

The Advent Review and Herald

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THE VICTORY OF FAITH. 2 CHRONICLES 20

BY ELIZA H. MORTON.
(North Deering, Me.)

In days of old were warriors
Who sought the Lord in prayer,
And asked for help in battle,
And lo, the help was there.

They met the foe with singing,
With shouts of joyful praise:
"The Lord our God is mighty,
And wonderful his ways."

And he in whom they trusted
Laid bare his strong right arm,
And ambushments appointed
To save his own from harm.

And God is just as mighty
As in the days of yore;
He'll help in every conflict,
If we but praise him more.

We'll boldly seek our Saviour,
Acknowledging his power,
And asking him to help us,
Then praise him from that hour.

His promises are many,
And faith the victory wins;
'Tis when we grasp the promise
That victory begins.

Our Contributors.

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

THERE IS NO EXCUSE FOR SPIRITUAL WEAKNESS.

BY MRS. E. G. WHITE.

THE truth should be preached in simplicity, and the ministers of God should seek to imitate, as far as possible, the manner of Christ's teaching. If the truth is spoken in simplicity and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept of the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savor of life unto life; if rejected, are a savor of death unto death.

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation he will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. If there is any way by which Satan can gain access to the mind, he will sow his tares, and cause them to grow until they will yield an abundant

harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and by catching away the good seed sown in the heart, make of none effect the truth.

We cannot plead that we have less light than had God's ancient people; for we have the truth, and the light that was given to them, and it has come down to us as an hereditary trust, to be given to all peoples and tongues. We cannot plead that we have less light than had the Jewish nation, who, because they were not doers of the word, became an astonishment and a reproach before the world, because they knew not the time of their visitation. Can we expect that the Lord will favor us, and establish us as a praise in the earth, if we are not doers of his word? Can we expect that the Lord will always heap privileges upon us, simply because in the past we have been exalted to heaven, as was Capernaum? When the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, who will presume to plead that they have done many acceptable things that should balance their past in the golden scales of the sanctuary? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal he has presented before all that claim to believe the law of God, that they have need to buy of him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. It will be according to the measure of light and favor bestowed, that retributive judgment will be estimated and dealt out to those who fail to appreciate the grace which has been freely offered. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,—the members of our church, the influence of our institutions. We should have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities. The people who had failed to become agents for God, might have been far in advance of where they are in spiritual things, and much more might have been done than has been done. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for him, because of the unfaithfulness of those to whom God has given great light. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere as Christ acted his part in his sphere to save the perishing souls of men.

"Let him that thinketh he standeth take heed lest he fall." There are many who believe that

they are in favor with God, rich and increased in goods, and have need of nothing, and know not that they are spiritually wretched and miserable and poor and blind and naked. The true witness says to such, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Let us heed the message of the true witness given in warning to us. Let us seek to realize that the heavenly assembly are looking upon us, are witnesses to all our words and works. Will it not be wise for us to contemplate heavenly realities? Will it not work us good to comprehend the fact that heaven exists as really as does the earth, that the angels of heaven are interested in all the transactions of earth, and are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? If we bear the test and proving of God, we shall be counted worthy to be members of the royal family, children of the heavenly King. Jesus, our substitute and surety, is pleading our cases as an able substitute in the courts of God.

Why should not all heaven have an intense interest in all that is transacted among the children of men, since Christ, our Intercessor, is continually engaged in presenting our cases before the mercy-seat? "We have an Advocate with the Father, Jesus Christ the Righteous." Why are the chosen of God, his elect people, so silent upon the wondrous theme? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O may our sluggish energies be quickened, that we may reveal the matchless depths of a Saviour's love to a perishing world.

THE INDWELLING CHRIST.

BY ELDER FRANCIS HOPE.
(Belfast, Ireland.)

To have Christ dwelling in the heart is not any peculiar experience attainable only by a select few, but is the actual possession of the weakest and most failing believer in Jesus, whether he is conscious of his glorious privilege or not. It is not any new thing for him to ask for or to seek; all he has to do is to realize his possession and rejoice in its power. All have Christ dwelling in them except they be reprobates. 2 Cor. 13:5.

To have Christ in the heart, and to have the Spirit of God, is the same thing, and to have the Spirit is to have the life of Christ; for the "Spirit is life because of righteousness." It is "the spirit of life in Christ Jesus."

That Christ dwells in us by his Spirit, is shown by the following scriptures: In Eph. 3: 16, 17, Paul wishes us "to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Also Rom. 8: 9: "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you," etc. Also, in "Steps to Christ," p. 84, we read: "Henceforth through the Spirit, Christ was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. The light and love of the indwelling Christ shone out through them." So that any one having the Spirit has Christ within.

This shows how we can both be in Christ and Christ in us. For as a sponge is both in the water and permeated by the water; so we are both "baptized into Christ," and "filled with the Spirit," fulfilling the Saviour's command, "Abide in me, and I in you."

The word "Christ" is really the Greek word *χριστος* semi-translated, and means "anointed." John 1:41. The Saviour's name was Jesus the Anointed, similar to John the Baptist. Jesus became the anointed at his baptism. Then God "anointed (*ἐχρίσεν*, i. e., christed) Jesus of Nazareth with the Holy Ghost." Acts 10:38. He received that Spirit without measure; for it pleased the Father that in him should all fullness dwell. Thus was Jesus made Christ. So that he could say, "The Spirit of the Lord is upon me, because he hath anointed me;" that is, *ἐχρίσεν* or christed me; and he was christed with the oil of gladness above his fellows; for in him dwelt all the fullness of the godhead bodily. That being so, he was the sole representative of the godhead on earth, and so it was expedient for him to go, that the Comforter might come.

Now of this fullness of the Spirit that dwelt in Christ, we all receive even grace upon grace. (*καὶ χάριν ἀντὶ χάριτος*) John 1:16. Thus we also are anointed, or "christed" by the Spirit, as Jesus was; for the same Spirit is sent into us. "He shall be in you." "The anointing (*ἡ χρίσμα*, christing) which ye have received of him abideth in you." 1 John 2:27. And again: "Ye have received an unction (*χρίσμα* chrism or christing) from the Holy One." Thus it is that by having the Spirit, we have Christ in the heart.

WONDERING AFTER THE BEAST.

BY WM. PENNIMAN.

"ALL the world wondered after the beast." Rev. 13:3. The only reason why the Romish Church does not persecute and run the Inquisition now, as in the time of the papal supremacy, is that she lacks the power. We quote from the *Christian Evangelist* of May 11, 1893, as follows:—

"In their sublime charity Protestants often kindly fancy that the Romish Church has lost its ferocious intolerance, and become gentle and liberal toward dissenting faiths. The answer of the Catholics themselves is seen in mobs, riots, and murderous assaults upon those who question the immaculateness of old 'mother Rome.' Only a short time since is recorded the brutal assault upon Newton Knox, a member of the Christian church, at Waukegan, Ill., for the reason that a lecture by J. G. White, an anti-Catholic lecturer, was announced in our church building. Similar incidents are constantly occurring. Recently at LaFayette, Ind., an ex-priest by the name of Rudolph, who asserts that he abandoned Rome because his eyes had been opened, attempted to lecture. The Catholic population assembled in force to prevent it, and assailed not only the lecturer, but his audience, with murderous intent. It is stated that from thirty to fifty shots were fired, one of which inflicted a flesh wound in the abdomen of the ex-priest, and a large number of persons were injured. In the trial that followed it was shown that the assault was deliberately planned, and that it was the purpose to assassinate the lecturer. One of the ring-leaders has been sentenced to the penitentiary for two years, others are on trial. One takes his life in his hands who attempts to expose the errors of Romanism where there is a large Catholic population. Yet there are those who assert that it has ceased to be intolerant."

Thus it is plain to be seen that the papal church not only hates heretics to-day, as she did at the time of Luther's Reformation, but would also put them to death if it was in her power, as well as all who expose her errors and corruptions. J. G. White has written a book against Romanism, and as he travels and lectures, he is in constant danger of losing his life.

To give a glimpse of how the world is wondering after the beast, we quote further from the same issue of the *Evangelist*:—

"We have alluded to the Catholic government of American cities. New York is wholly in the hands of Romanists, and in the city of Boston the Puritans have had to surrender to the papists. All our great cities have either Catholic mayors and aldermen, or doughfaced Protestants who dare not utter a whisper or commit an act that would offend the priesthood. This is perhaps less remarkable than that London, for the first time in two hundred years, has a Catholic lord mayor. The chief official in the greatest city of the world, the capital of the greatest of Protestant kingdoms, is not only a Catholic, but magnifies his civil office to glorify the Catholic Church. Recently he attended in state a great banquet held in honor of Cardinal Vaughan, the recently chosen English 'prince of the church.' The banquet was made a State occasion. The event is described in the following language:—

"All the Roman Catholic prelates present wore their silk robes and chains of gold, and when the cardinal arrived, he was met at the entrance, first of all, by the city marshal in full uniform, and by two torch-bearers carrying lighted candles,—an honor only accorded to royalty,—and then at the foot of the staircase he was met by the lord mayor himself, arrayed in his robes and attended by his mace and sword bearers and all the members of his household. The climax, however, consisted in proposing the health of the pope previous to the customary loyal toast to Queen Victoria, which enjoys precedence at all banquets of this kind in Great Britain."

One of our chief rulers, ex-President Harrison, has honored the *scarlet colored beast* by taking a seat by the side of Cardinal Gibbons at the dedication of the great Catholic University at Washington.

If we see these things "in the green tree," what will be done in the dry? What will be done when Rome has increased power? What will be done when "doughfaced Protestants" unite with Catholics in worshiping the beast and his image?

FORMED FOR THE GLORY OF GOD.

BY FANNIE BOLTON.

"WE are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

There never was an age that was not one in which to be living was sublime; then how much more so in this age on ages than in any other age? We are "the heir of all the ages, in the foremost rank of time." The Lord has said concerning Israel, "I have formed him for my glory." In the beginning, ere sin put its blight upon man and nature, God called his work "very good," and said of man that he was made in his own image. In what way could man have been of greater glory to his Creator than to reflect his image? God is a glory unto himself, dwelling in light unapproachable; for his name and nature is love. Heaven and earth are full of him. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." The invisible things of God,—his nature, his gentleness, his unfailing patience and love, are all seen in things that are made. How tenderly his morning comes to us with its delicate beams of light, as though, like a "nurse who cherisheth her children," he would gently awake the world to a new day. How gently fall his twilights, with their ineffable shades of light. The night's robe is pinned back with stars, whose steadfast shining, unerring courses tell us of him who is the same yesterday, to-day, and forever. He broods above the sparrow's nest, feeds the young lions, cares for the raven, clothes the grass of the field, and counts the very hairs of our head; he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And of us he says, "I have formed him for my glory."

All that is fair and good in all the world, in all the universe, is the result of the love of God. Whatever is good in the earth, even though it be manifest among the heathen, is of God, and to him be the glory. Tracing along these lines, with the thought in view of being formed for the glory of God, we begin to see what is the object of our life, the direction for our energies. It will be well to pause in the stupendous, infinite light of this word, "I have formed him for my glory," and, filled with wonder, consider this promise, till its glory breaks upon our souls. We have been formed for the glory of our Creator and Redeemer, for the glory of him who will not fail nor be discouraged, who, having begun a good work in us, will also perform it to the day of the Lord Jesus, that we should be to the praise of the glory of his grace, that in the ages to come the kindness and love of God and our Saviour might be manifested through us to a fallen world, that to powers "in heavenly places might be known by the church the manifold wisdom of God." What a thought! what a mission!

Some time ago the question, "Is life worth living?" was sent through the world by the press, and still men ask it, not thinking that it has yet been satisfactorily answered. But here is an answer "formed for the glory of God." Is life worth living? In the light of that momentous truth let us rather praise him who hath created and redeemed us, that we may also be sanctified and glorified. Life worth living, when that life is to be so blessed, so full of blessing to others, that through us by the grace of Christ, the matchless one, God, the omnipotent, all-loving one, will be glorified. O, like the angels who delight to do his will, who go and return like a flash of lightning, so eager is their haste to fulfill this commandment, who are like a flame of fire, so fervent is their love, may we, too, find our joy in his glory, and feel the mighty impulse of the love that moves celestial beings.

We can see the work that must be ours to fulfill this command. Jesus' foot-prints shining in the world's darkness mark out our pathway. Where?—To the bedside of the sick, to the house of innocent joy, to the house of wailing grief, to the poor, to the outcast, to the lowly, to the homes of brother, friends, and neighbor, to the heathen, to the multitudes, to the woman at the well, to the Syrophenician woman, to the blind, the deaf, the dumb, the possessed of devils, the lunatic, those who are in prison and in shame. This is to whom we shall go. This is how,—in love, in meekness, in helpfulness. This is when,—"as ye have opportunity, do good unto all men, and especially unto those that are of the household of faith."

The work of Jesus, as our Elder Brother, as our representative, as a type of a true man, we must do, if we fulfill the word, "formed for the glory of God." In his prayer to the Father, Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." No doubt this work has its attraction for us. It attracts those who have not the light we have. Those who have only a glimmer of light among the heathen, among the heretics, so called, among the worldling, are eager to shed that one ray upon others. Divine love moves their hearts, and God can say of them as he did of Cyrus, "I have girded thee though thou hast not known me."

"For the love of God is broader
Than the measure of man's mind.
And the heart of the Eternal
Is most wonderfully kind."

But in looking at the blessed work to be done, some will say, This work is divine. It was the work of Christ. It will take the Son of God to do this work. True, the perception of that point is one step toward the work. No one less than Jesus can do this work. Do you sigh in relief or in sorrow, that you may have no part in it? Wait, Jesus has said, "I am the Vine, ye are

branches. He that abideth in me, and I in him, the same bringeth forth fruit; for without me ye can do nothing. . . . Abide in me, and in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." This is the harmonizing note to all the discord of our inefficient action, our self-wrought works. All falls into harmony, as when a musician, groping in the dark along the noisy keys, suddenly strikes a chord of sublime beauty, and all is clear to his mind. Formed for the glory of God, and that purpose fulfilled by a connection with Jesus, the Son of God, "herein is my Father glorified."

The life of Christ glorified God on the earth. Through all ages the manifestation of his life through men has made human life sublime. Today, in this age on ages, the life of Christ manifested in his followers makes life sublime; for in him was life, and the life was the *light* of men. Are we branches? Have we been taken by the vine husbandman and ingrafted as a wild olive branch that has borne bitter berries, into the true olive tree to bear not our own fruit, but the fruit of the good olive tree?—This we can tell only by the manner of fruit we bear. Is it love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Is it pity for the erring and lost? Is it help for the needy, comfort for the sorrowing, salvation for the lost? Jesus said we should bear "much fruit," and that by this the Father is glorified. Our boughs are to be laden with fruit. But are we tender, trembling, withering, half-clinging to the place of the graft? The Husbandman will see, and if we do not break ourselves off by unbelief, he will prune us, and water us that we may bring forth much fruit." A great work is before us in which there is love, joy, and peace. The homes of the poor and the middle classes are open to us, and if we go in the Spirit of Christ, we shall not go in vain. Jesus says, "I was ahungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With the blessed work before us of ministering to Christ in the lowliest brother of humanity, let us do what we can, that it may be said of us it was of one of old, "She hath done what she could." Jesus saw a poor widow casting in two mites into the treasury, and said, "She hath put more in than they all." Love made her little gift exceeding fruitful, and Jesus can still make the gift of love, however small, more than the treasures of the rich. "Freely ye have received, freely give." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." "The liberal soul shall be made fat." "Blessed is he that considereth the poor." "Deal thy bread to the hungry." "Bring the poor that are cast out to thy house." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light arise in obscurity, and thy darkness be as the noon day: . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Let us have more faith, that we may have more faithfulness, and may the word be fulfilled to us, "Thou shalt glorify me." Let it be seen by the world that God hath formed us for his glory; for—

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

FRUIT OF LOVE'S CHASTISEMENT. HEB. 12:11.

BY N. W. VINCENT.
(Stover, Kans.)

In my abasement, Lord, I own thee just,
I contrite bow beneath thy chast'ning rod;
Thy loving purpose thankfully I trust,
And bless thy gentleness, my pitying God!

For thou wouldst save me from impending doom,
And I was all unmeet with God to dwell;
For lust and sloth thy mansions have no room;
My sin indulged would turn thy heaven to hell.

So thy rebuke in saving love was given,
I own it kind, to me be all the blame;
My heart is broken, fit it, Lord, for heaven,
O make me holy in my Saviour's name.

Inspire my being with thy heavenly zeal;
Fill me with love, O Jesus, like thine own,
To yearn and suffer all for others' weal,
And gladly toiling seek thy praise alone.

SIDE LIGHTS: OR THE PERPETUITY OF THE MORAL LAW CONSIDERED FROM THE STANDPOINT OF THE PROPHECIES.

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

A SIDE light is one by which a subject is illuminated indirectly, from an unexpected quarter. Such testimony is very conclusive when it is found to confirm an exegesis of positive Scripture, since it establishes the fact that the exegesis in question runs parallel with the general scope of the word of God.

In the present article the writer proposes to introduce a series of texts of the nature in question. He expects to extract from them the most indubitable proof that the ten commandments, or moral law, are, as a matter of fact, a part of the Christian system. The first passage that will be introduced is found in the prophecies of the Old Testament:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

It is almost universally conceded by Protestant commentators that the pronoun "he" in this text has for its antecedent the little horn of verse 8, and that the latter is a symbol of the papacy. In view of this general agreement, the writer does not think it necessary to enter into a Scripture argument to demonstrate the correctness of an interpretation so obviously true that as a rule it is only dissented from by interested parties. The first point to which attention is directed is the circumstance that the fulfillment of this prophecy must take place in the Christian age. If the papacy is symbolized by the little horn, this must be true, since that power did not arise until A. D. 538.

Again: if the horn symbolized a power other than the papacy, it must still be a fact that it was to arise after the commencement of this dispensation, since the three horns which it plucked up when merging into being, represented three of the ten kingdoms into which the Roman empire was finally divided in A. D. 483; *i. e.*, in the fifth century after Christ.*

The second feature of the prediction of the prophet which the writer wishes to emphasize here, is that which relates to the nature of the work that this anti-Christian power was to attempt. That work can be classified under three heads, (1) the speaking of great words against the Most High; (2) the wearing out of the saints of the Most High; (3) an attempt to change times and laws. Dan. 7:25. It needs no lengthy deduction to make it clear that the law which the pope was to think to change, was that of God. This is more than suggested by the connection. Since it was the God of heaven against whom the papacy was to blaspheme, and since it was the saints of the God of heaven which it was to wear out, one would be shut up to the conclu-

sion that it was the *law* of the God of heaven which this apostate power would think himself able to change. Admitting this to be true, the God of heaven must have a law in this dispensation, since it would be idle to say that the papacy would think himself able to change the law of God in an age in which God had no law. The only remaining task, therefore, is that of identifying the law of Dan. 7:25. In the days of the prophet, the ten commandments were more fully entitled to the appellation, "The law of the Most High," than any other code in existence. The Jew looked upon them as pre-eminently the law of God. He remembered that they were written by the finger and spoken by the voice of Jehovah, and that they were so sacred in their character that to look into the ark which contained them was punished by death. To the mind of the Hebrew, therefore, who carefully conned the language of Dan. 7:25, the decalogue would without question be the law mentioned by the prophet. When it is remembered that the prophecies of Daniel were given especially to the people of that prophet, and that they were written in a language and expressed in a terminology very familiar to them, the soundness of the interpretation which as seen above, they would have placed upon the words in question, becomes in the highest degree probable.

That which is probable will become certain, if the facts of history are found to confirm the exegesis which the Jew would naturally have lit upon. Is it true that the papacy has exactly filled out the picture drawn of it by the ancient seer of Israel? He who is best acquainted with the annals of the church will be least inclined to doubt upon that question. The specifications by which the Roman Church is to be tested are three, and run like this, (1) Blaspheming the Most High; (2) wearing out the saints of the Most High; (3) the attempt to change the decalogue, or law of God.

To every one of these counts in the indictment, Rome is forced to plead guilty. It has blasphemed the name of the Most High by claiming to act as his vicegerent, by assuming the ability to pardon sin, by pretending to infallibility, etc., etc. That it has worn out the saints of the Most High is true, since it has put to death more than fifty millions of them, for daring to repudiate the teachings of the papacy. That it has attempted to change the law of God, is confirmed by the change of the Sabbath from the seventh to the first day of the week in the teeth of the explicit declaration of the fourth commandment.†

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19.

The reader will do well to scrutinize very closely the language quoted above. According to the best authorities, the book of Revelation was written about A. D. 96. It is a prophecy of future events. The revelator settles this point with the first dash of his pen as follows: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Rev. 11:19 being a part of the prophecy spoken of by the apostle, will have its fulfillment some time this side of A. D. 96. The writer cares not for his present purpose to locate it more definitely than that. It is enough that it falls within the Christian age; for it proves that somewhere within that age what it predicts will be fulfilled.

The careful student of the apocalypse needs not to be told that its pages are largely devoted to a prophetic presentation of the history of the church. In the case in hand, it is manifested

* "Ques.—How prove you that the church has power to command fasts and holy days?"

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"Ques.—How prove you that?"

"Ans.—Because, by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her command, they again deny, in fact, the same power."—*Abridgment of Christian Doctrine.*

*For a detailed explanation of Daniel 7 and kindred prophecies, see "Thoughts on Daniel and the Revelation," published by the REVIEW AND HERALD Office.

that when the prophet says, "There was seen in his temple the ark of his [God's] testament," he but outlines a future experience of the people of God; *i. e.*, he means to say that the latter at some time in the future would see by faith the ark of God's testament in the temple in heaven. The writer has well-defined ideas of just what this means, and just when and where it was fulfilled, but he will not digress in order to present them now. All that he asks the reader to subscribe to here, is the incontrovertible fact which the text teaches; namely, that some time in this dispensation the ark of God's testament is to be seen in fact, or by faith, in the temple of God in heaven. If the text does not teach *that*, it is misleading in the extreme. If it so teaches, then it must be admitted that the ark of God's testimony is located where the prophet says it was seen; *i. e.*, in heaven. But if it is in heaven, it has both an existence and a purpose. The purpose for which it is now used is suggested by the one for which it was created; namely, to become the receptacle of the tables of the law, or the ten commandments. Ex. 15:16; 1 Kings 8:9; Heb. 9:1-4.

An empty ark in the temple of God would be an anomaly indeed. The presence of an ark there containing the tables of the law would be a *fitting thing* when it is recollected that Paul declares that the whole world are to be found guilty by the law of God (Rom. 3:19), or otherwise stated, that the moral law is to be the standard of judgment in the last day. Indeed, the context of Rev. 11:19 leaves no doubt that when the ark was to be seen by the church in the temple of God in heaven, the judgment was to be in progress. Here is the language of verse 18:—

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

Let the reader mark in the foregoing, the words, "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." If the dead were to be judged, *by what* were they to be judged? Evidently by the law contained in the ark which the next verse declares was seen in the temple in heaven. The dead brought to view were the dead of all ages. If the dead of all generations are to be judged by the moral law, that law must have been to them a rule of life. If so, it ever has been, and is still, obligatory upon all. No amount of caviling can parry the testimony of Rev. 11:19. It must be fulfilled in this dispensation, and, teaching as it does, that the law of God is preserved and revered in heaven, it makes it clear that it should be respected and obeyed on the earth.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. 11:1, 2.

Again we are brought to the temple of God in heaven. What has been said by way of proving that Rev. 11:19 was a prophecy to be fulfilled in the last days, applies with equal force to Rev. 11:1, 2. John, who represents the Christian church, is directed by the angel to measure the temple of God, the altar, and those who worship in the temple. Throwing off the figure, the sense is easily reached. The temple of Jerusalem was destroyed long since. The only temple of God now in existence, is in heaven, and is the same as the one to which attention is called in verse 19. (See Rev. 15:5; 16:1; 7:15.)

Of it the following things are true:—

1. It has two apartments, and is substantially the same in pattern as the temple of Solomon. Heb. 9:24.

2. There is in it a golden candlestick. Rev. 4:5.

3. There is in it a golden altar of incense. Rev. 8:3.

4. It has a golden censer. Rev. 8:3.

5. The ark of God is located in its most holy place. Rev. 11:19.

Putting these things together, it is clear, first, that God has a temple in heaven in this dispensation; secondly, that it is furnished with many articles answering to similar ones in the tabernacle of Moses and the temple of Solomon. To measure literally, with a reed, the temple of God in heaven, would be impossible to the church militant. The angel consequently must have had in his mind another sort of measurement. When he said, for example, that the worshipers were to be measured, he could not have meant that their height and girth should be taken in feet and inches. Obviously the measurement of the temple and the worshipers is to be understood in something different from the ordinary sense of that word. The writer suggests that the angel intended to convey the thought that the church at a given time would apply themselves closely to the study of the temple and its furniture, with a view of ascertaining whether their lives were conforming in every particular to the doctrines inculcated by a study of said temple and its furniture.

Do you ask how the church could reach the desired information? The reply is, that they could do so by careful and critical perusal of the word of God. By a study of the books of Moses and the New Testament, it is possible to reach all the essential details respecting the outlines and contents of the temple of God in heaven.

The writer knows of a denomination which he thinks has exactly carried out the inculcations of Rev. 11:1, 2. They commenced the study of what is called the sanctuary question, and while carefully pursuing that study, they reached the conclusion that God has a temple in heaven, and that in it are all the articles of furniture enumerated above. When they discovered that the ark of God was there, and that in it were the antitypical tables of the law given on Mount Sinai, they began to compare their lives with the original tables given to Moses,—of which the heavenly tables are a duplicate,—and to their great astonishment they found that they were keeping the first day of the week as the Sabbath, whereas the law of God requires the hallowing of the seventh day of the week. As a consequence, they immediately changed their practice in the matter of the Sabbath, so as to make it conform strictly to the requirements of the law of God in heaven. In their experience the text passing in review was exactly fulfilled.

Perhaps, reader, you know nothing of the movement to which the writer refers. It is not necessary that he should outline it at this time. Independent of the question whether he is correct in his views of the prophetic character of the people which he has in his mind, the fact still remains that at some time during the Christian age, the church of Christ will enter into a study of the temple of God in heaven, with the view of comparing their lives with the standard of duty inculcated by what is there to be seen. The fact still remains also, that they will find in the temple of God in heaven the ark of his testament, and that the only logical conclusion that they can draw from that circumstance is that the law of God has never been abolished, and is binding still, upon all men everywhere.

(To be continued.)

PATIENCE.

BY FRANK THORP.
(Oakdale, Cal.)

"HERE is the patience of the saints." Rev. 14:12. It appears from this text that the saints of God will be noted for their patience. In James 5:9 we read: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." From this we clearly see that just before and "unto" the Lord's coming there will be occasion for the exercise of great

patience. Will it not require godlike patience to stand the contumely that will be heaped upon the faithful? Will it not require patience to endure the mean falsehoods that will be told about us to convict us of treason against the government, to endure the false colorings put upon our own words and the motives that actuate us, to endure the tauntings of high and low? When a man goes on the witness stand in court, and swears falsely against us, and we know that he is aware of his perfidy, will it not call for the exercise of Christ-like patience? for Christ "endured the contradiction of sinners" against himself.

The little biting things said about us, the mean advantages taken to injure us, are what call for endurance. How shall we be patient under these trials? How shall we be calm and quiet under such provocations? "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36. If we have "need of patience," how shall we get it? Some one will say, "We must be tried, and trials will make us patient." No; they will not. Trials will reveal to us one of two things, either that we do or do not possess patience.

"And not only so, but we glory in tribulations also; knowing that tribulation worketh patience." Rom. 5:3-5. Tribulation works out or makes manifest what we already have. We may have patience all the time, but there are special times when we "have need" of it. Patience is one of the Christian graces, and they are obtained by receiving Christ. So when we have Christ, we have patience, and the more of the Spirit of Christ we have, the more we have of patience.

Then what are trials for? Trials reveal to us what "Christ in us" is. Having Christ, we have his patience, and trials make his patience manifest in and to us. That manifestation is to us a glorious experience, and that experience, of course, begets strong hope, which "maketh not ashamed." Why? "Because the love of God is shed abroad in our hearts." And what is said of the love of God? It is "not easily provoked," "hopeth all things," "endureth all things." Then let us put that last expression first. "Because the love of God is shed abroad in our hearts [by the Holy Ghost, which is given unto us], . . . we glory in tribulations also; knowing that tribulation worketh patience, and patience, experience; and experience, hope, and hope maketh not ashamed." Then let us get the love of God in our hearts by receiving the Holy Ghost, which is able to shed it abroad there, and we need not fear but that there will be patience with us which will not fail. "In your patience possess ye your souls." To be patient is to possess the soul, to be calm, to be tranquil under trials. It is a condition in which a person is lifted above the things which serve to irritate and vex him when he is on a level with them.

A person who finds that he is easily provoked may be sure he needs to let the love of God come into his heart and life. One who is very sensitive to little slights, and finds the spirit of vindictiveness rising up, needs to have a good view of the lovely Jesus. Self and Christ cannot dwell in the same heart; if Christ comes in, self must give place, and it will give place.

Then, "my brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

—Said Dr. Paul Chadbourne to Dr. Mark Hopkins, shortly before his death: "I don't like to speculate about heaven. As I grow older, it seems more irreverent; but I cannot help feeling that even a saintly life without personal aims, and purposes, and action, and achievement, would be very insipid. No; heaven must be sanctified ambition."

The Home.

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

THE FAMILY BIBLE.

BY T. L. WATERS.
(Fremont, Mich.)

How painfully pleasing the fond recollection
Of youthful connection and innocent joy,
While blest with parental advice and affection,
Surrounded with mercies and peace from on high.
I still view the chairs of my father and mother,
The seats of their offspring as ranged on each
hand,

And the richest of books, that excels every other,—
The family Bible, that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible, that lay on the stand.

The Bible—the volume of God's inspiration,
At morning and evening could yield us delight;
And the prayer of our sire was a sweet invocation
For mercies by day and protection by night.
Our hymn of thanksgiving with harmony swelling
All warm from the hearts of a family band,
Hath raised us from earth to the rapturous dwelling
Described in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

A HOME EXPERIENCE.

To my dear sisters I would like to relate a
little of my experience. Has not the time come
when we should more fully consecrate ourselves
and our little ones to the Lord? when we
should be living so close to him that he may
guide us in every little particular of our lives?
That we might lay aside all the weights which
are hindering us, press close to the Saviour, and
follow directly in his footsteps. Then will our
hearts be filled with joy and praise to our glori-
ous Redeemer; then will crosses grow light with
us. I believe there are richer, deeper experi-
ences just before us, so let us humble ourselves
before God, that he may safely pour out the
abundant blessings now waiting for us.

I feel that the Lord has been leading and test-
ing me of late in a marked manner. It has
taught me at times to find how hard it was for
me to yield my will readily and sweetly to his
will, and to say without hesitation, "My
Saviour knows just what I most need to fit me
for his kingdom, so let his will, not mine, be
done in me." I can praise him now that he has
triumphed across my will, and given me a glimpse of
my selfish heart. I want the cutting and cleans-
ing to go on till I am all pure within. I find,
too, that pride has been creeping into my heart,
and love of dress—not so much for myself as for
my little one.

Not long ago I was making a dress for my
child, and having some embroidery in the house,
decided to make the dress a little prettier than
usual, by using it. My conscience troubled me
as I was making it, but I tried to think it was
all right, and reasoned that it was fanatical and
narrow-minded to feel troubled by using a little
extra trimming, also that my influence over the
fashionable people around me might be thus in-
creased.

Before the little robe was completed, I held
it up to be admired by my husband. His look
of disapproval and surprise caused me to ask
quickly, "That is not too much, is it?" His
answer was, "See what the Testimonies say
about it."

As I really did not feel satisfied and happy in
regard to it, I was then ready to be shown what
was right in the matter. I went immediately
and searched. Here is what I found:—

"If you are indeed Christians, . . . you will resist the
temptations of Satan to indulge in vanity and in trimmings and
ornaments for display. The mind is narrowed, and the intellect
weakened that can be gratified with these frivolous things to the
neglect of high responsibilities."—Vol. III., p. 370.

"In no better way can you let your light shine to others than
in your simplicity of dress and deportment."—Id., p. 376.

"Many dress like the world, to have an influence. But here
they make a sad and fatal mistake."—Vol. I., p. 132.

"Are we of the number who see the folly of worldlings in in-
dulging in extravagance of dress as well as in love of amuse-
ments? If so, we should be of that class who shun everything
that gives sanction to this spirit which takes possession of the
minds and hearts of those who live for this world only."—Vol.
III., p. 366.

"Mothers spend unnecessary labor upon garments with
which to beautify the persons of themselves and their children.
It is our duty to dress ourselves plainly and to clothe our chil-
dren neatly, without useless ornamentation, embroidery, or dis-
play, taking care not to foster in them a love of dress that will
prove their ruin, but seeking rather to cultivate the Christian
graces."—Vol. IV., p. 72.

"As soon as any have a desire to imitate the fashions of the
world, that they do not immediately subdue, just so soon God
ceases to acknowledge them as his children."—Vol. I., p. 137.

"Many a soul who was convinced of the truth has been led
to decide against it by the pride and love of the world displayed
by our sisters. . . . When these persons have seen our sisters
making so much display in dress, they have said, 'This people
dress fully as much as we do. They cannot really believe what
they profess; and after all they must be deceived. If they
really thought that Christ was soon coming, and the case of
every soul was to be decided for eternal life or death, they
could not devote time and money to dress according to the ex-
isting fashions.' "—Vol. IV., p. 641.

"I would remind the youth who ornament their persons, and
wear feathers upon their hats, that, because of their sins, our
Saviour's head wore the shameful crown of thorns. When you
devote precious time to trimming your apparel, remember that
the King of glory wore a plain, seamless coat."—Vol. III.,
p. 379.

"God, who created everything lovely and beautiful that the
eye rests upon, is a lover of the beautiful. He shows you how
he estimates true beauty. The ornament of a meek and quiet
spirit is in his sight of great price."—Vol. III., p. 376.

I praise the Lord that he so plainly shows us
the path of duty.

The neat, plain, little dress is now a reminder
of a victory won. It also speaks to me of a
loving Saviour who cares for me tenderly,
guarding me lest I go astray, faithfully reveal-
ing to me the sins of my heart, and helping me
to turn from them.

Precious Saviour! I long to see him and to
be clothed in the bright robe of his righteous-
ness forever. A SISTER.

THE NEW EARTH.

"We, according to his promise, look for new heavens and a new
earth, wherein dwelleth righteousness." 2 Peter 3:13.

The earth, emerging from her flood of fire
• Baptismal, by a new and heavenly birth
Arose regenerate. The dew of God,
As once in Eden, cooled the ardent soil;
And rivers from innumerable springs
Flowed, intersecting every gorgeous clime
With living waters. Like a smile of light
The Son of Righteousness in rising shed
Healing from his benignant wings; and earth,
That came forth naked from her bath of flame,
Felt his rich blessing at her heart, and smiled
Responsive, and in blushing haste put on
Her beautiful robes of immortality.
Her late apparel was not found. But now
The azure hyaline, in which she moved,
Was not more pure than was her virgin dress.

* * * * *

Earth from pole to pole
Was one illimitable paradise;
Albeit Emmanuel's land was at that spot
In Eden, where the blossoming tree of life
Grew with the tree of knowledge intertwined,
The presence-chamber of the King of kings,
The temple of the world. And thence the saints
(As sometime from Armenian Ararat,
The sons of Noah) spread o'er every clime,
Good without fear of evil beckoning them,
Life without fear of death embracing them,
All pleasure without pain refreshing them,
All sunshine without sorrow in their hearts,
All music without discord in their homes.

St. John says, "I saw a new heaven and a
new earth: for the first heaven and the first
earth were passed away." Rev. 21:1. Our
first impression from these words, which intro-
duce the glories of the eternal ages . . . might
be that the present heavens and earth would be
utterly brought to naught. Other scriptures,
however, prove that not the annihilation, but
the renovation of our world, is here foretold.
Thus the land of promise was given to Abraham
and his seed for an "everlasting possession."
Gen. 17:8. Zion, we read, shall be "an
eternal excellency." Isa. 60:15. Jesus Christ
upon "the throne of his father David," will reign
"over the house of Jacob forever; and of his
kingdom there shall be no end." Luke 1:33.
God will not "un-create," but "re-create" that
which he has made for his glory.

That the terms here used do not compel us to

interpret them as signifying "annihilation," ap-
pears from a comparison of the language used
by St. Peter in describing the deluge, the world
that then was, . . . perished" (2 Peter 3:6,
13), and from the yet more striking parallel of
the new birth of the soul to God. "If any
man be in Christ, he is a new creature: old
things are passed away; behold, all things are
become new." 2 Cor. 5:17. The world,
though it "perished" in the deluge, was not
annihilated; and the soul that is born of God,
though renewed, does not lose its identity with
its former self. This will be the perfected "re-
generation," of which our Lord spoke. Matt.
19:28.—E. H. Bickersteth, M. A.

LIFT THE CROSS.

To those who have just decided to give them-
selves without reserve to the Master, who have
just taken the oath of allegiance to the Captain
of their salvation, let me say, Do not take Mrs.
So-and-so for your guide, or Mr. So-and-so for
your example. They are only human at best.
Open your Bible, and find therein the whole duty
of man. "Fear God, and keep his command-
ments: for this is the whole duty of man."
Just as a person steps into the narrow way, and
gives himself to the Master, there is a joy springs
up in the heart, born of the knowledge that he
is doing right in God's sight; but after a time,
with many, there comes a feeling of depression.

Why is it so often the case, that when an
evangelist comes to a place, for a time there is a
great revival, and hundreds decide for Christ;
but after a little, Christ's question might well
be asked: "Were there not ten cleansed? but
where are the nine?" O where are they? They
have trusted to feeling, not realizing that stern
duty lay behind it; and not discharging duty as
it came to them, they have grown discouraged
by the way.

As we start out in the narrow way, there lies
athwart our pathway a cross. It may be to some
a heavy cross, and to others a lighter one; but
the cross lies there, and if we step over it, we
step out of the way; but if we would move on
in the narrow way, we must lift that cross, what-
ever it may be, and bear it high for the Master.

I think I hear some say, I cannot lift it. But
what says the voice of the Master?—"My grace
is sufficient for thee: for my strength is made
perfect in weakness." Take up thy cross and
follow me, and having taken up that cross, hav-
ing obeyed the voice of the Master, then will that
joy come which the world cannot give; and we
praise God the world cannot take it away from
us. Go forward, discharging every duty till the
Lord comes. MAGGIE J. DOUGLAS.

Almonte, Ontario.

THEIR MONEY.

THE love of money, what a passion it is!
Great grace is needed to enable the average
Christian to regard it as held in trust, and to
use it according to the divine will. The editor
of the *Advocate* expresses the conviction that no
part of one's possessions holds out against the
effects of divine grace so stubbornly as his money.
Men will consecrate their learning, their intellec-
tual talents, their influence, to the service of God
with comparative readiness; but their money
they often wish to keep. There is no surer evi-
dence of the genuineness of a work of grace in the
heart than the fact that it reaches the treasures
which have been locked up, and sends them out to
do good. It is said of a certain convert to the
Christian faith, who was about to be immersed
in the river, that when a friend asked him to
leave his pocket-book in safe hands on shore, so
that it might not get wet, he replied: "O no; I
want my pocket-book baptized too." If all the
Christian pocket-books were baptized in the right
sense, there would be no more begging for money
to run churches, colleges, and missionary soci-
eties.—*Religious Intelligencer*.

The Mission Field.

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

MISSIONARY WORK.

THERE is a deep, solemn, searching voice which comes to the heart of one upon whom God has laid the burden of general missionary work: "Where hast thou gleaned to-day?" This opens before the mind a broad field of evidences and facts from which there can be no appeal whereupon to formulate any degree of release from a most fearful responsibility. Not only the character of the work itself, but the character of him who owns the work and directs its issue, is to be most deeply and seriously considered. He who says, "Go work to-day in my vineyard," has the perfect right to demand an account for each day's labor. The question assumes the fact that God has opened the field, that the harvest is ripe, and laborers are wanted to go over the field and carefully search for the single stalks of grain, which must be found and brought in to form the great final gathering. Notice the humility and singleness of the work, —it is the gathering of the single stalks of grain which may have fallen out from beneath the reaper's hand or sickle, or perchance have been trodden down. He who can see nothing short of a stack or sheaf, often tramples over and even destroys many precious stalks that God wants gathered.

The remnant church is formed by single elements from here and there and yonder. A good illustration of this humble missionary work may be drawn from the words of the prophet: "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." Isa. 17: 5, 6. (See also Isa. 24: 13; Jer. 16: 16.)

Correspondence by letter writing, and sending out reading-matter, is a very important department of this general missionary work. Like direct preaching, it must receive its inspiration from God, who also crowns the efforts with grand results. God will direct the pen as well as the tongue, and the letter, the paper, the tract, is often borne by an angel of love and mercy to the heart and home of sadness, where it is received with hearty appreciation in the aid of a more cheerful and acceptable performance of life's responsibilities. God is opening wide these fields of labor, and calling for consecrated souls to enter upon the work. Since I entered this field, God has blessed my own soul in a marked degree, and good has been accomplished.

I am now writing and sending papers and tracts to people in Canada, Michigan, Pennsylvania, North Carolina, Tennessee, Georgia, California, Oregon, Mississippi, and Massachusetts. Not all to whom I write and send papers respond; but some do, with words that fill my heart with joy, and I am led to bless the Lord. Though feeble in health, my wife has written many letters, and received many encouraging responses from hearts drawn toward the truth. Thus the work goes on, but it needs to be followed by careful and wisely directed pastoral home work. Several of those with whom we are corresponding stand sadly in need of personal attention, wisely directed, to give them a home and place among our people.

GEO. F. SHOVE.

Richmond, N. H.

THE CONQUERING POWER IN INDIA.

SUCH is the heading of an article in the *Central Christian Advocate*, of May 17, 1893, and from which we make a few brief extracts, hoping they will be of some interest in the Mission department of the REVIEW.

We quote as follows:—

"The natives themselves recognize that there is an invisible but an almighty power at work, and that power is to conquer. There is a deep significance in the story of a few Mohammedans, who, in northern India, were discussing together the affairs of a certain Christian hospital and school. They said, 'If we could have our way, we would come in a body, and pull down these buildings, and take them away, brick by brick, until not one remained.'"

A young Hindu hearing the conversation, said:—

"You might do that, but there is a power behind the bricks you cannot destroy."

The writer of the article quoted from Dr. Johnson, who says:—

"It has been my privilege to visit India at the interval of more than a generation of the average duration of life; first, in 1853; again in 1889-90, while in the interval Indian problems were my constant study. In comparing the rate of progress in the church, I found that professing Christians had increased sevenfold; the number of communicants thirteenfold, and the influence of Christ at least a hundredfold. In 1853 Christ was comparatively unknown. His character was not understood, and little respected. In 1890 I found a marvelous change. An educated population had grown up, numbering over thirteen millions, most of whom were more or less familiar with the name of Jesus, and his life and work on earth."

This work has been accomplished by missionaries, and it should encourage all the laborers throughout the wide harvest field in the great work of spreading the light of the third angel's message. The work we have mentioned is preparing the way for the message in India; and as there is a "power behind the bricks," so there is a power behind the third angel's message, which all the powers of earth and of Satan cannot destroy.

WM. PENNIMAN.

MISSIONARY TRIALS AND HARDSHIPS.

MISSIONARIES very seldom write or speak of their *trials* or *hardships*. Why? First, because they "endure hardship as good soldiers." Secondly, because their trials are usually so different from the romantic kind of suffering such as belonged to the time of the Crusades. As a rule, in these days, a missionary's trials do not consist in having *no support*, or in having *no house* to live in, or in being physically *molested*. He is, as a rule, not in danger of being eaten of cannibals, or attacked by savages, although there are some places, as in Africa and China, where there is danger of the latter. Nor is his life a dreary, joyless, drag-along sort of life, in which there can be no real pleasure, or exercise, or amusement.

But, nevertheless, there are most palpable and real trials and sufferings for the missionary. First, he is separated by many hundreds of miles from his relations and friends, many of whom he must part with forever in this life. Romance may say that is easy, but *nature* says separation from mother and father, and brothers and sisters is hard. Think of a daughter leaving home and dear ones to go off thousands of miles with no thought of return. Then there is the separation from home *environments*. Take a man accustomed to association with men of letters, and books and periodicals, who has a taste for all that goes to make up our western Christian civilization, for music, painting, poetry, esthetics, for refinement and culture and purity,—think you he will not feel his isolation from all, or most of these, in a far-off heathen land?

Again: many a man has, for Christ's sake, to give up flattering personal prospects,—the gratification of a laudable ambition,—perhaps a lucrative position, or the prospects of a "career," in going out as a missionary. He must consent to take, so far as this world is concerned, a lower position; he must expect less vigor, less physical, mental, and intellectual vigor,—and even his *moral* nature is often severely tested and tried. This is a trial to many, although they go forward to duty without a word. Often *climate* is the missionary's enemy. Born in the *temperate* climate, he spends his life in a *tropical* climate, amid unbearable heats, wasting malaria, liable to cholera and small-pox, where he must see his wife grow pale and his children pine; this is a trial the missionary must endure. But, perhaps, worse than climate is the *moral miasma* and disease. Surrounded with a very atmosphere which seems full of all that is vile,—

lying, theft, abuse, intemperance, impurity, selfishness, cruelty,—witnessing horrible customs and rites and ceremonies, followed in the name of religion. These things help to depress and drag down and injure and try the missionary for "he also is a man." His *work* also is constantly among those who cannot elevate, but must tend to depress him. They are ignorant, poor, degraded; often stupid, ungrateful, and selfish; and the missionary is expected to bear with all their weaknesses and frailties, and "hold them up and push them along." This takes a lot of strength of character, and adds to the missionary's trials. Often weary, often in trouble, sick, discouraged, he must—like his Lord—go on in his good work, helping others. Can he be forgiven if sometimes he thinks of "home," of the chances and opportunities at home, of his friends who are high up now, pastors of "First Churches," while he is teaching naked children in a mud hut; of how his children might be at school in a good climate, morally, as well as physically; his wife well and strong, and he himself rid of the malaria that has been fastened upon him for the past fifteen years?

A missionary does not always live in "clover." He has his trials. But he will not complain; he dare not! Brethren, pray for us.—*Dr. J. D. Scott, Muttra, India.*

Special Mention.

WORLD'S FAIR COMMENTS.

THE *Interior* dolefully complaining of the Sunday Fair, says:—

"But it is of no use to spend time weeping, so we are up and at them again. We are working on the railroads to stop the Sunday excursion trains. We are working all the States to get them to close their exhibits, and there we will succeed. . . . The stockholders are protesting and entering suits against the directory to stop the waste of their investments—the waste for one, of forfeiting \$2,000,000 back to Congress. The fighting is only begun. Bull Run was not the end of the war."

We have expected just such a state of affairs would grow out of this agitation of the Sunday question at Chicago. We say "Sunday question," not Sunday-opening; for whatever had been the decision, the same result, litigation *ad infinitum* would have ensued. It would have come anyway. And if lawyers and courts are kept busy for a few years, and contradictory decisions are piled up like the debris of a wreck, until the whole question as far as human laws and decisions are concerned is one inextricable tangle, the thinking people will know that Congress started the muddle by interfering in that which was none of its business.

This will lead to a study of the whole Sabbatharian question, in the light of the Scriptures. And by the way, *that* is the only true way to learn what day the Sabbath is, when it was instituted, when it was commanded, in what law it was placed, the extent of the duration of that law, and of the Sabbath of which it was a part, the blessing promised for keeping it, the threatenings against those who refuse to do so, the example of Christ the apostles, and the early church; in short, every point in relation to the Sabbath is in the Scriptures. Upon this, as upon other matters of religious faith and practice, the Scriptures are able to make us wise unto salvation. And upon this subject the Scripture bears one uniform testimony. There is no tangle there; there are no contradictory decisions; there are no rival days claiming the honor of being the Sabbath. In that book it is said, "The seventh day is the Sabbath of the Lord thy God." Every other point of Sabbath truth revolves around this great truth, and is in perfect harmony with it. The Chief-justice of the universe gave the law of the Sabbath, and all mankind are to be judged by it.

A religious paper printed in a State where Seventh-day Adventists have been imprisoned and worked with criminals in the chain-gang for quietly attending to their own business on Sunday, in an agony over the Sunday-opening, says:—

"Suppose that Baron Rothschild had said, 'We will give you

two millions and a half if you will keep the Fair closed on Saturdays, would it have been an honest thing to take the money and open the Fair?"

We would like to ask the editor of the aforesaid paper another question: Would it have been right for Baron Rothschild to offer such a sum for such a purpose? And if it would not be right for the baron to offer such a sum for Saturday-closing, how could it be right for the United States Congress to offer such a sum for Sunday-closing? Congress knew it had no more constitutional nor moral right to say that the Fair should be closed on Sunday than it had to say that it should be closed on Saturday or Monday; and so it offered the Fair directors a \$2,500,000 sop out of the people's money, if they would do that which Congress had no power to compel them to do! Congress thus descended from the high plane of honorable legislation to the miasmatic puddle of ecclesiastical trickery; and if Congress, and those who influenced Congress to do it, are beaten, they deserve no sympathy.

The *Interior* also relieves the directors somewhat of the responsibility of an open Fair by laying the whole thing off upon the Devil. Thus it says:—

"Nobody doubts where he [the Devil] is camped now. He came straight to Chicago the same afternoon that Congress voted us the Fair, and devoted himself to its management. We wish that the angel who is to chain him for a thousand years had tied him up in 1890 for three years of his time, and credited him with it."

We have no doubt that the Devil is exceedingly busy nowadays in Chicago and elsewhere. But we seriously doubt that he has had any more influence upon the Fair directors than he has had upon the United States Congress. That Congress *could* so depart from the fundamental principles of the Constitution as to legislate upon things expressly forbidden in that document, and also attempt to purchase by a lavish use of the people's money the observance of the pogo-papal Sunday without the undue influence of the Devil, is more than we can believe. No, Satan is not yet chained. He is now engaged in his last great deceptive work (see Rev. 13: 11-16), the exaltation of Sunday. For the accomplishment of this purpose, he will work through Congress, ministers, and religious papers, until this nation, following in the steps of Rome, will repudiate the principles of liberty, invade the rights of conscience, persecute those who refuse to bow to the Sunday idol, forbid them to "buy and sell," and at the last declare that as many as will not "worship the image of the beast" shall "be killed." This is the "strong delusion" that he is now bringing to bear upon the people of this country. The World's Fair furnishes him an occasion to create a sentiment in favor of his counterfeit Sabbath. He is fully awake, and never was there a time when if it were possible, he would deceive the very elect more than at the present time. With Satan loose, comes Sunday exaltation; when Satan is bound, there will be the exaltation of the Sabbath of Jehovah. (See Isa. 65: 22, 23.)

We have never felt that religious services held on the World's Fair grounds would result in any great good, from the fact that there were so many other attractions there, which people cannot see after the Fair is over, while they can hear preaching most any time. But some of the objections to holding a preaching service on the grounds on Sunday seem very childish, to say the least. For instance, a religious paper strongly opposed to such service says of the first meeting held there:—

"A great congregation, twice as large as any other in the city, assembled to hear Dr. H. W. Thomas preach. The most inspiring of the hymns were sung. 'O worship the King all glorious above,' 'Nearer, my God, to Thee,' and others of a devout or exultant strain were sung by the great assemblage, and the daily papers are enthusiastic. The hours were dancing in the Plaisance, and all the shows were going on, and tired employees were working as usual. But right across this whole scene is written the words of Him who spake as never man spake: 'Ye cannot serve God and mammon.'"

Does this editor mean that some men cannot serve God, because others near by are serving Satan? This is the illogical conclusion he would have us draw. But do not the same conditions prevail in other places than the Fair? Was not the Sunday "show" outside the gates largely increased by the closed gates? And what about the thousands of "houris" who dance every Sunday in every city of Christendom, much nearer to the

churches than the Plaisance is to the preaching stand in the Fair? Shall preaching be postponed until all the "shows" are closed, and the houris dance no more? If so, the churches would have to close, and preaching would become a thing of the past. The preaching of the gospel does not have to depend upon any such especial and favorable conditions to make it effective. The true gospel is a power so great that it is not afraid to be set down beside the "greatest show on earth." It is a perverted and weakened gospel that is afraid of competition. God's word often shows its greatest power when apparently spoken in the most unfavorable conditions. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 29.

Among the serious charges urged by the religious press against Justice Fuller's decision is that it is "obscure and even ungrammatical." But in what does the obscurity consist? They certainly do not mean it is obscure in its meaning; for no one seems to have understood it any quicker than did those who favored Sunday-closing. It is quite likely that the obscurity greatly consists in its being contrary to their hopes and expectations, rather than in the terms used and the construction of the sentences. We are reminded in this connection of a rugged old Vermont governor who was once interrupted in what he was saying, by a callow youth, and told that what he had said was not "grammatical." Said the governor: "You heard what I said, did you not?" "O yes," said the young man. "And you understood what I meant," said the governor. "O certainly," replied our young friend. "Well," said the governor, "that is grammar." So of Fuller's decision. They heard what he said, and they understood what he meant, and that is just where the trouble is with them.

M. E. K.

CHRISTIANITY DISCOUNTED.

It was in a pew of a certain New England church, where I was recently seated, that I was once more forcibly reminded of the second angel's message, "Babylon is fallen."

Had it been that in this church her fall had only been manifested in the oft-repeated peace-and-safety cry through words to the import that the great "burning day" is a thing of the past, and further, that the Devil told more than half the truth when he gave utterance to the root of falsehood in the garden of Eden, and in a frequent church festival, even to the serving of a second supper at a late hour of the night to a ball party celebrating a political victory, then perhaps I would have noticed nothing more than might be expected from popular Christianity.

But on the occasion concerning which I will relate, it is needless to say that some in the audience were unexpectedly astonished. It was Sunday forenoon, and a pleasant day. The people came, as usual, to the service; but on this particular day there was a special invitation to the Freemasons to attend and listen to a sermon particularly to them. The minister was a Mason also. The central and front pews had been reserved. The members of the church were seated in the side aisles; and when the hour arrived, the Masons came in, and with measured tread, marched down the aisles and occupied the seats reserved for them in front of the pulpit. The sermon was one continued strain of flattery and praise to that order. Were their sins pointed out to them on that day?—Not one. Was the world's Redeemer held up before them as their only hope of glory?—Not at all. They were praised and flattered, and the system of masonry was most highly exalted, exalted above the heavens, as being the one organization which is capable of accomplishing, and is now accomplishing more good for mankind than any other principle, even Christianity not excepted.

Could it be possible that a professed minister of the gospel of Christ would, from the gospel pulpit, dare to give the trumpet such a sound? Could he believe his own words? But presuming he thought so or not, why so exalt those unconverted, worldly men? Was it to get their good will, or was it for reputation? Perhaps it was on this wise, perhaps otherwise; but the unusually liberal contribution

that day suggested Isa. 56: 11 to the mind of the writer: "They all look to their own way, every one for his gain, from his quarter." If the Christianity of to-day has sunk to such a level that the system of Freemasonry can be exalted above it,—that system which ordains such penalties for revealing any of its dark mysteries, which drowned the protesting voice of Wm. Morgan in the thundering Niagara and which in its working is in deadly opposition to Christ,—then, truly, Babylon has fallen, and fallen low. How timely the message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Build on the Rock, which is Christ; for no other foundation will stand when the hail comes that will sweep away the refuge of lies. The inhabitants of the "city of confusion" cannot be citizens of the city which hath foundations. They will find no place within the walls of the New Jerusalem. "Come out of her," and "Look not behind thee," for if it may be ye shall be hid by the walls of Zion in the day of the Lord's anger. C. W. KENISTON.

Auburn, Me.

ESCAPE FROM A GREAT PERIL.

THE effort of the Sabbatarians, suing in the name of the United States, to close the gates of the World's Fair on Sunday, was based on the claim that a contract had been entered into between the government and the local directory, whereby it was agreed that in consideration of the sum of \$2,500,000, the Fair should be closed to the public on Sunday. It was urged that the offer of money made by the government on that condition was accepted, and one installment of the appropriation in the shape of the souvenir coins, was received and used by the directory. But for their ability to assert that such a contract had existed, the Sunday closers would have admitted themselves to be without even the pretense of a standing in court. Their case rested solely upon the contract and the power and willingness of the courts to enforce it in the face of the fact that the government had ruthlessly violated it by withholding a large part of the appropriation.

The dangerous character of that contract was forcibly pointed out by counsel for the directory in the argument of the case before the appellate court. It was described as "an attempt to barter the religious liberty of the people for a paltry appropriation." To the local directors, who were at the time pressed to raise funds wherewith to complete the preparations for the Exposition, it meant no more than the closing of the Fair gates for twenty-six days during the term of the Exposition, in consideration of so much money paid by the government. But to the fanatics who employed Congress as a medium for making this most unjust and unholy bargain, it meant a great deal more. They understood and appreciated the difficult situation in which the directors were placed, and they took advantage of their knowledge to foist upon the free people of this country an edict of the government, which, if it had been carried out, would have wrought incalculable harm.

Of all fanatics, the religious fanatic is the worst. He is as ready to employ bribery as he is to use an unlawful force to put his ideas into practice. The religious fanatic will stop at nothing in his efforts to prevent his less bigoted fellow-mortals from worshipping God "according to the dictates of his own conscience." The religious fanatic was willing to pay money to secure the closing of the Fair gates on Sunday; he was willing to use the armed soldiers of the government, in violation of law and decency, to keep them closed. Now that he has failed to close the Exposition on Sunday, he threatens to boycott it, though he was prepared to patronize it, if he could secure Sunday-closing with a bribe, and maintain it with force. Such is religious intolerance in the United States at the close of the nineteenth century of Christian civilization!

The people who believe in the freedom of conscience and in a pure and undefiled religion, have much to rejoice over in the defeat of the bigots who sought to close the World's Fair on Sunday. The local directors should rejoice that the violation by Congress of a contract whose scope and terms they did not fully comprehend when they agreed to it has relieved them from responsibility for the dangers and the hardships which their mistake would otherwise have involved.—*Chicago Herald*.

The Review and Herald.

BATTLE CREEK, MICH., JULY 11, 1893.

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JOSHUA'S LONG DAY.

IN No. 289, of the Question Chair, Jan. 31, 1893, No. 5, present volume of the REVIEW, it was clearly shown that the long day in the time of Joshua did in no wise disarrange the week, or throw the people out of their reckoning in regard to the Sabbath. But we still continue to receive circulars and letters in regard to this question, from those who evidently have not seen the article referred to.

One circular endeavors to show by a diagram that this long day entirely disarranged the calendar, and threw the Sabbath upon another day. In this circular, the name of Tuesday is given to one part of this long day, and the name of Wednesday to the other. But why any one should call that period *two* days, when the record says that it was only *one* day, is remarkably strange. The Bible says that it was only one day. It was a *longer* day than others, but it was only one day, nevertheless, and not two days. And the procession of days went forward, each in its own order, just as before.

Our friends muddle up themselves and their subject, by confounding time in the abstract, and the periods called days. They seem to conceive that a definite length of duration, as twenty-four hours, abstractly considered, constitutes a day. But this is not the case. The sun rules the day. And a revolution of the earth on its axis is a day, whether it takes ten hours, twenty-four hours, or ten times twenty-four hours, to accomplish that revolution. Simply bear this fact in mind, and all this confusion, and these false conclusions, will be avoided.

But look at the matter from another standpoint. There is one thought which it would seem, ought to be sufficient to prevent the conclusion at which our friends so easily arrive. This occurrence of the long day in the time of Joshua, took place, according to the marginal chronology of the Bible, the same year that Moses died; and this was only forty years after the giving of the law from Sinai, with its Sabbath commandment. And during all this forty years, that Sabbath had been explicitly pointed out, and distinctly identified, by the threefold miracle of the manna. Now, would God, after testing his people as he did on the Sabbath institution, and so carefully marking the day for them as he did for forty years, then suffer them to be thrown off the true reckoning, and keep the wrong day for the Sabbath, for *over fourteen hundred years*, to the time of Christ! The idea is utterly preposterous, and unimaginable. On no other subject than the Sabbath, would men be willing to make so unworthy an exhibition of their intelligence.

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.]

325.—DEATH FROM ADAM TO MOSES. ROM. 5:14.

What death was it that reigned from Adam to Moses, as stated in Rom. 5:14? Does that death still reign? Please explain, and oblige. J. E.

Answer.—The death referred to is that death which came into the world through sin, and under which we now suffer. The argument of the apostle is in reference to sin, to show that all are sinners, and have been from the beginning. And this he proves by reference to the fact that death has been in the world from the days of Adam. But death is the penalty for sin; and sin is the transgression of the law; therefore law has existed from the beginning; for "sin is not imputed when there is no law." He limits his argument to the time of Moses, because no one denies that there has been law binding upon the world since that time. As the result of Adam's transgression, death reigned to the time of Moses, and has reigned ever since,

and will reign till God, by his own divine power, destroys that last enemy as related to his people. 1 Cor. 15:25, 26. By the expression, "until the law," the apostle refers to the establishment of the Mosaic system, or dispensation; but does not mean to imply that there was no moral obligation resting upon men till that time. If there was law binding upon Adam, as he proves, then there is law binding upon us, the descendants of Adam. And so long as we are under the results of Adam's sin, with reference to the first death, so long we are under law for ourselves, to determine whether or not we shall suffer the second death, on our own responsibility, as we now suffer the first death on that of Adam.

326.—ELIJAH THE PROPHET. MAL. 4:5.

Is Elijah to appear personally on the earth again, before the coming of the day of the Lord? Is such an idea taught in the words, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"? Mal. 4:5.

D. A. A.

Ans.—Elijah is not personally to appear on the earth, before the second coming of Christ. That which, in the prophecy, is designated as the sending of Elijah the prophet, refers to a work of such a nature that it was peculiarly and intensely typified by the work which was performed by that prophet. The work brought to view is that of preparing a people for the Lord. Luke 1:17. The Lord makes two literal and personal advents to this world, in carrying out the plan of salvation. The first was in the flesh, and has already been accomplished; the second is to be in glory, and is now at hand. For each of these comings, respectively, the people must be prepared. John the Baptist did this preparatory work with reference to the first advent; and this is the reason Christ said of him, "This is Elias, which was for to come." Matt. 11:14. But the Jews looked for Elijah personally to return, and evidently thought John the Baptist might be the person. But when they asked John if he was Elias, he answered plainly, "I am not." John 1:21. That is, he was not the old prophet returned, such an Elias as they were expecting. But he was such an Elias as the prophecy contemplated, and as Christ referred to; that is, one going before the Lord, to prepare his way. How such an one could properly be called Elijah, is explained in Luke 1:17, where in the prophecy of John's birth it was said of him, "He shall go before him [Christ] in the spirit and power of Elias." The work of John the Baptist, therefore, in the spirit and power of Elias, fulfilled a portion of the prophecy of Malachi; but it could not exhaust it; for that prophecy has special reference to the great and final day of the Lord, at the second coming of Christ; and for this second coming, the people must be prepared, as well as for his first advent. A gospel work must therefore be wrought in the earth, in the spirit and power of Elias, to prepare the people for this last event. And just such a work is predicted. It is set forth under the symbol of three messages (Revelation 14) to arouse the world to a preparation for the coming of the King. This work is to the second advent what that of John the Baptist was to the first. That was the primary, this is to be the ultimate and complete fulfillment of the prophecy. So we are not to look for a personal Elijah, but for a work to be done through agents specially raised up by the Lord, to go forth in the spirit and power of Elijah, to prepare a people for the coming of the great day.

"TO PROCLAIM THE SABBATH MORE FULLY."

In "Early Writings," p. 27, we find the following words:—

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers, and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."

This language is commented upon by the author in the "Supplement to Experience and Views," p. 1, as follows:—

"This view was given in 1847, when there were but very few of the Advent brethren observing the Sabbath, and of

these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

There is certainly something very remarkable in this language, both as a prediction and in the way in which it is now being fulfilled. The Sabbath truth is here particularly alluded to, and it is said that at the "commencement of the time of trouble," at the time of the "latter rain," when power will be given to the loud voice of the third angel, then the people of God will go forth to proclaim "the Sabbath more fully."

As a people we have always congratulated ourselves on the completeness of the arguments for the Sabbath truth; they have seemed as full as they could well be, and yet here is a time, and it is the present, when it is to be preached "more fully." Our recent experiences, our institutes and camp-meetings, and the additional light we are receiving, is illustrating how this is to be brought about. The true relation of the Sabbath to the people of God as a sign of the creative and regenerating power of Christ, expressing all that Christ is to his people, is a grand truth, the force of which we have not clearly understood in the past.

But as it dawns upon our minds, there is a power in the Sabbath truth we have never known before. The same is true of other features of present truth, at least to some extent. And it is under the impulse of these truths thus proclaimed and lived out that the third angel's message is to go with great power.

G. C. T.

THE CAMP-MEETINGS AND THEIR LESSONS.

It has been our privilege so far this season to attend in whole or in part, camp-meetings in the California, North Pacific, Upper Columbia, Iowa, Wisconsin, and Minnesota Conferences. We were prevented from going to the South Dakota meeting by an untimely attack of ivy poisoning. These meetings have been characterized by various remarkable features, some of which, at least, should convey important lessons to us as a people. As the season for these meetings approached, we were deeply impressed with a sense of their importance, and of the weighty issues at stake. Through the reports of our General Conference, which had gone abroad, our people were led to anticipate an unusual manifestation of God's power and blessing to be manifested at these meetings. In hope and expectation of receiving this blessing, there was a general desire to attend, and it became apparent that our meetings would be more largely attended this year than ever before. This proved to be the case. In many instances great efforts were put forth in order to reach the meeting, and in each case those who planned the camp, and provided for it, found their preparations scarcely adequate for the demand.

Nor was it an idle curiosity that brought the people out; they came desiring and expecting to obtain the blessing of God, and were generally willing to co-operate in the work of obtaining it. But right here is an opportunity to learn an important lesson on the object of going to such meetings. It is quite possible for us to be selfish in our object, even in so good a work. Do we desire the blessing of God simply for our personal advantage, or do we desire above all else the glory of God? If the former, then the motive is not a worthy one; if the latter, then we will seek the blessing of God in order that he may through us glorify himself and bless others. The Lord never designed that his people should simply absorb his gracious favors for their own good, but that they should *receive only to give*. And as they freely receive, they should as freely give. Those who attend camp-meetings from such a motive, not only receive the richest blessing, but they become channels of blessing to others.

Since the people came to the meetings with such earnest purposes and such hopes, it was exceed

ly important that they be not disappointed. Thank God they were not disappointed. None seek him with all the heart are ever disappointed. Doubtless some who came with a doubting spirit did not see anything special, went away confirmed in their doubts. But we have there were very few such present at these meetings.

One noticeable feature of encouragement was the presence and earnestness of a very large number of young people. In fact, this class seem to be coming more and more under the influence of the truth. They received the word with readiness of mind, the converted were willing subjects of labor, and many of them earnestly inquired the way of truth and salvation; and those who have been longer in the way were anxious to become fitted for places of usefulness, so that their strength and lives might be devoted to the Master's service. Many of the old friends of the cause have fallen into a more spirited pace, from which it is difficult to arouse them. In some instances the ministers are led by the people. The Bible says, "And a child shall lead them;" but we always supposed that referred to the new earth state. It is so near being a fact in our work, that parents and ministers will do well to arouse to the condition of things, and inquire as to whether they stand in a position where they are exerting a leading and encouraging influence, or where they are to be encouraged and admonished by those who ought to have the privilege of looking to them for help. It is a startling question, and we earnestly commend it to the candid consideration of every minister and parent in our ranks. It will be a sad day for us who have been long in this work, when our hearts become cold and hardened, and the work falls from our hands, and is taken up by our children. Thank God, the children are ready to take it; let us lead them on.

Now a few words as to the character of the blessings conferred upon those meetings. It would seem that the greatest blessing that could come to an unconverted person would be a sense of his lost condition and a knowledge of a sin-pardoning Saviour. To a child of God nothing could be more precious than a knowledge of his Father's will. When these come to people as temporary impressions, they are not profitable. Only as living, settled facts accepted and appropriated in heart and life can they avail anything. These blessings prevailed on our camp grounds. Christ was lifted up as the sinner's friend. They were constantly invited to come to him. As they came, they were taught to receive him fully and intelligently. There was at no time any undue excitement, but each day of each meeting sinners and backsliders gave their hearts to God, and took hold of his covenant of grace. This is as it should be. To put the work of especially seeking God until Sabbath afternoon, late in the meeting, has been a serious mistake. Let the door of salvation be thrown open at once when the meeting begins. It is better to have the special services in the forenoon, and that gives time for inquiry meetings to follow right up to the dinner hour. Then in the afternoon there is an opportunity to follow up the work by instruction and encouragement.

Another point is that a committee of ministers to examine candidates for baptism, should be appointed early in the meetings, and frequent meetings and interviews should be held for the benefit of those contemplating going forward in this ordinance. The practice of putting off this work until the last moment, when there is no adequate time to do it, is altogether unwise.

Then in regard to the other blessing to which we have alluded—a knowledge of God's will to be conferred upon his people. The Lord has promised this. It consists in an answer to the question, "Lord, what wilt thou have me to do?" When every soul receives an answer to this question, with the supply of grace to enable him to perform it, that will be the climax of earthly blessings. It is probably too much to say that every one received the desired of this gift. But we know many were seeking it, and many found it. Some found the answer in their own families and churches; others found it in different lines of work. Some learned that their work was to clear their own gardens; others felt constrained to go to foreign fields.

Now this is a very encouraging omen to see consecrated men and women seeking a place in the work of God. It should be encouraged, but in the selection of the work there should be much caution used. Don't miss an obvious present duty for an uncertain distant one. Those who have not been faithful, judicious, and exemplary at home should not seek to extend the field of their influence abroad. It would be better to go to work to rebuild the past amid its ruins than to ruin another field. Then there are those, who, while unfitted for some features of work, would succeed well in others.

Therefore we counsel that before life-long habits are broken up, and new experiences, surroundings, and associations are entered upon, the step should be well considered with prayer and the advice of those qualified to speak.

It was truly encouraging to see so many ready to give themselves to the work. We were also gratified at the liberty manifested in the donations to foreign mission work. This help will be greatly appreciated by our Foreign Mission Board. But in regard to this we have to say that the end is not yet. The calls are still coming in. The work is rapidly expanding, and urgent demands for immediate action are pressing on this side and on that side. We rejoice that this is so; it betokens the end; but we must be faithful now as the stewards of our Master's goods. So let the means flow in.

Another feature of the meetings deserving special mention, is the fact that at each of them one or more persons was ordained to the ministry. In all, there were fourteen brethren set apart to this sacred work. This is of itself a matter of genuine encouragement. May God grant that these may become fruitful workers in the cause; and may the Lord of the harvest send forth many more.

Altogether, we look back upon these meetings with grateful feelings to God who is so ready to bless his people. Surely the time has come for us as a church to awake and put on strength, to put on the beautiful garments of Christ's character, that God may through us glorify himself before the world, and accomplish in us his holy will in publishing and exhibiting to the world the righteous principles of his law and character, and thus prepare his people for what is soon coming on the world.

Of other meetings in the East we hear good reports. The Lord has also blessed them. And in regard to the meetings still to be held we sincerely hope that the same and even greater blessings may attend them. This will be so if those who go will do so in the right frame of mind. The Lord never fails to meet those who seek him with all the blessings they really desire. He will not disappoint those who wait upon him.

The more we realize the truth, the more we see of God's wonderful love and goodness. As the truths of our message are more fully preached as they are in Christ, they have a new power to convert the soul. This increased power is being felt among us; and as we draw nearer to God, we shall experience still greater power with God and with men. As illustrative of this fact, we refer the reader to another article, containing an extract from "Early Writings." In the light of what we now see, these words have to us a new significance.

O. A. O.

A VISIT TO THE WORLD'S FAIR.

THE thought of undertaking to write upon such a theme does, and "may well give us pause;" for as small as this world is compared with others, it is vast in comparison with ourselves; and no one mind can at one time comprehend more than a small portion of the world in which we move, or of the earth upon which we live. The attempt to grasp more than we can comprehend, is but weariness to the flesh and confusion to the mind, and consequently we cannot hope to produce or to find a comprehensive description of the World's Fair. For, so far as its projectors could make it, so it is a miniature of our world.

Nor will any who visit the Fair carry away with them more than a small head-full of its facts and features; and it is safe to say that most people will depart with their heads filled with an undecipherable,

unravelable jumble of sights with only a few silly, amusing, or ludicrous experiences in plain sight of their memories. To avoid such an unfortunate consummation, it will be necessary to plan and act intelligently and deliberately. The individual finds himself in such a maze of curiosities that he is tempted to rush from one to another until he is utterly exhausted, and yet he has really seen nothing.

A few figures: Jackson Park contains 553 acres, and fronts on Lake Michigan for one and a half miles. Midway Plaisance is a wide street one mile long, extending between Jackson and Washington parks, and is open to visitors to the Fair. It adds an area of eighty acres, and is lined on either side with various shows and exhibits to which admission fees are charged. In the center of the Plaisance stands the celebrated Ferris Wheel, a gigantic revolving swing carrying thirty-six cars, each capable of carrying forty persons. The wheel is 250 feet in diameter, and passengers are carried to a height of about two hundred and sixty-five feet. In the erection of the buildings 75,000,000 feet of lumber have been consumed, and 20,000 tons of iron and steel. Exclusive of those on Midway, the area of those buildings aggregates very nearly one hundred and sixty acres. There are on the grounds besides the various States' and foreign countries' buildings, more than twenty vast structures for international and United States government exhibits. The largest of these, the Manufacturers' and Liberal Arts', covers thirty and one-half acres. The cost of these buildings was \$8,000,000, and the entire cost of establishing and fitting out the Fair has been, it is estimated, \$22,000,000. The contract requires that all these buildings except the Art Gallery and Japanese building, shall be removed from the park within six months of the close of the Exposition. The power employed to run the machinery represents 24,000 horse-power, of which 17,000 is for electric lighting.

Of the character of the show it may be said that it is a blending of the useful, curious, amusing, and insignificant. Curiosity and insignificance are in the majority, but that does not exclude a vast array of the others. The useful is what most people are supposed to be seeking for, but the amusing presents the strongest attractions. To find the useful, it is necessary to be able to recognize it when it is seen. In order to do that, a person needs to have an idea of what he wants to see and learn. Unless he has some definite objects, his visit will simply result in amusement, which will end in great weariness.

Now, is it profitable to go? Is it right to go? That each must decide for himself. In most cases it will not be right to spend the necessary time and money simply to be amused or entertained. There is no doubt that the Exposition is a great educator. But the thoughtful and devout will see the proverb illustrated as never before, that "God has made man upright, but he has sought out many inventions" that minister to vanity and human glory. Bunyan's Vanity Fair comes up before the mind continually, and the Christian, as he is jostled about, will thank God that his citizenship is in heaven.

Still there are many incentives to a grateful admiration of the real greatness of God's work as manifested in simple nature or in combination with art and science. The observing, careful student will here learn many things, which, from a lack of opportunity to travel, he would never otherwise comprehend. But it is quite essential that as in every other place, the mind should be stayed on God, and the temptation to imbibe the prevailing influences, and to spend money lavishly, should be held in check. While it may not in itself be wrong to go to the Fair, still before going it will be well to study carefully the motives, the objects to be gained, the cost, the weariness and vexations, the vanity; and when they are all considered, most Seventh-day Adventists will sensibly conclude to remain at home and spend their money in a more satisfactory way. So far as curiosity and wonder are concerned, we expect soon to behold the infinite glory of the King of kings, and to understand the mysterious principles with which human minds are struggling in vain attempts to comprehend. Most of us can wait; while to those who are endeavoring to expand their talents for usefulness, the Fair may present many useful lessons.

G. C. T.

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.

HIS ARMY.

BY MARY E. INMAN.
(Grand Rapids, Mich.)

"THE great army of God's workers! We do not struggle alone, even though it may sometimes seem so. The brave and true-hearted have gone before us, and are coming after us. If we close our ears to the outer world, we can hear the footfalls of those we do not see,—a mighty host, gathered from every rank and age, whose feet shall never rest until they stand before the throne."

This great army of God's workers—

Who can tell their strength and might?
One, 'tis said, shall chase a thousand,
Two, ten thousand put to flight.
Going forth to glorious warfare,
Carnal weapons laid aside,
For the Spirit's sword is mighty
To destroy strongholds of pride.

They go forth with earnest seeking
For the lost whom Christ doth own,
And their feet shall ne'er be resting
Till they stand before the throne.
Shod with glorious preparation
Of the gospel words of peace,
They shall walk and not be weary,
Trust and strength shall e'er increase.

Heeding not the oppositions
That they meet upon the way,
They, with strong and mighty purpose,
Ever watch, and fight, and pray.
When, with glory of the Father,
They the precious Saviour see,
They shall say, all lowly kneeling,
"Of thine own we bring to thee."

WISCONSIN.

WE held quarterly meeting with the Starchurch, May 27, 28. The Lord came very near. Three joined the church. I then attended our good camp-meeting at Portage City. Then by the advice of the Conference Committee, we pitched our tent in Steuben. We began our meetings last Friday evening. This is a small place, and the attendance is not large. Pray for the work here.
June 28. R. J. WHITE,
J. N. ANDERSON.

PENNSYLVANIA.

LAST Sabbath was a good day to the church of Midway, Pa. It was most cheering to see all the French converts press forward like old brethren, in celebrating the ordinances of the Lord's house. The Lord drew very near to this church by his Holy Spirit. The next day a business meeting was held at the French tent. An interesting Bible reading was held on tithing and on first-day offerings, after which the French came into line by responding to the Bible obligations with regard to tithes and offerings.
D. T. BOURDEAU.

INDIANA.

FEELING impressed by the Spirit of God that it was my duty to help proclaim the third angel's message, by the consent and request of some of the brethren, I began a series of meetings at a point six miles east of Knox, and continued them twenty days. During this time twelve precious souls signed the covenant to keep the commandments of God and the faith of Jesus. Providence hindering my staying longer, I closed the public services, and have been meeting with the believers from time to time since then. We have organized a Sabbath-school at this point, with a membership of twenty-eight. At our last meeting it was decided to unite with the church at Knox, and seven of the number have done so. I have found the Lord always ready to help. May his holy name be praised.
June 26. G. W. SARBER.

CUMBERLAND MISSION FIELD.

TENNESSEE.—Some months ago I reported work done in Morgan county, since which time I have engaged in labor as the way opened in this and adjoining counties. A church of eleven members has been organized near Webster, Rome Co., and two very intelligent ladies have recently begun the observance of the Sabbath near Pin Hook landing, Meigs Co. Others in this vicinity are investigating, and calls are coming in for a full course of meetings. Two weeks ago I received two more members into the church at Webster, and administered baptism to one. Thus the work is going,

and God's people are being given the special truths which are to sanctify them for his work here, and fit them up to dwell in his presence eternally hereafter. My courage in the Lord was never better, and I am more than ever satisfied of the eternal truth of this last message of mercy to this sinning world.
J. W. SCOLES.

NEBRASKA.

THE CURTIS CAMP-MEETING AND QUARTERLY MEETING.—These interesting meetings are things of the past. We were some disappointed in not seeing more of our brethren present, but the backwardness of the season and the crops, no doubt, had a great deal to do with it. However, the district was fairly represented. There were nine Conference laborers present, including Elder Larson, from Iowa, and Professor Loughhead, from Union College. The enthusiasm of the meeting did not seem to run as high as it did last year, yet it was very apparent the work was going deeper, and the Spirit of God did its work upon many hearts. The interest in the immediate country is more extended than it was by last year's camp-meeting. The Lord blessed in the ministration of his word, both for the old and young. Although the attendance was small, a score of persons were led to take their stand for Christ. Fifteen willing souls followed their Lord in baptism.

The next evening after the camp-meeting I met with the Curtis church in quarterly meeting. Eighteen offered their names to unite in church fellowship. We celebrated the ordinances of the Lord's house, and felt much strengthened in the Lord. The Curtis church is becoming one of the strong churches in the Conference numerically, and we expect before long to have a church edifice which will serve to stand as a monument for the third angel's message.

Taking the work as a whole, we are confident that it was the will of God that the meeting be held at this place. So we take courage at every token of God's loving care over us and his work, and go ahead, rejoicing in the Lord.
L. A. HOOPES.

SINCE my last report, I have held meetings at Stuart, Lavaca, Gordon, Schadron, and Trunk Butte. At Stuart we had the use of the Baptist church for our Sabbath meetings. There are no regular meetings held here, except a family Sabbath-school. But one family of Sabbath-keepers live in the place. There are a few of our people in this part of the county. I notified them of my coming, and several of them met with us Sabbath, June 10. On Sunday, the 11th, we secured the opera hall, and I spoke at 3 and 8 p. m., on "Sunday Closing and World's Fair." These were interesting meetings, and were well attended by the citizens. Many questions were asked, a large number of our religious liberty tracts were sold and distributed, and enough money was contributed to pay for the use of the hall.

From June 15-18 I was with the brethren at Lavaca, a country place twenty-five miles from Gordon. We enjoyed some precious seasons with this church; the Lord especially blessed us on Sabbath and Sunday. On Sunday night the school-house was crowded, and all listened attentively to a discourse on the "Image of the Beast." We find that even in isolated country places the people are interested and willing to hear on the stirring themes for this time. Monday night, June 19, I spoke in the Methodist Episcopal church at Gordon.

At Schadron our people had secured the use of the Baptist church, and we held three meetings, Tuesday, Wednesday, and Thursday evenings, June 20, 21, 22. Our subject for study was "Religious Liberty." We found that those Christ makes free are free indeed, and only those who have the gospel of Christ have liberty. We studied the principles of our government and the harmony between them and the Bible, and the present departure from the same. The principles of religious liberty have long been advocated by the Baptists, and the influence of such men as Roger Williams has done a good work in the United States. There was a good interest at this place. The pastor attended all the meetings, and assisted us in various ways to reach the people with the truth. We distributed a number of copies of the *American Sentinel*, Vol. VIII., No. 24, also sold a number of pamphlets and tracts.

Sabbath and Sunday, June 23, 24, I met with the Trunk Butte church, sixteen miles from Schadron. The quarterly meeting was held at this time. I assisted in the organization of this church about seven years ago, and it was a privilege to meet with them again. Although several have moved away, and others left the truth, they maintain their Sabbath-school and Sabbath meetings. Several new members have been added to their number, which affords them encouragement.

I am now at Crawford, making preparations for our local camp-meeting, which is to be held July

11-18. We have a beautiful location near to town on the banks of the White River, and we expect a profitable meeting. We hope our people this part of the State will make an earnest effort to be present, and to seek the Lord earnestly for help and blessing at this time.
June 29. DANIEL NETTLETON.

TEXAS.

SINCE my last report, I attended the religious institute held at Oak Cliff, Tex., April 12. The instruction given was timely and was appreciated by the brethren. At the close of the institute I spent a few days at home, having been absent nearly seven months. May 5, 6 I spent at the Black Jack Grove church. Only two services were held with this church, on account of rain.

Passing through Dallas, May 10, I shipped a box from the Repository to Marquez, Leon Co., where it was intended to be pitched. May 11-14 I was at Minden, Rusk Co., where I gave three discourses. Four or five years ago brother and sister Culp moved to this place from Georgia, and by a good life have created quite an interest to hear. See my name in the REVIEW, they wrote, desiring me to visit them, and give at least a few discourses to their neighborhood. The Methodist church was secured, and I gave three discourses to fair congregations. At the first service seven ministers were present. The audience. The Methodist minister was anxious to have me remain and fill his appointment on Sunday, but I had made arrangements to leave on Sunday morning. I believe that this field is for the sickle. I found the people very intelligent. They have a fine school in their midst, of which they feel proud.

May 19-22 was spent with the church at Berea. The ordinances were celebrated, and the church organized into a tract and missionary society. Sister Mary E. Mills, of Augusta, Tex., as librarian, May 26-29 was spent near Palestine, Tex. Sister Lumpkin's family had moved into this vicinity from Berea, and an interest had been awakened in the minds of a few to hear. A letter recently received from this sister states that two women have decided to keep the Sabbath. The Sabbath question has not yet been presented, having been referred to in some of the discourses. Three courses were given in a school-house eight miles east of Palestine, where some interest is manifest.

June 8 I arrived in the vicinity of Hickory Grove, Leon Co., where brother Hale and myself gave series of discourses last winter and in the spring. A few are still faithful. Upon arrival found brother T. W. Field had been waiting for several days. June 10 and 11 I gave two courses at Concord, filling the appointment the Baptist minister at that place. After looking around for a few days, we decided that Jewett would be a better place to hold a tent meeting than Marquez, so, procuring a team from one of the brethren, we brought our tent to Jewett and pitched it, and began meetings, June 17. Up to the present time we have given sixteen discourses to congregations. Several manifest an interest in the truth, and we hope that God will add his blessing and give the increase, leading souls to the Lamb of God.
June 30. W. S. CRUZAN.

MAINE.

FALMOUTH.—It has been some time since I have reported through the columns of the REVIEW, my silence has not been caused by inactivity, because I have had nothing to report; on the other hand, I have been kept very busy, and thus have neglected my duty in not reporting. Since my last report, the Lord has been pleased to bless my efforts, for which I praise his name. March 14-22 was at South Woodstock aiding brother Hazen with the canvassers' institute. The Lord blessed notwithstanding Satan would at times come with a flood of darkness; it seemed for a time that he would succeed in holding fast the fetters with which he had bound souls. We are happy to say that before the institute closed, the Lord came in our meetings by his Spirit, and souls were led to the necessity of appropriating Christ's righteousness by faith, and as the shackles of self were broken, and souls were made free in Christ, shouts of praise went up to God for the precious light of justification by faith. May God bless the Woodstock church, and help all to stand fast in the liberty wherewith Christ has made them free.

March 25 to April 10 I was with the North Deering church. Here the Lord blessed in a remarkable manner, and we had good meetings from the first. This doubtless was due largely to the fact that goodly number were reading the General Conference *Bulletin*. God is blessing the Deering church, and if all will continue to walk in the light, we have good reasons to believe that other dear souls will soon accept the truth, and be saved.

From Deering I went to South Norridgewock to attend the canvassers' institute. As this meeting has been reported, I will simply say that we had some good meetings, and doubtless much good was accomplished.

From Norridgewock, in company with brother C. W. Kenison, I went to South Buxton, where we labored from May 5-29. The Lord helped in the presentation of his truth there. As the result, some good souls accepted the truth, and we organized a Sabbath-school, with a membership of fourteen. We obtained two subscriptions for the Review. The interest was excellent throughout the meetings, and we enjoyed much of the Spirit of God.

We then went to Richmond to attend the June State meeting, which was held according to appointment, June 1-5. The Lord greatly blessed in this meeting. There was a larger representation of our people than has been in attendance at a meeting of the kind for over twenty years. Many said that it was the best meeting they had ever attended. This is not strange; for we may expect that as the years go by, and thus bring us nearer the final consummation of all things, the Lord is going to come near his people by his Spirit, and give them special blessings. The preaching was of that nature to lead the people out of self into Christ. I then went to Auburn, where I labored from June 8-18. While there, Elder J. E. Jayne and I organized a church of some seventeen members. One or two more will soon unite with the church there. The proper officers were chosen. Sunday, the 18th, three were baptized. May the Lord bless this newly organized company, to the good of his cause, in the two cities of Auburn and Lewiston.

Monday, the 19th, I came to Falmouth, where we pitched our tents and began meetings on the evening of the 22nd, with about seventy-five present. Up to the present date, we have had a fair interest and a very good hearing. Brother C. W. Kenison is with me, and will aid in the meetings. We are of good courage in the Lord.

June 27.

M. G. HUFFMAN.

NEW ENGLAND.

SINCE my last report I have attended the workers' meeting at South Lancaster, Mass. From there I went to Lynn, and spent two Sabbaths and Sundays, doing some visiting among our own people and others who have become interested through Bible readings given by sister Florence Burnham. Both the church and the interested ones seemed eager to hear the words of life, and some seemed to get hold of the Lord anew. "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought." And when one gets the fact as well as the thought of righteousness, then he is made to rejoice in the hope of the glory of God. "The enemy of God and man is not willing that this truth should be clearly presented [I find this a fact in my own experience at times]; for he [Satan] knows that if the people receive it fully, his power will be broken." For this reason he seeks to becloud the mind of the speaker, so that both speaker and hearers may not understand, and thus the meeting be a failure; but even in this time of need I have found that the silent prayer of faith to God would bring down light and power from God, and dispel the darkness. The reason of this fierce attack of the enemy is stated in the next clause: "If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation." Dear brethren and sisters everywhere, let "that simple faith that takes God at his word . . . be encouraged. God's people must have that faith which will lay hold of divine power; for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Therefore when a laborer comes among you, let your prayer go up to God for light, and in faith study the Bible, expecting to receive light, and it will come so that your pathway will grow brighter and brighter unto the perfect day. "Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, 'The blood of Jesus Christ cleanseth us from all sin.'" —"Gospel Workers," p. 103.

June 12 I came to Peace Dale, R. I., to pitch a tent for meetings. Brethren S. A. Farnsworth, C. H. Edwards, and some of the church-members of the place assisted, so that on Thursday evening, the 15th, we held our first meeting, with an attendance of over forty. Although last week was first very warm and then very rainy and cool, our congregations have steadily increased, so that Sunday evening we had above two hundred very at-

tentive hearers. Good order and a spirit of liberty to think and act for one's self, which is very commendable, seems to prevail quite largely. The spirit of religious liberty in Roger Williams, the founder of Providence, R. I., has had much to do with the shaping of public opinion in the same direction all over this State, yet there are some who are becoming imbued with the theocratic theory of a union of Church and State, and would be glad to see their theories enforced by law. We are very thankful to God for all the omens of good that we see and for the interest that we have, and we expect to see some souls gathered out here who will make up the number of God's elect. On Monday, the 18th, brother Edwards returned to Taunton, Mass., his field of labor, where a tent meeting is to be held, and Elder George B. Wheeler came to assist us, so that our tent's company numbers three; Elder Wheeler, S. A. Farnsworth, and the writer. We desire the prayers of all our people that God may be glorified here in the salvation of many precious souls.

H. J. FARMAN.

June 26.

CANVASSING IN ARKANSAS.

NEWPORT.—In company with brother Morgan and family, of Siloam Springs, I located this summer and fall at this place, for the purpose of canvassing for "Bible Readings." Brother M. and myself canvass in the country, while sister M. canvasses in the city. We have now delivered forty copies of "Bible Readings" since March 20, and have taken orders for nearly three hundred more to be delivered in October. This is a cotton country, and money is scarce here until fall, when the cotton is sold. It is our intention to canvass until the time of the Arkansas camp-meeting. This is a small city of about ten thousand inhabitants. It does me good to go from house to house to take the truth to the people.

E. W. CRAWFORD.

WISCONSIN CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the Wisconsin Conference, held at Portage, was called to order by the President, Elder R. A. Underwood, at 9 A. M., June 6. Meeting was opened by singing and prayer. Upon calling the roll of churches, eighty-seven delegates responded. The reading of the minutes of previous session was waived. The report of the Secretary showed that the membership of the Conference at the beginning of the year was 2,004 and at the close 2,083, making a net gain of seventy-nine. A tithe of \$9,745.74 was reported as paid by 509 persons during the year.

Two churches, one at Lind, of fifteen members, and one at Watertown, with seven members, were admitted to the Conference, and delegates from them were seated.

A partial report of the Treasurer, consisting of a summary of the tithe received from each church during the year, the membership of each church, and the average tithe per member, was then presented. Copies of this were given to each delegate and church treasurer present for consideration. A comparison of the tithe received during the year and that reported to the Conference Secretary, showed a discrepancy which served to illustrate the need of greater care in reporting.

The President suggested the plan of having the church treasurer send a duplicate of his report to the Conference Secretary, and gave instances illustrating the advantages of such a plan.

Being authorized to do so, the Chair appointed the following committees: On Nominations, C. A. Crawford, C. M. Christiansen, E. J. Rice, Geo. Kisner, Chas. Hermann; on Resolutions, J. W. Westphal, W. H. Thurston, J. H. Durland, G. M. Brown, E. M. Aldrich; on Credentials and Licenses, H. R. Johnson, P. H. Cady, J. H. Durland, A. Paton, F. H. Westphal.

By vote at the last session of the Conference, the Chair was empowered to appoint the Auditing Committee, which had been done, and it had now completed its work. It was composed of the following persons, besides the Conference Committee: C. A. Crawford, G. W. Sheldon, O. B. Thompson, E. J. Rice, E. M. Aldrich, Wm. Fox.

After the committees were appointed, the following resolution was introduced:—

Resolved, That we favor selling the pavilion, if it can be disposed of to advantage, and before another annual camp-meeting purchasing another.

This resolution was adopted after some explanatory remarks by Elders Underwood and J. W. Westphal.

Conference then adjourned to call of Chair.

SECOND MEETING, JUNE 9, AT 9 A. M.—Seven additional delegates took seats in the Conference. Reports of committees were called for, and the Committee on Resolutions presented the following partial report:—

1. *We recommend*, That the expense of the tract work, carried on under the direction of the Conference, be provided for by raising a fund to be known as "the tract fund," to which all our brethren be requested to donate.

2. *We recommend*, That our church treasurers send duplicates of their quarterly reports of tithe to the Conference Secretary; and, further, that the church clerks omit this item from their reports.

3. *We recommend*, That our endowed bed at the Sanitarium be continued for another year, and that the expense of this bed be met from the worthy poor fund; and, further, that our brethren donate liberally to this fund so as to meet this additional expense.

The report was adopted.

The Committee on Credentials and Licenses then presented its report, as follows: For Credentials, R. A. Underwood, P. H. Cady, H. R. Johnson, J. W. Westphal, F. H. Westphal, C. W. Olds, I. Sanborn, T. B. Snow, J. C. Neilsen, C. A. Smith, S. S. Smith; for Credentials and Ordination, W. S. Shreve; for Ministerial Licenses, R. J. White, C. J. Hermann, Wm. Sanders, B. G. Wilkinson, Leopold Mathe, J. B. Scott, J. N. Anderson, Chas. Scholl, Swin Swinson; Missionary Licenses, G. M. Brown, R. P. Hanson, O. Oppegard, R. T. Dowsett, S. G. Schwarz, Enos McIntosh, Tillie Olds, Kittie Tyler, Tillie Mc Callen, Emma Thompson, George Kisner, F. W. Phelps, J. B. Locken, S. D. Hartwell, W. H. Thurston, Mrs. Mina Kisner, Lulu Hallock, Ida Fromader, Sadie Jensen, Lottie Ferrel, J. B. Eitel.

The report was adopted.

The Treasurer then presented the following report:—

RECEIPTS.	
Cash in safe, April 1, 1892,	\$ 97 30
" Milwaukee National Bank,	958 28
Tithe received during the year,	14,750 43
Received from tract society on expense,	25 36
Total,	\$15,831 37

EXPENDITURES.	
Paid to laborers during the year,	\$11,635 96
Cost of postage and stationery,	8 65
Exchange on drafts,	10 53
Sent Gen. Conf. during the year,	1,690 96
Paid Milwaukee Mission on expense,	254 30
Paid T. and M. society on loan,	442 00
Cash on hand, April 1, 1893,	104 94
Amount in bank, April 1, 1893,	1,684 03
Total,	\$15,831 37

RESOURCES.	
Value of Conference tents,	\$1,087 50
Total value of implements,	24 00
Cash on hand,	1,788 94
Inventory of mission furniture,	161 00
Value of Milwaukee Mission property,	5,000 00
Worthy poor fund,	238 70
Union College fund,	122 50
James White Memorial Home,	63 94
Endowed bed fund,	65 89
City mission fund,	135 10
Total,	\$8,687 57

LIABILITIES.	
Due tract society on Mil. Mission,	\$2,311 96
" " " fund,	14 37
" " on educational fund,	47 78
" " tent and C. M. fund,	228 04
Due on Union College,	2,000 00
Balance (present worth),	4,085 42
Total,	\$8,687 57

C. M. CHRISTIANSEN, Treas.

By vote of the Conference, the Treasurer's report and the question as to the advisability of including the Union College fund and the Milwaukee Mission property in the assets of the Conference was referred to the Committee on Resolutions.

Conference adjourned to call of Chair.

THIRD MEETING, JUNE 11, AT 9:45.—Four additional delegates took their seats in the Conference. The Committee on Resolutions presented the following additional report:—

4. *We recommend*, That the Milwaukee Mission property and Union College fund be omitted from the Resources and Liabilities of the Conference, and that an auditor be appointed by the Conference Committee to audit the Conference Treasurer's books.

5. *Resolved*, That the President of the Conference in council with the Conference Committee be authorized to appoint the usual committees and an auditor to examine the Treasurer's books before the annual Conference convenes.

The report was unanimously adopted.

The Committee on Nominations presented the following: For President, R. A. Underwood; Secretary, G. M. Brown; Treasurer, T. B. Snow; Conference Committee, R. A. Underwood, H. R. Johnson, J. W. Westphal, P. H. Cady, W. S. Shreve; Camp-meeting Committee, Chairman, Wm. Sanders; J. N. Anderson, J. B. Eitel, C. A. Scholl, Frank Proctor; Trustees of Wisconsin Conference Association of Seventh-day Adventists, President, R. A. Underwood; Secretary, J. W. Westphal; Treasurers, T. B. Snow, H. R. Johnson, P. H. Cady; Trustees of first Seventh-day Adventist society of Milwaukee, R. A. Underwood, F. Johnson, J. W. Westphal.

The report was accepted.

The President called the attention of the delegates and others present to the need of new tents for the field, for children's meeting at the annual camp-meeting and of a new pavilion. Opportunity was then given for contributions to the tent and camp-meeting fund to meet these necessary expenses, and over eight hundred dollars were received in pledges and donations.

The Conference then adjourned *sine die*.

G. M. BROWN, Sec. R. A. UNDERWOOD, Pres.

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

The fourteenth session of the Upper Columbia Conference convened on the camp ground at Milton, Oregon, May 24. The President, Elder Donnell, called the Conference to order. Prayer by Elder Bagby. On calling the roll of delegates, only seventeen answered to their names. On motion, the reading of the minutes of last annual Conference was waived.

A call was made for new churches. Elder Donnell presented the College Place church, with ninety-two members. This church was admitted, and delegates seated. Elder Haffner presented the German church of Walla Walla, with forty members. This church was admitted to the Conference, and delegates seated. The President then delivered his annual address, in which he said: "The plans and recommendations suggested at the last annual Conference have been carried out as far as possible, and we have tried to move in the fear of God and be guided by the Holy Spirit. There are twenty-one or twenty-two churches in the Conference, with a membership of about seven hundred. About all the churches have been visited during the year. There is a coming up spiritually by a majority of the members, and an earnest desire to know and do the will of God. We recommended that a more thorough and systematic work be done in the churches. Church officers need instruction in their duties, it being almost impossible to get accurate quarterly reports from the majority of the churches. In the matter of tithes, if correct reports could be had from each church, the Conference Secretary could tell the amount of tithe as well as the Treasurer, and one would thus serve as a check upon the other."

Three tent companies were run the past season, with fair success. In southern Idaho Elder Fero has done a good work the past winter. The work seems to demand the location of a good laborer or two at Boise City, Idaho. The German work by Elder Haffner received favorable notice, he having organized one church and baptized forty converts. The Germans are asking for a tent and another laborer for the summer's work. There has been a coming up of over a thousand dollars on the tithes. This Conference is still behind about three thousand dollars on its subscription to the college. The new tent voted by the last Conference has been bought, costing \$330 without poles.

It was voted that the Chair appoint the usual committees, which were as follows: Auditing Committee, G. W. Conard, L. A. Gibson, W. A. Kinney, F. Peabody, P. D. Larabee, G. A. Nichols; on Nominations, E. A. Sutherland, J. C. Cole, L. D. Cargill, N. L. McCormick, G. F. Haffner; on Credentials and Licenses, T. L. Ragsdale, J. W. Bagby, W. W. Steward, J. A. Armstrong, Aaron Miller; on Resolutions, W. W. Steward, G. Holbrook, Frank Peabody.

Adjourned to call of Chair.

SECOND MEETING, FRIDAY, MAY 26.—The Committee on Nominations presented the following names for consideration: For President, R. S. Donnell; Secretary, S. A. Miller; Treasurer, Frank Peabody; Executive Committee, R. S. Donnell, J. W. Bagby, G. F. Haffner, G. Holbrook, T. L. Ragsdale.

The Committee on Credentials and Licenses submitted the following names: For Credentials, R. S. Donnell, J. W. Bagby, W. W. Steward, G. F. Haffner, J. Bartlett, G. W. Davis; for Ordination and Credentials, E. A. Sutherland, C. B. Hughes; for Licenses, D. E. Scoles, H. W. Oliver, F. W. Heddeson, Albert Christiansen.

The above names were considered and accepted. Elder Olsen gave a short address to the effect that granting a license to an individual did not obligate the Conference to support him.

Conference adjourned to call of Chair.

THIRD MEETING, SUNDAY, MAY 28.—The Committee on Resolutions reported the following resolutions, which were considered and adopted:—

Whereas, The blessing of God has attended the work in the Upper Columbia Conference in a measure during the past year; therefore,—

Resolved, That we express our gratitude to Almighty God for the degree of prosperity which has attended the work, and for the loving-kindness shown to us by his servants.

Whereas, Colportage has been attended with such marked success during the past year; therefore,—

2. We recommend, That the tract society board be advised to raise a fund for purchasing literature for distribution.

Whereas, The Walla Walla College has completed its first year with marked success, and gives evidence of promising results in the future; therefore,—

3. Resolved, That we recognize the hand of God in its prosperity, and pledge ourselves to give it our united support and influence; and,—

Whereas, In open Conference we pledged ourselves to raise \$5,000 for our college; and,—

Whereas, Only a part of this amount has been raised; therefore,—

4. Resolved, That immediate action be taken to raise the balance; and,—

Whereas, Only a part of the pledges already made have been redeemed; therefore,—

5. Resolved, That we urge those who are delinquent to redeem their pledges as soon as possible.

Whereas, The Lord has so greatly blessed the labors of Elder Haffner; and,—

Whereas, The German population is increasing rapidly in our Conference; therefore,—

6. Resolved, That we secure, if practicable, the services of another German laborer to assist Elder Haffner in the work.

Brother J. A. Armstrong presented the following resolution, which was discussed and adopted with the others:—

Whereas, There are many worthy brethren and sisters who feel they are called of God to do work for him in his vineyard; and,—

Whereas, Such brethren are ready and willing to go forth without financial consideration from the Conference; and,—

Whereas, our Conference treasury is already depleted; therefore,—

7. Resolved, That all such be encouraged by the Conference.

The Committee on Credentials and Licenses presented a further report, as follows: For Credentials, S. H. Kime; Licenses, C. L. Ford, J. L. Kay.

The Treasurer then read his report, which showed that after all out-standing obligations were met, there would be about twelve hundred dollars in the treasury.

Meeting adjourned *sine die*.

R. S. DONNELL, Pres.

FRANK PEABODY, Sec.

MINNESOTA CONFERENCE PROCEEDINGS.

The thirty-second annual session of the Minnesota Conference of Seventh-day Adventists convened at Pleasant Park, Minneapolis, June 13, 1893.

FIRST MEETING, AT 9:30 A. M.—Elder N. W. Allee in the chair. The meeting was called to order, and seventy-four delegates responded, representing thirty-six churches. Prayer was offered by Elder J. H. Durland. The reading of the minutes of the last session was waived.

Short addresses were made by Elders Allee, Breed, and Grant, in regard to the importance and extent of the work, and the blessing of God as manifested in its success.

On motion, the usual committees were appointed by the Chair, which were as follows: On Auditing, John Emmerson, Hans Rasmussen, David Quinn, J. P. Stewart, H. L. Hulverson, Wm. Perkins; on Resolutions, A. J. Breed, G. B. Tripp, E. Hilliard; on Credentials, G. C. Tenney, A. J. Breed, John Hoffman; on Nominations, John Emmerson, H. L. Hulverson, M. A. Winchell.

The Chair then recommended that a Committee on Finance be appointed; and a motion prevailed that the Chair appoint said committee. The following names were offered as said committee: John Emmerson, Wm. Perkins, Olaf Olson, H. W. Norton, John Olive, David Quinn, Henry Hewitt, H. L. Hulverson, J. P. Stewart.

Adjourned to call of Chair.

SECOND MEETING, JUNE 14, AT 9:30 A. M.—Ninety-five delegates responded, that represented forty-seven churches. Three new churches were admitted to the Conference; viz., Princeton and Woodland in Minnesota; and Rock Creek in North Dakota. By request, the name of the Frazee City church was changed to that of Gresham.

The Committee on Resolutions then offered the following, as a partial report:—

Whereas, In the past year the Lord of the harvest has gone out before us, working upon the hearts of the people, giving a degree of success to the efforts of the laborers, and by his providence opened up new fields for the spread of the "third angel's message;" therefore,—

1. Resolved, That we express our gratitude to God for his loving-kindness in blessing the work, and permitting us to be his co-laborers in spreading the last message of mercy to a fallen world.

2. Resolved, That we recognize these blessings to be the voice of God bidding us to arise and carry forward the work with renewed vigor, entering new fields as the providence of God may direct.

Whereas, We acknowledge that in the circulation of our periodicals more is being done than the living preacher can do; and,—

Whereas, The *Signs of the Times*, our missionary paper, is laden with rich food for those who are not of our faith; therefore,—

3. Resolved, That we work for a greater circulation of this valuable periodical by taking larger clubs for free distribution, also that we solicit subscriptions among our neighbors.

Whereas, God employs various agencies in preparing his people to stand in the great crisis before us; and,—

Whereas, He arouses the people in sending forth messages of warning, of reproof, and instruction that they may be enlightened; and,—

Whereas, The *American Sentinel* is like a trumpet giving a certain sound; therefore,—

4. Resolved, That every worker for God should comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the facts and warnings it contains, also that we urge upon our brethren the necessity of taking large clubs for free distribution, and soliciting subscriptions.

5. Resolved, That we authorize the President in council with the Executive Committee, to appoint the usual committees before the Conference convenes, and be ready to name them at the first meeting of the Conference.

After the reading of these resolutions, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 15, AT 9:30 A. M.—The church of Napoleon, No. Dak., requested their name changed to Richville. The request was allowed.

The resolutions presented at last meeting were next called up. Numbers 1, 2 called out remarks from Elders Olsen, Durland, and others; and as they were of general interest, under a suspension of the rules, they were brought before the whole congregation, and adopted unanimously.

Numbers 3, 4, and 5 were spoken to by Elders Olsen, Allee, Breed, Hill, and others, and adopted. Adjourned to call of Chair.

FOURTH MEETING, JUNE 16, AT 9:30; A. M.—At this time some pertinent remarks were made by Elder Olsen in regard to the importance of the election of delegates by all churches who desired representation in the sessions of the Conference. The Committee on Resolutions then made further report, as follows:—

Whereas, The Spirit of God, through the gift of prophecy, has said that our churches "need to be instructed as to how they can engage in the work of God;" and,—

Whereas, Good results have been realized from the institutes held last winter, in the way of missionary correspondence, keeping the accounts of the business done through the local missionary societies, and increasing the interest in the salvation of souls; therefore,—

6. Resolved, That plans be laid to hold institutes during the coming year, at such times and places as may seem practicable, for the purpose of giving instruction in the lines mentioned in the above preamble.

7. Resolved, That a poor fund be established in every church for the purpose of providing for their worthy poor, as far as possible.

Whereas, The Scandinavian papers do not have a sufficient number of subscribers to be self-sustaining, but so far have brought a heavy loss to the publishers; and,—

Whereas, More than one fourth of the members of this Conference are Scandinavians; therefore,—

8. Resolved, That we will sustain a suitable agent who shall work up the subscription list of said papers in this Conference, furnishing the means of support that he needs, besides the commission on the papers.

Whereas, The placing of reading-matter in the hands of interested persons, is an important work; but greatly crippled for want of means; therefore,—

9. Resolved, That a fund be raised and placed at the disposal of the Corresponding Secretary and the advisement of the Board of Directors, for this purpose.

Whereas, The Lord is speaking to us through the spirit of prophecy; and,—

Whereas, Prosperity attends the work when this instruction is heeded; therefore,—

10. Resolved, That we encourage our brethren to purchase and carefully read the volumes of the "Spirit of Prophecy," the "Testimonies to the Church," "Early Writings," and "Great Controversy," Vol. IV.

Whereas, Experience has shown that much good has been accomplished by our canvassing school, in preparing the canvassers better to present the message of truth for this time; therefore,—

11. Resolved, That such a school be held the coming winter, commencing at such a time as the Conference Committee, after consulting with the State Agent, may appoint, also that all who anticipate entering the field be urged to attend.

12. We further recommend, That suitable persons be selected and a class be formed in connection with the school, who shall receive instruction preparatory to entering the Bible work.

Whereas, The Minnesota Worker has been found to be a very convenient medium for reaching our church elders, librarians, canvassers, and others, with information and instruction regarding the work in the State; and believing the matter found in it has been a comfort to many lonely ones; therefore,—

13. Resolved, That during the coming year we will give it our hearty support, by way of subscription and contributions.

14. Resolved, That we indorse the "Appeal and Remonstrance," also the protest against the exemption of church property from taxation, adopted by the General Conference of Seventh-day Adventists held at Battle Creek, Mich., Feb. 17 to March 6, 1893, and recorded on pp. 49, 53 of the year-book.

Whereas, Interested ones are being found by the canvassers and the Corresponding Secretary; therefore,—

15. Resolved, That some plan be devised by which these interested ones may receive more help. To this end we would recommend that suitable persons, ministers, or colporters be sent into these fields according to their needs.

16. We recommend, That we adopt the following resolution passed at the last General Conference:—

Resolved, That we recommend that the officers of our Conferences provide for the holding of children's meetings and mothers' meetings in connection with all of our camp-meetings and other general gatherings.

17. *Resolved*, That we recommend our laborers to acquaint themselves with the principles of Christian temperance and Bible hygiene, in order that they may give meat in due season to the flock.

18. *Resolved*, That we recommend our people to subscribe for *Good Health*, study it, and use their influence in its circulation.

Whereas, A resolution pertaining to ministers boarding themselves has been in a measure overlooked; therefore,—

19. *We recommend*, That it be revived and declared in force.

Whereas, We believe the religious liberty work stands in the forefront of the work in which the Lord would have his people engage at this time, that it is the very present truth for this time; and,—

Whereas, The Lord by the testimony of his Spirit has recently told us that many of our people will be called to appear before legislatures; and some even must stand before kings and the learned of the earth to answer for their faith; and as every position of truth which we hold, is to be severely criticised; and for this reason all our people should prepare themselves for the crisis before us (see "Testimony No. 33," p. 245 and *Review*, of Feb. 14, 1893); therefore,—

20. *Resolved*, That we urge all our brethren of all nationalities to improve every opportunity to inform themselves upon this most important subject by carefully reading "Great Controversy," Vol. IV, those chapters entitled "The Coming Crisis," and "The Impending Conflict," in the "Testimonies," the *American Sentinel*, and the "Religious Liberty Library;" and by planning for work in this line in their missionary meetings.

These resolutions were considered at subsequent meetings, and adopted.

The Committee on Credentials offered a partial report, as follows: That W. A. Alway, E. Hilliard, and O. P. Norderhus be ordained and receive credentials. The report was adopted, and on the Sabbath following, they were duly set apart to the work of the gospel ministry.

The meeting adjourned to call of Chair.

FIFTH MEETING, JUNE 17, AT 5 P. M.—The hour was spent in the consideration of some of the resolutions.

Meeting adjourned to call of Chair.

SIXTH MEETING, JUNE 18, AT 9:30 A. M.—The records of delegates showed that fifty-six churches were represented by 119 delegates, sixteen churches not being represented.

The Conference Treasurer, C. N. Woodward, then made a report, which was duly accepted, a summary of which is as follows:—

Cash on hand, June 1, 1892,	\$ 4,311 19
" on tithe to " 1893,	18,701 26
" from other sources,	413 29
Total,	\$23,425 74
DISBURSEMENTS.	
Total to laborers,	\$13,912 32
General Conference tithe,	1,873 25
All other payments,	692 53
On hand, June 1, 1893,	6,947 64
Total,	\$23,425 74

The Committee on Finance made a report, the consideration of which was deferred to next meeting.

Adjourned to call of Chair.

SEVENTH MEETING, JUNE 19, AT 9:30 A. M.—The report of Committee on Finance was considered, said report being as follows:—

Whereas, We have reached the time when the loud cry is being given, and work in the cause of God is increasing in all its branches, and need for means increasing proportionately; therefore,—

20. *Resolved*, That we recommend, 1. That \$1,000 be raised immediately to meet present expenses and purchase tents so that our laborers may be sent into the field to the best advantage; 2. That during the next six months \$10,000 be raised, or provided for, to pay liabilities and extend the work; 3. *Whereas* we have no legal organization to hold and transfer property; therefore,—

21. *Resolved*, That we recommend that it is for the best interests of the financial condition of the cause in Minnesota, that we secure a legal organization, and that a committee of five be raised to proceed at once upon their duties to secure said organization.

The report was adopted.

The Committee on Credentials and Licenses made a final report, which was adopted, as follows: For Credentials, N. W. Allee, G. B. Tripp, John Hoffman, H. F. Graf, J. S. Shrock, W. B. Hill, E. A. Curtis, H. F. Phelps, A. Mead, D. P. Curtis; for Ministerial Licenses, F. B. Johnson, M. A. Winchell, H. J. Duerksen, C. J. Kunkel, T. S. Whitelock, W. A. Sweeney, Fred Norton, J. H. Behrens, C. L. Emerson, E. J. Pogue, M. Leatherman, C. M. Everest, David Funk; for Missionary Licenses, L. P. Wallin, Jacob Durkson, George Johnson, Mrs. A. E. Ellis.

The Committee on Nominations made a report, as follows: For President, N. W. Allee; Secretary, D. P. Curtis; Treasurer, C. N. Woodward; Executive Committee, N. W. Allee, G. B. Tripp, John Hoffman, C. M. Everest, David Quinn.

The report was adopted.

A vote of thanks was extended to the railroad and street-car companies for courtesies rendered, also to the city papers for publishing reports, and to the owners of the ground on which the meetings were held.

The nomination of the committee for legal organization was referred to the Nominating Committee.

Conference adjourned to call of Chair.

EIGHTH MEETING, JUNE 19, AT 7:15 P. M.—The Nominating Committee reported as members of the committee heretofore recommended to take action in regard to a legal organization, as follows: N. W. Allee, C. N. Woodward, C. M. Everest, G. B. Tripp, John Olive.

The report was adopted.

Adjourned *sine die*.

H. F. PHELPS, Sec. N. W. ALLEE, Pres.

Special Notices.

THE "REVIEW" CIRCULATION AGAIN.

I SUPPOSE that some of the readers of the *REVIEW* would like to know what others have done in behalf of the *REVIEW*. We will tell you; and then we will tell you what we want to know.

The brethren and sisters generally have done just about the same as you have. As a result there has been but very little apparent result of which to speak. However, a few have responded, the *REVIEW* has held its own even with the June cut-off. In December and June of each year there are more subscriptions that expire than at any other time during the whole year, and usually the circulation drops quite a little at these times, gradually to come up again in a few weeks following. But this year the prospect is that it will hold its own, and even gain a little.

But, brethren, this is not enough. Are you satisfied to see it this way? Can you sit down and read our good paper with a clear conscience, when you know that there are scattered sheep from the Shepherd's fold that are not being fed with the spiritual food that the soul needs? Ask yourself this question in the presence of Jesus, and answer it to him. He is asking you about your brother. Don't you think it would cheer up poor lonely souls to have you come and tell them what good things there are in the *REVIEW*? Do you think they would resent the effort put forth to lead them to see that they ought to have the paper?

If perchance you have made some effort, but do not yet succeed, do not give up. A little persevering work in this line will give great returns.

Now we would like to know why there has been so little apparent result in behalf of the *REVIEW*? Is it because you do not yourself prize the *REVIEW*? No doubt the paper might be a better paper than it is; but is any work given to frail man wrought out with absolute perfection? Certainly none has ever been, and if therefore you see where the paper is not in your eyes just what you would like to see, do not throw it aside, but consider that God has ordained that through the weak and imperfect work of mortals, his gospel of his kingdom is to be brought to the attention of those who shall inherit that glorious kingdom wherein shall dwell righteousness. God's work of grace is ordained to be carried forward by the union of the divine and the human; both will be seen in the work. Look at the positive indications that God speaks every week through the columns of the *REVIEW*, and work to place the heavenly manna before others who ought to have it.

You are not waiting to have the Office offer to pay you good wages for a little work, are you? We hope not. Perhaps if you are told what is done with the profits from the *REVIEW*, you will feel that it is a good, noble work to aid it. All of the papers in foreign languages are each published at a loss of several hundred dollars every year. Their circulation is necessarily limited, yet they must be issued. The profits on the *REVIEW* last year were about all consumed in making good this deficiency. Unless it was paid in some way, the Office would have to stand the loss, and this year the loss is likely to be greater than ever, as changes and improvements have been made in these papers which will add to their cost. Now if you will cheerfully lend a helping hand, the *REVIEW* may be placed in the homes of all who should have it, and the added profits will go to pay the debts incurred on the other papers. Brethren and sisters, what do you say? Will you not continue the work that some have already taken hold of? Will you not place the *REVIEW* before all? We hope none feel like those spoken of by the prophet, who would not even shut a door without they were paid for it. If the work goes hard, push it harder.

And one thing more, do not fail to renew your own subscription in time so as not to miss a paper. The Office pays out hundreds of dollars every year simply in taking out and putting in names through the failure of subscribers to renew a few days earlier than they do. It costs you no more to renew in time, it saves the Office money and time, it saves you from missing a single paper. Brethren, work, work, work for the *REVIEW*. Do not fail nor be discouraged.

C. F. WILCOX.

NOTICE TO MINNESOTA.

LET all who may have occasion to write to the Secretary of the Minnesota Conference, take notice. All such communications should be addressed to Elder D. P. Curtis, Sauk Center, Minn., as brother Curtis now fills this position, and not the writer. H. F. PHELPS.

CAMP-MEETING FOR NEW ENGLAND.

It has now been decided to hold a camp-meeting for the New England Conference, at Raddin Station, West Lynn, Mass., Sept. 7-17. The ground selected is known by the name of "Echo Grove." It is a beautiful place, and we will speak of it more particularly later. We hope all of our people in the Conference will begin at once to lay plans to attend. R. C. PORTER.

INDIANA CONFERENCE.

THE next annual session of the Indiana Conference will be held at Indianapolis, Aug. 8-14, for the election of officers and transaction of such other business as may come before the meeting.

All the churches should elect their delegates, and those delegates should be sure to be present the first day of the meeting. We would also earnestly request the delegates as far as possible to be present during the workers' meeting, Aug. 1-7, as it is desired to get as much as possible of the Conference business started during the workers' meeting.

Delegates are to be chosen at the rate of one delegate for every church of fifteen members or less, and one additional delegate for each additional fifteen members.

The Indiana Tract Society will also hold its annual session at the same dates above mentioned.

F. D. STARR.

VIRGINIA CONFERENCE NOTICE.

DEAR BRETHREN: We are soon to convene at Harris-onburgh in another annual Conference. This will be the most important camp-meeting ever held in this State. This is so for several reasons,—first, because it is the time when we learn of the progress of the work by listening to reports from the different parts of the field, and because we meet together to encourage others as well as to be encouraged ourselves; but most of all, what makes it so important is the rapid progress of the message, and the enlargement of the work in our home Conference.

We see how fast the prophecies are fulfilling before our eyes, which speak to us in no uncertain sound. Those who will, can see that that for which we have long looked and waited is now here, and this is evidence to us that we are nearing the shores of our eternal home, that "we are getting round the pier." Yes, we can almost hear the shouts from the golden shore. We are in the time when the most earnest effort should be put forth to spread the message. We hear the muttering of the dragon voice from every land, and soon, very soon, will we feel his hand upon us; so let us be up and at the work with all our might, while we yet have a little liberty left us. We have been in the time of the "latter rain" for four years. My brethren, let us rally to the standard as never before; and the Lord will bless, and the work will advance. The special Testimonies tell us that the Spirit of the Lord is "waiting our demand and reception." Brethren, let us ask for it; for we need it so much.

We read in Zech. 10:1: "Ask ye of the Lord rain in the time of the latter rain." Well, then, when he says to us, "ask," he has arranged for us to have it; yes, and in the time of the loud cry of the message. Brethren, that means self, prayers, means, and all that can be placed in the hands of the Lord. This is the time to come to the help of the Lord against the mighty. Let us come up, and the Lord will not fail us. And further, we will have able help who will bring before us the advancing light which we all need so much. And now as the work in this Conference is enlarging, we will need financial help, and as we are in the midst of the perils of the last days, when we may expect, yes, we know that our property will be taken from us, and when we know that the cause is suffering for means, O brethren, let us use that which God has given us for saving precious souls, even though we do not have all that we would like to have. Yes, brethren, many of you have cattle, horses, and sheep, and some land that you can do without just as well as not, and the cause is so needy. Brethren, God wants burden-bearers. Will you lift? I believe you will, and may the Lord help you to do it, and to do it now.

There will be a boarding tent on the camp ground, and tents to rent. Those who desire to rent tents please write to me at once. The workers' meeting will begin July 26, and we desire that those who have been appointed on committees be upon the ground during the workers' meeting, as we desire to have the committee work done and out of the way as much as possible by Aug. 2, so there will be no business to keep any one from attending all the meetings, which will be of so much importance. So come one, come all, and stay through the entire meeting. F. M. ROBERTS, Pres.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON IV.—THE CHIEF CORNER-STONE.

1 PETER 2:1-8.

(Sabbath, July 22.)

REVIEW questions:—

- By faith in what are we purified?
- By what are we begotten?
- What is its character?
- What is this word?

I. Feeding on the Word. Verses 1-3.

- What do those begotten of God's word and born of his Spirit put away?
- For what are they to long? and why?
- Who will thus desire to feed upon God's word?

II. Built on Christ. Verses 4-8.

- What is the condition of stones as regards life? (See note 1.)
- To what is Christ the Lord likened?
- How was he regarded by men?
- How did God regard him?
- As Christ is the elect, living stone of God, what are those who are Christ's?
- Into what are we, as lively (living) stones, built? (See note 2.)
- What precious assurance does he quote from Isaiah?
- How is Christ, the corner-stone, regarded by believers?
- To whom does he prove a stone of stumbling and a rock of offense?
- Why do these two classes regard him so differently?

NOTES.

1. **LIVELY STONES.**—Better, "living stones." The child of God is ever represented by something which has life, and implies action. He is the soldier on duty (Eph. 6:13), the contender in the games (1 Cor. 9:24), the pilgrim traveler (Heb. 11:13), a living branch of the True Vine (John 15:5); he is to grow (Eph. 4:15), to walk (Eph. 4:1), to run (Heb. 12:1), to fight the fight of faith (1 Tim. 6:12), to watch, to work, etc., etc.; and when an inanimate object like a stone, is taken to represent the Christian, that object is given life. This life comes from Christ, the living Rock, on which believers as stones are built, receiving life from the foundation, Christ. 1 Cor. 3:11; Gal. 2:20. They thus become welded or grown to the rock connected with the one life. The object of this building is said to be to offer up spiritual sacrifices acceptable to God. All that makes anything acceptable to God is that Christ shall be in it, and if Christ is in us, and we in him, the praises and prayers of his people, the sacrifices for his sake, their labors of love, in fact, the very life, are all acceptable in the Beloved. (See Hosea 14:1; Mal. 1:11; Rom. 12:1; Heb. 13:15, 16.)

2. To the believer Christ is the precious foundation. To the unbeliever, or disobedient (for the terms are synonymous, see Revised Version), he is a stone of stumbling. The same sun and rain which ripen and develop the wheat, also ripen and develop the tares and weeds. The latter class stumble because they will not obey; they do not wish to do God's will. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hosea 14:9. The earnest student of prophecy will find added interest in this lesson by a diligent study of Isa. 28:14-22. This scripture has especial force in the last days. When God's judgments sweep away the refuge of lies, and the house builded on the sand is overthrown, blessed indeed will those be who have "digged deep," and laid their foundation on the Rock Christ Jesus. Luke 6:47-49, Revised Version.

News of the Week.

FOR WEEK ENDING JULY 8, 1893.

DOMESTIC.

—The money market is easier, and confidence is returning.

—There was an attendance of 324,344 at the World's Fair, July 4.

—The post-office at the World's Fair grounds is to be opened on Sunday.

—July 7 was the hottest day of the summer thus far. The temperature ranged from 74 to 94, in the shade, in different parts of the country.

—Numerous silver mines in Utah are shutting down in consequence of the fall in the price of silver, and it is believed that many in Montana and Colorado will be obliged to follow their example.

—Governor Pattison, of Pennsylvania, showed a happy sense of the fitness of things in observing Memorial day by signing the bill which provides for the purchase and preservation of Valley Forge as a State park.

—The Kentucky Legislature, after being in session 531 days, adjourned *sine die*, July 3. The cost of this session to the State was \$600,000, and hereafter the length of the session will be limited by law to sixty days.

—Anthony J. Drexel, of Philadelphia, one of the richest men of the United States, and the founder of the Drexel Institute in that city, was found dead in his room at Carlsbad, Germany, July 2. Paralysis of the heart was the cause.

—The Spanish "caravels," which represent the ships with which Columbus discovered America, arrived in Chicago, July 7. They were received with the booming of cannon. Senator Sherman made a speech of welcome. It was a gala day at the Fair.

—A great rain and hail storm visited northern Pennsylvania, July 5. In some places hail fell to the depth of three inches. Crops were leveled to the ground, and much growing fruit was destroyed. Nothing like this storm has been in Pennsylvania for thirty years.

—The new liquor law in South Carolina by which the State has the sale of liquor, has just gone into effect. The result is not very pleasing to the friends of temperance. A large amount of liquor was sold the first day, and drunkenness prevailed to an alarming extent.

—The most terrible cyclone reported this summer, occurred at Pomeroy, Iowa, July 8. It lasted only a few minutes, but seventy-five persons were instantly killed, and over a hundred injured. An immense amount of damage was done to crops. The path of the storm is strewn with dead horses, cows, hogs, and featherless chickens. Some of the people killed had their limbs torn off by the cyclone. Relief is being sent the sufferers from different parts of Iowa.

FOREIGN.

—The natives on the island of Mindanao, the second largest in the Philippine group, have revolted against Spanish authority.

—The Manitoba government has issued the first crop bulletin for this year. Prospects in general are brighter than for several years past.

—The duke of Veragua has returned to his own country. He said nothing to show any appreciation of the courtesies he received from the government and people of this country.

—An explosion caused by "fire damp" took place in a coal mine in Yorkshire, Eng., July 4. One hundred and forty-five men and boys are entombed, and it is feared that all have perished.

—A battle between the French forces and the Chinese is reported to have lately taken place in Tonquin. One hundred and fifty Chinese were killed. The French loss was one killed and several wounded.

—The new German Reichstag was opened by the emperor, July 4. The emperor rehearsed the causes for the dissolution of the previous Reichstag, and discussed the importance of the proposed Army bill.

—The annexation sentiment in Canada appears to be increasing. The new governor-general of Canada, Lord Aberdeen, is a "home ruler" and the Conservative party in Canada is not pleased with the appointment.

—There is considerable excitement at Honolulu. Those who favor annexation to the United States are ready to fight those who do not. The government claims to have discovered a plot to blow up the government buildings.

—There is a rumor that the king of Greece intends to abdicate the throne in favor of the duke of Sparta. There is quite a strong Republican sentiment in Greece, and many Grecian statesmen look for a change to that form of government.

—The two professors in the American College at Marsovan, Turkey, who were sentenced to death by the Turkish authorities, have been pardoned, and sent from the country. This was done through the influence of the British government.

—A dispatch from Han-Kow, China, states that the United States ship of war "Monacasy" is ashore on an island between Ichang and Han-Kow. The "Monacasy" is an old vessel, having been built in 1865. She is 225 feet long, 35 feet broad, and draws 9 feet of water. She has been kept in Chinese and Japanese waters to look after our interests there.

—There have been serious riots in Paris for several days, commencing July 3. The cause was a feeling of hatred between the students and the police. The students have attempted to barricade the streets after the manner of the revolution. Several encounters have taken place between the police and the students, and the troops have also taken a part. The trouble is liable to extend, and General Sausser is taking all precautions to prevent further disorders. Many persons have been seriously hurt during the riots.

RELIGIOUS.

—The celebration of the Fourth of July at the Midway Plaisance, World's Fair grounds, was opened by a prayer by Shereef Jamal Effendi, a Mohammedan priest.

—A Mohammedan priest of high rank has lately arrived in New York City, from Europe. His intention is to assist Mr. Webb to propagate the Moslem faith in this country. They expect to establish colonies of Moslems, and to build mosques where they may be needed.

—The Catholic papers are reporting that there is a prospect that there will soon be such a reconciliation between the Catholic and the Russian or Eastern Church, that the former union which prevailed before the eleventh century, shall be restored, and the pope receive recognition as the head of the church.

—In Belgium a special Sabbath postal stamp is to be issued. It will contain an inscription, which may be removed or left on at the will of the sender, to this effect: "The postman is not to deliver on Sunday the letter bearing this stamp." One object of the novel arrangement is to help agitation against government Sunday work.

—At a meeting of the International Conference of the Epworth League, at Cleveland, Ohio, July 1, a resolution commending the action of the cabinet in withdrawing the League exhibit from the Fair, was introduced. A stormy scene followed, and the chairman had hard work to maintain order. Some speakers were unable to speak because of the tumult, and much bitterness was manifested on both sides. The resolution was finally carried by a small majority. The meeting then sang, "Blest Be the Tie That Binds."

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
*Virginia, Harrisonburgh,	July	26 to Aug. 8	
Atlantic, Newark, Del.,	Aug.	17-27	
Vermont, Waterbury,	"	24 to Sept. 3	
Maine, Bath,	Sept.	1-10	
New England, West Lynn, Mass.,	Sept.	7-17	
DISTRICT NUMBER TWO.			
Tennessee, Nashville,	Sept.	5-12	
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	8-14	
Ohio, Mt. Vernon,	"	11-21	
Michigan (State), Lansing,	Sept.	21 to Oct. 1	
" (northern), Traverse City, Aug.		21-28	
Illinois (State),	"	28 to Sept. 4	
* " (northern), Streator,			
* " (southern), Olney,	Sept.	13-19	
DISTRICT NUMBER FOUR.			
*Nebraska, Seward,	Aug.	22-29	
" (northern), Crawford,	July	11-18	
South Dakota, Hill City,	"	19-26	
DISTRICT NUMBER FIVE.			
Texas,	Aug.	10-20	
Arkansas,	"	24 to Sept. 3	
Colorado,	"	30 to " 10	
Kansas, Herrington,	Sept.	7-17	
" Philipsburgh, Philips Co., July		20-30	
" (southeastern),			
Thayer, Neosho Co., Aug.		3-13	
" (southwestern),			
Turon, Reno Co., "		17-27	
Missouri, Sedalia,	Sept.	13-24	
Oklahoma,	Oct.	3-9	

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

BUSINESS NOTICES.

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

FOR SALE.—A valuable fruit farm of nine acres, well improved, situated one mile from Lena, Ill., in one of the finest fruit sections in the northern part of the State. For particulars, address Mrs. E. O. Hammond, Lena, Ill.

TRACTS WANTED.

If any of the readers of the REVIEW have tracts upon present truth in the German and English languages, which they are not using, they can place them where they will do good by sending them post-paid to C. A. Baker, 710 German St., Erie, Pa.

PAPERS WANTED.

CLEAN copies of the *Signs* and *Sentinel* are wanted for missionary purposes. Send clean and post-paid. J. N. Vance, Springfield, Mo., Station A.

I WOULD be thankful for clean copies of the REVIEW, *Signs*, *Sentinel*, and tracts sent post-paid, to use in missionary work. Address J. J. Brown, 711 Main St., Lynchburg, Va.

ELIZABETH COLE, of Bean's Station, Grainger Co., will thankfully receive clean copies of the REVIEW, Signs, or, and Little Friend, for distribution, and missionary

ADDRESSES.

post-office address of Amy A. Neff is changed from Chester to Quicksburg, Va.

Further notice, my address will be Sturgeon post-office, Grove, Allegheny Co., Pa. D. T. BOURDEAU.

address of E. C. Chapman and wife, is Papeete, Tahiti; of J. M. Cole and wife, Norfolk Island, South Pacific; via Auckland, New Zealand; that of Elder B. J. Cady wife, and Dr. M. G. Kellogg, is Suva, Fiji.

ADDRESS WANTED.

One knowing the address of Miss Catherine Gordon, oblige me by sending the same to Gertie Dorsey, Box 36, Boston, Ohio.

One knowing the whereabouts of brother and sister Little, will greatly oblige the Decatur, Nebr., church, by giving their address to Mrs. G. A. Kinkle, Golden Springs, Co., Nebr.

Obituary Notices.

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

GAN.—Died from drowning, April 5, 1893, Jesse William, aged 1 year, 5 months, and 23 days. Words of comfort spoken by the writer, from 1 Cor. 15:22. W. HILL.

RAYBURN.—Died at Superior, Nebr., May 18, 1893, of inflammation of the bowels, little Johnnie Rayburn, aged 7 months and 5 days. Words of comfort were spoken by Rev. S. E. Martin. * * *

WININGER.—Died of spinal meningitis and lung trouble, aged by whooping cough, at Healdsburg, Cal., June 8, 1893. John Leininger, aged 2 years and 4 months. Words of comfort were spoken by Elder R. S. Owen, from Matt. 19:13-15. MRS. E. M. LOBDELL.

CARPENTER.—Died at Lapeer, Mich., June 9, 1893, sister Abeth Carpenter, aged seventy-two years. She had believed the present truth about thirty years. A favorable session seemed to be made while a large audience listened to discourse from Ps. 17:15. M. E. CORNELL.

COBB.—Died at her home in Lisbon, No. Dak., of dropsy of heart, Mrs. Mary A. Cobb, wife of C. W. Cobb, aged 49 years, 5 months, and 14 days. She was born in Russell, St. Lawrence Co., N. Y., in 1844, and embraced the truth under labors of brother C. O. Taylor, in 1873. She was a devoted Christian until the time of her death. She leaves a husband and nine children to mourn her loss. C. W. COBB.

SNOW.—Died at Otsego, Mich., sister Mary A. Snow, aged fifty-five years. She, with several others, first heard present truth in 1847, at Oswego, N. Y., from her father, Elder Crowell, a Freewill Baptist preacher. Having been in the first age, she had cherished the hope of Christ's coming and the resurrection of the dead about forty-seven years. Discourse by the writer, from 1 Thess. 4:18. M. E. CORNELL.

BROWN.—Died of quick consumption, daughter and son of Lydia Brown. Louisa Maud, aged 26 years and 29 days, died April 22, 1893, and Joseph E., aged 23 years, 5 days, May 2. Both bore their affliction with patience, and sank in the triumph of the Christian's faith. Their parents, brothers, and a sister, are looking forward to a glad reunion at the resurrection morn. Funeral service by Elder Chegwin, of the Methodist Church. C. W. FLAIZ.

FREEDMAN.—Died at Chicago, Ill., of lung consumption, Alice R., wife of Joseph R. Freedman. Sister F. was the daughter of E. A. and P. M. Bliss. The husband, father, and one sister remain to mourn, but not as those who have no hope. Sister F. had a strong hold upon God by faith, and did not fall her in affliction. She was baptized by Elder B. Starr six years ago, and became a consistent member of the Chicago church. Words at the funeral by the writer. ALLEN MOON.

RAINS.—Died of inflammatory rheumatism, at Leesburg, Va., May 27, 1893, Nathan Rains, aged 69 years, 1 month, and 26 days. He leaves a wife and one married daughter to mourn, but not as those who have no hope. Brother Rains was a member of the Methodist Church for many years. In 1879 he embraced present truth, and lived a devoted member of the Seventh-day Adventist Church until his death. The funeral services were conducted by the writer. Text, 1 John 5:11, 12. J. G. WOOD.

REVES.—Addie (Chism) Reves, wife of Frank Reves, died at Princeton, Minn., June 15, 1893, aged thirty-two years. She accepted the message, the commandments of God and the law of Jesus, about a year ago, as presented by Elder E. A. Curtis, and practically exemplified her faith by her devotion to Sabbath-school, and every other work that was brought to her notice. The writer went from the Minnesota camp ground, about sixty miles, and attended her funeral on Sabbath, June 19, presenting to her bereaved companion, parents, and friends, the comforts of the gospel, from 1 Thess. 1:13-18. D. P. CURTIS.

BOARDMAN.—At Bowling Green, Ohio, June 17, 1893, by accidental drowning, while bathing, Julius Redolph Boardman, aged 16 years, 4 months, and 16 days. Julius lived with his grandfather, brother J. J. Boardman. He was naturally of a cheerful turn of mind, obedient, and will be greatly missed. At the time appointed for the funeral, the Adventist church was packed to the utmost, and it was estimated that one hundred stood on the outside. Sermon by the writer, from Matt. 14:12. We laid him away till Jesus comes, at which time we hope to meet him again. H. H. BURKHOLDER.

BISBEE.—At Mecosta, Mich., June 3, 1893, after an illness of several months, Clara W. Bisbee, aged 66 years, 3 months, and 21 days. She was interred in the Mecosta cemetery. The deceased leaves a husband, two sons, two daughters, and four grandchildren to mourn her loss, also an aged mother and five brothers in the South. She was a woman of superior worth, whose memory will be cherished by a large circle of friends. She has been an observer of the Sabbath since 1861, and a reader of the REVIEW since 1862. She was patient under suffering, and died in calm resignation, in hope of a glorious resurrection. ALBERT BISBEE.

CHRISTIANSON.—Died in Battle Creek, Mich., May 15, 1893, of an injury caused by a fall, Miss Eunice Christianson, aged 25 years, 1 month, and 15 days. Sister Christianson had been laboring under deep discouragement in her religious experience, until at our camp-meeting last fall, as our privilege to grasp the promises by faith was clearly presented, light came into her heart, and she rejoiced in the blessed hope from that time till her death. She was taken to Alaledon for burial, where many friends showed their respect for her by attending the funeral. By her request we laid her by the side of her parents, to wait the coming of Jesus. Remarks from Psalm 32. T. M. STEWARD.

KIMBALL.—Died at his home in Battle Creek, Mich., May 21, 1893, of heart failure, P. D. Kimball, formerly of Armada, Mich., aged 78 years and 5 months. Father was born in Vermont, and came to Michigan when seventeen years of age, where he has since resided. He first became acquainted with the doctrines taught by Seventh-day Adventists about twenty-one years ago, and has ever since stood by them firmly. His last words, spoken about ten minutes before he died, when I asked him if he wanted anything, were: "I want to keep the commandments of the Lord." He was buried twenty-nine years to a day from the time mother was laid away. Together they are waiting the call to "Come forth." I hope so to live that I may meet them on that happy morn on the better, brighter shore. The remains were taken to Armada for burial. Remarks and prayer were made by Elder R. J. Lawrence. MRS. M. F. MULLIN.

OLMSTEAD.—Died in Battle Creek, Mich., June 25, 1893, of consumption, Mary A. Olmstead, in the thirty-seventh year of her age. She was born in Elmore, Vt., Oct. 11, 1856, and first came to Battle Creek, for treatment at the Sanitarium, not being then a believer. She recovered her health sufficiently to enter upon labor in the REVIEW Office, the following year, and in October, 1885, in a revival effort conducted by Elder Geo. I. Butler, she, with other Office hands, gave her heart to the Lord, was baptized, and united with the Battle Creek church, of which she remained a faithful member to her death. She was very efficient help in the business department of the Office, and ceased her work only when disease compelled her to lay down her pen. Patiently she endured her sufferings, though longing for rest. Her closing hours were hopeful and serene, and she fell asleep in bright hope of a part in the first resurrection. U. S.

TEMPLE.—Died at Worcester, Mass., May 19, 1893, of heart failure, Mrs. A. M. Temple, aged 68 years, 4 months, and 10 days. Sister Temple was born in Stowe, Vt. At the age of eighteen she was converted and united with the Methodist Church. Some years later she heard the truths held by Seventh-day Adventists presented by Elder Albert Stone, and at once left her former connection and united with the Seventh-day Adventists. She remained a faithful member until her death. Her Christian life speaks louder than words, and it may be truly said of her, she being dead, yet speaketh. Much of her time in later years has been spent in caring for the sick, and as she had witnessed the great sufferings of many, she had made it a subject of prayer that she might die suddenly, and God in mercy gave her the desire of her heart. She leaves an aged husband and four children to mourn their loss. Words of comfort were spoken to the bereaved friends, from 1 Thess. 4:13. C. L. KELLOGG.

FRISBIE.—Died of consumption, in Battle Creek, Mich., June 4, 1893, Delphia E. Frisbie, aged thirty-eight years, lacking one day. She was born in this city, June 5, 1855. At the age of eight years she removed with her father, Elder J. B. Frisbie, to Chelsea, Mich. At the age of sixteen, she commenced teaching school, and by a very severe cold laid the foundation of the disease which finally terminated her life. When eighteen years of age, she began work in the REVIEW Office, and soon after was baptized, with her parents, who were then just taking up their work anew in the third angel's message. On account of the state of her health, she twice went to California to labor in the office of the Signs of the Times, not being willing to cease from the labor which she so much loved. Not receiving the benefit, healthwise from her second visit which she did from her first, she returned to resume her labor in the REVIEW Office, and ceased only when compelled so to do, by the insidious inroads of disease. But she lingered, after this, for nearly two years before the rest for which she longed, but patiently waited, came. As the close of life approached, she enjoyed some very precious and comforting experiences, and took much delight in having the Scriptures read to her. The funeral was largely attended at the Tabernacle, June 6. We have laid her away feeling that she is one to whom the comforting words of Rev. 14:13, well apply: "Blessed are the dead which die in the Lord." U. S.

LOFTIN.—Died at her home in Gardner, Weakley Co., Tenn., of consumption, my dear mother, Mary A. Loftin. She was born Sept. 27, 1848, in Maury county, Tenn., was married to Thos. J. Loftin, Dec. 19, 1869, and died June 14, 1893, aged

44 years, 8 months, and 17 days. A few years after her marriage she professed faith in Christ, and lived up to the best light she had; but after awhile, she felt that she was groping in darkness, and day after day she was found in her closet pleading with God that if there was a truth and a right way, she might find it. It was not long until her prayers were answered. May 1, 1885, brother F. T. Wales, of Battle Creek, and Elder S. Osborne, of Kentucky, came into our midst near Union City, Tenn., and preached the third angel's message. She went regularly, listened attentively, praying to God for light and promising that if she saw the light, she would gladly accept it. They began meetings on Sunday, and the next Sabbath she was rejoicing in the truth with them, her family following her. She joined the Seventh-day Adventist church at Springville, Tenn., and ever since she has been a faithful member. Funeral services were conducted at the Christian church, by Elder Tom Orsborn (Christian), of Union City, Tenn. LILLIE B. LOFTIN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 18, 1893.

EAST STATIONS.	Mail	Day Exp.	*North Shore Lmtd.	*N.Y. Exp.	*N.Y. & Chic. Lmtd.	*Atl. Exp.	*N. Pls. & Buff. Spec.	*Night Exp.	*Det. & Kalam. Acom.
Chicago.....	am 7.05	am 9.00	am 11.30	pm 3.10	pm 5.30	pm 7.30	pm 8.40	pm 9.50	am 4.15
Mich. City....	9.15	11.00	pm 1.12	5.00	7.11	9.25	10.25	11.43	5.58
Niles.....	10.35	12.25	2.08	6.00	8.08	10.30	11.25	1.00	7.02
Kalamazoo....	12.35	2.08	3.21	7.05	9.07	11.38	12.43	2.07	8.20
Battle Creek..	1.20	2.48	3.57	7.40	9.38	12.10	1.10	2.45	7.48
Jackson.....	3.10	4.30	5.04	8.52	10.48	2.25	2.18	4.15	9.40
Ann Arbor....	4.27	5.30	6.08	9.45	11.40	3.50	3.10	5.40	10.58
Detroit.....	6.00	6.45	7.15	10.45	12.35	5.20	4.15	7.15	12.01
Buffalo.....			2.05	6.25	7.40	2.20	11.50	5.00	
Rochester....			4.45	9.55	10.30	5.55	2.40	8.20	
Syracuse.....			6.45	12.15	12.25	8.30	4.10	10.20	
New York.....			2.40	8.50	7.30	6.30	10.30	7.00	
Boston.....			4.45	11.45	11.45	10.50	6.15	10.50	
WEST STATIONS.	Mail	Day Exp.	*North Shore Lmtd.	*Chic. Exp.	*Night Exp.	*Pac. Exp.	*Chic. Spec.	*N.Y. & Chic. Lmtd.	*Det. & Kalam. Acom.
Boston.....		am 8.30	pm 2.00	pm 4.20			pm 7.15		
New York.....		10.30	4.30	6.00			9.15	am 8.30	am 10.00
Syracuse.....		7.30	11.35	1.55			7.20	pm 2.20	pm 5.00
Rochester....		9.35	1.25	4.00			9.55	3.47	6.50
Buffalo.....		10.45	2.20	5.45			12.10	8.05	7.50
Detroit.....		8.15	7.15	8.45	1.15		7.45	9.10	8.15
Ann Arbor....		9.45	8.19	9.45	2.14		9.05	10.32	4.22
Jackson.....		11.40	9.28	10.48	3.10		10.45	12.00	5.15
Battle Creek..		1.20	10.45	12.00	4.17		12.10	1.45	6.25
Kalamazoo....		2.08	11.26	12.39	4.57		1.10	2.37	7.00
Niles.....		4.00	pm 1.10	1.48	6.00		3.00	4.10	8.19
Mich. City....		5.25	2.18	2.45	7.05		4.35	5.35	9.25
Chicago.....		7.35	4.10	4.30	9.10		6.50	7.55	11.15

*Daily. †Daily except Sunday.

Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.

North Shore Limited train westbound and New York and Chicago Limited trains east and west are extra-fare trains, and require special tickets and Wagner palace car tickets.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 18, 1893.

GOING WEST.				STATIONS.		GOING EAST.			
p m	p m	a m	p m			a m	p m		
7.15	8.00	11.00	7.00	...Boston...		8.00	9.00	9.25	
a m	a m	8.00	8.30	...New York...		9.50	10.40	10.07	
a m	a m	6.20	6.25	...Buffalo...		a m	p m		
12.10	6.20	a m	1.00			8.40	9.50	4.20	
a m	a m	a m	8.00	...Niagara Falls...		a m	p m	a m	
1.35	7.45	a m	8.45			9.30	4.10	8.10	
8.90	.....	8.00	12.00	...Boston...		8.00	9.50		
.....	.....	.....	.....	...Montreal...		a m	7.00		
9.30	8.40			...Toronto...		a m	7.00		
p m		p m	1.00			8.25	6.25		
11.30		p m	8.00	...Detroit...		p m	7.45	9.25	
						Mail	Lmd Exp.	Day Exp.	Prt. Pass.
Day Exp.	B. O. Lmd Exp.	Pacific Exp.	Mail Exp.						
am	p m	p m	p m	Dep.	Arr.	p m	a m	a m	a m
8.44	6.19	6.19	6.19	Port Huron	10.01	9.56	12.95	7.30	8.50
6.50	8.49	12.22	8.40	Pt. Huron Tn		8.15	11.20	6.15	7.35
8.05	5.20	10.07	7.49	Lapeer		7.30	10.40	6.40	7.05
8.35	6.47	1.55	10.47	Flint		9.25		7.45	9.25
7.15	6.07	8.00	6.50	Detroit		8.30		7.45	8.10
7.40	6.17	8.00	7.15	Saginaw		8.00		6.00	6.10
9.05	5.66	9.00	7.50	Durand		6.50	10.20	5.09	6.35
10.02	7.55	2.22	11.20	Lansing		5.10	9.80	6.00	6.40
10.29	8.30	3.44	12.52	Charlotte		4.34	9.01	5.25	6.11
11.15	9.25	4.15	15.00	BATTLE CREEK		9.40	8.20	4.20	4.30
11.58	.....	2.35	1.08	Vicksburg		2.39	7.40	1.48	.....
12.40	5.45	3.30	2.19	Schoolcraft		2.21			
1.20	6.20	4.10	2.50	Cassopolis		1.25	6.58	12.45	8.07
2.45	7.35	5.45	3.50	South Bend		12.45	10.00	2.35	
4.50	9.30	8.00	7.00	Valparaiso		11.10	.....	12.30	1.20
				Chicago		8.40	8.00	8.15	11.25
	p m	a m	p m	Arr.	Dep.	a m	p m	a m	a m

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 11, 1893.

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CAMP-MEETINGS FOR 1893.

SEE appointments on page 446.

We are favored just at present with the presence of most of the members of the General Conference Committee, who are holding a session here previous to the departure of Elder Olsen for the East.

If any of our brethren have copies of the work, "How to Live," which has long been out of print, which they are willing to donate for missionary purposes, they would be thankfully received at this Office.

Mr. W. T. Stead, London editor of the *Review of Reviews*, has started a new quarterly called *The Border Land*, to be devoted to the philosophy of Spiritualism, which Mr. S. has recently espoused. This is no small accession to the cause of Spiritualism, and will have its influence in strengthening this last-day delusion.

The *New York Observer*, of June 29, speaking of the situation in Europe, says that whatever may be the professions to the contrary, France is bent upon the recovery of the lost provinces, Alsace and Lorraine, and Russia is bent upon occupying Constantinople; "and when an opportunity is presented for the attainment of these ends, each power will throw its last man into the field. So long as this condition exists, the Triple Alliance, which alone is able to keep them in check, must continue to increase its armament equally with theirs, a policy which the German Army bill is intended to carry out."

There is no lack of testimony from persons in high places, both in religious and political circles, which are a virtual indorsement of that which is the foundation of modern Spiritualism; namely, the recognition of the presence of so-called departed human spirits. Thus in his Memorial-day oration, at Dorchester, Mass., John D. Long, ex-governor of that State, is reported to have said:—

"In the beautiful resting-place of the dead whom we thought sleeping under the springing turf, they are not there, but with us. They throng these aisles and cluster and sit with you; and the blessed faith [knowledge?] of immortality unites the historic

past, the living present, and the expanding hereafter in one common, universal heart-beat, thrilling in all our breasts and answering back to God, the fountain of life."

Evening after the Sabbath, July 8, L. A. Smith and wife left Battle Creek, for New York, intending to sail from that place the 12th instant for London, Eng. This is in accordance with the action of the late General Conference, calling him to a position on the *Present Truth*, of that city, which is hereafter to be published weekly. On the same steamer, "Majestic," will be W. H. Simkin and wife, from the REVIEW Office, who go to labor in the *Present Truth* office, in London, Wm. Lencker who goes as a missionary to India, and Elder O. A. Olsen, who starts on an extended tour to Europe, South Africa, and possibly to Australia. The prayers of the church will go with these workers.

The *Banner of Light* thinks that the inevitable outcome of the present European situation will be disarmament. For with twenty-two and one-quarter millions of men maintained as a standing and reserve army, the taxes have become so heavy that the governments have now hardly power enough to extort them from the crushed and groaning people. But evidently there can be no disarmament till there has been the anticipated, indescribable, European war. And after that war, the nations will doubtless be pretty effectually disarmed, and it will not be a matter of much consequence what their comparative military strength may be.

Elder E. W. Farnsworth occupied the Tabernacle pulpit Sabbath forenoon, the 8th, speaking on the symbols of the gospel which are found in the Old Testament, and showing how grace came before the law, signified by the water that flowed in rivers from the rock to quench the thirst of the people and the manna that filled all the wilderness to furnish them bread. He also showed the beautiful significance of the cities of refuge. Christ is our refuge. He tasted death for every man, and all are involved in his death, like those in the Hebrew State who slew a man unawares. And when the term of service of the High Priest is ended, then the freedom of the sons of God will be the possession of all who have fled to him for refuge. At 4 P. M. Elder Olsen spoke to the church by way of instruction, encouragement, and counsel in reference to the duties and responsibilities of this people in the important time in which we are now living. These, with a funeral held in the interim, filled the day with religious exercises.

The *Political Dissenter* complains of Justice Fuller and the two associate judges who sat with him upon the Sunday-closing question, that "they never raised the question as to there being any Sabbath law, either human or divine." Well, how could they do so? A human Sabbath law would not be much of a law anyway; for such a law will not be regarded except by those who believe there is back of it a divine law. A change from labor to idleness, and the naturally resulting consequences, pleasure-seeking and dissipation, are all the results that a human Sabbath law can present to the world. And since Congress is not divine, it could not make a divine law, even if it should try to do so. The court evidently thought that "some one had blundered," and tried to rectify the blunder as well as it could, taking into consideration only the points brought before it. Any investigation of the Sabbath question would have involved the court in the consideration of a religious question, which the spirit of our fundamental law has eliminated from the jurisdiction of courts. But will the courts always be able to do so? The future will show.

WORKS OF DARKNESS.

WHAT a world of suffering and crime would be revealed could all, or any, of the nunneries of even America, reveal the secret tale of what transpires within their walls. The condition of the unhappy victims of their closed chambers, is that of the most terrible slavery; if we may judge from the laws which the Catholic Church itself has promul-

gated for their regulation; and it is a most profound astonishment that this government will allow institutions to exist, with jurisdiction, from a knowledge of the inner workings of which, the highest power in the nation peremptorily excluded. No government institution can gain entrance within those walls. The *verted Catholic* (July, 1893) gives the action of Council of Trent (which is still binding on the called church) in regard to the absolute exclusion of nuns from all contact with the outer world.

"Already in America the absolute supremacy of Rome over the souls and bodies of its followers is an accomplished fact. Let nunneries illustrate this statement. The Council of the greatest of all councils, and the decrees of which are on the church, decreed what follows in its twenty-first session:—

"The holy synod enjoins on all bishops that in all territories subject to them, they take especial care that the up of nuns, where it has been violated, should be diligently stored; and where it is inviolate, that it should be preserved. . . . Let no professed nun come out of her nunnery under any pretense whatever—not even a moment, it shall not be lawful for any one, of what birth or condition, sex or age, soever, to enter within the inclosures of a nunnery without the permission of the bishop, or of the superior, sustained in writing, under pain of excommunication, to be very fact incurred."

AUTHORITY FOR SUNDAY-KEEPING.

The *United Presbyterian*, complaining of the loose way that Catholics observe Sunday, of Cardinal Gibbons's willingness to allow Catholics to go to the World's Fair in the afternoon of Sunday, says: "If the cardinal was required to give authority from the Scriptures for his and his church's way of observing the Sabbath, he would be unable to find it." Very true, when spoken of Sunday, the simple reason that there is no Scripture giving any directions whatever how that day should be spent. The cardinal knows this well, and no other Catholic priest will ever be found attempting to sustain the observance of Sunday from the Scriptures. They always cite the authority of the Catholic Church, which is all the authority there is, and all they want. Protestants claim to have a better authority for their practices, the holy Scriptures, but in this matter of Sunday observance the Scriptures are silent. Sunday was first introduced into the church as a holiday, as a Sabbath. The papists still keep it as a day. Protestants, without any authority from Scripture, try to keep as a Sabbath a day started as a papal holiday, and which in the church has ever been regarded as a holiday. The papal church was wrong in adopting a pagan day, which finally rooted out the Sabbath. Protestants are wrong who try to get back to Sabbath-keeping by turning that holiday into a Sabbath. The only true Sabbath is the "Sabbath of the Lord," the seventh day. There is Scripture for it. It does not have to depend upon the Catholic Church for its inception or authority. It did not start as a holiday, and then grow into something else. It began at creation as the Sabbath; and having lost its peculiar and sacred character, it has ceased to be the Sabbath ever since. And the proof in regard to it is, "Blessed is the man that doeth this, and the Son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from any evil." Isa. 58. Reader, do you want the Sabbath blessing? "remember the Sabbath day, to keep it holy." M. J.

MOUNT VERNON ACADEMY.

In accordance with the recommendation adopted at the last General Conference, a school was opened in the buildings formerly occupied by the Sanitarium at Mount Vernon, Ohio. Such changes as are necessary to adapt the buildings to school work are now being made, and plans are being laid for the opening of the first term in September.

The first annual calendar has been issued and can be had on application.

Address Mount Vernon Academy, Mount Vernon, Ohio.

NOTICE!

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