed by all the European powers; her mountain passes are strongly defended; and if required, she can raise an army of 400,000 drilled men.

The Russian Minister of the Interior has issued a for all Russian physicians who may be in other tries, to return to Russia to help combat the cholera.

The sultan of Morocco has appointed eight delegates to the negotiations for a commercial treaty with Charles Euan-Smith, the British minister to Morocco.

Mexico has established depots from which food is to be sent to the thousands of starving peasants in the famine-stricken districts. Large consignments of American food are being received.

A battle, Aug. 8, near Tangier, between the forces of sultan of Morocco and the rebels who are menacing capital, resulted in a victory for the rebels, the sultan's troops retreating to the town.

Draft of the queen's speech shows it will be the best speech ever delivered from the throne. She insists to Parliament that it is not assembled for business at this time, and makes no mention of foreign affairs.

A strife between two parties, Clericals and Liberals, the Columbus statue at Rome, Aug. 8, resulted in overturning of the statue, and several persons were severely wounded. Each party wished to crown the statue.

The attempted revolution in Honduras has been suppressed. A decisive battle was fought July 27, resulting in the complete defeat of the rebels. Three of their leaders were taken, and after the close of the battle, were shot.

A dispatch to the London Times from Simla says it stated that four or five Russians, who were captured in collisions with Afghan troops in the Hazara country, have been sent in chains to Cabul, the capital of Afghanistan.

The American Museum of Natural History, in New York City, was opened Sunday, Aug. 7, to the public. A steady stream of visitors entered the big doors. The larger portion of those who visited the Museum were ladies and their families.

The Canadian government has decided to abolish rebate of eighteen cents a ton on grain shipped by St. Lawrence canal to Montreal, treating American and Canadian vessels alike. This will remove the discrimination complained of by the United States.

The concession and assets of the Panama Canal Company have been acquired by a syndicate headed by M. Hickman, V. P. of the Paris Chamber of Commerce, and a new Panama Canal Company will shortly be launched. The shares of the old company have recently risen seven cents.

A cable from Simla, received in London, says that the Afghans are skirmishing with both the Russians and the Chinese on the Alichur Pamir, and have taken a number of Kirghiz prisoners. A force of 500 Russians, under command of Colonel Yanoff, armed with mountain guns, have reached Aktash.

RELIGIOUS.

The thirty-one members of the House of Commons in Wales are all pledged to work for the disestablishment of the Church of England in Wales.

An event probably unprecedented in the annals of the history of Buddhism in Ceylon is shortly to take place—the ordination of a Scotchman as a Buddhist priest.

The pope has addressed an encyclical letter to the bishops throughout Italy, in which his Holiness declares that the actions of the Freemasons of Italy are subversive of religion.

The lieutenant-governor of Bengal stated recently that a religious reunion in India, that the number of Christians in his jurisdiction had increased in the last ten years from 122,000 to 189,000.

A converted Jew attempted to preach Christ in a Jewish synagogue at St. Paul, Minn., Aug. 6. He was immediately set upon by those in the synagogue, knocked down, and dragged from the house.

At a Polish Catholic church picnic held near Detroit, Mich., Aug. 7, the priest set the example of calling for large quantities of beer and cigars. The people followed his example, and thousands of dollars of "wet goods" were quickly sold. The picnic was a great financial success.

In the House of Commons, Thursday, the motion of "no confidence" in the Conservative government of Lord Salisbury, was carried by a vote of 350 to 310, thus bringing on the expected change of administration. Mr. Gladstone has been summoned to meet Queen Victoria at Osborne House, and receive her command to form a new government.

The despicable persecution of the Jews in Russia still continues. In Moscow, about two years ago, they built for themselves a beautiful place of worship at a cost of 150,000 rubles. They have now received notice through the police to quit and sell their synagogue by the 1st of January, 1893, as after that date the authorities would take it from them, and devote the place to some charitable purpose.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.			
West Virginia, Berea,	Aug.	16-23	
*Virginia, Luray,	"	23-30	
Maine, Auburn,	"	25 to Sept. 5	
Vermont, Cambridge Junction,	Sept.	6-13	
New York, Little Valley,	"	15-26	
Atlantic, Newark, Del.,	"	8-18	
New England,	Oct.	4-11	

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

DISTRICT NUMBER THREE.			
Ohio, Cleveland,	Aug.	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	
Wisconsin, Menomonie,	Sept.	13-19	
" Richland Center,	"	20-26	
"	"	27 to Oct. 3	

DISTRICT NUMBER FIVE.			
Missouri, Sedalia,	Aug.	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 a workers' meeting.

GEN. CONF. COM.

THE annual session of the Virginia Sabbath-school Association will be held in connection with the camp-meeting, Aug. 23-30, at Luray, Va.

A. C. NEFF, Pres.

THE next annual session of the Atlantic Sabbath-school Association will be held in connection with the camp-meeting at Newark, Del., Sept. 8-18.

C. L. TAYLOR, Pres.

THE next annual session of the Atlantic Tract and Missionary Society will be held in connection with the camp-meeting and Conference, at Newark, Del., Sept. 8-18.

H. E. ROBINSON, Pres.

THE next annual session of the Atlantic Conference will be held at Newark, Del., Sept. 1-11, in connection with the camp-meeting. First meeting will convene at 10 A. M., Sept. 2. All delegates should be present.

H. E. ROBINSON, Pres.

A MEETING of the Colorado Tract and Missionary Society will be held during our coming camp-meeting, for the purpose of electing new officers, and to transact such other business as may properly come before the meeting.

J. R. PALMER.

THE next annual session of the Maine Tract and Missionary Society will be held in connection with the camp-meeting in Auburn, Me., from Aug. 25 to Sept. 5. Matters of much importance will be considered at this meeting; therefore, we earnestly desire to have all members present who can possibly attend.

B. F. DAVIS, Pres.

BUSINESS NOTICES.

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

WANTED.—A competent man with small family, to labor on fruit farm by the year. Good home and wages, in a Sabbath-keeping neighborhood, with school and church privileges. Those applying, to be Sabbath observers. Address at once J. W. Lucas, 29 Hill St., Battle Creek, Mich.

WANTED.—A good Seventh-day Adventist baker. Address O. V. Pratt, 276 Champion St., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A place to live and work for board and clothes, by a girl nearly thirteen years old. Prefers a place without children. Apply to Box 462, Charlotte, Mich.

PAPERS WANTED.

LAURA E. FIELD, 309 So. Walnut St., Wichita, Kans., would be glad to receive any Seventh-day Adventist literature if clean and sent postpaid.

DISCONTINUE PAPERS.

J. M. PARKER of Mexico, Pa., expresses thanks for papers received, but has enough for the present.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 178 pages, 20 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.		Day Express.	N. Shore Limited.	N. Y. Express.	N. Falls & Buffalo Special.	Night Express.	Detroit Accom'n.	At night Express.
STATIONS.								
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	11.13		am 12.25
Niles.....	pm	12.35	2.37	5.48	7.35	am 12.25		1.45
Kalamazoo.....		2.05	4.00	7.04	9.00	1.67	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	6.25
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	8.20
Buffalo.....	am	3.00	am 6.25	7.35			pm 7.55	pm 5.00
Rochester.....		5.00	6.55					
Syracuse.....		8.00	pm 12.15					
New York.....	pm	3.45	8.50					
Boston.....		6.05	11.05	pm 6.15				
WEST.		Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.
STATIONS.								
Boston.....	am	8.30	pm 2.00	pm 3.00			pm 6.45	
New York.....		10.30	4.30	6.00			9.15	am 9.30
Syracuse.....	pm	7.30	11.35	am 2.10			am 7.20	
Rochester.....		9.35	am 1.25	4.30			9.55	
Buffalo.....	am	11.00	2.20	5.30	am 8.45	11.50	pm 7.45	
Detroit.....	am	8.20	am 7.40	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.15
Ann Arbor.....		9.37	8.59	9.50	2.19	5.00	10.27	3.07
Jackson.....		11.50	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm	1.05	10.45	pm 12.02	4.3.	8.47	1.20	4.59
Kalamazoo.....		2.05	11.30	12.19	5.05	9.45	2.18	5.35
Niles.....		4.00	pm 12.35	1.48	6.17		4.16	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 6.43 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.	
am	pm	am	pm	am	pm
7.15	8.00	11.00	7.00	7.00	8.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00
7.15	8.00	11.00	7.00	8.00	9.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00
7.15	8.00	11.00	7.00	8.00	9.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00
7.15	8.00	11.00	7.00	8.00	9.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00
7.15	8.00	11.00	7.00	8.00	9.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00
7.15	8.00	11.00	7.00	8.00	9.00
8.15	9.00	12.00	8.00	9.00	10.00
9.15	10.00	1.00	9.00	10.00	11.00
10.15	11.00	2.00	10.00	11.00	12.00
11.15	12.00	3.00	11.00	12.00	1.00
12.15	1.00	4.00	12.00	1.00	2.00
1.15	2.00	5.00	1.00	2.00	3.00
2.15	3.00	6.00	2.00	3.00	4.00
3.15	4.00	7.00	3.00	4.00	5.00
4.15	5.00	8.00	4.00	5.00	6.00
5.15	6.00	9.00	5.00	6.00	7.00
6.15	7.00	10.00	6.00	7.00	8.00

The Review and Herald.

BATTLE CREEK, MICH., AUG. 16, 1892.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

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CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

The "Monthly Summary" of the canvassing work in Australia for May shows a total of 1,859 orders taken, valued at £1,489 1s. 10d., which is an encouraging exhibit for the month. The workers all seem of good courage.

The tent-meetings held in the eastern part of this city closed Aug. 7. Quite a fair hearing was accorded the speakers, and a deep interest is awakened in many hearts. Brother A. M. Coleman has faithfully distributed reading-matter in that part of the city for five and six years past. One has commenced to observe the Sabbath, and the full results of this work may not be known till the great day shall reveal them.

Last Sabbath, the 13th, the church in Battle Creek had the pleasure of hearing from Elder L. R. Conradi, who has just returned from Europe. He related some experiences which he and other brethren, in the Russian, Austrian, and other European fields, lately passed through, which were of thrilling interest. A number of incidents were given which show how the providence of God has been over his servants to deliver them in remarkable ways from immediately impending danger, and to so overrule the efforts of opposers that they would forward, instead of hindering, the interests of the work. So the statement of the apostle was verified, "For we can do nothing against the truth, but for the truth." In the afternoon Elder Olsen read a stirring appeal from sister White for believers to consecrate themselves, time, talents, and means, to work in any way and every way, to bring souls to Christ, and a knowledge of his truth, that they may be ready for his appearing, which is near. The cause in Australia greatly needs facilities, which the brethren there are not yet able to furnish. Help should be given from America. After the afternoon meeting, three candidates were baptized by Elder Van Horn, and united with the church. Thus closed another good Sabbath.

For rare specimens of shortsightedness and obliquity of vision, commend us to National Reformers and Sunday Union men. Colonel Shepard, in his *Mail and Express*, gives ten reasons why they have occasion to be devoutly thankful for the action of Congress in closing the gates of the World's Fair on Sunday. And among them is this:—

"2. Because we may now exhibit to the whole world one of the chief causes of the stability of American institutions, a quiet, beneficent, American Sabbath for all citizens."

This reminds us of one of the characters introduced in Pollok's "Course of Time," who "leaned his idiot back on folly's top-most twig." Colonel S. can't see anything but the Fair and the bolted gates; and he evidently seems to think that all the world will stand around with eyes agog, gazing all day into the quiet grounds, totally dumbfounded over the great American Sunday! But when he gets there, if he will venture to look around, he will see all the other parks open, every beer garden in full blast, theaters running, and every saloon and brothel easy of access, and crowded with patrons, multitudes of whom will be found in these resorts because excluded from the more quiet and elevating scenes of the Fair, by American Pharisaism, superstition, and bigotry. Such is the American Sunday as it will be exhibited to the world, during Fair time, and how will they look upon this "cause of the stability of American institutions"? Let no one think that because the gates of the Fair are closed, the world's eyes will not be open to the rum, riot, crime, and debauchery which will hold the reins every Sunday in Chicago, and made all the worse because the gates of the Exposition are shut.

WHO BEGUN IT?

A CORRESPONDENT informs us that the strange claim is set up in some quarters that nothing would have been said concerning the closing of the World's Fair on Sunday, if Seventh-day Adventists had not begun to petition to have it open on that day!

A more ridiculously foolish charge could not be made. It is nothing to us whether the Fair, in itself considered, is opened on Sunday or not. Our position is, and has been, that it should be left to those whose province it is to decide that question, to decide it as they might think best. But scarcely was the Fair proposed, before the whole bigoto-Pharisaical portion of the theological world was seething like a caldron to petition Congress to decree that the Fair should be closed.

Then it was time to act; for it was against such proposed action by Congress that Seventh-day Adventists protested. To this end their petitions were directed. Let not Congress, they said, depart from its legitimate sphere of action and override the Constitution by entering upon the perilous work of legislating on religious questions. For we could see, as multitudes of others, even many honorable exceptions, ministers and laymen, in the popular churches themselves, could see, that such a step would be the turning point in the progress of this government, leading ultimately to the loss of our boasted religious liberty, and to the ruin of the nation.

But Congress has unfortunately a majority composed of a set of sordid politicians, to whom Constitutions are nothing, and consistency and principle are nothing, if they stand in the way of their personal political preferment and power; and so, thoroughly frightened by the threats of the Church people, they have rashly taken the unlawful step of legislating upon religion, and closing the Fair on Sunday.

Religious zealots hail the act as a stupendous "moral victory;" but, as the light of prophecy is true, it will be found to be an act fraught with the most disastrous consequences of anything that has taken place in the nineteenth century.

WHAT OF IT?

This is the question which some ask concerning the late action of Congress in favor of closing the World's Fair on Sunday. If Congress thinks best that the Fair be closed on Sunday, what of it? What is there particularly significant about that?

The significance of that act is just this: that Congress has now committed itself to religious legislation. The Centennial Exposition in Philadelphia was closed on Sunday, but that was the act of the managers, who had a right to so conduct it if they chose, just as the managers of the coming World's Fair would have a right to do if they saw fit.

But in 1876 there was no action of Congress in the matter. Then why not leave the matter on the present occasion to the commissioners who have charge of the Fair? There is where it should have been left. But no; certain Sunday zealots saw here

too good an opportunity to be let slip, to contribute to the fatal work of religious legislation, and so Congress itself must act in the matter.

In this they have succeeded. And so far as influence of this action is concerned, it does not matter what course events may take. It would matter if the commission should refuse the money on the condition offered, and open the Fair on day; it would not matter if the next Congress should release the managers from the condition Sunday-closing. The fact would still remain: Congress had declared itself competent to legislate on religious questions; and with this as a precedent, they will be called on to do more of it.

The most stupid part of the whole proceeding that some of this majority, crazy drunk, not, haps, with the literal strong drink sold in the Capitol, as charged by Congressman Watson, but the wine of mystic Babylon (Isa. 29:9; Rev. 18), threw themselves helplessly into the lap of the Church, declaring that it was "not wise legislation to resist the religious element of our land, thus usually advertizing that whatever a majority of religionists of the country demand, they can have. And with this invitation, the churches will not slow in putting in their demands.

True, what Congress has done so far, pertaining only to the Fair, regulating the action of the people only with reference to that. But with this a beginning, how long before a Sunday law, proper so-called, for all the people in all places, for which there is now such a deafening clamor, will be cured?

MR. GLADSTONE'S RETURN TO POWER.

THE elections in Great Britain, which have so excited the people there for the past few weeks, have resulted in the defeat of the Tories and the triumph of the Liberal party by a majority of forty. At the re-assembling of Parliament, the queen's address was read. Contrary to precedent in such cases, little was said about public affairs, and no future policy was outlined. The Liberals, however, immediately moved a vote of "no confidence" in the government, which was carried by forty majority. Lord Salisbury then tendered his resignation to the queen, who immediately summoned Mr. Gladstone to form a new cabinet. This is a great honor to Mr. Gladstone, as it will be the fourth time he has been called to stand at the head of affairs in Great Britain. He is now in his 84th year, and no one in England appears to have a clearer mind or a better faculty of expressing himself than he does.

With Mr. Gladstone as Premier, a change may be inaugurated in Great Britain's foreign policy. Gladstone has never favored the English occupation of Egypt. Lord Salisbury has had a leaning toward the Triple Alliance, but the Liberal party of England is more inclined to favor France than it is Germany.

The next session of Parliament bids fair to be a very exciting one, and its proceedings will be watched with great interest by those who are interested in British politics.

M. E. K.

TRACT AND MISSIONARY REPORT BLANKS.

THE new report blanks for our tract and missionary workers are at last ready for distribution. State secretaries will order of the REVIEW AND HERALD, and librarians and others will order of their respective State secretaries.

A. O. T.

CORRECTION.

IN the report of Quebec Tract Society Proceedings printed in REVIEW of Aug. 9, the last item of the report of missionary work should read, "Retail value of subscription books sold," not "wholesale value."

MRS. A. E. TAYLOR, Sec.

LITERARY NOTICES.

THE *Mid-Continent Magazine* is a monthly now in its second year, published in Lansing, Mich., with A. E. Gammage and Mrs. N. B. Jones as editors. As its name indicates, it is a continental magazine, not confined to any particular locality or the promotion of any special theories; but its foundation is laid broad enough to admit a free discussion of whatever topics are interesting to its readers.

In the June number is noticed a poem on "that grand old man," Hon. W. E. Gladstone, by J. W. Bengough; "Religious Liberty," by A. O. Tait, whose portrait appears as a frontispiece in this same number; "A Sketch of Korea," by Mrs. H. N. Allen; and "The Federation of Woman's Clubs," by Mrs. N. B. Jones, besides sundry other items of interest. The August number will contain an article on the "Danger of Union of Church and State," by Elder M. E. Kellogg.

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