

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

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

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THE SUN HIS RISE AND SETTING KEEPS.

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

THE sun his rise and setting keeps,
His daily course pursuing;
The moon, o'er vales and rugged steeps,
Her queenly face is showing;
The silver stars through summer nights
Shine with their olden glory;
The placid sea reflects their lights
Through earth's continued story.

And yet with every rise of sun,
With evening's moonlit brightness,
With every foamy billow's run,
Where star rays fall in whiteness,
With every day, with each swift hour,
With every moment's flashing,
The world, with e'er-increasing power,
To fiery doom is dashing.

Soon shall the sunset's halo red
Pale in the blinding splendor
From myriad angel cohorts shed;
But brighter far and grander
Shall Christ's cloud-rending brilliance shine
O'er all the wreck of nature.
O, friends, may we 'neath that light join
To live through heaven's future.

Now, dear hearts all, with oft-raised eyes
In prayer and ardent yearning,
Press on, those angel thronging skies,
That grandeur, brighter burning
Than heart or thought or mind or soul
Can e'er approach in dreaming,
Is ours, while years and planets roll,
In truth, not idle seeming.

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.

FRIENDSHIP WITH THE WORLD IS ENMITY WITH CHRIST.

BY MRS. E. G. WHITE.

THE reason why so little is accomplished to fulfill the words of the Lord's prayer, "Thy kingdom come, thy will be done in earth, as it is in heaven," is that many of those whose names swell the church list, have never been joined to Christ; but they have so mingled with the world that their lives and characters are fashioned after the world's standard. In place of pointing heavenward, they are as sign-boards directing to the world. They are not in union with Christ as is the branch to the vine, although Jesus says, "Without me ye can do nothing."

Christ and the world are not in partnership. The apostle says, "Know ye not that the friend-

ship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Conformity to the world will never be the means of converting the world to Christ. Christians must be entirely consecrated to God, if the church is to be efficient in its influence for good upon unbelievers. The slightest diversion from Christ is so much influence, power, and efficiency given to the enemy. The church was called into existence to counteract the influence of Satan; but as member after member of the church allows his ability and power to be diverted, one in one line and another in another line, connections are formed with the world, and the enemy of all righteousness triumphs. Almost imperceptibly the world's standard, the world's maxims and customs, are introduced into the church; and as these find room, the objectionable maxims and customs more boldly appear, and leaven the influence of the church; and Satan's devices are successful, just as he has designed they should be. In this way there is brought into the church a mixed company, a divided service. Many profess to love God, yet they are serving mammon, and bowing at worldly shrines. The world is brought into the church, but not through repentance, contrition, and conversion, but because church-members become wedded to the world; and this unholy union is the explanation of the weakness and inefficiency of the church. It is made manifest when church-members follow the maxims of the world, that spiritual discernment is gone. Where this union is preserved, contention, criticism, faultfinding, strife, and decided hatred one of another comes in among those who should be servants of Jesus Christ.

Those who profess to be followers of Christ, should be living agencies, co-operating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side.

The church should be the almoner for God to the world, but instead of this, when there is a union with the world, the members of the church practice robbery toward God, withholding from his cause talents of means, ability, and influence. When the church should be diffusing light in every direction, it is in darkness. When the servants of Christ should be drinking largely from the waters of life in order to impart to the world the knowledge of the healing fountain, they are drinking from broken cisterns that can hold no water. Those who profess to love God should let their light so shine before men, that they may see their good works, and glorify the Father who is in heaven.

The world needs missionaries, consecrated home missionaries, and no one will be registered in the books of heaven as a Christian, who has not a missionary spirit. But we can do nothing with-

out sanctified energy. Just as soon as the missionary spirit is lost from the heart, and zeal for the cause of God begins to wane, the burden of our testimonies and plans is a cry for prudence and economy, and real backsliding begins in the missionary work. Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was constantly impressed with the thought, I am not my own, but have been bought with a price, each would feel that he is under the most sacred obligation to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. Then there would be no lack of sympathy with the Master in the great work of saving souls. Who are there among us that with spiritual perception can discern the stirring conflict that is going on in the world between the forces of good and evil? Do you understand the nature of the great controversy between Christ, the Prince of life, and Satan, the prince of darkness? Does the conflict appear the same to you as it appears to the heavenly intelligences? O, if all who professed to be followers of Christ, were indeed living channels of light to the world, imbued by the Spirit of God, with hearts full to overflowing with the gospel message, with the very countenance beaming with devotion to God and love to man, what a work might be accomplished in a short time! The messengers of the truth would not speak with hesitation, with uncertainty, but with fearlessness and confidence. Their words, and the very tones of the voice would strike conviction to the hearts of the hearers.

Brethren and sisters, God calls upon you to enter the new fields opening before you, calling for laborers. Will you hear? Beneath the cross of Calvary will you consecrate yourselves, and take up the work with vigor and enthusiasm? In the work of saving souls the zeal of Christ consumed him; and it is only by recognizing our responsibilities as laborers together with God, that we become followers of Christ. Shall we give up self, and lift the cross, that we may be endued with the Spirit of Christ and enjoy the triumph of victorious overcomers?

If we would accomplish the great work before us, it is essential that we present to God fervent and effectual prayer; for it availeth much. The prayer needed at this time is the earnest, unbroken, continuous prayer, not fitful, uncertain prayers, wavering as the waves of the sea. If several should meet together with one accord, with hearts burdened for perishing souls, and should offer earnest, fervent prayers, they would prove effectual. Brethren, why not pray more in faith, in child-like simplicity, since our rightful place is at the very feet of God? There self is lost sight of, self is not exalted. There we acknowledge our entire dependence upon God, rendering the homage due unto his great name, which is expressed in the words of the Lord's prayer, "Hallowed be thy name." Act this sentiment out, act this truth, bring it into your practical life, and thus the soul will be drawn out after God, thus we shall be kept in active communion with the source of all grace and power. In all

our councils, all our plans for the advancement of his cause, the upbuilding of his kingdom, God desires that we rely entirely upon his power, knowing that it is indispensable to success. How can we honor God, how can we vindicate his word, unless we are much in prayer, appealing to him to manifest his power in behalf of the perishing?

The world is full of projects to attract the people of God from their service to heaven. Men who claim to believe the truth accept propositions to advance the truth according to worldly methods; but our hope is in God, and we are to make this plain by importuning him for help, by refusing to be molded by the world's plan. We are to look to Jesus, showing to believers and unbelievers that our dependence is in God. It is at the throne of supplication that the pride of man is rebuked, and the honor and glory is rolled back to the Source of all power. We are to keep ourselves in a position of humble acknowledgment of God's unnumbered mercies, in a position of earnest supplication for his grace; for if we walk in the sparks of our kindling, we shall lie down in sorrow. As God's agents we are to pray more, to labor more, but not in self-sufficiency, supposing that we can go on in our finite strength and do the work that is required of us. He whom we serve is to be our efficiency, our stronghold in every time of trouble.

The Lord calls for laborers in his vineyard, but let no minister think that a mere sermonizer is a laborer. He who ministers in the sacred desk must be a shepherd to the flock, or through his careless, sinful neglect, the weak and the diseased will be left to die. We are in need of the ministration of the tender Shepherd; for many are perishing for the lack of care. Paul writes concerning the gospel minister, "Whereof I am made a minister [not a pulpit preacher], according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach [and then consider our work ended?—No, no], warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

I have a message to those who labor in the ministry. The Lord is not pleased with the work you have given him, and he does not accept it at your hands, because you neglect the very part of the work that is most essential to the salvation of souls and to the health of the church. The minister is to be a shepherd. Our Redeemer is called the chief Shepherd. The apostle writes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd. But the chief Shepherd has his under-shepherds, whom he has delegated to care for his sheep and lambs. The great Shepherd never loses one from his care, is never indifferent even to the feeblest one of his flock. The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the care of the great Shepherd. He did not look carelessly over the sheep of the fold, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one; let him come back, and I will open the door of the sheep-fold and let him in; but I cannot go after him." No; for no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and re-

counts the flock, and when he is certain that one sheep is lost, he slumbereth not. He leaves the ninety and nine within the fold; however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the search, he does not weary, he does not falter, until the lost is found. But when it is found, does he act indifferently? Does he call the sheep, and command the straying one to follow him? Does he threaten and beat it, or drive it before him, recounting the bitterness and discomfort and anxiety that he has had on its account? No; he lays the weary, exhausted, wandering sheep on his shoulder, and with cheerful gratitude that his search has not been in vain, he returns it to the fold. His gratitude finds expression in melodious songs of rejoicing, and heavenly choirs respond to the shepherd's note of joy. When the lost is found, heaven and earth unite in rejoicing and thanksgiving. For "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine." Just as a shepherd of earth knows his sheep, so does the chief Shepherd know his flock that are scattered throughout the whole world. "Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

SATISFIED WITH LITTLE, YET WISHING FOR OTHERS GREAT ABUNDANCE.

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

TRUE love is the most excellent gift of God. That which is most excellent is above all other things to be desired. Love is that incorruptible gold which never ruins, though it be possessed in great abundance. Hence we may always without danger seek for more and more of this heavenly gift.

But strange to say, in this respect most people act contrary to all reason. They are satisfied with a very little love in their own hearts, yet they cherish at the same time a strong desire that their fellow-men should possess an abundance of love. And this is no pretension, but a real desire; for when they do not find it, they complain bitterly that their brethren and neighbors have so little love—a veritable proof that they have but little themselves.

Dear reader, consider well this subject. Can you with any show of reason complain of others because they have but little love, when you yourself are satisfied with so little? And if you had more love in your own heart, would you not stop complaining?

THE HIGHWAY.

BY ELDER OSCAR HILL.
(Moline, Kans.)

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa. 62: 10-12.

That this is a gospel prophecy, is clear from verse 2. "And the Gentiles shall see thy righteousness." In verses 6 and 7 we are told that the watchmen on the walls are not to hold

their peace, nor they that make mention of the Lord to keep silence till he make Jerusalem a praise in the earth.

The command is, "Go through the gates; prepare ye the way of the people," or prepare the way for the truth to be carried to the people. "Cast up the highway," or hold up the commandments of God, and exalt them before the people as the way wherein they should walk. Show them the character of God and the highway of holiness. "Gather out the stones," real stones or stumbling blocks that have been put in the way of the people, leading thinking ones to suppose that the Scriptures are the foundation for the doctrine of eternal torment, and all the kindred errors and evils which have their foundation in the doctrine of the natural immortality of man. It is God's desire that people shall not stumble over such falsehoods in regard to his character, but that they shall receive him as a God of mercy and love, which he really is; not delighting in their destruction, nor having in mind to perpetuate their existence in a lake of fire during all eternity.

But he says, "Lift up a standard [Revised Version, *ensign*] for the people." A standard, or *ensign*, is to be lifted up that it may be seen. Our Saviour says, "And I, if I be lifted up from the earth, will draw all men unto me." Also by his Spirit, through the prophet, he says: "Look unto me, and be ye saved, all the ends of the earth." Isa. 45: 22. Also in Isa. 11: 10, we read: "And in that day there shall be a root of Jesse, which shall stand for an *ensign* of the people; to it shall the Gentiles seek: and his rest shall be glorious." Verse 12 also states that "he shall set up an *ensign* for the nations." No believer in the Scriptures has a doubt about this *ensign* being our Lord and Saviour, Jesus Christ—the Saviour in whom every one of the sons of Adam that desires salvation must put his trust. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

"Behold, the Lord hath proclaimed unto the end of the world." A proclamation unto the end of the world can be nothing else than the last message, the third angel's message of Revelation 14. This idea is made more prominent by the following expression: "Thy salvation cometh." The apostle Peter tells us this will be in the last time. 1 Pet. 1: 5.

The prophet continues by saying, "Behold, his reward is with him." Many texts of Scripture plainly tell us this will be at the coming of Christ. (See Matt. 16: 27; Rev. 22: 12, etc.) "And they shall call them, The holy people, The redeemed of the Lord." Whether this has reference to all the redeemed in the holy city, or to those gathered out by the message, it matters not, for in either case the application must be at or after the coming of the Lord. The expression "sought out" would indicate that it might apply to the ones gathered out by the message of which the prophet has just spoken. It could not be said they were the redeemed of the Lord till the final consummation of the plan of salvation. In speaking of the events of these days, our Saviour says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

The Lord would have us rejoice now. Why should we not when he has given us so much to encourage and build us up in the faith? He proposes to make his people holy; for when the Lord calls a person holy, *that* makes him holy. Then to be called holy, "The redeemed of the Lord," "Sought out," is enough to cause us to rejoice with joy unspeakable. Brethren, all these expressions of God's goodness and love are for us. They are to build us up in his name. Surely we can believe that he has forgiven us, that we are "accepted in the beloved," and that God cares for us now, when we realize that he has spoken directly to us through both prophets and apostles; and surely no people have ever lived who were un-

der greater obligation to God for the light revealed to them in his word than are we. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

THE THINGS UNSEEN. 2 COR. 4:18.

BY CARRIE M. PARKS.
(Sodus, Mich.)

If in this world I have no place
That I can call my own,
I would not change my lot with kings
For palace or for throne.

If in this world I have no friend,
I claim a Friend above,
Whose kindness never, never dies,
And never fails his love.

If in this world I have no name
Among the proud and great,
I'll read it in the book of life,
If I but watch and wait.

If in this world of sin and death
I oft my lot deplore,
The Lord has said the day will come
When I shall weep no more.

So let the waves of trouble roll,
And cares be drear and dark;
I know in Jordan's stormy flood
I'm safe within the ark.

In heaven's gate before me lies
A land divine and fair;
And all I want forevermore
Is waiting for me there.

A SIDE LIGHT ON THE LAW QUESTION.

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

THE great mass of Christian writers in past ages are agreed in teaching the perpetuity of the decalogue, or moral law. So general was the conviction upon this subject at the time that the creeds of our modern churches were formulated, that it has found expression in nearly every one of them. Quite recently, however, antinomianism, or the no-law doctrine, has been adopted by many so-called orthodox writers. The occasion of this sudden change of front is found in the circumstance that the obligation of the seventh-day Sabbath is being pressed with such vigor that escape from its claims can only be found in the abolition of the law that enforces it. It is not the intention of the writer at this time to refute the arguments urged to prove the repeal of the ten commandments, or to present those which directly teach the binding obligation of "God's ten words." It is difficult to see how anything more could be done in that line than has already been achieved. The object of this effort is to show that the incidental testimony of the word of God harmonizes with the position taken by those who believe and teach the perpetuity of the ten commandments, and conflicts with that of those who insist that they are done away.

The importance of this line of argument can hardly be overrated. The Scriptures are a unit from beginning to end. What they inculcate directly, they confirm indirectly. If they teach in so many words that the law of God has been re-seined, that same doctrine will be upheld and enforced by a legitimate construction of every passage of Scripture bearing even in the remotest degree upon the subject. With this thought prominently before the mind of the reader, his attention is called for a few moments to the language of Rev. 11:19, which reads as follows: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." In the passage just quoted, the revelator narrates events that were witnessed by him in vision. The scene of those events is located in heaven, or to be more explicit, in the temple of God which is in heaven. That there is in heaven a temple of God, the reader who is

ready to lay aside his preconceived notions on the subject and accept humbly the teachings of the Scriptures on this point, will be satisfied after reading the following texts: Rev. 14:15; 15:5, 8; 16:1.

It will not be required that an elaborate argument should be made at this time to prove that the temple of God in heaven is a literal temple. The mention of such a structure proves its literality in the absence of proof to the contrary. We know that heaven is a literal place, and we have learned that in that place there is a temple, and in that temple an ark. The ark, therefore, must be where the temple is, *i. e.*, in heaven.

But perhaps you are ready to inquire what all this has to do with the perpetuity of the ten commandments. Be patient, and you will discover that it has very much to do with it. If there is an ark in the temple of God in heaven, it must be there for a specific purpose. That purpose will be discussed after the chronology of the events in question has been located. The next inquiry, therefore, is, when did John see the temple of God in heaven opened and the ark of the testimony therein? That the events witnessed took place this side of the crucifixion of Christ, no intelligent student of the word of God will deny. John did not have the vision that constitutes the Revelation until about A. D. 96. The events set forth in that book were to take place in the future, dating from the time of the vision. This is proved by the first verse of the book, which reads as follows: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." But if this be true, then, as before stated, the temple of God must have been opened, and the ark must have been seen in it somewhere this side of A. D. 96, or within the limits of the Christian age. This is all that it would be necessary to prove for the present purpose; but if the reader would have the chronology of the passage more definitely located, it is an easy matter to gratify his wish.

Remembering that the language respecting the ark is found in Rev. 11:19, the time of its application can be determined by reading the connection; here it is: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." From the above it will be seen that the opening of the heavenly temple when the ark was seen, must have occurred after the sounding of the seventh angel, so called. That angel was the last of a series of trumpet angels who typified events connected with the breaking up of the Roman empire.* During the period covered by the sounding of this angel, God is to take to himself his great power and reign, the nations are to become angry, and the time of the dead, that they should be judged, is to be reached; the saints of God are to be rewarded, and those destroyed who have destroyed the earth. That the judgment, the rewarding of the saints, and the destruction of the wicked, are events that are to mark the close of this world's history, is too well understood to require proof. Did space permit, and were it not feared that by trying to prove too much, the mind of the reader might become confused, it would be possible to show right here that the seventh angel began to sound somewhere from 1840 to 1844 A. D. As it is, the writer will content himself with a gen-

eral view of the subject. That is, he will simply insist here that the opening of the temple of God in heaven and the exhibition of the ark therein (verse 19), standing as it does in connection with the judgment, the anger of the nations, and the reward of the saints,—all of which are events that mark the close of earth's history,—must happen just before the end of all things.

Having found that in the close of this dispensation there is a temple in heaven and an ark in that temple, the next step to be taken will be in the direction of ascertaining the significance of this fact. An ark is defined to be a "chest or coffer in which valuables are to be kept." The ark which John saw is said to be "the ark of his [God's] testament." There is but one ark at this time that will bear this description. That ark is the antitype of the ark of God that was first placed in the tabernacle, and afterward in the temple of Solomon. A description of it will be found in Exodus 25. It was a chest made of shittim wood, and overlaid with gold inside and outside. On the top of it was the mercy-seat, the two cherubim, and a crown of gold extending around its cover. The special purpose of this ark was that of being the receptacle of the testimony. Here is what God said to Moses on that subject: "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:21. The testimony, or the tables of the testimony, so called, were the ten commandments written upon the tables of stone by the finger of God. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. That these tables were in the ark, is found by the following language of St. Paul: "And after the second vail the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. 9:3, 4. The terms "covenant" and "testimony" are synonymous in such a connection as this. The ark was sometimes called the "ark of the covenant," and sometimes the ark of the testament, as in Rev. 11:19. It was so called because it bore the tables of the law which furnished the conditions of the covenant. Bearing this in mind, we are forced to the conclusion that the ark seen by St. John in the temple in heaven contains the tables of the law, or covenant, since it is styled the ark of the "testament." If this were not the case, there would be no propriety in giving to it the name "ark of his [God's] testament!" But if there is in heaven at this time an ark containing the tables on which the ten commandments are written, it must be that those commandments are still in force, and that they are preserved in that holy presence for a purpose. What that purpose is, can be determined with little trouble.

As already seen, the mention of the ark in the temple of God in heaven, stands in immediate connection with the judgment, the punishment of the wicked, and the rewarding of saints of God. But what have the ten commandments, or the law of God, to do with the judgment? Let St. Paul answer: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Who is it that are to become guilty before God as a result of violating this law? The apostle answers, "All the world." Here, then, is disclosed the work and office of the moral law, or ten commandments. They are to furnish the standard by which the characters of men are to be measured. How pertinent, therefore, their mention in connection with the judgment of the last day. Nothing could be more fitting. St. John hears the four and twenty elders cry out exultingly that the time had come when God had taken to himself his great power and reigned, and when the dead

* For a full discussion of this subject, see tract published by the REVIEW AND HERALD, entitled "The Seven Trumpets."

should be judged, and the saints and prophets rewarded. Just previous to this time, the temple in heaven is thrown open, and the ark that contains the law of God becomes a conspicuous object to all beholders.

From this act there is one and but one deduction that could be legitimately drawn, *i. e.*, that the standard of the judgment for all men, agreeably to St. Paul's declaration, is to be the law of God. But tell me, reader, if the ten commandments, or moral law, has been abolished for eighteen centuries, how it can now be made the test of character for all men? How can God judge mankind by a standard that does not exist? How can it be true that the tables of the law are now in the presence of the great God in heaven, carefully preserved in the ark of the testament, if they have become obsolete, and no longer have any moral force? Take the position that the decalogue is abolished, and there is no end to the absurdities that will follow as a consequence. Admit that the decalogue is still binding, and your position will be characterized by harmony throughout. Such a position will not only be sustained by positive declarations of Scripture, but it will also be illuminated by every side light that irradiates the subject.

Recapitulation: 1. According to Rev. 11: 19, St. John saw the ark of God's testament in the temple of God in heaven. 2. The ark which he saw must have been the antitype of the ark made by Moses and placed in the sanctuary as a vehicle of the tables of stone on which the ten commandments were written. 3. As the heavenly ark is called the ark of God's testament, it must contain the antitypical law of God, or ten commandments, since the term "testament" is a title that was formerly applied to the decalogue. 4. It was near the close of this dispensation, or at the time of the judgment, that St. John saw the ark of God's testament in heaven. 5. From the connection in which the passage stands, it is evident that the law of God contained in the ark, agreeably to Rom. 3: 19, is to be made the standard by which men are to be judged. 6. As the tables of the law are still preserved in heaven, and are to be made the standard of judgment, they have never been abrogated, and are at this time binding upon all men, everywhere.

Reader, are you among those who are endeavoring to persuade men that the law of God has been done away? If so, let me beseech you to abandon such an undertaking. So long as Rev. 11: 19 stands as a part of the canon of the Holy Scriptures, it is the height of folly to pursue such a course.

WHY MEN COME UNDER CONDEMNATION.

BY ELDER ALBERT STONE.
(Montpelier, Vt.)

"AND this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. This text is illustrated by the general trend of human conduct in every age of the world. It contains virtually a whole chapter on the nature and tendency of fallen humanity. Man's predisposition to that which is morally wrong is such that he will with persistency and apparent deliberation, rush into the same forbidden ways that have proved ruinous to the masses that have gone before him, and who are mentioned in the Scriptures only as examples of warning for those upon whom the ends of the world are come. Thus history has repeated itself over and over again for nearly six thousand years; but comparatively few seem to profit by the lessons of the past.

The apostasy of the Jews and of the church of God in the early centuries, exemplifies the fact that exalted privileges and great religious attainments are no guaranty against apostasy. Paul, speaking of the Jewish apostasy, testifies to the Gentile church, that if they continue not in the goodness of God, they also shall be cut off.

Rom. 11: 22. The unprejudiced, prayerful reader of the Bible will not fail to see that the three messages of Rev. 14: 6-12 contain matter of vital interest to the church of the last days, and that the remnant of the race—the last generation—will stand or fall in the judgment, according to the relation they sustain to the principles set forth therein. This fact cannot be set aside. Any attempt to evade it will fail of success.

It is not the right thing to do to try to harmonize the messages with the current theology. This would only enlarge the network of darkness and confusion which already exists. The only proper thing to do is to use the messages for the purpose for which they are given; namely, to correct the errors that have come into the churches, and restore the truths that have gone out of them, that a people may be prepared for the Lord at his coming. The messages constitute the bone and sinew of the gospel of the kingdom brought to view in Matt. 24: 14. There is no phase of the plan of salvation more fully delineated in the Scriptures than this, and none more important; yet those who cling persistently to long-cherished errors which have found their way into Christian theology in a darker period, seem to find no use for this portion of revealed truth.

Evidently the messages develop an advance step in the work of salvation. Rays of light are thrown upon them by almost every page of the Bible. The Lord well knew the errors that would endanger his people in the last days, and every one of them is pointed out by his prophets, with a timely warning against them. If any heed not the warning, there is no alternative. They will be left of God to walk in the light of their own fire, and in the sparks that they have kindled.

God designs that men should make a note of the word that he sends forth.

"MY HIDING-PLACE."

BY CHARLES E. STURDEVANT.
(Graysville, Tenn.)

"Thou art my hiding-place." Ps. 32: 7.

"Yea, dearest Jesus! thou art indeed my hiding-place. In every point of view I desire grace to behold thee. Surely, from everlasting, in thee, and thy person and righteousness, were all thy redeemed hid in the counsels of peace and salvation. And is not every individual hid in thee also, oh, thou glorious Head of thy church, while in a state of renewed nature, to be secured from death and the grave, and from the unpardonable sin, as one of the apostles terms it, *preserved in Christ Jesus, and called?* And when called, and quickened by grace, what but from having our lives hid with Christ in God, could keep alive the incorruptible seed, or preserve unextinguished the immortal spark? Whence is it, my soul, that the smoking flax, which Satan and thine own remaining, indwelling lusts strive to blow out, is not quenched; or the bruised reed, which appears so continually falling, is not broken, but because Jesus is thy security, through whom and in whom thy languishing graces revive as the corn and grow as the vine? O! what springs of grace must there be forever flowing from Jesus, though hidden from mortal view! Surely, Lord, thou art my hiding-place, and therefore, with thy leave, I will consider thee as a strong tower, into which the righteous runneth and is safe. Yes, both my person and my life, both my safety and happiness, both my present peace and everlasting joy,—all, all are in thee. Doth any then ask thee, my soul, Where dwellest thou? Tell them in Jesus, in the clefts of the rock, in the secret places of the stairs, even in Christ himself and his justifying righteousness; secret and hidden indeed from mere men of the world, but revealed from faith to faith to all his redeemed; and into which, tell them, thou hast found shelter from the broken law of God, from the dreadful effects of sin, from death, from hell, and all the powers of darkness—and all these and numberless other unknown blessings, because Christ is my hiding-place, who hath both preserved me from trouble, and hath compassed me about with songs of deliverance."

Thus wrote Robert Hawker for his "Poor Man's Morning Portion" for July 25, published away back in 1845. And, dear reader, doth my soul and thine catch up the strain, and glad harp raise to Judah's King? Yes, Lord, one generation shall praise thy name to another. Our plea is not our goodness; that were vain; neither our feelings nor impulses; for they are vainer still. But our joy and boasting is, "The Lord our righteousness." In "Testimony No. 33," p. 270, we read:—

"Our hope is to be constantly strengthened by knowledge that Christ is our righteousness. Let our faith rest upon this foundation; for it will stand fast forever. Instead of dwelling upon the darkness of Satan, and fearing his power, we should open

our hearts to receive light from Christ, and to let it shine forth to the world, declaring that he is above all the power of Satan that his sustaining arm will support all who trust in him."

Said Jesus, "The Father himself loveth you." If our faith is fixed upon God, through Christ, it will prove "as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered." It is true that disappointments will come. Tribulation we must expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watch-care extends to every household, and encircles every individual; he is concerned in all our business and our sorrows. He marks every tear; he is touched with the feeling of our infirmities. All the afflictions and trials that befall us here are permitted to work out his purposes of love toward us; "that we might be partakers of his holiness," and thus become participants in that fullness of joy which is found in his presence. O let us praise the Lord; for God is *always* and *everywhere* present, as Paul declared to the men of Athens from the midst of Mars hill. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live [“he is our hiding-place”], and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” Acts. 17: 27, 28. Yea, all men may praise him. Praise ye the Lord. With Aratus, an eminent Greek poet born in Cilicia, and who wrote about three hundred years before Paul's visit to Athens, we also sing:—

"From Jove begin we: who can touch the string,
And not harp raise to heaven's eternal King?
He animates the mart and crowded way,
The restless ocean and the sheltered bay.
Doth care perplex? Is lowering danger nigh?
We are his offspring, and to Jove we fly."

"He is our hiding-place," who is "the same yesterday, to-day, and forever."

LOOK UP.

BY ANNA C. KING.
(Des Moines, Iowa.)

ONE evening, just at sunset, I left the village to walk to my home, about a mile distant. With eyes fixed on the ground, I walked in sadness, thinking of the loneliness of the home to which I was going, for its light had lately gone out with our mother's life.

Father would await my coming, and with weary mind and feet I came to the last hill before I reached home. O, how I wished I was already there! The thought of the task before me made me more weary. Raising my eyes to look to the top of the hill, the appearance of the heavens filled me with admiration.

The setting sun lit up the clouds with radiant glory. I watched the shifting clouds until the light faded, and now at the hill's summit, I viewed my home a little in the distance. Buoyed up by the past scene and the prospect before me, I hastened on to receive my father's welcome at the gate, where he awaited my coming, and in the joy of his presence my sadness vanished away.

This seemed an illustration of the Christian pilgrimage. We often walk with drooping heads, weary and sad; the hills of difficulty rise high above us, and we long to be at once at the home to which we are traveling. The hills, however, must be surmounted ere the goal is reached.

But there is help. Look up! Look unto Jesus, and lose self and your burden in beholding his glory. The difficult places will be made plain, and home will appear to your view.

How sweet will be the welcome of our heavenly Father, at the pearly gates of our everlasting home, when they shall open to let enter the "righteous nation which keepeth the truth."

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

ANNUAL REPORT OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

THE work in this field during the past year has made some progress. Early in the year a church of twenty-six members was organized at Banbridge, Ireland, and it is interesting to note that about one third of the members of that church are engaged in the canvassing work. Brother Hope's labors in Hull have been blessed during the year, and several have embraced the truth there. At this writing he is awaiting the arrival of brother Farnsworth, who will assist him in baptizing and organizing a church in that city, which will probably have a membership of about thirty. The company there has already made a good beginning in the direction of contributing of their means toward the advancement of the work.

Last August we sent three Bible workers to the city of Bath, where about a thousand copies of "Bible Readings" had been sold. We expected that brother J. S. Washburn would reach this field in season to begin labor in the early autumn, but he did not arrive here to begin work till January. Early in that month he began public meetings in Bath, under very favorable circumstances. We decided to hire a hall, with the privilege of taking a larger one in the same building if it should be needed. In this building three public services have been held each week up to the present time. A few weeks after the meetings began, brother Washburn was obliged to take the larger hall, which he still occupies. The weekly donations at the hall have averaged about six dollars a week. Brother and sister Washburn arrived in England at a time of year calculated to make a new comer thoroughly homesick, but we rejoice in the fact that they both enjoy their field of labor. In his last letter brother W. says:—

"Well, two new ones kept last Sabbath, and the prospect is very encouraging. Six or seven have taken hold since I came here, and many are on the point of decision. This has been through the combined influence of 'Bible Readings,' 'Present Truth,' the Bible work, and the meetings."

The Sabbath question has not been publicly presented there yet. Of course the important truths that have been presented have led not a few to make inquiries concerning the Sabbath of the fourth commandment, and as these questions are answered at the homes of the people, one after another is taking hold of the truth quietly and intelligently.

The work in London during the year has been greatly crippled. In July last, brother W. A. Spicer was called from this field to America, and the same month sister Hetty Hurd went to South Africa. The following month sisters Owen, Rogers, and Bartlett were sent to labor in Bath. Thus sisters Ginley and Taylor were the only ones left in this great city, and the latter has devoted quite a portion of her time to keeping accounts, writing letters, etc. Several, however, have embraced the truth here during the year; sixteen have been baptized, and twenty-two have united with the church; nine have taken letters to other churches, leaving ninety-eight as the present membership.

A building which will be under our own control is greatly needed for the accommodation of the church already raised up here in North London. We are compelled to climb up two flights of stairs to reach the hall we now occupy, and some of the feeble ones find this impossible, and the place in the winter is uncomfortably cold. We are praying the Lord to open the way in this matter. I am sure the brethren here will do all in their power, but they are not able to carry through such an enterprise. Is it possible that there are Seventh-day Adventists who have treasures heaped together to be consumed in the fires of the burning day, that might be used in this and similar enterprises?

The churches outside of Hull, Bath, and London have had scarcely no labor during the year, excepting what little we could do by way of correspondence. The expected arrival of Elder E. J. Waggoner in the course of a few weeks, will enable us to render some help to these small companies.

The ship work at Liverpool has been carried on during the year about as usual, except that brother Drew has been in poor health for the last three or four months, and so has not been able to prosecute the work as vigorously as in the past. He has sold during the year about six hundred and fifty dollars' worth of publications, besides circulating a large amount of literature free. It is to be regretted that we have not more men to labor in this way in the different seaport towns of this country. A brother is just now taking hold of that work here in London. We are in hopes that he will be able to get hold of the business and make a success of it.

The canvassing force has been increased considerably during the year. Its weakness, however, lies in the fact that there are so few persons of long experience who can help and teach others how to labor in this line of work. There are persons of no experience who would make good workers, if they could have the proper help and encouragement on the start. If more who have made a real success of the work could unite with these, it would be very much to the advantage of this branch of the work in this field. During the past year the canvassers have taken on sales (retail price) about twenty-one thousand and six hundred dollars' worth of books. These have largely been sold in Bath, Bristol, Birmingham, Belfast, and the north of Ireland.

As we look the territory over and see the forty million here in this field, the most distant of whom can be reached from London in ten or twelve hours' ride, it is difficult to remain calm under such a sight, when there are so few to engage in the work of bearing the truth to them. Can not America, with her 25,000 Sabbath-keepers, with her schools, colleges, and sanitariums—cannot she send us a score more of well-trained men and women to take up the work here? It is doubtful if we shall ever see a more favorable time for getting our books into the hands of the people than the present.

The London branch of the Pacific Press has sent out publications during the year to the amount of about eighty thousand dollars at retail. These have been shipped to Africa, Australia, South America, and throughout Great Britain and Ireland. The great want of the hour, I cannot refrain from repeating again, is devoted men and women who will carry the publications to the people.

During the past year, the tithe has increased \$388.16 over the preceding year, amounting this year to \$3,096.08. D. A. ROBINSON.

London, Eng.

"PHILADELPHIA," OUR SCHOOL IN COPENHAGEN.

THIS school has been in session a little more than two years. At the close of the Scandinavian school held at Battle Creek, the winter of 1889-90, ten of those studying there were sent to this country, that they might better acquaint themselves with the Scandinavian language, preparatory to engaging in some branch of the cause in that language. In the fall of 1890 several of the young people from Norway and Denmark joined the school for the winter; most of these left the school to engage as canvassers during the summer months; but some of them returned, and with others from these countries, formed a new class, with the special object in view of fitting themselves to teach in church schools. Our brethren here have felt a special need of establishing schools of our own, as the public schools of this country are held six days in the week, and the children are not allowed to remain away on the Sabbath.

A pleasant location has been chosen near the outskirts of the city, where the students find a pleasant home. The home is under the oversight of Elder M. M. Olsen and wife.

Besides the morning and evening worship, the family meet in the school-room every Tuesday and Friday evening for prayer and social meeting, and have many times felt the Spirit of the Lord in their midst. We have felt that while we were anxious to get knowledge from our text-books, this was not by any means the most important object before us. We realize that unless the Lord gives us a fitting up for usefulness, our efforts, however great, are of no avail. The Lord has been very good to us, giving us as a family health and strength for the work before us, and we have been able to accomplish more in the time allotted than it was thought possible could be done when the school began.

Seven from the school have been baptized, and have united with the church; some of these had but little experience in religion when they joined the school. Union and harmony prevail throughout.

One great obstacle we have to meet is the lack of means. Our people in these countries are nearly all very poor, and while many would like to avail themselves of the privileges of the school, they are debarred from doing so. Most of those now in attendance are supported by friends of the school. The average expense at the school is ten dollars a month, yet this is not so cheap when we take into consideration that a workingman here earns only from fifty to seventy-five cents a day. I believe, however, that this is an important branch of the cause, and that it will prosper.

We enjoy many precious seasons with the church here on the Sabbath. Through the labors of brother J. F. Hansen, during the last three years, many have been added to its membership. We are of good courage in the Lord, and desire to be faithful till Christ comes.

Copenhagen, Denmark. M. M. OLSEN.

AN ARABIC SUPERSTITION.

MR. W. SUMMERS illustrates the longing of many Arabs for atonement for sin, by telling of a farmer in Morocco who pressed him greatly to help himself to figs from his tree. The Arab was so persistent that the missionary inquired if there was any special reason, and received the following reply:—

"We Arabs don't live as we should, and I wasn't in my young days better than the rest of them, and now that I am getting old,—you see my whiskers are turning gray,—I feel I have a great burden of sin to get rid of. So I planted the fig-tree garden by the wayside there, that the wayfarer man, and the hungry man, and the poor man, and the thirsty man, could step in over the wall and take of my bounty."

A superstition is current among the people, that if a man gives in alms a handful of figs, each little pip in the figs thus given away will atone for a hundred sins. After this incident, Mr. Summers observed that many fig-trees in Morocco are planted by the wayside, leading him to the conclusion that not only this Arab farmer, but the great bulk of the people had not learned of the cleansing blood, but with him had "gone in the way of Cain."—Selected.

NAPIER, NEW ZEALAND.

In a postscript to a letter just received from New Zealand, Elder Israel says:—

"During the wet weather, the hill back of the Napier church got saturated, and a slip of seventy or eighty tons of earth and stones occurred, carrying in the side of the school-room, back of the church. It broke up the book-cases and some of the seats. It was on the evening after the Sabbath. If it had been during the service, it would surely have killed some of the scholars."

SOUTH AFRICA.

THESE encouraging words occur in a recent letter from sister Druillard:—

"The work here is moving on slowly. Each day we can see that God is opening the way, and that prejudice is not so strong."

Special Mention.

THE "CATHOLIC MIRROR" ON THE SUNDAY-CLOSING.

WE have had occasion at different times to make extracts from the *Catholic Mirror*, generally for the purpose of adverse criticism. But the *Mirror* is not entirely devoid of common sense, and upon the question of the Sunday-closing of the World's Fair, it has all the time maintained a thoroughly American and consistent position; and simple justice to the *Mirror* demands of us that we should recognize this fact. As an illustration of the general teaching of the *Mirror* upon this much-contested subject, we give the following extract from an editorial of July 30:—

"To close the art and non-mechanical departments on Sunday, which is the only day on which so many thousands will have an opportunity to visit them, would be an injustice and shame.

"Sabbatarian bigotry, however, is as blind as bigotry in its other forms. Surprising is it that those who are thus acting with the idea of keeping the Sabbath holy, do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them, something odious and intolerable.

"Sunday-closing, as we have already pointed out, will do infinite moral harm to many visitors to Chicago; for, not being permitted to go to the Fair, they will visit worse places. The saloons and evil resorts will be crowded with persons in search of amusement, and in the low dives of the city a saturnalia of wickedness will reign.

"The blunder on the part of Congress is to be regretted, and all the more, since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday-closing, and in yielding must have done so with a secret feeling of shame for their own want of moral fortitude."

We give the above all the more readily, because if any one knows the authority for keeping Sunday, and how it should be observed, it is the Catholic Church. The observance of Sunday is simply an old pagan practice which the Catholic Church, by some church *hocus pocus*, turned into a Christian holiday. They never thought of turning it into a Sabbath, and never have tried to do so, but have contented themselves with observing it something after the manner of the heathen from whom it was borrowed. Hence, Sunday in countries where Catholicism prevails, is more of a holiday than a strict day of religious worship, which accounts for the difference between what is called the "European Sabbath" and the "American Sabbath." The thought of the first day of the week becoming the Sabbath never occurred to the apostate (not apostolic) fathers of the church who manipulated the change. Upon this point Chambers's Encyclopedia remarks:—

"By none of the fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Christ or his apostles."—*Art. Sabbath*.

The observance of Sunday in its original conception as a holiday among Christians had no reference to the fourth commandment, and no one knows this better than the Catholic Church. But the Protestants, especially of this country, have not been perfectly satisfied with the Sunday as it came from the hands of those who made it and established it upon a holiday basis. They feel the need of a real Sabbath such as God established, and not having the courage to take up the rejected Sabbath of the Lord, they try to put a sanctity hitherto unknown, upon the Catholic holiday, and call it the Sabbath, enforcing it by the authority of the fourth commandment,—something the Catholic Church never thought of doing. Not only do they try to make Sunday the Sabbath, but they desire to enforce it with pharisaical and puritanical strictness upon all people indiscriminately, without respect to race or religion. Thus they go to greater lengths in enforcing a Sabbath, which they have made themselves out of the Catholic holiday, than even the Catholics themselves can go. What can we say when Protestants carry the spirit of intolerance to such lengths in the enforcing of doctrines peculiarly Catholic that even Catholics are ashamed of them? This is like out-heroding Herod, and being more Catholic than the pope!

M. E. K.

THE "NATIONAL SABBATH" (SUNDAY) CRUSADE.

A WRITER in the *Washington Post* of July 26, 1892, under the heading, "Pointers for Sunday," uses the following significant language:—

"The recent senatorial phase of the irrepressible conflict over the Sunday question, while it did not solve the great problem of this country, is nevertheless valuable. It not only shows how incongruously a religious rider may be placed upon a purely worldly appropriation bill, but is fresh evidence of the fact that seldom may a discussion of the Sunday question be had without some of the participants showing a lamentable lack of preparation, without issues of the most diverse kind being interjected into the debate, and without somebody evincing a spirit which several centuries of Sunday observance should in all reason have eliminated from his personality."

It is truly an "irrepressible conflict," and is sure to continue until the prophecy is perfectly fulfilled, and the enemies of the truth and of the true Sabbath have exalted the counterfeit day in its stead.

Again we quote another pointer:—

"There certainly ought to be some means evolved of solving the rather un-American situation enunciated in the question, Shall 63,000,000 people be compelled to do any particular thing merely because 10,000,000 or 20,000,000 say they think it ought to be done? If I was not one of those 10,000,000 inclined to the orthodox observance of Sunday, perhaps I might not generalize in this way. But that I favor such an observance, though perhaps in no iron-clad way, even with a backing of 9,999,999 others, is no more reason for interfering with the rights and opinions of the other 53,000,000 inhabitants of the United States, than that I should endeavor to compel everybody else to smoke a pipe because nicotine has a pleasant effect upon my nerves. Nobody's opinion was ever really changed by an appeal to fear or prejudice; the stake, no matter by whom employed, was never a very efficacious means of increasing church membership, and threats of turning a man out of any particular denomination because he has been honest enough, for instance, to voice a change of sentiment from the standpoint that children unbaptized, dying in infancy, are eternally damned, will not cause him to have faith in the church of God on earth or in the final triumph of truth."

We quote a few more of these pointers, to show how the minds of some of the people are drifting in the right direction on the subject. He says:—

"Would it not be practicable to hold in this country a convention on the Sunday question? The Senate of the United States is hardly qualified to decide a religious controversy, and the country must look elsewhere for a settlement. Why not have a body representing every phase of thought on the subject, where the voice of labor, of the employers, of the pulpit, of the congregation, of the press, of the reading public; in fact, of every class in the community, may be heard on equal terms and with equal patience? The subjects to be discussed might include such questions as these: How did orthodoxy of the years 33-50 regard the position of Jesus Christ and his apostles on the Sabbath question? Was the first Sunday legislation a partnership of organized Christianity with paganism? Why should American citizens of the nineteenth century be bound by politico-religious legislation of the seventeenth century in England? Has the insistence of an adherence to practices two hundred years old, resulted in a consistent observance of the spirit or the letter of Sunday laws by those who would have government interfere in matters of conscience? Is there any material difference between the man of means drinking ice-water on Sunday after his return from church, and the ice-man visiting a museum after he has delivered the ice?"

It is evident that the second of this list of questions can be answered in the affirmative. It is also equally evident (and proof can be given) that the Sunday legislation at the present time is an effort to unite organized Christianity with paganism.

"Many people" are already saying, "Out of Zion shall go forth the law." Isa. 2: 3. It is the church which is clamoring so loudly for a Sunday law, and for closing the gates of the World's Fair on Sunday. "Many people" are also saying, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." If they would make this a Christian nation, why not protest against the big Krupp cannon, eighty-seven feet long—the biggest gun on earth—being exhibited on the Fair ground? If it should be fired some Sunday morning, it would surely set all of the Sunday-closed "gates ajar," and let the sight-seers in. But perhaps this is digressing from the subject, and we will close by saying, Let the protests against Sunday-closing continue. Even the Jewish Rabbis, at a recent meeting in New York, offered a resolution protesting against religious legislation, on the ground that it is contrary to the Constitution of the United States. What do these would-be reformers, and worshipers of Sunday, care for the Constitution, when they ignore the plain teachings of the Bible?

Let them close the gates, if they can, on Sunday, and close their eyes, if they will, against seeing the signs of the times, and the fulfillment of the prophecies. The irrepressible conflict will soon be terminated. Then let us prepare for the things which are coming upon the earth, by getting the truth before the people.

WM. PENNIMAN.

THE PARLIAMENT OF RELIGIONS.

SATURDAY, Aug. 6, was World's Fair day at the Assembly in Bay View, Mich., and one of the speakers of the afternoon was Dr. John H. Barrows of Chicago, chairman of the Religious Congress of the World's Fair. His subject was "Religious Opportunities of the World's Fair," the Parliament of Religions claiming the greater share of his time.

The entire month of September, 1893, is to be given to religious work, by which it is hoped that all the religions of the world will be brought into touch with one another. The great object seems to be to discover all the points on which they can agree, and make these the basis of friendly associations and mutual benefit,—or, if not of mutual benefit, to show the non-Christian nations what Christianity is. To this end, the Sunday-Sabbath is to be made the corner-stone of a magnificent display of religion. "Sunday is the very heart of our civilization," said the speaker, "the tallest angel now flying over our homes; and while other nations are hailing her with enthusiasm, shall America stab her in the back?"

A committee of fifteen has been appointed, representing as many languages, and one of them a Jew, to arrange for an exhibit of religions. This Parliament of Religions is to occupy ten days, and a representative of each "reputable" sect is to be given an opportunity to tell what he believes, and why. Each man will be allowed, and urged, to speak out freely his own belief. Here the Buddhist and the Mohammedan, the follower of Confucius and the representative of Jesus Christ, will stand side by side for curious inspection. "Other religions show us man seeking God; Christianity shows us God seeking man. We hope to show this to all who come," said Dr. Barrows. The present status of all these religions is to be published, and they hope thus to come to realize at last the "unity of humanity."

The Doctor is evidently greatly desirous of establishing a theocracy in our government; for he would have every building in the World's Fair adorned with some appropriate text of Scripture, one of which should be, "The government shall be upon his shoulders;" and over the closed gates he would have painted in letters of gold, "Remember the Sabbath day, to keep it holy."

But now they have got the bill passed to close the gates on Sunday, do you think they will do it?—No, indeed. They are going to work now to arrange for the gates to be opened, but have the exhibits closed, so the multitude can come to worship. And on that day there is to be the most "stupendous exhibit of religions the world ever saw." Every form of religion under heaven is to hold worship in its own place and manner, and the multitude are to be urged—all but commanded—to come and behold! What a travesty! Think you the meek and lowly Nazarene will plant his tabernacle as a side-show to the world's circus?

In a meeting held for the discussion of the Sunday question by the Epworth League in Bay View, one young lady said, "I have thought that if we do not regard the Sabbath [meaning Sunday], God may deal with us as he did with Israel anciently,—make our land desolate until she has enjoyed her Sabbaths." Thus every text of Scripture that refers to the true Sabbath is rung into line to support the Sunday institution, and what wonder if their zeal runs so high as to cause them to enact again the laws given to Israel in the wilderness, when a man was stoned to death for gathering sticks on that day?

These worshipers of Sunday ride right over the most glaring inconsistencies, the speakers contradicting themselves again and again, and the audiences applauding, because—well, because they like the speaker, and, too, they seem to be infatuated with Sunday. "Having itching ears," they are willing to listen to almost anything from a speaker who has magnetic fire enough to secure their attention. There is very little personal thought given to any of the great questions of the hour. The idle multitude, ever on pleasure bent, pay their ministers to think for them! Why should they take the trouble to look into such perplexing subjects?

Dr. Barrows said, "It is true, this anniversary takes us back to days of persecution, etc., but Christians have come nearer together since then. The churches are wonderfully drawn together." But we know what the end will be. Thoreau is quoted as saying, "Under a government that imprisons unjustly, the only place for a just man is in prison."

May God give his children courage to stand for him without fear when all these things for which we have been so long looking, come upon us.

MARY ALICIA STEWARD.

Battle Creek, Mich.

GLORIFICATION OF THE POPE.

Two years ago a society called "Circolo Leonino" was established in Rome. The especial object of the society is to honor Pope Leo. Sunday, Aug. 7, it held its second anniversary. The Rome correspondent of the *Mirror* thus describes the scene:—

"In the hall was a bust of His Holiness, adorned with palms and flowers, and surrounded by bannerets, the walls being tastefully decorated, and every available corner transformed into an alcove of rarest plants in flower. Letters, addresses, and telegrams from absent members were read, and some speeches made by the leading members. The banquet was well arranged and well served in an adjoining hall. The hymn to Pius IX, accompanied by mandolins and guitars, was beautiful beyond description, and enthusiastically applauded. A handsome bazaar and raffle, including numerous and costly prizes, was the next attraction. To this the families and friends of the associates also received invitation, and attended in great numbers; and, finally, in the evening the Piazzale was wonderfully illuminated with Bengal lights and artificial fires, while the surrounding trees and houses were hung with various colored lamps, of which the magical effect, as they give a transparency and appearance of unreality to the objects so ornamented, will be more readily imagined than described."

Notice, a hymn was sung to the pope! This of course, was some kind of panegyric of the pope, and was an act of worship to him. Then followed the raffle and the prizes! And the man who thus receives the adulation of his deluded votaries, claims to be the successor of St. Peter! When Paul and Barnabas were approached by the people on one occasion for the purpose of rendering divine honors to them, they rent their clothes and exclaimed: "Sirs, why do ye these things?" Pope Leo XIII is a poor representative of the apostles. M. E. K.

THE ELECTRIC LIGHT ON MT. WASHINGTON.

THE great electric light, soon to be placed upon the summit of Mt. Washington, in New Hampshire, is to be so powerful as to be seen a distance of 150 miles. It is claimed that it will be as unsafe to look directly at it at a distance of less than ten miles, as it is to look at the sun. Hotel grounds twenty miles away will be illuminated sufficiently for croquet players to carry on their games in the night as well as day. It is what is called a search-light, and with this light and a six-foot telescope, guests will be able to see interesting points in five States and in Canada. The light will cost \$7,000. M. E. K.

QUAY PROTECTS THE SABBATH.

THE moralist has food for thought in the amendment to the World's Fair bill offered by Senator Quay, closing the Fair on Sundays. The whole labor world has asked and is asking that the Fair be open on Sundays. Organized labor everywhere in concert has adopted resolutions urging it; everywhere it is signing petitions asking it. The

labor world is made up of those who are confined at their task from early morning till late at night. They have no opportunity to visit a picture gallery, to use a reading-room, except on Sunday, when such use becomes to them the truest rest, the greatest help. Their earnings at the best are not so great as to permit large savings. Those of them who shall be able to amass sufficient means to see the Fair, cannot make the sight a long one; they must crowd into a few days what the more fortunate may give weeks to. To deprive those people of an opportunity to see this vast museum, this great art gallery and educational institution on Sunday; to shut them up to the city of Chicago to crowd its hot streets and to find diversion in theaters and saloons,—with the hundreds of acres of that world's wonder in Jackson Park walled in, and they walled out, a sin and wickedness for them to look at and enjoy on that day,—is a refinement of cruelty, a sublimity of idiocy, a lunacy of judgment—morals run mad.

The man who proposes this is Matthew Stanley Quay; a man leprous with political corruption; a freebooter in public affairs, whose soiled palms have directed the debauchery of the people's business; a man whose occupancy of the once august place of United States Senator will be written on the pages of history as the sign of the triumph of the modern and altogether rotten system of "bossism," which, in these days of the American Republic, arose to beslime its methods and degrade its aims; a man, who, in intellect, character, and views of life, would not have been considered worthy to be a doorkeeper in the house that held Clay and Webster, that held Chase and Sumner. The moralist has, indeed, food for thought in the spectacle of this figure rising to protect the Sabbath—God save the mark!

And against what is he protecting it?—The liberty of men and women to see the world's epitome of progress, and to be made better and broader by the sight; to behold a world's assembly of the beautiful, the useful, the ingenious; to be educated and enlightened. And upon what ground does he do it? Upon his own innate purity, it must be assumed. The fundamental law of this land prohibits, and rightly prohibits, the establishment of any religion, as well that which keeps Friday as a holy day as that which keeps Saturday or Sunday. So it is difficult to see upon what this proposition is based, or why it is sound. The World's Fair stands upon precisely the same ground that the reading-room of a public library stands, or a public art gallery. All over the land bigotry has been finally driven from its guard of the doors of these places, and they are now open and recognized as giving to the cause of good morals and right living, a valuable adjunct to the labor of the church in this behalf. We protest against the Senate's action in the name of the toiling millions of this land, in the name of justice, enlightenment, and progress, and urge all who oppose it to continue their protest. It is a protest for liberty.—*Indianapolis News*.

AFRICAN CHURCH WAR.

British Trading Company and French Forces in Conflict.

FULL official dispatches from Captain Lugard, the agent of the British East Africa Company, in Uganda, in regard to the religious warfare in that country, are received. Captain Lugard says that the troubles commenced Jan. 12, on the arrival in Uganda of the French bishop, who, the captain believes, brought the announcement published in English papers of the intended withdrawal of the British forces in Uganda. On the receipt of this news, continual aggressions by the Catholic faction ensued. When Captain Lugard asked King Mwanga, the native ruler and the leader of the Catholic party, to punish the murderer of a Protestant chief, he was told that if he interfered in the matter, every one of his soldiers would be killed. On the following day overwhelming French forces attacked Captain Lugard's command, who, armed with Maxim rifles, made

a brave stand, and succeeded in repulsing them. They then fled to the islands, after seizing King Mwanga, which action was of immense importance to Uganda, where the people were devoted to the king. Captain Lugard offered to reinstate King Mwanga and the French party, he claims, but owing to the intrigues and lies of the French bishop, the captain's overtures were rejected. Captain Lugard continues:—

"We were forced to attack the islands where the French forces had intrenched themselves, and after a heavy fight, drove out the enemy, with great loss. They are now centering at Buddu. The Protestants are in a critical position, the Catholics, Mohammedans, and heathens all being arrayed against them."

Appended is a dispatch dated March 7, from the British East Africa Company's agent at Bunero Ba, saying that he hopes to secure two of King Mwanga's nephews, and hold them as hostages, and asking for a Nordenfeldt gun to send to Captain Lugard.—*Inter Ocean*.

STATISTICS CONCERNING THE HEBREWS.

Growth of the Denomination in the United States.

A RECENTLY issued census bulletin contains much information of interest relating to the Hebrews in the United States. Only two previous attempts have been made in forty years to obtain statistics on this subject.

In 1854 there were ninety-seven organized Hebrew congregations in this country. In 1880 another estimate was made under Hebrew auspices, which showed that there were then 270 congregations, with nearly 50,000 communicants.

AUTONOMOUS CONGREGATIONS.

The Hebrews in this country have no religious head, each congregation being autonomous and responsible only to its own members. The only exception is in New York City, where the orthodox congregations are under the supervision of a chief rabbi, and in their congregations only the head of a family is counted. Therefore, as one person represents all the members of the family, the number of communicants does not indicate the number of members of a synagogue.

According to the present census count, there are now in this country 533 congregations of orthodox and reformed Hebrews, with 130,496 communicants. These two bodies have, all told, 301 edifices of worship, with a seating capacity of 139,234 persons. The total value of the synagogue property is \$9,754,275, an increase during the past ten years of \$3,549,697.

TWO DISTINCT BODIES.

The Orthodox Israelites accept the Schulehan Aruch, a codification of laws and ceremonies made in the sixteenth century, as expounded by the rabbis of the Talmud, and consider it binding in all its requirements. The orthodox branch has, altogether, 316 organizations, 122 synagogues, and 193 halls, valued at \$2,002,050.

The Reformed Hebrews include all who refused to recognize the Schulehan Aruch as an absolute authority. They have in the country 217 organizations, 179 synagogues, and 38 halls, valued at \$6,952,225, and have 72,899 communicants — *Selected*.

TO KEEP REBELS OUT OF INDIA.

THE Hazares, who are in revolt against the ameer of Afghanistan, have been joined by the Great Bezud tribes. The combined forces have blocked the road between Herat and Cabul. The commander of the ameer's forces has returned to Cabul, leaving his camp standing. A body of 500 British troops with two guns has been ordered to occupy the Gomal pass, between Afghanistan and India.

—Australia is about to follow Canada's example and have a transcontinental railway. Although Australia's white population is 3,000,000, only the sea-coast is inhabited, and the great interior is comparatively unknown. Such a railway should open up a vast field for agriculture and mines of wealth for many.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 23, 1892.

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THE SHADOW AND THE SUBSTANCE.

In the 2nd chapter of Colossians, the apostle Paul speaks of certain things, "which," he says (verse 17), "are a shadow of things to come; but the body is of Christ." Here the present tense is used for the past; for the apostle is speaking of a state of things which existed previous to the crucifixion of Christ; and all shadows have now ceased. The sense is, "which were [before Christ] a shadow of things to come."

Some of the things which composed this shadow are enumerated in the preceding verse: they were sabbath days, new moons, holydays (or feast days, distinct from the sabbaths), drinks and meats. Verse 16. These had all disappeared in Christ, as a shadow ceases when the substance which cast it is reached. For this reason he told the Colossians that they were not to let any man judge them with respect to these things; that is, they were not to be suffered to lay any obligation upon them in regard to them, nor to condemn them if they did not observe them.

To the Hebrews Paul stated further what constituted that shadow of things to come. In Heb. 10:1, he says: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Here again the present tense is used for the past; for that had all passed away, when this was written to the Hebrews; and the sense is that the law spoken of could not, while it was in force, with only such sacrifices as they had, make any one perfect, however strictly he might follow it.

In Heb. 9:9, 10, the same thing is again referred to: "Which [the Mosaic tabernacle] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which [service] stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Again, chapter 7:18, 19: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect."

"The law" spoken of in these passages certainly cannot be the moral law; for there was not about that the least element of anything that was typical or shadowy. All its principles were in existence, and its Sabbath was specially instituted, before it was possible for a type or shadow to exist; that is, before the fall of man. And it was never necessary to disannul the moral law for something better to follow.

But there was another system called "the law," which consisted of regulations concerning meats, drinks, holydays, new moons, sabbaths (yearly), gifts, sacrifices, divers washings, and carnal ordinances, which could make nothing perfect, the weakness and unprofitableness of which existed in itself, and which was disannulled to make way for something better.

In other passages the apostle tells us how this law, in respect to which we are not now to be judged in any particular, was disannulled. Thus, in Eph. 2:15, we read: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." In Col. 2:14, he states the same fact: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

That it is the typical and ceremonial law that is referred to by the expressions "law of commandments contained in ordinances," and "the handwriting of ordinances," and that that is what was nailed by Christ to his cross, we know, because it is for the reason that Christ has blotted out and nailed

something to his cross, that no man is to judge us in reference to meats, drinks, and all that constituted a shadow, of which Christ's work is the body; and the book of Hebrews shows that it was that law which had sacrifices and offerings that was a shadow of good things to come. This, then, is what is spoken of in these passages, as being blotted out and nailed to the cross; not the moral law, nor the Sabbath of that law.

But it may be said that Col. 2:13 speaks of the forgiveness of sin, which is the transgression of the moral law; and why does not verse 14, and onward, therefore have reference to the same thing? Why is there such a sudden transition to the ceremonial law?—A moment's consideration of the situation will show why the apostle frames his argument in this way.

It appears from verse 8 that the church in Colosse, like that in Galatia, was troubled with Judaizing teachers who taught that unless they were circumcised after the manner of Moses, they could not be saved. Acts 15:1. The Jews had fallen into the error of supposing that their system of worship, of which circumcision was the test and token, would really take away sin; and they made it of immense importance, teaching that unless one was circumcised, he could not be saved; and, conversely, that if he was circumcised, and kept the law of Moses, he would be saved. When the gospel as presented by Christ was introduced, of course so important a matter as that on which salvation depended, could not be discarded, and so some imagined and taught that the two systems could be amalgamated, the chief features of each being retained; for it was certain of the Pharisees who professed to have embraced the gospel, who were causing all the trouble with regard to the law of Moses. Acts 15:5. With them every convert from the Gentiles must adopt circumcision and other features of the Jewish system.

But all this had then become obsolete, and was of no more account than the superstitious observances of the Gentiles, which were always apostasy. So the apostle labors to show the Colossians that it is not necessary to go through the Jewish system to reach Christ and salvation. He calls this "the rudiments of the world," in verse 8, just as in Gal. 4:3, and bids them beware lest any man spoil them through it. He tells them that the fullness of the Godhead dwelt in Christ bodily, and that in him they are complete. He informs them that in Christ they have the true circumcision made without hands, and consequently don't need the Mosaic rite. He shows them that by baptism they have shown their faith in Christ, and that he has quickened them with the new life of the gospel, and forgiven their sins. Then he shows that Christ has blotted out, by nailing to his cross, that very system to which these Judaizing teachers were trying to turn them. Now we can see why he introduces it as he does. Christ is the only source of life and forgiveness; it is not to be attained as these teachers claimed, through circumcision and the law of Moses, where the Jews were seeking it. From the darkness of heathenism they could come directly to Christ, as well as from the then obsolete system of Judaism; and they might as well stay in the former as to adopt the latter.

The terms of verse 15 doubtless refer to the great exaltation and importance attributed by those Jewish teachers to that system which had passed away. Satan, working with the wisdom of over four thousand years' experience, and with the energy of despair, would of course try to make that a rival and obstacle to the work of Christ. But the successful accomplishment of the sacrifice upon the cross was a complete despoiling and nullification of all the false systems which the powers of darkness would try to build up in that line. On the cross Christ openly triumphed over them.

But if verse 14 refers to the ceremonial law, the Jewish system, it may be asked in what sense that was "against us," and "contrary to us." These expressions are applicable to it when contemplated with reference to the finished work. That system was only a temporary arrangement. In itself it made nothing perfect (Heb. 7:19; 9:9; 10:1), hence to make that perpetual and eternal, would be only a farce. It was weak and unprofitable. Heb. 7:18. It was a yoke which they were not able to bear. Acts 15:10. It was "imposed on them

until the time of reformation" (Heb. 9:10), or until the seed should come. It was contrary to, and against, us, just as the staging and scaffolding is against a building, after the structure is completed.

It is then, after having served its purpose, an impediment and an offense, and must be removed. It was the enmity between Jews and Gentiles, the middle wall of partition, which Christ broke down and abolished. Eph. 2:14-16.

A careful study of these scriptures, and a clear understanding of the relation of the two dispensations as therein set forth, would save many from the error they have fallen into with reference to the perpetuity of the moral law. It was the ceremonial law, not the moral, that was nailed to the cross.

OUR SAVIOUR'S GREAT PROPHECY.

How the Stars Have Fallen.

(Continued.)

FATHER CLARKSON, well known in Iowa as the father of the Clarkson brothers who founded and own the Des Moines Register, and who was for a long time himself agricultural editor of it, a man of prominence, a staunch Methodist, formerly editor and proprietor of a paper in Indiana, wrote an article in the Register when nearly eighty years old, concerning the falling stars. He says:—

"There was an article in the Register on the 4th of July claiming that improved fire-works for the amusement of small and mature boys 'eclipse the glories of the greatest meteoric showers.' The writer of that sentence did not witness the glorious meteoric showers of November, 1833, when the display was so much superior to any artistic display of fire-works that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theaters to the electric display of Providence when the heavens are all on fire and the earth trembles, would be tolerable. But the awful grandeur of the display on the night of the 13th of November, 1833, which made the stoutest hearts to stand in awe, and the most defiant infidel quake with fear, is never to be compared to the most brilliant fire-works. Those who witnessed the meteoric shower named saw the greatest display that ever man will see until the day that Paul [Peter] speaks of when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. The agricultural editor of the Register was out alone with a team and load of lumber all night on that never-to-be-forgotten night. And he cannot now consent to hear of human fire-works being superior to that most grand and sublime spectacle ever before or since beheld by man. Immense meteors mingled together with smaller shooting stars, fell like snow-flakes, and produced phosphorescent lines along their course. Intermingled with these were large fire balls; some larger than the moon fell or shot in the arc of a circle of thirty or forty degrees. These left behind them luminous trains which remained in view several minutes, and sometimes half an hour or more. Some of these luminous bodies, whatever they were, remained stationary for a considerable time, irregular in form, emitting brilliant streams of light. There was no moon, but starlight; and as the whole firmament was lit up and descending in fiery torrents, everything was on a grander scale than man may ever aspire to imitate. Where these meteors, falling stars, rockets, and balls of fire came from, has never yet been explained; but astronomers and scientists who witnessed it, decide that as they were independent of the earth's rotation, their origin was exterior to our atmosphere. Prof. Olmstead of New Haven, who had the best means of observing this display, decided that they at least came from a point 2,238,000,000 miles from the earth. This display extended all over North and South America and the West India Islands. Patent fire-works were no nearer this wonderful phenomenon than a lightning bug is equal to the sun. The display lasted from about ten o'clock in the evening of the 13th until it was obscured by the light of the sun on the morning of the 14th of November, 1833."—Des Moines Register of July 12, 1889.

Such is the impression left upon the mind of a man of great observation and experience. He was not an Adventist. Writing this account more than half a century after its occurrence, it was fresh in his mind. So deep was the impression made that he can describe it in this thrilling manner. He was out all night, and saw it all. None who failed to behold it themselves can appreciate properly its wonderful grandeur.

The Journal of Commerce informs us that—

"Three hundred miles this side of Liverpool the phenomenon was as splendid as here; and in St. Lawrence county there was a snow-storm during the phenomenon, in which the falling stars appeared like lightning. . . . In Germantown, Pa., they seemed like showers of great hail."

The Christian Advocate and Journal of Dec. 13, 1833, describes it as follows:—

"The meteoric phenomenon which occurred on the morning of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language can come up to the splendor of that magnificent display; and I hesitate not to say that no one who did not witness it can form any adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth with the velocity of lightning to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the track of thousands, as if created for the occasion."

The following is taken from the Elizabeth (N. J.) Transcript:—

"While engaged as a compositor on a leading New York paper, on the nights of November 12, 13, 1833, it was my good fortune," says James S. Drake, an employee of the *Sunday Leader*, "to be detained at the office in Wall St. until a very late hour. It was a night memorable in history for the most brilliant display of meteors ever witnessed. While busy at our allotted tasks, with the aid of sperm-oil lamps, suddenly the whole heavens shone as if in flames, and for several hours countless balls of fire flashed along the sky. The marvelous display of the Creator's glory was generally spoken of as a 'rain of fire.' When my duties were completed, I proceeded up Broadway, which was as light as at noonday, and throngs of citizens were still abroad at three o'clock on the morning of the 13th. The splendor of that night will fade from my mind only when my faculties fail to distinguish the brilliant noon from a night which envelops the landscape in gloom. In all sections of the country, from Maine to Georgia, came tidings that the people were awakened and watched with wonder the falling stars. Many fancied the earth was burning, and that they themselves would soon perish in the fiery furnace. The colored people in the southern States, who were very ignorant, came out from their cabins, and often fell into wild convulsions of terror. They prayed, they shouted, they cried out, 'The judgment day has come.' The beautiful sight continued till morning."

Our leading extracts thus far have related to the star shower of 1833. More testimony will now be presented concerning the grand displays of 1866-8. Says Taylor:—

"The star showers of 1866-8 were fully equal to their predecessors in extent and sublimity. Nov. 12-14 saw the conflict of worlds; and the earth again plunged into and passed through the vast meteoric ring whose breadth in the heavens as it lay in the track of our planet, was estimated by Professor Proctor to be fully 500,000 and perhaps 1,000,000 miles. Once more Christ's words proved accurate and scientific, and 'the stars of heaven fell.' The evidence is overwhelming, the testimony sure. Millions of witnesses still live. Before us lies proof of deep and solemn interest, gathered from published accounts in all lands. The world is witness to the divine warning of the approaching end, and is without excuse. The phenomenon was divested of no part of its earlier grandeur and impressiveness. Europeans and Asiatics only beheld most of the display in November, 1866, as the globe's eastern hemisphere was that year at night turned toward the stream of stars. But they came in millions. At the Mediterranean, over Northern Africa, in all Turkish lands, at Jerusalem where He foretold them, at the Azores, and on the entire European continent, it was a repetition of the awful splendors of 1833-38." "The scientists of Great Britain in wonder and excitement kept vigil to watch the phenomenon. Queen Victoria was summoned from her dreams on her palatial couch, and became for hours an earnest observer of the flashing heavens."

"The heralding stars, 'tumbling from off their towers,' came again in November, 1867 and 1868, and covered the skies from ocean to ocean, and continent to continent, with their cortescations; and Europe's nations, with people at every capital in our own broad land, beheld them. The stream of tiny burning worlds appeared to be inexhaustible, requiring several years to pass it, the earth each time striking the strange ring of cosmic atoms at the well-known date, Nov. 12-14. From Chili in South America northward for over six thousand miles the stars fell in the sight of crowds of sleepless, marveling races of men. Over Maine, Mexico, and at the Sandwich Islands, the spectacle was equally grand. Half of London's four million souls were awake to behold the unwonted sight. Few had seen, or could ever hope to see, the like again."—"Great Consummation," pp. 266, 267.

We give this lengthy extract from Mr. Taylor's book, as it presents a comprehensive view of those later star showers. Some brief extracts from a variety of sources over places far apart will complete our list.

"Shortly after midnight the celestial fire-works began. At one o'clock the display became magnificent. The meteors appeared in every portion of the heavens—rose in majesty and exploded in fire. They were visible all over the land."—*Philadelphia Inquirer*, 1868.

"The stars instantly began to fall as thick as autumn leaves."—*Prof. Harkness, at Richmond, Va., 1867.*

"They shot to all parts of the sky with a swift and stately motion, most beautiful to behold, if not almost too wonderful and too surprising to describe."—*Prof. A. S. Herschell, at Glasgow, Scotland.*

"Countless numbers of luminous bodies, darting almost uninterruptedly from east to west."—*Sweden Post*, Nov. 14, 1866.

"At times the display actually looked as if the heavens were raining down stars."—*New Orleans Picayune*, 1868.

"On looking up, the appearance was as if the city was being shelled. Showers of meteors seemed to be pouring into the place. Excited crowds in the streets cried, 'Look! It is just as if it were in the time of siege.'"—*Letter from Saragossa, Spain, in London Times*, 1866.

"At Beirut, Syria, the meteors were pouring down like a rain of fire."—*N. Y. Tribune*, Dec. 28, 1866.

"As brilliant as were ever witnessed at these islands."—*Cor. at Sandwich Islands.*

"There was one which surpassed in magnitude all the rest. It rose in the north and disappeared in the southwest. It was like an immense ball of fire, and had a train more brilliant than a rocket and as long as a rainbow. Stars and planets were eclipsed by the display, as is artificial light by the rising of the sun. The finest print could easily be read by the light. The people of this earth seldom have the opportunity of witnessing anything so awful, so sublime, or so grandly beautiful."—*The Telegraph, Macon, Ga.*

"A scene of magnificent splendor, and appearing as if all the stars were really falling from heaven, as a fig-tree casteth its untimely figs when it is shaken of the winds."—*Bath (Me.) Sentinel*, 1868.

Extracts might be greatly multiplied on this subject, as vast numbers of them exist. But as there are many living witnesses of the showers of 1866, and those later, it is not necessary. It is about im-

possible to exaggerate the grandeur of these, in the opinion of all who beheld them.

The following conclusions are presented in closing our notice of this important sign. 1. Its chronology. It was to be after the great tribulation, after the great earthquake, after the darkening of the sun and of the moon. 2. In the time or order of events as given by our Saviour and St. John (Matt. 24:29,30; Mark 13:24-26; Rev. 6:12-14), the falling stars are the last of the list of great signs which take place just before the close of probation. There are others given in other places, which may occur as late or even later. But in these scriptures there is a special order, a connected succession of leading signs, of which this is the last. Then the disciples are to look for their Lord's appearing till he comes. And he does not authorize them to look for or expect him before. 3. These great star showers came in the exact order and at the time he foretold. 4. They were beheld more universally than any of the others, even over the principal portions of our globe. Surely, they were extensive enough to fulfill the prophecy. 5. Of the grandeur and wonderful character of these exhibitions of celestial fire-works, the extracts given abundantly testify. It would seem about impossible to surpass them in the estimation of the beholder. 6. The effect produced on the minds of whole multitudes was precisely such as we should expect would be produced by a great sign of the day of God. Vast numbers felt in their souls that it was either a sign of the day of judgment, or its very commencement. The minds of intelligent men were involuntarily called to the very words of the prophecy, it so literally fulfilled. 7. If these star showers were not a fulfillment of it, how would it be possible to have one? How could a more striking one be given? Should a score of these now occur, the effect upon the mind of the beholder would greatly lose its force. The more common they became, the less force would they have on the ordinary mind. To be a sign implies something startling—something out of the common order. Such have been these displays; nothing like them in sublimity, grandeur, and extent have ever been seen in past ages. Surely, if these be not a fulfillment of our Saviour's prediction, there is no likelihood of one ever being seen on our globe.

This great sign is fulfilled before the eyes of this generation, and therefore we are in the last days of this world's history. Solemn thought, momentous conclusion! To a rushing world, bent on personal pleasure, pride, and worldliness, the thought would be most disagreeable; but to the true disciple, the prospect is most glorious. Our King soon cometh. This world, filled with aching hearts, sin, and evil, tyranny, woe, sickness, sad partings, grievous toil, hatred, jealousy, lust, and depravity, passeth away. A better world opens before the child of God. Ages of joy, light, and blessing, beckon the children of Abraham. Such will look up, knowing their redemption draweth nigh.

G. I. B.

(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"—NO. 6.

The Third Angel's Message.

THE message of the third angel of Rev. 14:9-12 is simply a warning against certain powers and their agencies, that were developed in the continued proclamation of the two former messages, and the consequences of rejecting these messages. The commandments of God and the faith of Jesus are clearly revealed by the gospel, or in other words, they are the "everlasting gospel." "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

That this is the closing work of the gospel is shown by many considerations: 1. The next event of importance mentioned is a white cloud, and upon the

cloud one sitting "like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle," which is none other than Christ at his second coming to reap the harvest of the earth, which takes place after the gospel has accomplished its work. Rev. 14:14-16. Matt. 13:37-45. Therefore any message purporting to offer salvation to any people subsequent to this message, would be another gospel. Gal. 1:8, 9.

2. The wrath of God which is poured out into the cup of his indignation which follows the closing of this proclamation, is without mixture, and shows there is no mercy, while the dregs are being drunk by all the wicked of the earth. Ps. 75:8.

3. Those who are not found keeping the commandments of God and the faith of Jesus, when this message closes, are the ones who receive this wrath without any mixture of mercy, and suffer the seven last plagues. Rev. 15:6-8, also chapter 16.

4. During the pouring out of the seven last plagues, Great Babylon comes up "in remembrance before God, to give unto her the cup of the fierceness of his wrath." This identifies the closing of the work of the third angel's message with the work brought to view in chapter 18. (See former articles.)

5. The warning is against any man worshiping the beast and his image and receiving his mark in his forehead or in his hand. This beast and its image is the subject of chapter 13.

6. The conflict between the beast and his image-worshippers and God's commandment-keepers is the last conflict that will ever come between God's people and the world; for when the image of the beast is made, he causeth "as many as would not worship the image of the beast should be killed." Rev. 13:15-17. But deliverance comes just then, for John says, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. The sea of glass was before the throne in heaven. Rev. 4:1-6.

7. It will also be noticed that the two-horned beast of Rev. 13:11-17 gradually develops into a persecuting power, at the same time that the messages of Revelation 14 are doing their work. As one progresses, so does the other. As one ripens into a persecuting power, so the others increase until the earth is lighted with their glory, and every nation, and kindred, and tongue, and people, hear the proclamation of salvation. By a careful reading of the work of the two-horned beast, as mentioned in Rev. 13:11-17, there are several points of interest brought to view:—

(1.) "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." This embraces the entire development and work of the two-horned beast. From the expression, "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein," etc., we conclude that it will become the prominent government in this persecution, and lead other nations by its example in this final conflict.

(2.) To "cause that as many as would not worship the image of the beast should be killed," will require miracles and wonders.

(3.) Among these wonders, "he maketh fire to come down from heaven on the earth, in the sight of men." And there must have been other wonders and miracles, but this appears to be a crowning one, as it is so prominently mentioned, for it reads: "And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast."

(4.) It would seem that there was at first a reluctance on the part of the people to make an image to the beast "which had a wound by the sword and did live," because the speaking of the image would put to death those who would not worship it. The fact that the people themselves are not prepared to go as rapidly as the leaders, indicates that the ripening off in iniquity is a gradual process, and will be worked up by the leaders. It also shows that the execution of the laws is controlled by the sentiment of the people; for they say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

(5.) The image of the beast is a church clothed with, or backed up by, the civil authority, the same as that which existed in the days of papal rule. In the closing work of the two-horned beast, which will be at the time of the closing work of the gospel, every principle of iniquity, every characteristic of the papacy that ever existed in its establishment, will be seen and will be brought to bear against the people of God, as they herald the last notes of warning against the beast and image worshipers. But the perfection of all the machinery to accomplish the full purpose of Satan in bringing the final pressure upon the people of God, will not be completed until the most desperate effort on the part of Satan has been manifested to bring the severest pressure, which will be to take the lives of those who keep God's commandments. This takes place, as we have seen, near the end of the time of trouble, but if the church is backed by the civil power and can persecute commandment-keepers, every element exists that will finally be developed on the part of the United States government, and then we have virtually all that is necessary to constitute the image of the beast.

What means, during the last few years, all this readjusting of the Sunday laws from the Atlantic Ocean on the east to the Pacific Ocean on the west, from the British possessions on the north to the Gulf of Mexico on the south, unless it be to enforce the observance of the first day of the week? and when it is done, is it not the civil power that does it? and who are the principal actors to bring this about? Is it not the churches of this country? Is she not intoxicating the civil power with her fornication? Is she not by unlawful means courting the favor of the government? When this is done, is not Rev. 18:3 fulfilled as far as it relates to this country?

It is now nearly fifty years since the messages of Revelation 14 began to be heralded to the world in connection with the prophecy of the two-horned beast of Revelation 13, and the only question that remains, and one of the utmost importance to the people of God is, Where are we in this line of prophecy? and what are the present indications both as to the spread of the knowledge of the truth, the coming down from heaven by the mighty angel to lighten the earth with his glory, and the arraying of themselves against those who believe it, by the powers of earth, or more particularly by the two-horned beast? It matters not in just what shape they may present themselves, or whether we have all the machinery set in motion as it will be, but is it true that Babylon or the ecclesiastical bodies of our land, can and do, by their influence with the civil power, convict those who keep the commandments, imprison them, persecute them, and according to the laws of the land, take their property, sell it to the highest bidder, while they themselves may be shut up inside the prison walls? If this is true, we ask in the name of reason, What more do we need to show us that we must be in the very closing work of the gospel? That we have actually reached persecution, containing every element of the cruelty that will ever be enforced by the image of the beast, is a solemn thought, and yet it is true.

This is not a proposition that admits of an extenuation of twelve or fifteen years. In fact, there can be no cessation of hostilities, when the conflict springs from this source, and bears the present characteristics; for these are the very principles noted in the prophecy. It is a condition of things in which individuals are compelled on the penalty of confiscation of property, fines, and imprisonments, to worship the beast and his image. It is true all may not have been perfected that will be, to put the saints to death, and in this sense the image may not have been made, but has this civil power in the States the authority to persecute people for no other crime but the keeping of the commandments of God? The experience of our brethren in the southern States answers this question in the affirmative. The laws upon the statute books of nearly every State in the Union could, by a rigid enforcement, do the same. It is true there are provisions on many of their statute books that would exempt those who conscientiously observe the seventh day of the week as the Sabbath, but they are of such a nature that they become void from the standpoint of justice. The proof of this has been demonstrated by the experience of our brethren. An exemption clause amounts to nothing in the eyes of a prejudiced judge and jury. Truly justice "has

fallen in the streets, and equity cannot enter." And when justice is overstepped, as in the cases already referred to, what can we expect, if there is even a show of provision?—Just as much as could be expected at the hands of the papists. We have the facts before us in the experience of our own brethren, and sad to record, Protestants to-day in America are following the same path of the papists. When the public sentiment has become a little better educated by the National Reform party, our prospect will be no better than was that of Christ, when pursued by a mob inspired by the priests, he stood before Pilate.

On the other hand, is the message spreading to earth's remotest bounds? Has the mighty angel descended to lighten this earth? This is all true. And while there is a great work before us, there is not a nation that has not heard the sound thereof. Is it not then time to expect this persecution in this country? In respect to Sunday persecution, Protestant America is taking the lead of all the nations of the earth to enforce beast worship by reviving that persecuting element which existed in the reign of the papacy, and upon the same principles. But this nation is not alone in religious laws on its law books; for there is not a civilized Christian nation on the earth but has Sunday laws, which, were they rigidly enforced, would bring the same results to those who conscientiously observe the seventh day of the week. While practically it is the same the world over, there is a shade of difference in the carrying out of the laws that bring persecution, between this country and the others, and there will always be the difference in profession. One is professedly Protestant, and the other papal; but practically it is the same, because here is the image, and it is the spirit of the beast in the hearts of the people which gives it life. So Protestantism, aided by the papacy, brings the final pressure upon the people of God.

While it is probably true that the United States government will in some way take from the States the individual power they now possess of making and enforcing religious laws, as would have been the case had the Educational bill passed, the same laws will be enforced by the United States authority. The change thus effected will not change the persecution now begun, or the principle on which it is based; it will only give it intensity. It will be carried forward by the same men, executed by the same officers; God's people will be brought before the same judges, and convicted in the same manner. The papacy will remain the papacy. The mother of harlots remains the mother of her harlot daughters, who have taken the name of Protestants, but the same mind of the mother is in the daughters. They have drunk at the same cup, they are intoxicated by the same wine. Sunday instead of Sabbath is the clasp that binds corrupt hearts against God's commandment-keeping people. The prophecy implies that the beast, Catholicism, will finally bid Protestants go forward, and issue the decree that all who will not observe the first day of the week, instead of the seventh, must be killed. But before this decree takes effect, God's voice delivers his people. This is at the close of the time of trouble. But there must be a beginning of the end, when every element of that iniquity is brought together, assumes its form, and begins to practice its diabolical work. When this is so, it gives force to the warning of the third angel's message, which is illustrated by the angel coming down from heaven with great power. In a recent testimony are these words:—

"The light is come; the light which will enlighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate precious privileges brought within our reach? I tell you God is testing us now, just now. The whole earth is to be lighted with the glory of God. The light is shining now."

It is the same on the other hand with the work of the two-horned beast. He has begun his work of persecution. The sins of Babylon have reached unto heaven, and God has remembered her iniquities. The mighty angel has come down from heaven, and the light has begun to shine which will enlighten the earth with the glory of God. The closing of the national Exhibition on Sunday simply illustrates the ecclesiastical power over Congress. The pressure of Babylon is too great for the civil power to withstand it. It is everywhere the same. "*Ichabod*" is written upon this nation, so far as relates to its being the "land of the free." It

is now high time that the watchman should lift his warning voice, and give the trumpet a certain sound, that the people may prepare for the final conflict.

S. N. H.

BARRIERS TO CHRISTIANITY, REAL AND IMAGINARY.

EVER since Adam laid his failure to obey God upon Eve, it has been the habit of mankind to find some one upon whom they may lay their own failures and mistakes. If a man fails in business, it is always his partner or some one else who is responsible for it. Some Christians who do not see the world's conversion approaching as fast as their wrong interpretations of Scripture leads them to think it ought to, have decided to lay the blame on the government. Thus the *Nation* says:—

"Christianizing the government will remove the barrier which is impeding the growth of all Christian sects."

There is certainly a barrier, but we are confident it may be found in the power and influence of Satan, the hardness of human hearts, and the indifference of professed Christians for the spiritual welfare of their fellow-men. The greatest and purest conquests that Christianity ever made were accomplished when the governments of the world were not passive or partially favorable, but when they were in active opposition to Christianity. In the days when the apostles went to prison for their faith, they would upon their release preach with such power that thousands would be converted in one day.

On the other hand, when governments have favored Christianity, and have removed the barriers as in the days of Constantine and others who have followed his example, Christianity may have made apparently more rapid progress; but it was that kind of progress of which all true Christians were afterward ashamed, and which worked the most disastrous results in the church. To be a professed Christian, when all men think well of you for so doing, and even the government throws around you its patronage, may multiply converts, but they are that kind of converts of which Jesus says, "When tribulation or persecution ariseth because of the word, straitway he stumbleth." Matt. 13:21, Revised Version. Give us the Christianity which asks no other favor of kings and governments than the privilege to preach and practice the gospel, and give us the gospel which offers no other inducements to believers than the salvation of the soul and the good of mankind. One person who is the fruit of such a gospel, like Daniel in the den of lions, or Peter and John before the council, is of more account to God and man than a thousand fawning Christians whose religion is of that variable kind which depends upon a favoring breeze to make it spring into life and action. If Peter, Paul, and the other apostles had declared that governmental barriers were retarding the message, "Repent ye therefore, and be converted," and had begun to clamor for governmental favor, the marvelous triumphs of the gospel in the first century of the Christian age would never have taken place. The beauty and glory of the gospel is that it is "not by might, nor by power, but my Spirit, saith the Lord."

There are many other imaginary barriers to the progress of the gospel, which have no more real foundation than the one we have been considering. We have seen considerable rearing of these imaginary barriers among Seventh-day Adventists. The work in some Conference, church, or Sabbath-school does not move as fast as it should, and many good brethren know just what is the cause,—nothing, however, that effects them in the least, or for which they are at all responsible. It is the President of the Conference, the elder of the church, the director of the district, or the superintendent of the Sabbath-school, or it is some plan or arrangement to which they have not subscribed, that is the cause of all the trouble. The barrier is a very real one to them, and what is often far worse, they do not propose to do much until it is removed. Have any of the readers of the *Review* ever excused themselves from hearty service in the Lord's work, upon such flimsy pretexts? If so, do not repeat it. If the work does not go as fast as you think it ought to in your Conference or church, perhaps the cause lies much nearer yourself than you are aware. Begin to work for others, and the barriers which have seemed so insurmountable will crumble like the walls of Jericho. Perhaps the work is moving faster than you think it is, and the reason why you think it is not doing so, is because you are not in the work yourself. Of one thing we may be certain: there is power in the gospel of Christ to do all that God has promised to do for the salvation of mankind, and those who have a true conception of the power of the gospel will never seek for an alliance with any earthly power, nor doubt that the word of God itself will accomplish the purpose for which it was sent into the world.

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.

THE "REVIEW," "SIGNS," AND "SENTINEL."

BY D. T. SHIREMAN.
(Asheville, N. C.)

Dedicated to those who are sending out papers in missionary work:

DELAY not a moment to send us away

To those who are thirsting for truth we contain.

After reading us through, noting all that we say,

Then wrap us up neatly to take the first train.

We will find our way quickly to those you address,

And repeat the same truth, that they may rejoice

In the message now going the nations to bless,

And call them to truth with its merciful voice.

All gladly we go to the rich and the poor,

To the high and the low, to the great and the small,

To prisons, to dwellers in valley and moor,

That the message of God may be heard by them all.

We herald glad tidings that Jesus will come

To gather his children now weary and sad,

Who are keeping his law, and are longing for home,

Who love his appearing, when all will be glad.

NEWS FROM THE "PITCAIRN."

Letter from Brother Robert Hare.

THE brethren will be pleased to learn that the mission schooner "Pitcairn" took her departure from Auckland, New Zealand, June 27, under favorable south and southwest winds, which continued eight or ten days, and according to calculations would speed her onward from fifteen hundred to two thousand miles. We therefore conclude that she will be at Pitcairn Island ere this. She carried with her twenty-three passengers, consisting of Elder Curtis from Australia, with wife and family of five, bound for San Francisco; Elder and sister Gates and sister McCoy for Pitcairn Island; Elder and sister Read for Tahiti; brethren Paap and Hellier, with sister Teasdale, for Healdsburg College; sister Plowman, and Edith and Arnold Hare for Battle Creek Sanitarium; sister Marsh with her two children will return home. Brother McCoy of Pitcairn Island will also accompany the boat to San Francisco.

We all felt sorry at the departure of our mission ship; but the time had arrived when she must leave, having remained in Auckland nearly nine months, to be altered to suit the work in the Pacific Ocean, and later, on account of the captain's long, severe illness, which ended about six weeks ago. His remains lie in the Purewa cemetery, deeply regretted.

The day previous to her sailing, Elder Curtis preached in a very impressive manner on the importance of living close to God, especially as we live in eventful times and know not the time of the Master's appearing. He did not dwell much on words of parting, as the keynote of the Christian's song should be "meeting again where there will be no farewells." We wish brother and sister Curtis Godspeed back to their native land.

We all felt grieved at parting with brother Gates, having become sincerely attached to him during his stay in Auckland, and being privileged to hear many precious and instructive sermons from his lips, principally on the love of Christ, dwelling largely on the many promises left on record to the child of God. Let us pray that his stay on the sunny land of Pitcairn may greatly benefit his health, as of late, even up to the time of his departure, our fears were grave and apprehensive of a declining state.

Brother and sister Read are to take up the work in Tahiti. We feel that their whole-heartedness in the work will be needed in such a field of labor. We cannot but esteem them very highly for their close and unwavering attention to the late captain, nursing him night and day for some weeks. Our prayers follow them, asking that God will bless them richly, and make them useful ministers of the word of life in the sphere before them.

Elder G. B. Starr remained with us for about ten days after the departure of the "Pitcairn," thus completing his stay of two months. While present with us, many valuable and important expositions, covering the books of Romans and Galatians, were opened before us, revealing, as if with light from heaven, that in Christ's righteousness we live, and not by deeds of the law. We feel that no subject could have been introduced among us bearing with it weightier truths, and more calculated to win the heart to obedience than the words that have fallen from the lips of our brother in Christ. Deeply we felt his departure, having been so comforted and refreshed by his stay, yet willing that others should hear and partake of the same glad message. We accompanied him down to the ship, hopeful that in

the providence of God we should meet again. During her stay here, sister Starr held several of her instructive lessons on cookery and the treatment of common diseases, which were highly appreciated, and calculated to do much good.

PROVINCE OF QUEBEC.

THE work is moving forward in this province. Our good camp-meeting, although attended with almost continual rain from the beginning to the close, was a refreshing season to all who were present. We were forcibly impressed that the supply of God's blessing does not depend upon favorable surroundings; but that he can more than make up for all the outward circumstances that may seem to work against us. Notwithstanding the incessant rains, not one person took cold or suffered in health from exposure, and they returned to their homes with good courage to work for the Master.

Immediately following the camp-meeting, I visited the church at Buckingham, P. Q., which had been received into the Conference during the session just closed. We had our first communion season together on the Sabbath, nearly every one uniting in the ordinances. Although the members of this church labor under the difficulty of being divided in their language so that we have to speak to part of them through an interpreter, this wall of separation does not prevent the Spirit of God having free intercourse in the meetings, where there is a willingness to yield to its influence. The Lord was present by his Spirit, and we were glad to see a desire manifested on the part of this dear people to fall into line with the organized plan for carrying forward the work of God.

From Buckingham I went to a newly settled country about thirty miles north of the Ottawa River, where the truth has found its way into the hearts and home of a dear family. I held a few meetings with them and their neighbors, and closed the precious season with them by a baptism of two sisters, the daughters of brother and sister Mc Kenzie, who had given their hearts and lives to their Saviour.

On returning to my home in Stukely, we had another baptismal scene following our Sabbath meeting. Four willing souls, one of whom was my eldest son, were buried with their Saviour in the watery grave, and rose, we trust, to manifest his life to this world till he calls them to his kingdom.

I am now in company with brother Rickard, holding meetings in the tent at Sherbrooke, a city of about eleven thousand inhabitants. We met with some prejudice on the start, and our meetings were disturbed by a noisy element outside, but prejudice seems to be melting away. We had about one hundred candid listeners last evening, and as many more who were "of the baser sort." We hope to glean a few sheaves for the Master. Brethren, do not forget us in your prayers.

R. S. OWEN.

PROVINCE OF ONTARIO.

FAIRVIEW, ELGIN Co.—We came to this place June 17, and held the first meeting that night. There is a neat Methodist church here, which had not been used for several months before we began work in it, and it was gratifying to find that the trustees seemed willing for us to use the building as long as we desire, free of charge. Before the first meeting, we also secured the use of a good organ at the same reasonable rate. Many appeared to be pleased at the thought of having meetings in the deserted church again. For some time we held six meetings each week, but soon haying and harvesting kept the people so busy that it seemed wiser to hold but two meetings each week in the church, and have Bible readings with families the remaining evenings and Sunday afternoons.

The interest manifested by a few serious-minded hearers of the word, causes us to hope strongly that they will be doers of the same. We have asked none to sign a covenant, but pray God that he will perfect the good work which he has so graciously begun in some honest hearts in this part of his great harvest-field. The good seed sown is surely taking effect. A Methodist minister who has been preaching occasionally in the church this summer, on Sunday afternoon, was asked by some of the members of the United Brethren church to preach in their church on the Sabbath (Sunday) question. He did so a week ago last Sunday evening, to the delight of those who enjoy "smooth things" and regard not the eternal truth of God. The same man has promised to preach on the same subject in the same church in two weeks from next Sunday evening. God is testing the people of this neighborhood. Those who choose to "suffer affliction with the people of God" for the truth's sake, will come forth as gold tried in the fire.

The enemy is working hard, but Christ will finally conquer. "All things work together for good to them that love God." Brethren, pray for us, and for the work in this place.

E. J. HARVEY.

MAINE.

NEW SWEDEN, EAST WASHBURN, AND DANFORTH.—I was with the church at New Sweden July 5, 6. Our brethren and sisters here are of good courage. One sister has been canvassing for "Bible Readings," and has been greatly encouraged by the success which has attended her efforts.

"For the love of Christ constraineth us." Let this be the motive power, and God will bless.

July 9 I was with the church at East Washburn. Two more were baptized, and five united with the church. We had a most precious season. How sweet it is to be where Jesus is.

Our meetings at Danforth, Aug. 6, 7, were good. On Sunday the Baptists kindly granted us the free use of their house of worship, and gave us a good hearing; the best of attention was paid to the word spoken. It did seem as though the angels of God were especially near to us in the evening. May God impress the truth more deeply upon every heart, and hasten the day when others in this place shall take their stand for the truth.

J. B. GOODRICH.

MISSOURI.

BURLINGTON JUNCTION.—We closed a six weeks' meeting at this place Sunday night, July 24. This being a new field, we tried to set before the people the purpose of God to restore to man his righteousness, his life, and his home, and to acquaint them with the power that would bring them into harmony with the law that governs the moral universe of God. There is inspiration in the fact that the love of God that binds us to the center of the moral universe can be shed abroad in our hearts, causing us to love God supremely, and our neighbors as ourselves.

We felt the presence of this power in our meeting. Souls were made to see the light, and ten decided to walk therein. We sold \$40 worth of books and tracts, received \$17.75 as donations, and organized a Sabbath-school. We expect that some from this place will be among that company which will stand on the sea of glass and sing the song of victory over the beast and his image. We rejoice in the truth.

H. K. WILLIS,
H. E. GIDDINGS.

FLORIDA.

LAKELAND, TERRA CEIA, AND TAMPA.—Elder Johnston and the writer began a series of meetings in Lakeland, Polk Co., June 17. There was but little interest manifested at any time except by three individuals, into whose hands a copy of "Tabernacle Lectures" had been placed some time previous. These persons had imbibed enough of the precious word to be anxious for more. Our public work closed July 12, for lack of interest.

We left four rejoicing in the new-found light, who, we think, will have a gathering influence. We have visited them since, and find them full of faith and courage.

A two weeks' meeting with the Terra Ceia church in Manatee county resulted in a good refreshing from the Lord. Ten willing souls went forward in baptism, seven of whom united with the church, making a membership of thirty-seven in Terra Ceia. Brother Johnston remains further to instruct by giving a regular course of lectures.

If this church will walk in the light and follow on to know the Lord, we are confident that there are others who will be gathered into the fold.

Our work in Tampa is taking on some very encouraging features. If our people there will only stand firm just now, we are sure there will be better days for them.

I now go to attend the canvassers' convention, which is to be held in De Leon Springs, Aug. 12-24. We expect a good attendance.

Aug. 10.

L. H. CRISLER.

MARYLAND.

FORD'S STORE.—We pitched our tent in this place six weeks ago. The population of the town is about one thousand. We have had a good interest from the start, and could see that the Lord had gone out before us. The Methodists pitched a tent also, and did all they could against us. Ministers from all over the county were sent for to oppose us, and at one time seven were here. As the people continued to come and receive light, Satan himself began to work by visible spirit manifestations, but the Lord's work went on notwithstanding. We pay very little attention to the opposition, but keep right on preaching God's truth, and as a result of God's power manifested here, many souls are rejoicing in the truth. Two weeks ago we organized a Sabbath-school of eighty members. Eighty-five were in attendance last Sabbath, and the interest is growing. We expect to erect a church building here this fall, similar to the one just completed in Rock Hall. The Lord has wonderfully blessed the

work on the eastern shore of Maryland. The church at Rock Hall, which was raised up by the blessing of God last winter, now numbers seventy-four members, and they are of the material we would like to see all of our churches composed of. From the present outlook we expect to see as many take hold here as did at Rock Hall, but as yet we cannot tell definitely what the final result will be. One of the largest stores here, the blacksmith shop, and the ice-cream saloon are closed on the Sabbath. We rejoice to see the good work go on, and ask the prayers of God's people.

E. E. FRANK, C. L. TAYLOR.

SOUTH DAKOTA.

HOT SPRINGS, HILL CITY, AND MILLBANK.—After our annual meeting at Madison, I attended the camp-meeting at Hot Springs. Of this meeting others will speak.

From Hot Springs, in company with Elder Nelson, I went to Hill City, where, after holding a few meetings, we organized a church of fourteen members. Others will soon join this church.

After a short visit in this "wonderful Black Hills country," I returned to the eastern part of the State to join brother Frederickson in a tent-meeting at Millbank. This is one of the largest cities of the State, and here is located one of our largest churches.

For the past two weeks we have held meetings with small attendance and fair interest. Some have decided to keep the Lord's Sabbath. Others are becoming interested, and we hope to see more conversions, as the result of these meetings. To the Lord be the praise for his presence and blessing.

Aug. 12. N. W. KAUBLE.

MINNESOTA AND NORTH DAKOTA.

SINCE camp-meeting I have attended quarterly meetings at St. Paul and Minneapolis, and visited Fargo and Hamlin in North Dakota. The meeting at St. Paul was good. A solemn feeling was present, and an earnest desire was manifested upon the part of all to have a deeper consecration to the work of God. The work in Minneapolis is growing. Five united with the church. Others are investigating, who, we hope, will soon wholly identify themselves with those who keep all of God's commandments.

The meeting at Fargo was quite well attended, considering the distance some live from the place of meeting. One load came eighty miles through the heat, and said they were well paid for the effort. The brethren at Fargo are doing missionary work, using a club of the *Signs of the Times*, also one of the *American Sentinel*. Steps were taken to build a house of worship, which is very much needed. The place where the meetings are held is not such as would make a favorable impression upon the minds of those who would attend.

The meeting at Hamlin was held on the farm of brother Post. It was first planned to hold the meetings in his barn; but the continued wet weather had made it unfit for use, so a tent was pitched and used for the purpose, also two family tents were pitched, in which to lodge. These, with the accommodations at brother Post's, made all comfortable. There were not as many of the brethren in attendance as we hoped to see, but the meetings were good; and those who were there were very much encouraged, and made to realize that God's pardoning love was for them to enjoy.

The brethren are very much scattered, so that meetings have not been held regularly; but appointments were made at this time to meet every three months, when the weather will permit. Their next meeting will be in October. A new elder was elected and ordained at this time. Brother McMillan, who has been the elder since the church was first organized, is feeble and not able to look after the interests of the church, and requested that a younger man be elected. Brother E. M. Strong was set apart for the work.

This was our first visit to North Dakota, and as we looked the field over, and saw the interest manifested by those who attended the meetings, our own interest deepened in the work in that field. There was a good attendance from without, and good attention given to the words spoken.

Elder A. Mead was with me and shared in the labors. He has spent a few months in this new field, visiting scattered brethren, and has awakened quite an interest among them. They are anxious to see the cause built up in the State, and seem willing to contribute of their means to sustain the work. It is hoped they will all feel a deep interest in the house of worship at Fargo, and feel it a privilege to help build it. The Lord greatly blessed the brethren the past year with a good crop, and the prospect is good for another large crop this year. This will enable them to pay a larger tithe, and be liberal in their offerings to the Lord. We shall watch the work in this new field with deep interest, hoping to see it advance, as it may, if all are faithful to God and his work.

We spent Sabbath and Sunday, July 23, 24, at the tent at Stewartville, where brethren Winchell and Collie have been at work. Brother Collie was taken sick and had to leave the work, which caused the interest to run down. The brethren of the Pleasant Grove church had been meeting at the tent since it had been pitched. We enjoyed the meetings with the church, and think some good was done. Elder W. B. Hill was with me, and remained with brother Winchell to follow up the work.

Last Sabbath I was with the Eagle Lake church. The meetings were good. Quite a number of the brethren from Mankato attended the meeting. As we talked of the crisis before us, and the importance of being ready for the conflict, a solemn feeling came into the meeting. As the letter in the last *Sentinel* was read, the brethren remembered brother Moon, who once worshiped with them, being a member of the Eagle Lake church, but who now lies in jail for the truth's sake. Hearts were made tender, confessions were made, and an earnest desire manifested by all to be ready when we shall be called upon to meet the issue. A. J. BREED.

WASHINGTON, D. C.

[SISTER ELIZABETH W. HARRIS, in a letter under date of Aug. 7, 1892, says:—]

Our workers' meeting to-night enjoyed the presence of sister Jennie E. Owen, from Bath, Eng. While giving a little of her experience, as she presented consecration as the first essential for a Bible worker, our hearts were in full accord. She stated how she and others had been led in giving readings, which previously had been carefully studied, to trust wholly on the Lord for the memory in giving them; how sometimes the Spirit of the Lord had led her to diverge from her plan in the reading, only to furnish her with pertinent Scripture to meet individual cases.

I remember only a day or two ago, while returning home from a visit to a hospital, I desired to take a direct line to a friend's house for a call; but the Lord interposed, and led me another way, in order to meet a person who was only waiting to receive God's truth. And how blest and happy I was to be an instrument in his hands.

At another time the past week, a lady calling on business, desired to come again, and I frankly told her not to come on Saturday, giving reasons therefor. "Why," said she, "my husband's mother in Virginia, now eighty years of age, has been keeping the seventh day for the Sabbath upwards of thirty years, only because she found that the commandment said so." She had never heard of our people, but she had been poring over the word of God, drinking in its truths, and learning to love and obey. Who shall say that there are not many mothers in Israel who have done the same?

NORTH PACIFIC TRACT SOCIETY PROCEEDINGS.

In connection with the camp-meeting at East Portland, Oregon, May 31 to June 7, the North Pacific Tract and Missionary Society held four meetings upon the following specified dates:—

First meeting, June 1, at 9 A. M.
Second meeting, June 2, at 5 P. M.
Third meeting, June 6, at 12 M.
Fourth meeting, June 7.

At the first meeting the President, Elder J. E. Graham, made an address, and appointed the following committees: On Nominations, O. Dickinson, T. H. Starbuck, W. C. Ward; on Resolutions, G. E. Henton, S. N. Haskell, A. D. Guthrie.

At the second meeting, resolutions urging our people to circulate the *Signs* and the *American Sentinel* were adopted. Elder Haskell gave interesting accounts of how the *Signs* was to be found in almost every missionary station, and many ports entered by vessels trading from nation to nation. He gave an account of the rise and progress of missionary societies, how the first one organized consisted of four members, and had been the means of starting the work that had been so organized as to surround the world. He included in his remarks all the other periodicals mentioned in the resolutions. When the resolution concerning the *Sentinel* was reached, a most earnest appeal was read from the publishers, which will have its effect upon the representatives here assembled, and when they return to their homes, fruit may be seen. He was followed by stirring words from Elder Sharp and others.

At the third meeting the report of the auditor was read and accepted. The Committee on Nominations reported as follows: for President, J. E. Graham; Vice-President, E. D. Hurlburt; Secretary and Treasurer, Geo. E. Henton; District Directors, No. 1, B. C. Tabor; No. 2, L. A. Logan; No. 3, E. D. Hurlburt; No. 4, S. W. Nellis.

The report was adopted, and the nominees elected, each one being voted on separately.

At the fourth meeting, the matter of tract society debts was taken up and discussed very freely, and we

hope it will result in encouragement to our local societies and work.

ANNUAL REPORT OF NORTH PACIFIC TRACT SOCIETY, APRIL 1, 1892

No. of societies,	40
" members reported,	645
" subscriptions, first quarter,	131
" Bible readings held,	835
" missionary visits,	1,980
" letters written,	1,356
" periodicals distributed,	12,498
" pp. of reading-matter distributed,	368,637

RECEIPTS.

On hand May 1, 1892,	\$1,661 75
Accounts and sales,	4,000 70
Christmas offerings,	1,032 80
First-day "	552 05
Donations,	384 00
Rent,	43 50

Total, \$7,675.70

ASSETS.

Bills receivable (agents' notes),	\$ 986 55
Due from individuals,	362 20
" " societies,	710 32
Stock on hand,	2,001 46
Property inventory,	1,818 45
Due from Int. S. S. Ass'n,	9 60
" N. P. Conference,	113 28
Cash on hand,	1,071 35

Total, \$7,073 19

LIABILITIES.

Due Pacific Press,	\$ 21 15
" REVIEW AND HERALD,	116 30
" <i>American Sentinel</i> ,	60 43
" Toronto branch R. & H.,	60 65
" <i>Good Health</i> Pub. Co.,	8 55
" funds,	823 20
" individuals,	426 17
" societies,	61 35

Total, \$1,577 80

Present worth of society, \$5,495 3

SUMMARY OF CANVASSING WORK FROM JUNE 5, 1891, TO APRIL 29, 1892.

	Oregon.	Wash.	British Col.
" Bible Readings,"	\$2,168 00	\$1,668 75	\$282 25
" From Eden to Eden,"	364 50	111 00	
" Pat. and Prop.,	283 25	249 82	226 00
" <i>Good Health</i> ,	91 85	164 70	
" Two Republics,"	18 00		
" Great Controversy,"	95 50	349 75	275 75
" Daniel and the Revelation,"		73 75	
" Swed. Monitor of Health,		65 00	

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

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1892.

No. of reports returned.....	72
" members added.....	5
" letters written.....	305
" " received.....	68
" missionary visits made.....	486
" Bible readings held.....	49
" persons attending Bible readings.....	53
" subscription for periodicals.....	4
" periodicals distributed.....	3,337
Value of tracts.....	\$43.79

Cash received on sales and accounts, \$2,810.28; on donations, \$81.01; on first-day offerings, \$83.72; on other funds, \$139.23. J. V. WILLSON, Sec.

TENNESSEE RIVER TRACT SOCIETY.

Report for Quarter Ending June 30, 1892.

No. of members.....	109
" reports returned.....	85
" letters written.....	222
" " received.....	208
" missionary visits.....	620
" Bible readings held.....	48
" persons attending readings.....	109
" subscriptions obtained.....	9
" pp. books and tracts distributed.....	6,724
" " " " loaned.....	3,797
" " " " sold.....	5,723
" periodicals distributed.....	414

Cash received on first-day offerings, \$25.94; on annual offerings, \$2.20; on books and periodicals, \$787.85; on Orphans' Home, \$2.65. Total, \$768.64.

MRS. C. L. BOYD, Sec.

A FRIEND.

THE REVIEW is like a dear friend who comes to our door when we are hungry, with such things as we need, to strengthen us if we will only accept them.

So when we are in need of spiritual food to strengthen us for the journey and roughness of the way, the REVIEW brings to us words of good cheer from the battle-field, and tells us of the victories gained, and the wonderful manner in which the

Lord is working for his people as they go out to present the last message of mercy to the world. It gives the alarm when danger is near, and keeps us posted in reference to the movements of the enemy. How can any family believing the third angel's message, afford to be without its weekly visits to their home, and deprive themselves of that food which will give them encouragement and brighten their prospects of soon finding rest in the earth made new?

It will only cost one dollar for six months, or two dollars to secure its weekly visits for one year. Do not fail to invite it to call. J. B. GOODRICH.

MEDICAL AND EVANGELISTIC MISSIONARY WORK.

A MEDICAL missionary conference, which is now being held at the Sanitarium, Battle Creek, Mich., for the benefit of doctors and medical missionary workers, is proving to be a profitable occasion. Below will be found a synopsis of addresses made at the evening session held July 19, 1892, at which Elder O. A. Olsen acted as chairman. The thoughts presented will well repay a careful reading. The first address was upon the subject,—

HOW EVANGELICAL WORK MAY BE MOST EFFECTIVELY CARRIED ON IN CONNECTION WITH MEDICAL MISSIONARY WORK.

Upon this Elder W. H. Wakeham spoke as follows:—

"I don't know of any way in which we can learn medical missionary work better than by studying the life of Christ. He was the greatest missionary the world has ever seen; he was both a medical and an evangelical missionary, and knew best how to make evangelical work effective in connection with medical work, happily combining both.

"Medical missionary work, as I understand it, includes anything that ministers to the physical needs of mankind.

"In order to be effective, medical missionary work should precede evangelical work. It was thus that the public work of Christ began. John 11: 1-11. His first miracle was directly in the interests of man's physical needs. Christ performed several miracles of a similar character, before commencing the work of a preacher, in the ordinary sense of the term. The same order of work is brought to view in the commission to the seventy. Luke 10: 1-9: 'Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' The same view is taken by sister White, in an article published in the first number of the *Medical Missionary*, as follows:—

"When he sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of heaven had come nigh unto them. Their physical health was to be cared for first, in order that the way might be prepared for the truth to reach their minds.' Also from 'Christian Temperance,' p. 10, we read the following: 'It is impossible for men and women, while under the power of sinful, health-destroying, brain-enslaving habits, to appreciate sacred truth. Those who are willing to inform themselves concerning the effect which sinful indulgence has upon health, and who begin the work of reform, even from selfish motives, may, in so doing, place themselves where the truth of God can reach their hearts.' 'The minds of many take so low a level that God cannot work either for them or with them. The current of their thoughts must be changed, their moral sensibilities must be aroused, before they can feel the claims of God.'

"These statements clearly show why medical missionary work should precede evangelical effort. Many people must first be raised to a condition in which they can appreciate truth. For this reason, selfish motives even may be appealed to, in the work of reform.

"Medical missionary work must be done from motives of genuine philanthropy. No selfishness must be permitted to remain in the heart of him who would do this part of the Master's work. We often think we are unselfish in our work, when we are, in fact, very selfish; we are often found working for our own interests in this direction, instead of working for Christ. All such motives must be put away. There has been too much sectarianism in this work, too much denominational zeal. I don't believe this is the true method of action in missionary work, which should be carried on from pure love of humanity. In Mark 1: 40, 41 the record states that Jesus was moved with compassion, and when we are imbued with the same spirit of tender sympathy for fallen humanity, we shall wish to do them good because of the good, and not because they may peradventure imbibe the same doctrinal views that we have. We should do good to others, even if they do not appreciate it, as in the case of the healing of the ten lepers, only one of whom returned to express his thanks. Our work should be the spontaneous outgrowth of the love and Spirit of God.

"But, you ask, 'how can we make the connection between these two lines of work? Shall we keep ministering to physical necessities, and say nothing about the gospel?'—No; there is to be a connection somewhere, but let us give the Lord a chance to do some of the work; let us not try to do it all ourselves; let us recognize the fact that God can make the application, when truth is presented.

"We can also preach by example, which, it seems to me, is often the loudest kind of preaching. I don't say that the medical missionary should stop there, but this is very excellent preaching. But when we do preach, let us preach Christ and him crucified.

"Another thought is expressed in 1 Pet. 3: 15. A great many of us argue when we are not asked to talk. Let the Lord impress the truths which we have been preaching by example, and we wait until they want to know about them; because those who ask us of our faith and practice will be those whose hearts have been prepared by the Spirit of God to receive the truth. Be always ready to give an answer to him that asketh you, with meekness and fear, and the Lord will make the connection."

Following this, Dr. J. H. Kellogg spoke as follows upon the subject,—

"WHAT IS MEDICAL MISSIONARY WORK?"

"While thinking upon this subject, it has seemed to me that medical missionary work is about all the missionary work there is to do. While listening to the remarks of Elder Wakeham, I have been convinced that if one does good medical missionary work, there is little need of any other missionary work. I think he has made out a pretty good case, showing that genuine medical missionary work is really good missionary work,—and a good deal more than ordinary mission work.

"Medical missionary work certainly consists in something more than giving medicine. There are two things about this work,—the medical part, and the missionary part, as the work is usually conducted. My own idea is, that medical missionary work ought to include anything that is done, in the name of Christ, for the physical welfare of our fellow-man.

"A doctor is not a medical man because he administers medicines, but because he administers proper remedies; he may often do as much good by a cheerful word as by a dose of medicine, and he may sometimes do much more good by giving a loaf of bread or some other physical comfort, than he could do by the administration of medicine of any sort. It is a very important part of the physician's work, to see what is proper for the patient, and what he needs, and if he has nothing to eat, to see that by some means he gets it; and he must see that the patient is properly clothed, and if he has not the proper clothing and is unable to procure it, the physician should assist him in obtaining the proper clothing. An inquiry into the physical needs of an individual is the strictly professional part of the work, and the missionary part of the work comes in when it becomes necessary to render assistance in obtaining that which is needed.

"It seems to me that we have in the Bible the best possible explanation of what a medical missionary should be, in the parable of the good Samaritan. Luke 10: 25-37. In this case, the medical part was the recognition of what this poor man needed. Then he performed the part of the true missionary, by applying the proper remedies and supplying the wants and paying the bills of this poor man in advance. Now it seems to me that the good Samaritan was a model medical missionary. And we read that the Lord said to the lawyer: 'Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.' Now this Samaritan was not a friend to the poor Jew; he was not an acquaintance or even a fellow-citizen; he was a rival, an enemy, but the Samaritan treated him like a brother, and thus made him his neighbor, and became also a neighbor to him. But the priest and the Levite had passed him by, in order that they might attend to the temple services. They had no time to attend to this poor man, but the Samaritan had time, although he was his enemy, to do for him the work which Christ commended. The same principle, it seems to me, is involved in Mark 12: 33, in which it is stated that to love God 'with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.' The same principle is recognized in Isa. 58: 6-8.

"The same thing is brought to view in the parable of the sheep and the goats, Matt. 25: 31-46. All the questions asked, had reference to what had been done for the relief of physical suffering,—for the relief of those who were needy, and the Lord recognizes the work as having been done unto himself. So it seems to me that medical missionary work consists in doing something for the physical welfare of our fellow-beings, and doing it in Christ's name and with the Spirit of Christ. We may form a very correct judgment of what medical missionary work is, from Christ's example; we have only to note the fact that 'he went about doing good.' The whole history of his life was written in these very few words. If we go about doing good, we shall do just what Christ did.

"Another thought, in connection with this subject, is embraced in Ps. 103: 3. Now it is through Christ that our diseases are healed, as well as our sins forgiven; all our wounds, both physical and moral, are healed through Christ. Adam's fall was both physical and moral; Christ is the Saviour of the world, both physically and morally, and medical missionary work which is in harmony with Christ's work, includes the whole missionary work of Christ on earth.

"It has occurred to me, while thinking upon this subject, that we, as Seventh-day Adventists here in Battle Creek, might have done much more in this direction than we have done during the past thirty years that we have been in this town. What has this Battle Creek church done for this town in the line of medical missionary work? I cannot recall anything of consequence. We have been a sort of clan by ourselves; we have not hunted up our neighbors that are needy and poor. I have never heard of a Seventh-day Adventist starting out on a tour of general missionary work. There may have been something of that kind, but our people have not acquired a reputation in this town as being a people who were interested in the physical welfare of their neighbors. We have a reputation for being interested in proselyting our neighbors, but not for seeing that they have plenty of food and fuel, plenty of the necessities of life, or for seeing that they are comfortable and happy. I don't think there are many Seventh-day Adventists who spend much of their time in going around among their neighbors and doing such work. Now I am not blaming anybody; for I have not done it myself, and I don't blame others or find fault with them for the same things for which I am myself to blame. We have been dreadfully shut up among ourselves, in this respect.

"Now suppose we had been doing medical missionary work for our neighbors in this town: I am sure it would have produced a different state of things from that which already exists. I think that many of our neighbors are waiting for a chance to persecute us, and I have an impression that many of us are really anxious for persecution to come, and seem rather inclined to invite it. Now I believe that there might have been such a course pursued by our people that we would be on friendly terms with almost everybody; that almost any one who knows us would regard us as his neighbors, especially of the needy and the afflicted, instead of there being such a feeling as exists against us to-day.

"But someone will say, 'We expect to be persecuted. If we were not persecuted, the prophecies would not be fulfilled.' True, but I don't think it is best for us to prepare the way for it. We may be persecuted for something besides being persecuted 'for righteousness' sake.' It may be because we have been clannish and narrow-minded, and because we have not

really imitated the example of Christ in our every-day intercourse with our neighbors. It seems to me that there is a great field for missionary work right here,—and wherever we are.

"A committee has in charge the erection of an Orphans' Home here, and I don't know why that is not the best kind of missionary work. We can do this work for our friends, and for those who are not our friends,—even our enemies,—and thus make them our friends.

"Trained nurses sometimes get the idea that they can do nothing but medical work. This is a great mistake. Everything that we can do for the relief of our fellow-men, should be done, as a means of preparing their hearts for the gospel of Christ, thus making them better both morally and physically. This is one way in which the observance of right habits is conducive to the saving of souls; for right habits are a means and not an end, and right habits should be acquired even if it be done from selfish motives, for when this has been done (as has been read from the Testimonies), people may be led to accept Christ. I think we are now getting broader ideas as to what medical missionary work is, and how to do it."

CONCLUDING REMARKS.

Concluding remarks were made by Elder O. A. Olsen. He said:—

"I have been greatly interested in, and profited by, what has been presented here this evening. By the remarks which have been made, and the explanations which have been given of medical missionary work, it is evident to all that this line of work is not confined to medically educated people, but that the way is open for every one of us to have a part in it. The more educated we are, the better, of course; yet though we may know but little or nothing about medicine itself, we can all have a part in this good work, and that is very encouraging indeed. I am certain that while we have lacked very much in other branches of Christian work, we have also come far short in this, and during the last two years, especially, my own mind has been led out to speak more of what we here to-night have termed medical missionary work than before.

"I am certain that we have many times failed in our efforts to do good, by being altogether too argumentative. We have thought that in making a missionary visit, we must necessarily present some line of argument or some subject for discussion, but the result has not been fully satisfactory; in fact, many have become utterly discouraged in trying to put forth any further effort. This has troubled me, but I began studying the matter carefully, and I made up my mind that one great reason for this result in our experience was that our missionary work had been altogether too much of an argumentative kind, and that, on the other hand, if we had followed the example of Christ more closely, our work would have been much more effectual.

"The Scriptures which have been brought to our attention this evening, are certainly worthy of careful consideration. The lesson of the good Samaritan is one that should be studied and practiced by every one. It is certainly missionary work, and whether you call it medical missionary work, or whatever term you give it, it is the right kind of work for every one of us to engage in; it is the right kind of work for every follower of Christ to have near at heart. And that kind of work will always commend itself; it will do good; it will be a blessing.

"The question was raised by one of the speakers, as to where medical work should close and evangelical work begin. It occurred to me that that is not a very difficult matter to decide. Let us minister to the physical necessities of our fellow-men, visiting the sick, comforting the afflicted, and rendering assistance whenever possible, and while doing this, we should point the soul to Jesus Christ, the great Saviour of the world. In presenting this subject before our people, we have tried to impress upon their minds more and more the fact that the real spirit of missionary work lies in doing good to those around us. If your neighbors should be in trouble or afflicted in any way, go and visit them and aid them in every way, according to your ability, and not altogether in presenting some point of doctrine. It is your privilege to invite people to your meetings, even if there is no minister, also to your Sabbath-school, even though it be a small one. Then let the Spirit of God impress the lesson and the scripture on their hearts; but do not make it a special point to cut or strike some one by some point of doctrine. Leave it to the Spirit of God to make the impression upon the heart. How much we need the Spirit of Christ in all our work!

"Your attention has been called to 1 Pet. 3: 15. If we take the proper course, it will not be long before others will come to us and ask why we do thus, and why we believe this or that. Then it is our privilege to be ready, with meekness and fear, to give an answer to every one that asketh it of us. Our Christian example is of the greatest importance in all this.

"I hope every one will cherish these principles which have been set forth to-night; that they will study them, and not only study them, but act upon them, whether they are connected with this institution, laboring in the churches, or wherever their lot may be cast. I think that what the Doctor has said in reference to our work here in Battle Creek, is true; and it is not only true of the work here, but it is also true of most of our churches and communities. At the time of our first Ministers' School, held in this place, it was said: 'There is nothing to be done here in Battle Creek in the way of doing missionary work; everybody here knows all about the truth.' A couple of weeks afterward, one of these brethren who had gone out to see what he could find to do in this line, said to me: 'How surprised I am! I have found a person living right here within sight of the Tabernacle, and he knew nothing whatever about Seventh-day Adventists. When I came to talk with this individual, he said, 'I have long been very desirous of becoming acquainted with this people, but I have not succeeded. I have hoped that some of them would invite me to go to meeting with them, but they have not even done that!'' The same person said he would be much pleased to have some one come in and give him Bible readings and Bible instruction.

"My brethren, we will find such people all around us. We are not compelled to go to foreign fields to find people whom we can help and to whom we can be a blessing. God give us the spirit of labor! God give us the spirit of the good Samaritan, and the spirit of doing good wherever the way opens before us! I am sure, if we are willing to do this work, we shall not lack opportunity."

—NONE can be saved but those who are by faith made inwardly and outwardly holy.

Special Notices.

MINNESOTA NOTICE.

It has been decided to hold three camp-meetings in Minnesota the coming fall. Time and place as follows: Sauk Center, Sept. 13-18. Detroit, or near there, Sept. 20-25. Mankato, Oct. 4-10. It is hoped the labors of Elder A. T. Jones can be had for the meeting at Mankato. Particulars about the meetings soon.

A. J. BREED, for Conf. Com.

NOTICE TO MONTANA.

BROTHER A. W. STANTON, who was elected secretary and treasurer of the Montana Tract Society, also treasurer for this mission field, has resigned his offices, and Mrs. Emma Emmons of Livingston, Mont., has been appointed to take his place. Let all communications with tract society and all tithes for Montana, be sent to sister Emmons, at Livingston. J. W. WATT.

THE FALL CAMP-MEETINGS IN WISCONSIN.

The camp-meeting at Richland Center will be held Sept. 20-26, in the southern part of the city, on land owned by Mr. Hazeltine.

We would specially urge upon all who expect to attend either of the fall camp-meetings, the importance of ordering what tents they want, so we will know how many to ship, and not have to pay freight on tents that will not be used. Please remember to order them at once, especially for the Menomonie and Richland Center meetings; for it will be necessary to ship them very soon. All orders for tents should be sent to the writer at Milton Junction, Wis. M. H. BROWN.

TENTS FOR OUR MICHIGAN FALL CAMP-MEETING.

I wish to call attention to the renting of tents for our Lansing meeting, from Sept. 16 to Oct. 3. Last year we were so pressed for tents that we had to hire them expressed in from Flint, Saginaw, and elsewhere, and had to pay more for them than we received, making the camp-meeting fund lose by the transaction. I wish to ask all our brethren in the State, who wish to rent tents this fall, to write me at once at Ovid, Mich., stating the size you will want. We shall expect those who write to take the tents, and those who do not write to furnish their own tents, as we will only try to supply those who apply. If two families wish to occupy the same tent, it should be so stated, or but one should write. Those who have tents will do well to bring them. The prices will be as follows: for tents 12x16 ft. and less, \$3 for the meeting; for larger sizes, \$3.50.

Do not put this off, thinking that you will get one anyhow. We will try to have enough there for those who apply, and we want you to write immediately, as we will have to get them either in Chicago or Grand Rapids. I. H. EVANS.

ATLANTIC CAMP-MEETING.

THE Trunk Line Association will grant reduced fare the same as last year to those attending the camp-meeting at Newark, Del. This is a rate of two cents per mile each way, good for passage going from Sept. 5-17; and for return any time before Sept. 20. To secure the benefit of this reduction, each one must have a "card order" to present to the agent when the tickets are purchased in starting. A supply of these orders will be sent out to the churches and companies for distribution, and all who have any intention of going should receive one. Any person can secure one by writing to S. B. Horton, 912 French St., Wilmington, Del. They cost nothing, and can be returned to him if not used. Further information will be given in the *Union Record*, a copy of which can be had free by addressing that paper at 43 Bond St., New York City.

Every preparation possible will be made for the comfort and benefit of all who attend. Let there be a general rally; for we have much important matter to consider.

Meeting begins on the evening of Sept. 8, and closes on the evening of the 18th.

H. E. ROBINSON, Pres.

INDIAN TERRITORY CAMP-MEETING.

We have secured a good location for our camp-meeting in a grove one half mile east of Edmond, a city of about one thousand inhabitants, situated on the A. T. & S. F. R.R. It is about half way between Guthrie and Oklahoma City. We selected Edmond, as it is the most central point for our people in the Territories.

And now, dear brethren, as this is to be our first camp-meeting in this new field, I hope you will all feel that your presence is needed to make the meeting a success. Begin to plan at once to come. Elder R. A. Underwood of Ohio, and Elder J. H. Durland of California, will be with us to conduct the meeting; and if our German brethren will come, we will secure the services of a German minister for them.

All those wishing to rent tents will correspond with me; but perhaps some of you can secure tents of your neighbors. There are a good many tents in the country, and if any can furnish their own tents, it will be best to do so; for I am not sure that I can furnish tents for all. But brethren, come, if you have to camp in a covered wagon.

I wish to say to our brethren in the States, that if you know of a brother or sister living in any of the Territories who is not taking the REVIEW, please write to them and inform them of the camp-meeting, inviting them to attend. I will apply for reduced rates over the railroad, for the benefit of those coming by rail. I will write again, giving further particulars. Remember the date of camp-meeting is Oct. 4-11. Those wishing to correspond with me will address me at Norman, Oklahoma Territory. R. H. BROCK.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON X.—PHILIP PREACHING AT SAMARIA.

ACTS 8: 5-25.

(Commit Verses 5-8.)

(Sabbath, Sept. 3.)

TEXT.—"And there was great joy in that city." Acts 8: 8.

1. When the brethren went everywhere preaching the word, where did Philip go? Acts 8: 5.
2. How did the people receive the preaching of Christ? Verse 6.
3. What special manifestation of power accompanied his preaching? Verse 7.
4. What was caused by the reception of the word? (See text.)
5. Who else was preaching in the city at the same time? Verse 9.
6. Whom was he preaching? Verse 9, last part.
7. What influence had he gained over the people? Verses 10, 11.
8. What influence had Philip's preaching? Verses 12, 13.
9. When the apostles heard of the work in Samaria, what did they do? Verse 14.
10. What followed when Peter and John came? Verses 15-17.
11. When Simon the sorcerer saw the power conferred through the laying on of the hands of Peter and John, what did he do and say? Verses 18, 19.
12. What was Peter's reply? Verse 20.
13. What did Simon's offer show? Verses 21, 23.

NOTE.—We must not understand that none of the Samaritans had been converted until Peter and John came down, although they had not received the gifts of the Holy Ghost. That was to fit them for work. When Simon saw what the apostles did, he wanted to learn how to impart the same power to others. He saw that if he only had the ability to do what Peter and John did, he could make it exceedingly profitable to himself. But that showed that he did not know the first principles of the gospel. The apostles never received the power until they were completely emptied of self; but he was wholly filled with self. The grace of Christ is to give riches to others, and not to seek it for self. 2 Cor. 8: 9. Christ came not to be ministered unto, but to minister. Matt. 20: 28. God does not give his Spirit to men to use for their own selfish interest.

14. What was he exhorted to do? Verse 22.
15. What was still uppermost in Simon's mind? Verse 24.
16. What did the apostles do as they returned to Jerusalem? Verse 25.

ADDITIONAL NOTES.

1. THE GOSPEL IN SAMARIA.—The Jews would have no dealings with the Samaritans, considering them as little better than the dogs in the street. Jesus preaching to the woman at the well in Samaria was a divine recognition of the fact that that people was to share the privileges and blessings of the gospel, as well as the Jews. And when Jesus gave his disciples their commission as witnesses of his resurrection and the power of his gospel, Samaria was the first place mentioned in which they were to preach after leaving Judea. Acts 1: 8. The persecution of the disciples hastened the proclamation of the gospel, and the people of Samaria, who doubtless had heard of Jesus' death, now heard of his resurrection and his glorious ascension to the right hand of God.

2. PREACHED CHRIST.—Christ was the substance of Philip's preaching. The books of the Old Testament which he studied were full of Christ. In the sacrificial offerings of his people, he discerned Christ the true sacrifice. The God of their fathers, who had taken them out of Egyptian bondage into a land of plenty and of joy, was Christ; and that bondage left in Egypt, and joy received in Canaan, was illustrative of the bondage of sin in which all men are by nature, and their deliverance through their great Captain to a joy of a knowledge of their acceptance with God and the remission of their sins through him. Christ was the first, and Christ

was the last of his preaching, and many received his message.

3. GREAT JOY.—The gospel is the good news of salvation. Philip preached a full and free salvation. The remission of sins through Christ, and the promise of the Holy Ghost was no doubt his theme, as was Peter's on the day of Pentecost in Jerusalem. The miracles which attended Philip's preaching were divine attestations of the truthfulness of his preaching, and the relief from bodily afflictions, the promise and hope of the forgiveness of their sins, and the gift of eternal life through the name and power of Christ, caused "great joy." The reception of the gospel has the same effect everywhere. No one can be so truly happy as the Christian; for the gospel is the most joyful news that can be given to mankind. As the angels praised God at the Saviour's entrance into the world, so sinners are filled with praise when Christ enters their hearts by faith.

4. THE FREEDOM OF THE GIFT.—There have always been those who were in some way connected with the work of God, who have no true knowledge of the gospel which they profess to believe. Simon the sorcerer was one of this class. He had an idea that he could in some way purchase the favor of God and the gift of the Holy Spirit! Peter set him right, and at the same time laid down an eternal principle,—that the gift of God cannot be purchased. Those who think it can, know nothing about the gospel. They have no real "part nor lot in this matter." Even obedience to God's just commands is no compensation for eternal life, but it is the only true exponent of our faith in Christ, who by his own will and power doth save those who believe.

News of the Week.

FOR WEEK ENDING AUGUST 20.

DOMESTIC.

—Thousands of war veterans who wore the blue and the gray, had a big reunion at Lebanon, Ky., last week.

—South Dakota's prospective wheat yield, as given out by competent experts, will be from 50,000,000 to 60,000,000 bushels, the largest of any State in the union.

—Striking switchmen at Buffalo, N. Y., Aug. 15, set on fire and destroyed 150 freight cars. It is feared that the strike will extend to switchmen upon other roads.

—Considerable alarm is felt in Kansas over the arrival of large numbers of Russians from the cholera-infected districts, as fear is entertained of a spread of the disease.

—The recent heavy rains in Kansas have assured the corn crop of that State. It is now thought that 130,000,000 bushels of corn will be raised in the State this season.

—Millions of copies of campaign documents, mostly bearing on the tariff question, are being sent out by the Republican and Democratic campaign managers at Washington.

—The steamer "Bertha," from Oonalaska, brings advices from Bering Sea of five vessels having been seized by United States men-of-war, for killing seals and trespassing in the prohibited territory.

—Another United States cruiser was launched at Boston, Mass., Aug. 11. She is called the "Marblehead," and she is the biggest war vessel launched in Boston since the launching of the "Vermont," in 1848.

—By the mistake of a druggist at Amenia, N. Y., Aug. 15, thirty members of a Presbyterian church were poisoned. What was supposed to be communion wine, proved to be poison. As each one only took a little, no fatalities occurred, but several came near dying in the church, and the physicians there are kept busy.

—The miners of East Tennessee are very indignant that convicts are employed in the mines to the detriment, they claim, of free miners. Aug. 15 nearly three hundred convicts were taken by the free miners from the mines, and forcibly put in cars and sent to Nashville. The militia have been called out, and a pitched battle has been fought, and many killed. But the trouble is not yet settled.

FOREIGN.

—The electric light has been introduced into Jerusalem.

—Earthquake shocks frightened the people of Co-blentz and other German cities, Wednesday.

—By a terrible rain and cyclone in Japan, July 20, 5,000 houses were submerged, and over a hundred people were killed.

—Emperor William has been compelled to submit to the popular opposition to holding an international exhibition in Berlin.

—The British ship "Thracian," while being hauled by tugs, foundered and sunk off the Isle of Man, Aug. 15. Twenty-three lives were lost, including the captain and his wife.

—Assurance has been given the German government that Gladstone's foreign policy will not be inimical to the Triple Alliance.

—Gladstone's return to London from his visit to the queen on the Isle of Wight, was marked by popular demonstrations of joy.

—Cholera is decreasing in the Crimea and Caucasus districts, owing to cooler weather, but in Moscow the plague is on the increase.

—The harbor of Pago Pago, in the Samoan Islands, which was acquired by the United States in 1872, is now claimed by Great Britain. Serious complications may arise over the matter.

—Civil war is raging in Venezuela. A recent battle at Ciudad Bolivar, resulted in the complete defeat of the government forces with heavy loss. Nearly one thousand men were killed upon both sides.

—Lord Salisbury's government practically went out of existence, Aug. 12, by the formal decision of the Cabinet to resign, and the tender of the ministers' resignations by the Premier to Queen Victoria.

—In Helmita, a manufacturing village near New Brunswick, N. J., many people have been attacked with a violent form of dysentery, and twenty have died. The same disease has appeared at Spottswood, a neighboring village.

—The Paris Temps says that the French government has decided to annex to France the islands of Amsterdam and St. Paul, northeast of Kerguelen, in the Indian Ocean. The French have occupied the Gloriosa Islands, situated north of Madagascar.

—The cholera is making great ravages in Persia, especially among the poorer classes. At Tabriz, a city of 175,000 inhabitants, hundreds are dying daily. It is also estimated that in the cholera infected districts of Russia over four thousand are dying every day.

—Serious difficulties are arising in the Congo Free State. The Arabs are plundering along the Upper Congo. Many chiefs who have heretofore been loyal to the Congo State, are now in a state of insurrection. Troops have been dispatched to the various points threatened.

—The attempts of the Turkish government to quarantine 1,500 cholera-infected persons at Platana, near Trebizond, recently resulted in a serious disturbance. The quarantined people attempted to break through the lines, and were fired on by the troops. Seven persons were killed, and a large number wounded.

—China has addressed strong representations to Russia, protesting against the occupation of the Pamir country by the Russians, as a breach of the Treaty of Livadia, which fixes the frontier 100 miles north of Aktash, where the Russians are encamped. The governor of Chinese Turkestan has sent troops to protect the frontier.

—Letters from English officers at Chalt, the northernmost station in India, where there are a hundred Russian outposts, state that the Russians are forming garrisons at Aktash, and establishing posts from the Upper Oxus to the Pamirs. The main object of Russia, for the present, at least, seems to be the partition of Afghanistan. It is now doubtful whether Roberts will meet the ameer at Simla. The government will remain paralyzed until Gladstone instructs him to proceed or retreat.

—Great excitement prevailed in London, Eng., Aug. 15, through a discovery made by the health authorities in examining a shipment of rags that was being landed. The examiners found many bundles of the rags came from districts infected by cholera, and they were ordered to be burned at once. The vessel bringing the cargo sailed from a German port, but the infected articles were the gathering of a wide territory. In several bundles examined, the contents were so repulsive as to make only the most casual investigation possible or necessary.

RELIGIOUS.

—Pope Leo XIII has given expression to his views on the Semitic question, disapproving of any persecution.

—Archbishop Vaughn of Westminster, Eng., has been made a cardinal, to take the place of Cardinal Manning, lately deceased.

—In Africa thirty-six English missionaries, of both sexes, representing different societies, are threatened with immediate expulsion.

—The differences between Archbishop Corrigan of New York City, and Archbishop Ireland of St. Paul, Minn., are so great that they will not both sit at the same banquet.

—The Russian government has decided to permit free importation of the Bible in other languages than Russian, but no Russian Bible can circulate unless printed by authority of the State Church.

—At a meeting of delegates of democratic associations at Rome, Aug. 14, resolutions were passed, urging the abolition of Catholicism as the religion of the State, and the rescinding of the law of papal guarantees.

—The Baptist churches of Ireland, under the lead of Mr. Brown of Dublin, are following in the steps of Mr. Spurgeon, by severing their connection with the British

Union, on account of the tendency of that Union toward rationalism.

—A searching examination into the accounts of the Salvation Army has revealed thorough competency and honesty in every department, and that the money contributed to the "Darkest England" scheme has been judiciously used.

—A new missionary society called the Army and Navy Missionary Union, has been formed in England, on a strictly undenominational basis. Its object is chiefly to encourage missionary interest and enterprise among the officers and men of the two services.

—Hungary has fallen into the line of advancing civilization in respect to religious persecution. The Hungarian Jews are to be placed on an equal footing with the different Christian denominations, and the existing laws prohibiting marriage between Jews and Christians will be repealed.

—The extreme wing of the English Churchmen have addressed an appeal to the bishop of Liverpool to lead the party of secession from the Church of England, as against the decision of the judicial committee of the privy council permitting Ritualism. The bishop, though deploring the decision, strongly opposes the secession movement. The church associates have summoned a conference to consider measures, with a view of checking the spread of Ritualism and of Romanism in the Church of England.

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,			
Nashville, Tenn.,	Aug. 30 to Sept. 5		
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	
" Watertown,	"	27 to Oct. 3	
Minnesota, Sauk Center,	"	13-18	
" Detroit (or near there),	"	20-25	
" Mankato,	Oct.	4-10	
DISTRICT NUMBER FIVE.			
Missouri, Sedalia,	Aug.	17-30	
Colorado, Boulder,	31 to Sept. 12		
Kansas, Herington,	Sept.	15-26	
Oklahoma and Indian Territory, Edmond,	Oct. 4-11		

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

The next annual session of the Michigan Conference will be held at Lansing, in connection with the camp-meeting. The first session will be held Friday, Sept. 23, at 9 A. M. Each church will be entitled to one delegate for its organization and one for each fifteen members. We hope to see the fullest delegation we have ever had at an annual meeting.

The next annual session of the Michigan Tract Society will be held at Lansing, Mich., on the camp ground. The first meeting will be Friday, Sept. 23, at 4:30 P. M. All church-members of local societies are delegates.

The next annual session of the Michigan Sabbath-school Association will be held at Lansing, Mich., in connection with the camp-meeting. The first session will be held Sunday, Sept. 25, at 4:30 P. M. All members of Sabbath-schools are delegates.

I. H. EVANS, Pres.

The next annual session of the Vermont Tract Society will be held in connection with the camp-meeting at Cambridge Junction, Sept. 6-13.

P. F. BICKNELL, Pres.

LABOR BUREAU.

WANTED.—A place to work by the day or month. Address L. Ellis, Woodburn, Ill.

PAPERS WANTED.

J. M. MICKEY wants, for two weeks after this notice, late copies of REVIEW, Signs, and Sentinel. Send post-paid, and send nothing but what is called for. Address, Oakley, Ill.

ADDRESS WANTED.

FRANK KNOWLES, La Grange, Lorain Co., Ohio, desires the address of Almira Washbaugh.

Obituary Notices.

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

MALONE.—At Springdale, Ark., of obstruction of the bowels, Catherine Malone, aged sixty years. WM. MARTIN.

JERSEY.—At Cashton, Wis., March 8, 1892, of inflammation of the brain, Unah A. Jersey, aged one year. Sermon by the writer. I. SANBORN.

LOYD.—At Oxford, Wis., April 28, 1892, of inflammation of the bowels, Codwell Loyd, aged fifty years. Discourse by the writer. I. SANBORN.

KUTZ.—At Harrisburgh, Pa., June 26, 1892, of consumption, Mary M. Kutz, wife of John M. Kutz, aged 30 years, 11 months, and 24 days. J. S. SHROCK.

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.	* All'ntide Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.16
Michigan City.....	11.05	2.05	4.56	6.45	11.18		am 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.27	9.45	11.27	5.88	10.47	7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55	9.30
Buffalo.....		am 8.00	am 8.25			pm 7.55	pm 5.00
Rochester.....		5.50	9.55				
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			
New York.....		10.30	4.30	6.00			
Syracuse.....		pm 7.30	11.35	am 2.10			
Rochester.....		9.35	am 1.25	4.20			
Buffalo.....		11.00	2.30	5.30			
Detroit.....	am 8.30	am 7.40	9.05	am 8.45	11.50	pm 7.45	
Ann Arbor.....	9.37	8.39	9.59	2.19	5.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.35	am 12.01	4.00
Battle Creek.....	pm 1.05	10.45	pm 12.02	4.30	8.47	1.20	4.59
Kalamazoo.....	2.05	11.30	12.29	5.05	9.45	2.18	5.35
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City.....	5.20	1.55	2.45	7.20		5.35	8.13
Chicago.....	7.35	3.35	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.08 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.			
pm	pm	am	pm					am	pm	am	pm
7.15	3.00	11.00	7.00		Boston.....			7.00	8.00	9.25	
9.45	5.00	6.30	8.00		New York.....			5.55	7.40	8.07	
am	am	am	pm		Buffalo.....			am	pm	am	
12.10	6.20	6.25	1.00		Niagara Falls.....			8.40	5.50	4.20	
am	am	am	pm					am	pm	am	
1.35	7.45	8.00	2.45		Boston.....			8.05	9.50		
am	pm	pm	pm		Montreal.....			am	pm	am	
9.30	8.40		pm		Toronto.....			am	pm	am	
11.30		pm	1.00		Detroit.....			pm	am	pm	
		8.00						9.25	7.45	9.25	
Day	B. C. Ltd.	Pacific	Exp.	Exp.	Mail	Exp.		Mail	Ltd.	Atto	Day
Exp.	Pass.	Exp.	Exp.	Exp.	Exp.	Exp.		Exp.	Exp.	Exp.	Pass.
am	pm	pm	pm		Dep.	Arr.		pm	am	am	pm
6.50	3.49	12.22	8.40		Port Huron.....	6.19		10.01			12.10
8.05	5.10	1.27	10.07		Port Huron Tunnel.....	6.25		9.56	12.35	7.30	8.50
8.35	5.47	1.55	10.47		Lapeer.....	7.49		8.15	11.20	6.15	7.35
	4.05		8.00		Flint.....	8.35		7.30	10.47	6.40	7.05
	4.40		8.25		Detroit.....	8.50		7.25		7.45	9.25
7.15	4.40		8.25		Bay City.....	7.15		8.37		7.15	8.37
9.05	5.50	2.22	11.20		Saginaw.....	7.50		8.00		6.40	8.00
10.02	7.55	3.07	12.20		Durand.....	9.35		6.50	10.20	6.08	6.35
10.29	8.30	3.34	12.52		Lansing.....	10.40		5.10	9.30	4.00	5.40
11.15	9.25	4.15	1.50		Charlotte.....	11.15		4.54	9.01	3.25	5.11
11.53	pm	2.35			BATTLE CREEK.....	12.25		3.40	8.20	2.40	4.30
		1.05			Vicksburg.....	1.05		2.38	7.40	1.45	
		1.10			Schoolcraft.....	1.10		2.21			
12.40		5.45	8.50		Classopolis.....	2.08		1.29	6.58	12.45	5.07
1.20		6.20	4.10		South Bend.....	2.50		12.45	6.20	12.00	2.35
2.45		7.35	6.45		Valparaiso.....	4.30		11.10	5.00	10.30	1.20
4.50		9.30	8.00		Chicago.....	7.00		8.40	3.00	8.15	11.25
	pm	am			pm Arr.	Dep.		am	pm	pm	am

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

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

CHEAP EXCURSION TO DETROIT, MICH.

Account International Fair and Exposition.

For above occasion, the Chicago & Grand Trunk Railway, Cincinnati, Saginaw & Mackinaw Railroad, and Michigan Air Line and Detroit Divisions G. T. Railway, will sell excursion tickets to Detroit from all stations on their lines, Aug. 23 to Sept. 2, inclusive, at very low rate of fare for the round trip, including admission coupon to the exposition.

Tickets will be good for return passage up to and including Sept. 3, 1892. Further information may be obtained by applying to any agent of these lines.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 23, 1892.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and T. L. 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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REMAINING CAMP-MEETINGS FOR 1892.

See appointments on preceding page.

The kind of American Sabbath which will be on exhibition in Chicago is thus described by the *Detroit Evening News* of Aug. 2:—

"The exhibits at the World's Fair will cover every conceivable thing that can be illustrated. Probably the most curious exhibition of the whole mass will be the 'American Sabbath.' The credit for this suggestion is due the immortal Joseph Cook, who says, 'We want the Fair closed, so we can show our European visitors, among other things, the "American Sabbath." Inasmuch as all the Sabbath that can be seen in Chicago during the Fair will be inside the gates of the Exposition, it is difficult to understand how our European visitors are to see it if they are kept outside. The saloons, beer gardens, theaters, and other resorts will be in full blast on the outside, while the American Sabbath will reign lonely and supreme on the inside.'"

As remarked last week, the action of Congress calling for the closing of the Exposition on Sunday, has committed Congress to the work of religious legislation, thus opening the gates for an illimitable flood of that kind of work in the future. Seventh-day Adventists are not the only ones who see what the effect of this action may be. Our esteemed contemporary, the *Sabbath Recorder*, organ of the Seventh-day Baptists, in its issue of Aug. 18, says:—

"Now that Congress has passed the bill appropriating a large sum of money to the Columbian Exposition on condition that the gates be closed on Sunday, we have admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line."

This is the way the *Mail and Express* speaks of the action of Congress in closing the Exposition on Sunday:—

"The form of the law is happy. It gives a premium of \$2,500,000 on doing right. It proves in a concrete way that 'godliness hath great gain.'"

It would not be possible for human language to express a more monstrous perversion and misrepresentation. In the first place the act was not "doing right." But letting that pass, it represents that the money was given because the commission decided to close the Fair on Sunday, as a mark of approbation for that act. Whereas, the commission asked for five million, and only got half what they asked, and they did not propose to have the Fair close on Sunday; but that is a condition which Congress tacked on itself! In the name of everything that isn't silly, where does the "premium for doing

right" come in, in this transaction, and where is the "gain" that godliness has secured?

The prophet (Isa. 44:20) speaks of someone who say, "Is there not a lie in my right hand?" It strikes us that the National Reformers and Sabbath Union people might properly ask the same question with reference to themselves. When confronted with the fact that they are with the saloonists in wishing the World's Fair closed on Sunday, they persistently and brazenly deny that such is the case, though the saloonists deliberately and openly publish to the world that they wish it closed, as in that case it will be hundreds of thousands of dollars in their pockets. These self-styled reformers claim also that it is in the interests of working-men that they wish the Fair closed. The working-men desire it, they say. But the working-men, individually and collectively, all over the country, are calling for the Fair to be open on Sunday, the only day on which they can conveniently attend it. Yet National Reformers go right on, doggedly denying these plain facts. Is there not a lie in their right hand? But what is the little matter of a lie in such a righteous cause as the Sunday-closing?

The following, which we clip from a paragraph in the *Christian Herald* (Detroit, Mich.) of Aug. 11, is a very significant confession:—

"There is much reason to believe that the World's Fair commission will seek the repeal of the Sunday-closing amendment just passed by Congress. There is not much danger that such an effort will be successful, as the majority in both houses was a substantial one. But after the presidential election is over, and the fate of members settled as to their seats in the succeeding Congress, there may be less care in voting, and a repeal might be carried."

The Sunday zealots are ringing all the conceivable changes on the "great moral victory" that has been secured in Congress, the "triumph of religious principle," the "deference paid to right," etc., etc. But here is a frank acknowledgment that they know as well as we that what has been done by congressmen has been prompted by the basest motives—fear that they may lose their positions, if they acted differently; and when that question is settled, they will vote with less care. Great moral victory this! Those who can relish such are welcome to it.

In last week's REVIEW we noted the fact that, inasmuch as the Senate of the United States has gone down on its knees to the churches, by openly acknowledging that it would not be wise statesmanship to antagonize the demands of the Christian element of our land, the churches would not be slow to discover their advantage and put in their demands. This is already beginning to appear. Intoxicated with the prospect, they seem, even now, ready to throw off all reserve. Thus a "preacher" of Pittsburgh, Pa., speaking of the action of Congress to close the World's Fair on Sunday, says:—

"That grand good fact suggests to the Christian's mind, that if this may be done, so may other equally needful measures. [Exactly.] The church is gaining power continually, and its voice will be heard in the future much oftener than in the past."

Yes; but what kind of voice?—A voice calling for power, just as indicated in the prophecy; a voice asking that their dogmas and decisions may be declared the religious law of the land, and the civil arm be employed to bring all heretics and dissenters to terms; a voice like that heard in the palmy days of papal dominion when Death on a pale horse, with Hades following hard after, was prancing over Europe; a voice which while professing to be the innocent bleating of the lamb, will be recognized by not a few, as the blood-thirsty roar of the dragon. They may not know what kind of voice they are talking about. But the light of history reveals it, and the pen of prophecy declares it.

DOING VIOLENCE TO THE SABBATH.

"Those who desire to do violence to the sanctity of the Sabbath, sometimes try to fortify themselves by taking refuge behind Luther's great name. Let all such heed his definition of violations of the Sabbath:—

"Those violate the Sabbath who do manual labor and business; those who engage in feasting, surfeiting, drunkenness, dancing, and wantonness; those who indulge in sloth, sleep, idle talk, and loitering about; those who do not pray, meditate, nor mourn over their sins, and who neglect the ordinances of God and lose the blessings of the sacred day."

The above is from the *United Presbyterian*. The

reason why desecrators of Sunday sometimes take "refuge behind Luther's great name" is because in the Augsburg Confession, which he drew up, he placed Sunday upon a level with the other church holidays; and as church holidays are not now looked upon as being obligatory upon non-church people, Sunday does not receive that reverence from them which the professed Christian people would be glad to see it receive. No doubt Luther would have prescribed the same general directions for the observance of all holidays. Indeed, the manner of Sunday observance he prescribes, with the exception of the one point of refraining from "manual labor and business," is what all Christians should do every day, as well as upon church holidays. But the especial point to which we wish to call attention is this: If it is the duty of the State, as many people believe it is, to enforce a law upon all the people, compelling them to keep Sunday, or in other words, not to "violate the Sabbath;" and as "feasting, surfeiting, drunkenness, dancing, and wantonness, . . . sloth, sleep, idle talk, and loitering about," and neglecting to "pray, meditate," etc., are as much a violation of the Sabbath as is "manual labor and business," then will it not be the manifest duty of the State to cause the arrest and punishment of men for "feasting, surfeiting, . . . sloth, sleep, idle talk, and loitering about," neglect to pray, etc., as it is to cause their arrest for "manual labor and business"? It seems to us that this is just where it would naturally terminate; and it strikes us that this would be doing "violence" to men's natural rights, instead of "violence" to the Sabbath, even if we should allow that Sunday is the Sabbath.

M. E. K.

READ AND CIRCULATE IT.

We have reference to the book, "American State Papers." All our workers should have and read it, and should use their influence to place it in the hands of as many others as possible.

With reference to the value of this book, Elder S. N. Haskell says:—

"I cannot see how any of our ministers who have any realizing sense of the nature of the crisis that is before us can fail to feel a special interest in 'State Papers.' It contains just that information that is needed to make one intelligent upon the nature of those laws that relate to the civil and religious elements in this country. It shows the spirit of the founders of this government, and how, step by step, the nation has departed from the original principles upon which the government was established. It shows how the religious element in the country has brought down the spirit of persecution in their attempts to establish religious legislation. It also shows how these attempts were regarded and opposed by noble, liberal-minded men who had the interests of all in view, irrespective of any sect. It reveals most distinctly and emphatically the principles upon which the government was founded, and the object that those men had in view in forming a separate people and nation. The facts brought out in this book are just what every Seventh-day Adventist minister, and all others who wish to be well informed upon this subject, should be conversant with."

The importance of being well informed on this subject cannot be over-estimated. This book contains matter that we all need in studying the Religious Liberty question. Get it, and read it.

A. O. TAIT, *Cor. Sec. N. R. L. A.*,

Battle Creek, Mich.

NOTICE TO STUDENTS.

ALL students who expect to attend Union College the coming year are requested to forward their addresses to Prof. James W. Loughhead, College View, Nebr., stating when they will enter, and whether they will be in the English, Scandinavian, or German department.

The term will open Sept. 21. All who are planning to attend Battle Creek College, who were not present last year, are requested to forward their names to W. W. Prescott, Battle Creek, Mich. The term will open Sept. 14.

Please attend to this matter promptly, and extend the notice as widely as possible. Calendars of either institution can be obtained by addressing as above.

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