

The Advent Review and Sabbath Herald

ELIHU SMITH, JR. box 686
HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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THE DAY DECLINETH.

COME quickly now; the day is shorter growing;
The sun is low in yonder western skies;
The shadows lengthen on the plain and hillside,
And soon the last of lingering daylight flies.

Come now for shelter from the deadly night-blast;
Come where the darkness reaches nevermore;
In His fair temple where there shines the glory,
And all thy dread and fearfulness are o'er.

Tarry not here where dangers ever threaten;
There's safety in the place where they do hide,
Who from the world have come and sought protection,
And left their all with him, the Crucified.

The day declines, the day of the salvation;
The fleeting hours are lessening one by one;
What then thou doest, quickly do, O mortal;
Soon will the work of each and all be done.
— I. I. Leslie.

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.

PARABLE OF THE LABORERS.

BY MRS. E. G. WHITE.

(Concluded.)

THE Lord gave lessons in his parables that are ever to remain fresh in the mind. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness, that it would lead men to think that they could do something by which they might earn a right to a place in the kingdom of heaven. He saw that they would imagine that when they had attained to certain goodness, made certain advancement, then the Lord would come in and help them, and in this way there would be an abundance of self and but little of Jesus. Many who have made but little advancement, are puffed up, eager for flattery, jealous if not regarded first and most important, and they cherish a feeling of superiority over others. But it will be those who work in the greatest humility, who are full of gratitude to God, who have a principle woven into everything they do that makes their works fragrant as was Abel's offering, that heaven will accept as precious. He who is humble, who is trusting as is a little child, is the one to whom God will look. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The ornament of a meek and

quiet spirit is of great price in the sight of God. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Christ said, "Many are called, but few are chosen." If all would bear in mind that we are on test and trial before the heavenly host, and that it is to be made manifest of what spirit we are, there would be more seriousness, more earnestness in prayer.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Salvation is wholly of grace. Love and humility are the essential qualities of character that will give to their possessor the first place in the kingdom of heaven. The actions that express these qualities will call forth from Christ the words of commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Laborers in the vineyard, it is not the length of time in which you are engaged in the work that makes it acceptable to God, but the willingness, fidelity, and sincerity with which you labor. The Jews were first called into the vineyard; but they were proud and self-righteous, and were displeased that the Gentiles, whom they thoroughly despised, were admitted to equal privileges with themselves in the things of the kingdom of God. Nothing was more exasperating to the Jews than to have the apostles intimate that the Gentiles were to be sought after, and brought into, the gospel light. The parable of the laborers showed how sinful it was to cherish such a spirit as did the Jews against the Gentiles. Jesus warned those whom he first called into the church, lest the spirit of emulation should be found among them. They had seen how the rich young man had been warned, and how he had failed to profit by the lesson Jesus gave him. Jesus had showed him how strong were the bands that bound him to earth, although he thought himself perfect in his obedience to God's requirements. When he went away sorrowful, Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" This question on the part of Peter showed that he thought that a certain amount of work on the part of the apostles would be deserving of a certain amount of reward. Among the disciples there was a spirit of complacency, of self-exaltation, and they made comparisons among themselves. If any one of them signally failed, others felt themselves superior. Jesus saw a spirit coming in that must be checked. He could read the hearts of men, and he saw their tendencies to selfishness in the question, "What shall we have?" He must correct this evil before it assumed gigantic proportions.

The disciples were in danger of losing sight of the true principles of the gospel. By the use of this parable he teaches them that the reward is not of works, lest any man should boast, but it is all of grace. The laborer called into the

vineyard at the beginning of the day had his reward in the grace that was given him. But the one to whom the last call came, had the same grace as had the first. The work was all of grace, and no one was to glory over another. There was to be no grudging one against another. No one was privileged above another, nor could any one claim the reward as his right. Peter expressed the feelings of a hireling.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." The first and the last are to be sharers of the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone.

This parable rebukes all jealousy, envy, and hateful suspicions. Love rejoiceth in the truth, and institutes no comparisons. He who possesses love, only compares the majestic loveliness of Christ and his own imperfect character. Here is a warning to all laborers, however long they may have been in service, however abundant may be their labors, that without love to their brethren, without humility before God, they are nothing. When pride and self-complacency are brought into the work, the work is marred. The value of the Christian's labors is to be found only in the grace given him of Jesus Christ. The spirit that goes with the labor is that which gives it its value. Those who are first through self-complacency and pride may become last of all, while those who cherish meekness may become first; for the reward is not of works but of grace, lest any man should boast, and exalt himself above his fellows. It is the spirit that determines the worthiness or unworthiness of the work. Every call to work in the vineyard is from the Lord. It is Jesus Christ who seeks the laborer, not the laborer who seeks Jesus. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The first impulse to come to Christ is the result of his drawing power upon the heart.

Jesus says, "I am thy shield, and thy exceeding great reward." All I can give either first or last is myself. If any one has been laboring for anything else except the Lord's glory, he will be disappointed in receiving a reward. The reception of the penny by the laborers represents the character that God will give to those who follow him. We are to keep in view eternal realities, and our spiritual eyesight must be clear; for those only who behold Christ will be changed into his image from glory to glory as

by the Spirit of the Lord. All who are teachable, all who are humble, all who serve from love, are as mirrors that are being polished to reflect more perfectly the divine image. Their souls are becoming purified, their ideas are becoming broader, and their characters are being transformed after the divine similitude. But those whose hearts are lifted up in pride, who are self-righteous, full of envy, jealousy, and evil surmising, are enfeebling their capacity for receiving from God that which will make them what he would have them to be. They are clouding the mirror, darkening the vision, marring the vessel, so that it contains less and less of God's blessing.

Jesus says to those who think they should receive more than he gives them, "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" So long as I am just with thee, is it not my privilege to be liberal to others? Those who display such wrong feelings, make it manifest that they deserve no reward; for many are called, but few are chosen. Many, many are called to work in the Lord's vineyard; but they manifest so little humility, show so little appreciation of the Lord's grace, are so wanting in submission, so poorly comprehend the fact that righteousness is alone from Christ, and that there is none in themselves, that they fail to develop characters that can be called true and faithful, and so lose heaven at last.

PROPHECIES AND THEIR FULFILLMENT.

BY WM. BRICKEY.
(Kimball, Minn.)

WHAT a solid foundation the Christian has upon which to base his faith—the everlasting word of the living God. Why should we ever have doubts? Who but God can tell what will take place hundreds or even thousands of years in the future? And God himself appeals to this fact to prove that he is the only God. Isa. 41:22; 45:21; 46:9, 10. Nothing is too hard for him, who worketh all things after the counsel of his own will. He knows the end from the beginning.

Let us take a few of the many short prophecies relating to Christ, which were written from four hundred to a thousand years before they were fulfilled: "I gave my back to the smiters, . . . I hid not my face from shame and spitting." Isa. 50:6. This is the prophecy; let us look at the fulfillment. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26:67. "And when he had scourged Jesus, he delivered him to be crucified." Chapter 27:26. Do you believe that this was a mere human guess? Again: "They part my garments among them, and cast lots upon my vesture." Ps. 22:18. Who but the omniscient God could have looked down the stream of time for a thousand years and seen the soldiers gambling for the Saviour's coat? "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." John 19:24. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:21. We are told that it was customary to administer a compound of some kind of drugs to those who were to be crucified, in order to benumb their sensibilities and prevent them from suffering pain. So the apostle says, "They gave him vinegar to drink mingled with gall." Matt. 27:34. When I read these prophecies and note the fulfillment, I am astonished that there is an unbeliever to be found. But this is not the end; for even His words on the cross were noted by the psalmist hundreds of years before. Ps. 22:1; Matt. 27:46; Ps. 22:78; Matt. 27:39, 43.

But I think I hear the skeptic laugh at my credulity, and say, Yes; but who knows but these prophecies were written after they were fulfilled? I do for one, and you may know if you will think for a moment. The Jews have the Old Testament, and it reads just like ours, with all the ancient prophecies in it; and they must have had thousands of them in the days of Christ, for they surely had one copy for every synagogue. Luke 4:16; Acts 15:21. It would have been impossible to corrupt them all if they desired. The apostles simply wrote what they saw and heard. Were they truthful? It is wrong to impeach any man's word without some good reason. It is believed that every one of the twelve except John died in defense of the faith. Does this show dishonesty? Why should we disbelieve the testimony of four witness, all testifying to the same thing, each one willing to die rather than yield his faith in the truth of his testimony? No; we cannot impeach such witnesses.

But let us go a little farther: In Egypt God instituted a very solemn feast among his people, called the "Passover." They were to roast a lamb and eat it, but they must not break a bone. Ex. 12:46. Christ is our Passover. 1 Cor. 5:7. Will his bones be broken? "He keepeth all his bones: not one of them is broken." Ps. 34:20. Let us lay this by the side of another prophecy: "And they shall look upon me whom they have pierced." Zech. 12:10. Have you ever noticed how wonderfully these predictions were met? "The Jews . . . besought Pilate that their legs might be broken. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side." John 19:31-34. The soldiers were sent to break his legs; why did they not do it? They were not commanded to pierce his side; why did they do it? There were three men on three crosses. Pilate told the soldiers to break their legs; but God had said that not one of Christ's bones should be broken. The soldiers came to the first and broke his legs; then came the test between heaven and earth. Will God's word fail? Heaven and earth shall pass away, but that word shall not pass away. "He keepeth all his bones: not one of them is broken." Thank God for that sure word of prophecy! So the soldiers passed on to the other malefactor. But the soldier had not yet finished his work. The prophet said, "They shall look on me whom they have pierced." Then the soldier took the spear, and sullenly made the brutal stab, "and forthwith came there out blood and water."

Here we see the value of prophecy. These words were written that we might believe that Jesus is the Christ. Even the traitor was pointed out by the prophet. It was not an enemy, but his own familiar friend. Ps. 41:9; 55:12-14. Why did not some of his enemies—the Pharisees—do this nefarious work? He says in that case he would have hid himself. But they would have done it for nothing. Judas wanted money, so the prophet saw the whole transaction. "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11:12, 13. Yes, Judas wanted the thirty pieces of silver; but like many other poor, weak, tempted mortals, when he got the coveted prize, he did not enjoy it. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple." But now

what can be done with the money? Judas will not have it, and it is not lawful to put it in the treasury. So the apostle says they used the money to buy the potter's field, to bury strangers in. Matt. 27:7. And the price of His precious blood was used to buy a place for the benefit of homeless strangers,—emblematic of the blood itself, which was shed for the benefit of the strangers scattered abroad. Have you an interest in that blood? If not, why not?

THE DYING THIEF.

BY L. A. SMITH.
(London, Eng.)

THE request of the dying thief to the Saviour (Luke 23:42) was, "Lord, remember me when thou comest in thy kingdom;" and Jesus answered him, "Verily I say unto thee to-day, Thou shalt be with me in paradise."

From the language of the thief, it is evident, that, while he believed in Christ as the future King of glory, into whose hands all power should eventually be given, his faith did not grasp the thought that the Saviour could do anything for him at that moment. The answer of Christ assured him that he could. It was saying in effect to the thief, Since you have faith in me, hanging here helpless upon the cross, as the future King, who will have power to reward those that accept him here, you shall know my power even above that which you have asked. Instead of waiting until I come in my kingdom before remembering you and considering your case, "I say unto you to-day," you shall have a place with me in paradise; I tell you now, to-day, that your faith will be rewarded, and what that reward will be. I have power to do this to-day.

Christ was not in paradise that day; he was to be placed "in the heart of the earth." Matt. 12:40. Nor can we reasonably suppose that the repentant thief would be taken to heaven before the chosen ones who came out of their graves at the resurrection, and went with Christ when he ascended (Matt. 27:52, 53); or that he was more favored than the faithful Paul, whose assurance at death was that there was laid up for him henceforth a crown of righteousness, which the Lord should give him at the day of his appearing.

HOW IS IT?

BY N. J. BOWERS.
(Salem, Oregon.)

THAT the third angel's message is making rapid progress on its mission to the world, there can be no question. It is God's "search-light," revealing in the dark places of the earth, souls who love his truth. And it is a fact of real joy to every loyal Seventh-day Adventist. Many of us, on opening the REVIEW, go first to the Progress of the Cause and Mission Field departments. Yes; we are glad to note how the truth is going to the world. But, reader, how is it with us? What kind of progress is the message making in our families—in the little world that is specially our own, and for which we are individually responsible? What progress is the truth making in the hearts of the children? Is it making progress in our own souls? Are we being made better by it day by day—better husbands, better wives, better brothers, better sisters, better neighbors? Is the message doing us any good personally? Is it? Is it making us patient? Is it subduing passion? putting a bridle on our lips? shutting our ears to evil reports? and our souls to the clamor of defilement? Is it doing all this and much more for you, the reader, and for me, the writer? Is the religion we profess doing us any good anyhow? Are our souls keeping pace with the third angel's message? Are they?

THE SECRET OF PIETY.

BY LILLA WARREN.
(Battle Creek, Mich.)

WE'RE servants of him to whom we will yield.
As each of us yield to the Lord,
He tells us that all our backslidings are healed,
We're thus dead to sin, says the word.

So reckon yourselves to be dead unto sin,
But alive unto God through his Son;
And reckon on still, till you enter within
Heaven's gates, trusting still that 'tis done.

Divinity here with the human is clad;
Christ dwelleth in us here on earth,
A fresh spring of water, to make our hearts glad,
For in him there never is dearth.

O then, learn this secret, and each day choose life,
And work out, what God shall work in;
He'll never, no never, forsake in the strife,
He's able to keep from all sin.

WHAT IS SPIRITUALISM?

BY CHAS. F. WILCOX.
(Battle Creek, Mich.)

THE belief that the spirits of the righteous dead go immediately to heaven, is quite generally entertained. We have positive Bible evidence that this is not so in the sense that it is commonly held. The popular view allows that the spirit has all the powers of man in the flesh, and in addition to these, many new functions are acquired at death. But is this view correct? I shall not attempt to present all that might be said, but shall confine myself to some of the more important principles connected with this subject.

Man naturally knows of no other intelligences than those here upon earth. Whether there are inhabitants on other planets is a matter of speculation to the natural man. God's word, however, gives us to understand that there are intelligent beings beyond the ken of mortals. Beings higher than man, known as "angels" or "messengers," are clearly and positively spoken of all through the Scriptures. There are two classes of these angel messengers. All of these angels were once loyal and true to God. They were created perfect, to be the holy inhabitants of heaven. But there came a time when a portion fell from their happy estate, and from that time to the present, the fallen ones have ever been warring against God and his government in the universe.

John declares that there was war in heaven. In the twelfth chapter of Revelation we read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Verses 7 and 8. In the next verse he plainly tells who the dragon is; and he tells us, too, that he deceiveth the whole world. But let us read the verse just as God has caused it to be written: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verse 9. Michael is Christ; for Gabriel, the angel of Christ, says to Daniel, "There is none that holdeth with me in these things, but Michael your prince." Dan. 10: 21. And in chapter 12: 1, Michael is presented as "the great prince which standeth for the children of thy people." Christ is the mighty one who offers himself as a royal prince to rescue fallen man, and there is none that stands above him so far as the human family is concerned. He is to them all and in all, their Saviour and Redeemer.

Jude tells us that Michael is the "archangel." Verse 9. From this we learn that it was Michael who raised Moses from the grave, and Christ alone has power to give life to the world or to any mortal in it. Paul says that it is the voice of the archangel that will raise the dead at

the coming of Christ; so again we have the evidence that Michael, the archangel, and Christ refer to one and the same being. So, then, to return to the statement of the Revelator, we see that there was a contest between Christ and Satan in heaven. All the angels arrayed themselves under the leadership of one or the other of these mighty captains. The result of this conflict was that the angels that sinned "kept not their first estate, but left their own habitation," and now they are "reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6.

These evil angels are now leagued with Satan in rebellion against God. They war against his immutable law, and fight every principle of justice. Man sold himself to the chief of the devils, even to Satan, and from that day to this, Satan has ever claimed man as his rightful property. So far as the dominion of the earth is concerned, man sold out his claim for a thing of naught. This is the reason why Christ "redeems," or buys back, both man and his dominion. Christ gave himself over to the power of Satan, and Satan killed the Prince of life. But he could not hold him. In giving himself into the hands of wicked men and Satan, Christ payed the utmost claim that sin and death could have on man; but being himself innocent, and the author of life, he came forth triumphant over both sin and its consequences, and now has the right to destroy its author. This was done that "he might destroy him that had the power of death, that is, the Devil." Heb. 2: 14.

Since man sinned, he has not been permitted to see the forms of those spiritual beings except on a few special occasions. But the evidence of their existence is very apparent to those who will observe the workings of providence in the daily experiences of man. These experiences accord perfectly with the record given of these matters in the Bible, and the careful observation of thousands of conscientious Christians confirm the views of the Scripture. Neither is this observation confined to Christians alone. Many wicked persons have had such convincing and positive evidences of spiritual beings attending them, that they have been led to stop and consider the claims of revelation, and have found that their experiences were all clearly described in the word of God.

The angels of God attend the children of men to draw their feet away from evil. Satan's angels constantly work to tear down and destroy. Both have access to the human mind; and, unseen by fleshly sight, they impress man with thoughts of good or evil according to the source.

For the purpose of deception "Satan himself is transformed into an angel of light." 2 Cor. 11: 14. He represents to man that there is much to be gained by following his instruction. He possesses knowledge and wisdom, and he imparts this to man, but mixed with it all, there is a vein of venom that is poison to the spirit and death to the soul.

In Spiritualism we have the materialization of this whole scheme of deception on the part of Satan and his angels. Satan's first lie, "Ye shall not surely die," is still the basis of his action, and he is bending every energy to demonstrate to the world that what he said is the truth.

To this end he personates the forms of the dead, and appears to the living as the spirit of some departed one. These evil angels transform themselves into those forms that best suit their purpose. They are intimately acquainted with the exact character and expression of those they personate, and hence we find people innocently believing that they really see their dead friends. But God says, "The dead know not anything." This should silence the thought that the dead return to the living. God has also said that Satan would appear clothed as an angel of light to deceive.

We will follow this subject farther in our next.

(To be continued.)

PEACE.

BY ELDER A. WEEKS.
(Lakeview, Mich.)

A QUIET, calm, undisturbed mind is very desirable indeed. To the Christian it is a matter of promise. Says the Saviour, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. By the Spirit or the Comforter, the loins of the mind are girded, and disturbing things do not disturb. But who can claim this precious benediction of our Lord?—All true disciples of Christ.

In Phil. 4: 6, 7, Revised Version, an admonition to trust, prayer, and resignation is given, that, if fully heeded, results in peace in great measure: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Having given up all for and to the precious Saviour the way is clear for the climax of Christian experience, as summed up in Col. 3: 12-15, Revised Version: "Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful."

How happy is this condition! The peace of Christ rules in the heart. The Comforter is present; we abide in Christ, and his words abide in us. Have we peace? If not, let us lay all upon the altar, then claim it, and it is ours.

NOTES ON LUKE 2: 51, 52.

BY P. GIDDINGS.
(Battle Creek, Mich.)

"AND he went down with them." Christ had just been sitting in the midst of doctors, among the learned men, putting them at their wit's end at his understanding; yet when his lowly parents found him and spoke to him, "he went down with them."

It is a rare possession and as beautiful as rare, that of knowing when to go up and when to go down; and if we succeed in life's duties, we shall have to learn to adapt ourselves to different circumstances. We shall take care that our manner be not above the heads of some and below the feet of others. We shall trim our sails, as it were, according to the direction of the breeze. The matter needs no changing. In fact, we cannot honestly do it. But the manner will be varied as there are various individuals of varied degrees of comprehension. Like Paul, we shall become all things to all men, that we may win some.

"And he went down with them, and came to Nazareth." How many sons and daughters have left home for college, and returned so learned and lofty that they cannot go down with their parents! Instead of love and gratitude, they make their parents feel the uncomfortable difference there is between homely, antiquated ignorance and the college life of advanced ideas. Christ did otherwise. Although competent to speak with the most learned men of his day on the loftiest themes, in the most amazing manner, in the famous and holy metropolis, when his parents spoke to him, "he went down with them"—down to lowly Nazareth. Gladly and submissively does he change the company of the learned doctors for his humble parents; the magnificent temple

in famed Jerusalem, for his humble home in despised Nazareth! Wonderful child! So wise and, withal, so humble!

"And was subject unto them." No age nor rank nor ability can ever absolve a child from the filial respect and deference which he owes his parents. A son never outgrows his sonship, and therefore never can outgrow that duty that attaches to it.

"And Jesus increased in wisdom and stature." Each day we grow older. Let us grow wiser. Patterning after our Example, let us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," "till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

"And in favor with God and man." We do not wonder this was so. A child so zealous about his Father's business, and yet so commendable for prompt, filial obedience, and general good behavior to everybody, could not have failed to find favor with God and man. Who does not love such a child? Everybody is willing to help him on, to clear away some of the stones across his path, to encourage and give him Godspeed; but that boy who is unsubmissive to authority, untrained to, and unrestrained by, discipline, will find life rugged, with no one to help.

The treatment we get from others—I speak in a broad sense—is but the echo returned from the voice of our conduct. Polite speech returns polite echoes. And we will find it true, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

REPEATING A MATTER.

BY ELDER W. B. WHITE.
(College View, Nebr.)

THERE may be occasions where it is best to repeat to others matters which have come to us, that we may learn of their truthfulness, and that right and justice may be vindicated. But if such a duty is ever presented to us, and we are called upon to discharge it, we should realize that a grave responsibility rests upon us. For unless we are extremely careful, and every word is guarded, three parties will be, thereby, injured; namely, the one whose words we are repeating, the one to whom they are spoken, and the speaker.

But how can three parties be injured in such a transaction? In the first place, when the matter was first mentioned by the individual we are quoting, a certain tone of voice was used, a certain spirit given to the words, accompanied by expressions of the face and possibly by gestures of the body,—all of which put his individuality into what he was saying, and made it distinctively his own. Now, when these words are repeated by us, if they ever are, it is about the easiest thing in the world to do that person an injustice; for unless we are guarded, we shall find ourselves putting our spirit, not his, into the words, and conveying impressions he never conveyed in his remarks to us, and which should never be conveyed to others. If we misrepresent the individual in tone, word, or spirit, we certainly do him an injustice.

Again: the one to whom the matter is repeated, is injured; for he has been deceived by our misrepresentation. Perhaps his confidence in the other party is now impaired, and the matter may be a stumbling-block to him, while it need not have been so had the one repeating it exercised more care.

Then the speaker has injured himself, because he has done wrong, and doing wrong is always an injury to the one who does it. He may have been careless; he may not, it is true, have thought he was doing an injury; but many wicked and un-Christian things are done carelessly and unheedingly, but this will not justify the offense. He has wronged his brother, he

has not dealt by him as he would like to be dealt with, and in wronging his brother, he has wronged himself. With these considerations before us, may we ever be careful with our words, and realize that "he that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

THE WEEK OF DAN. 9:27.

BY MRS. M. E. STEWARD.
(Battle Creek, Mich.)

THE gospel commission sent the disciples to all nations; and there never has been a time, since a Saviour was promised to Adam, that it could not be truly said to all the world, "Who-soever will, let him take the water of life freely." But it was the purpose of God that the blessings of the new covenant should be first offered especially to the Jews for one week,—seven years. "He shall confirm the covenant with many for one week." Christ confirmed the covenant by his doctrine, miracles, death, and resurrection the first half of the week; and through his apostles, he confirmed it by their teaching and miracles during the last half of the week.

The exclusiveness of this work is seen in the injunction of Christ when he sent out his twelve disciples: "Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6; 15:24.

Jesus prayed, in the terrible agony of his crucifixion, "Father, forgive them; for they know not what they do." Did the dear Saviour fear that as his Father witnessed his sufferings and the cruelty of the Jews, he would leave them, then and there forever deciding they were unworthy of the blessings of the covenant? O the utter unselfishness of both the Son and the Father, as revealed in this wonderful instance! It is a most precious lesson to us. When we sin, we need not fear that the heart of God turns from us. How full and complete is God's forgiveness! and we are to forgive as we are forgiven of him.

Every sermon preached by the apostles, every miracle they performed during the three and a half years following the crucifixion of Christ, is a confirmation of the second commandment: "Showing mercy unto thousands [of generations] of them that love me and keep my commandments."

God said: "Abraham . . . kept my charge, my commandments, my statutes, and my laws." He was "the friend of God." Abraham loved God and kept his commandments, and the Lord showed mercy unto thousands of his generations. The prayer of Christ and this mercy, were not in vain; more than once thousands of Jews were converted in a day, "and a great company of the priests were obedient to the faith."

At the close of the "week" Stephen was stoned, and the believers were scattered. Immediately Philip began to preach in Samaria, and the Lord approved his work by miracles; then he preached in the cities of the Philistines on his way back to Caesarea. Acts 8:5, 40. These were the very places in which Christ forbade his disciples to preach during the first half of that last week of years.

Christ had commanded his disciples to go and teach all nations; but the previous teachings which they had received from the Jews, made it difficult for them fully to comprehend the words of their Master, and therefore they were slow to act upon them. Is it any wonder that the Saviour said to them, "I have yet many things to say unto you, but ye cannot bear them now"?

The Lord greatly honored the Jews by selecting them with whom to "confirm the covenant," since they had abused his mercy and become like the nations around them. Ah, they were beloved for the fathers' sake!

TRUE WORSHIP.

BY A. J. HARRIS.
(Battle Creek, Mich.)

It is sometimes thought that we as a people pay too much attention to the commandments, preaching the law instead of Christ, and making the fourth commandment so prominent as to thereby annoy other people. At the same time it is acknowledged that these commandments are binding. Though seeking some pretext for avoiding the letter of the fourth commandment, people will frequently cling with much tenacity to the other nine. Not for an instant would such people believe that they were disobeying the first and second commandments, by not living up to the letter of the fourth. But let us see. We read, "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

We are all very well aware that God, through Jesus Christ, created the heavens and the earth and everything that is therein, and in this creation he made the Sabbath; he set it apart, sanctified it, and made it holy. It was made a thing of great importance; made for man, given to him as a sign of the creative power of God, and for the purpose of reminding man of the true God and Creator.

Some people, while claiming that there should be a day of rest, instead of taking the word of God as it reads, fasten their faith upon the first day of the week,—an institution of man, a tradition of the Roman Catholic Church, a "likeness" of that Sabbath which God instituted in the beginning,—and thereby worship the power which holds for its sign the Sunday, a day that has not been set apart or sanctified by divine authority. We see in this act a direct disobedience of the second commandment; the making of a "likeness" of what God has made,—a sabbath,—and bowing down upon that day, and worshipping; in short, serving man instead of God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

The true object of worship is the Creator of the universe,—the creature worshipping the Creator. In the case before us we have the creature worshipping its own institution. True worship is obedience to the commands of the Creator of the heavens and the earth. False worship is obedience to the commands of the creature. Man cannot be lifted up by anything inferior to himself. To yield obedience to any power, is to be the servant of that power. To-day we see on every side the creatures of God's hands working with much energy to overthrow the institution which God has planted, and establish an institution of their own making, thus directing the minds of the people from the true worship to the false, and in this way putting themselves in the place of God. He who yields to this false god, disobeys the first command, "Thou shalt have no other gods before me." Besides, the fourth precept plainly calls the *seventh day the Sabbath*. This name, given by God himself, cannot be transferred to any other day; such an attempt would be a violation of God's word, for the seventh day is the only day to which he has given a specific name.

It is the word of God, plain and simple, that we should heed, or we shall find ourselves "teaching for doctrines the commandments of men." Nothing will please God but a strict compliance with his plain word, not in our own strength, but through the help of Christ, who kept his Father's commandments, living a perfect life. His life, his strength, and his perfection are ours through faith in the name of him who says, "If ye keep my commandments, ye shall abide in my love."

The Mission Field.

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

THE WORK IN MANY LANDS.

THERE was a time in the history of our work as a people when a few of the leading ministers were acquainted with every Sabbath-keeper in the world, at least every one who professed to be a Seventh-day Adventist. Then our work was confined almost exclusively to the eastern part of this country. That time has long since passed, and our work to-day is assuming such large proportions and is covering such a wide field of operations, that it is difficult for us to keep the prominent places in mind to which the truth has already gone, to say nothing about keeping in mind those who embrace the truth, or even prominent workers engaged in the various lines of the message.

With this enlarged extent of our work has come a broadening of our ideas relative to the work the message has to do. As we come to deal with the perplexing questions connected with the establishment of our work in foreign lands, the sending out of laborers from the home field, and the raising of means to meet the exigencies that arise, the truth that the message is world-wide forces itself upon us in a very practical way indeed.

A brief glance at the state of our work in some of the countries outside of the United States, may be of interest to the readers of the REVIEW. We cannot attempt to cover the whole field, because our work has extended to many of the countries of the Orient on the one side, and to the islands of the sea on the other, as well as penetrating to the extreme north and south of both hemispheres.

OPERATIONS IN MEXICO.

The work that first claims our attention, because it lies nearest to us, is the operations we are carrying forward in Mexico. Our mission there was established Jan. 1, 1894. This is the first attempt that we have made hitherto in the line of medical missionary work outside of this country; but the success of this enterprise has fully justified the undertaking, and opens before us an avenue whereby we believe the truth will be able to gain an entrance into many difficult fields.

Eight workers are now engaged in connection with the mission. In the establishment of this work, no little difficulty was experienced in carrying on the medical line of our work, from the fact that Dr. Wood, was not recognized as a physician by the laws of Mexico. We are glad to state, however, that government recognition has been obtained, and her medical certificate has been indorsed by the State board, so that she stands upon an equality to-day with any physician in Mexico. This can be looked upon not only as a victory for our own denominational work, but also as a point gained for Protestantism and Protestant missionary effort in that darkened land.

As soon as it was known that we had a physician in connection with our work there, and that free treatments would be given to the poor, there came in more applications for medical treatment than could possibly be attended to. The number of callers at the medical office increased until finally there were over 100 visitors a day. This gave our workers all that they could do right in their own home, without going out to labor for the people. Not all of the work done in this line is free work. A small charge is now made for each treatment, it being put very low for the poor.

In connection with the medical work, there is also a kindergarten school carried on. Sister Osborn, the kindergarten teacher, has under her instruction from twenty to thirty little boys and girls under ten years of age, and she reports

many encouraging items in connection with her school work. Recently an assistant teacher has been sent to supplement her efforts in that line.

Elder Jones reports that a number of calls have come in from neighboring towns, especially for medical assistance. Thus the influence of our work is reaching out, not only into the suburbs of Guadalajara but also into towns some distance away. We trust that the Lord may use this agency there to accomplish a great work in the advancement of the truth.

WEST INDIES.

Our work in the West Indies was never more encouraging than it is at the present time. Elder A. E. Flowers, who is laboring in the island of Trinidad, reports thirteen accessions to the truth since he has gone to that place. He says he does not believe there is another place in the world where there is such an interest to hear the truth as there is in that island. The Foreign Mission Board has recently connected a native laborer with the work there, brother Charles D. Adamson, who will assist brother Flowers in a tent effort soon to be held near Port-of-Spain, the capital of the island.

In Jamaica Elder A. J. Haysmer has been doing good work. He has been sending "Rome's Challenge" and "Christ and the Sabbath" to the ministers in the island; and he reports many encouraging experiences in connection with this effort. Several ministers have responded very favorably, expressing their disapproval of Church-and-State ideas and their interest in our work.

SOUTH AMERICA.

In this great continent we hope to see much more accomplished in the near future than we have seen in the past. Several canvassers have been laboring for the last two or three years in Argentina and in southern Brazil; and as a result of their efforts, a number have taken hold of the truth. We trust that with the assistance of Elder F. H. Westphal who is about to go to that field, our work may be placed in organized form, and that many who have become interested through reading, by hearing the preaching of the word, may be brought into full connection with our work and people.

In British Guiana Elder G. W. Kneeland has been laboring faithfully to perfect the organization of the church in Georgetown, and more fully to instruct the brethren and sisters in some phases and principles of our work. Through overwork on his part, he has been suffering with quite a serious illness for the last few weeks, but in his last letter to the Board, he reported himself much improved. We sincerely trust that the prayers of our brethren and sisters may ascend to the Lord in behalf of brother Kneeland and his companion, that the work in British Guiana may be successful.

EUROPE.

When we come to the Old World, we see the same spirit of general progress characterizing the march of the message. In Hamburg, Germany, the church has been increased during the last three months by thirty converts, and it now numbers nearly 150. Brother Conradi, the superintendent of our work, has been pleading earnestly for several months for funds to erect a chapel to accommodate our growing work in that city. We are glad to say that plans are now perfected which will give to our brethren there the conveniences they need in this line.

The most encouraging news in connection with the work in Germany comes from eastern Prussia. Since Elder Conradi's recent visit to that country, many persons have been found who are observing the Sabbath and who earnestly call for our publications in their tongue. There are more than forty persons in union with us. Elder Conradi says: "Lately I received a pressing letter from an old gentleman eighty years of age, who has observed the Sabbath for eighteen years, and never yet has seen one of our people or min-

isters. He had heard of our people in the East, and wrote to a friend and requested me to visit him, as he, on account of feebleness, could not come the great distance." In seven cities in the German empire, containing over 100,000 inhabitants each, we have workers and Sabbath-keepers.

In Bohemia the interest in our work is increasing, and a goodly number are becoming convinced of the truth. In Rumania brother Wagner is holding meetings, several have been baptized, and quite an interest is aroused.

The first tract in the Rumanian language, "Full Assurance of Faith," has just been printed at Bucharest. Elder Conradi reports that several have accepted the truth in Rhenish-Prussia, who are acquainted with the Livonian language. One has been a successful colporter, and is now prepared to use the publications we will soon issue in that language, to present the truth before his countrymen.

In Russia brother Klein has recently organized another church of thirty members. In one place twelve were baptized by him, and in another town he visited, four began the observance of the Sabbath, and a large company of others are right on the point of deciding to do so. This adds one more church to the sixteen that have previously been organized in this country.

In his last report to the Board, brother Conradi closes his review of the work in that field with these words: "As to the progress of the work, we cannot but praise the Lord for the constant increase in members and means. It is beginning to become more and more a steady stream, while at first it seemed like a few drops here and there, now and then, and often long intervals between."

CHINA.

Brother A. La Rue, in Hong-Kong, China, has been doing good work in supplying ships with our publications. Several have recently taken hold of the truth. One is a sea-captain who has been stationed for some time at Bangkok, Siam. Brother La Rue and his co-laborer, brother Olsen, are of excellent courage in the work, and report many items of interest and encouragement in connection with the work there.

POLYNESIA.

Our work in the islands of the sea is as encouraging as ever. Several clouds have arisen, however, in connection with the progress of the work, which just at present cause us some concern.

Elder A. J. Read has been carrying on a school for some time at Tahiti. We are sorry to report, that, owing to the condition of civil affairs existing between the French government and the natives on the island, this school has been closed by the French director. Some complications have also arisen in connection with the work in Raiatea from similar causes. Elder Cady reports that the school there now numbers seventy-eight, and he can see many encouraging omens which indicate that the effort he has put forth is not wholly in vain. We sincerely trust that the cloud which threatens the existence of our school in Raiatea may be dispersed, and that our work there may go on without hindrance.

We are beginning to see the spirit of persecution manifesting itself in connection with our foreign work, as well as in the work in the home field. May God give to his servants much wisdom in meeting the many perplexing difficulties that arise.

In this brief résumé of a part of our foreign work I have not spoken of many fields which we have entered and in which we expect to put forth quite extensive operations in the near future. We trust all have read the interesting reports sent in by brother Lenker from the work in India. It is hoped that a minister will soon be sent there to establish a base for missionary operations, and that with him there may go a

physician and other mission workers to prosecute the work in that great field.

On the west coast of Africa brethren Sanford and Rudolph report a very friendly reception from the native tribes they have visited. It has not yet been determined who will take charge of the work in that field; but it is expected that a minister with other workers, will soon be sent.

The fields we have noted above form only a small part of our missionary operations. As stated in the beginning of this article, our work is now world-wide. It has encircled the globe; and avenues are open in connection with every nation in the world, for us to enter with the message of truth for to-day. But there are two considerations that we must ever bear in mind, as we think of these many calls for the light of truth; we must realize that there are two necessary requisites to give the truth to the world,—men and means. We desire consecrated men and women to carry the truth to earth's remotest bounds,—not men and women who have made a failure of working for the Lord at home, but those who have proved by their lives in their own families, in the church of God, and in connection with the home field, that they indeed have a call from the Lord of the harvest to engage in his service. The foreign field is no place for novices, and those who go to that field should be persons who have gained an experience at home that will enable them to deal intelligently and wisely with souls for whom Christ died. And it seems that God had a providence in planting the truth here in America. This is a cosmopolitan country; every nation under heaven is represented here, and it was in this country that God first planted the special work for the last days, designing, as we believe, that this country should be a training-school, a place of preparation, for missionary operations in heathen lands.

Is it necessary to speak of means? We must recognize the fact that as our work extends, money will be needed. Means will be required to support the laborers that are sent forth; means are required to establish schools for the training of native workers; means are required to place our publications in foreign tongues; and there will be no lessening of this call; but as the work of God goes on, the call will become more urgent. This is so in the very nature of the case. Our work is one of sacrifice, and it should be the settled principle of every loyal heart to give all to God,—life, strength, means, everything that is possessed, placing it all upon the altar, to be used as the providence of God may indicate and as his work may demand.

We trust that our brethren and sisters will remember the needs of our foreign work from week to week. As they contribute to the Sabbath-school, to the first-day-offering fund, and to the other means employed to advance the interests of our foreign work, we trust they may do so with a liberal hand. God loves the cheerful giver; and as we give of our means to support his cause, we should realize that we are not giving it to man, but we are giving it to the Lord of the harvest, who, in his own time and in his own way, will amply repay us for all the efforts we put forth to advance his work here.

F. M. WILCOX.

—Two missions have recently been opened in the Dark Continent. One, after long months of search for a suitable location, has been fixed by the agents of the American Board at Mt. Selinda, Gazaland, in the territory of the South African Company, and just across the line from the Portuguese domains. The other has been founded in the Barotsi kingdom to the north of the Zambezi by the English Primitive Methodists, and only after a diligent and painful quest of two or three years.

—“But he that glorieth, let him glory in the Lord.”

Special Attention.

THE GREAT RAILROAD STRIKE.

It was noticed in last week's REVIEW that there was a boycott declared against the Pullman cars by members of the American Railway Union; that the managers of twenty-one railroads centering in Chicago were sustaining Pullman; and that serious trouble was apparently before us, since both parties were determined to fight to the bitter end.

Since last week this boycott has grown into the most gigantic strike ever known in the United States, and perhaps in the world. In many parts of the northern and western States, from Detroit, Mich., to California, the strike has spread; and travel and the transportation of freight are almost paralyzed from ocean to ocean. The great strike of the coal miners, from which we have just emerged, is nothing to the railroad strike, in the iron grip of which the nation now finds itself. Not only have the men employed upon the railroad struck, but railroad machinists, those working in car factories, and, in short, thousands of men whose work has but the most distant relation to the subject of dispute have, through sympathy, joined the strike. Agitators have traveled through the country, calling the railroad men together, and in the most impassioned manner have placed before them the real or imaginary wrongs of the workmen. They have declared that the workmen were ground down by the capitalists until they were little better than white slaves; and that if they did not make a heroic effort to free themselves from the yoke of the monopolist, soon they would not be able to supply their families with the commonest necessities of life. This spirit has been diffused throughout all the workmen, and the determination has everywhere been expressed to fight to the bitter end. The owners and managers of the railroads, enraged by the suddenness, and what seems to them entirely unnecessary paralysis of their traffic and the interruption of the business of the country, are also determined to fight to win. One prominent official in Michigan probably voiced the general sentiments of his class when he said, “The cars shall remain upon the sidetracks until snow falls, before they shall be moved without the Pullman cars.”

The results thus far have been most deplorable. Thousands of cars, including express- and mail-trains, have been abandoned by the train hands. They have now been in that condition a week, waiting for the strike to end. There are thousands of passengers in these cars who are anxious to reach their destination; some of them are ill, and have but little money. Immense amounts of perishable freight have been spoiled; and in all probability thousands of men will meet with great financial loss, if they are not entirely beggared. In some cases the strikers have used violence to prevent the roads from employing other men, and sheriffs and State troops have had their hands full to enforce order.

Finally, the strike having assumed such proportions that it threatens the destruction of the business interests of the country, and also having seriously interrupted the transportation of the United States mail, the general government has felt it necessary to interfere. Two federal judges of Chicago have declared that a preconcerted arrangement to stop the United States mails

is conspiracy; and warrants have been issued for the arrest of the leading persons authorizing the strike, particularly Eugene Debs, president of the American Railway Union. Attorney-General Olney has declared that a mail-train includes the whole train in which the mail is carried; and President Cleveland, in harmony with his whole cabinet, has decided that the mail-trains must be moved, if it takes the whole civil and military power of the United States to do it. To this end United States regular troops have been ordered to be ready to proceed to any point desired at short notice; and several companies of infantry, two troops of cavalry, and a battery of artillery have been sent to Chicago to maintain order there. In anticipation of battle the troops are accompanied by a detachment of the Red Cross hospital corps, with stretchers, lint, bandages, etc. United States troops have also been called out in California and Colorado.

It is generally believed that with the moral power of the government and Federal and State troops to protect the trains and the men who operate them, the mail-trains will soon be set in motion, and that the resumption of the general traffic of the roads will soon follow.

One thing is certain, if the nation passes through this ordeal without bloodshed, it will be remarkable; for never since 1861 have we been so near revolution; and although it may now subside, and all things again take their normal course, we shall see the same thing again, probably far more intensified; for we are in the last days, and “distress of nations with perplexity,” is one of the evidences of the nearness of the coming of Him who “shall reign in righteousness.”

M. E. K.

THE POPE AS ARBITRATOR OF NATIONS.

THE road over which the papacy may soon pass to a position of supreme influence in international affairs, is being gradually paved by its admirers, national and personal. As a result of the Chicago congresses, the United States has addressed an appeal to other nations in behalf of the adoption of a universal system of arbitration, to be applied to such national differences as cannot be settled by the ordinary methods of diplomacy. The *Civiltà Cattolica*, an Italian Jesuit organ, hails the proposition as suggesting an event worthy and sufficient to immortalize our century. The writer goes on and declares that to the prime question of who is to arbitrate, there can be only one answer. The pope, and he alone, possesses the indispensable qualifications. These he enumerates as follows:—

“1. His power is spiritual and, therefore, more removed from mere political considerations than that of any other monarch.

“2. The pope is habitually an old man and celibate, devoid of family ties and uninfluenced by passion.

“3. He is compelled to take as his model in the eyes of the world that divine Prince of Peace whose representative on earth he is.

“4. Whereas, the increase of their temporal estates is the great aim and object of all sovereigns, the sole glory of the pontiff consists in the open defense of truth and right.

“5. The decisions of the pope are likely to be accessible to all, even to those who do not recognize his religious domination, as being those of a great moral power.”

That such a course will be pursued, and that the head of the Romish Church will yet come to

occupy that very position, has been already premised by those who have closely watched the drift of events, and that such should be the outcome of the universal flattery of which the pope is the recipient from all nations, need not surprise any one. Then we would see Rome seated once more at the pinnacle of glory, saying, "I sit a queen, and am no widow." G. C. T.

THE UNITED STATES AND RUSSIA.

THE strong feeling of sympathy that has existed between our country and Russia is well known, and the reason for this feeling is very readily ascertained. A nation enters more easily into friendship with another nation if their national ambitions run so far apart that one does not cross the other. Separated by a vast distance from Russia, with an ambition only to develop her own resources and with no desire for foreign acquisitions, the United States has offered no hindrance to any project that Russia has had on foot. Hence at an early date Russia cultivated our friendship, and in 1832 entered into a treaty with us. At the time of the great civil war in this country, when England and France were almost upon the point of actual interference in American affairs, a Russian fleet suddenly appeared in New York harbor. This was intended as an act of friendliness to us, and a warning to England and France to refrain from intervention. It is very probable that the animosity of Russia to those powers, which grew out of the Crimean war, was the actual reason for this act. However it may have been, the Russian government, despotic though it has always been, manifested a friendly interest in the American republic; and the munificent contributions of the American people to the people of Russia during her late famine, drew the bonds still closer.

It is therefore worthy of note that there now appears to be, in this country at least, a reaction against Russia. The latest treaty with Russia, made during the present administration, was strongly opposed in this country. The autocratic government of the czar, so opposed to the spirit of American liberty, her persecutions of Jews, Stundists, and Baptists, were the chief arguments used against the treaty. It was also believed that by the provisions of the treaty, Russia might be able to obtain the extradition of Russians in this country, whose sole offense had been a political opposition to the government of the czar.

But as yet no claim of this kind has been made. The difficulty comes in an unexpected manner. An American citizen, Dr. Krauskopf, applied for permission to visit Russia,—a right which is declared in the treaty to belong to every citizen of the United States. His request for permission and a passport, accompanied by testimonials from a former United States minister to Russia and many other prominent citizens, was forwarded to Russia. The request was positively and flatly refused. The reason for this denial of treaty rights lies in the *religion* of the applicant. Dr. Krauskopf is a Jew, and his mission to Russia is to look after the interests of his co-religionists in that country. From a Russian standpoint this may appear a conclusive reason why he should not receive a passport; but it is no reason at all in a country where the perfect equality of all religions has been declared in the fundamental law of the land. Hence many American citizens regard this action of Russia as

an insult to the very principles of our government. With this feeling a resolution to Congress has been prepared by representative Rayner, of Maryland, reciting this grievance and proposing the dissolution of the treaty. Much attention is excited over this matter, and very justly, too; for if Russia can break the treaty by excluding *one* American citizen because of his religion, and is allowed to do so, a precedent will be established by which she can refuse to admit other American citizens on the same grounds.

The most surprising thing that we have noticed in connection with this case, is that the *Christian Statesman* of June 23 has an article taken from the *Philadelphia Ledger*, advocating the rights of the Jew, which it is presumable the *Statesman* indorses. Since Russia is simply carrying out the policy of a Christian (?) nation in this matter, and since the *Statesman* holds that the Brewer decision made this a Christian nation, it would be now more in keeping with the governmental policy advocated by the *Statesman* to uphold the Russian government in the exclusion of the Jews, than to speak a word in their favor. The *Statesman* has declared that "this is not a Jewish but a Christian nation."

Russia also holds that she is a Christian nation, and that is the reason why she will exclude Dr. Krauskopf from visiting Russia. Should the Brewer decision ever really accomplish in this country what the *Statesman* claims for it, this government could banish the Jews, or forbid their entering our country, and our action would be perfectly in accord with that of other Christian (?) nations, notably of Spain, which once banished the Jews from her domain.

As long as this government shall not become a Christian government, in the sense in which governments are Christian, so long may Jew and Christian, Catholic and Protestant, enjoy liberty of conscience here. But when this order shall be reversed, then we shall see an espionage over the people jesuitical in its keenness to detect heresy, and as cruel as Russian tyranny to punish. When religion does nothing for a people but to supply them a creed to enforce by the law on all classes, human nature may then be seen at its worst.

M. E. K.

CONGRESS AND SUNDAY.

It appears to be quite probable that Congress will soon have an opportunity again to show its hand upon the Sunday question. Not that that body will at this time decide that citizens of the District of Columbia or of the Territories must or may not keep that day. The question in that direct form has never yet been before Congress; but in another form, that of voting an appropriation to the World's Fair, on condition that it be closed on Sunday, it has been before that body. By the terms of that appropriation bill, Sunday was honored by the nation, and a *bonus* of \$2,500,000 was presented from the national treasury to induce the commissioners to close on Sunday. They took the money, but they did not close; and the legal entanglements are so great that we have never yet heard that the government has made any effort to regain the money. Since money spent in bribery is often lost, Congress has no right to complain at the loss of the nation's money and the failure of the undertaking, however much some people may complain.

And now the Sunday question is likely to come before Congress again. Mr. Durborow, representative of Illinois, has introduced a bill into

the House, providing for the opening of the government buildings on Sunday. These buildings, such as the Patent Office, the Smithsonian Institute, Government Museum, etc., etc., contain many objects of interest, but heretofore they have been closed on Sunday. Mr. Durborow proposes that these buildings, which contain these exhibitions of man's ingenuity and curios from all lands, shall be open upon the day when the common people have the most leisure time to visit them.

As at the time when the World's Fair was proposed, so now the clergy are alarmed; many ministers have already discoursed upon it, and we may look for a large amount of pulpit pyrotechnics to prove that no one should visit any other place than a church on Sunday.

In the vote upon this question there is no money involved. The question will simply be whether the government will cling to its traditions of Sunday observance, or whether it will yield to a more liberal spirit. In many cities the public museums and art galleries are being opened on Sunday. Will the government stand out alone, or will it act in harmony with the spirit of the nation? This is the question that will be decided when Mr. Durborow's bill comes up for discussion and disposition. Interesting developments may then be expected.

M. E. K.

CHRISTIANITY AND SLAVERY.

UNBELIEVERS assail Christianity as if it were responsible for slavery. The word "slave" is only found twice in the whole Bible. Israel had bondmen, but no slaves. An apprentice is bound, but he is not a slave. In the East a wife is bought, but she is not a slave. The Bible *never sanctioned slavery*. Christ held no slaves; but when he came, slavery was universal outside of the Jewish nation. Rome had 90,000,000 slaves and 90,000,000 freemen; and a Roman could do just what he pleased with his slave. No law protected a slave. The gospel changed all this.

The early Christian Church did its utmost to destroy the distinction between master and slave. Says Lecky, the historian: "Whatever mistakes may have been made, the entire movement I have traced displays an anxiety not only for the life, but also for the moral well-being of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms—in the slave, the gladiator, the savage, or the infant—was indeed wholly foreign to the genius of paganism. . . . It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed."—"Morals," Vol. II., p. 36, 1869. "Christianity alone could effect the profound change of character that rendered possible the abolition of slavery." "The Christians did not preach a revolutionary doctrine; . . . they steadily sapped it [slavery] at its basis by opposing to it the doctrine of universal brotherhood, and by infusing a spirit of humanity into the relations of society."—"Rationalism," Vol. II., p. 258, 1866.

Slavery was universal till the gospel came. Slavery exists to-day where the Bible is unknown. Christ came to proclaim liberty to the captives, and those who hear his word are made free indeed.—John H. Mitchell.

The Review and Herald.

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Letter 3.—Conference in Copenhagen, Denmark.

ON May 29 we journeyed from London to Harwick, by rail; thence by a pleasant night's ride across the lower limb of the North Sea, we reached the "Hook of Holland" on the morning of the 30th. Having passed the customs, we took the train again, by way of Rotterdam, Amsterdam, Osnabrück, and Bremen, to Hamburg, arriving at 10 p. m. Here brother L. R. Conradi met us, and took us to the location on the Grindelberg, a beautiful street, where is pleasantly situated the property which has been purchased for the mission in that city. The building was originally designed and erected by the Methodists for a missionary home. Over the outer entrance is inscribed the motto, "The best of all is, that God is with us;" and each room is named, by a plate affixed to the door, after some Scripture locality, as, Bethlehem, Hebron, Horeb, Bethany, Nazareth, etc. Our company passed the night in "Horeb."

The next day a little time was spent in viewing the city, in which spacious parks and broad breathing-places everywhere abound. How fully this is the case, will be evident from the fact that while Berlin has a population of over two millions, Hamburg, with only five hundred thousand, covers the larger area. Its broad, well-shaded, and well-kept streets, with many imposing public and private edifices, make it one of the handsomest cities of Europe. The part in which the cholera made such havoc a few years ago, was the older, lower, and more crowded portion of the place, along the harbor and the river.

Brother Conradi is full of courage and zeal in his work. He has no discouraging report to bring. The work is onward, and the openings are presenting themselves faster than he can see any possibility of filling them. Especially true is this of the publishing work. People are embracing the truth, and calling for books and preachers in tongues in which there is not as yet a printed page of our literature. And before the latest demand in this line can be met, another is pressing upon us the same claims. The providence of God is thus far in advance of us. Brother Conradi had incidents to relate showing the progress and outlook of the work, similar to those which are giving such interest to the Mission Field Department of the REVIEW.

At 3:40 p. m., May 31, we took the train for Lubeck, where at five o'clock we boarded the steamer for Copenhagen. Threading its way out of the river Trave, the boat was soon in the waters of the Baltic, and a quiet night's ride brought us to Copenhagen the following morning. Here we were met by brother M. M. Olsen, and the officers of the custom-house, ascertaining that we carried no tobacco, cigars, nor spirituous liquors, passed us into the kingdom of Denmark.

The first meeting of this occasion was appointed for 9:30 of this morning, June 1, and

was entered upon at the hour appointed. The church here numbers 166, and quite a number were in from the other Scandinavian countries. Four hours a day were given to Bible study, till Tuesday, June 5, when the business meetings of the Conference commenced, with tract and missionary, and Sabbath-school sessions. After this only one exercise of one hour and forty-five minutes was given to the presentation of some Bible theme, with an occasional meeting in the evening. These, with a social meeting in the morning from six to seven, have constituted the program for each day.

This was the fifteenth annual session of this Conference, the oldest of the European Seventh-day Adventist Conferences. The Conference has ten churches, five ministers, three licentiates, and 433 members. It has also in the field eight Bible workers and thirty-two canvassers. The amount of tithe paid in last year amounted to \$1851.74. Sabbath, June 9, brethren C. C. Hansen, J. S. Christiansen, and J. P. Larsen, were ordained to the ministry, making the present number as stated above. June 8, ten were baptized, nearly all of whom united with the church in Copenhagen.

The union and harmony which prevail among the brethren here are good to behold. Ps. 133:1. Young people of promise and devotion are preparing by earnest study to labor in the various branches of the work. The college building, 40ft. x 100ft., and four stories in height above the basement, now in process of erection at Frederikshavn, is already inclosed, and lively enthusiasm is manifested in the enterprise. Strong resolutions of indorsement, with promises of future support, were passed in the Conference. The building will be ready for use the coming fall. Resolutions indorsing the tithing system, and expressing appreciation of the light given through spiritual gifts, were also passed.

The religious meetings and Bible lessons were of the deepest interest. The love of God and the fullness and the riches of the treasures we possess in Christ, were dwelt upon. Brother Haskell had much freedom in bringing out good thoughts upon these and other topics, so that a praise-meeting at times formed the fitting conclusion of the lesson. On the occasion of the ordination referred to above, the blessing of the Lord rested on the people in a marked degree, so moving upon all hearts, that there was scarcely a dry eye in the congregation. The social meetings upon both Sabbaths, especially the last, were most excellent. Four or five were constantly on their feet, and the general tenor of the testimonies was praise and thanksgiving to God, for the good meetings, the best they had ever enjoyed. And some of those who had been longest in the work here were enabled to testify that the Lord had never seemed so near, and his worship so precious, as during the days of this meeting. They feel indeed that the latter rain is beginning to descend upon the vineyard of the Lord. The congregation during the last Sabbath filled the hall where the meetings were held to its utmost capacity. And the brethren and sisters separated full of hope and courage, and with a faith in the future of this message, which harbors no misgivings. If this is maintained, the cause in Denmark cannot but prosper.

In another communication, reference will be made to some of the interesting localities and objects in Copenhagen.

We now take the boat for Christiania, Norway, to attend the meeting there, June 13-24.

Copenhagen, Denmark, June 11.

OUR DUTY IN THE PRESENT CRISIS.

IN viewing the present situation we do not wish to assume the tone or to follow the calling of an alarmist. There is no occasion for putting a strained interpretation upon the things that are transpiring about us, for the sake of creating a sensation. On the contrary, those who look upon the signs of our times with the most careful discrimination, with the calmest judgment, are those who discover in them the most striking significance. It is true that all do not interpret them alike, but the most sagacious and thoughtful minds of our day are similarly impressed that passing circumstances and prevailing agitations are ominous of a near future that is full of decisive events as affecting the relations of the world in their various phases. It is no strained interpretation that decides that we have reached a thrilling crisis in human affairs.

To our intelligence there is but one way of judging of the future, and that is by the past. Men form their opinions and base their predictions of the future upon their observation of past experiences. But human circumstances are no more likely to repeat themselves than are the winds of heaven to blow according to a set program. We often see dark clouds rolling up from the horizon; they indicate violent commotion, and we forebode an awful storm. But as it approaches, the fearful elements subside, and the threatened storm is dispelled. On the other hand, it sometimes happens that what appears to be but an innocent cloud in the distance resolves itself into the fierce cyclone of destructive power.

So in judging of the omens in our social, political, or financial world. That which strikes terror to the mind may be but an empty cloud; or out of an apparently peaceful sky may spring with awful suddenness and devastating force, a besom of wrath. But however often the clouds that rise may be dissipated, each sign of danger will continue to awaken apprehension.

It is no wonder, therefore, that at the present outlook there should be, in the minds of men, a feeling of unrest and insecurity as they contemplate what the near future may have for us, as it is foreshadowed by the confusion that everywhere exists. As a nation we have been wont for years to look with complacency upon the internal convulsions of the Old World nations. We have been self-congratulatory over our security from anarchy, and flattered ourselves that our free and generous institutions would raise us above the low atmosphere of sedition. But we are now made to feel as though we were in the crater of a slumbering volcano, and the monster were showing signs of awakening. We all feel that things cannot long remain in this way, but whether they will settle peacefully down, or whether in an overwhelming revolution the existing relations will be swept away, is beyond human ken. That our country is on the verge of civil strife of vast proportions and complex character, no one will deny. That the authorities have so far failed to cope with the difficulties that have already arisen, to the satisfaction of any party, is painfully evident; and that this fact affords encouragement to one class and creates distrust in the other, is also plain. That selfishness and greed are caus-

ing oppression and suffering, the cries of the poor in the land of plenty, fully attest. That violence and anarchy are rearing their dreadful forms as the Nemesis of the wrongs of the poor, is attested by the open rebellion and the deeds of destruction that have been defiantly carried out in eight or ten of our States for the past few weeks.

We take no sides in this lamentable strife. We look upon it in the light of God's word rather than from the standpoint of human probabilities. To us it is a most significant sign of our times, the meaning of which, as shown by James 5:1-7, is that the coming of the Lord draweth nigh. By this same scripture we are earnestly exhorted to be "patient, . . . unto the coming of the Lord." We have no disposition to discuss the situation according to the views of either party. Such a discussion only engenders strife. As Christians, looking for the kingdom of Jesus, let us carefully avoid a cruel strife, every element of which is opposed to the gospel that Christ taught. Dissensions among men cannot be healed except upon the line of self-abnegation taught by the Master. For this we cannot hope in the present heat.

What, then, shall be our attitude toward and how shall we regard the present deplorable struggle? As students of the prophetic word we know we are living in the last very few years of probationary time. It is now of the greatest importance that the attention of honest-hearted men and women be drawn to, and centered upon, that great fact, in order that the necessary preparation be made to meet the crucial test which the end will bring. For this purpose God has instituted a special work. This work embraces the warning of the approaching end, the proclaiming of the coming of Christ, the final judgment, the everlasting reward of the faithful, and the effectual cutting off of sin with its author and all its agencies. This work also embraces the proclamation of that standard of righteousness which men must attain in order to meet the judgment, the commandments of God, through faith in Jesus Christ.

No message that ever has gone to the world equaled this one in urgency and importance. But the enemy is awake with a determination to thwart God's gracious purposes as far as possible. To do this he seeks by every device to divert attention from the one really great and all-important issue of our times, the soon coming of Christ and the necessary preparation therefor. To this end he seduces people with pleasure and money-getting; he engenders oppression and excites strife; he stirs up excitement on this hand or on the other—anything to detract attention from the one thing that more than any other people ought to know in this hour.

Our earnest advice in the matter is that no one allow himself to be deceived. It is true that we cannot remain callous to the things that exist about us. Our hearts must feel for those who have to suffer. We can but deplore the blind selfishness that precipitates such struggles and scenes of strife. But the best, and the only thing we can do to really help matters is quietly to work in the interests of peace by holding up before the distracted people the lovely character of the coming King. When he comes, all wrongs will be righted. His voice now echoes over the din of strife, inviting the children of men to come to Him for peace and rest. In the hope of seeing Jesus we find an antidote for all the ills of life. In the work of leading souls to the knowl-

edge of the coming kingdom we have ample scope for all our energies.

As a body or as individuals we have no time to lose. As people come to see the vanity of earthly things, the unsatisfactory nature of human affairs, let us hope they will come to look with eagerness for the only true remedy for the evils of this world, the sin-pardoning grace of God, that brings the peace of Christ, and, finally, a home in his kingdom.

G. C. T.

THE SABBATH FROM CREATION TO SINAI.

"THE seventh day is the Sabbath of the Lord thy God." Ex. 20:10. These words were spoken at Sinai amid scenes of surpassing grandeur. The Creator of all the worlds manifested his personal presence in the sight of the assembled thousands of Israel. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Then God's voice was heard speaking in trumpet tones the precepts of his law in the audience of all the people. That God would make such a display of his power and grandeur to proclaim a law limited in its application to one people and to one age, we cannot believe; and when we consider the fact that this law contains not ceremonies and ordinances which may be changed as the advancing plans of God for the race are developed, but principles of righteousness and truth which are drawn from the very character of God, we must conclude that they can neither be changed nor abolished unless God himself is subject to change or may be abolished.

When we say that the law of ten commandments is a law of perpetual obligation, we only say what all the Protestant denominations have said through their greatest and most representative men. Nearly every Protestant body has, at some time in its history, put itself on record as believing that the law of God is still in force; and nowhere can be found a more careful separation of the ten commandments from the rites and ceremonies peculiar to the Jewish nation than can be found in the accredited works of the Methodist, Baptist, and Presbyterian churches.

But a marked change has certainly come over these bodies. Many of them now openly declare that the law is abolished. The reason for this change of theory is easy to discern. Did not the fourth commandment declare that the "seventh day is the Sabbath," and were there not those who are taking it to mean precisely what it says, and keeping it accordingly, we should hear very little about the ten commandments being abolished. We venture the assertion that if the fourth commandment read in such a way that it could be as logically used to sustain the keeping of Sunday, as it can be used as it now reads to promote the observance of the seventh day, or Saturday, that the attendants at the popular churches would be spared from many long sermons against the law, and articles designed to prove the abolition of the law, would never get farther than the editor's waste-basket.

The fourth commandment as given in the decalogue is simply the re-statement of a fact of creation, and what grew out of that fact by the express acts of God himself. To say, as some do, that the Sabbath had no existence prior to the promulgation of the law on Sinai, is to deny the very statement of the law itself. A portion

of that commandment reads, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Reference is here made in the commandment to the very acts of God which made the Sabbath. The reason for the Sabbath existed from creation; for at creation that was done upon which the Sabbath rests. Turning to Gen. 2:2 we come to the fountain head of the Sabbath. At the close of the creation week God rested, then he blessed the day on which he had rested, and then sanctified the day. To sanctify is to appoint, and the word is often so translated in the Scriptures. The cities of refuge were sanctified. Josh. 20:7, margin. This must have been done by Joshua's proclamation. So God, when he sanctified, or appointed, the Sabbath, could only have done so by telling man, to whom were given all the days of the week, how to use them.

Jesus said, "The Sabbath was made for man;" but over 2000 years, or one third of the whole history of mankind, had passed before the law of Sinai. That there is no record of the Sabbath being kept during the time intervening between the creation and the exode, has no bearing against the fact of the establishment of the Sabbath at creation and its observance during the patriarchal age.

If a surveyor should be required to verify a disputed line, he would call for the deed specifying the dividing line. He would examine that deed for a specified and described point, a corner at which he could begin his line. Then, measuring the distance in the direction stated in the deed to reach another marked point, he would examine the ground carefully for evidences of the line in that place. If he found the other corner there, with proper "witnesses," he would hold that a surveyor's line had at some time passed over the ground between the two points, although every intervening trace of a line had been obliterated.

Apply this illustration to the Sabbath. Examining the word of God we find important points of the disputed Sabbath line designated. The scope of this article makes it necessary to mention only two. In Gen. 2:2 and Ex. 20:8-11 important points of the line are minutely described. Beginning at Sinai we find the Sabbath plainly marked, and a statement in the "deed" to the effect that the beginning of the Sabbath line may be found at creation. Going to the place designated in the deed, we find plain evidence of the Sabbath there. We find that the seventh day,—the very day referred to in the commandment, was sanctified there at the beginning. The six preceding days all lead up to, and prepare the way for, the Sabbath. These with the three distinctive acts, resting, blessing, and sanctifying, constitute nine unimpeachable witnesses surrounding the sanctified seventh day, and proclaiming its identity with the day referred to in the fourth commandment. Therefore, if not a vestige of the Sabbath could be found between these two points, creation and Sinai, by every law of logic and reason we shall hold that the Sabbath line has passed over the ground between creation and Sinai,—that all the way every successive seventh day was "the Sabbath of the Lord."

Although we do not need any evidence of a Sabbath between these two points to prove its continuous existence, any evidence that may be found will be confirmatory of the truthfulness of

our position. To this end we wish to produce three points of evidence, minor stakes in the Sabbath line from creation to Sinai. The first of these may be found in Gen. 29:27. In this text the septenary period of a "*week*" is mentioned. This period dates from creation. It grew out of the separate acts of the Creator, as recorded in Genesis 1 and 2. The close of the week is marked by the Sabbath,—the Sabbath made by the acts of God at creation. Here, then, in the direct line between the creation and Sinai, is a reminder, a token, yes a "witness" and evidence of the Sabbath itself, confirming the truth of the sanctification of the Sabbath, and a sign of its perpetuation in the generations following.

For another evidence of the Sabbath line we refer the reader to Ex. 5:5: "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Here the word "rest" in the original is *shabbath*, the same word that is used wherever the Sabbath is directly named, only it is here used as a verb. If the idea of rest could not be described without using this word, then it might not be certain that the weekly Sabbath is here referred to. But ordinary rest is expressed by several other terms in Hebrew, and this term is always and only used in specific reference to the Sabbath. Hence it is reasonable to conclude that the *shabbath* which Pharaoh charged upon the people of Israel was the observance of the Sabbath. What would be more natural than that Moses, having seen in the flaming bush the same God, who, a short time later, proclaimed the Sabbath law amid flames of fire on Sinai, instructing his people in their duties preparatory to their flight, should impress upon their minds the duty of observing the hallowed day of *shabbath*, or rest? One thing is certain, this text uses a term that is everywhere used to refer to the Sabbath; and if it does not refer to the Sabbath here, it is the only place in the Old Testament where this word is used where the Sabbath is not meant. We shall hold that it refers to the Sabbath here also, and that it is another sign of the existence of the Sabbath during the age intervening between creation and Sinai.

Having located two intermediate points in this line, another will now be established. The sixteenth chapter of Exodus contains an account of certain events that occurred thirty days before the law was proclaimed on Sinai. Beginning at verse 4, we read thus: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Here we find that God had a law which he desired his people to observe, and in regard to which he proposed to test them. He further continues: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Two days are here mentioned, the first and the sixth. This cannot refer to the first day of the month, for the *fifteenth* day of the second month had just passed. So it must refer to the first and sixth days of the week, as a further examination will show. After describing the gathering of the manna and the inability of the people to make it keep over night, we read: "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he

said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: . . . And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: . . . six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Thus we have the first, sixth, and seventh days mentioned, and the seventh day is emphatically said to be *the Sabbath*. And again we read, "So the people rested on the seventh day." Verse 30. Then the whole creation week, with its Sabbath, is found thirty days before the law of the Sabbath was formally proclaimed from the burning mountain. Thus we have been able to find three evidences of the continuity of the Sabbath between Sinai and creation; and in connection with the last instance, that of gathering the manna, a miracle was perpetuated forty years, pointing out the Sabbath, and making it absolutely impossible for the children of Israel to keep any other day than the Sabbath, and at the same time have food upon their day of rest.

To conclude: We have found the Sabbath proclaimed by the voice of God upon Mount Sinai. In that commandment we are directed to creation for the beginning of the obligation to keep that day. Reverting to the record of creation we find that the first seventh day of that cycle, which has continued among all civilized nations unto the present time, was used by the Creator as a day of rest and delight in his work. Then he blessed and sanctified it,—set apart, or appointed, to a holy use the day which he had thus honored. Christ's words concerning the Sabbath, which must cover the institution from its first inception as long as it exists, declare that "the Sabbath was made for man." It was then as truly made for the millions who lived before the exode as for the people succeeding that event; and to corroborate this view, we have found between the two authoritative statements of Gen. 2:2 and Ex. 20:8, three confirmatory evidences that the Sabbath line did extend in perfect continuity from creation to Mount Sinai, and that during all that time it was true in theory and in fact that "the seventh day is the Sabbath of the Lord thy God."

M. E. K.

ANSWERS TO CORRESPONDENTS.

391.—VARIOUS QUESTIONS.

1. Was it not proper to worship our Saviour during his ministry on earth?
2. Does the apostle in 1 John 3:9 include sins of ignorance?
3. Does not the expression in 1 John 4:1, "Try the spirits," mean that we are to try the persons in whom the spirit is manifested?

E. G.

1. There are several instances in the gospel accounts where it is stated that individuals "worshiped" Christ. But the word does not necessarily imply divine homage. It means literally kissing the hand toward one as an act of respect. Practically it means an act of respect as the eastern *salaam*, or salutation. The question as to whether Jesus was a subject of divine honors in his human capacity is one which seems to us hard to settle. It is closely connected with that great mystery of godliness of which Paul speaks in 1 Tim. 3:16: "God was manifest in the flesh." When he came into the world, the angels worshiped him; but he did not seek to lead men to do so. He came to minister rather than to be ministered unto; and yet he was the Son of God. We are not disposed to deny that he

was entitled to worship; but it is quite evident that he did not claim it.

2. The expression, "cannot sin," refers to moral rather than physical inability. We sometimes say when enticed to do wrong, I *cannot* do it. Joseph replied to his tempter, "How can I do this great evil and sin against God?" He that is born of God cannot entertain the desire to sin, nor can he by any means consent to do so. But this does not necessarily imply that his life will be infallibly correct. He may deviate through weakness or ignorance from the exact lines of rectitude, even while it is his sincerest purpose to do all things as he should.

3. We suppose it does. But the means by which we test individuals and those by which we would try spirits, are the same. These tests are, first, The word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Second, "By their fruits ye shall know them." Matt. 7:20. In fact, the individual and the spirit which actuates him are so closely identified that it would be difficult to say in any case exclusively whether we were trying the individual or his spirit.

392.—CONCERNING CHURCH POLICY.

1. Has a church a right to exclude members for disorderly walk? or do the words of Christ that we should let both wheat and tares grow together until the harvest, forbid such action?

2. Among the qualifications and disqualifications for the office of bishop or elder, mentioned in Titus 1:7, is "no striker." Does this refer to indorsing notes? And would doing so disqualify a brother from holding that office?

H. C.

1. It seems clear to us that moral character should be a test of church-membership. If it be made such upon admission to a church, then retention within the church should depend upon the maintenance of the standard by which admission is obtained. That is, it would not answer to require that candidates for admission possess certain moral qualifications, and not require those already admitted to maintain those qualifications. So that if the question of morality is to be considered upon taking people into the church, it must be considered in keeping them there.

The church is "the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. Of it the temple was a type. And Jesus with a scourge drove the covetous traders—the den of thieves—thence. Paul says: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

But a query will perhaps be presented here as to what *we* have to do with cleansing the church. Is it not Christ's work to cleanse his own church? We reply, God works through agencies, often through human agencies. He has said to his church, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. And upon another occasion: "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." John 20:23. These words show very clearly that the church, under the guidance of the Holy Spirit, is to act a part with Christ in its own development. Other texts upon this point are equally or more explicit.

Christ gives directions for procedure in cases of personal grievance. At first the person aggrieved must go to the offender alone to tell him his fault. If this fail, "take one or two more;" and if this fail, "tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:15-17. To us that means, Turn him out.

Again we quote from 1 Cor. 5:9-13: "I wrote to you by letter, not to commingle with whoremongers. But I say not, with the whoremongers who are in the world, nor (speak I) of the avaricious, or of the rapacious, or of the idol-worshippers, otherwise ye would be obliged to go out of the world. But this is what I wrote to you, that ye commingle not, if any one is called a brother, and is a whoremonger, or avaricious, or an idol-worshiper, or a railer, or a drunkard, or rapacious,—with him who is such, not even to eat bread. For what business have I to judge them who are without? But those within the body, judge ye, and those without God judgeth; and remove ye the wickedness from among you."

We have copied from the Syriae Version, not because it changes the sense, but it is made a little more perspicuous. It evidently means that we have nothing to do with judging those without; God will do that, but we are to judge those within, and to remove the "wicked person" (margin) from among us. A recent translation gives it, "Drive the villain out from among your own selves." Paul writes to the Thessalonians: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. 3:6.

Letting the wheat and tares grow together does not refer to church discipline; for the "field is the world," not the church.

We do not by any means hold that the expulsion of members is the primary function of the church. The work of the church is to seek and to save the lost. And in the care of the erring it is the sacred duty of the church to restore and help; to forgive, and to encourage the least desire for a better life; to awaken if possible in the cold-hearted, the dormant spiritual energies. But where the life is an open reproach to the cause, where there is no response to efforts in their behalf, the church should uphold the honor of God's cause by setting the offending members one side.

It is only by doing so that the church shows her regard for the true standard of morality to be above all consideration of numbers or popularity. It is thus that the reputation of the church of Christ is maintained, and with it the reputation of her members. It is thus that church-membership is made any assurance of Christian character. It is in exercising the powers delegated her from Heaven that the church gains and retains that respect with which she has been clothed by her Lord.

2. No; the word has no reference to that. Greenfield thus defines it: "A striker, one apt to strike [smite], one who is contentious, or censorious, or given to reproaches." Liddell and Scott say: "A disputer, a fighter." That has nothing to do with signing notes. It is true that the Proverbs warn us against becoming surety for other people, and experience has many, many times shown it to be bad policy to do so. But it is not a crime or sin *per se*. It

can be no worse than giving money away, and we have a right to do that under certain circumstances. He who indorses an obligation for a friend and receives ample security for doing so, violates no principle of good business or equity. He who does so without security and with the understanding that he will pay if called on, that he is likely to be called on, and that he would rather pay it than not to accommodate a friend, has a right to do so, if his motive be right and the circumstances justify him. But to pursue such a course is unwise business policy, and will result in loss to the one who does it and often to the cause of God, and there is where the wrong lies. It is on business principles that Solomon speaks, rather than moral ground. But the text in Titus bears no allusion to this matter.

393.—THE CLEAN AND THE UNCLEAN.

Please explain the following verse: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." If I esteem swine's flesh to be clean, am I justified in eating it?

S. C. C.

No; for the text referred to does not read nor mean that. While it may be and is true that a person's regarding a thing to be wrong makes it wrong to him, it is not true that a person's thinking a thing to be good and right makes it so. If God says swine is unclean, and he does, it *is* unclean, whether a man thinks so or not. If he fully believes that it is wrong to do a certain thing, he violates his conscience in doing that thing, and virtually commits sin, although in another man it might not be sin.

To understand this and similar texts it is necessary to realize that the apostle is not speaking of physical or inherent uncleanness. He does not teach that there is no such thing as "filthiness of the flesh;" quite the contrary. But what he here alludes to is the far more perplexing question of ceremonial uncleanness, which in the Jew's mind was associated with nearly every act and article of life. To the apostle's mind the only distinctions in that respect were those which the mind regarded. He teaches us that it is a dangerous thing to trifle with conscience, and that it is conscience and that only that renders a thing ceremonially clean or unclean.

G. C. T.

THE PROPHECIES.

"SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The great scheme of human redemption is wholly managed by God and Christ. All others are only agents used by them in its development and final consummation. Every important fact pertaining to its progress and completion has been foretold by inspired men in advance in the Scriptures of truth. So the prophecies become at once subjects of surpassing interest as evidences of God's foreknowledge, as proof of the inspiration of the Bible, and as a clear revelation of the facts of the divine scheme before they take place. By a careful, humble, prayerful study of them the child of God has revealed to him the great things of the future, as God and Christ develop them, so he may be forewarned and thus forearmed, and not be exposed to the ruin of the worldly wise but spiritually blind devotees of the god of this world.

The prophecies thus become the safeguard of the children of God of every age, and they may know where they are in the stream of time,

the special perils they have to meet, and the blessings for which they may hope.

Every prediction made concerning the first advent of the Messiah was literally fulfilled when Christ was here on earth. He ever spoke of the prophecies with the greatest respect, and quoted them as evidence of his being the One foretold. The prophecies were the constant subject of appeal when the gospel was preached by his disciples. In our age of the world there is extant a sentiment relative to the prophecies, not only utterly contrary to right reason, but also to the whole conduct of Christ and his apostles. Multitudes treat the prophecies as a sealed book that cannot be understood, and therefore a part of revelation useless to Bible readers. But did such ever stop to consider that the prophecies comprise about one fourth of the whole canon of Inspiration? Therefore to reject these, one must reject a large part of the Bible. Those who ignore them and claim they are not to be understood, and that it is useless to study them, virtually set aside a large part of revelation, for revelation is something *made known*. If the prophecies are mysterious, sealed up, unexplainable, then certainly their true sense is not "made known," and therefore they are no part of revelation. Such are unwittingly attacking the inspiration of the Scriptures in a very vital part. The Bible is all a revelation from God. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children." Deut. 29:29.

God has kept the secret things to himself. They would not be secret if revealed, as revealed and secret things are exactly opposite. To suppose that God would cause to be written out book after book of secret things which none could understand, would be attributing great folly to him.

The prophecies are rich in the most precious and important instruction. Holy men in all ages have prized them highly. The ablest Christian scholars have delighted in them. St. Paul constantly referred to them in his proof of doctrines as authority. Luther, Wesley, Clarke, Sir Isaac Newton, Bishop Newton, and hosts of others dwelt upon them at great length and with delight, doing much to elucidate them and make their meaning plain to those not blessed with the advantages they possessed. They had little sympathy for the views now held by many theologians, that the prophecies are unprofitable and cannot be understood. We would not take the position for a moment that every tyro can readily grasp the meaning of all the prophecies. The apostle exhorts ministers to *study* to show themselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

All who would *understand* the Scripture must do this. And we are not to suppose the prophecies are an exception.

In the changes of ages, circumstances, customs of society, habits of thought, some things have become obscured, and diligent study, with prayerful, humble spirit, seeking spiritual discernment from the great Source of spiritual knowledge, is necessary to gain a proper understanding of the deep things of God. "Search the Scriptures," says Christ, "for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Were there any of the Scriptures which more emphatically testified of Christ than the prophecies? This command of our Lord was equivalent to a precept to study the prophecies.

G. I. B.

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.

"NOT AS I WILL."

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go;
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law, unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong;
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go;
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat.
"Not as I will!"—the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will!" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill
"Not as he will."

—Mrs. Helen Fiske Jackson.

THE MINNESOTA CAMP-MEETING.

THE Minnesota camp-meeting was held this year in Minneapolis, upon the same grounds that were used last year. There were 920 persons encamped on the grounds. On account of the hard times, the brethren said that the attendance was far beyond their expectations. The desire and determination to attend the camp-meeting were clearly seen in the fact that many who did not feel that they were able to come on the trains, came long distances with their teams. Elders J. G. Matteson, J. H. Durland, Matthew Larson, S. F. Svenson, and the writer, together with all the Conference laborers, were present to assist in the meetings. The camp-meeting was one of the best we have ever enjoyed. According to his promise, the Lord was there to bless in every service.

All through the week, many individuals were seeking the Lord earnestly, and rejoicing as they found the Saviour so precious to their souls. On the Sabbath, after the forenoon service, about 250 came forward for prayers. Sixty-seven persons were baptized on the grounds, and several others expected to receive baptism after the meeting was over.

The report of the Conference secretary showed that nine new churches were added to the Conference during the year. Two hundred and three new members have joined the various churches throughout the State.

Credentials were given to fourteen ministers, fourteen received licenses to preach, and thirteen received missionary licenses to act as Bible workers, etc.

Elder N. W. Allee was again elected president of the Conference and tract society.

The meetings of the tract society and Sabbath-school association were also of deep interest, and showed a very prosperous condition of these branches of the work.

The Lord has greatly blessed in Minnesota during the past year, and the brethren enter upon the coming year's work with faith, courage, and strong confidence in God.

A. O. TAIT.

MONTANA CAMP-MEETING.

THIS meeting was held at Bozeman, June 13-20. A heavy rain just before the meeting, together with high water and bad roads, kept some away; yet there were more than 100 of our own people in attendance. Elders Jones, Morrison, and Palmer were present, and their labors were much appreciated.

The Lord came near, and undoubtedly this was the best meeting ever held by our people in Montana. Quite a number of unconverted gave themselves to the Lord. Others who had grown cold repented of their backslidings and took hold of the work with renewed energy. Fifteen were baptized.

Elder J. R. Palmer was elected president of the mission field and the tract society. Thus the brethren of Montana give him a cordial welcome as he comes to labor among them. The citizens of Bozeman manifested quite an interest in the meetings, filling the large tent full each evening. Elders Palmer and Martin remain to follow up the interest.

When the writer entered the Montana mission field four years ago, there were only about twenty-five Sabbath-keepers in the State. Now there are nearly 200, and there are many calls for labor in different parts of the State. The Lord has blessed his work in this new field, and to his name be all the praise.

I must now bid farewell to my many friends in Montana and go to another field of labor; but I shall always have an interest in the work in this field. May the blessing of God rest upon both laborers and people in Montana.

J. W. WATT.

WISCONSIN.

SINCE the excellent camp-meeting at Portage, where I had the pleasure of renewing many acquaintances, I have been engaged in searching for the lost sheep of the French nationality. I have seen some interesting and hopeful cases.

I am thankful for the privilege of laboring for my people and of helping occasionally in the English language. I appreciate the sympathy, co-operation, and broad plans of the Wisconsin Conference, and ask any who know of French settlements or of openings among the French, to write me at 865 Fifth St., Milwaukee, Wis.

D. T. BOURDEAU.

IOWA.

WE pitched our pavilion in Milton, Van Buren Co., June 20, and have held six meetings thus far with an increasing attendance. We have been told that there are about 800 inhabitants in this village. Brother M. Stuckrath, a German minister, is with us, and will work for the German people in this vicinity, as the way may open.

We ask an interest in the prayers of the brethren and sisters who feel an interest in the advancement of the message, that the truth may prosper in this new field.

June 29.

C. A. WASHBURN,
FRANK A. WASHBURN.

NEW YORK.

BROOKLYN AND PERTH AMBOY.—After much consultation with the leading brethren, it was decided that I should return to Brooklyn, and labor in the Atlantic Conference among the Scandinavians. Accordingly I left the friends and mission field of Chicago, June 11. I had labored there at this time about fourteen months.

God bestowed many blessings upon me while there. Last Christmas the Lord poured out his Spirit so abundantly upon us that the Scripture, "Thou anointest my head with oil, my cup run-

neth over," was literally fulfilled in my case as well as in others. The pleasant associations which were formed with both old and new friends who were brought into the truth, give me pleasure in my pilgrimage from place to place, and I long for the time when these pleasant associations will never be broken.

Sabbath, June 16, I met with the Scandinavian friends of Brooklyn. It would have given me great pleasure to have been privileged to meet with the American church at this place, of which I formerly was a member; but the little Scandinavian church here claimed my presence, and we had a good meeting.

After finding a house for my family in Brooklyn, I went to Perth Amboy, N. J., a city of about 12,000 inhabitants. Among them there are between 2000 and 3000 Scandinavians, mostly Danish. A new forty-foot tent had been ordered to use in tent work.

I feel that the Lord has guided my steps to this place, and the way is opening before me. I have secured a pleasant place near the Scandinavians for the tent; and on Sunday afternoon and evening we had our first meetings. Up to date we have had ten good meetings, with apparently increasing interest; but we have not as yet spoken upon any doctrinal subject, except the righteousness of Christ and the forgiveness of sin through his great merit and power. I feel that I need much of the help of God to bear up under the strain of labor and the intense heat of the summer; and I ask the prayers of God's children, that I may be the means of bringing salvation to many souls in Perth Amboy.

July 1.

J. F. HANSEN.

VIRGINIA.

McDOWELL.—I came to this place the first of June to open the work here as best I could with the Lord's help. I first visited many families and distributed tracts and papers, also talking the truth. Some had heard about our people and were very prejudiced indeed; and as I began to work, they began to work against me. The prejudice got so strong that they would not ask me into their houses when I went to visit them, nor would they take tracts or papers free of charge. I could secure neither church nor school-house. At last I obtained a large store-room and began meetings in that. Only a few came out to hear, so I discontinued the meetings, and visited from house to house with those who would receive me. One man has decided to obey the truth. I think his wife will join him soon. They expect to attend our camp-meeting. The people here are mostly Presbyterians. Pray for the work here.

June 25.

T. H. PAINTER.

SOME time has elapsed since anything has appeared in the REVIEW from Virginia; but while this is true, I would assure our friends that the cause is onward here, and nearly all our laborers are in the field, and some prosperity is attending their efforts.

Brother T. H. Painter is opening the work in Highland county, an entirely new field; and while he meets many difficulties and much prejudice, he reports some encouragement. He thinks we can look for some from that field to attend our camp-meeting. Brother W. E. White has been laboring at Arlington and vicinity. He is now at Accotink, where he is having good congregations. The work has been built up in that part of the State since he came among us, and a house of worship is ready for dedication at Arlington. Brother C. A. Watkins is acting as our State agent, and is doing excellent work in the field. Brother G. A. Stillwell and the writer have been laboring some weeks at Nineveh and Riverton. There has been but little interest, but we still hope in God and expect to see fruit of the efforts put forth. At Nineveh, three

persons accepted the truth and were baptized Sunday, June 24. My time is largely taken up with correspondence and looking after the general interests of the work in the State.

Brother A. C. Neff is attending to the camp-meeting interests, such as securing grounds, lumber, etc. Sister E. F. Hutchinson has been working at Richmond in Bible work, and reports several much interested.

Our canvassers are full of courage, and most of those in the field are doing well. We think there is a general rising all through the State, and with courage we press on.

We see the need of educators, and would be rejoiced to have some consecrated persons come to the Old Dominion and start select schools at their own expense, and labor to build the people up in the truth, while giving them an intellectual training. I believe such work would be remunerative in the hands of those of energy and perseverance. Especially do I think this work could be carried on to good effect among the colored population. Who will dedicate themselves to this work, and come among us, to bear burdens, meet difficulties, win souls, and triumph at last with the message? If there are those whose hearts have been touched, and whose minds have been impressed by the Spirit of God to do this kind of work, we would be glad to welcome them to our State. We want missionaries after the apostolic pattern, and to such our field holds out a hand of welcome.

We have every reason to believe that our coming camp-meeting will be the best ever held in our State. Why should this not be? We are nearer the promised rest than ever before. Those wishing to write me should address Box 28, Winchester, Va. G. B. TRIPP.

IN A TENNESSEE JAIL.

It was briefly noticed in last week's REVIEW that brother W. B. Capps was now in jail at Dresden, Weakley Co., Tenn., because he had performed common labor on the first day of the week. The facts in regard to his arrest and trial are as follows:—

The first time he was seen at work on Sunday, he was cutting corn-stalks in his own field. The witness who appeared against him lived on an adjoining farm, and could see brother Capps at work from his house, a few hundred yards away. This was on a Sunday in May, 1892.

In the fall of the same year, the witness went to brother Capps's place to see him about a note on which brother Capps was surety, and found him plowing in the middle of a field of grown corn. The witness informed him that his father, the payee, expected brother Capps to send the money, though in his testimony the witness denied that he went to see him about the note. This secluded spot in which brother Capps was quietly at work tilling the soil on the first day of the week, was not only shut in by full-grown corn, but was three quarters of a mile from any public road.

At another time he was seen splitting rails on Sunday. Before the day was over, two of his neighbors came along, took up the maul and ax, and assisted him for a time. These neighbors were not prosecuted for doing so.

Brother Capps was arrested June 8, 1893, and at his trial before the circuit court of Weakley county, June 27, 1893, was fined \$10 and costs, amounting in all to \$51.80.

His case was appealed to the supreme court of Tennessee, which affirmed the judgment of the lower court, May 24, 1894, at Jackson, fixing the costs at \$58.65; making as a grand total the outrageous sum of \$110.45, to be served out by the criminal (?) at the paltry rate of twenty-five cents per day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

The supreme court did not write any opinion,

but simply said: "There is no controversy as to the facts in this case [as of course there was not], and we find no error in the record; therefore the judgment of the court below will be affirmed." It gave no reasons, and did not attempt to meet the convincing arguments raised by the defense. Plainly the principles contended for by the defense are correct, and cannot be controverted.

Brother Capps has a wife twenty-four years of age, and four children, the eldest being only six years old, and one of them sick at the time of its father's imprisonment. His family is left all alone in the woods a quarter of a mile from any house. He is a poor man and unable to support his family during his confinement.

This is one of the most severe sentences that has been inflicted on any of our brethren as yet, and it shows something of the spirit that is in the world, and what we may expect from now on until the end of time.

Brother Capps's family will need to be cared for during this long confinement; we will also want to circulate a large amount of literature in that locality. Brother D. W. Reavis is now in that locality, and a company of the brethren and sisters residing in the county where brother Capps is in jail, are being organized that they may be better able to place some of our tracts in every family in the county. We know this will be the means of accomplishing a great deal of good.

In Hall Co., Ga., after brethren McCutchen and Keck were arrested for Sunday labor last year, we placed literature in every house; and the brethren in that field write us that a most excellent interest has resulted therefrom, and that there are many now inquiring after the truth.

This is the time of year for the members of the religious liberty association to pay their annual dues; and, with brother Capps in jail, brethren in Maryland under arrest, and others in several localities being threatened, the prospect is very good that we will have ample use for all the means that we can get for this important line of work.

Those who wish to pay their annual dues to the association, or to make donations to this line of the work, should send the same to the undersigned, at Battle Creek, Mich.

With our brethren thus being imprisoned, and with the intense conflict that is going on between capital and labor, the arming of the nations in all parts of the world for the last great conflict, together with many other signs of the end of time that may be seen all about us, how earnestly should we now strive to do everything within our power to bring the light of the third angel's message before the people.

We still have a little time in which to labor, but that time will soon be forever past. *Let us work while we may.* A. O. TAIT.

MINUTES OF THE WISCONSIN CONFERENCE.

THE twenty-fourth annual session of the Wisconsin Conference was held in connection with the camp-meeting at Portage, June 7-18. Ninety delegates, representing fifty-three churches, were in attendance, and the business of the Conference was all transacted in four meetings.

After the president's address, the reports of the secretary and treasurer were read, from which we take the following items: Membership of the Conference last year, 2083; present membership, 2316, showing a net gain of 233 members. There was also a gain of two churches during the year, making the total number of churches at present 72.

Tithe received during the year, \$16,669.53, which was a gain of nearly \$2000 over last year. Amount paid to laborers, \$13,022.21, as against \$11,635.96 paid last year.

The churches at Albany and Darlington, having a membership of seventeen and twenty-one, respectively, were admitted into the Conference.

Resolutions touching upon the various branches of the work in the State were introduced and adopted; prominent among which was one authorizing the employment by the Conference of at least one person to secure subscribers for each of our pioneer periodicals,—the *Signs*, *Sentinel*, *Hausfreund*, and *Sendebud*,—and urging upon our church officers the necessity of seeing that every Seventh-day Adventist family is provided with the REVIEW.

The following persons were given Ministerial Credentials: H. R. Johnson, P. H. Cady, C. W. Olds, I. Sanborn, J. W. Westphal, C. A. Smith, W. S. Shreve, J. C. Micklesen, O. A. Johnson, and T. B. Snow; brethren R. J. White and J. B. Scott were ordained and given credentials; for Ministerial Licenses, C. J. Herrmann, Swin Swinson, C. A. Scholl, L. D. Mathe, B. G. Wilkinson, J. N. Anderson, J. B. Locken, and W. W. Ames.

Thirty-three persons were granted missionary credentials, a large number of whom will engage in tract work during the coming year.

The following officers were elected: For President, O. A. Johnson; Secretary, G. M. Brown; Treasurer, H. O. Thomas; for Executive Committee, O. A. Johnson, J. W. Westphal, P. H. Cady, W. S. Shreve, and W. P. Jordan.

The following-named persons were elected as trustees of the Wisconsin Conference Association of Seventh-day Adventists: For President, O. A. Johnson; Secretary, J. W. Westphal; Treasurer, W. P. Jordan; P. H. Cady and W. S. Shreve.

Trustees of the First Seventh-day Adventist Society of Milwaukee: O. A. Johnson, J. W. Westphal, and P. H. Cady.

Camp-meeting Committee: Chairman, J. W. Westphal; C. A. Scholl, L. D. Mathe, Fred Petersen, and F. W. Phelps.

Adjourned *sine die*.

H. R. JOHNSON, *Pres.*

G. M. BROWN, *Sec.*

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 3.—Preparing for His Coming. Luke 12:41-59; 13:1-5.

(Sabbath, July 21.)

In studying this lesson, do not forget to review the whole chapter until you can "think through" the whole of it. This lesson is rather difficult of close analysis, and perhaps the heading of the lesson may be sufficient to indicate that portion of it which is in the twelfth chapter. Close study will enable you to master the details. The necessity for repentance may serve to keep in mind the subject of the first five verses of the thirteenth chapter, although it does not indicate all the lesson that is to be learned from them.

1. With what illustration did the last lesson close?
2. What question did Peter ask?
3. How did the Lord answer him?
4. What will be done for the faithful servant? (Compare Rev. 21:7.)
5. What other class of servants is mentioned?
6. How does he say, "My Lord delayeth his coming"?
7. What is the outward evidence of what he is saying in his heart?
8. What will be done with such a servant?
9. What is said about the degrees of punishment?
10. What did Christ say he had come to send on the earth?
11. What will the gospel of Christ cause?
12. How do people judge of the weather?
13. When people can so readily read the face of the sky and of the earth, what else ought they to be able to do?
14. With what exhortation and lesson does the chapter close?
15. Of what did some who were present tell Jesus?
16. What did Jesus say of them?
17. What did he say of those upon whom the tower in Siloam fell?
18. What did he say of all who should not repent?

NOTES.

1. The gospel of Christ is the "gospel of peace" (Eph. 6:15), yet it causes division and strife, because of the hardness of men's hearts. The Lord, through the psalmist, says, "I am for peace: but when I speak, they are for war." Ps. 120:7.

2. Do not make the mistake of trying to make an application of all the details of the illustration in the close of chapter twelve. Remember that we are not told what the adversary, the officer, the magistrate, and the judge signify, or that they are designed to have any particular significance. Consequently, any attempt to apply them in detail, as to God, the law, Satan, etc., can be nothing but idle speculation. In the absence of any application of the terms in the Scripture, it is sufficient to be admonished by the illustration to give diligence to be at peace with God, and to be delivered from the bondage of sin.

3. Christ teaches that it is a mistake to suppose that every calamity is a punishment for some specific sin. This is shown, not only in the present lesson, but in John 9:1-3. The entire book of Job shows the same thing. Jesus does not say that these Galileans and the others were not sinners, but that they were no greater sinners than others who had received no injury. Read the seventy-third psalm, and learn that God does not settle accounts in this life; and read also the book of Job, to learn that affliction is not necessarily a sign of God's displeasure. (See also James 5:11.)

The following references to scriptures found in the writings of Mrs. E. G. White, to aid in the study of the Sabbath-school lessons, were prepared by brother Fred. M. Rossiter. Verse 42, "Gospel Workers," p. 256; verse 47, "Testimonies for the Church," Vol. IV., p. 249; verse 48, "Patriarchs and Prophets," p. 528; verse 48, "Testimonies for the Church," Vol. III., p. 392.

Special Notices.

NOTICE!

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

VIRGINIA, NOTICE!

THE time of our annual camp-meeting is drawing near, and we trust all are preparing to attend. Events are transpiring around us that make these times of more than ordinary interest. We look for a large gathering of our people and a specially refreshing season. Able help will be provided, and all should be there to receive the blessings which I feel sure will be poured out at that time. The grounds are beautifully located, with abundance of shade. Special rates have been secured on the B. & O. railway from all stations between Harper's Ferry and Stanton. Tickets are good from Aug. 1-14. Special excursions Aug. 12 from Winchester to Mt. Jackson and from Harrisonburg to Mt. Jackson.

Let all who expect to enter the work in any branch the present season be sure to be present at the commencement of the workers' meeting, Aug. 1. We would be glad to see many of our brethren and sisters at the workers' meeting even though they do not expect to enter the work. Come seeking God and expecting a manifestation of his presence. Bring the youth and children, and invite your neighbors.

G. B. TRIPP.

THE NEBRASKA STATE CAMP-MEETING.

THIS important meeting will soon be here, and I desire to call the attention of our people in Nebraska to a few facts in reference to it. This annual gathering, as has been announced in the REVIEW, will be held in the northeastern part of the city of Lincoln, in a wooded tract called Peck's Grove.

We find the citizens of Lincoln willing to aid us in every way, and we have been greatly favored especially by the business men since we decided to locate there.

The ground is located on the electric line running to Cotner University, and cars can be taken every hour for the grounds. Those coming into the city on the Burlington, Northwestern, or Union Pacific roads, should inquire for Lincoln Hotel and wait there for the car. This is only three or four blocks from the stations named. Those coming on the Rock Island will wait at the depot as the electric cars for the grounds pass that point, while those on the Missouri Pacific will leave the train at Peck's Grove station at the grounds. No passenger wagons will be run to the grounds, as it will be cheaper and more convenient to use the street-cars. The fare from the city to the grounds is five cents. All baggage

checks should either be brought to the camp-ground or given to the one who may meet you at the trains, but do not give them to cabmen you do not know, unless you wish to pay much more for transportation. The Conference will have teams on hand to draw all baggage for our people at fifteen cents a check each way.

Tents can be rented on the grounds all pitched for \$2.50, and lumber for floors for seventy-five cents; bedsteads without springs for forty cents; with springs, for \$1. Possibly we shall not be able to procure springs enough, so we would advise all to bring straw ticks. A large boarding tent will be pitched on the grounds, where single meals can be obtained for twenty-five cents, or five for \$1.

The usual arrangements will be made for the care of teams; hay and grain will be furnished as cheaply as possible. The city has kindly granted us water from their mains, so good water is assured. Now a word in reference to the time. You will notice that it is announced for Aug. 21-28, but the committee in counsel with the General Conference has decided to hold the regular meeting over two Sabbaths this year, beginning Thursday night, Aug. 16, and closing Monday morning, Aug. 27. Please remember the date, Aug. 16-27. We expect this to be a very important gathering, and we hope to see the largest camp-meeting ever held in Nebraska. A circular letter will soon be sent to all the churches and scattered brethren, giving further particulars in reference to this gathering. Now, brethren and sisters, plan to come. Obstacles will present themselves, but surmount them if possible, and get the benefit of this meeting. Perilous times are before us, and we need strength for the great conflict upon which we are entering.

W. B. WHITE.

GENERAL MEETING IN NORTH CAROLINA.

AFTER full consideration of the wants of the cause in this great State, and consultation with the superintendent of District No. 2, it is thought advisable to appoint a general meeting for North Carolina at Asheville, beginning Wednesday night, Aug. 1, and closing Aug. 7. It is of the greatest importance for the progress and future development of the cause of present truth in this State that there should be a general interest taken in this meeting and a full attendance of all the friends of the cause in the State.

The work has seemed to drag heavily in North Carolina for many years. Quite an encouraging commencement was made here some twelve or fifteen years ago. Ministers from the General Conference visited the State, believers embraced the truth, and were organized, and some received license and credentials. But for some cause the work here has not developed as rapidly as in many other fields. There are several active Conferences organized and rapidly growing in other States where there was scarcely a believer at that time. The work in those fields is rapidly forging ahead, while the cause in North Carolina is being left in the rear.

And yet we can see no good reason why this condition of things should exist here. North Carolina is a good State; and its people are more liberal than those of many States in the South. The Sunday laws are far less oppressive, and the people generally are courteous, friendly, kind, and liberal. Indeed we consider none of the older southern States a more favorable field for the rapid growth of this cause than North Carolina. In several particulars it presents marked advantages in our judgment over adjoining fields. Why, then, the slow progress to which we have adverted? There are doubtless several reasons for this; with no general complete organization of Conference, tract society, and Sabbath-schools, the small, scattered churches and the believers distributed over so large a territory, have not put forth with full effect the small amount of strength and ability actually possessed in the State. This being a mission field of the General Conference, which is overwhelmed with calls from all directions for laborers, it did not seem possible for it to furnish as many as this great State needed, though it has tried to do what it could. Under the circumstances the believers here have not put forth a united effort and have failed to do as much as might have been accomplished under more favorable circumstances, with more thorough organization and fuller instruction. But as circumstances have been more favorable during the last few years, it seems to us that a special general effort should now be made toward a more perfect organization, and an advance movement of all the forces at our command in the whole State.

We regard it indeed as an important crisis in the progress of present truth in North Carolina. Shall we now make a special effort to come together to receive instruction, to counsel with those of experience, decide upon what is best to do, and as soon as possible thoroughly organize all the forces for good in the State for a general advance? Or shall we be content to drag along as has been the case for years in the past? Shall we take knowledge from the progress of the work in other States, and seek to have our minds instructed, our courage invigorated, our hearts warmed up, our faith greatly increased, and make our most strenuous efforts to put North Carolina into the list of progressive, wide-awake, thoroughly organized Conferences? Or shall we

remain of the opinion that we are doing all we can consistently, and that the things of this life must have our principal attention? If our brethren here could but realize the great difference in favor of a live, progressive, rapidly-growing Conference, over a weak, unorganized, and therefore inefficient mission field, we know they would be willing to make great sacrifices of means and effort to come out and do all in their power to build up the cause in North Carolina. In such Conferences they have blessings of great importance; large, encouraging camp-meetings, where many are converted; tent companies bringing in new converts by scores and even hundreds yearly; the brethren and sisters mingle, form many new and valuable acquaintances, and the mental vision is enlarged, and their hopes invigorated, courage strengthened, and thus the work moves on. Such is the privilege of the friends of the cause in this great State. But this takes time and effort. To do this we must make a new departure; all who can must come out and seek for a new order of things. Great light is shining out of God's word, and our people in this State specially need it.

Let all the members of our churches, all the scattered brethren in the State, all who are interested in our doctrines and wish to learn more concerning them, make an earnest effort to come.

Elder R. M. Kilgore will be with us, and we trust other help also. We had hoped to have a camp-meeting, but find we can get rooms more cheaply in the city, and thus save expense and perhaps be more comfortable. Let all begin at once to plan to attend this meeting. Additional particulars hereafter.

D. T. SHIREMAN,
GEO. I. BUTLER.

News of the Week.

FOR WEEK ENDING JULY 7, 1894.

DOMESTIC.

— A bill has passed Congress making Labor Day a national holiday.

— The bill to admit New Mexico as a State has passed the House.

— Strikers have stolen sixty-eight kegs of powder from a freight car at Lansing, Ill.

— About 1000 people were blockaded in Battle Creek for more than two days by the railroad strike.

— The great coal strike is believed to have been a damage to the country to the amount of \$20,000,000.

— Provisions are growing scarce in Chicago, and prices are rising accordingly. The same is true of many cities all over the country.

— Six companies of the Illinois State guards have been ordered by Governor Altgeld to Mounds, Ill., to protect mail-trains from strikers.

— The long struggle in the United States senate over the tariff is ended. The bill passed the senate, July 3, by a vote of thirty-nine to thirty-four.

— At Sacramento, Cal., July 4, the California militia, when ordered to attack a mob of strikers, refused to obey orders, and returned to their armory.

— Negotiations are pending for the transfer of the San Francisco Midwinter Fair to the city of Mexico, where it will probably be opened in November.

— General Carlos Ezeta, the fugitive ex-president of the republic of Salvador, arrived in New York City, July 1, on the steamship "Colon" from Panama.

— There was an explosion of one of the boilers on the United States cruiser "Montgomery" at Norfolk, Va., July 4. She will be laid up three months for repairs.

— Unusually warm weather has caused rapid advancement in all crops in the central and northwestern States, according to the department of agriculture bulletin.

— The United States troops at Fort Sheridan have been ordered to Chicago to aid the authorities in preventing obstruction of interstate commerce and to maintain peace.

— Striking miners at Ironwood, Mich., attempted to prevent the operation of the steam shovels, and were fired on by deputies. A score were wounded. Troops have been ordered out.

— A mob at Sacramento, Cal., prevented the making up of a train and assaulted the United States marshal and his deputies. Troops have been ordered there by the governor of California.

— Governor Altgeld, of Illinois, protests against the sending of United States troops to Chicago. He declares that there is no trouble there but such as the police and the State troops can handle. President Cleveland replies that he is acting within the Constitution. He does not intimate that he will withdraw the troops.

—For the first time in the history of Cornell University, the Stewart L. Woodford prize in oratory has been won by a woman. The fortunate winner is Miss Harriet C. Connor, of Burlington, Iowa.

—All the main buildings of the World's Fair, except the horticultural building, the woman's building, the art palace, the machinery and the United States government buildings, were destroyed by fire the night of July 5.

—The members of a club of Chicago bicyclists, both men and women, are in the habit of taking what they call a century trip every Sunday. The trip covers 100 miles. One man has made the trip in seven hours and thirty minutes.

—The steamship "Caracas," which left Brooklyn, N. Y., for Venezuela, July 5, took fire when out 200 miles from land, and after a severe struggle with the fire, she was obliged to put back to Brooklyn with her passengers in a state of panic. The ship was saved and there was no loss of life.

—The great railroad strike appears to have gone beyond the limits of a strike, and it has the appearance of absolute rebellion and anarchy. So many acts of lawlessness and crime have been committed that they cannot be enumerated. In Chicago hundreds of cars have been burned, and robbery and pillage have begun. The United States government is concentrating all its available forces,—infantry, cavalry, and artillery at Chicago to protect the mail-trains and prevent the suspension of interstate commerce. Several regiments of State troops are also called out, and severe fighting is reported. It is likely that the city will be placed under martial law. The same kind of occurrences on a minor scale are reported from many other places. Governor Altgeld, of Illinois, protests against the United States troops being sent to Chicago; but President Cleveland is firm. General Miles is in command of the United States troops.

FOREIGN.

—Many of the native princes in India are marrying European wives.

—Sir Charles Russell has received the appointment as chief justice of England.

—The czar has warned Japan that Russia will not allow Japan to take possession of Korea.

—The ameer of Afghanistan has issued an address to his subjects asking permission to visit London.

—All members of the royal family of England are now closely guarded for fear of anarchists.

—Two millions of people thronged the Paris streets through which the funeral cortege of the dead president passed.

—Dispatches from Brazil announce that the government forces have won a battle over the insurgents, killing 1000 men.

—The Delphian hymn to Apollo, set to music 300 years before Christ, and which was recently unearthed, has been copyrighted by a London firm.

—On the day of the obsequies of Carnot, Emperor William pardoned the two French officers who were convicted last December, at Leipsic, of being spies.

—Emperor William has given permission to erect a statue to Bismarck in Berlin. The prince will be represented afoot, because in Germany only sovereigns are represented on horseback.

—Sixty thousand coal-miners are on a strike in Scotland. The strike is seriously affecting the shipping and steel trades; the railroads are reducing the number of trains run daily, on account of the enormous decrease in traffic.

—A dispatch from Pretoria, in the Transvaal, says that intense excitement prevails owing to the fact that the British portion of the population is refusing to do military service. A conflict with the Boers is regarded as imminent.

—Arrangements have been completed by the Post-office Department of Canada for an exchange of money orders between Canada and Hawaii, and Hawaii and Australia; Victoria, B. C., being made the chief exchange office.

—Twenty battalions of Chinese troops have been ordered to Korea. There are 8000 Japanese troops there, and there is danger of war between China and Japan, as Japan demands that Korea declare its independence of China and become subject to Japan.

—The czar of Russia lately found upon his dressing table a grinning human skull with his name on the forehead, and a letter threatening him with death. No trace can be found of the party or parties who did it. The czar immediately changed his entire household.

—July 1 Signor Bandi, editor of the Italian newspaper *Gozetta Livornese*, was stabbed by an anarchist and killed. The wound was very similar to that which killed President Carnot. The murderer was incensed at the editor because of some articles that had appeared in his paper. The murderer escaped.

—According to a recent report of the Belgian Ministry of Finance the consumption of alcohol per annum in the various countries of the world is as follows: Germany, 11 quarts per inhabitant; Great Britain, 5.42; Austria-Hungary, 6.39; Belgium, 8.86; United States, 5; France, 8.07; Italy, 1.97; Holland, 9; Russia, 6.3; Switzerland, 6.

RELIGIOUS.

—The city of Peoria, Ill., is strictly enforcing the Sunday-closing laws.

—France has a Sunday-closing association, which, in conjunction with the Grocers' Trade Union, is taking steps toward the closing of all grocery shops on Sunday.

—The Episcopal Board of Missions has arranged to pension missionary bishops, who, after at least ten years of service, are compelled by age or disability to resign their jurisdictions.

—Roman Catholic bishops in England have issued an official document, intended to be the basis of a bill to be presented in Parliament. They demand for their children public elementary schools under Roman Catholic management and the maintenance of these schools out of the public fund.

—Dissensions in the Polish Catholic church in Cleveland, Ohio, have extended to many other congregations. They refuse to obey the orders of the papal legate Satolli, and the probability is that a whole diocese of Polish Catholics will break away from Rome. They purpose to join the Armenian church.

—A conference of high ecclesiastics and lay representatives of the Russian Church has lately been held in Kiev. The chief question before the council was what to do with the Stundists. It was found that the Stundists are increasing. It was decided to appeal more strongly to the civil power to put down the Stundists.

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 1894.

DISTRICT NUMBER ONE.

New York, Auburn,	July	26 to Aug. 6
Virginia,	Aug.	7-14
West Virginia, Parkersburg,	"	16-27
Vermont, Morrisville,	"	23 to Sept. 3
New England,	"	30 to Sept. 10
Maine, Bath,	Sept.	6-17

DISTRICT NUMBER TWO.

Tennessee River, Bowling Green,	Aug.	27 to Sept. 7
Florida, Seffner,	Nov.	8-18

DISTRICT NUMBER THREE.

Ohio, Newark,	Aug.	10-20
*Indiana, Indianapolis,	"	7-13
*Illinois,	"	22-28
*Michigan (State), Lansing,	Sept.	19 to Oct. 1
*Michigan (northern), Frankfort,	Aug.	20-27

DISTRICT NUMBER FOUR.

Nebraska, Crawford,	July	19-29
*Nebraska, Lincoln (Peck's Grove),	Aug.	16-27

DISTRICT NUMBER FIVE.

Texas, Cleburne,	Aug.	9-20
Arkansas, Fayetteville,	"	16-27
Oklahoma T., Oklahoma City,	"	23 to Sept. 3
Colorado, Denver,	"	30 " " 10
Kansas, Emporia,	Sept.	6-17
Missouri, Warrensburg (Pertle Springs),	"	19 to Oct. 1

DISTRICT NUMBER EIGHT.

Central Europe, Neuchâtel,	July	12-22
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Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

THE next annual session of the Virginia Conference and tract society of Seventh-day Adventists, will be held in connection with the camp-meeting at Mt. Jackson, Aug. 1-14. G. B. TRIPP, Pres.

THE next annual session of the New York Conference and tract society of Seventh-day Adventists will be held in connection with the camp-meeting at Auburn, N. Y., July 26 to Aug. 6. Let all the churches be represented by delegates at the Conference. S. H. LANE, Pres.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Late clean copies of the Sentinel and Little Friend; also the "Bible Students" and "Sentinel" libraries. Can use hundreds of copies of "Rome's Challenge," "Christ and the Sabbath," and "Christ and the Pharisees." L. F. Elliott, Morgantown, Morgan Co., Ind.

CHANGE OF ADDRESS.

OUR new post-office is now in operation, and hereafter our mail will be sent to Keene, Johnson Co., Tex., instead of Cleburne. Will all our correspondents and those having any business with the Texas Tract Society, please take notice of this change of address.

T. T. STEVENSON.

LABOR BUREAU.

WANTED.—A situation to run a stationary engine, work at steam-fitting, or a job of any kind, so I can keep the Sabbath. John C. Paul, Box 1050, East Twenty-fifth St., Erie, Pa.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected July 1, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic Express.
STATIONS.							
Chicago.....	pm 9.30		am 6.50	am 10.30	pm 3.30	pm 1.30	pm 11.30
Michigan City.....	11.35		8.50	pm 12.15	5.30	8.10	am 1.19
Niles.....	am 12.45		10.15	1.15	6.25	4.08	2.45
Kalamazoo.....	2.15	am 7.20	11.55	2.30	7.40	5.20	4.35
Battle Creek.....	3.00	8.10	pm 12.50	3.05	8.18	5.55	5.22
Jackson.....	4.30	10.00	2.55	4.20	9.35	7.18	6.50
Ann Arbor.....	5.40	11.05	4.05	5.10	10.25	8.07	7.47
Detroit.....	7.10	pm 12.20	5.30	6.10	11.25	9.10	9.20
Buffalo.....				am 12.25	am 6.45	am 8.40	pm 5.20
Rochester.....				3.17	9.55	6.27	9.00
Syracuse.....				5.15	pm 12.15	8.25	10.45
New York.....				pm 1.45	5.45	pm 8.30	am 7.00
Boston.....				4.15	11.45		10.50
WEST.	*Night Express.	*N. Y. & Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	*Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston.....			am 10.30	pm 2.00			pm 7.15
New York.....			pm 1.05	4.30	pm 6.00		9.15
Syracuse.....			6.15	11.25	am 2.19		am 7.20
Rochester.....			10.25	am 1.17	4.10		am 9.55
Buffalo.....			11.20	2.20	5.30		pm 8.20
Detroit.....	pm 8.45	am 6.05	am 7.20	8.30	pm 12.55	pm 4.35	11.10
Ann Arbor.....	10.25	7.05	8.45	9.25	1.53	5.57	am 12.45
Battle Creek.....	11.40	8.10	10.43	10.30	2.55	7.35	1.25
Jackson.....	am 1.17	9.20	pm 12.15	11.43	4.18	9.13	2.55
Kalamazoo.....	2.10	9.58	1.00	pm 12.22	4.52	10.00	3.35
Niles.....	4.00	11.13	3.00	1.40	6.14		5.00
Michigan City.....	5.09	pm 12.10	4.25	2.45	7.18		6.00
Chicago.....	7.10	2.00	6.35	4.30	9.00		7.50

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday. east at 7.27 p.m.

Trains on Battle Creek Division depart at 8.10 a.m. and 4.20 p.m., and arrive at 12.10 p.m. and 7.15 p.m. daily except Sunday.

O. W. RUGGLES, GEO. J. SADLER,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK
R. R.

Time Table, in Effect June 3, 1894.

GOING EAST.						STATIONS.	GOING WEST.					
Read Down.							Read up.					
10 Mail Ex.	8 Eric Lin.	4 L't'd Ex.	6 Adl. Ex.	42 Mix'd Tr'n.	2 Pt. H. Pass		11 Mail Ex.	1 Day Ex.	3 R'd L't'd Pass.	23 B. C. L't'd Pass.	7 Eric L't'd Ex.	9 P't Ex.
a m	a m	p m	p m			D. Chicago A.	p m	p m	p m		p m	p m
8.40	11.25	3.10	8.15			Valparaiso..	7.28	4.45	9.10		10.30	8.00
11.10	1.20	5.05	10.30	6.00			5.05	2.60	7.10		8.90	6.45
12.40	2.35	6.30	12.00	10.05		South Bend..	3.10	1.20	5.44		7.10	4.10
1.29	3.07	7.12	12.45	12.40		Cassopolis..	2.15	12.40	5.13		6.30	3.28
2.21		7.55	1.38	3.42		Schoolcraft..	1.20	10.22				
2.39		7.55	1.49		a m	Vicksburg..	1.10	11.63		p m		2.97
3.40	4.90	8.40	6.20	7.00		Battle Creek..	12.25	11.15	3.55	9.35	5.15	1.60
4.38	5.11	9.20	3.25	7.47		Charlotte..	11.14	10.20	3.07	8.4	4.39	12.55
5.10	5.40	9.55	4.00	8.20		Lansing..	10.40	10.02	2.40	8.00	4.03	12.20
6.30	6.30	10.45	5.03	9.30		Durand..	9.35	9.55	1.55	6.50	3.30	11.25
7.30	7.05	11.17	5.40	10.05		Flint..	8.35	8.35	1.28	6.47	2.53	10.58
8.15	7.35	11.50	6.15	10.49		Lapeer..	7.49	8.02	1.00	5.10	2.25	10.01
8.42		a m	6.35	11.46		Imlay City..	7.25		1.00	4.48		
9.50	8.45	10.00	7.30	12.05		Pt. H'n Tunnel	6.25	5.00	11.55	3.50	1.20	8.45
	p m	p m					a m	a m	a m	p m	p m	
9.25	9.25					Detroit..		6.40	10.40	11.05		8.45
	a m	p m									a m	p m
	8.40	8.30	5.25			Toronto..		10.10			7.20	1.00
	p m	p m									p m	
	8.05	7.50	7.25			Montreal..		6.00			10.15	
	a m	a m						p m			a m	
	8.12	8.12	7.15			Boston..		7.30			11.30	
	a m	a m						a m				p m
	3.05	7.55	4.25			Susp'n Bridge..		12.20	7.05		8.40	2.25
	4.15	8.30	p m					1.00			a m	p m
	4.15	8.30	5.40			Buffalo..		12.00			6.15	1.00
	a m	p m	a m					p m				
	4.52	9.25	8.05			New York..		8.20	p m		5.00	8.00
		a m									1.20	
		8.12	10.20			Boston..					8.00	7.00

Trains No. 1,3,4,6,7,8,9, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a.m.; from Battle Creek westward 7:05 a.m.

† Stop only on signal.

A. B. MCINTYRE,
Asst. Supt., Battle Creek.

A. S. PARKER,
Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JULY 10, 1894.

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CAMP-MEETINGS FOR 1894.

SEE appointments on page 15.

The Russian Orthodox Church is just now making great efforts to prevent the people of Russia from joining the Stundists and Baptists. To this end the children of the dissenters are taken from them and forcibly baptized (sprinkled) that they may belong to the Greek Church! The baptism of an unwilling person would look very strange to us, but the same principle is adopted in the enforcement of the observance of a day of rest, and the majority of the people think nothing of it. It certainly would be easier to submit to the rite of baptism *once*, than to submit to the Sunday ordinance fifty-two times a year.

We have understood all along that in common with the most of languages both living and dead, those of the African natives, in which the vocabulary for the week exists, name the seventh day the Sabbath. In confirmation of this fact brother Rudolph, who has lately gone to the African west coast, writes that the bushmen whom he has already visited, call the last day of the week the holy Sabbath. And that in one of the villages manufacturing of salt is suspended upon that day; in another, even domestic work is laid aside; and this in heathen lands. Thus has the light of God's truth penetrated the ages. That word which causes these children of nature to recognize the Sabbath was spoken in Eden. It was stamped upon future history at the dispersion of Babel, and in the acts as well as the tongue of these simple people God preserves a witness of his unchangeable law.

The San Francisco *Examiner* notices one incident of the persecution in Maryland in the following suggestive way:—

"Down in Maryland an Adventist preacher whose conscience and creed dictated that he should observe Saturday as a day of rest, has been put in jail for working in his garden Sunday. Maryland, it seems necessary to remark, is one of the United States, and the present date is A. D., 1894."

"EIN FESTE BURG IST UNSER GOTT."

LUTHER in the security of his mountain castle on the Wartburg, wrote that celebrated hymn of confidence in God, while through the valleys below raged the elements of strife and confusion. In that atmosphere of peace there was nothing between him and God. Looking out of the narrow casements of the ramparts which protected him for the moment, his faith reached upward to the heavenly hills; and in God's salvation he saw his strong tower. He was safe in the care and providence of Him who ruled far above the raging tumult of earthly strife. Thus animated he sang, "A mighty fortress is our God."

We are now entering upon the time when the inspired prophet places upon the lips of God's people another sublimer song of peaceful trust. "In that day shall this song be sung in the land of Judah. We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."

That day will be our day. It is coming on. For the present moment the strife does not involve our work. But the elements which are now causing our nation and the whole world to boil like a pot, comprise the storm of wrath of which the commandments of God and those who keep them will soon be the objects. But the inspired song continues: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

G. C. T.

SITUATION IN MARYLAND.

A LETTER just received from Elder Allen Moon gives us some interesting information in regard to Maryland. He says that in the locality where brother Horton is laboring there is a very bitter spirit against our people and work, and the worst feature of it is that the people have had a chance to know the truth, and many of them have rejected it. Many of the ministers in that locality are stirring up the people with the purpose of making the village "too hot" for brother Horton's occupancy; but brother Moon says that he was still alive when last he saw him and of good courage in the work.

Brother Moon thinks that some of the brethren there will have to suffer imprisonment, and perhaps nothing else will bring our people generally to sense the times. He is also very strongly of the opinion that some of our brethren in other places will be arrested before the summer is out.

We have no time to lose, and every moment that we spend is freighted with great opportunities. No person who calls himself a Seventh-day Adventist should be indifferent to the work at this time.

We have an abundance of literature that covers almost all the phases of present truth, and other important literature is now being prepared that will be sent out very soon. All should feel it a great privilege to help to place this important reading-matter in the hands of the people, so that they may know where we are standing in the history of time. We trust that all our tract society workers will devote themselves to the work as never before. And if there be any who are not now workers, let them enlist. Let us work as those who realize the solemnity and importance of the message, and the shortness of the time.

A. O. TAIT.

NORTH CAROLINA.

WE would request those who have been sending our periodicals to persons in North Carolina, and have found interested readers, to send to such persons this number of the REVIEW, or otherwise give them notice of the important general meeting to be held in Asheville, N. C., Aug. 1-7, with an invitation to attend.

G. I. B.

THE DRAGON DISTURBED.

A LETTER just received from brother J. O. Johnson, who, in company with brother E. W. Webster, is holding a series of tent-meetings in Brushy Creek, S. C., states that on the evening of June 23, a mob gathered around their tent for the purpose of cutting it down; they had supplied themselves with a quantity of oil that they intended to throw on the tent as soon as they had cut it down, and then set fire to it. The citizens of the place, however, opposed the mob, and would not allow them to come near to the tent. The mob remained all night, saying that they were determined to destroy the tent before they left; but the citizens kept them from their purpose. The brethren write that this opposition is creating a good degree of sentiment in favor of the truth.

A. O. TAIT.

AN IMPORTANT PUBLICATION.

IN connection with the present crisis of affairs, the International Religious Liberty Association has issued as No. 22 of their Library a tract of twenty pages written by Elder A. T. Jones, entitled, "What Do These Things Mean?" The status of the present struggle is succinctly given, not with the object of discussing its merits, but in order to show how exactly prophecy is being fulfilled; and that the distress and perplexity thus induced is the last sign of Christ's coming as given by our Lord himself. Then scriptures are adduced showing the attitude which we should maintain in this critical time. The tract is adapted to the wants of all classes. Our own people may read it with profit. And it may be as oil upon the troubled waters to many thousands whose minds are disturbed and perplexed for looking for those things that are coming on the earth. The tract is ready for distribution. It should have and doubtless will have a very wide circulation. All will at once perceive how opportune such a work will prove. Let us work while we may.

Tract societies will be supplied at usual rates, or it may be ordered in any quantity from this Office. Single copy 2½ cents. Discount in quantities.

BOOK NOTICE.

"RUM, Roman Catholicism, and American Institutions," is the title of a pamphlet of 125 pages that has come to our notice. It is published by Rev. A. C. Kelly, pastor of the First Baptist Church, South Chicago, and consists of a discussion between Father T. O. Sullivan and himself on the proposition, which Mr. Kelly affirms, that the first two objects mentioned are the great foes of American institutions. Each party manifests marked ability in the defense of his position. One side has the support of facts, while the Catholic has to draw largely on the forces which bespeak the weakness of his cause. The price of the book is 50 cents, and it may be obtained of Rev. A. C. Kelly, 276 Ninetieth St., South Chicago, Ill.