

# The Advent Review And Sabbath Herald

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

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## THE LIGHT OF LIFE.

BY ELIZABETH KELLOGG-EDMONDS.  
(Rochester, N. Y.)

"Arise, shine; for thy light is come, and the glory of the Lord is  
upon thee." Isa. 60:1.

Hail, joyful thought! Go, lingering doubt, away!  
The darkest hour is just before the day.  
I long from utter darkness to awake,  
And of a life immortal thus partake;  
I will not tarry more, no more delay.

Come, Power divine! I yield unto thy sway;  
Infuse into this humble mold of clay  
A spirit meek to restitution make:  
Hail, joyful thought!

Shine forth, O infinite, eternal Ray!  
Disperse these clouds of error in my way.  
"Let there be light"—my unbelief to shake;  
Here at the cross I kneel and sin forsake;  
In God I put my trust for aye and aye.  
Hail, joyful thought!

## Our Contributors.

"Then they that feared the Lord spake often one to another:  
and the Lord hearkened, and heard it, and a book of remem-  
brance was written before him for them that feared the Lord,  
and that thought upon his name."—Mal. 3:16.

## OUR DUTY IN MINISTERING TO THE POOR.

BY MRS. E. G. WHITE.

(Concluded.)

It is not wise to give indiscriminately to every  
one who may solicit our aid; for we may thus  
encourage idleness, intemperance, and extrava-  
gance. But if one comes to your door and says  
he is hungry, do not turn him away empty.  
Give him something to eat, of such things as  
you have. You know not his circumstances,  
and it may be that his poverty is the result of  
misfortune.

But among all whose needs demand our inter-  
est, the widow and the fatherless have the  
strongest claims upon our tender sympathy and  
care. "Pure religion and undefiled before God  
and the Father is this, To visit the fatherless  
and widows in their affliction, and to keep him-  
self unspotted from the world."

The father who has died in the faith, resting  
upon the eternal promise of God, left his loved  
ones in full trust that the Lord would care for  
them. And how does the Lord provide for  
these bereaved ones? He does not work a mira-  
cle in sending manna from heaven, he does not  
send ravens to bring them food; but he works a  
miracle upon human hearts, he expels selfish-  
ness from the soul, he unseals the fountain of

benevolence. He tests the love of his professed  
followers by committing to their tender mercies  
the afflicted and bereaved ones, the poor and the  
orphan. These are in a special sense the little  
ones whom Christ looks upon, whom it is an of-  
fense to him to neglect. Those who do neglect  
them are neglecting Christ in the person of his  
afflicted ones. Every kind act done to them in  
the name of Jesus, is accepted by him as if done  
to himself, for he identifies his interest with  
that of suffering humanity, and he has intrusted  
to his church the grand work of ministering to  
Jesus by helping and blessing the needy and  
suffering. On all who shall minister to them  
with willing hearts, the blessing of the Lord  
will rest.

Until death shall be swallowed up in victory,  
there will be orphans to be cared for, who will  
suffer in more ways than one if the tender com-  
passion and loving-kindness of our church-mem-  
bers are not exercised in their behalf. The  
Lord bids us, "Bring the poor that are cast  
out to thy house." Christianity must supply  
fathers and mothers for these homeless ones.  
The compassion for the widow and the orphan  
manifested in prayers and deeds, will come up in  
remembrance before God, to be rewarded by  
and by.

There is a wide field before all who will work  
for the Master in caring for these friendless  
children and youth, placing them in a position  
favorable for the formation of a right character,  
that they may become children of God. There  
are unpromising children that need to be ten-  
derly sought for; many that would otherwise  
grow up in ignorance, and drift into associations  
that lead to vice and crime, may be brought into  
favorable surroundings, and under Christ-like,  
tender watchcare may be saved to Christ.

The children and youth are God's property;  
the Lord formed their bodies and gave them the  
breath of life, and Jesus died for them, that  
whosoever believeth in him, should not perish,  
but have everlasting life. Are you who profess  
to be children of God acting your part to teach  
these, who so much need to be patiently in-  
structed, how to come to the Saviour? Are you  
overcoming your indolence and slothfulness, and  
acting your part as laborers together with God,  
faithful servants of Christ? Are these un-  
formed, perhaps ill-balanced minds cared for  
with that love which Christ has manifested for  
us? The souls of children and youth are in  
deadly peril if left to themselves. They need  
patience, love, tender, Christ-like care. This  
will break every barrier down.

Were there no revelation to point out our  
duty, the very sight of our eyes, and what we  
know of the inevitable working of cause and ef-  
fect, should rouse us to rescue these unfortunate  
ones. If men would bring into this work the  
same energy and tact and skill that they employ  
in the common business relations of life, and  
while seeking wisdom from God would earnestly  
study how to mold these undisciplined minds,  
many souls might be rescued from the multi-  
tudes that are ready to perish.

If parents would feel the solicitude for the  
salvation of their own children that they should  
have, if they would bear them in their prayers  
to the throne of grace, and then live out their

prayers, knowing that God is co-operating with  
them, they might become successful workers for  
children outside of their own family, and espe-  
cially for those who have not parental counsel and  
guidance. The Lord calls on every member of  
the church to do your duty to these orphans.  
Do not, however, work for them merely from the  
standpoint of duty, but because you love them,  
and Christ died to save them. Christ has pur-  
chased these souls that need your care, and he  
expects you to love them as he has loved you in  
your sins and waywardness.

Love is the agency through which God works  
to draw the heart to him. It is the power by  
which he expels sin from the soul. In every  
department of life this principle must be the  
controlling power. In every enterprise of mercy  
this alone can give efficiency; the finite must  
unite with the infinite; and "God is love."

This work for others will require effort and  
self-denial and sacrifice; but what is the little  
sacrifice that we can make, in comparison with  
God's great gift of his only begotten Son? God  
has granted us the privilege of becoming labor-  
ers together with him. In his plan there is a  
positive necessity for good works; for his plan  
made for the uplifting of man is dependent upon  
the co-operation of his human agents.

God imparts his blessing to us, that we may  
give to others. And as long as we yield our-  
selves as the channels through which his love  
can flow, he will keep the channels supplied.  
When you ask God for your daily bread, he  
looks right into your heart to see if you will im-  
part the same to others, more needy than your-  
self. When you pray, "God be merciful to me  
a sinner," he watches to see if you will manifest  
compassion to those with whom you associate.  
This is the evidence of our connection with God,  
—that we are merciful even as our Father who  
is in heaven is merciful. If we are his, we shall  
do with a cheerful heart just what he tells us to  
do, however inconvenient, however contrary it  
may be to our own feelings.

God is always giving; and upon whom are his  
gifts bestowed? Upon those who are faultless  
in character? He "maketh his sun to rise on  
the evil and on the good, and sendeth rain on  
the just and on the unjust." Notwithstanding  
the sinfulness of humanity, notwithstanding we  
so often grieve the heart of Christ, when we ask  
his forgiveness, he does not turn us away, although  
we are most undeserving. It pleases and honors  
God when we expect great things at his hand.  
He has promised us great blessings through our  
Saviour, and we cannot dishonor his name more  
than to doubt his love and his willingness to  
bless us.

How are the world to know God and Jesus  
Christ whom he hath sent?—Through his word  
and through his human agents; we are to be his  
representatives. Through us the world will form  
their opinion of God and of the religion of  
Christ. Therefore Jesus said, "Herein is my  
Father glorified, that ye bear much fruit." "Let  
your light so shine before men, that they may  
see your good works, and glorify your Father  
which is in heaven." When men see, they glorify  
God. Great dishonor is brought upon the cause  
of God because those who profess Christ do not  
possess his Holy Spirit, but walk in their own

ways. What a terrible misrepresentation of God, his ways, his character, are the selfishness of life and hardness of heart of his professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written, that Christ is not ashamed to call them brethren. They bear his likeness. They are a spectacle to the world, to angels, and to men.

It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus, may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth. If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, we gain victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God.

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been co-workers with Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Although we have no merit in ourselves, in the great goodness and love of God we are rewarded as if the merit were our own. When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportioned to the work of faith and labor of love in the present life. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

#### MARTIN LUTHER A SECOND ADVENTIST.

BY G. W. AMADON.

(Battle Creek, Mich.)

THAT this well-known reformer was an ardent believer in the doctrine that the coming of the Lord in his day was drawing nigh, will be readily seen by statements which now exist in various publications. As the view that Luther

believed in the second advent as imminent is now sometimes questioned, the quotations below would seem to settle that matter quite fully. These extracts are given carefully, with full credit, that the reader may turn to the volume and page if he so pleases.

Speaking of the fact that the pope and others had just sent an embassy to the Turkish sultan demanding peace, Luther said:—

"I do most ardently hope that these are the blessed signs of the immediate end of all things."—*Michelet's "Life of Luther,"* (translated by Wm. Hazlitt, Esq., London, 1883, Bohn's ed., Geo. Bell & Sons, York St., Covent Garden.)

Near the time of his death this eminent reformer said:—

"I persuade myself verily that the Day of Judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."—*"Table Talk,"* Chap. 1, par. 9.

"Table Talk" is translated from the original German, and exists in numerous English editions. The foregoing extract from Luther's "Tischreden" (*Table Talk*), will be found in D. T. Taylor's "Voice of the Church," pp. 140, 158 (Boston, Mass., H. L. Hastings, publisher). Also in "Elliott's Horæ Apocalyptice," Vol. II., p. 136 (London, Eng., Seeleys, publishers, Fleet St.). The author, Rev. E. B. Elliott, A. M., quotes these words of Luther from Michelet's "Table Talk," i. 11.

Occasionally Luther breaks out in a vehement impetuosity concerning the end, as follows:—

"I hope the last day will not be long delayed. The darkness grows thicker around us, and godly servants of the Most High become rarer and more rare. Impiety and licentiousness are rampant throughout the world, and we live like pigs, like wild beasts, devoid of all reason. But a voice will soon be heard thundering forth: Behold, the bridegroom cometh. God will not be able to bear this wicked world much longer, but will come, with the dreadful day, and chastise the scorners of his word."—*Luther's "Table Talk,"* pp. 7, 8. (Bohn's ed., London, 1883.)

Speaking of certain signs and phenomena which were transpiring in that day, he made this statement in 1529:—

"Dr. H—s writes me word, that, in December last, the whole heavens were seen on fire above the church of Breslau; and another day, there were witnessed in the same place two circles of fire, one within the other, and in the center of them, a blazing pillar. These signs announce, it is my firm opinion, the approach of the Last Day. The empire is falling, kings are falling, princes are falling, the whole world totters, and, like a great house about to tumble down, manifests its coming destruction by wide gaps and crevices on its surface."—*"Life of Luther,"* by Michelet, p. 210.

Again, in the same year, he utters his firm convictions about the nearness of the approaching end:—

"Grace and peace in our Lord Jesus Christ. The world approaches its end, and it often comes into my thoughts that perhaps the day of judgment will arrive before I have finished my translation of the Bible. All the temporal events we find predicted therein have been accomplished. The Roman empire tends nearly to its ruin; the Turk has attained the summit of his power; the papal splendor is fast becoming eclipsed; the world cracks in every direction, as though about to fall in pieces."—*Id.*, 210.

And a few months later in 1529, he again says:—

"The hour of midnight approaches, when the cry will be heard, Behold, the bridegroom cometh, go ye out to meet him."—*Id.*, p. 211.

In the year 1538, speaking of the trials and conflicts the cause of truth was then enduring, he said:—

"I ardently hope, that amid these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole universe into dust."—*Michelet's "Life of Luther,"* p. 257.

Philip Melancthon having observed one day that the emperor Charles would probably live till he was eighty-four years old, Luther answered:—

"The world itself will not live so long. Ezekiel tells us to the contrary. And, again, if we drive forth the Turk, the prophecy of Daniel will be accomplished, and then you may rely upon it, the Day of Judgment is at hand."—*Id.*, pp. 290, 291.

Adverting to the value of the printing art then recently discovered and utilized in multiplying books, Luther said:—

"Printing is the latest and greatest gift, by which God enables us to advance the things of the gospel. It is the last bright flame, manifesting itself just previous to the extinction of the world. Thanks be to God it came before the last day came."—*Id.*, p. 291.

On another occasion one of Luther's guests remarked that if the world were to stand fifty years longer, a great many things would happen which they could not foresee, the reformer answered:—

"Pray God it may not exist so long; matters would be even worse than they have been. There would rise up infinite sects and schisms which are at present hidden within men's hearts not yet mature. No; may the Lord come at once! let him cut the whole matter short with the Day of Judgment, for there is no amendment to be expected."

And in the same conversation he made this prediction:—

"You will see that before long such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised: God! come with thy last Judgment."

He then added,—

"O God, grant that it may come without delay."

And gesturing with a necklace of white agate which he held in his hand, he said:—

"I would readily eat up this necklace to-day for the judgment to come to-morrow."—*Michelet's "Life of Luther,"* p. 342.

These strong utterances of Luther show unmistakably that he both looked and longed ardently for the second coming of the Saviour.

At another time, discoursing on the events of the second advent and resurrection, he thus broke forth:—

"Ah! loving God, defer not thy coming. I await impatiently the day when the spring day shall return, when day and night shall be of equal length, and when Aurora shall be clear and bright. . . . A clap of thunder will be heard, and, in a moment, heaven and earth will be covered with confusion. The Lord be praised, who has taught us to sigh and yearn after that day. In Pope-dom they are all afraid thereof, as is testified by their hymn: *Dies ire dies illa* [day of wrath, that day]. I hope that day is not far off. . . . The predictions of the apocalypse are accomplished already, as far as the white horse. The world cannot stand long, perhaps a hundred years at the outside. What the Turk begins to decline, then the last day will be at hand, for then the testimony of the Scripture must be verified. The loving Lord will come as the Scripture says."—*"Table Talk,"* pp. 324, 325.

The above citation shows the interest the reformer took in the warlike movements of the Turks. It is the "Eastern Question" by anticipation.

As Luther was being overwhelmed with cares, conflicts, and infirmities, he said:—

"I am utterly weary of life. I pray the Lord will come forthwith, and carry me hence. Let him come, above all, with his Last Judgment: I will stretch out my neck, the thunder will burst forth, and I shall be at rest."—*"Life of Luther,"* p. 342, and *"Tischreden,"* p. 449.

One day, the conversation turning upon eclipses and the little influence they have over the death of kings and princes, the doctor said:—

"No; eclipses no longer have any influence over such matters, and the reason I take to be that the Lord is shortly about to bring matters to a real crisis, to settle everything with the Judgment. I was meditating upon this the other afternoon, as I went to sleep, and I said to myself, soon I shall go to the Lord. The Judgment must needs be at hand, for what help is there for the world."—*"Life of Luther,"* p. 343.

Writing to a friend in 1542, there appears another statement quite characteristic of the reformer. He said:—

"I know more than thou dost about the destiny of our world: that destiny is destruction; it is inevitably so—seeing how triumphantly the devil walks about, and how mankind daily grow worse and worse. There is one consolation, that the Day of Judgment is quite close at hand."—*Id.*, p. 344.

This interesting quotation with the others shows that Luther took no stock in the modern fable of the conversion of the world.

In a letter dated March 8, 1544, Luther again testifies his conviction in regard to the signs of the times and the day of the Lord. He thus writes:—

"All around me I observe an unconquerable cupidity prevalent; this is another of the signs which convince me that the last day is at hand; it seems as though the world in its old age its last paroxysm, was growing delirious, as sometimes happens to dying people."—*Michelet's "Life of Luther,"* p. 344.

The foregoing is abundantly sufficient to show that Martin Luther was an out and out believer in the second advent as drawing on,—at various times stating his convictions that it would occur within three hundred, one hundred, or fifty years, or sooner, according as his soul was intensified with the subject. The foregoing extracts have all been taken from authorities at hand, and the punctuation, capitalization, and

emphasis have been given as in the copies referred to. But it may be proper to add that only a very small part of Luther's statements on this interesting doctrine have been given, lest this article be too cumbersome.

## WORKS.

2

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

WE are "created in Christ Jesus unto good works," as though this were the sole end and object of God's grace. And indeed it is; for we are at enmity with God by "wicked works." The curse of sin, then, comes by working evil, and the blessings of righteousness, for the present and for eternity, by the working of good.

Good works are imperatively required of us. Some may be more full of good works than others,—thirty, sixty, or a hundredfold, as the case may be; but the more fruit we bear, the better pleased our Father is with us, even as we prize the fruit-tree that bears abundantly; but the tree with scant or evil fruit is cut down. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire."

We should be zealous of good works; words are tame and lifeless to express the importance of this. You call yourself a Christian do you?—Yes. And you profess to have the lamp of God lighted and burning, and the especial illuminations of God's Spirit revealing to you the true way to live to be happy yourself, and to make others happy. So by these good works which the Spirit of God teaches, you would show forth the excellency of God's truth over the principles and precepts of men, and as Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." You profess this: but is there a real radical difference between your works and your neighbor's who knows not God? Some are forced to say, "There is not the difference there should be."

Just what is the matter with your works? Are you fitful and spasmodic in your works?—No; but your light should shine as steadily as the sun. You cannot do anything by serving Christ one hour and self the next. Self is sin every time. Almost the entire mass of those who profess Christianity work three days for self where they do one for the Lord; thus three fourths of their life is sin. It is not an undue exaction. Would God it were not so. But is it not the requirement of Christ to be "fervent in spirit, serving the Lord"? Doing all things heartily "as unto the Lord, and not unto men," to yourself or any other man? Do you believe the Lord means what he says about taking no thought for life,—what you shall eat, drink, or where-withal you shall be clothed? You hardly know what about this text. But does it not mean that your light is to shine out more and more, now and forever, in good works for others? not merely in preaching to them, or in canvassing to get the light of truth before them, but even in the giving of a cup of cold water, in extending a helping hand, in speaking a cheering or encouraging word; for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Are you accustomed to make substitution, and put Christ in the place of even the very least of his followers, and minister unto him? You will not lose your reward, even for the giving of a cup of water; it is a part of those good works whereby you are letting your light shine.

And then, you cannot only do for Christ, losing sight of the human representative, but you can do the works of Christ by having Christ in you. So, "the works that I do, ye shall do also," for sinners. You have not a limited supply of wisdom and strength with which to work for the world, for you have free access to a copious well of salvation,—to the water of life, to the Spirit of the ever-living God.

The husband can work for his wife and children as unto Christ, knowing he will not lose his reward, and thus let his light shine before them. He can work for his neighbor, doing acts of kindness, loving mercy, doing it to the Lord and not to man.

## KEEP ME IN THE NARROW WAY.

BY MRS. S. V. PARKER.  
(Kansas City, Mo.)

KEEP me, heavenly Father, dear,  
Leave me not to danger here.  
Near the way my feet must try,—  
Thorns and briars thickly lie;  
Just one narrow path is seen,  
Rocks and treacherous snares, between:  
In this way I must be found;  
All the rest is slippery ground.

See how dark the way before,  
Just a step, and nothing more;  
Neither light nor flickering gleam  
In the distance can be seen.  
In dismay, I turn to thee;  
Do thou closely walk by me;  
Take my hand into thine own,  
Leave me not to walk alone.

Faint and weary I have grown  
Lifting burdens all alone;  
Do thou help me bear my load,  
Lest I faint along the road.  
Help me take one footstep more,  
Step by step the way before;  
Soon the end will surely come,  
Soon I'll reach that better home.

Keep me, Father, keep, I pray,—  
Keep me in the narrow way.  
Keep me till the end has come  
And I reach that better home.

## WHITHER IS OUR NATION DRIFTING?

Christians in the Chain-gang for Conscience' Sake.

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

WHAT the outcome of all this will be, it is not difficult to discern. It means the ultimate, complete union of Church and State, in this country. It means religious persecution to the bitter end.

Joseph Cook was wholly wrong when he represented Sunday as a tall white angel, in danger of being stabbed in the back by Liberty and Chicago.\* If Sunday is indeed a white angel, then that angel is too strong and too brave to ask aid of any secular power. All that he would demand, and all that he would receive, is the right of way in the propagation of the Sunday dogma. That he has to the fullest extent on every foot of United States territory. Reverse the figure of Mr. Cook, and you will have the exact truth. It is the life of Liberty that is menaced by the so-called tall white angel, Sunday, in this country. That angel holds in his up-lifted hand a flashing dagger. On the glittering hilt of that dagger are discernible in jeweled letters, the legend of the man of sin, "*Vicarius filii Dei*."† In the name of Arkansas, Georgia, Maryland, Tennessee, Pennsylvania, and other States, he has already dealt terrible blows at the breast of Liberty, but the most terrible that he has ever yet inflicted was at Washington, D. C., when, by the aid of Mr. Cook and others of his ilk, he bulldozed the nation's representatives into adherence to the World's Fair closing proviso. The simple truth is, the distinguished Boston lecturer mistook the color of his Sunday angel. Had he consulted His Eminence, Cardinal Gibbons, that gentleman would have informed him that the Sunday angel spoke with a decided Italian accent, and that his color was scarlet instead of white. Rev. 17:1-3.

\* "Sunday is the tallest of the white angels now entering foreign lands. Shall we consent to allow Chicago to rise up and stab this angel in the back, in our country? And shall we call down the goddess of Liberty from the capitol, to assist at the murder? God forbid."—Rev. Joseph Cook, before United States House of Representatives Committee on the closing of the World's Fair on Sunday.

† *Vicarius filii Dei*, or the Vicar of the Son of God. Such is the motto which the pope wears in jeweled letters upon the front of his mitre.

In concluding, I remark that it needs no prophet's ken to discover that this nation is approaching the greatest crisis in its history. The real issue is the Sabbath question. The conflict is between the true and the false Sabbath. That conflict is irrepressible. If I may be allowed the figure, the eleven tribes, practically speaking, have decided that they have the power, and that the one tribe must either surrender or go to the wall. If the latter shall yield, then the truth of God will be voluntarily abandoned. If they push the battle to the gates and are at last crushed by sheer force, then religious liberty is gone, perhaps forever, from this nation. Indeed, the existence of the republic is bound up in a bundle of life with that of Sabbatarianism.

I say the existence of the Republic is at stake in this matter; for there can be no free government in the highest sense of that term, where religious liberty is denied to any. I am aware that there are those who scoff at the idea that to deny the right of conscience to so insignificant a minority as Sabbatarianism represent, could in any way imperil the success of our experiment in the matter of free government. Why, say some, these men do not constitute one half of one per cent of our population. Very true, I reply, but that fact, in case they were exterminated on the ground that it was not safe to allow them to dissent in their religious views from the great mass of citizens, would simply serve to make our failure in the matter of guaranteeing the right of conscience to all, the more conspicuous. How could a government so fragile that it would be endangered by the friction produced through the dissent of so few from the opinions of the masses, endure the rack and strain of free discussion where the contending parties were equally balanced in power and numbers?

Our fathers undertook to establish, as has been well said, a State without a king and a Church without a pope. In the first particular they have succeeded. It remains to be seen how far their expectations will be realized in the latter respect. By a Church without a pope is meant perfect freedom of conscience to all. If the government simply secures to the majority the right to worship God as they shall deem proper, it is a notable failure, and the blood of the Revolution was shed in vain. The majority have the power in their own hands, and will take care of their own rights, sooner or later in any government. It is the minority who need protection as against the majority. Any State which fails to secure that protection to them is not worthy to be called a State.

At one time the simple declaration, "I am a Roman citizen," would secure to the individual making that statement all the rights, privileges, and immunities accorded to the richest and most powerfully connected of his countrymen. Citizenship was an ægis which perfectly protected him who enjoyed its benefits from oppression by few or by many. It was this condition of things at which our fathers aimed. They sought to guarantee to every member of this Republic perfect security in the enjoyment of all his civil and religious rights when in the minority, as fully as when in the majority. If fifty thousand Sabbatarianism can now be successfully robbed of those rights by the majority, when they happen to oppose them in sentiment, how idle to talk any longer, as we are wont to do, of the complete triumph of free institutions in this our favored land.

I repeat, therefore, the statement that our government is on trial at this time, and that it will go down or up as it shall deny or secure to Sabbatarianism the right to hallow the Sabbath of the Lord according to the Scriptures, as they understand them. To three millions of bondmen the statement of the Declaration of Independence that "all men are created equal," sounded like the irony of fate. To Sabbatarianism, standing by the newly made grave of the persecuted Sabbath-keeper King, or listening to the prayers of Judefind, as they ascend from the cell of a



Maryland jail, the rights of conscience professedly secured to the American citizen by the fundamental law of the nation, seem like a solemn mockery. They cannot forget their aged brother in Arkansas, who, after having served out his time in jail along with his son, returned with tottering step and heavy heart to his poverty-stricken home, to find that his only horse had been levied upon and sold by the sheriff to pay the costs of his suit, and that the amount which the animal brought at public vendue being insufficient for that purpose, his last cow had also been seized upon. Their hearts still bleed for those of their faith who, as a penalty for being true to God, were forced to work in the chain-gang in Tennessee. They love their country, and that love furnishes the bitterest ingredient in the cup of their sorrow; for they realize that in oppressing them, the nation is bringing upon itself shame and disgrace.

There was some excuse for the toleration of slavery for a time, under the Constitution; for that evil existed before the Constitution was made, and secured a partial recognition, for which the generation of our time was not responsible. Many good men deplored slavery, but knew not how to rid themselves and the nation of that curse. God by his providence severed the gordian knot with the sword of war, and set the nation free.

(Concluded next week)

#### "YET A LITTLE WHILE." JOHN 12:35.

BY MRS. J. F. KETRING.  
(Elk City, Kans.)

SUCH were the Master's words of blessed meaning, and many marveled at them, and could not understand them.

How prone are we to make the same mistake. He speaks the same words to us, and our eyes are blinded and our hearts hardened, and we do not realize that but "a little while" is the light with us. We go stumbling along in "sparks of our own kindling," refusing to accept the light and help that come from Him, our light and life; or when we draw from the divine Source, we do it so sparingly that our pathway is one of gloom and shadows almost all the time.

He says, "Walk while ye have the light," and we know that only a "little while" remains. Then let us be bright, joyful Christians, reflecting the light from him to all around us, and so guide the footsteps of many into light and life, who are now in darkness.

He says to us, "Ye are the light of the world." We draw our light from the Source of all light, and there is an abundant supply. We need not fear it will fail. He is the true light, and we need not fear to follow in his footsteps; for they lead to eternal life.

Knowing, then, that not long will we have this light, let us be up and about the Master's work; for "the night cometh, when no man can work." There is work for us everywhere, abroad and in our own homes, and it is in the latter that we so often neglect to let our light shine. Knowing that it is only a "little while," O let us watch closely our words and actions. Let love and tenderness, patience and kindness, rule our every word and thought. We have friends near and dear, both by the ties of nature and friendship. It can be only a little while that we will be together; for some of them will not receive our Jesus as their Lord and king, and to these we must soon bid a last farewell. O let us trim our lamps, and drawing light from the Fountain, reflect his rays so brightly to our dear ones and those around us, that the path which our past lives has made a sad and gloomy one, may in the brightness appear so lovely and attractive, that many for whom there now seems no hope, may turn and walk with us.

The future is not ours, and we know by the rapidly fulfilling signs about us, that we have not much time left to work for the Master. But

with these signs comes a bright and glorious ray of light to the faithful workers and to the weary, patient watcher; for they speak in no uncertain language, but tell us that soon the time of waiting, of tears and heart-aches, will be over. Soon our Saviour, the light of the world, will appear, to take to the home he has gone to prepare, those who have reflected his life and character here on earth, and they will hear the welcome words, "Well done." It is the glorious privilege of each one of us to be among that number. Will we?

He has placed us here to perfect characters like the Master's, who trod life's pathway before us. We have only to study his life to see that he was not exempt from the common-place, everyday cares of life. He was obliged to toil for his daily bread, often was he weary and faint from loss of rest and food, and the comforts and pleasures of a home were denied him; for he tells us in these sad words, "The Son of man hath not where to lay his head," yet we hear no complaints or repinings at his lot in life. All was borne cheerfully and patiently. O, could we only realize in a faint measure the love of our Father for us, how tenderly and carefully he watches and cares for each one of his dear children, and how these trials and cares that come to us are permitted for our good, we could be so much happier.

We are like little children who cannot understand why the bitter and distasteful medicine is given them, and the attractive sweetmeat withheld. They cannot understand the love that prompts and directs the parent in such a course; neither can we; but let us imitate the perfect trust and confidence that the little obedient child has in its parents, and trust our dear heavenly Father with the ordering of our whole life, and recognize his loving hand in all things that concern us. In the words of another "this way of seeing our Father in everything, makes life one long thanksgiving, and gives a rest of heart, and more than that, a cheerfulness of spirit that is unspeakable," and then we can truly say,—

"Upon God's will I lay me down,  
As a child upon its mother's breast;  
No silken couch or softest bed,  
Could ever give me such sweet rest."

#### THE APOSTASY.

BY ELDER F. D. STARR.  
(Indianapolis, Ind.)

WITH the history of the church, is inseparably connected the sad account of her apostasy. This is more Scripturally true than might at first sight appear. The word "apostasy" does not occur in the version in common use. Not so, however, with the original. In giving a few of the most important facts in reference to the future of the church, in 2 Thess. 2:3, Paul uses the term "apostasy." It should be understood that this word is a true Greek word. Leaving this word in the text, it would read thus: "Let no man deceive you by any means: for that day shall not come, except there come the apostasy first, and that man of sin be revealed, the son of perdition."

The term "falling away" is the rendering of the original word apostasy (ἀποστασία). Webster defines "apostasy" thus:—

"APOSTASY, *n.* [Lat. *apostasia*, Gr. ἀποστασία, a standing off from, a defection, from ἀποστήναι, to stand off, to revolt, from ἀπό, from, and στήναι, to stand.] An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party."

The signification of the two Greek terms from which this word is compounded is a *standing off* or *away from*. The same word is found in Acts 21:21. It is there translated "forsake." If it were true that Paul had taught the people to do what he was accused of having advocated, he would have taught them to *apostatize from* Moses as the original expression is.

An interesting fact is to be noticed in examining the original of such passages as Matt. 5:31;

19:7; Mark 10:4, the term in question occurs here, or more correctly stated, the term ἀποστασία from the very same Greek terms as from which "apostasy" comes. Greenfield defines ἀποστασία, *a departure, defection, apostasy*. Ἀποστασία, the same author defines, *defection, desertion*. It will be seen that the words are essentially the same. The "writing of divorcement," thus mentioned in Matt. 5:31, etc., is then really a *writing of apostasy*. This is a forcible way of impressing upon the mind the real signification of "the apostasy." What divorce is in the social circles, such is departure from the faith, apostasy, in the realm of spiritual matters.

Divorce is the most flagrant violation of God's order in this matter, for he has said: "What therefore God hath joined together, let not man put asunder." So separation from Christ, by churches or individuals who have joined themselves in covenant relations with him, is the most serious violation of sacred obligations that could be perpetuated by these parties. And how do churches apostatize?—Only by the individual apostasy of the members. The matter rests with us as a personal matter.

It will be noticed that in both the Old and New Testaments the illustration of a woman who has proved untrue to her husband, or otherwise become corrupt, is a familiar figure of the apostate church. (See Jer. 3:1, 2; Ezek. 16:22; Revelation 17.) This is the idea of the "apostasy." This feature of church history has been most strikingly fulfilled. The great apostasy has been manifested. The next event will be the great destruction of the apostate body thus brought to notice.

#### A STRANGE SPIRIT, BUT NOT A NEW ONE

BY MRS. ADA D. WELLMAN.  
(Battle Creek, Mich.)

THOSE who would fain enforce religious observance by civil law, are often quite agile in seeking new grounds of defense for their conduct when their accustomed positions are found to be untenable. Various reasons assigned in attempted justification of compulsory Sunday laws have been shown to be utterly insufficient, the physical need of rest, which, in reality, none justifies the governmental dictation sought, that it necessitates a law requiring every person to retire to sleep at a specified hour of the evening.

When one subterfuge is exposed, recourse is had to others, varying according to the class of people to be encountered; and an observer recalls the fact that an ancient prophet foretold a time when crafty religious leaders would be like the fox of the desert—an animal that has many ways, in order that when one is discovered, it retreats to another.

Although every pretext offered for legislative interference with private rights is readily refuted, still the effort to procure and enforce such legislation is not at all abated. The case seems to have a parallel in the fable which rehearses the endeavors of a wolf to excuse his contemplated seizure of a lamb. First he complained that the lamb down stream had spoiled the water which he was about to drink; but he was reminded that the water does not run up stream. Then he accused the lamb of having slandered him a year previous, but this charge was met by the fact that the lamb was not yet a year old. Still the accuser insisted that if not this identical lamb, at least his brother had been the offender; but it was proved that the lamb never had a brother. Whereupon the wolf seized his victim without further parley, vowing that he should not be hungry merely for lack of an excuse for his violence.

Evidently the wise old Æsop had encountered the spirit of intolerance in his time; for verily that was a Sunday-reform wolf.

—I do not believe any man ever yet genuinely humbly, thoroughly, gave himself to Christ without some other finding Christ through him.

## The Home.

That our sons may be as plants grown up in their youth;  
That our daughters may be as corner-stones, polished after the  
fashion of a palace.—Ps. 144:12.

### FAMILY PRAYER.

BY ELDER J. P. HENDERSON.

(Goodland, Ind.)

FATHER from his daily duties,  
Mother from domestic care,  
Children from their playthings gathered,  
Morning, evening, family prayer.

Hush the household's busy rabble,  
Hush the noise of bustle there;  
Hush, they're kneeling at the threshold;  
'Tis the hour of family prayer.

Sweet the words of Bible reading,  
Sweet the words of Jesus there,  
Sweet the voice, parental pleading;  
Time of worship, family prayer.

Pleading for the wife and children,  
Pleading heaven's protecting care;  
Mother's lips, too, interceding,  
Voiced in sweetest family prayer.

Little ones in love tones lisping,  
Taught to speak to Jesus there;  
Never lose the precious influence  
Borne to them in family prayer.

Family altar, heaven's threshold,  
Angels surely come to share;  
But they weep in shame and sadness  
When there is no family prayer.

Heaven's blessings daily sharing,  
Heaven is needed everywhere;  
How can you neglect, my brother,  
Holding daily, family prayer?

In the calls for daily labor,  
When beset with anxious care;  
Time is never lost my brother,  
When engaged in family prayer.

### TIME-NOVEL DEPRAVITY.

THIS paper has often endeavored to arrest the attention of parents on the vital point of guarding their children from the seductive and deeply pernicious effects of low fictitious literature. The moral ruin wrought by this agency of Satan is incalculable, since the major portion of it lies in the corruption of the secret motives of the young, and results in a broken character and criminal conduct not easily traceable to its source. And yet enough comes to light every day to show how constantly and fearfully the evil is at work. On a single day of last week, for example, the newspapers reported six instances of outbreaching youthful depravity that were shocking—nay, alarming.

In Milwaukee, four lads—of whom the oldest was not over fifteen—had been led, under the influence of the dime novel, to organize themselves into a gang of freebooters. We are told that,—

They secured a limited outfit and prepared to start for the west, where they intended to emulate the deeds of the noted boys and Buffalo Bill. They intended to start at midnight, but their failure to return home at a seasonable hour in the morning led to a search, which resulted in the frustrating of their plans. They then set about plans for fires in different parts of the city."

Further, their plans were copied after the formulas obtained from flashy literature and were managed with much secrecy and shrewdness, their leader being called 'Chief Knight.' After setting fire to various buildings in different parts of the city they were discovered, arrested, and brought to a confession of their crimes. And the startling thing about the authors of these incendiary fires is that they are the sons of thoroughly respectable parents, all whose good influences had been counteracted and overborne by the contagious stories of the infamous blood-and-thunder trash which the boys had been accustomed to read.

The same issue of the *Daily Tribune* giving a long account of the above youthful scapegraces, contained also the following:—

#### "GONE TO SCALP INDIANS."

"William Denary, aged twelve, of No. 112 Madison St., a reader of dime novels, asked his mother to give him some money. She refused, and William informed her that he should leave home, earn a little money as a burglar, and start for the country of the setting sun to scalp Indians. He disappeared on Saturday night in company with William Lyons, aged fourteen. Last night his father, a laboring man, went to police headquarters, and had a general alarm sent out for his lost son."

We will not pause to quote the other and similar cases. Taken together, and as appearing on one day, they awaken a shudder in the thoughtful mind as it attempts to grasp the wide-spread and enormous sins of which bad books and irresponsible periodicals are the prolific fountains. A notorious illustrated paper published in this city [New York] contains often pictures that are shockingly suggestive of obscenity and many forms of degrading vice, while the text is indecent, profane, and ribald. One of the western States has forbidden by law its circulation within its borders,—an example that ought to be followed by every State in the union.

But laws are not the only things needed. The most solemn moral obligation rests upon every intelligent and upright man to aid in manufacturing a wholesome and virtuous public sentiment against the entire brood of wild, passionate, false heroic, sickly sentimental, lustful, crime-narrating and crime-originating literature that is now cursing our children's minds, and in many cases educating them either for the mad-house or the State prison and the gallows. Parents especially are in duty bound to supervise the reading of the members of their families. It may take a little time and patience to do this, but it will be time well spent, and the patience will be amply rewarded. If the parents of the Milwaukee lads had done this, they would now be spared the mortification and deep sorrow caused by the little incendiary villains in their households. It pays to stand on guard, sleepless as a sentinel, watching every movement of the enemy, over the influences that approach the character of childhood and youth.—*Christian at Work.*

### THE EVERY-DAY LIFE.

It is our every-day life that decides what kind of Christians we are. We cannot form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals.

We are generally thrown into the society of our friends on pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them upon social occasions, when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them, and when free from the influences that chafe and fret the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes, and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster, all combine to render the life-path dreary, then the blessed faith in Christ alone can hold those unpleasant influences

in check, and still the troubled waters. With the "abiding Comforter" in the soul, it is as easy to smile and appear cheerful in adverse circumstances, as for the worldling to be happy in the hours of peace and prosperity.

It is our every-day life that builds up our Christian character. If we overcome the daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls or inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul.—*Presbyterian Observer.*

### ANSWERING A FOOL ACCORDING TO HIS FOLLY.

LET me tell a Dutch story right here, because it comes from a Dutchman in the eastern part of Pennsylvania, and must be a true story. The Dutchman was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand," and so some of the better class of people asked the Dutchman if he would not have a conversation with him. He said, "Yah, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment, and everybody was there. The old gentleman came in and laid by his hat, and was introduced to the skeptic, and he began suddenly by saying, "Vell, now look here. I pleefs the Bible; what you pleefs?"

Said he, "I don't believe anything I can't understand."

"O, you must be one very smart man! I vas mighty glad to meet you. I ask you some questions. De odder day I vas riding along de road, and I meet von dog, and dat dog had von of his ears stand up in dis way, and de odder one he stand down so. Now, vy vas dat?"

Now, that was very unhandy just then, very unhandy. He either had to prove that that dog did not have one ear standing up and the other down, or else say he did not believe it. So he said, "I don't know."

"O, den, you are not so very smart, after all! I ask anoder question. I saw in John Smit's clover patch, de clover came up so nice, and I looked over into de fields and der vas John Smit's pigs; and dere came out hair on dere packs; and in de very same clover patch vas his sheep, and dere came out vool on dere packs. Now vy vas dat?"

Now, that was as bad as the other, because the same perplexity arose. He had to prove why there was no wool on the back of the pig or hair on the back of the sheep; and he couldn't tell why, and, therefore, had no business to believe it. Finally he said, "I don't know."

"Vell," he said, "you are not half so smart as you tink you are. Now I asks you anoder question. Do you pleeve there is a God?"

"No, I don't believe any such nonsense."

"O, yes, I hear about you long ago. I know all about you. My Bible knows about you; for in my Bible he says, 'De fool says in his heart dere is no God,' but you big fool, you blab it right out."—*President Hayes.*

—The portals of heaven can be seen by the man who stands on the Bible to look.

## The Mission Field.

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

### THE HAMBURG CITY MISSION.

THE Sabbath-schools are to contribute to the Hamburg mission during the next six months. Hamburg itself, with its eight hundred thousand people and the thousands of emigrants passing through it every year to the west and south, is an important field. But to us it has a still greater importance, as it is the center from which the work in large and populous countries must be directed, and the place where laborers must be trained for western Europe. The article which follows was prepared by Elder Conradi at the time of the last General Conference, and is timely now as giving a good idea of the German mission field, to which we are giving in devoting our offerings to Hamburg.

W. A. SPIGER.

### THE GERMAN MISSIONS.

#### ORGANIZATION AND GROWTH.

It was exactly two years ago that the German mission was organized and presented at your last General Conference. So thus while South Africa appeals to you as the youngest child of the sisterhood of Conferences, and expects your tender care, we as one of the newest mission fields call for your tenderest care. It seems strange that the great cradle of the Reformation, from whence the great truth of justification by faith spread with lightning speed all over the world centuries ago, should have been so far behind in this last great movement; but while the providences of God are at times mysterious, we know they are for the best; and we are glad and thank God that while we are so far behind in time, yet we are, with the help of God, catching up a little in rapidity of growth.

Seventeen years ago the light of the Sabbath was kindled again in central Germany from God's own ever-burning lamp of truth, and some forty embraced it and came in harmony with us when Elders Andrews and Erzenberger visited them; yet not until 1889 was the work taken up here. The two small churches but few miles apart, had increased to five in 1891, and now we have seven, one being on the border of Denmark, in the north, while another is in the extreme south, on the very border of Bulgaria, and the membership has increased from forty in 1889 to 220 at the present date, doubling itself during the last eighteen months. Besides we have about thirty scattered Sabbath-keepers, making 250 in all.

About half of our membership, 106, is in the city of Hamburg-Altona and the work done here within the last three years gives us some idea what might be done all over the field, had we the workers. We can safely say that not one fourth of the eight hundred thousand of this city's population know anything definite about us, yet a hundred have been gathered out. Laying this down as a rule would give us some twenty thousand Sabbath-keepers in Germany alone, and then our percentage of the Sabbath-keepers to the population would not be quite as high as it is in the United States, and yet you consider your work hardly done in this home field. But coming to Germany proper:—

#### GERMANY.

In this empire with its fifty millions of people we have now 225 Sabbath-keepers. The chief work thus far has been done in Hamburg and surrounding places, with new additions every quarter. Our whole ministerial force has consisted of Elder Boettcher as the only minister, and two licentiates, brethren Frauchiger and Jaeschke, all of whom have been in Hamburg during my absence, and they have their hands more than full. Brother Rasmussen has been working since fall near the Danish border, and

half a dozen have taken a stand, and with some scattered members belonging formerly to the Danish Conference and some belonging to Hamburg, a church of sixteen members has been lately organized. The three churches in Rhenish Prussia, and the small church at Wiesbaden, numbering some eighty-six members in all, are without any laborer, and they, as well as about a dozen scattered Sabbath-keepers in Wurtemberg and some in eastern Prussia, are loudly calling for ministerial help. There are a score of places to-day where a laborer might commence with fair interest from the very beginning.

Our canvassers have spread a little farther, yet there are some whole kingdoms, like Bavaria and Saxony and whole provinces of Prussia, that have never seen one of our canvassers. We had a good institute last winter, and brother Morrison did what he could to help us; but lacking an experienced leader, they became discouraged during my absence in Switzerland, and having heard of the success in America, they naturally turned their eyes to this land of liberty and gold, and barely avoided a regular stampede. But we are glad to say that in spite of the discouragement, the lack of a leader, then the cholera trouble and the hard times, they in the strength of the Lord turned the balance and made the best year of it after all.

We have difficulties not known here. Our books are naturally cheaper; and, again, the Catholics and Protestants have their own canvassers and buy only from them; yet we are glad to say that we have a number of workers who have planned to make canvassing their life-work and have already been some four or five years at work. Could we secure some experienced German State agent from here to help them in the field, an institute would have twice the value. Over five thousand dollar's worth of books were sold last year, which in number of books would nearly equal twice the amount here; and best of all, we see fruits of work done in different portions of the country.

At present some are at work in Berlin and surrounding country and several are already keeping the Sabbath in this great metropolis, with nearly two millions of people, and we hope that soon a church can be established there. Our works have already gone into the Imperial household, and we cannot but say, The Lord bless the canvassing work; for it is one of our greatest hopes in carrying the truth. We cannot call, as does England, for a score of canvassers from here, on account of laws, but an experienced field laborer, who could test the matter and take charge of the work is the great need of the hour.

#### THE SITUATION.

But a very small beginning has been made in the German empire in every way. More die to-day than the ministerial force can warn. In vain we turn our eyes to this home field for men; our only hope is the development of native talent. We are far behind our enemies. The Sunday Union had, in connection with the Evangelical Alliance, a large gathering in the city of Stuttgart, where men from all parts of Europe assembled, and the leading speaker, the former court-preacher Stoecker, in his opening speech, called Sunday the great sign in which they would gain the victory. A petition was sent even to the United States asking that the World's Fair be closed, with the express intention of offsetting the influence of the American-Germans, who were largely against a closed Sunday.

Catholicism is gaining victory after victory, and openly declares that soon Germany will be under papal control again. Protestantism, feeling its weakness, seeks on one hand more power from the State, while others call loudly for a separation of State and Church. Spiritualism takes here as nowhere else the garb of Christianity, and already it publishes the sermons said to be given to mediums by our Lord every Sunday, calling them the sermons of our Lord Jesus

Christ, and they are scattered throughout the land. And not least of all, infidelity is increasing constantly, after having permeated even the leading Protestant theological institutions. Yet amid all this, other denominations like the Baptists, Methodists, etc., are fast gaining ground, and even the Salvation Army is gaining favor in the very capital by its self-denying charity work. This is but a glance at the great field, where we have no church-building as yet, but one ordained minister, about fifteen workers, and some two hundred members. But I must hasten to another important empire.

#### AUSTRO-HUNGARY.

Here are another forty millions of people under German rule, representing half a dozen of the leading languages. As little as had been done in Germany and as few as are our workers there, yet we have given some attention to this field, and God has blessed us in every step thus far. The foothold gained in Hungary two years ago, has been maintained and strengthened, and we are glad that the outlines of the present truth are in some thirty different Bible readings and tracts in that tongue, and a secretary is sending them out with good effect, as well as our German publications. Of late, also, a business man in Bohemia has, through our literature and correspondence, embraced the truth, and is helping us in securing publications in that tongue. But we feel that in spite of the difficulties that exist, the country being mostly Catholic, the time has come when at least one worker should be placed in this empire, and follow up the interest thus created. As far as the secretary's work and the depository are concerned, there is in consequence of the postal union between Germany and Austria, no difference in the rate on a letter or a parcel of ten pounds of books, whether it goes within fifty miles of Hamburg or to the farthest corner of the Austrian empire, and there is also otherwise a close union of feeling. But could some of our late publications of a more general nature be published in these different tongues in Austria, and handled by the native publishers there, still bearing the imprint of the International Tract Society, it would not only circulate the truth much faster, but give the society a name, and pave the way as nothing else will. Offers have been made to me, and since to others, and I think the time has come to act. We hope that ere another General Conference, churches of our people can be reported in this large empire.

#### RUMANIA AND BULGARIA.

Another new addition is the Rumanian kingdom, with nearly six millions, and Bulgaria with over two millions. A little over a year ago a German church of sixteen members was organized by me; twelve of these had formerly belonged to our church in the Crimea, and that very close to the Bulgarian border. During the last few months brother Wagner, a German licentiate from Russia, being stopped with his family from going to America on account of the cholera, came here and has labored with good interest, several having taken a stand. This opens the door not only among the many German colonists scattered through these countries, but to the millions of natives, who can thus be reached by our publications. A German worker should be located here, and we are glad that brother Popoff, who speaks both the Rumanian and Bulgarian, expects to return to his native country and help in the work there.

#### HOLLAND.

Among the different countries mentioned, there is none which in every respect affords so much liberty, is so wealthy in proportion, and has a more populous colonial field than the Netherlands, with over five millions of people. Yet thus far we have not been able to gain that foothold which we desired for many different reasons. We should indeed be pleased if some Holland worker could be furnished, and surely there is



rying need for consecrated help; but our interest in other places is such that even this is not possible. Yet we are making calculations for a permanent laborer. The Holland language is not only closely related to the German, but in the leading cities, like Amsterdam, and Rotterdam, there are thousands of Germans, and if in no other way, we know that thus the Lord will give us access to the hearts of this people and give us a solid foothold here. Often where the greatest work is to be done, Satan puts the greatest hindrances in the way; but as we press forward, trusting in God, the way is cleared, and the work is rapidly onward.

#### OUR NEEDS AND FINANCES.

Our brethren in America can be assured that the help they have rendered our great field thus far is appreciated by our people, and finds expression not simply in general resolutions, but in heartfelt thanks to God by those who by this means are brought in contact with the light of truth. Germany has not the wealth of America. Our people after receiving the truth often have great struggles to gain a living. Few own their homes, none are wealthy, and our canvassers hardly make a living. Hard times is the great complaint. Thousands are without work; and yet we take the German tithe, it compares favorably with other fields. From one hundred dollars in 1886, and from a little over seven hundred dollars when organized, the tithe has grown until it was seven hundred dollars the last six months, making about seven dollars per member annually. Our week-of-prayer gifts recently were over two hundred dollars, and with the money raised for the Hamburg building fund, some two thousand dollars have been raised during 1892. Like the wife of the widow, it is a good evidence of the good will, and where there is a will and a consecrated heart, God finds the way.

We make a large call, and yet we know that the money thus invested will, with the blessings of God, secure rich returns. Here are over one hundred millions of people, two of the leading nations of the world among them, and then besides, the great Russian nation with another one hundred million, without any school, no depository, no church-building, no place for our secretaries. It is not only the sixty-five millions of Germans in these countries we are pleading for, but the millions of Hungarians, Bohemians, Poles, etc., under German rule and accessible through the German language as in no other way. Yes, and more than two thirds of all the Jews in the world are in these countries, and all of them, best in Holland, Bohemia, Poland, Hungary, or the farthest end of Russia speak the German tongue and read it. Then there are the German colonies in Africa and Australasia, and the Russian empire extending its influence clear across Asia, all along China, knocking at the very door of India and reaching into Asia Minor. This is the great field before us.

L. R. C.

## Special Mention.

#### RUSSIAN MOBILIZATION.

DURING the past two years, the German and English papers have frequently asserted that, in case of war, the mobilization of the Russian army would be slow, and that France could be crushed by the Triple Alliance before Russia could come to her assistance. According to the St. Petersburg correspondent of the *Figaro*, however well founded this assertion might be some years ago, it is far from being solid to-day. Russia has been working silently, but with feverish activity, to perfect her means of mobilization, and in a comparatively short period, she has made enormous progress in this direction. A perfect network of railroads is spread over fourteen military regions. The order of mobilization, sent by telegraph, will be communicated through the police administration. Three hours after the reception of the order,

estafets on horseback will notify the reserves of each district. Twenty-four hours after this notification the reservists must report at the appointed place. For the transport of troops by railway everything is in readiness, and in twelve days after the reception of the order, the entire regular army could be mobilized, and four days later the reserves would be in line.

On the first day of the mobilization, eight divisions of cavalry, with ninety-six guns, could be on the German frontier. The mission of these troops would be to hamper as much as possible the Germans by cutting communications and destroying railroads at all points within reach. This, of course, is on the supposition that they could overcome the difficulties of their task, which is by no means certain. But at all events it is believed that, even if defeated in this effort, they could hold their own long enough to enable the work of their comrades behind to be completed. At the end of the second day, it is estimated that sixteen divisions of infantry with their artillery would arrive. Consequently, two days after the reception of the order of mobilization, 308,800 Russians would be on the German frontier. Just what the Germans would be able to do with them is a question that could only be answered after a trial. On the second day, also, 242,000 Russian soldiers with 624 guns would reach the Austrian frontier.

On the twenty-second day after a declaration of war, four Russian armies, numbering, all told, 623,184 men and 1,360 guns, would be on the German and Austrian frontiers. The Russian fighting forces would number 593,143 men and 1,416 guns. At the end of the sixth week, these armies would be re-enforced by sixteen divisions of infantry and ten divisions of Cossacks, the whole presenting a force of 1,504,427 men and 2,776 guns.

Eight weeks after the declaration of war, Russia, with the facilities which she now possesses, could have in the field another army composed of twenty divisions of infantry and eleven divisions of cavalry; that is to say, 388,330 men and 772 guns. In addition to all this, she has in the provinces near the frontiers another army of reserve composed of 600,000 men; and behind this again, in the provinces of the interior, arrangements are provided for the opolchenie, or popular levy, which can furnish from two to three millions of men.

These figures appear to be startling enough in themselves, but, when we must add to them the figures of the Triple Alliance and of the French forces, we may well wonder what Europe is coming to.—*Inter Ocean*.

#### THE PRESENT SITUATION IN EUROPE.

THE annexation of Alsace-Lorraine has shown itself to be a costly affair, a fatal and momentous event in the history of Europe. And this is clearly not only the case with the nearest interested powers; but the influence of it extends to most of the European countries, and has divided them into two enormous rival encampments. In making France an irreconcilable neighbor, Germany was forced to make an alliance with Austria and Italy. But as this Triple Alliance in the nature of things is as offensive to Russia as it is to France, it has led to a closer connection between these two countries.

Against the Triple Alliance, with its 120,000,000 human beings, the Russo-Franco coalition with its 150,000,000 is trying to maintain its ground. And as if these enormous masses were not sufficient, both groups are trying to enlarge their system—the Triple Alliance is counting on England and Sweden, its opponent on Denmark, and both are doing their utmost to gain the friendship of Turkey and the other States on the Balkan Peninsula. It is evident, that under circumstances like the existing ones, difficulties which otherwise would be confined to narrower territories, must, in a case like this, assume serious dimensions.

It is the general opinion of every student of politics, that the next war will be fought simultaneously on the borders of the Weichsel and of the Rhine, in the Baltic, as well as in the Mediterranean, and that this war will spread like a great conflagration all over Europe, to such an extent that the smaller and more peaceable States—whose highest

ambition is to remain neutral—will be forced against their own desire into the great seething and roaring blaze. In short, this condition has created an atmosphere of insecurity, favorable only to the flourishing of militarism. It is a situation that reminds us of the days of Napoleon I., only we have to count with larger armies.

Europe has advanced so far in war preparations, that she has to-day 20,000,000 soldiers on her muster rolls. Of this number, 3,000,000 are constantly doing garrison duty. This "armed peace" is costing Europe about eighty-six million dollars a year. What the direct loss to the countries which sustains these armies, amounts to in a national-economical point of view, is hard to say; but it must amount to an enormous sum.

This condition of things cannot last much longer, notwithstanding the many peace-and-safety cries sounded on every hand. But we are thankful that the Lord still holds the winds of strife in his hand, that we still are permitted to work for the salvation of souls.

Christiania, Norway.

C. CASTBERG.

#### THE SUNDAY AGITATION.

ALTHOUGH the southern white people had un-Christian and un-Biblical ideas about slavery, and certainly do not treat the black race in accordance with New Testament teaching from the sermon on the mount to the writings of Paul, they make up for these little defects by their strictness in observing what they consider orthodox doctrines. Their seminaries and universities do not allow much loose talk about Darwinism and evolution. A year or two ago they dismissed a professor from a South Carolina college because he taught evolution and Darwinism; and last week the Presbytery of Columbia in that State turned a young girl out of the church, because, being an orphan and dependent on her labor for her daily, as well as her Sunday bread, she worked four hours on Sunday at a telephone exchange.

It was in Tennessee last year that two or three good and excellent citizens spent several months in jail or in the chain-gang, in the company of the vilest and the most vicious of criminals, because, being "Seventh-day Adventists," like our Battle Creek brethren, they thought it as wrong to work on Saturday and be idle on Sunday as other Christians think it wrong to work on Sunday and be idle some other day of the week.

The Sunday question is evidently coming to the front. It is worthy of notice that both the demand for the opening of the Exposition on Sunday and the opposition to it, is much wider spread and more vigorous than it was seventeen years ago, before the opening of the Philadelphia Centennial Exposition. The subject was discussed at that time, but it was quickly settled, and the agitation soon ceased.—*Selected*.

#### THEN AND NOW.

THE following is from the trenchant pen of General M. M. Trumbull, in the *Open Court*. Who can say that he has not weighed the intolerant spirit now so active in this country in an even balance?

"A few years ago some workmen, while digging a sewer across old Smithfield, in London, suddenly came upon some bones, some charred wood, and some iron links of a chain,—ghastly relics,—which had lain there below the surface undisturbed for more than three hundred years. The bones were those of a heretic who had been burned alive for believing or doubting a little more or something less than the theological standard of his time; the charred wood was part of the stake at which he was burned, and the iron links were bits of the chain that bound him. Those relics are the material symbol of a spirit by no means obsolete, and they ought to be presented to those gentle ministers of the gospel, who, in solemn conclave at Boston, called upon the President of the United States to set the regular army with its merciless guns upon persons wicked enough to learn something useful at the World's Fair on Sunday. This appeal to the President is a relic from the sanguinary piety of Smithfield, as the bones and the charcoal and the chain are its resurrected emblems and its melancholy signs. The genius of American liberty gives those ministers the absolute right to consecrate for themselves and set apart one day in seven as a festival to ignorance; but they have no right to sanctify Gatling guns and compel other men to observe the Sabbatarian feast of dullness. I believe I do not speak too harshly when I say that men who would use the army to make other men observe the Sabbath, would make Jackson Park another Smithfield if they could; and so, I fear, would every sect in Christendom, excepting two or three, and these are not orthodox. When I think of the useful and elevating character of the Exposition, the gospel of industry preached within its buildings, its lessons of human friendship and international peace, its educational power and the innocent pleasure it confers, I cannot help thinking that the men who would shut it up on Sunday, the laborers' day, deserves the charity of that prayer which the Master they pretend to serve once offered for some other intolerant men, 'Father, forgive them; for they know not what they do.'"

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 27, 1893.

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## INSPIRATION AGAIN.

THE remarks on 2 Tim. 3: 16, 17, in the REVIEW of May 30, seem to have raised some queries in the minds of some of our correspondents, on which they desire further light. One writes to ask how it can be supposed that the words of the Scriptures are all inspired; and if it is not a fact that there are interpolations in the record, and differences of translation, etc., and if we are to regard these as a part of inspiration.

These are queries wholly outside of the point which the remarks in the REVIEW of May 30, were designed to prove. The object of what was there said, was to show the meaning of 2 Tim. 3: 16. And we think it was proved that the declaration of that passage is, that "all Scripture is given by inspiration of God." The article did not deal with the question of what is called the "plenary" inspiration of the Scriptures; that is, whether the very words are those which were dictated by the Holy Spirit or not; nor did it deal with the question of the accuracy of different translations, or the mistakes of copyists.

When it is said that all Scripture is given by inspiration of God, the process is not revealed in such a way that we can fully comprehend it. It is here said to be "God-breathed;" in 1 Peter 1: 11 it is called the "Spirit of Christ" testifying "in them;" in 2 Peter 1: 21 it is said that the holy men whom God employed in the work, "spoke as they were moved by the Holy Ghost." None of these expressions would necessarily apply to anything beyond the first, or original, copy of the testimony so brought out. And all, as it seems to us, that is affirmed of that, is, that it expressed with absolute correctness the idea which God wished to be conveyed. And if to do this, it was necessary that the words themselves should be given to the writers, then they were so given, and plenary inspiration is true; if not, then not. But the idea, plain, unequivocal, full, and true, with all that was necessary to secure this, was there. Persons might afterward make copies of this, who were careless and inaccurate, and through whom errors might thus work into the record; incompetent translators might attempt to put it into other languages, and fail to convey the full or true idea. But, as just said, these are errors that the student and critic can correct; and they have, and have had, no trouble in doing so. Some interpolations have thus crept into the Scriptures; notably a portion of 1 John 5: 7, 8. These of course are no part of the scripture; but the matter has not been left in such a way that these variations cannot be discovered, and these errors corrected. So we may, with all confidence in the light that is thrown upon the text by the investigations of modern scholarship, accept the Scriptures as genuine as we now have them.

Another asks how it is, if the position first referred to is correct, that the Revised Version gives 2 Tim. 3: 16, thus: "Every scripture inspired of God is also profitable," etc. This does not change the sense. It simply renders the word "and," by the term "also," as it may sometimes be rendered. But this would imply a verb in the first clause, just the same; for to say that it is *also* profitable, is to say that it is something else in addition; and this something else is, that it "is given by inspiration." So the Revised Version gives in the margin, as equally acceptable, this reading: "Every scripture is given by inspiration of God, and profitable," etc.

Still another asks, if the writings can be the inspired word of God, and the writers not be inspired. According to the definition of the word "inspiration," this distinction is not allowable. The word is applied alike to the agent and to the production. When men spake as they were moved

by the Holy Ghost, they were "inspired" men; and what they wrote under that influence, was "inspired" writing; that is, the men were inspired in the sense of being endowed with the influence of the Spirit thus to write; and such writings were inspired, in the sense of having been given in that manner.

God has caused his will to be made known to man in this book, which we call the Bible, or "The Book." He has guarded it from all essential errors, either in copy or translation. It has been produced in a way different from all other writings. It holds a place supreme over all. And all other teaching, and our own lives, are to be brought to the test of its standard.

## VERY STRONG—ALMOST.

THERE is probably no institution, and never has been in this world, which has so many alleged props in its support, and so many pretended lines of argument in its defense, as the Sunday institution. Modern patent medicines, which are a positive specific, and absolute cure, for every known disease under the sun,—if not, your money refunded,—are beaten out of sight by the apparent strength which this wonderful institution is able to rally to its support.

Is it not then a very strong institution, having so many arguments to sustain it? Well, unfortunately for those who entertain the wish that it might be so, there is one little drawback to that conclusion; and that is, that when one argument is presented, it overthrows all the others; so that instead of having a large array of harmonious and interlocking testimony in its support, it has, from any given stand-point, only one little argument, or perhaps we could better say assertion, in its support; and this in conflict with a mass of counter and contradictory testimony even from its professed friends. (See REVIEW of last week.)

This is nothing new; but it is becoming more apparent at this time, because circumstances are forcing the Sabbath question to the front as it has never been before. Theological teachers, therefore, feel constrained to have something to say upon the current question. And such a mass of thoughtlessness, ignorance, or dishonesty, as this is exposing on their part, is astonishing to behold.

One defends the Sunday, because the seventh day, which God set apart in the beginning as the Sabbath, was Adam's first day; and Adam changed the count of days, and made that the Sunday, or first day of a new week. Such a claim is exceedingly foolish, besides being so conspicuously untrue. That seventh day was not Adam's first day, but his second day; and God did not leave it with him to fix the reckoning of the week, but established that himself.

Another keeps Sunday because time has been lost, and we cannot tell what day any day is; another, because time has been kept so accurately, that the very days and even hours can be reckoned up from creation.

Some say that Sunday is the Sabbath, because there have been two changes of the day, one at the exode, and the other at the cross of Christ; others, because there was no change at the exode, but only at the crucifixion; and others still, because there was no change at either place, but the old Sabbath was abolished, and the Sunday has come in as a new institution. One defends Sunday because the fourth commandment, which enjoins the seventh day, is still in force, another because that commandment is abolished; one, because Christ and the apostles taught it (which is not true), another because they said nothing about it. While every other institution needs a law, this, strange to say, is better and stronger without any. And finally, Sunday is the Sabbath, because the earth is round, and no particular day can be kept.

These are only a sample of the confusion that exists on the Sunday-Sabbath question in the house of its friends. A more serious case of a house divided against itself it would be hard to find. What will be the result?—An attempt to enforce by human law, what they cannot sustain by the divine testimony.

## IN THE QUESTION CHAIR.

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

### 320.—ROMANS 8, AND REV. 20:4.

1. Does not Rom. 8: 28-30 have reference to those who had already had a resurrection? Matt. 27: 52, 53; Eph. 4: 8.  
2. Does not Rev. 20:4 prove that some will be martyred for refusing to worship the beast and his image, and to receive the mark? C. E. W.

Answer.—1. Yes. 2. No; for the word "which," in Rev. 20:4, on which the meaning of the passage turns, is not a simple relative, but a compound word meaning "whosoever," or "those who," thus introducing another class. The passage would then read, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and *those who had not* worshiped the beast," etc.

### 321.—RELIGIOUS COMPULSION. JOHN 2:15.

Does John 2:15 show that Jesus set an example in using force which we are justified in following? If not, how would you show a National Reformer that it does not? W. A. W.

Ans.—What Christ did in driving the money-changers from the temple, was not done by any appeal to the civil power. As Christ saw the terrible perversion of the house of prayer to mercenary and covetous practices, he suffered, for a moment, his divinity to flash through his humanity; and the guilty men were terrified at its presence. The scourge of small cords was only a symbol of the chastisement of which they were worthy. There is no evidence that it was literally used. It was from the presence of Christ that they fled, on account of the overpowering manifestation of his divine power. And when any National Reformer or any one else can manifest such power, for such a purpose, let them go ahead.

## THE SPIRIT OF ADOPTION.

THE position which God grants to all those who believe on the Lord Jesus Christ,—that of sons and daughters,—is one of great exaltation. Had God redeemed us and then have made us his servants, it would have been to us a blessing; for we are deserving of nothing. But God in the great love wherewith he loved us, and in the effort he is pleased to make for fallen man, does not stop at any partial restoration, but as Adam was the son of God, so all the sons of Adam who accept the offer of salvation and restoration through the merits of the crucified, also become the sons of God. The word of the Lord to us is, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. To gain this exalted position we must separate ourselves from the world. Not that we should bury ourselves in a monastery or a convent, or seclude ourselves from our fellow-men. Such a life, even if free from sin, would be more like a candle under a bushel, than one upon a candlestick. The separation, the coming out, is in ceasing to sin, in bearing a testimony both by word and life for holiness. This may lead in some instances, to actual separation of friends. The sons and daughters of God will not habitually associate with the vile and depraved. They will seek to do them good, but they will not be partakers in their sins, and the difference between those who serve God and those who serve self and Satan will ever distinctly appear.

The relation which Christians should sustain to the world was perfectly illustrated by our great example, the Lord Jesus Christ. He was in the world but he was not of the world. He lived without sin and thus by his life as well as by his words, he condemned sin in the flesh. He mingled with the people that he might benefit them. Although he was in character, "holy, harmless, and undefiled, separate from sinners," he was willing, yes, anxious to meet sinners and converse with them, although by so doing he laid himself liable to the sneering charge of the Pharisees, "This man receiveth sinners, and eateth with them." As the Son of God he bore himself with godlike dignity. As the Son



man, he labored for the common people, and identified himself with their interests. "The common people heard him gladly," and he selected his apostles from among them. He ministered to the wants of every one with whom he came in contact. When a suffering leper exclaimed, "Lord, if thou wilt, thou canst make me clean," Jesus immediately answered, "I will; be thou clean." To another who told of a sick son at home, Jesus said, "I will come and heal him." In all this he was manifesting the love of God. He was demonstrating that God's heart toward us was that of an affectionate, pitying parent who wished to comfort and bless his erring children. And the life of Christ,—his work on earth and his intercessory work as our high priest in heaven,—should convince every son and daughter of the erring human family of his fatherly care over us, and his desire to make us become members of his family,—his sons and daughters.

To believe this fully, accepting God as our Father, and Christ as our Elder Brother, is the position that the Lord wants us to occupy. We understand that this is what Paul means by the spirit of adoption." Thus he says: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15. The Lord wants not only to adopt us into the heavenly family, but he wants us to *know* that we have been adopted. He wants us to believe it, to have the spirit of it. The illustration here used is so common and simple that we need only to carry it out to get the full meaning of these words of the apostle. A man of means finds upon the streets a wandering, homeless boy, and in pity determines to take him to his home and become a father to him. The child is at first dazed at his unexpected good fortune. It seems too good to be true. He looks with awe upon his benefactor. To call him "father" seems like the greatest presumption. When the first ventures to address him by that endearing name, his heart almost stands still for fear that he will be rebuked for such undue familiarity. Gradually a realizing sense of his changed condition comes over him. He sees that his benefactor has a kindly interest in his welfare; that he has actually gained a home such as other boys have; that he is not regarded simply as a servant, or even as a worthy object of charity, but that he is now one of the family;—their rights, their privileges, their blessings, are his also. This begets in him a sense of gratitude for what he has received, accompanied with a growing trust and confidence in his benefactor, until at last he comes to the full reality and joy of his new-found inheritance. He receives the spirit of adoption whereby he is able to say, "Father, father," with all the loving dependence and confidence which that name implies.

It is precisely in this way that the Lord wants us to receive the spirit of our adoption into the royal family of heaven. A child may live in a family for years, and still not be an adopted member of the family, and have no claim that the head of that family is its father. So professed Christians may come into the family of Christians by joining the church, but if they do not come into that personal relation to God that they know that they are his, and he is theirs, they will never receive the spirit of adoption,—never really become the sons and daughters of the "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15.

How precious is the spirit of adoption! It unites every Christian to his heavenly Father by the closest possible tie. As the child can go to father, making him a confidant, telling him all his trials, cares, sorrows, and perplexities of every kind, confidently expecting to receive comfort and direction for the future, so those who have received the "spirit of adoption" can go to their "heavenly Father," who has promised to supply all their need, and know that although unworthy of the least of his mercies, they "are accepted in the beloved," and that that gracious promise, "Thou shalt guide me with thy counsel, and afterward receive me to glory," will be fulfilled in their experience. Would that there were more who would not rest satisfied to have simply a name with God's people, but would make such a personal application of God's promises to themselves that these words of Paul might

truly apply to them: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15-17.

M. E. K.

#### INFERENCES.

An inference is a conclusion we arrive at in our own mind from some real or imagined premise. If the premise is a reality, then the inference based upon it may be correct. But if the premise only exists in the imagination, and has no real foundation in fact, the inference drawn from it must be wholly unreliable. Any argument, then, based only upon an inference, must be very weak; for there is always the probability that the premise upon which it rests, and from which it derives its entire strength, has no real existence.

How many persons have been deceived by allowing that something was true, of which they knew nothing positively, but they *inferred* that it was so. Merchants have invested heavily in certain products which they inferred were about to rise in value, but the basis for their inference was only imaginary, and loss and ruin were the result. Generals have inferred that the enemy were moving in certain directions, and were about to attempt to do this or that, and trying to intercept and thwart such movements, were themselves thwarted and defeated, simply because the enemy were *not* doing what they supposed they were. Should the merchant or the general exercise great care that his inferences have some actual foundation, how much more careful should we be that our faith and practice—things upon which hang our eternal destiny—should rest, not upon what we infer may be so, but upon what actually is so. This principle is recognized in theory, at least, by various denominations. Thus the Methodist discipline says, "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

According to this statement, inferences, even if drawn from Scripture, will not do. Doctrines must be "read therein," or "proved thereby." This is a good theory indeed, but is the practice and theory of this church in harmony? Do they hold things as "requisite or necessary" to salvation that are not read in the Scriptures? They claim that Sunday is the Sabbath. From their thousand pulpits they proclaim that Christ changed the law of God, so that now the seventh day need not be kept to commemorate the creation, but that the first day should be observed to commemorate the resurrection of Christ. A great change surely, and if true, there ought to be some substantial statement of it in the Scriptures; for if Sunday-keeping is not "read therein" nor "proved thereby," it "is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But the Scripture argument for Sunday does not rest upon any plain statement, and its greatest friends and abettors are compelled by stubborn facts to acknowledge their weakness upon this point. Did God rest on the first day? No one claims that he did. Did he ever bless the first day? It cannot be proved by the Scriptures. Has he ever sanctified the first day? Who can point out the chapter and verse? Where is the proof in the New Testament that Jesus or his apostles rested on the first day, or that it was the stated time for religious meetings? It is not "read therein" nor can it be "proved thereby." Upon what, then, does this Sunday structure rest? It rests upon inferences, nothing but inferences at the best.

After Jesus rose from the dead, the first day of the week, he appeared to his disciples (John 20:19), and it is *inferred* that they had met to commemorate his resurrection, and that he approved of their course by his presence and his blessing. But we should ever bear in mind that an inference must have a perceptible basis, or else it amounts to nothing.

We carefully search the records of those stirring days in the four Gospels, and we find, 1. That the disciples were not having a meeting; they were in their own house at home. John 20:10; Acts 1:13. 2. The reason for their being together is given, and it was not to celebrate the resurrection, in which they did not then believe. 3. They were not celebrating the Lord's supper, as is often claimed, but were eating their own supper (Mark 16:14); their food, broiled fish and honeycomb (Luke 24:42), is conclusive upon this point. And lastly, they did not at this time believe in his resurrection. Witness his upbraiding them for their unbelief and "hardness of heart, because they believed not." Mark 16:14; Luke 24:41. Tracing back, then, this inference for Sunday, to see upon what it rests, we find—nothing, not even sand; it is an air castle, nothing more!

Take another scripture. Acts 20:7, 8 is supposed to furnish proof for Sunday-keeping in the apostolic age. Here we have an account of a religious meeting on the first day of the week, the only instance recorded in the New Testament, and it was *inferred* that this was therefore the Sabbath, and the regular day for religious services in the primitive church.

Let us see if this inference has a real or only a fancied basis. Paul stayed at Troas seven days. One of those days was the Sabbath. We are not left in the dark as to the way Paul spent the Sabbath. Luke tells us that it was Paul's manner to preach on the Sabbath. Acts 17:2. Hence he must have preached upon the Sabbath spent at Troas, and judging from his usual earnestness and zeal, and the fact that the brethren were in a large town, and very convenient for frequent assembling, and more than all, that this was to be his last opportunity of seeing them, it seems reasonable to conclude that services were held every day, certainly every evening during Paul's stay at Troas. The last meeting only is recorded. While Luke and the other disciples went on before Paul, around the isthmus to Assos (Acts 20:13), Paul stayed to have a last farewell meeting with the brethren. The meeting was interrupted at midnight by a serious accident; a young man overpowered by sleep, fell through an open window to the ground below, and was taken up dead. Paul immediately went down and fell on him, and embracing him, said, "Trouble not yourselves; for his life is in him." Then they broke bread, after which Paul talked a long while, even till break of day, and departed, going afoot across the isthmus, meeting those who had gone on ahead with the boat at Assos, when they again pursued their journey together.

Now what real basis is there in this record for the inference that the first day had become the Sabbath, and the stated time for religious meetings? Is the first day called the Sabbath, or Lord's day?—It is not. Does Luke say this was the regular time for their meetings?—He does not. Indeed, this was an evening meeting, hence could not have been the regular weekly service.

Again: Luke did not stay to this meeting, nor any of the company, except Paul, a strange procedure if this first-day meeting was the regular weekly service and the principal meeting during Paul's stay there. We now inquire upon what evening this meeting was held? It was the evening of the first day, and as in all Bible reckoning the dark part of the day precedes the light part, this meeting must have been held upon what we now call Saturday evening, and the apostle pursued his journey Sunday morning.

That this meeting was held on Saturday night, is the opinion of many eminent expositors. Then, far from regarding the first day as the Sabbath, Paul started Sunday morning on his journey to Jerusalem! Scanning thus closely the record, we find no premise to warrant an inference that the first day had become the Sabbath, or the stated time for worship; but we do find a good premise for an inference that neither Luke and his companions, nor Paul, considered the first day holy; for they took ship on that day, and he took a long and toilsome walk Sunday morning to meet them!

Following back, then, this inference for Sunday sanctity to find its basis, like Noah's dove let loose from the ark, we find nothing to set the foot upon. So we must conclude that this inference, having no foundation, is nothing but a figment of the imagination.

M. E. K.

(Concluded next week.)

## 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 SOWER.

BY MARCUS L. CARPENTER.  
(Fremont, Mich.)

A SOWER walked the fertile plain,  
And scattered wide the golden grain.

Some fell along the wayside, where  
The soil, hard trodden, left it bare;  
When soon the fowls of heaven found  
The seed, and picked it from the ground.

Some fell on stony places, in  
A fertile soil, but hard and thin;  
Forthwith the plants began to shoot,  
But withered soon for lack of root.

And as he sowed, some seed among  
The tiny shoots of thorns was flung;  
But ere the harvest decked the plain,  
The thorns grew up and choked the grain.

And some upon the good ground fell,  
That soon came up, and flourished well;  
And this brought forth, as we are told,  
From thirty to a hundredfold.

When any one the word doth hear,  
To whom the meaning is not clear,  
Then Satan catches from the heart  
The word ere it can grace impart.  
This is the case of him, we read,  
Who by the wayside took the seed.

The seed in stony places cast  
Is one whose courage does not last;  
With joy he grasps the living word,  
With zeal he for awhile is stirred;  
But when by persecution met,  
And tribulations him beset,  
Not having root, a cross incurred,  
He gets offended at the word.

The seed among the thorns is one  
Who hears the word and has begun  
To practice it, and yet it bears  
No perfect fruit; for worldly cares,  
And riches, pleasures, lust, and strife  
Choke out the precious word of life.

And there are some, who, having heard,  
In honest hearts retain the word;—  
The seed on good ground sown are they,—  
They understand it, and obey.  
They follow Christ through all repute,  
With patience they perfect much fruit;  
Their lives an increase we behold  
From thirty to a hundredfold.

### IRELAND.

BELFAST.—In order that the readers of the REVIEW may know how the work is progressing in this country, I will send in a report. In connection with Elder Hope, I came to this city last October. From the first it seemed difficult to find a suitable place in which to hold meetings. As a last resort we went into a Unitarian hall. This seemed to be against us, as the people said we were Unitarians. Some, however, came out and were much interested. We had hoped that a number of them would take their stand; but the loss of work was to them something they could not face, so they are halting yet.

The ministers advertised us through the papers, so wherever we tried to find openings, we found prejudice. Only two or three have embraced the truth since our coming here. One of these was a young man who came out by reading our literature. The bitterest opposition we have to meet is on the immortality doctrine. Miles Grant stirred the country all up some years ago on this question.

We began tent meetings three weeks ago, and have had from twenty to seventy in attendance. As soon as the ministers knew we had started, they began to warn the people. This has kept many away. One man told us the other night that there were those who would like to roast us alive if they could. He was attending the meetings, and said he expected they would hold a church meeting over him. The opposition is violent, but God is at work for us. He gives us freedom in presenting his glorious truth. The seed is being sown, and we know the harvest will surely come.

The enforcement of Sunday laws is being agitated more and more. A bill is now before Parliament, having as its object the shutting up of all public houses in Ireland from nine o'clock Satur-

day night till Monday. This was brought about by the petitions of the clergy. I listened to a sermon last Sunday on "Sabbath Laws and Sabbath Duties," in which a strong plea was made for strict enforcement of Sunday laws. All things show that the world is preparing rapidly for the last great struggle. We ask you to pray for the advancement of the truth here.

June 2.

### MICHIGAN.

AFTER closing our meeting at Maynard's Mill, Mecosta county, I came to Saginaw county and visited the company at Leutz. Elder I. H. Evans was with me June 3, 4, and organized a church of ten members. There are two others keeping the Sabbath, who will doubtless unite with the church ere long.

From there I went to Luce, where brother Sanders and myself held a tent meeting last fall. Brother Day also labored here some. There are over twenty keeping the Sabbath, but on account of the bridges being washed away by the recent high water, not all could be gathered together. Sabbath afternoon, June 10, ten of this company and four from Chesaning followed their Lord in the ordinance of baptism. Brother Wellman, the director, was with me Sunday, and we organized a church and tract and missionary society of eleven members. Others will unite with them as soon as the opportunity affords. We go now to prepare for tent meetings, and request that the brethren remember us in their prayers.

W. H. FALCONER.

### WYOMING.

CHEYENNE.—I am glad to say that the work looks more encouraging now than at any other time since I came. The interest is very good. I have more calls for Bible readings than I can fill. I could find work for several more workers. It causes my heart to rejoice to see the people so anxious to know these things. Several of the soldiers from Fort Russell, which is located three and one-half miles from here, have been attending our meetings. Two of them have begun to keep the Sabbath. Others are deeply interested. Through their influence I was granted the free use of the post hall at the fort to hold meetings every Sunday afternoon for the benefit of all the soldiers. I hope to see a good work done among them. Colonel S. J. Pollard is very anxious for me to hold services there. He sends the ambulance every Sunday to take me to and from the fort.

Brother William Beeby, of Denver, Colo., has been canvassing here in Cheyenne for the past month for "Great Controversy," and has done well in selling books and in creating an interest among the people, and also in getting them out to the meetings. We feel of good courage in the work.

G. W. ANGLEBARGER.

June 6.

### GEORGIA.

GAINESVILLE.—Our meetings still continue with a fair attendance. The interest in the truth with many is settling into a deep conviction to obey. We held our first Sabbath meeting in the tent, June 10. Thirty-five persons were present, eight of whom had just begun the observance of the Sabbath. Others seemed to be in the valley of decision, and some who were away at their worldly business were so much troubled in conscience that they resolved not to work another Sabbath.

The interest is extending into the country, and we are invited to hold meetings outside the city. An interest is also being awakened among the colored people, through some who have come to our meetings and carried away favorable reports. They desire to have meetings held especially for them. We held one meeting in the colored church after the close of our evening meeting in the tent.

We are located not far from the county jail. Learning that the prisoners were listening with eagerness to catch what was said in our discourses, we arranged to hold some meetings with them. We have held one meeting behind the prison bars, and the twenty-four convicts listened with the closest attention while we dwelt upon the love of God for sinners. The papers which are sent us for distribution are gratefully received, and read with interest. Pray for the work here.

R. S. OWEN,  
W. A. MCCUTCHEN.

### INDIANA.

AFTER our good State meeting at Boggs town, of which others have written, I first visited the church at Terre Haute, and stayed over Sabbath and Sunday. I was assisted by brother Young. Some matters of dissatisfaction that have existed here, were satisfactorily arranged, and we left

them of good courage. I then visited the church at Salem Chapel. Here also union and harmony were restored by the final separation from the church of some who had for years refused to be reconciled to their brethren. The church is now in good working condition and of good courage in the Lord.

June 12 I came to Terre Haute to pitch a tent in this city. The first two days were spent in circulating religious liberty literature, as Mr. Crafts had appointed to speak here on the 14th instant. Ten thousand tracts were judiciously circulated, and every person was asked to read them carefully, and in most of the cases a promise was received to do so. What is very remarkable, is that in looking over the city, only four or five tracts were found that had been thrown away or torn to pieces. A few days later, as some of the canvassers who are canvassing in the city, were passing along the streets, they were hailed from the houses by some of the citizens, and asked if they had more of that literature, saying that the girl or someone had received that which was left at their house, and they could not get it. What is best of all, it did the church so much good to do the work. Surely the message is rising at this place. I was here joined by brother S. Huntington and O. S. Hadley and wife. We have the tent up, and have held four meetings. Last night the tent was quite well filled, and the interest is increasing. To the Lord be all the praise.

D. H. OBERHOLTZER.

June 19.

### NEBRASKA.

AMONG THE CHURCHES.—In harmony with the arrangements made at our State meeting, held at Fremont, I am visiting churches, small companies, and scattered Sabbath-keepers in the northwestern part of the State. Sabbath and Sunday, May 20, 21, I was with the church at Dunbar. I also visited the little company near Syracuse. We had good meetings at three places.

From May 24-29 I united with brother Buchanan in the work at Omaha. We had some precious experiences in Bible readings and visiting.

As our Bible workers cannot often find business men at their homes, we called on several at their places of business, and had some short and interesting talks. The closing of the World's Fair on Sunday act of Congress, and the Supreme Court decision of Feb. 29, 1892, declaring this to be a "Christian nation," does not fail to awaken a deep interest in religious topics. As we endeavor to show the people what is coming upon the earth by what is being transacted before us, we find that we do not have to work up an interest, but that the interest is already aroused. We also held four public meetings, but they were not largely attended. We find it is more difficult to get the ears of the people in our large cities than in smaller towns and country places.

We have now visited and held meetings at Norfolk, Oakdale, Petersburg, Elgin, Ewing, Atkinson, Stuart, and Gordon. We have had precious experiences at all of these places. I spoke once in our house of worship at Petersburg. We had a well-attended and profitable meeting. At Ewing we held our meetings in a school-house, and at Stuart we had the use of the Baptist church on Sabbath, and Sunday I spoke twice in the opera hall on Sunday-closing and the World's Fair. As in other places, the people were interested to hear on these subjects.

As I labor with and for our dear scattered people, I find my own spiritual strength increasing. May the Lord keep his people from falling, and present them faultless before the presence of his glory with exceeding joy.

I am now at Gordon. I expect to spend Sabbath and Sunday, June 17, 18, with the Lavaca church, some twenty-five miles in the country.

June 14.

DANIEL NETTLETON.

### SOUTH CAROLINA.

GREENVILLE.—We have now been at this place a little over two months, and we feel that God indeed had his hand in sending his truth here at this time. We found many doors open, and we also found that Satan is hard at work to shut them forever against the third angel's message. The champions of Church and State have been here, and they are even now doing all they can to mold the public mind in favor of a union of Church and State.

At Columbia, the capital, we have a paper published in the interests of the Sunday Sabbath, whose editor has much influence throughout the South, especially in South Carolina. My dear brethren, something must be done for this State. The Sentinel must be sent here, and I. R. L. literature placed before the people. Thus far the great majority of the people have heard and read only the

rong side of this question, and many hardly know there is another side to it. Are there not some of our brethren who are not now actively engaged in this closing work, who could come here, and lend a helping hand in giving this warning to the world? A brother here who has just accepted the truth, has entered the canvassing work, and God is blessing him. God will bless you also, my brother, if you will put your shoulder to the wheel. A brother has just sent to us for the names of six persons who live in South Carolina, and who would like to read the *Signs of the Times*. He proposes to send the paper for one year to those persons who will read. Now are there not others who would like to send either the *Signs* or *Sentinel* to some one who would read it? and also to correspond with those who receive the paper?

We would be glad to express our thanks to those who have sent us papers, but we want more, especially late copies of the *Signs* and *Sentinel*. And remember, brethren, that there are but two laborers and one canvasser in South Carolina to do this work. May the Lord add his blessing both to you and us. Pray for us.

J. O. JOHNSTON.

June 19.

#### KANSAS.

ON my return from the General Conference I spent the greater part of two weeks at the canvassers' school at Beloit, Kans., where more than forty persons were earnestly studying "Great Controversy," "Patriarchs and Prophets," and "Bible Readings," and were receiving daily instruction in them for the Master's work. During the time of the school, I was called to Moline to attend a meeting with brother M. H. Gregory. Here four more were added to the church, two by baptism, making twenty-four that had recently been added at that place. The Lord came very near to us, and all were strengthened.

After making some arrangements at our tract society office at Topeka, and visiting the Bible workers in Kansas City, Kans., I returned to Arkansas to get my family. I visited the church at Buren with brother Rees, and spent one night, and had a precious quarterly meeting with the home church at Springdale. God blessed us richly. Three, a mother, little daughter, and the aged grandmother, were baptized, all for the first time. The following Wednesday evening I parted with many dear friends and brethren and sisters, to whom my heart had become endeared, and returned to Kansas to take up the work according to the recommendation of the General Conference.

We spent the first Sabbath and Sunday with our old home church at Altoona. Nearly the entire church at Neodesha, and also some from Yates Center, came to meet with us. The Lord blessed the word spoken, and much courage was given. Officers were elected for the church, and an elder was ordained. Much interest was manifested the last night of the meeting.

The next day I continued my journey to Topeka, where I am now located. At that time I was called to a meeting of the Union College Board, which occupied one week. I also spent one Sabbath at Horton, where, by the earnest efforts of sister L. E. Cox, four had recently embraced the truth, one lady being thoroughly converted from a life of sin by the study of God's word. This work was done by an untrained Bible worker, who, being compelled by the Spirit of God and love for souls, went from house to house till she found those who would study the word with her. Why should not hundreds in our cities and towns do likewise?

It was my privilege to spend a few days at the good institute at Kansas City, conducted by brethren Jones, Colcord, and Breed, where all of the workers from Missouri and most of those from Kansas were assembled, and I am glad to say that while I could not attend this entire institute, I can see very satisfactory results among our workers who did attend it.

Our work is now well settled for the season. Brethren Hall, Ferren, and Foster are working in the northwestern part of the State, and the Lord has signally blessed the work done. Over twenty-five have been brought to the light and baptized within the last two months. A tent will be pitched soon at Phillipsburgh, and work will begin about the 27th of this month by Professor Stewart and brother I. A. Crain, from Union College. Brethren Fortner and Thorn have a tent at Garden Plain in the southern part of the State, and report a good interest.

Brother O. Hill and H. W. Woodruff have just commenced a tent meeting at Yates Center, Woodson county. They are soon to be joined by brother E. A. Morey and wife. The labors of Elders Stebbins and Gregory among the churches are being much blessed. Our directors are doing excellent work, and two new workers have recently entered that branch of the work. Our work among the Swedes, which has been rather languishing for some years, will be entered upon with new vigor the

last of this month by brother S. Mortenson, from Union College, assisted by brother Arvid Johnson.

The German work is moving on well. Our dear German brethren indeed appreciated the labors of Elder Conradi while with Elder S. S. Shrock. He spent a few weeks among them. Elder Shrock has been for some time in Oklahoma Territory, but is now in Kansas again, and is getting the other German workers well started before he goes to Missouri for a few weeks' labor among the Germans there.

I have spent the last fifteen days in holding meetings at Argonia, Wichita, Tisdale, Winfield, and Bagley. At Argonia eight were baptized, and nine added to the church; these were largely the result of meetings held by Elder E. L. Fortner.

A few meetings at Wichita resulted in much encouragement to the church and several entering more fully into missionary work. Two were added to the church, one by baptism. At Tisdale two young men were converted, and taken into the church by baptism. The last Sabbath and Sunday were spent at Bagley, where brother H. W. Woodruff has been laboring for the past four weeks. Here six precious souls were baptized. These are among the best families in the community. Others, I think, will soon accept the truth. Throughout the State since the first of February more than one hundred and seventy-five have been brought to the light and accepted the Lord. For all these blessings we praise the name of the Lord.

C. McREYNOLDS.

#### MORE ARRESTS IN THE STATE OF MARYLAND.

BRETHREN CHARLES O. FORD, Alexander Dodd, and sister Hettie Mansfield were arrested last week for working on Sunday. The above are members of the church at Ford's Store, Md., where over eighty accepted the truth as a result of our tent effort in that place last summer. Sister Mansfield was sewing in her own home, and for this great crime(?) was arrested and brought before a magistrate. Brethren Charles O. Ford and Alexander Dodd were arrested on information of a brother of brother Ford's, who is a violent opposer of the truth. Brother Ford has a drug-store and general store in the town, and having received some goods by boat, which were unloaded at the wharf, he requested his brother, who is wharf-master, to place the goods in the warehouse until Monday, which he refused to do; and not wishing to have the goods broken, he brought them home on Sunday, for which he was arrested and fined five dollars and costs. The cases of all were appealed. In a letter from brother Ford, he says: "I am as happy as any man can be in this world, all because I now know that I can suffer some for Christ, who suffered so much for me. Just think, my brother had me arrested; don't that fulfill Matt. 10:21? I thank the Lord that it is fulfilled with me. I can rejoice that the Lord is so good to me." We can praise the Lord for the spirit manifested by our brethren in these persecutions.

There are now five cases for the fall court; brother E. Price, of Millington, Md., for the Kent county court in October, and brethren Isaac Baker, Charles O. Ford, Alexander Dodd, and sister Hettie Mansfield, for the Queen Anne county court in November. No doubt Judge Wicks, who is very much prejudiced, and who has already committed two of our brethren to jail (one for working on Sunday, and the other for refusing to take oath in court on Sabbath), will try all these cases. May God bless all these brethren and sisters! They all expect to go to jail. Let every reader of the REVIEW pray for and help the work in this territory, Maryland and Delaware.

E. E. FRANK.

June 8.

#### RELIGIOUS LIBERTY IN TENNESSEE.

"Be not deceived; . . . whatsoever a man soweth, that shall he also reap." Obedience to the fourth commandment of the decalogue has brought fruit here in Tennessee, to the honor of God's name.

As a partial result of this obedience, "this gospel of the kingdom" has, at least in part, been preached to his excellency, the governor, his predecessor, senators, representatives, judges, and other officials.

The efforts of Satan to frighten Christians from their allegiance to God and to secure their obedience to human laws, has not stopped, but perhaps has tended to hasten this result.

The religious prosecutions of the past few years have created an interest in the questions involved, and a demand to hear upon the principles of religious liberty. Not only this, but those of whom the people have a right to make these demands have been awakened to a sense of the responsibility resting upon them, and have through the agency of the press and the pulpit, loudly proclaimed these principles. As a result, during the

past year a great change has taken place in public sentiment.

One year ago four Christian men of Henry county were found guilty of "maintaining a public nuisance" for quietly laboring on their own farms on "the venerable day of the sun," and sentenced to from fifty-four to more than sixty days' confinement in the county jail at Paris, Tenn. The latter part of this time these Christians were compelled to labor on the public highways with the chain-gang composed of the county criminals. Six months ago all of another company who had been indicted were either discharged or held over till the May term of court. On Thursday, the first day of the present June, the last of these cases was dismissed by his honor, Judge Swiggart, without being committed to the jury. This was evidently in harmony with the sentiment of the public. Thanks to God for the change which has taken place in this one year! A letter just received from the church of which these brethren are members, states that last Sabbath a praise service was rendered to Him who has turned their sighing into song.

"Be not deceived," brethren, into thinking that this tranquillity betokens a lasting peace. It does give us, by the grace of God, an opportunity to prosecute our good begun work in sowing the seeds of religious liberty which are found only in Christ, under more favorable circumstances than we can hope to enjoy when the now ebbing tide of religious intolerance shall again flood, as it surely will in the near future.

CHAS. L. BOYD.

June 7.

#### LETTER FROM ELDER RUPERT.

As there may be some who would be interested in hearing from me again through the REVIEW, I avail myself of this opportunity to say a few words to my friends through its columns. Like many others, I have had trials to meet, which have hindered me from engaging in the work of God for this time. For ten years my work in the truth was unbroken, and I often wondered why my brethren would suffer anything to hinder them. But the apostle said: "Let him that thinketh he standeth take heed lest he fall," and, "Succor them that are tempted," "lest thou also be tempted." How little I realized my weakness then, as I now see it. I can now only compare myself to Peter, when he declared he would never forsake the Saviour; and, strange as it may seem, even to myself, I stumbled over the point of faith on which I had always thought I was the most established; viz., the gift that God has placed among us.

At the Minneapolis General Conference I can now see I was excited with a spirit of strife, which always engenders suspicion and envy. And when it was said to me that "what I wanted was to learn of Jesus, and sit at his feet," I was not in a condition to realize the truthfulness of the statement. I should not have been so hasty to speak, but have tried more carefully to look upon the good qualities of others! I should have been more patient and sober minded. And after years of sorrow and loss of opportunities to do good, I have resolved to take as my motto, "Learn of Jesus!" Every word of the Lord is sharper than a two-edged sword, and divides asunder even the soul and spirit, and is a discernor of the thoughts and intents of the heart. I have always said I would be glad of reproof, when needed, that I might profit thereby. But how ready I was to rebel. I have always said that I could indorse all I have seen in print from the pen of sister White. I can now add that all she has said concerning me personally, is true also. And I can again say, "Speak, Lord, thy servant heareth."

My experience the last five years has not been a pleasant one, but I have not sought the pleasure or friendship of the world. I have always felt an interest in the Lord's people and his work, but at the same time did not feel in harmony with some things, so have felt isolated to some extent, which has not been pleasant. The Lord has come very near to us as a family, lately, and we rejoice as only those can who enjoy God's blessing. We again renew our covenant with God to devote all we are and have to him to use in any way which to him seems best.

G. G. RUPERT.

Liberal, Kans., June 5, 1893.

#### LETTER FROM A CHINESE.

[The following letter has been received by sister Bahler from one of her Chinese pupils. We are permitted to lay it before the readers of the REVIEW as a matter of interest to them to read a letter from such a source, as well as to show that some, at least, of that people appreciate what is done for them. This should act as an incentive to further efforts in their behalf. The letter shows excellent



penmanship, and quite a fair command of the English language:—]

"I received your letter to-day. I was glad to hear from you. Are well. I am very sorry you to be leave the school. I cannot spel you are away. I hope you soon be doing well. I will not forget of your great kindness. I will remember you are teachen us so well, I am thinking not many people in the world to spen the time like your folks do, to teachen our boys, you are been doing this good work for us the Lord will know it. I believe surely Mrs. Bahler will be heal soon. I like have you write to me wherever you stay. I would be so glad to hear from you. When the teacher come, I will write to tell you about the school. I hope I will to see you are family nets fall. I would like to be so glad to meet you again, excuses me this writing. But not a letter only few words. Joe he is well thanks you. I will gave you the name of the dog it call gow that is Our people call dog. this is very good name for it.

"by your scholar,  
"YEE YENE."

#### UPPER COLUMBIA CAMP-MEETING.

This meeting was held at Milton, Oregon, May 24-30. It will be remembered by all as a precious season. The Lord came very near to his people, and the converting power of his Holy Spirit was present in a marked measure, drawing those who have long been in the way closer to himself and converting others to him.

The social meetings were marked by a spirit of freedom and a readiness on the part of nearly all to testify to the goodness of God and to praise him for his great love. These meetings were well attended, and I think all who were there will bear witness with me that they were seasons of special refreshing from the presence of the Lord.

The preaching was of that nature that pointed out the time in which we are living, and what Israel ought to do in such a time as this. The truths set forth by the servants of God met a hearty response in the hearts of the people, and all felt to seek the Lord with the whole heart. Sabbath was especially a good day. The Lord helped in the preaching, and at the close of the sermon, when the invitation was given, more than one hundred came forward to seek the Lord and to give their hearts to him. On Monday, the last day of the meeting, eighty-eight went forward in the ordinance of baptism, and on the Sabbath following three more were baptized at College Place as a result of the camp meeting work, making ninety-one in all. The preaching was principally done by Elders Olsen, Tenney, Morrison, and Shultz, who were with us, and whose labors and presence were much appreciated.

This meeting was not only the best, but also the the largest one ever held in this Conference. The camp comprised a city of 148 tents, with a population of 805 persons. There were no more tents pitched, because they could not be had; consequently many of the tents were crowded; several stayed in houses, and were not counted in taking the census of the camp. The business of the Conference passed off pleasantly, and unity was manifested in all that was done. Sabbath afternoon two brethren were sacredly set apart to the work of the gospel ministry, by prayer and the laying on of hands. Tuesday morning the brethren separated to return to their homes, feeling that they had been amply paid for coming up to this feast of tabernacles. We trust that the influence of this good meeting will be felt throughout the Conference, and that the result will be, through the labors of the year to come, a large ingathering of souls.

We shall have five tent-companies in the field this season, together with other laborers among the churches. Brethren, do not forget these laborers in your prayers.

R. S. DONNELL.

June 16.

#### GENERAL CONFERENCE DISTRICT NO. 1.

THE general meetings held in Maine and New Brunswick in the months of April and May were good and successful meetings, reports of which have already appeared in the REVIEW. The advanced light of the message was gratefully and cheerfully received, and with its reception came the Spirit and blessing of the Lord.

The general meeting at South Lancaster, Mass., May 19-29, was also blessed of the Lord to the good and spiritual benefit of all present. All were glad to see Elder Porter among them again, with health and strength to participate in the meeting. While he did not do much of the preaching, he was in all the council meetings, and, according to his own testimony, "came out of it all, feeling better than when the meeting began." The canvassers and laborers received good instruction, and they go away to their several fields of labor with hearts full of good cheer and courage in the Lord.

The last two days of May and the first day of June, I was in New York City. I had an interesting interview with brother Terzian, an Armenian who formerly lived in Constantinople. He understands five languages; Armenian, Turkish, Greek, French, and English. He is a poor man, has been keeping the Sabbath about four years, and wants to get a better knowledge of present truth, and go back to his own country to work for his people.

Friday morning, June 2, I arrived at the Pennsylvania camp-ground, at Williamsport, and found a good representation at the workers' meeting, and the work of preparation well along. For four weeks previous, a canvassers' school had been held, and a deep interest had already been awakened in the work for this time. Most of our people came early on the ground, and the number was larger than at any previous meeting. Forty tents were on the ground; besides, quite a large number of our people found rooms in houses near the ground. The promptness with which all attended the meetings, and the interest shown in all branches of the work, was good evidence that a change for the better had taken place in the Conference. We found this to be so, both financially and spiritually.

The Conference in the past year had been able to pay off its debt of over seven thousand dollars, and this, with other gains, enabled the tract society to reduce its debt of over twelve thousand dollars down to four thousand dollars, and there are resources by which this amount can be paid. So the Pennsylvania Conference is now free from embarrassment, and a universal "Thank the Lord" went up from the hearts of all who heard the glad news.

Besides all the laborers in the Conference, there was at the meeting Elder Jones, Professor Cavinness, brother A. F. Ballenger, Elder D. T. Bourdeau, and the writer. Elder Allen Moon was also with us one day. The devotional meetings were good, and the preaching related to the advanced light of the message, "faith in the word of God," "righteousness by faith," and "religious liberty." The outside attendance was good, and a few became deeply interested. The last day of the meeting thirty-nine were baptized. Many of these had lately taken their stand to follow their Lord, and walk in the truth.

Brother I. N. Williams was again chosen President of the Conference, with brethren Hibbard, Lee, Saunders, and Evans, as Executive Committee. Brethren Williams and M. D. Mattson were ordained to the gospel ministry. Five young men received ministerial license, which will increase the working force, and add more strength to get the truth before the people. Thus closed a most excellent camp-meeting.

I. D. VAN HORN.

#### UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the Upper Columbia Tract Society was called by the President, Elder R. S. Donnell, May 24, at 4:30 P. M.

A short address was given by the President, in which he outlined briefly the small amount of work done, showing what could have been accomplished if every member of the society had worked as he ought. In view of the fact that we are past all the way-marks, and the next event is the outpouring of the vials of the wrath of God,—the seven last plagues,—it is time to let our light shine, and do all in our power in the missionary work.

At the close of the remarks, it was voted that the Chair appoint the usual committees, which were as follows: On Nominations, J. A. Armstrong, S. H. Carnahan, Moses Hunt; on Resolutions, D. E. Scoles, W. S. Holbrook, C. L. Ford.

Meeting adjourned to call of Chair.

SECOND MEETING, FRIDAY, MAY 26.—The President occupied the chair. The reports of the committees were called for, and brother Armstrong, as chairman of the Nominating Committee, responded by offering the following report: For President, R. S. Donnell; Vice-President, W. W. Steward; Secretary and Treasurer, Mrs. M. E. Ford; Directors: Dist. No. 1, G. W. Davis; No. 2, C. L. Ford; No. 3, F. W. Hiddleston; No. 4, W. W. Steward; No. 5, W. A. Kinney.

The Committee on Resolutions submitted the following:—

Whereas, The providence of God has largely attended this branch of the work the past year; therefore,—

1. *Be it recommended*, That we acknowledge his mercy, and by his grace seek a closer, more faithful relationship to him in the year to come; and,—

Whereas, We have heretofore passed many resolutions, but have very largely stopped there; therefore,—

2. *Be it further recommended*, That we have fewer resolutions and more work; and,—

Whereas, The Spirit of Christ is a missionary spirit, and "if any man have not the Spirit of Christ, he is none of his;" and,—

Whereas, God has provided a rich store of truth, calculated to bring men and women to a saving knowledge of Jesus Christ and his truth, in the tracts and religious reading-matter upon the present truth; therefore,—

3. *Be it recommended*, That we as a people and as individuals engage more earnestly in practical, true missionary work, by sending the precious truth in papers, tracts, and letters, to all to whom we have an opportunity; and,—

Whereas, The canvassing work is one means which God has instituted to bring many to a true understanding of the third angel's message; and,—

Whereas, Good canvassers are needed in many fields; therefore,—

4. *Be it recommended*, That there be God-fearing individuals trained and given a practical experience in the work to fit them for these places.

The first and third resolutions were passed without discussion. The second and fourth called forth remarks from brethren Hiddleston, Armstrong, Davis, Scoles, Holbrook, Bagby, and Donnell. They were passed unanimously.

It was voted to continue the publication of the *Reaper* the coming year.

The Secretary's report was called for, and read as follows:—

No. of members,	650
" missionary visits,	1,456
" letters written,	778
" " received,	339
" periodicals distributed,	20,425
" pp. tracts loaned, sold, and given away,	240,235
" subscriptions obtained,	735

RESOURCES.	
Cash on hand, April 1, 1892,	\$ 170 28
" rec'd from April 1 to Aug. 23, 1892,	640 94
Due from societies,	356 45
" agents and individuals,	2,208 52
Stock on hand, furniture, etc.,	1,113 50

Total, \$4,489 69

LIABILITIES.	
Due Pacific Press,	\$611 02
" REVIEW AND HERALD,	29 64
" American Sentinel,	17 62
" Good Health,	6 27
" college,	35 05
" first-day offering fund,	35 50
" reserve, mission, and tent fund,	585 72
" other funds,	2 50
" societies and individuals,	18 13

Total, \$1,341 45

Balance in favor of society, \$3,148 24

FINANCIAL STATEMENT.	
RECEIPTS.	
Cash on hand, Aug. 23, 1892,	\$ 811 22
Received on Mdse.,	360 97
" R. M. and T. fund,	589 77
" Christmas offerings,	664 37
" first-day offering fund,	179 27
" foreign missions,	513 70
" Orphans' Home,	13 75
" college pledges,	505 00
" expenses,	501 95
" account,	2,854 84
" Reaper,	34 25

Total, \$7,382 31

DISBURSEMENTS.	
Paid Pacific Press,	\$3,600 00
" REVIEW AND HERALD,	300 00
" American Sentinel,	200 00
" Good Health,	35 00
" I. R. L. Ass'n,	53 00
" college,	467 20
" foreign missions,	529 15
" first-day offerings,	143 82
" Christmas offering,	667 12
" Orphans' Home,	13 25
" R. M. and T. fund,	80 00
" Gen'l Conf. Pub. Co.,	3 73
" individuals,	223 30
" expenses,	522 50
Cash on hand, May 15, 1893,	544 24

Total, \$7,382 31

Meeting adjourned *sine die*.

Mrs. M. E. Ford, Sec. R. S. DONNELL, Pres.

#### PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE first meeting of the fifteenth annual session of the Pennsylvania Conference was held on the camp ground at Williamsport, Pa., June 7, at 9:30 A. M. President I. N. Williams in the chair. Prayer was offered by Elder I. D. Van Horn. On motion, the reading of the minutes of the last annual session was waived, after which the Conference was organized, with forty delegates, representing twenty-two churches. On motion, sister Maud Owen, of North Warren, was voted in as delegate from the North Warren church.

The President then addressed the meeting, giving a review of the work for the past year, and indeed it was encouraging to see how the Lord had worked for the Pennsylvania Conference in lifting the large debt of over seven thousand dollars, which was hanging over them at the last camp-meeting. He also spoke of the earnestness we should have in the progress of the work in the Conference during the year to come, and that we are living in a most important period of our work, and that we should be

alive to the issue now before us. Elder I. D. Van Horn then expressed thankfulness that the Conference had succeeded in lifting its debt.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Resolutions, E. J. Hibbard, W. M. Lee, A. S. Bowersox; on Credentials, I. D. Van Horn, J. G. Saunders, D. A. Evans; on Nominations, W. H. Smith, D. K. Trump, I. D. Van Horn.

Adjourned to call of Chair.

SECOND MEETING, JUNE 9, AT 9:30, A. M.—Seven additional delegates were received into the Conference.

The Treasurer was called upon to give a financial report of the Conference for the year ending June 1, 1893, which was as follows:—

#### LIABILITIES OF THE PENNSYLVANIA CONFERENCE, JULY 1, 1892.

Amount due Pennsylvania Tract Society on acc't, July 1, 1892,	\$6,075 76
“ overdrawn on title acc't,	1,219 29

Total, \$7,295 05

Note given Pennsylvania Tract Society for one year at 5%, July 1, 1892, 7,000 00

Amount of title still overdrawn, \$295 05

Total, \$7,295 05

#### RECEIPT OF TITHES AND DONATIONS FROM JULY 1, 1892 TO JUNE 1, 1893.

##### RECEIPTS.

Amount of tithe received,	\$10,957 00
“ cash “ on acc't,	44 83
“ “ loaned Conference without interest,	151 00
“ donations and pledges received,	1,467 81
“ loaned Conference with interest,	3,000 00

Total, \$15,620 64

##### DISBURSEMENTS.

Amount paid laborers, cash,	\$4,992 08
“ “ transfers,	825 72
“ General Conference,	838 40
“ on note from tithe,	2,532 19
“ “ donations,	1,467 81
“ “ loans,	3,000 00
“ “ interest on note of \$7,000,	238 33
“ tithe overdrawn July 1, 1892,	295 05

Total, \$14,189 58

Amount in the treasury, June 1, 1893, 1,431 06

Total, \$15,620 64

The Committee on Resolutions made the following report:—

1. *Resolved*, That we recognize the hand of God in raising means to liquidate the heavy debt which crippled our work one year ago, and that we do not allow this special providence to decrease our diligence in giving to the support of his work; but rather, let it renew our zeal for the year to come, that there may be means to push the message into the numerous new fields which God's angels are preparing, and from which imperative calls are constantly coming.

Whereas, The Pennsylvania endowed bed in the Sanitarium Hospital has been a means of great benefit to several worthy sick persons during the present year; and,—

Whereas, The endowment of this bed will expire Dec. 31 of the present year; therefore,—

2. *Resolved*, That we take sufficient donations and pledges at this time from those who will cheerfully give to endow a bed for the year 1894.

3. *Resolved*, That we seek out and encourage young men and women of promise, to enter our schools and fit themselves for usefulness in the cause; and, further,—

4. *Resolved*, That we raise as soon as practicable the remaining means voted at the last Conference to the South Lancaster Academy.

The first resolution was spoken to by Elders A. T. Jones, Saunders, Hibbard, and others with much earnestness, expressing their hearty support of the resolution. The other two resolutions were spoken to by Elders I. D. Van Horn, Caviness, Jones, Hibbard, Williams, and others, after which they were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 11, AT 9:30 A. M.—The Committee on Credentials and Licenses made the following partial report: For Credentials, J. L. Baker, E. J. Hibbard, K. C. Russell, J. G. Saunders; for Ordination and Credentials, M. D. Mattson, I. N. Williams; for Ministerial Licenses, Chas. Baerle, L. S. Wheeler, A. S. Bowersox. The report was then adopted.

The Nominating Committee reported the following: For President, I. N. Williams; Vice-President, E. J. Hibbard; Secretary and Treasurer, W. M. Lee; Executive Committee, I. N. Williams, E. J. Hibbard, W. M. Lee, D. A. Evans, J. G. Saunders.

We recommend that the Executive Committee be empowered to appoint both the Auditing and Camp-meeting Committees. On motion, the report was adopted, and persons mentioned were elected to the offices named.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 12, AT 9:30 A. M.—The Committee on Credentials and Licenses completed their report, which was as follows: For Ministerial Licenses, J. M. Kutz, G. W. Spese; for Missionary Licenses E. H. Rees, E. D. Champlin, W. W. Williams, Jefferson Loughhead, D. A. Evans.

On motion, the report was adopted.

Adjourned *sine die*.

I. N. WILLIAMS, Pres.

W. M. LEE, Sec.

#### PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE first meeting of the fifteenth annual session of the Pennsylvania Tract and Missionary Society was called at Williamsport, Pa., Wednesday, June 7, at 10:30 A. M., in connection with the session of the Pennsylvania Conference. The President, E. J. Hibbard, in the chair. Prayer was offered by Elder M. D. Mattson. On motion, the reading of the minutes of the last annual session was waived.

The President then addressed the meeting. He spoke of the revision of the constitution of the Pennsylvania Tract Society two years ago, which provided that every member of the church was considered a member of the tract society. He declared that every member of the church should be active in the missionary work, and that every society should be revived, and push the work of God as never before. The canvassing work, although not showing a financial gain, does show a better grade of work done than at any time heretofore. Comparing the report of first-day offerings and fourth Sabbath donations for the past year with the previous year, a falling off was shown.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Resolutions, G. W. Caviness, M. D. Mattson, K. C. Russell; on Nominations, Jefferson Loughhead, J. L. Baker, O. M. Breusinger.

Adjourned to call of Chair.

SECOND MEETING, JUNE 9, AT 5 P. M.—The Treasurer was called upon to give a financial statement of the Pennsylvania Tract and Missionary Society for the year ending June 1, 1893, which was as follows:—

##### RESOURCES.

Real estate,	\$12,000 00
Mdse. per inventory,	4,679 18
Office and church furniture,	775 00
Personal estate,	345 00
Bills receivable,	6,939 61
Cash in safe,	91 85
Individual acc't,	5,960 61

Total, \$30,791 25

##### LIABILITIES.

Bills payable,	\$12,856 87
Different funds,	157 06
REVIEW AND HERALD Pub. Co.,	6,978 45
Pacific Press Pub. Co., N. Y. branch,	1,029 27
Good Health Pub. Co.,	1 48
Pacific Press Pub. Co., Oakland,	12 33
International Tract Society,	22 28
I. R. L. Association,	35 67
First National Bank acc't overdrawn,	56 77
Local T. and M. societies,	410 59
Tithe acc't,	892 03
Individual acc't,	1,818 14

Total, \$24,270 94

Net worth, 6,520 31

Total, \$30,791 25

##### RECEIPTS.

Rent acc't (amt. rec'd for rent),	\$117 00
Tract society fund (donations, etc.),	134 46
Periodical acc't,	43 33
Mdse. (profit on sales),	2,527 45

Total, \$2,822 24

##### DISBURSEMENTS.

Freight and express,	\$139 75
Salary acc't,	646 00
Interest acc't,	537 59
Postage,	177 58
Expense (paid sundry expenses),	783 23
Institute expenses (paid canvassers),	108 91
Tract society per acc't (periodicals free),	215 85
Extra <i>Sentinel</i> (loss on same),	7 70

Total, \$2,616 61

Net gain, 205 63

Total, \$2,822 24

On motion, the financial statement was adopted. The Committee on Resolutions submitted the following:—

Whereas, We have seen the hand of God and his rich blessing in a very marked manner in connection with the society in removing a very embarrassing debt, and opening avenues for work; therefore,—

1. *Resolved*, That we express thanks to God for his goodness, and we accept this as evidence that God would have us press the work as never before; and,—

Whereas, We see that the movements in the religious and political world indicate that time is short for the spread of the message; therefore,—

2. *Resolved*, That we earnestly labor to keep pace with the message, and seek to warn our fellow-men of the danger of religious legislation, making use of the methods found to be successful and recommended by those leading out in the work.

The foregoing resolutions were freely discussed by brethren Caviness, Hibbard, Van Horn, Breusinger, Saunders, Rees, and others. They all spoke with much earnestness and feeling, that the work of God should be pushed with greater zeal into every part of the State than ever before, after which the resolutions were carried.

Adjourned to call of Chair.

THIRD MEETING, JUNE 12, AT 10:30 A. M.—The Committee on Nominations reported as follows: For President, E. J. Hibbard; Vice-President, M. D. Mattson; Secretary and Treasurer, W. M. Lee; Corresponding Secretary, W. F. Schwartz; State Agent, A. S. Bowersox; Directors: Jefferson Loughhead, D. A. Evans, E. H. Rees, E. D. Champlin, W. W. Williams.

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

Adjourned *sine die*.

E. J. HIBBARD, Pres.

W. M. LEE, Sec.

#### "SHE HATH DONE WHAT SHE COULD."

THESE were the words of the Saviour to the woman who anointed his head when he sat at meat; and while some questioned the wisdom of the waste of precious ointment, saying it might have been sold and given to the poor, Jesus answered, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye may do them good; but me ye have not always. She hath done what she could." Mark 14:3-9.

Reader, does your conscience tell you that you have done what you could? Are you doing what you can to-day? and is it your desire to do what you can in the future? If so, then may the Lord direct me in this article in presenting some things that you can do.

In the scripture given above, we read that the poor we have always with us, and whenever we will, we may do them good. As oft "as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Who will do what they can to-day? Yes, the poor we see everywhere, but I wish to call special attention to the poor in the things of God,—those who know not God, who from some cause have not the hope of eternal life in them. There are millions of them in this southern field, and perhaps thousands of them will gladly accept the truth, as soon as it is presented to them. Yet how can they believe unless they hear, and how can they hear without a preacher? Who are preachers?—Any who have answered "yes" to the questions above, and who will stick to it. "Ye are my friends, if ye do whatsoever I command you." "Go ye into all the world, and preach the gospel to every creature," are the Saviour's words. "Every creature" includes every man, woman, and child, white or black, rich or poor, educated or uneducated, in the world; and as the nine States of Dist. No. 2 are in the world, it includes them. If it includes them as a whole, it does in part, every State, county, township, school district, section, family, and individual. Ten or fifteen million people live in this territory. There are perhaps one-half dozen ministers and a few licentiates, with less than one hundred canvassers and Bible workers in this field. They are all doing a grand work in their different capacities; but is this enough? O no; in the near future, there must be hundreds, yes, thousands, where there is now but one. Who are ready to do what they can? O, I do so desire to see something more done for the southern people. If ever a people needed help, they do here.

I will say a word from a medical missionary standpoint; for I am a nurse by profession. If ever a people needed instruction by precept and example on the laws of life and health, these are the people. The poor ye have always with you. If this is true anywhere, it is true here in a three-fold sense; they are poor financially, physically, and mentally, and, as a result, spiritually.

If there is a people anywhere who need the preparation resulting from health and temperance principles, it is this people. Health and temperance work is not the third angel's message, but it is as closely connected with the message as the hand is to the body, and is intended to prepare the people for the message. Are the brethren and sisters who know how to cook hygienically, who understand the laws of dress reform, who are qualified to practice correct principles of living, ready to help others also to do what they can for this needy people?

Do you really want stars in your crown when you enter upon eternal life? Then why do not hundreds of families from the large churches in the North move South? "Sell that ye have and give alms" to the poor people here, give yourself and all you possess. Withhold nothing. What a blessing would result to our ministers as well as the people in this field, if several thousands from the North, and elsewhere, who understand hygienic living, were scattered all over this part of the territory! What a difference it would make to the ministers and canvassers, if they could get something to eat besides corn bread seasoned with lard, soda biscuit, pork, and black coffee. This is the bill of fare the ministers and canvassers have to eat.

Is it any wonder the people are difficult to reach with the message, when we find that the masses of them try to exist, from the cradle to the grave, on such a substitute for food as this? And they literally eat tobacco and snuff—men and women, boys and girls, children and old folks. Tobacco is the principal product of the farm here.

What an object lesson if some one would begin raising corn, wheat, oats, grass, etc., but no tobacco. There is no place in the world where the thrifty farmer could do better financially than here. But let no Seventh-day Adventist come here, or go anywhere else, with any motive other than *saving souls*. It is too late to think of anything else for a moment, to say nothing of *doing*. Then who is ready to respond? Will not thousands make preparation to work for this people at once? The field is white, and ready for the harvest; but where are the reapers? Those who have asked God in the past to show them what to do, need not wait longer. Get ready at once; soon the night cometh, when you cannot work, soon the blackness of midnight will come. Do you say there is not time to do this work for this people? I answer, it *must be done*; and will there be more time if you wait a while?—No; if we fail to do what is required of us now, we will have it to do in times of greater peril, or others will be called to do it, and *take our crown*. *It is never too late to do good*. As long as probation lasts, we must work for the salvation of our fellow-men. Remember, we must do what we can before the "Well done" can be pronounced to us. Should there be those wishing further information, before coming South, and wishing to write to me, I would be glad to hear from them, and will do everything in my power to furnish the desired information. My prayer is, in closing, that God will impress it upon the hearts of a large number of our people who are properly qualified, to come to this field. Who is ready to say, "Here am I; send me"? O that we may view this matter now as we will wish we had in eternity.

T. C. MAESSUER.

The Pines, Asheville, N. C.

## Special Notices.

### TO NEBRASKA CHURCHES.

WE would call the attention of the churches of the Nebraska Conference to the fact that at the July quarterly meeting delegates should be elected to the coming State Conference to be held in connection with the camp-meeting, at Seward, Aug. 22-28. Every church in the Conference should be represented by delegates. Each church is entitled to one delegate, and one additional delegate for every fifteen members. Thus a church of fifteen is entitled to two; if the membership is thirty, three delegates; forty-five, four delegates, and so on in this ratio. Let each church see to this matter at the coming quarterly meeting in July.

W. B. WHITE.

### TO OUR BRETHREN IN NORTHWESTERN KANSAS.

DEAR BRETHREN AND SISTERS: While crops fail because of drouth, and earthly hopes vanish, let us assemble and seek God for that bread that cometh down from heaven. It has been arranged to hold a camp-meeting at Phillipsburgh, Phillips Co., July 20-30. Provisions have been made for instruction in the word by competent laborers. Elder A. J. Breed, our district superintendent, will be with us. Professor Stewart, of Union College, who will labor in the Kansas Conference during the vacation, will assist, also brethren Hall, Ferren, Foster, and the writer. Bring your children with you. (Read Joel 2:15-17, 23.)

Children's meetings will be held each day. There will be tents to rent on the ground. Every Seventh-day Adventist ought to attend a camp-meeting this year. So much will be brought out which is of vital importance to everyone, that none can afford to miss the opportunities and blessings thus put within their reach. Shall we not expect all of our people who are in the northwestern part of the State, to be present at this meeting? Come, brethren and sisters, now the time has

come to cry aloud; and may God help everyone to say, I will attend the camp-meeting. Then trust God to help in your plans, and this will be, as it should be, the largest meeting of our people ever yet held in northwestern Kansas.

Present methods of doing missionary work will receive especial attention. Brethren and sisters, come up to the feast. C. McREYNOLDS, Pres.

### TO OUR KANSAS BRETHREN.

I WISH to say a few words to our good brethren and sisters who would like to do a little missionary work. In traveling through the country, I find many who like to read our papers, especially the children; but the parents are not so situated that they can take a paper for them or for themselves. If any of our brethren and sisters who would like to send our papers to such regularly, either directly from the office, or remail them after they have read them themselves, will please write to me, I will give them the names of those who will be glad to get them and read them. Perhaps the children would like to use some of their pennies to send the *Little Friend* to little boys and girls who live in this western country, who do not have the privilege of attending Sabbath-school or reading any little paper. I wish to correspond with those who will send regularly three or six months or a year.

My address is 205 Congress St., Emporia, Kans.

WM. H. MILLS.

### TENNESSEE RIVER CONFERENCE CAMP-MEETING.

It is decided, no preventing providence, to hold this meeting at Nashville, Tenn., Sept. 5-12. This place and time seem to meet the wishes of the Conference. The time has come when preparations should begin, that all may be present at the opening; none can afford to lose the first meeting.

We have the promise of the labors of Elders J. N. Loughborough and R. M. Kilgore. Elder Loughborough has been engaged in proclaiming "this gospel of the kingdom" from the sacred desk from his youth. His connection with God, and his general knowledge of the work will enable him to render invaluable service.

Wonderful has been the advancement made toward the final end during the past year. The Master is giving this Conference an important part to act in the closing drama of this world's history.

Let all who can, come up to this annual convocation. Let us together seek and receive a new baptism and general fitting up for the work which the Lord has for us to do.

CHAS. L. BOYD, Pres.

### IMPORTANT NOTICE!

WE would like to call the attention of our correspondents in the States to the fact that postage to England is five cents for each *half ounce*. On insufficiently stamped letters we have to pay double the amount of the deficiency, so that when, as frequently happens, a letter comes to us, bearing a two-cent stamp and weighing more than half an ounce, it costs us sixteen cents. Many of the workers in this field lose a large sum in the course of the year, because of the neglect of their American correspondents to weigh and properly stamp their letters. It is very rarely indeed that we receive a mail from the States on which we do not have to pay fines, frequently amounting to thirty or forty cents. As this heavy expense is entirely unnecessary, and might be avoided by the exercise of a little care, we trust this matter will be borne in mind.

JOHN I. GIBSON.

451 Holloway Road, London, N., Eng.

## The Sabbath-School.

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

### THE FIRST EPISTLE OF PETER.

#### LESSON II.—THE GREAT SALVATION.

1 PETER 1:10-16.

(Sabbath, July 8.)

#### REVIEW QUESTIONS:—

- What does faith do for us?
- What is the character of the joy which it gives?
- What graces are connected with this faith?
- What is its end?

#### I. What the Prophets Revealed. Verses 10-12.

- Who before us inquired diligently of this salvation?
- Of what did they prophesy?
- Does this mean that the prophets did not know of God's salvation and grace? (See note 1.)
- Why did they search their own writings?
- To what did the Spirit through their writings testify?
- What did God reveal in answer to their inquiries?
- What other beings desire to look into these things?

#### II. Practical Applications. Verses 13-16.

- In view of what God has thus revealed, what should we do? (See note 2.)
- Like whom should we act?
- Against what are we admonished?
- After whom should we be fashioned?
- How is it possible for us to be holy? (See note 3.)

### NOTES.

1. HAVE INQUIRED.—The holy men of old certainly knew the salvation of Christ personally. (See Gen. 49:18; Ex. 15:2; Ps. 9:14; 51:12.) In fact, the whole inspired psalmody of Israel breathes of the salvation of God, both present and future. Yet they did not understand the plan of salvation in its fuller development, as did and do those of the Christian era. This is expressly declared in the scripture (verse 12), in the prophets themselves (Dan. 12:4, 9), by Christ (Matt. 13:16, 17), by the apostles (Rom. 16:25, 26; Eph. 3:5); but this understanding was not necessary, for God by his Spirit spoke through them things which they did not know nor understand. They were the instruments; it was the *Spirit of Christ* which was in them that testified, not the prophets themselves. The Spirit of God knows the mind and thoughts of God (1 Cor. 2:11), and therefore it was necessary that the Spirit of God must give the words which should convey the thoughts of God to future generations. 2 Sam. 23:2; see also 1 Cor. 2:13; 2 Tim. 3:16; 2 Peter 1:2.

2. The Revised Version gives a thought in the rendering of this verse which ought to be considered in its study; it reads: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is being brought [marginal, Greek] unto you at the revelation of Jesus Christ." Note, the "girding" is not a single act, but a constant work, a binding up with the truth of God (Eph. 6:14), as that truth is constantly revealed in the onward path of the Christian. Phil. 3:15, 16. And note also that this grace is not all future, but is constantly flowing from a full fountain to which we have access by faith (Rom. 5:2), as Christ is revealed to us more and more in his word; for to the faithful Christian student of the word is constantly revealed new manifestations of the glory of the Master (2 Cor. 4:6), which will increase from glory to glory (2 Cor. 3:18), until the day of the revealing of the glory of his presence (2 Thess. 1:7, 10; 2:8), when his people shall be made like him. Phil. 3:20, 21; 1 John 3:2.

3. BE YE HOLY.—The Revised Version puts the expression both as a command and declaration: "Like as He which called you is holy, be yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (See Lev. 19:2.) God commands impossibilities for us of ourselves. He says, "Be ye holy;" but of ourselves we have no holiness about us. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6); but he who called us is holy, and as he called us in our uncleanness to holiness (1 Thess. 4:7; Eph. 1:4), Christ sanctified or made holy himself that we might be holy (John 17:19), and to those who submit to him, he cleanses from all their pollution and gives a new heart and new spirit (Ezek. 36:25-27), created in righteousness and true holiness (Eph. 4:24); and being made free from the power of sin, we have, by God's grace, fruit unto holiness, and the end everlasting life (Rom. 6:22), so the expression, "Ye shall be holy; for I am holy," is a pledge of God's holiness and power that, if we will but submit to him, we shall be established unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ. 1 Thess. 3:13. Our part is to submit to God's plan, to yield to his holy conditions. God, by the Spirit of holiness and his word, does the work.

## News of the Week.

FOR WEEK ENDING JUNE 24, 1898.

### DOMESTIC.

—A cyclone at Topeka, Kans., June 22, killed fifteen persons and injured many others.

—The maple has been selected as the official tree of Wisconsin by the vote of the school children.

—A race of cow-boys on horseback from Chadron, Nebr., to the World's Fair, is now in progress.

—The Spanish infanta gave \$400 in gold as tips to the servants who waited upon her at the Palmer house in Chicago.

—Governor Pattison, of Pennsylvania, has vetoed the bill reducing the fine for Sunday labor in Allegheny Co., Pa., from twenty-five to four dollars.

—The financial distress still continues, and many banks all over the country are suspending payment, although many of them will finally pay dollar for dollar.

—Bishop Merrill, of the Methodist Episcopal Church, announces that that church will remove its exhibit from the Fair, and predicts a financial failure of the Exposition.



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

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

# The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 27, 1893.

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## CAMP-MEETINGS FOR 1893.

See appointments on preceding page.

We were interested to receive, Sunday morning, a copy of a German paper, published in Schleswig, Germany, on which stood forth the familiar cut of a large tent, such as our brethren use to advertise tent meetings in this country. And this we find to be the notice of the first tent meeting in Germany, which is now in progress in that city. The brethren reported the interest good, at the time of writing.

According to the *Christian Nation*, of June 14, the 1893 Synod of the Reformed Presbyterian Church, held at New Castle, Pa., occupied much time in debating the question of attendance at the World's Fair, now that the gates are open on Sunday. They finally renewed their pledge of a year ago, not to attend, in case the gates were opened on that day. The discipline of the church, however, is not to be exercised, in the cases of those who may decide to go.

The twenty-fifth annual graduating exercises of the Battle Creek High School were held in the Tabernacle, Thursday evening, June 22. There were twenty-three five-minute essays and orations, every one of which was a literary treat. There was not one among them which could be called commonplace. These productions, both as to matter and manner, bore ample testimony to the high grade of work maintained in our city schools, under their present management. The fine music, and magnificent floral tributes, added their charm to the occasion. The house was crowded to its utmost capacity.

It will be remembered that the Pennsylvania Legislature at its last session passed a bill reducing the special penalty for violating the Sunday law in Allegheny county from twenty-five to four dollars. Since the passing of the bill and the adjournment of the house, Governor Pattison has vetoed the bill. The governor says: "No popular demand is made for its repeal." Since the bill passed both houses by a large majority, it would be interesting to know what the governor of

Pennsylvania considers a "popular demand." Reading between the lines, we easily discover that by "popular demand" he means the demand of the Presbyterian Church.

Brother W. A. Spicer occupied the Tabernacle pulpit, Sabbath, June 24, speaking from Ps. 44: 1-3. The important lesson drawn from it was, that we should remember that it is the Lord's cause in which we are engaged; that he has done the work in the past, and must do it in the future; and we should guard against trusting in numbers, or any human facilities, but lean upon the Lord alone. His blessing and help in the past are a pledge that he will carry his own work through to a triumphant conclusion. But while the strength and power are his, he asks our co-operation, lest we come under the same condemnation that fell upon Meroz, because they came not up to the help of the Lord against the mighty.

The Methodist papers of Canada are complaining that they are not properly represented in the cabinet. Of the fifteen members of the cabinet, they say only one is a Methodist, and as they form more than the fifteenth part of the population, they ought to have a greater representation. The idea of a cabinet representation on the basis of religion is somewhat new, but it shows that the trend of thought in Canada is about the same as in the United States. If representation is to be not upon the basis of geographical boundaries and general population, but upon that of religious belief, our American governments will have to be thoroughly overhauled and builded according to a new model. And what a scramble there would be for the chief seats! But would the Master be pleased by such seeking for worldly powers?

The thirteenth annual commencement exercises of the Battle Creek College took place in the Tabernacle, Monday, June 19, at 4 P. M., in the presence of a large congregation. The music consisted of vocal and instrumental selections, performed by members of the school. The principal feature of the occasion was the address by Professor W. H. McKee, of the *American Sentinel*, on the subject of the "Development of Religious Law in the United States." By a searching analysis of all the principles involved therein, he punctured through and through, that ecclesiastical fiction, called a "Christian nation," showing its hollowness, hypocrisy, and sin. And by way of warning, he called attention to the alarming fact, that this evil work of religious legislation has already gone so far in this country, that constitutional liberty has now no national asylum on the face of the earth. A fine class of twenty-seven graduates received their well-earned diplomas, as follows: From the Classical course (receiving the degree of Bachelor of Arts), John F. Byington, Marion E. Cady, William Lenker. From the Scientific course (receiving the degree of Bachelor of Science), Frank W. Field, Elmer E. Gardner, Benn E. Nicola, John L. Shaw, Ida M. Shively. From the Academic course (Diploma), Adelbert K. Baker, Mrs. Joe T. Davies, William B. Holden, Joseph W. Mace, Evelyn M. Riley, Fred M. Rossiter, Mrs. Flora H. Williams. From the English course (Diploma), Theodore E. Andrews, Henry L. Cone, W. M. Doty, Nora Haysmer, Hans M. Johnson, Nellie I. Lay, Ira McConnel, Lina I. Mills, Lura M. Spencer, Lee S. Wheeler, Naomi Whittenberg, Winfield F. Williams.

Now for fire! The opening of the World's Fair on Sunday is causing many of the ministers of National Reform proclivities, to show themselves to be in a terrible state of inquisitorial frenzy. They declare that we may not be surprised to hear that all Chicago is swept into Lake Michigan, by the fierce judgments of the Almighty, because the Fair is opened; and if this destruction does not come by fire, then it may be by flood, tornado, cyclone, or pestilence;—for all of which they pray. If they had the power, it is easy to see what would come. Fire and brimstone, sulphuric acid, asafetida, blue vitriol, and "rough on rats" would wipe out the Fair and all its patrons. Their language plainly indicates that such would be the

only program acceptable to these meek and lowly followers of Him who came to save life, not to destroy it. But on the other hand, if the Fair could be closed, then heaven would shower down its richest blessings on the city, the people, and the nation. Look at the picture. If a multitude of sober and orderly citizens spend the day in a quiet and peaceful way, within the grounds, lost in admiration of the wonderful objects of discovery and art there revealed, then the bolts of God's vengeance, red hot and uncontrollable, will wipe out the city, not the nation. But if the people can be compelled to keep out of the Fair, and pass the day in the rum and riot by which everything dear and decent is desecrated outside, then the Lord will smile upon Chicago, as a city after his own heart, and grant it his best benedictions of prosperity and protection! It is often said that consistency is a rare jewel; but is not common sense a rarer jewel, which looked for in the domain of religious bigotry?

## CORRECT, THIS TIME.

Our friends of the *Christian Oracle*, though so far off on the subject of the moral law and the Sabbath, nevertheless seem to maintain their equilibrium on the question of enforcing religious observances upon the people by law. In the *Oracle* of June 15, there is given a sermon by N. S. Haynes on the "Sunday Question," from which we quote the following true words:—

"If the church has the right to compel people not to go to the Fair on Sunday, it clearly has the right to compel them to go to church on Sunday. Compulsion was not Christ's method. He taught, helped, and thus won the people. The great cry of the church for compulsory Sunday observance is a pitiable confession of the inefficiency of the church to win people. It seems to rely no longer on God, truth, and good living, but appeal to an arm of flesh. 2 Cor. 10:4."

Again: the *Oracle* quotes approvingly from one of its correspondents:—

"The religious press set out to close the Fair on the authority of the fourth commandment. This was utterly silly and absurd, and I am glad the opposition press has ridiculed and aside such antiquated grounds for closing the Fair. The religious press is now perfectly frantic in its efforts to have the Fair closed on Sunday, while it has not one word to say about the six thousand open saloons in Chicago! Why, these damnable holes will do more harm than all the fairs the world ever held."

## ANOTHER ARREST IN TENNESSEE.

In the REVIEW, a short time ago, we gave our brethren the pleasing intelligence that from the prospects at that time, the persecutions in Tennessee would be discontinued, for a while, at least. But it seems that these persecutions have not been discontinued so long as we were hoping and expecting. A letter from Elder C. L. Boyd informs us that another one of our brethren has just been arrested there. But this time it is in Carroll county, instead of Henry county, where the arrests were made last summer and fall. The brethren in that locality are putting forth vigorous efforts to put some of our religious liberty reading-matter in every family; and while this subject is under discussion there, we have no doubt that this literature will be read with great deal of interest and profit.

These arrests are coming thicker and faster the time. And should we not see in them the clearest fulfillments of prophecy and the beginning of the great persecution to which we expect to be subjected a little later on? Now is our time for earnest labor. We are making great efforts to get our people everywhere to see the importance of each one's doing his best to advance the Master's cause in this important time. Every one should be fully alive and awake. Each should be asking himself the question, What does the Lord have for me to do? Earnest prayers for wisdom that the Lord will guide us in his own way, should be ascending from every heart. This is no common time, which we are living. It is a great privilege to live in this time, and to be connected with this great work. Let us not disappoint the Master by failing to tender unto him now the service that is his due.

A. O. TAPPAN

## NOTICE!

The new Calendar of Battle Creek College is now ready, and can be had on application. Address Battle Creek College, Battle Creek, Mich.