

# The Review and Herald

HOLY BIBLE IS THE FIELD IS 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.

VOL. 69, No. 30.

BATTLE CREEK, MICH., TUESDAY, JULY 26, 1892.

WHOLE NO. 1976.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

"BETTER TO ME THAN MY FEARS."

"HE is better to me than my fears,"

His love has allotted my way;  
It has threaded the long-linking years,  
And brightened the break of each day.  
I have tasted of sorrow and woe,  
Have risen from trials and tears,  
Thro' struggles and tempests to know  
"He is better to me than my fears."

"He is better to me than my fears."

Not a burden he lays on my heart,  
But my pathway his tenderness clears,  
And he carries the heaviest part.  
Not a cloud but I know he is nigh,  
Not a storm but his presence appears;  
And I read in the bow-banded sky,  
"He is better to me than my fears."

"He is better to me than my fears."

'T is the lone star that lightens the dark;  
'T is the "Hush!" that my pent spirit hears;  
'T is the leaf-laden dove to the ark.  
I am rocked to an infinite rest,  
By a love that ne'er varies nor veers;  
I am stayed on a storm-stilling breast,  
That is "better to me than my fears."  
—Mary Irwin Hobbs.

## 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.

### SEARCH THE SCRIPTURES.

BY MRS. E. G. WHITE.

CHRIST has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world.

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "God was manifest in

the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded.

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another.

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity to-day be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us.

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meek-

ness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth.

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

#### FAITH.

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

Of all Bible themes, none is to be more carefully considered than that of faith; for we have access to God by faith, and are participants of his grace through faith.

It is possible for all to believe, and "all things are possible to him that believeth." All things are possible through the provident ministrations of the spirit of life from God—all things which pertain to life and godliness.

"The just shall live by his faith." "This is the victory that overcometh the world, even our faith." Now as life to the Christian comes through faith, insomuch as the Lord desires us to live, insomuch he desires us to have faith. And manifestly, the fuller our faith, the fuller our life in God. So when life is all swallowed up in God, his mind and power may be manifested fully in the flesh as it was manifested in Christ. Hence a weak faith results in a weak life spiritually, and in weak and uncertain endeavor. As in Christ we see fully reflected the Father's mind, when we hear Christ say, "O ye of little faith," "where is your faith?" "How is it that ye have no faith?" "O faithless and perverse generation!" we may understand how displeasing a weak, lukewarm faith is to God.

The lessons which our Saviour gave in reference to faith are very short and comprehensible. He

comes right to the point, telling us to ask and receive, that "every one that asketh receiveth; and he that seeketh findeth." And whatsoever things we desire when we pray, believe that we receive the things that we ask for, and we shall have them. Let him ask nothing wavering. Let him ask in the fullest kind of confidence, and all things shall be done of our heavenly Father.

This seems to open a very wide door to us. Is it true? Where, then, are the manifest results of faith? Why are not the windows of heaven opened, and blessings showered down in all plenitude? Why, if so much is to be had from God, are the children of the Lord seen to be weak and hesitating, without strength?

As the Lord assures us that without him we "shall bow down under the prisoners and fall under the slain," and "without me ye can do nothing;" but that we can do all things through the Lord who strengthens us, we conclude that, because we are destitute of true faith, we are also destitute of the power by which to accomplish the important work of arousing a slumbering world to a knowledge of the certainty of the impending judgment. Hence the importance of a consideration of this subject.

We will consider in another article the more particular points of asking and receiving; but in conclusion, consider what lack of faith means. It reveals in us manifest distrust in God; in effect, it makes him a liar. Our criminal lack of confidence in the faithfulness of Him who has promised, casts reflections upon the faithfulness of Him who is called faithful and true, and thus reflects discredit upon the word through which we seek the salvation of men; it mixes the holy and profane; clean-cut distinctions are not made; the trumpet gives an uncertain sound, and none prepare for the battle. It is death to those about us and to ourselves, and will cause us to be spewed out of the mouth of the Lord as wholly unfit for his service.

#### WE ARE SAVED BY HIS LIFE. ROM. 5: 10.

BY WILLIAM BRICKEY.  
(Kimball, Minn.)

WHAT is meant by being saved by his (Christ's) life? The position taken by some, is that the law of God is so far above us that even faith does not enable us to keep it, and therefore in the judgment we will be condemned; but Christ's life (of perfect obedience) will be imputed to us.

But any man can keep the law of God, if he has the Spirit of God. Else why, did the Saviour say, "If thou wilt enter into life, keep the commandments"? Matt. 19: 17. And why does the psalmist say, "In keeping of them there is great reward"? Ps. 19: 11. And why did the Saviour say, "Then he shall reward every man according to his works"? Matt. 16: 27; Rev. 22: 12.

Men cannot be saved in disobedience. Christ condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. Rom. 8: 4. If Christ is dwelling in us, we will always bear about in the body the dying of the Lord Jesus, that the life of Jesus may be made manifest in our mortal flesh. 2 Cor. 4: 10, 11. Then if he kept the law, we can, and will keep it.

How, then, are we saved by his life? In the text what is contrasted with the life of Christ in Rom. 5: 10? You say, his death. Yes, we are not saved by a dead Christ, but a living Christ. "Because I live, ye shall live also." John 14: 19; Rom. 4: 25. We could not be justified or saved by faith in the death of Christ, if we had no faith in his resurrection. "He hath given assurance [margin, offered faith] unto all men, in that he hath raised him from the dead." Acts 17: 31. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9.

It seems plain enough, then, that we are saved

by faith in the life, or resurrection of Christ; but it must be a faith that works by love, and works strongly enough to enable us to live a life of obedience.

#### THE LAW OF SIN.

BY ELDER G. K. OWEN.  
(Angel's Camp, Cal.)

IN an article published in the REVIEW, June 28, it was our object to show that, as every act must be either right or wrong, there must be, from a moral standpoint, two laws in direct antagonism; and that, as all that is opposed to the law of God is sin, these two laws must be the law of God and the law of sin, and cannot be identical. We did not wish to be understood as having any reference in that article, to anything that has previously been written concerning the relation between the moral and the ceremonial law; but we do wish to meet the question, "Have the Antinomians been correct these many years in calling the law of God 'the law of sin and death, and a yoke of bondage?'"

The character of a law is determined by the kind of action its obedience requires, and not by the contrary action or disobedience; therefore it is a law of such action as it demands, and not a law of the contrary action. When Israel was in Egypt, the law of the king of Egypt, that they were required to obey, was their yoke of bondage. At that very time, the law of God was just as perfect a law of liberty as at any other time; though they were not obeying it. When they were in bondage in Babylon, the law of the king of Babylon was their yoke of bondage: "For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him." Jer. 28: 14. When men are serving the law of God, they find it an easy "yoke" "of liberty;" "I will walk at liberty; for I seek thy precepts." Ps. 119: 45. It does not seem consistent to say that the law of God becomes a yoke of bondage to those who disobey it; for in their disobedience, they do not have on that yoke at all; they are not serving that law, but the opposite law; and the law of sin which they are serving, is the yoke of bondage that they are wearing.

In Gal. 5: 1 Paul says to those who have been delivered from the bondage of sin, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The law of God never entangles any one. Christ died to deliver them from the bondage of sin; but in verses 2-4 Paul shows that this great sacrifice would be in vain to those who trust in circumcision to deliver them from such bondage. We read in Isa. 58: 6: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This must mean to break the "yoke of bondage," but does it mean to break the law of God?

In John 8: 32, 34, 36, Jesus explains the nature of our bondage, and how we may be made free: "And ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed."

#### WHY?

BY B. L. DIEFFENBACHER.  
(Evergreen, La.)

In the "Methodist Catechism," published by Poe & Hitchcock, in 1867, I find the following questions and answers on p. 63:—

*Question.*—Why is the first day of the week observed by Christians as the Sabbath, and not the seventh day as by the Jews?

*Answer.*—To commemorate the resurrection of Christ, after which event the first day of the week was called the Lord's day, and hallowed by the disciples and Christians.

*Ques.*—Does this change of the Sabbath from the seventh to the first day of the week interfere with the original commandment?

*Ans.*—It does not, since that commandment *evidently* relates more to the portion of time which should be hallowed, than to the particular day of the week which should be observed.

I notice in answering the first question, it is stated that the first day of the week was hallowed by the disciples and Christians, but not by Christ. In this the very work of the "man of sin" (2 Thess. 2:3, 4; Dan. 7:25) is attributed to the apostles and Christians; which, as we shall see, is not just.

Of a truth the apostles were disciples, but a disciple is "one who adheres to the teachings of another." The apostles were taught of Christ, and in giving them their commission, Jesus said: "Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you." And the promise was, "And, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Now the apostles had the presence and power of Christ in their work. 1 Cor. 2:2-4. But Christ had promised to be with them only as they taught the people "to observe all things" as he had commanded them; but there is no record in the word of God where Christ ever commanded the people to observe Sunday, the first day of the week, as a Sabbath, because he would rise from the dead on that day. Nor did he command the apostles to teach it.

It is also stated that the disciples and Christians hallowed the Lord's day (Sunday). But this cannot be, since man has no power to change his own condition from sin to holiness (Prov. 20:9; Jer. 13:23), much less make holy a day of rest on which God never rested. But if they had commanded us to keep it without a command from Christ, then we would only have a man-made commandment, and we could only render vain worship by obeying it (Mark 7:7), and thus "reject the commandment of God." Verse 9.

*Ques.*—Does this change of the Sabbath from the seventh to the first day of the week, interfere with the original commandment?

*Ans.*—It does not, since that commandment *evidently* relates more to the portion of time which should be hallowed than to the particular day of the week which should be observed.

If this kind of reasoning will hold good when applied to the fourth commandment, it will hold equally as well when applied to the first and second. And the heathen who make and bow down to their gods of wood and stone, as well as all other idolaters, are free from the condemnation of these two commandments which forbid idol worship.

Let us apply the test.

*Ques.*—Does the change of worship from the true to the false gods "interfere with the original commandment?"

"It does not, since that commandment *evidently* relates more" to the worship of a god than that any particular god should be worshiped. God's word would permit the heathen to worship his false gods on the very same ground that it would permit the Christian to observe his false Sabbath. The one has no more authority in the Bible than the other, and in fact, heathenism is the result of forgetting the true Sabbath, which reminds man of the true God, the Creator of heaven and earth.

Again: on p. 66 I read:—

*Ques.*—Does not St. James teach us if we break but one of the commandments, we shall fall into condemnation?

*Ans.*—He does. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

But if when the Christian substitutes the first day of the week for the Sabbath, instead of the seventh day, he does not fall under the condemnation of the fourth commandment, neither will the heathen who substitutes a false god for the true, fall under the condemnation of the first and second commandments.

Does God really mean what he says in regard to worshipping false gods in the first two commandments? Then why does he not also mean what

he says in regard to the seventh-day Sabbath in the fourth commandment? Echo answers, Why?

REST.

BY A. K. ATTEBERRY.  
(Keenoille, Ill.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Yes, dear Saviour, worn and weary,  
Tempted, tried, and sore oppressed,  
I, thy loving call now heeding,  
Unto thee would come for rest.

Long I've wandered sad and lonely,  
Seeking peace, but still unblest;  
Earth supplies no lasting solace,  
Here I find no perfect rest.

Lord, I come, all heavy laden,  
Come, thy promises to test;  
Take the burden and sustain me;  
Give me, Lord, the promised rest.

When dark shadows cross life's pathway,  
And my heart with grief is pressed,  
Under every loss and trial,  
I will turn to thee for rest.

I will trust thee for the future;  
Choose thou for me what is best;  
Lead me on, through pain or pleasure,  
Till I reach the heavenly rest.

Then, amid fair scenes celestial,  
Where no evil can molest,  
O, what bliss to meet the loved ones!  
O, how sweet will be our rest!

JUSTIFICATION BY FAITH:

Or Infidel Objections to God's Plan for Saving Men, Considered.

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

(Continued.)

THAT there was such a man as Jesus of Nazareth, that he died upon the cross, that he was a doer of wonderful works, and that he lived a spotless life, is attested not only by the accounts found in the Gospels, but also by the admission of Josephus, the learned historian of the Jews, and by other ancient authorities. That such a man was expected to appear at the time of Christ's birth, by those who were versed in the prophecies of the Hebrew Scriptures, is well known. That he was born in Bethlehem, that his coming was announced by John the Baptist, that he was born of a virgin in a miraculous manner, that he healed the sick, with or without touch, that he raised the dead to life, that he actually died upon the cross, and rose again the third day; in fine, that he fulfilled in every respect all the predictions relating to the Messiah, is established beyond a reasonable doubt by the records of those who were his immediate companions, and who, almost without exception, sealed the integrity of their faith in him with their blood. Such a record, sealed in such a manner, should have great weight with us. That Peter, James, John, and the other apostles had every opportunity of knowing whether Christ did what he claimed to do, is obvious. That Paul knew whether Christ did actually appear to him after his resurrection, when he was *en route* to Damascus, is certainly true. In the seared eyeballs from which the scales fell when Ananias laid his hands upon him, he had the most incontestible proof of the reality of the heavenly vision that he had witnessed. But if the testimony of Paul and the apostles is reliable, then Jesus was the Christ, and our controversy is at an end; for if he was indeed the Christ, then all that he said respecting the atonement that was made through his blood for us, must be worthy of credence. Facts are higher than philosophy. Or, to speak more correctly, any system of philosophy that cannot be harmonized with the facts as they exist, is a false philosophy. Astronomy teaches us that myriads of worlds revolve around each other in space, utterly destitute of any tangible support. This fact to us is incomprehensible, but it is nevertheless a fact, and so we are compelled to accept it as such.

When the infidel says that the plan of the atonement is unphilosophical, and therefore false, he forgets that his standard of philosophy is not an unerring one. Human reason is by no means infallible. In proof of this, it is sufficient to call attention to the widely divergent views of men respecting the commonest matters of every-day life. Take, if you please, the problems of the political world. For centuries men have been wrestling over questions relating to forms of government, taxes, tariffs, etc. To all appearance they are no nearer agreement than they ever were. When you enter the theological world, the contrariety of opinions becomes still greater. That which seems to one man to be philosophical, to another appears to be utterly absurd. Hence the need of a standard of truth independent of human reason. That standard is furnished by the word of God, sent home to the heart by the Holy Spirit, which carries conviction alike to the learned and the unlearned who are in a teachable mood. Be it understood that it is not with genuine philosophy that we take issue at this time. With it, when rightly understood, all the acts of God can be harmonized. What we object to is the dogmatic assumption that everything which happens to conflict with the infidel's conception of things is necessarily unphilosophical.

Having premised thus much, it is proposed to examine the scriptural plan of salvation with a view to ascertain whether it is, after all, necessarily unphilosophical. Philosophy is defined to be that which is rational or wise. Anything, therefore, that is rational or wise must be philosophical.

Perhaps the feature in the plan of salvation that is the most difficult to reconcile with the dictates of reason, is that which relates to the offering made in the person of God's only Son. It is not the infidel alone who is troubled upon this point. Paul, in his bewilderment respecting this same subject, cries out: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. Mark his words! While acknowledging the mystery, he still holds on to the fact. The theist may find a thousand things connected with the existence of a God which he cannot explain, yet he holds on to his theism as being, all things considered, the most rational explanation of things as he sees them in the universe. Reject that which is mysterious or incomprehensible simply because it is such, and you will reject some of the most palpable truths that come within the range of human observation.

But to return to the case in hand. Though difficult of explanation, may it not, after all, be true that God acted wisely in consenting to the sacrifice of his Son in order that he might become the Saviour of a race. This would depend upon two things: first, the extent of the love of God; and, secondly, the necessity for such an act. There are many recorded instances where from pure affection one man has consented to die in order to save the life of his friend. If love as strong as this can be developed in a fallen and sinful creature, who shall say that God, whose love is infinite, like his other attributes, might not be moved to consent to the death even of his Son, in order to save thousands of millions of his creatures from eternal death? When we approach the question of the necessity of such a sacrifice in order to the accomplishment of the desired end, we find ourselves environed with serious embarrassments. It is seldom that the culprit can be made to comprehend the desperation of his condition. Sin to the sinner is a light thing. From the very necessity of his situation he is incapacitated to see it in its true light. To him it seems that all that is necessary for his restoration to the favor of God would be for the latter to cancel his transgressions, and receive him again into full communion. Not so with Jehovah. In his eyes sin is the marplot of his universe. One act of transgression not only makes the offender a rebel



against him in one particular, but it also admits into the heart of that offender a spirit of insubordination, which is sure wholly to alienate its possessor; sooner or later, from the God who made him. It was therefore to counteract this deadly moral malady, and to save those who could be saved, that God was called upon to devise a plan. The original penalty of sin was death. Nothing less could have been administered successfully. That death would have been eternal in its consequences. To release the sinner from his merited doom, without some other arrangement that would conserve the honor of God and result in the regeneration of the sinner, was out of the question.

Right here the principle of substitution came into play, a principle, as we have seen, that is recognized among men. If the doomed victim could in some way secure a substitute to die in his place, thus meeting the demands of the law; and if at the same time the sinner could be induced to repent of his sins, and turn to God, there was still hope in his case. But where was there a being in all the universe who could fill the position of the needed alternate or daysman? It must be some one whose life was equal in value to the lives of the millions who were to be redeemed from death. It could not be a man, therefore, for the life of one man is only equal in value to that of another man. It could not be an angel, for angels belong to an order of beings only a little higher than that of the race who were to be redeemed.

Again: nothing would have been gained, should the substitute forfeit his life permanently while saving that of some one else. It was therefore necessary that he who laid down his life for others should be able to take it again. This was true of the Son of God, but it was not true of any created being. Once more: the sinner's substitute must himself be able to present a life of perfect obedience to the law of God, in order that the sinner might have the benefit of his righteousness. Finally, the substitute of the sinner, in order to carry on successfully the work of redemption, would require capabilities altogether out of the reach of a finite being. His task would cover ages of time. Satan and his hosts, bent on the ruin of the race, would contest every inch of ground. He and his followers would need to be met and vanquished over and over again. The life of every saint in his endeavor to overcome, would be but a succession of conflicts with the evil angels. Without help at the right time and of the right character, his failure would be certain. He would need at every step the protection and assistance of the holy angels. Who could insure this to him so fully as the commander of the angels himself, *i. e.*, the Son of God?

Nor would the service of the sinner's substitute end with the life of the former. While living, the saint of God would devote himself to the work of perfecting a character that would fit him to dwell in heaven. At the close of life, however, he, in common with all men, would go down into the grave as a consequence of the entry of sin into this world. From that prison-house of death all the men and all the angels in the universe could not release him. Nothing but divine power could accomplish this result. How necessary, therefore, that the substitute upon whom this stupendous achievement must devolve, should possess divine attributes.

Thus are we brought again to the conclusion that the Lord Jesus Christ is the only being in the universe who could fill the place of the sinner's substitute and redeemer. As a consequence, to insist that it is illogical to argue that the Son of God could have become the sinner's substitute, is to decide that the sinner could not be saved at all.

(Concluded next week.)

—Reflection is an angel who every day bears reports to heaven of our doings here; and when the books are opened, we must answer for the records kept. —*Hazlitt.*

#### DANGER OF BEING DECEIVED.

BY E. E. ANDROSS.  
(Los Angeles, Cal.)

I WAS very forcibly impressed with the fulfillment of the words of a late testimony from sister White, by the preaching of a man upon the streets of the city of San Diego, Cal., a few days ago. After speaking of the truth as being proclaimed as a witness to all nations, sister White says minds will be "confused by many voices crying, 'Lo, here is Christ, or there; this is truth; I have the message from God; he has sent me with great light,' etc.

After listening to the speaker, who seemed to be very earnestly pleading with the throng which assembled evening after evening to hear him discourse upon the speedy return of Christ, I determined to have a conversation with him if possible; so by appointment we met the next morning. He gave me a synopsis of what he claimed was a special message which God had sent him to deliver. He professed to be giving the three messages of Rev. 14: 6-11, also that of chapter 18: 1-4; and as a result, 144,000 saints would be developed, whom he denominated the "Bride Company." They would be translated at the coming of Christ, which would take place within three years and a half from March, 1892.

The special feature of his teaching I wish to notice, is the *manner* of Christ's coming. He said that at the Saviour's appearance for his saints, such scriptures as Matt. 24: 27; Rev. 1: 7; Matt. 25: 31, etc., would not be fulfilled, but would be in 1899, when he would again be revealed. I take the following from "Great Controversy" p. 624:—

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God, given by John in the Revelation.

As we near the end of time, the subject of the coming of Christ will engage the attention of the people more and more; and we see the interest in this question increasing daily; and as Satan is to appear as Christ in the manner above referred to, may we not expect his messengers to counterfeit the true message of warning as well as the advent of Christ? But we know that no such message would perfectly harmonize with the word of God; then how important it is that all become thoroughly conversant with its teachings, especially upon this subject!

Again we quote from the same work, p. 625:—

"Satan is not permitted to counterfeit the manner of Christ's advent."

As with the message this man is bearing, so with all other similar ones; all will come short, in some respect, of what the word of God plainly declares. Speaking upon this very subject, the Lord says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

Brethren, I fear that we shall be deceived if we allow ourselves, as many of us have, to be entangled with earthly treasures, and our hearts to be overcharged with the cares of this life, so that we can find but little, if any, time to study God's word and commune with him. Many will mourn over the lack of the knowledge of the blessed Bible, by the truths of which they are to be sanctified, after these precious opportunities for its study have passed.

After the gentleman referred to had presented his views, I asked him concerning the company that would be developed under the proclamation of the third angel's message of Rev. 14: 9-11, which he claimed to be preaching, and especially would they keep the fourth commandment; I learned that he did not believe in the Sabbath of the Lord. So, according to the testimony of the word in Isa. 8: 20, there is *no light* in any such

message. This is one of the never-failing tests given us of God which we need not fear to apply. It is the truth of God alone that will enable us to pass through the trials of the last days and not be deceived. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.

#### GOD'S FREE MEN.

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

GOD repudiates the idea of slavery or compulsion in any of his creatures. His plan ever was and ever will be, that the subjects of his kingdom shall be free men. Bodily servitude is not the worst kind of slavery; but far outreaching in its baneful effects is the bondage of the mind, the truth of which is fully illustrated in the case of the Israelites. Their bodily bondage in Egypt was not of as serious consequence as was bondage to sin, to which they were full slaves, as shown in all their murmurings in the wilderness; and as God wants all men to be free, he has proclaimed "liberty to the captives, and the opening of the prison to them that are bound."

God placed man in the garden of Eden with a *free will*, with the power of choice, a free man in the completest sense; but he was soon brought into the most hopeless bondage, by becoming the servant of sin. Rom. 6: 16; 2 Pet. 2: 19. He lost the power to choose the character that God designed he should have; much more the power to *obtain* it.

Because the heart of God is love, he took immediate steps for man's redemption, to make him a free man once more. This he did by putting enmity between the seed of the woman and the serpent. But so radical was man's bondage that he lost forever the power of forming a perfect character; hence one was provided, and it now became man's privilege to accept or reject Christ and his character. No one ever doubts the gift of choice. Why ever doubt the gift of character? When we refuse to receive the character as a *gift*, we may well doubt our possession of it.

God has now set the will of man free, and says to him, Seek, knock, search, study, come, open, all showing that it is by the choice of man that he is to receive the complete gift. The promises are, "Ye shall receive;" "It shall be opened;" "Ye shall find;" "Ye shall be instructed;" "I will receive you;" "I will come in." It is none the less a gift after man has sought and studied, but he must receive it by *choosing* to do so.

All men can choose whether they will be slaves or free men; but if they choose to be slaves, they cannot be the children of God; for he receives not servants, but sons. This is made plain by the following texts:—

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 16-18.

"And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8: 32-36.

—Said Dr. Storrs: "God made no self-sacrifice in planning the universe, or setting the hills in their places, or in giving the seas their bounds. But when he gives up his Son for the redemption of the world, we can see how much he cares for us. When we know his sacrifice, what a joy it is to be a co-worker with God. Good people sitting in easy pews to hear good sermons will not carry out the work. The cause must have tears, and blood, and great self-sacrifice; besides these, our contributions."

## The Mission Field.

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

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

### PEOPLE AND CUSTOMS IN ARGENTINA.

In regard to the customs of the people in the Argentine Republic, we note a more marked contrast with those at home in the country districts than in the cities. However, we will first notice some of the features of city life in Buenos Ayres. About the most prominent feature that first attracted our attention was the plaintive tooting of cow horns in the hands of the tram-car (street-car) drivers. Another peculiar custom is that of driving cows from house to house through the streets, milking them to supply customers. Milk thus delivered commands a premium, owing, I presume, to the guaranty of its purity.

The usual mode of delivering milk is by horseback, a sort of saddle being prepared, divided with pockets made of skin, as receptacles for the cans, three or four of these being on either side. It is rare, however, that pure milk can be procured from them, the milkmen here being addicted to the same practice as their cousins of New York. Soon after our arrival, the inspectors, upon finding so large a percentage of water in the milk, dumped the whole city supply out, and none of this necessary article could be obtained for several days after.

The sale of fruits and vegetables presents quite a contrast to the methods of our merchants at home. Venders go on foot from door to door, exhibiting their produce in baskets. Live poultry is sold in the same way, there being very little dressed poultry sold. It will be evident that transactions in these lines of trade are on a comparatively small scale.

Among the most barbarous customs we have observed, are those relating to the treatment of dumb animals. It would seem that from childhood the Argentines are taught that they must beat the horse, and in fact that they may use animals about as they please. For instance, oxen, instead of being yoked up by the neck as in the United States, have the yoke bound to their horns, thus bringing the weight of the load on their heads. And to add to the burden of the poor animals, the driver usually rides on the yoke instead of in the cart.

As a general thing, the native Argentine leads an indolent, indifferent sort of life, having no more ambition than to acquire from day to day the necessaries of existence. It is true, some of them are quite wealthy, but their prosperity is, with very few exceptions, due to no thrift or enterprise of their own, but to the natural increase in value of their landed estates, which were secured from the government for mere nominal sums in the early days of the country. We have been credibly informed that nearly, if not quite all of the mechanics, merchants, and tradesmen are of the different foreign nationalities, being German, French, and English, mainly.

In the camp (country) we find more features to attract the interest of the casual observer. Here we find the country almost as level as a barn floor, and we are informed that it presents the same general aspects from the Atlantic on the east to the base of the Andes on the west. Nothing besides the prairie-grass is to be seen in the line of vegetation, with the exception of mounds of trees that have been planted where *estancia* houses are located. However, the country is at present undergoing a change from the pasturage to agricultural development, so that the land is made to produce much more profit. Wheat and Indian corn are the principal cereals produced, and of the latter it is reported that this season's yield is twenty-five per cent above that of last year.

Owing to the flatness of the country, much damage is done by water in the time of winter freshets; and the river-beds, being only shallow water-ways, afford insufficient outlet to the water. From this cause hundreds of leagues of camp

have been known to be under water, causing quite a loss in cattle and sheep. In the summer the opposite is often the case, everything, even the rivers, being entirely dried up, which is due to the fact that there are no springs in the country. For this reason it is necessary for *estancieros* to dig wells, and draw water four or five times each day to supply their sheep. This is done by horse-power. A mechanical appliance is used, which does the work rapidly.

Since lumber and brick are quite difficult to be obtained, as well as expensive, we find most of the people, including some who are quite wealthy, living in mud houses, with no floors but the natural earth. These houses are constructed as follows: After erecting the frame-work, the roof is put on, which generally consists of long camp grass, so thatched as to shed water. One of these roofs will last for six or seven years. Next, the frame is studded with small canes nailed on the outside and inside, which serve also to sustain the mud wall, which is first prepared by digging up the earth, after which water is applied, and then a horse runs over it to mix it well. The addition of a little fine straw renders it ready for use, when it is put in between the canes, and smoothed up with a trowel. By exposure to the weather, this wall soon becomes hard and durable, making a comfortable and warm shelter. I might say in this connection, that the mortar used by masons is prepared in the same way, no lime being used. These houses are generally built but one story high, and consist usually of not more than three rooms.

The customs in regard to meals are about the most difficult for foreigners to become accustomed to. After rising in the morning, only *mate*, or Paraguay tea, is taken with hard biscuit, so hard that it would require a hammer to break it. This, by the way, is the only bread they have. There being no stoves nor facilities for baking, the people have to depend on the fortnightly supply of the baker. Nothing more is taken after morning lunch until eleven o'clock, when breakfast is served, consisting of soup, boiled beef or mutton, hard biscuit, and cream. Nothing in the line of cakes and pies is known in this country, not even in the cities; and although a man may own thousands of acres of camp, he will not have a particle of fruit, and will scarcely raise enough vegetables to supply his own table. The dinner hour comes at 6 P. M., and this meal is made up of the same bill of fare as the breakfast. A cup of tea with biscuit finishes the day in the same manner as it was begun. However, as an offset to the primitive way of living, the hospitality of the people is unbounded. They are willing to share the best they have with any wayfaring traveler, and at times will invite one to stop with them for several days.

To the average North American, the question of fuel supply in the camp would be quite a problem, where wood is so scarce, and coal almost unknown. This necessary article is supplied by the sheep inclosures, which, after being dug up, is dried for about a week, when it is ready for use, being nearly equal to coal; in fact, this material is sometimes sold in camp towns at a price corresponding to that received for soft coal in the United States.

The great mistake made in settling up this country has been the allotment of land in large areas to monopolists, thus giving the advantage to a few land owners, to the great detriment of the poor people. For instance, cases are not uncommon where one man will own fourteen square leagues of camp, while the general run of the *estancias* contain from three to six leagues. Nearly all the wealthy *estancieros* of to-day are men who came to the country thirty or forty years ago, and began life by taking sheep on thirds; that is, they received a third of the increase. In this way they gained a start, and soon had flocks of sheep of their own, from the profits of which they were able to buy land for a nominal sum at that time. However, all this has changed, so that now poor men have no chance to become

wealthy, the owner of the *estancia* having all his flocks under his control, and hiring them by the month to herd them. The average pay of such men is \$24.00 national currency, or about eight dollars in gold. We have visited *estancias* where twenty-five or thirty men were thus employed, living on different parts of the camp, some of them supporting families on their mere pittance.

Strange to say, some of these people prove good customers for our books. While they cannot afford the best bindings, we are assured by their anxiety to obtain good books, that they will make good use of ours.

Before leaving the subject of camp life, we would speak of the meager facilities for education, which seem to be a great objection to rearing a family in the country. Owing to the scattered condition of the population, union schools are impracticable, and the only substitute they can have is the family school taught by a private teacher, who generally receives \$15.00 (paper currency) a month, and his board. Reliable teachers of this class are hard to secure, the majority of them being addicted to excessive drinking, on account of which they have been expelled from more lucrative positions in the cities. But the majority of families do not have even a private school, their children being left to grow up almost as ignorant as the dumb animals. For this reason it is not uncommon to meet with native-born adults of English parentage who can neither read nor write. It is needless to say that with this condition of things, the young people have but little appreciation of good literature; and frequently parents have purchased books of us in the hope that their children would be attracted by them to read.

I will say before closing, that as we become acquainted with these people, sharing their kind hospitality, and observing their tender solicitude for the wants of others, we cannot refrain from forming a warm attachment for them. And their apparent eagerness to gather every ray of light that pertains to their temporal and spiritual welfare, leads us to hope that the Lord has some people among them. It is truly a privilege to be instrumental in bearing the precious light of truth to the people of this land, and the more do we appreciate this privilege as we realize that in no other manner could many receive the truth than by means of the printed page.

E. W. SNYDER.

Buenos Ayres, Argentina.

### GERMANY.

WRITING May 28, from Hamburg, Germany, Elder Conradi says:—

The work is still onward here. Yesterday five more offered themselves for baptism. The International Sunday Association had their general gathering in Stuttgart recently. One of our sisters attended, and reports that they had rather lively times among themselves. A great battle stands before the churches to be fought out between the liberal Lutheran idea of a holy day, and the Puritan Sunday. This will surely awaken an interest, and open the way for the truth to go with power.

### SOUTH AFRICA.

SISTER DRUILLARD writes from South Africa:—

The agents are finding those who are interested in the truth from reading books that they have purchased, and so gladly subscribe for others. They find those who will buy "Bible Readings" just because it teaches about the Sabbath. The agents are finding so many interested that it acts like a stimulant, and they all feel that God is showing them how important the canvassing work is. Three agents enter the work this week. They are from the Rokeby church, and enter the work simply because they feel that it is duty, and desire to help forward the cause of God. We have just received a letter from brother J. H. Tarr, stating that he has found a man and his wife who had read "Thoughts on Daniel and the Revelation," and had decided to keep the Sabbath, although they knew nothing of us as a people.

—To fashion the image is something, but to form the molds, in which many images may be cast, is far more. He who converts a soul, draws water from the fountain; but he who trains a soul-winner, *digs a well*, from which thousands may drink to life eternal.—*Spurgeon*.

## The Home.

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

### "GOD'S TIME."

BY JESSIE HOCKER.  
(Milton, Oregon.)

STORMY though now be the skies that o'er shade thee,  
Earth be all darkened and lonely and drear,  
God sees 'tis best for thy soul's highest welfare;  
All will be brighter some day, never fear.

Heart-ache so fierce that the breath is abated,  
And a deep cry goes up through the night;  
God knows thy struggle, and all will be righted,  
Though this deep draught makes thy lips ashy white.

Day after day is the burden laid on thee,  
Weary thy arms in the battle of life;  
God knows it all, and pities thy anguish;  
Yes, and his love will one day stay thy strife

All of thy past—thy misdeeds and weakness,  
That are the fruits of the service of sin—  
Has been annulled by the blood of thy Saviour.  
Some day he'll lovingly call thee within.

So, learn to look upon all that betides thee  
Sent for some good from his dear, loving hand.  
Even thy sins are a plea for his mercy;  
Cleansed and acquitted at last thou shalt stand.

### CHEERFULNESS.

CHEERFULNESS is a great tonic. It is light and air to our moral nature; and to be without it is to be without something that answers to the mind the same as clothing and shelter do to the body. Yet it is not, in its noblest sense, spontaneous, or a mere attribute; there is a conscious desire and an effort to be so.

For true cheerfulness does not turn the back on the evils of life; neither is it the selfish "I-care-for-nobody" of the Miller of Dee. There is happiness of no genuine kind in such indifference; it is only pressing down the pedal that deadens all the tones of life. Neither does Sydney Smith's advice, to "take short views of life," express it. For cheerfulness does not refuse to look forward, because it is the peculiarity of a brave soul—a soul that has no present bugbears it cannot face, and none behind it that it cannot turn upon. Cheerfulness never broods. If a trouble or a vexation can be helped, it looks at once for the remedy and applies it; if it cannot be helped, it accepts the inevitable, as the brave accept calamity, quietly, with calmness and resignation. Cheerful people are busy people. Cheerful people value whatever is their own; they do not disparage either their work or their position. Cheerful people have no mysteries or secrets; for cheerfulness is like the sunlight—it illumines the darkest corners.

Constant laughter is not cheerfulness; it is more likely to be the expression of folly. Send us hence a thousand miles from a face always parading itself in smiles and giggling. Anybody can laugh; but to look bright, with all the muscles at rest, betokens a glad acceptance of life and all its duties—a habit of taking things at their best, and making the best of them.

Discontent brings doubt, and doubt sets the soul drifting like a dismantled ship. Hamlet's mood, the gloom of Pascal, or of Oberman, did not cut the knot of their perplexities, or find any answer to the spirit of their discontent. The great open secret of life is not so learned. It abides with that true religion that needs no aid from theories of an intellectual malady, with the cheerful fulfillment of the duties of life, with love, labor, and content. These things bring cheerfulness, and lead men and women to join that happy multitude who have never asked themselves whether "life was worth living;" for the multitude, happily, have an undoubting catholic sense of the blessing of life; it is the exceptions only that doubt it, and whatever is exceptional is generally unhealthy. The cheerful do not "vary from the kindly race of men," and they find in their cheerfulness a specific of which doubters

and grumblers cannot rob them,—a light which brightens the all-day-long days, turns—

"Every weed into a flower,  
Turns each thistle to a vine,  
Makes the bramble eglantine."  
—Amelia E. Barr, in *N. Y. Ledger*.

### TIRED MOTHERS.

I BELIEVE if all the tired mothers in the United States were placed four abreast, they would form a solid line from the Atlantic to the Pacific slope,—tired and impatient from the earliest sunrise until the slanting shadows tell us that the day is merging into night,—tired of the thousand and one cares attendant upon housekeeping, of the childish prattle, the continual questioning, as the infantile mind begins to reach and grasp the things which learned men are unable to solve; but mother must answer something, if only, "go away child; you will know some time;" and it is the answer mothers are forced to make, nine times out of ten, because they know no more about it than the little questioner, and because they have no time to think about it.

It is a deplorable fact, but one none the less true, that not every woman who bears and rears children has a full consciousness of the responsibility of the charge. Like a piece of blank paper, that little mind; surrounding circumstances, conditions, and a certain per cent of heredity, must largely contribute to the sum total of that life. The mother is undoubtedly responsible for the child—what he is, or what he will be. At no time in her life, perhaps, should the mother be so free from care as when rearing her family; and yet these years are usually the ones most crowded with care and hard work and worry. O! the peevish, fretful mothers, out of patience with themselves, work behind, hot weather, poor health, incompetent help, or none at all. Is it any wonder that some one or something must serve as a medium to take away this ill-feeling? and what so convenient as the little child.

I wish I could speak personally with every mother in this broad land, that these years apparently so hard and unsatisfactory, will, through older, wiser years, shine the fairest, happiest years in the whole life. There is no task so pleasing, so satisfying, as the training and rearing of the little ones—faculties unfolding like the petals of a rose; little unsteady steps, gaining strength; troublesome comforts all the way through. The charge so sacred, should never be assumed lightly. Prayerfully, hopefully working for a higher standard the more intelligently to round the character into a symmetrical whole. The childish mind is plastic and receptive, and the lessons learned about the fireside and table will be lasting.

It is a good idea to be a child with the children at times, enjoy their childish sports. It will keep the furrows from the brow; it will disperse the clouds that have gathered through work hours. Let the children have an hour "blind man's holiday," the hour a 'tween the lights, tell stories, sing songs, quote poetry, play games,—have it strictly the children's hour. They will look for it; they will enjoy it; so will you. Better to have them crowding about you, under your feet, in your lap, hanging on the chair, than to sorrow for the little hands which slipped out of yours, and are folded over the breast, and to listen vainly for the sound of bounding feet, the tracks of muddy boots, no little tired body to hush into bye-low-land.

O! tired mothers, do not think your task is hard and thankless. Pause and consider your blessings before murmuring—

"That life is fitting away  
With the self-same round of duties,  
Filling each busy day;  
Let it come to the spirit sweetly  
With the grace of a thought divine,  
You are living, toiling for love's sake,  
And the loving should never repine.

"You are guiding the little footsteps  
In the way they ought to walk—  
Dropping a word for Jesus

In the midst of your household talk,  
Living, toiling for love's sake,  
Till the homely task grows sweet,  
And sacred the self-denial  
We lay at the Master's feet."  
—Marie H. Sprague, in *Michigan Patriot*.

### HE HATED TOBACCO.

A MINISTER, annoyed by tobacco chewing, thus spoke to his congregation: "Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk, or on the fence. It will positively be there when you go out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog; you are certain of your quid when you go after it. Not the filthiest vermin on earth would touch it."

## Special Mention.

### POPE LEO ON THE OPIUM TRAFFIC.

THE pope has issued a decree forbidding absolutely the use or manufacture of opium, or the trade therein, by Roman Catholics in China. He says that "the use of opium as existing in China is held by the church to be a detestable abuse, and therefore illicit." This is very good so far as the opium traffic in that country is concerned (though of course the pope has no rightful authority in the matter), and if he wishes to exercise his authority in the direction of needed reform, there is a very large field open before him. He might very properly turn his attention to the "detestable abuse" of the liquor traffic in this country, and cover that also with his prohibition, as is suggested in the following comment on his action by a Roman Catholic paper:—

"Rum in the United States is doing as much harm to the souls and bodies of the people as opium is doing to the Chinese. But who is asking the pope to make inhibiting declarations against it? The prelates who might do so use it themselves—in moderation, of course. Yes, of course. O yes! Most of them, as well as the clergy under them, use it in their homes—oh, moderately and decently of course. Yes, of course! How can they ask Rome to order to adopt zealously all measures directed to extirpate the abuse of rum.

"They can't do it, you know. So the ruin of souls can go on. May God send doubts about the use of rum as he did opium."

He might also bestow some attention upon the spiritual condition of his benighted subjects in Mexico, Ecuador, and other countries that might be named, and by one of his encyclicals teach or enjoin upon them some of the more enlightened practices and precepts which his church in America professes to hold and cherish. What an opportunity he has of imparting in those countries where his word is absolute law, some of that instruction which he so freely dispenses in civilized lands where it is far less needed! Yet not a thing does he do to make those benighted subjects of his think and act more like civilized, reasoning men. But why he does not it is needless to say. L. A. S.

### WHAT NEXT?

It is well known that those who seek by legislative enactments and prescribed penalties to compel the people of this country to keep Sunday, whether they want to or not, deceive people into thinking that it is only the enforcing of Sunday as a civil institution which they propose to do, and that the religious aspects of the question have nothing to do with it; O no! Yet the whole history of Sunday-keeping,—at its first inception, and through the entire history of the exaltation it has received from kings and legislators of all kinds, goes to show that only as a religious law it has been set apart and enforced. We have sometimes reminded those who hold this civil Sabbath idea, that calling a religious institution civil does not make it so; and have asked them if there could be such a thing as a civil baptism. They have replied that such a thing would be impossible. But it is quite pos-



sible after all, as the following clipping from the London *Baptist* will show:—

"As illustrating to what use or abuse the unscriptural practice of infant baptism may be carried, it is curious to learn that in France the State objects to the Church being allowed a monopoly in regard to it. Hence the ceremony of civil baptism was performed on Sunday at St. Denis. The ritual had, it seems, been framed by a member of the Municipal Council, and several children received civil consecration. The baptismal robe consisted of the tricolor flag, which was placed round the infant while certain words were pronounced, and the 'Marseillaise' was sung by those present. Several deputies were invited to this novel 'dedicatory' function."

Not only does the above-described occurrence illustrate the folly of infant baptism, but it illustrates the folly of any baptism compelled by the civil authorities; and by parity of reasoning, any compulsion of any kind in religious matters including the observance of Sunday or any other day.

This does not imply that such things cannot be done; for laws enforcing every kind of religious ceremonies have been made and enforced by heathen, Catholic, and Protestant kings and States. We do not remember of ever hearing before of a civil baptism, but it appears that the thing is perfectly feasible. The French people have, by the above action, well illustrated the famous saying of Napoleon that the word *impossible* was not good French! Nothing is impossible in France, not even civil baptism! Ridiculous as this whole affair was, it is no more so than this new American idea of a "civil" Sabbath. Both the observance of a day of rest and worship, and the ordinance of baptism arise from our relations to God, and not from those we sustain toward our fellow-men. It is the privilege and duty of every person to keep the Sabbath and to be baptized; but whether the individual does so or not is a matter between himself and God, and the civil power has as good a right to prescribe and enforce the civil baptism as it has to do the same by the civil Sabbath.

It may be that after a time the popular clergy of our country who think a civil Sabbath such a fine thing, will take kindly to this suggestion which comes to us from our sister republic, and civil baptisms may yet be seriously advocated, and Congress may yet be asked, by suitable legislation, to define what baptism is, and appoint persons to see that it is done, and prescribe fines and penalties upon all who refuse to accept this civil regulation! By a trifling change, the French mode could be adapted to this country. The "stars and stripes" could take the place of the "tricolor" for the baptismal robe; the "Star Spangled Banner" may be sung in place of the "Marseillaise"; the rite may be administered by a civil magistrate, and we can then have an "American civil baptism" just as truly as an "American civil Sabbath"! Why not? Can any of the advocates of the "American civil Sabbath" tell us?

M. E. K.

#### THE FUTURE OF SUNDAY-KEEPING IN AMERICA.

By only a casual observer the conclusion is reached that the Sunday-rest problem is assuming proportions of no small magnitude. It is plainly seen on every hand, and acknowledged that there is a marked decrease on the part of the American people to regard Sunday with that puritanical sacredness that once invested it; and in spite of all the efforts to the contrary, the condition is not growing any better. The laboring classes of the crowded cities much prefer to spend Sunday with their families in the fresh air of the parks or in the country, than to attend the most attractive church of the city; and this great increase in the number of empty pews is calling out strenuous protests against Sunday excursions, claiming that they demoralize the sacredness of the day. Commenting on the decline of church attendance in New England, the *New York Journal of Commerce* has the following to offer as a remedy for this "growing evil":—

"We would substitute in the common schools, in which to a great extent all thoughts of the Creator and of the grounds of man's moral responsibility are rigorously excluded, a system of

instruction under voluntary support, where children shall be daily taught in religious matters. If this were done in New England, the churches would not present this beggarly account of empty pews."

Perhaps this would be true so far as nominal attendance is concerned, but who cannot see the long list of evils that would inevitably follow the adoption of this plan? They are too patent to need comment; but in the desperation of the case, any plan that promises a way out of the difficulty is seized upon without a moment's thought as to the future consequences.

The Rev. Charles Ferguson, of Syracuse, N. Y., before a ministers' meeting of that city, as reported in the *Syracuse Evening News* of the 13th ult., offers the following as a solution of the problem:—

"I believe in one organic church for the future, the great American church, of which the President of the United States shall be the acknowledged head, which shall take hold of every phase of American life."

Thinking that such utterances could hardly come from a true American, unless it were that he was drunk with the idea of a united Church and State, he was addressed as to whether these were his real sentiments, and he replied, indorsing the quotation, and reiterating in even stronger language his belief that the future church would be an organic one, presided over by the President of the United States, and then innocently added:—

"I can see nothing very terrible about this,—no racks, no thumbscrews."

But that does not prove they are not there, however. Eve did not see the long train of woe that followed in the wake of her disobedience; but it was there just the same. When the bishops of Rome, about three hundred years after Christ, desired simply "to assert the government as a kind of sovereignty for themselves," they little realized that they were planting the seeds that would yield a harvest of 60,000,000 martyrs to this unholy ambition of the church; but so it was. History repeats itself. The same agencies at work in our day that were in operation then, will produce the same results.

But the situation is desperate. Something must be done. The people are losing all regard for Sunday, and it is "because of this Sunday desecration that all the disasters by land and by sea are visited upon us;" and since there is no power in moral suasion, the arm of the law must be invoked to *compel* the observance of the day, as though *compulsory* Sabbath observance counted for anything in the sight of heaven. And what is this all for?—*To save the nation!* Here is a part of the frantic appeal for the closing of the World's Fair on Sunday, made before the late meeting of the Young People's Christian Endeavor Association in New York, by the Rev. R. V. Hunter:—

"This historic day [Sunday] means everything to labor, liberty, and the church. The good Christian as well as the good citizen must stand for that day, which is the corner-stone of the foundation and citadel in the defense of our free institutions; yea, the key-stone in the perfect arch of our national mission. . . . Whether or not the World's Fair shall be opened on Sunday. . . . is a contest virtually between the true religion and atheism. In the name of liberty, those who advocate Sunday-opening would destroy our institutions, and bring perpetual ruin and blight upon the land that has nurtured them and that has furnished them refuge from oppression. To desecrate the day by the opening of the Exposition would be to smite the breast that has nurtured us. If the Columbian Exposition is to be our Thermopylae, like Leonidas and his heroic band, we should stand immovable against the heathen hordes."

The law-makers themselves have caught the spirit, and in the late discussion in the Senate in reference to the appropriation by Congress to the World's Fair, Senator Hawley declared:—

"Open the Exposition on Sunday, and Sunday observance will be at an end in the United States."

Indeed! Sunday observance in the United States hangs on a pretty slender thread, if what this gentleman says is so. No wonder he is so much wrought up about it, and declared in the same speech:—

"I would not for the worth of a thousand expositions have this responsibility on my shoulders."

But isn't Mr. Hawley assuming a great deal of responsibility in this matter? It is usually understood by those who observe the day that

Sunday worship is a part of the Christian religion, and finds its foundation in the moral law, of which Christ himself declares one jot or tittle shall never fail. The Sabbath commandment is the very key-stone of the decalogue, and must therefore be the substratum of the church. Christ declares of the church that "the gates of hell shall not prevail against it." Then ought not the gentleman to feel a little ashamed of himself in assuming that if the gates of the Columbian Exposition are opened on Sunday, therefore the light of the Christian religion will go out in darkness?

But here is a voice that says if Congress were to take this action she would be stepping outside the bounds of her jurisdiction, basing the argument on the fact that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." To answer this, Colonel Elliot F. Shepard, President of the American Sabbath Union, has just written a tract in favor of closing the Fair on Sunday, the first proposition of which is, "*It is constitutional,*" basing his authority on the decision of Justice Brewer that "this is a Christian nation."

Is there not in this rapid trend of events that which is most thrilling? The careful student of prophecy sees in it that which will ultimately result in the climax that will usher in the glad day that has been the hope of God's people in every age of the world. W. E. CORNELL.

#### WONDERFUL PETITIONS.

Up to date, 11,028,150 men, women, and children have asked that the gates of the World's Fair be locked Sundays. The aggregate isn't so startling as the tabulated totals by States; that fairly takes the breath away. Ohio petitions 4,053,425 strong, while Mr. Porter's census gives the Buckeye State, all told, 3,672,316 population. Michigan's prayer is seconded by 4,050,518 names, while the census of 1890 counts but 2,093,889 Wolverines in sight. It is not to be believed for a moment that the Young People's Society of Christian Endeavor and the Woman's Christian Temperance Union would stuff a ballot-box or pad a petition, therefore the blush of shame must come to the cheek of census-taker Porter and his men. The agitation will have accomplished one purpose, if not its avowed one; it will teach the government a lesson on census enumeration—what assistants to appoint if it wants thorough work accomplished. Maine didn't get to the front with her usual prohibitive vehemence; a poor little 118. Louisiana is so full of lottery politics she doesn't care a cent—open or shut. But Wyoming, the woman's State! no returns. What does that mean? And little Rhoda—wasn't there room for a roll of names within her borders? The one lone person in North Dakota must look with pride upon his noble solitariness. But what was lacking in other States Ohio and Michigan have nobly made up. The precious babies in their cradles must have go-god their consent to become signers; the cemeteries must have been communicated with, we have Scripture for it: A man "being dead yet speaketh," and all the guests within their gates, and possibly the Canucks from over the border, must have been interviewed. At any rate, the situation is an interesting one, worthy the study of politicians. Women are prime movers in this agitation, and see what they might be able to do for a State in a hotly contested election!—*Toledo Bee.*

—During Bismarck's late trip through Germany, he received the command of the kaiser to meet him at a certain railway station. The prince paid no attention to the kaiser's order, but went on his way as if he owed no allegiance to him. When Bismarck was standing in Von Caprivi's place, he would not have allowed anyone to treat his sovereign thus, and it may be that the iron chancellor will yet feel the weight of the kaiser's displeasure.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 26, 1892.

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## A CHRISTIAN OBJECT LESSON.

To rightly understand the position and work of Christ, we must view him both as a sacrifice and as a mediator, in the great plan of salvation. From this point of view we are able to see in a clear light his relation to both the law and the gospel.

The sacrifices of the former dispensation typified the sacrifice of Christ. The first covenant, says Paul to the Hebrews, "had also ordinances of divine service, and a worldly sanctuary." There was a priesthood ordained to serve therewith. The services, the offerings, and the work of the priests, were all typical; but the offerings were offerings for sin, and sin is the transgression of the law. There was a real law, and there was real sin under the former dispensation; and for the removal of this, the atonement was made and the priests ministered.

By divine arrangement, a class of sacrifices were provided for sin, which were figures to show that a better and more effectual sacrifice was to come; atonement was made for sin in figure, to show that an atonement was to be made in fact; and sin was pardoned in shadow, to show that means had been provided for sin to be pardoned in reality. And this, the apostle assures us, was unto the example and shadow of heavenly things; and he elsewhere declares that these heavenly things, the body of all that which under the old dispensation was typical and shadowy, pertain to the work of Christ.

How unfortunate is the idea which has come to prevail so largely in the Christian world, that the new dispensation has nothing to do with the former; that the services of that time the people did not then understand, and the people now cannot; that its ministry pointed to nothing, and had no meaning; and that Christ came in the spirit of antagonism to all which had gone before, to sweep it away as a mass of useless rubbish.

But not of such a character was that ministration, which was established "in glory." 2 Cor. 3: 8-11. It was an open volume from which the world was to learn of Christ. It was an object lesson setting forth the great features of Christ's mediatorial ministry and his atoning work. It was a picture of these great facts: blood presented as an evidence of a life actually yielded up to offended law; a ministering priest; law satisfied; guilt canceled; the sinner free.

But the body of all this is of Christ. His is the real blood; his the real life offered to, and satisfying, the law for us, and in our stead; and by his atonement the demands of the law are met, our guilt is canceled, and we are free. And there for ages was Christ and all his work in most striking shadow, in most forcible figure, exhibited before the world. Can we understand him and his work and the truth as it is in him and not take into our study this wonderful relationship, as brought to view in type and antitype, shadow and substance, figure and fact?

This release from the condemnation of the law through Christ, with all its blessed consequences, is the gospel; but it is the gospel because there is something back of that which held us in bondage, which was the law. Christ's relation to the gospel, all profess to understand; his relation to the law, either is not seen, or is not so readily acknowledged. Under the former dispensation there was a real law, and real sin, which was the transgression of that law. That law was deposited in the ark, and in reference to that, the whole work of the priest was performed. Now there is also real sin, which the apostle John says still is "the transgression of the law," and it is with reference to this sin that the work of Christ is performed. Then is sin now the same as it was then? Is the law now the same as it was then? Has God two standards of moral government for two different ages of the

world? No candid person will so claim; and an examination of the work of Christ in type and antitype will demonstrate that it cannot be so.

A comparison of the work of the Aaronic priesthood with that of Melchisedec, as fulfilled in Christ (Hebrews 7), will settle at once, and for all time, the questions of the immutability and perpetuity of the law of God. With reference to what law were the offerings of the Levitical priesthood made?—The law spoken from Sinai, and engraved by the finger of God upon the tables of stone, and deposited in the ark in the most holy place of the sanctuary,—a law distinct in its terms, definite in its requirements, plain in its commands.

But while the Levitical priests were ministering with reference to that law, they were only acting in shadow. They ministered "unto the example and shadow of heavenly things;" and those heavenly things were the work of Christ. It was the same as if it had said in so many words that they ministered "unto the example and shadow of the work of Christ." With reference to what law, then, does Christ minister? If his work is the antitype of theirs, if they were but setting forth in shadow his work, as the Scriptures so plainly teach, then it follows that the law which was the object of their service, and the law which is the object of Christ's work, must be *identically the same*. The earthly priests could not make an offering to a law because it required one thing, and in that service be acting as types and shadows of Christ, if his offering is to *another* law, because it requires *another* thing. In other words, their work would not be, in this case, a type of his, and the statement of the apostle that they ministered unto the example and shadow of heavenly things would not be true. The relation of type and antitype would be broken, and the unity of the plan of salvation, and so the plan itself, be destroyed. It is Christ that binds the whole work together. Christ everywhere appears; and on him and his work run the lines of divine harmony and unity in all the plan of salvation for mankind.

Thus he who has learned Christ aright, he who has the truth as it is in Jesus, is forever settled and grounded on the immutability and perpetuity of the law of God.

## IN THE QUESTION CHAIR.

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

### 214.—TITHING IN BUSINESS.

1. In entering into the poultry business, should a man pay tithes on the cost of the buildings, the cost of the fowls and feed, and on all the products, or only on the profits? 2. Suppose I have a horse to sell to a brother in the church. We agree on one hundred dollars as the price. He pays ten dollars down, and is to pay the balance in one week and take the horse. At the end of the week he cannot raise the money. He knows that, according to the law, he has forfeited his ten dollars, but he thinks because we are brethren in the church, and I am worth more than he is, that I should return the money. What does the Chair think? 3. If a man has a farm and a pension, would it be right to take the pension to pay interest or principal on the farm without taking out the tithe first?

C. C. A.

*Answer.*—1. If a man enters into the poultry, or any other business, it is supposed that the capital he invests in that business has already been tithed, as it will have been if he has faithfully paid tithes up to that time, and he enters into business on his own capital, not the Lord's. His buildings and his fowls constitute his plant. Then the expense of running the business is to be taken out of the proceeds, and the balance tithed. What remains is what he gets for his own time and labor in conducting the business. If he has to borrow his capital, whatever interest he has to pay on that capital would be considered a part of the expenses.

2. In the case of the purchase of the horse, the law provides that whatever is paid to bind the bargain is forfeited in case the agreement is not carried out; and it does this on the ground that the failure to make good the bargain may involve some damage to the party making the sale. In the case in hand, if the failure to carry out the trade has caused any damage to the seller, he should be made good for that amount, and this the buyer should be willing to do. But if no damage has resulted, then a due consideration of the circumstances of his brother, should lead him to forego any forfeiture on his part. Apply in such cases the golden rule: Do just as you would like to be done by.

3. A pension in the beginning is chargeable with the cost of securing it. Afterward it is wholly income, and should be tithed before any of it is used for any other purpose.

### 215.—BORN OF THE SPIRIT. JOHN 3 : 8.

Please explain the last clause of John 3 : 8: "So is every one that is born of the Spirit." Also Matt. 12 : 19, 20: "He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Mrs. M. E. B.

*Ans.*—1. John evidently refers to what is stated in verse 6: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." That is, the new spiritual nature which is given to one who is born of the Spirit, and all the operations of the Spirit in the work of the new birth, may be illustrated by the wind, which is not visible, but works in an unseen yet powerful manner. So the Spirit shows its presence by its effects, even as the wind makes its work visible by the results which it accomplishes.

2. The passage in Matthew refers to Christ, and sets forth by a series of beautiful figures his meek and lowly spirit, and his tender pity and compassion for those who are weak and ready to perish. He did not do his work in a tumultuous and boisterous manner; and when he finds a humble soul who is like a reed, bruised and just ready to break, he will not break it and cast it away as if it was of no account, but will strengthen it. So, likewise, to use the other figure, the smoking flax he will not quench. The word "flax" is the same word that is used for "lamp-wick;" and the figure is that of a lamp, almost extinguished, having only fire enough left to produce a little smoke. But he will not quench it, and let it go out in darkness, but will replenish the oil, and cause it to spring up into a bright flame again. So the faintest desire for salvation on the part of the weakest and most undeserving of men, will not be rejected by Christ, but will be welcomed and encouraged. And this gracious work on his part will continue till he sends forth judgment to victory; that is, till the gospel has accomplished its work and reached its triumph.

## THE CHARACTER AND AIMS OF THEOSOLOGY.

A FRIEND has placed in our hands a small book treating on this subject, written by an English author, Mr. G. H. Pember, being part of a larger work by the same writer on the subject of "Earth's Earliest Ages." From it may be obtained a tolerably clear view of the nature of this new and rapidly growing phase of "modern thought," and which, when viewed in the light which careful study and research have thrown upon it, has a different and much deeper significance than is apparent to the casual observer. It may not be out of place to notice briefly some of the quotations given from Theosophic writings, and the author's deductions therefrom, this being a subject which every student of prophecy and every Christian should thoroughly understand.

In beginning, the author says:—

"During the last few years another strange phase of thought has appeared in the wake of Spiritualism, equally destructive of faith and boldly avowing its pagan origin. We allude to Theosophy, now so common a subject of conversation, and which in various forms, is ever presenting itself in the periodic and other literature of the day. And since we understand it to be the revival of a philosophy communicated by the Nephilim, and believe that the signs of the last apostasy may be detected in its teachings, we admit a claim upon our consideration, which we will now endeavor to discharge.

"For many centuries the true nature of the early systems of religion was unsuspected by Christians. It has been usual to regard paganism as a mere brutal worship of stocks and stones, as a gross superstition, so utterly devoid of intellectuality that, when once expelled, it could never return and again deceive an enlightened and educated world. It was carelessly assumed to have sprung from ignorance and mental incapacity; whereas its wonderful power of adapting itself to the carnal mind should rather have suggested an emanation from those powers of the air which effected the ruin of our first parents. And to suppose that anything which comes from such a source need be wanting in intellectual vigor and beauty, would be a folly as great as that which represents the fallen son of the morning under the guise of a horned monster. There is little chance of escaping his snares unless we recognize the fact that the resources of intellect are yet at the command of himself and his hosts; that still—



There is some soul of greatness in things evil. And so we might reasonably expect to find a faint reflection, at least, of this greatness in those who were inspired by fallen angels, and who learnt to own them as lords. Nor would such an expectation be disappointed; for if we investigate early paganism by the light of recent discoveries, we soon perceive that its chief strength lay in its intellectual attractions, and that many of its priests and initiates were distinguished as philosophers and men of science.

"But—still more strange!—if, after our investigation, we glance at the world of to-day, we see the men of this nineteenth century returning to the wisdom of long past ages, and modern thought sustaining its flight upon the wings of ancient lore. Nay, almost every characteristic of antiquity seems to be re-appearing. Open intercourse with demons is being renewed on a vast scale in the very heart of Christendom, and even among the hitherto somewhat Sadducean Protestants; numerous circles are carrying on magical practices; attempts are being made to restore the influence of those ancient Mysteries which are said to have been always kept up by a few initiates; the old mesmeric healings are again performed; star-gazers and planet-rulers have greatly increased, while many amateur students are zealously assisting to re-establish the power of astrology over the human race; the use of the divining rod, and countless other practices of primal and medieval times, are once more becoming common. And, impossible as it would have seemed a few years ago, all these 'superstitions' are floating back to us upon the tide of 'modern thought.' They come no longer veiled in mystery, nor claiming to be miraculous or divine; but in accordance with the spirit of the age, present themselves as the fruit of science, as an evidence of the progress of knowledge in regard to the laws of the visible and invisible worlds."

Of the means by which these ancient Mysteries have been preserved, and of some of their modern exponents, with the objects of the Theosophical Society, the author says:—

"By means of various secret associations, Occultism appears to have been handed down from the times of the Mysteries to our own days. The only Brotherhood at present mentioned in the outer world is one which extends its branches throughout the East, and of which the headquarters are reported to be in Thibet. It is open to any person who can prove himself fit for membership; but the neophyte, or chela, must undergo a discipline of many years, and pass through terrible ordeals, before he can be completely initiated. These trials, it is affirmed, are neither arranged by caprice, nor designed to support a jealous exclusiveness; but are necessary to the pupil himself, to prepare him for the tremendous revelation which will at last reward his successful perseverance.

"But—as we are informed by those who claim authority for their statements—the advances of modern science, and especially the spread of evolutionary philosophy, having fitted the world for deeper teaching, the Brothers decided that the time had come to communicate with it, and openly influence its religion and philosophy. They have, however, become so etherealized by their practices that they are unable to endure contact with coarse human nature; it was, therefore, necessary to employ intermediaries.

"The first person known to have been chosen for this purpose was a Madame Blavatski, a Russian gentlewoman, granddaughter of Princess Dolgorouki of the elder branch, and widow of General N. V. Blavatski, Governor, during the Crimean War and for many years, of Erivan in Armenia. This lady, after devoting herself to occult pursuits for some thirty years, repaired to a Himalayan retreat, where she spent seven years under the immediate direction of the Brothers, and was initiated and instructed for her mission. She was then dismissed to the outer world, and having proceeded to America, and attracted there a number of sympathizing minds, she organized the Theosophical Society, at New York, under the presidency of Colonel Olcott. This was in the year 1875. Then, after crossing to England and establishing the society in this country, she returned to India, where her flattery of the natives and dislike to their British rulers, together with her nationality, caused her, and not without reason, to be regarded as a spy. At last, however, perceiving her mistake, she changed her mode of action, and, having obtained introductions to British officials at Simla, began to make some progress. The objects of the society were then set forth as follows:—

1. To form the nucleus of a universal brotherhood of humanity.
2. To study Aryan literature, religion, and science.
3. To vindicate the importance of this inquiry.
4. To explore the hidden mysteries of nature, and the latent powers of man.

"Subsequently a fifth object of the society, the destruction of Christianity, was revealed. 'Later it has determined to spread among the "poor, benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and Biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan, in all of which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support.'

"It will, therefore, be seen that this foe has made a formal declaration of war. By the autumn of 1883 there were already seventy branches of the society in India, and many thousands of Mohammedans, Buddhists, Hindus, Parsees, Christians, officials and non-officials, governors and governed, have been brought together by its instrumentality."

L. A. S.

(To be continued.)

#### OUR SAVIOUR'S GREAT PROPHECY.

Important Testimony on the Dark Day.

(Continued.)

WE next introduce testimony, showing the effect of this great "sign" on multitudes of beholders. It would be reasonable to expect a sign of the great day of the Lord would be so striking as deeply to affect the minds of those who saw it, making them think most seriously of the event of which it was a premonitory token. If no such thoughts and emotions were caused by it, one would naturally think it was a failure, so far as its effects were concerned. But if it did move the general public greatly, causing intense alarm, because nearly all felt it was a mighty evidence of the soon coming of the Saviour, that would be a strong argument in favor of its being a "sign" indeed of that event.

"The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls returned to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*President Dwight, Conn., Historical Collections.*

"Almost, if not altogether, alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the Dark Day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle returned to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up for the time their secular pursuits, and betook themselves to religious devotions."—*Our First Century, pp. 88-96, by R. M. Devins.*

These accounts are from cool-headed historians, writing many years after, from the historical data in their possession. Let us read extracts from eyewitnesses, giving their own impressions.

Rev. Elam Potter, A. M., at Enfield, Conn., May 28, 1780 (just nine days after the Dark Day), taking Matt. 24:29, 30 for his text, the very scripture indicating the sun's darkening, used the following language:—

"But especially I mention the wonderful darkness on the 19th of May inst. Then, as in our text, the sun was darkened—such a darkness as was probably never known before, since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lit candles at noon-day; and the fire shone as at night. Some people, I have been told, were in dismay, and

thought whether the day of judgment were not drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text."

Here we see a learned minister, who had had days for reflection, preaching on this very prediction of our Lord, and he made the application of the text to the dark day just past. This is as we should expect a true "sign" of the Lord's coming would affect the beholder.

In the "Life of Edward Lee," by the American Tract Society, No. 379, we have the following:—

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment-day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."

Milo Bostwick, writing from Camden, N. J., March 3, 1848, said:—

"The 19th of May, in the year 1780, I well remember. I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house, and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood. The alarm that it caused, and the frequent talk about it, impressed it deeply on my mind."

In the diary of Mrs. Abigail Bailey, at Newburyport, Mass., she says:—

"The sky toward which all eyes were turned, appeared of a yellowish hue. No distinct cloud was visible. There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth. . . . The cattle which had been turned to pasture came along homeward, and lowing as they slowly returned. The birds were fluttering on the trees, and hiding among the leaves, as when a thunder-storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring, What is going to take place? Some asked, Is the judgment-day approaching? The vessels at the wharves, with sails loosened and colors unfurled, appeared as in mourning on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind. The bells rung for meeting. The sailors poured into the house, and filled it. Mr. Spring (Rev. Samuel Spring, pastor of the North church in Newburyport), standing at his place, cried, 'O earth, earth, earth, hear the word of the Lord.' Jer. 22:29. In speaking he excelled himself. The congregation was motionless, and heard with intense interest."—*Morten's Life of Mrs. A. Bailey, p. 39, 1849.*

Says the *Young Folks' Magazine*:—

"Every one believed that the most dreadful thing he could imagine was about to happen, and nearly every one began to pray aloud. They read and prayed the whole day through."

Says a correspondent of the *Massachusetts Spy*, 1780:—

"During the whole time a sickly melancholy gloom overcast the face of nature. Nor was the darkness of the night less uncommon and terrifying than that of the day; for notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light." "This unusual phenomenon excited the fears and apprehensions of many people."

"Victor," on May 27, 1780, writes from Ipswich, Mass., to the *Boston Gazette*, published in the issue of May 29, 1780, of observations made there by several gentlemen of liberal education, as follows:—

"At eleven o'clock the darkness was such as to demand our attention. At half-past eleven, in a room with three windows, twenty-four panes each, all opening toward the southeast and south, large print could not be read by persons with good eyes. About twelve o'clock, the windows being still

open, a candle cast a shade so well defined on the wall that profiles were taken with as much ease as they could have been in the night. At one o'clock the darkness was greater than it had been any time before. In the evening (at Salem) perhaps it was never darker since the children of Israel left the house of bondage."

Many other similar quotations gathered from various sources might be presented, but surely these are sufficient to convince any one that the Dark Day was a wonderful and mysterious phenomenon. It was not caused by an eclipse, for as many of these extracts have shown, the moon was full at the time of this darkness. The sun cannot be eclipsed when the moon is full, as an eclipse of the sun is caused by the moon coming between the sun and the earth to intercept its rays, while at the time of a full moon the sun and moon are always on opposite sides of the earth, the moon rising as the sun has just set. It is a physical impossibility for the sun to be eclipsed at the time of a full moon.

Again: the length of time the darkness continues during an eclipse is quite brief, very brief indeed during the time when the darkness is very noticeable. While the mysterious darkness of May 19, 1780, began at 9 A. M., and continued till near the following morning, the darkness of the night, according to many testimonies, was as strange and marked as that of the day. Never did any eclipse cause such a darkness as that.

Some have suggested the burning of forests as the cause of this darkness, though having no evidence whatever that they could ever produce, showing that there was any remarkable conflagration about that time to cause it. The middle of May in New England is not the time for extensive forest fires. But who ever heard of a smoke from any forest fire that would cover a space 800 miles long and 400 broad, embracing 320,000 square miles of the earth's surface? Such an idea is wholly preposterous. There were no volcanoes within many thousands of miles to scatter smoke, dust, or ashes, and no record has been presented, to the best of our knowledge, that any volcano was active at that time. Many of these witnesses declare no cloud, such as we ordinarily observe, appeared to cause it. It was, and still is, wholly mysterious, unexplainable, unaccountable, only upon the hypothesis of our Saviour's prediction. In view of that, all is clear, consistent, harmonious, and convincing.

It came at the right time, just after the greatest tribulation God's elect ever saw in this world's history, after more than fifty millions of them had been put to death. It was after the great earthquake of Lisbon, the greatest ever seen. "It came just before the period of 1260 years (which was allotted by the prophet Daniel and our Saviour to "those days" of wearing out the saints), closed, *i. e.*, "in those days, after the tribulation," and before the darkening of the moon and the falling of the stars.

It was in its extent, so far as we have any data, the greatest sun-darkening we have recorded in Scripture or history. We speak of the event occurring May 19, 1780, in comparison with the darkness at the exode and crucifixion. But when we associate with it the strange partial obscurations seen in Europe in the summer of 1783, which though not nearly so intense, were so wonderfully extensive, reaching all over Europe to the center of Asia, then nothing recorded in history can be compared to them. Both these come under the descriptive phrase of our Lord, "The sun shall be darkened," and, "There shall be signs in the sun." And all of these came in the allotted space where Jesus foretold they would occur. The intensity of the darkness was also most remarkable, being, as intelligent witnesses declare, a portion of the time no less than an ordinary night, the light of a day of sunshine being 90,000 times as great. To judge from Scripture language, it fully equaled the darkness at the crucifixion in degree, and much exceeded that darkness of three hours, in length of continuance.

In its effects upon the people, we see precisely the same results we should reasonably expect from a supernatural "sign," intelligent ministers and vast numbers feeling in their souls it was a solemn token of the King's approach. All were solemnized when it was beheld. It seemed to affect the minds of all beholders as something portentous. It led to prayer, to seeking God, to humiliation of the soul, and preparation to meet him in peace. Multitudes felt it was a sign of the great day of judgment.

It fulfilled in a remarkable manner the peculiar phraseology of the various predictions of Scripture, concerning the sun-darkening: "The sun shall be darkened." Matt. 24:29; Mark 13:24. "The sun became black as sackcloth of hair." Rev. 6:12. "The sun shall be turned into darkness." Joel 2:31, 10; 3:15. "The sun shall be darkened in his going forth." Isa. 13:10. "I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:9. We have in these references as many as eight separate predictions of the darkening of the sun, the connection in every instance indicating that event to be a sign of the day of the Lord, showing the great prominence of this special sign. We notice the peculiar form of expression of only two or three of them: "As black as sackcloth of hair," *i. e.*, no light could be observed by the beholder to emanate from it; "The sun shall be darkened in his going forth." The *going forth* is the opposite of its *decline*, *i. e.*, the sun was to be darkened in the earlier part of the day, before noon. This was the case, as the numerous testimonies quoted, declare. The darkness was first observed about 9 A. M., and became very great by noon.

"I will cause the sun to go down at noon." Mark the definiteness of the expression. That this was emphatically fulfilled, let the reader remember the many statements quoted where the candles were lit at noon, the sun not being seen afterward till the following day; the peculiar darkness continuing till the next morning. The beasts and birds in thousands of instances testified in their mute way to the literal truthfulness of this prediction, returning to their night resting-places generally at about that hour.

"I will darken the earth in a clear day." Let the reader recall the testimony of two eye-witnesses—Milo Bostwick and Mrs. Bailey, who both speak on this point. Says the former, "There were not any clouds," and the latter, "No distinct cloud was visible;" and not a testimony speaks of any clouds being seen. Josiah Litch, in "Prophetic Expositor," says, "It was not owing to thickness of the atmosphere; for the stars were seen." The earth was indeed "darkened" in "a clear day." So wonderfully does God take care to fulfill his word. How would it be possible to fulfill this sign, if it has not already been fulfilled? It would now be utterly impossible; for time allotted for its fulfillment is in the past. "Those days" within which it was to transpire closed in 1789. Therefore we must conclude that if the event of which we have been speaking be not its fulfillment, the Bible predictions must fail. But granting its fulfillment, we must admit we are now in the last days of our world's history. G. I. B.

(To be continued.)

### "WATCHMAN, WHAT OF THE NIGHT?"—NO. 3.

#### The Loud Cry.

THE expression "loud voice" is found in the third angel's message. "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

The prophecy of Rev. 18:1 refers to the special light and power to attend this proclamation in its closing work; and as this light would come upon the people, success would be given to the preaching of the message, so that its closing work would be accomplished in a brief period of time. But how must this work begin? In what way will it affect the hearts of God's people? Many have looked forward to a time when it would come, as it were, like a mighty, rushing wind, as on the day of Pentecost, and by some special miraculous interference of God's providence, men would almost immediately be transformed to proclaim the truth. But when we come to consider the nature of God's work, that he ever works by means, we have to conclude that men themselves have a duty to perform in placing themselves in a condition where God can do his work through them for his own glory. The people of God individually need an experience in the things of God that will fit them to receive the outpouring of his Holy Spirit. The Saviour told the disciples to tarry in Jerusalem until they were endued with power from on high. The

ten days spent in the upper chamber were not spent simply waiting, without any contemplation of the outpouring of his Spirit, but they were spent in self-examination and seeking to prepare themselves to receive the Holy Spirit, and in praying for the same. They had reviewed Christ's manner of beginning the work with the disciples, and considering that he had just twelve, they decided that they must choose one to take the place of Judas, so that they might sustain the same relation to the work that Christ did at the beginning of his ministry. His disciples were to be his ambassadors, take up the work as he left it when he ascended to heaven; they were to be co-workers with him, and, consequently, they must not only be enlightened as to the nature of the work, but their hearts must be in a condition to receive the Spirit of God when it should be poured out upon them. *Can we expect less now?*

The first movement necessary to fit the people to receive the outpouring of the Spirit of God is to realize that Christ is our personal Saviour, to make to ourselves a personal application of his promises, and to realize that the testimonies of inspiration are addressed to us personally; and in thus making a personal application of the promises of God, we are bringing Christ into the heart, which will fit us to take a part in the closing work; consequently, when our attention is more particularly turned to this phase of the work, and a personal application of the promises is made, it is really the beginning of the loud cry of the third angel's message. In a late testimony from sister White, she says:—

"What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will enlighten the whole earth with its bright rays, has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Shall we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us. Will we walk in the light? Will we let this light flash upon the pathway of others? How long will we disappoint Jesus by a cold, half-hearted life, destitute of love? Must the candlestick be removed out of its place? . . . I tell you God is testing us now, just now. The whole earth is to be lighted with the glory of God. The light is shining now, and how hard it is for proud hearts to accept Jesus as their personal Saviour; how hard to get out of the rut of legal religion; how hard to grasp the rich, free gift of Christ!

"Those who have not accepted this offering will not understand anything of the light which fills the whole earth with its glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are waiting all who shall maintain contrition of soul. With them Jesus can abide. They will let nothing interpose between their souls and God. I long, O, so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, that earnest faith and hope which are proportionate with the value of the object of which they are in pursuit."

It is evident, therefore, that none but those who experience this incoming of the Saviour into their hearts will be in a condition to receive and take part in the loud cry which is to be given in the immediate future. This is really the beginning of it, and is not this now taking place? Has not our attention been called more especially to this part of the work? It does not lessen the importance of any of the points of the truth which have been preached for the last fifty years, but it gives to the individual a living experience and vitality in the truth that has not been experienced by many in the past. Our experience has become too legal and formal. There has been altogether too much of the Pharisaical spirit and too little of the tender, melting Spirit of Christ. Self-righteousness has been too prominent. We therefore conclude that even in this evidences are not wanting that we have reached the beginning of the loud cry of the third angel's message. Is there no limit to the time of the closing work? Do we not read that the work will be cut short in righteousness? and if so, should we not at once turn our attention and live in view of the actual ending of probation, and the second coming of Christ? Said our Saviour: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Who cannot discern even in this movement of especially calling the attention of our people to Christ as a personal Saviour, imparting present salvation, the "sound of a going in the tops of the mulberry trees"? if so, should we not "ask of the Lord rain in the time of the latter rain"? which, if we do, he has promised to "make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. Has not the time come for this?—We verily believe it has.



*Progress of the Cause.*

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Pa. 126:6.

THE PLAN OF SALVATION.

BY ELDER L. D. SANTEE.  
(Princeville, Ill.)

To the soul that is gifted with seeing  
The purpose which God has in view,  
How solemn and grand is our being  
Commissioned life's duties to do.  
How earnest should be our endeavor,  
As we journey through swift gliding years;  
For, O, 'tis forever and ever  
That the fruit of our labor appears.

Though love's labors are here unrecorded,  
The Lord keeps the record above,  
And in heaven shall each be rewarded,  
In the kingdom of infinite love.  
All the toils of the tried and the gifted  
Are noted by angels in heaven.  
Then our crosses of sorrow uplifted,  
A recompense meet will be given.

Wait not for some brighter to-morrow,  
But work for the Master to-day.  
All around you are hearts bowed with sorrow;  
Go, lighten their wearisome way.  
Go, banish the tears of the weeping,  
Go, tell them of Christ and his love;  
And the seed ye have placed in their keeping,  
Ye shall garner in heaven above.

To the souls that are humble and lowly,  
Their aim the salvation of men,  
All the duties of life appear holy,  
And themselves but a part of the plan.  
And tho' sorrows or dangers betide them,  
And their labors of love be unknown,  
The Saviour is ever beside them,  
And they walk not life's journey alone.

By lives that are matchless in beauty,  
They are pointing the world to the light,  
By the faithful performance of duty  
They are climbing life's infinite height.  
And at last when life's journey is ended,  
When the battle of life has been won,  
The Saviour from heaven descended  
Shall say to the faithful, "Well done."

WEST VIRGINIA.

KANAWHA STATION AND AMOS.—Since our last writing we have held meetings in the above-named places. The Lord came very near as we presented the message for the present time. Brother T. E. Bowen accompanied me to Amos, and assisted much in the work there. Several came forward on the Sabbath, and expressed their willingness to yield everything to Christ.

We held quarterly meeting with the Kanawha church Sabbath and Sunday, July 9, 10. Ten were baptized and nine were added to the church. We can truly praise the Lord for what he is doing for us in West Virginia.

I am now on my way to Pendleton County, where brother Lough is holding meetings.

D. C. BABCOCK.

WISCONSIN.

BRODHEAD.—We pitched our tent here, and began meetings the evening of July 9 with an attendance of about thirty. Sunday, at 3 P. M., we had about fifty hearers; in the evening there were about two hundred. The Lord helped in presenting the word, and the people gave good attention. We are of good courage, and ask the prayers of all God's people for the work here.

R. J. WHITE,  
J. N. ANDERSON,  
MRS. A. J. WHITE.

July 11.

AMONG THE CHURCHES.—Since the Des Moines institute I have visited Leon, Elroy, Baraboo, Sparta, Arcadia, Boscobel, Sand Prairie, Sextonville, and New London. At Leon, Elroy, and Baraboo, brother W. S. Shreve was with me; at Sparta, Elder H. R. Johnson and R. J. White; and at Boscobel, Sand Prairie, and Sextonville, brother White was present, as already reported by him. In all of these places we realized a good degree of the blessing of the Lord, and the testimony borne was meat in due season to the brethren. At Arcadia a small German church is faithfully holding up the light of truth, and the plain, precious testimony of God's word was eagerly listened to and accepted.

Soon after our good camp-meeting at Neenah, we pitched our tent about six miles from Prairie Du Sac, in the town of Honey Creek, Sauk Co. This is a place where Elder S. S. Shrock held meetings in a

school-house with a good interest, two years ago; but as the house was soon closed against him, he was obliged to discontinue his labors. We have now held three meetings, with an average attendance of about thirty-five. The prejudice on the part of many seems to be very bitter. Our preaching is all done in the German language. Brother J. B. Eitel is with me to assist in the work. We are of good courage in the Lord.

July 11.

J. W. WESTPHAL.

MICHIGAN.

BANNISTER, GRATIOT Co.—We came to this place June 23, and have had a good attendance from the start. The interest awakened by the presentation of the importance of knowing the power of the living word of God, and receiving the righteousness of Christ, has aroused the spirit of opposition quite thoroughly, and the people have been warned against "those Judaizing teachers," "false shepherds," etc., etc.; but so far this has only increased the interest to hear the truth. We are now presenting the subject of the Sabbath, and several have already signified their intention to obey the word. The battle is not ours but the Lord's, and we trust him for the results. Remember us in your prayers.

P. M. HOWE,  
W. G. KNEELAND.

INDIANA.

TERRE HAUTE.—Our meetings here continue with a good degree of interest, the attendance being quite good each evening. Nine have signed the covenant to keep all of God's commandments, and others are keeping the Sabbath who have not as yet signed the covenant. There is an excellent interest to hear the word of God. Amid all the corruption here there are some who will be found as jewels to shine in the Master's diadem.

Our donations have amounted to twenty dollars. The brethren at Farmersburgh have been mindful of our temporal wants. The small boys who gave some annoyance at the first have become very quiet, and we have no disturbance now at all. We have hopes of seeing a goodly company established here, and we know that with God in the work, a good work will be done. Brethren, continue to remember us in your prayers.

July 14.

J. M. REES,  
W. A. YOUNG.

TEXAS.

LOTT, FALLS Co.—Our meetings closed last night with a fair audience. The great political excitement, with other influences, has made it very difficult to keep up the interest. Including some who were keeping the Sabbath when we came here, there are now ten who purpose to walk in obedience to the law of God.

Two subscriptions have been taken for the REVIEW, one for the Sentinel, and one for Good Health. Many have supplied themselves with books and tracts. Many others are convinced, but lack courage to take their stand for the truth. The subject of religious liberty was received very favorably, and the cause of national reform would at present receive but little sympathy here. Our book sales have amounted to \$11.45, and our cash donations to \$8.20. We have received many favors in provisions. Elder McCutchen will spend a few days with the new church at Navasota, while I will remain here awhile to strengthen and encourage the friends of the truth.

July 11.

J. O. BEARD.

WASHINGTON.

COLLEGE PLACE.—Some of the brethren and their families of College Place, Milton, and Walla Walla gathered together on the Fourth of July, on the shaded banks of the Tum-a-Lum River, about midway between College Place and Milton, not to celebrate Independence Day as is generally done, but to have genial recreation. The time was profitably spent in singing and speaking. Elders Decker and Donnell spoke especially upon the rise of our Republic, and its present and future, in the light of history and prophecy. While we were enjoying freedom, and the Lord was blessing us with his bountiful hand, we felt it a pleasure to give something for the brethren that are bound in Tennessee; so a donation of twenty dollars was raised for them.

S. H. CARNAHAN.

MINNESOTA.

STEWARTVILLE.—We came to this place June 15, and began a series of meetings. Up to date we have presented twenty-five subjects. Our congregations are small, but some are getting interested, and desire to find out whether these things are so. The Pleasant Grove church hold their Sabbath meetings at the tent, and this is a source of help to us. The people are generally friendly, and we trust some will take hold and unite with the church here;

but we can see evidences that Satan is determined to stir up opposition and keep all away he can. We learned to-day that next Sunday the Presbyterian minister will show the people that "Sunday is the Sabbath." We feel to thank God that this is his work, and he will care for it. Our courage is good, and we are determined to go on and labor for the Master until we hear the call, "Come home," and then take our sheaves home to the garner of the Lord. Pray for us and the work here.

July 10.

J. W. COLLIE,  
M. A. WINCHELL.

NEW ENGLAND.

SINCE returning from the camp-meeting in Canada, I have spent most of the time at Springfield, Rehoboth, and Westville. I enjoyed an excellent season with the church at Springfield, and on the Sabbath I baptized three who had accepted the message. I found the work still onward at this place and also at Holyoke, where brother Clark is doing Bible work. The tract and missionary society have been doing good work, and after talks on the importance of this branch of the work they decided to take a club of the Signs, and to put forth even greater efforts to spread abroad the light of truth.

At Rehoboth the interest to hear the truth has not been all that we had hoped, yet there has been a good interest springing up from surrounding villages and country places on the part of those who attended occasionally, and calls are coming in from these places for labor. There seems to be good openings here for winter labor.

The tent is now pitched at Westville, Mass., and the meetings have begun with a fair attendance. I will remain here still for a few days, when I will leave the work to be continued by brethren Farman, Edwards, and Johnson. Our daily prayer is that God may enable us to so relate ourselves to him that his work may prosper in our hands.

R. C. PORTER.

NEW BEDFORD, MASS., AND HARTFORD, CONN.—Since my last report, the Lord has been blessing my feeble efforts to the salvation of precious souls. I closed my labors at New Bedford, Mass., at the time of the general meeting at So. Lancaster. The Lord came very near to us during the last few weeks of our stay at New Bedford. Four followed their Lord in baptism; ten were received into the church, two by letter, the others on profession of faith. At our last missionary meeting the church voted to take a club of twenty-five Signs and ten Sentinels. One brother handed me fifty dollars for the South Lancaster Academy, and one sister who had just begun to keep the Sabbath, gave me five dollars for foreign missions. I obtained six subscriptions for the REVIEW, and two for the Sentinel. I also sold one copy each of "Thoughts on Daniel and the Revelation" and "The Two Republics." I left this church feeling much strengthened in the Lord, and of good courage to press on to victory.

At the close of the So. Lancaster meeting, it was decided that I should make Hartford, Conn., my field of labor for the summer. Since coming here three dear souls have embraced the truths of the third angel's message, and several others are greatly interested, for whom I have much hope. Sabbath and Sunday, July 2, 3, I spent with the church at Norfolk, Conn. The Spirit of the Lord was present in a marked manner during the entire meeting; good testimonies were borne, and the brethren and sisters were all much encouraged.

I thank the Lord for all the omens of his willingness to bless, and for the power there is in his gospel to save sinners. To him be all the praise, now and forever!

C. L. KELLOGG.

ILLINOIS.

BLOOMINGTON AND CHICAGO.—The council of our ministers and laborers was held at Bloomington, June 3-6. In this meeting plans were laid for sending out three tents in Illinois this summer. Two of the tents are to be manned by English laborers, and one by Swedish, the latter to be pitched in a Swedish community in the northern part of the State. We had hoped to have four tents in the field; but owing to some of our laborers being called to other fields by the General Conference Committee, we have to be content with sending out three tents this year.

At the time of the council, plans were laid for our two camp-meetings, and committees were appointed for the various lines of camp work. Concerning this our Illinois churches and scattered brethren have been notified by circular letters.

The Bloomington meeting was a source of encouragement and strength to the believers in that place. We were pleased to see so good and healthful an interest as there is growing up in that city. A goodly number have accepted the truth as the result of Bible reading work, which has been followed up by the occasional labors of brother Mer-



rell in this his home church. The canvass for *Good Health*, and for health and temperance works, has been a great aid in securing a good class of readers in Bloomington. One aged sister during the last year has obtained over four hundred subscriptions for the health journal in this city.

The opportunity afforded to our laborers in the meeting for counsel, prayer, and encouragement, was a source of strength, and all went forth to their respective fields expecting success in the Lord.

From June 9 to 12 I was with brethren Svenson and Stone in meetings with our three Scandinavian companies in Chicago. These companies are situated as follows: The oldest, the Danish-Norwegian church, meet on West Erie Street. The Swedes meet at Phoenix Hall, North Division St., North Chicago. Another Swedish company meet in a neat little hall in Englewood, Southwest Chicago.

As most of our Scandinavian Sabbath-keepers understand the English spoken language, they were able to grasp most of my talk with but little interpretation on the part of brethren Svenson and Stone. I preached four times, and on first-day, the 12th, I assisted these brethren in the organization of a "North Side Swedish church." Thirty-two persons came into the organization that day, and seven more were accepted as candidates for baptism. They expected to have a baptism at Lakeside, evening after the Sabbath, June 19. Elder S. F. Svenson was elected as elder of the church, and brother J. F. Forsberg was elected and ordained as deacon. Brother Charles Johnson was elected church clerk, tithe collector, and treasurer. The presence and blessing of God were with us in our meeting, evidently approving this extension of the work in Chicago. That the good work of the Lord may be prospered in that great city, and in all parts of the Illinois Conference, should be our daily cry to God.

I will take occasion here to say that all our Illinois laborers will be expected to close up their annual reports this year with Aug. 1. Blanks will be sent you in season for your report; be sure to fill them out by Aug. 1, and mail them *immediately* after that date, to Maria Loughborough, Illinois Conference secretary, 28 College Place, Chicago, Ill., so that they may be examined and arranged in time for auditing at the northern camp-meeting.

Let our Danish-Norwegian friends also bear in mind that brother H. R. Johnson, of Neenah, Wis., is expected to attend our northern meeting, and hold Scandinavian services each day. So come to the camp with your friends.

J. N. LOUGHBOROUGH.

#### KENTUCKY AND TENNESSEE.

SINCE my last report, which embraces the past two quarters, the work done is as follows: Number of visits, 83; Bible readings, 102; sermons, 39; other meetings, 8. Value of book sales, \$26.50. A few subscriptions have been taken for our papers. Three persons began the observance of the Sabbath in New Orleans, making five as the result of the work there; and these with the six I found there, and the family of eight who moved in, increased the number to nineteen. The labor with these resulted in the organization of a church of ten members, Sabbath, June 4. Others will probably unite with them soon. Five of this company were baptized, two of them for the first time. The organization of the church, the ordination of the elder, and the giving of the right hand of fellowship were all very impressive. It was a solemn occasion; every eye was wet with tears, and the softening influence of the Spirit of God was visibly manifested. May the Lord keep them through the coming conflicts. Since leaving there I learn that the Baptist minister has visited some of them, and tried to get them to give up the truth. I pray that his efforts may not succeed.

June 11 I celebrated the ordinances with the Edgefield Junction, Tenn., church, holding several meetings with them. The season was enjoyed, and they were refreshed. Some in this church are becoming discouraged and weary of well-doing. Dear brethren, we have too glorious a truth, and are too near the final victory to be giving up now. God grant that we may all prove faithful to the end, and if so, we will surely win the crown.

June 18 the quarterly meeting of the Bowling Green, Ky., church was held. This little church had passed the test of standing alone for a year, and I found them all still firm and of good courage in the Lord. They say that they have started to go through to the kingdom. I expect to spend the fall and winter in this place if Providence does not order otherwise. The two Sabbaths, June 25 and July 2, were spent with the Louisville church. This church had had a season of consecration and of refreshing from on high in the conversion of nine of their children, only two now being out of the fold; so that this quarterly meeting was a feast of good things to them, especially as they had a passing visit from Elders K. M. Kilgore and C. L. Boyd, who each preached while here. Their efforts were greatly appreciated.

The Zion Baptist church courteously granted us the free use of their pool, and the pastor voluntarily loaned me his baptismal suit, and Sabbath evening, July 1, after a sermon on the subject of baptism, to a fair and appreciative audience, the nine children were "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so" they "also should walk in newness of life." In the quarterly meeting, as we extended to them the right hand of fellowship, warned them of the dangers before them, admonishing them to be faithful until Jesus comes, the Spirit of God was there, and we felt his presence near as we wept in fear and rejoiced with trembling.

We are glad to note that nearly all in these companies are making an effort to pay their tithes. Some have not begun to do so. Dear brethren and sisters, let us all show our love for the truth by supporting it in this God-appointed way. By paying faithfully our tithes, we are helping God to save perishing souls for whom Christ died; and we will thus have the blessing of God resting on us, and not his curse. Mal. 3:8-12.

I am now visiting the isolated ones in Nebo and Fulton, Ky., and Cheatham County, Tenn.

July 7.

C. M. KINNY.

#### MAINE.

EAST LOWELL, PRESQUE ISLE, AND EAST WASHBURN.—I went to East Lowell June 17, and held meetings until the 22nd. It rained so that we did not have a large attendance, but the Lord came in by his Spirit to help us. It was decided to start a Sabbath-school with two families in attendance. Less than two years ago one sister accepted the truth here by reading; now she has others to go with her, and yet there are more to follow.

June 24-29 I was at Presque Isle, Aroostook Co. Three were baptized, and four united with the East Washburn church. Since I was here last winter, other ministers have been here and preached against us. One advanced the idea that Jesus said we were to break bread in remembrance of him every first day of the week; but when asked by one of his hearers to give the chapter and verse, he said he was not there to give chapters and verses, and became very angry. So his effort helped the truth, and made it shine brighter. 2 Cor. 13:8. I am thankful for a truth that can be read from God's word.

July 1-4 I was at East Washburn. Six were buried with Christ by baptism into death, and raised up to walk in newness of life. Six were received into the church. A leader was chosen, and the ordinances were celebrated. The Lord has given victory in this place. Praise his dear name! Eleven dollars were paid on the camp-meeting fund, and three dollars as tithes. J. B. GOODRICH.

#### IN THE SOUTH.

FROM Tuscaloosa I went to New Orleans, where I met Elder B. F. Purdham and brother H. S. Shaw. I had the privilege of speaking once to the church, which I enjoyed very much. Other appointments were such that I could not remain longer. Elder Purdham had just closed his labors in that State, in harmony with the advice of the General Conference Committee, preparatory to making Illinois his field of labor. Brother Shaw had just begun his work. I also met Elder C. M. Kinny here, who had been laboring for several months with the colored people in that city. He has met with some encouragement. Several additions have been made to their numbers, and the prospects are very favorable for the organization of a church among that people.

Brother Shaw and myself went by steamer to Galvez and Hope Villa, where we spent several days laboring as best we could for these two churches. I was glad to meet these brethren and sisters again after so long an absence, and to find that the bitter prejudice which had existed was nearly gone. It was at Galvez where our church building had been burned, and some severe threats had been made to try to drive away those laboring in that vicinity.

From Hope Villa brother Dixon sent us with his team to Baton Rouge, where we spent one night with a lonely sister and her family. She is the only Sabbath-keeper in the capital city of the State, and under great discouragement is trying to live the truth.

The next day we crossed the swollen Mississippi, whose waters seemed to be impatient with their confinement between the high levees on either side. The water had reached the sidewalks, and was just creeping into the stores and dwellings on Front Street, the railroads in some places being submerged by the murky waters. By train we went to Evergreen, where we remained nearly a week. We were glad to meet with those we had never seen before, and enjoyed laboring for them. Other brethren and sisters came in from a distance, which cheered our hearts very much. Four were added to the church, three of whom were baptized. We have

great reason to believe that our efforts with this church were not in vain, and we see no reason why there should not be a strong company at this point. The brethren were encouraged to see their neighbors come out to hear the things we were presenting, which they said had not been the case for some time, to the same extent. The brethren here are favored with better lands and less fears of an overflow. Their crops were good, and the prospects for a rich harvest seemed to be very flattering.

Our next visit was to Marthaville, where we labored four days. The few Sabbath-keepers here had settled down to a point where they did not expect any hearing from without, and contented themselves with just their own few in the regular meetings. The public services were held in a large church, the free use of which we shared until the last evening, when it was occupied by the Baptists. At each successive meeting we were glad to note the increasing interest on the part of the people without, also the happy effect which the truths we were presenting had upon our own people. As we tried to hold up the blessed Saviour, and present him as he is revealed to us in his word, we could but rejoice as we witnessed the revival of faith and hope in the hearts of those who had so long professed to believe the present truth. It is a sad thing to see those who have professed to believe the present truth for years, going on from week to week and from year to year without knowing for themselves the power there is in the gospel of Jesus Christ. A mere knowledge of the work, with superabundant zeal for the defense of the truth, can do no one any good. The truth of God will take care of itself, and needs no defense, when the life of Christ is manifest in the believer. The spirit of the world, worldly influences and associations, are incompatible with the Spirit and character of our Lord Jesus Christ, and his followers are not safe in following after them to any extent whatever. We left these brethren feeling that it was good for them to be there.

The brethren and sisters at nearly all these places seemed to appreciate the efforts that we were making in their behalf. The sermons preached and the testimonies borne, both public and private, they gladly received. With most of these churches, there were some who greatly regretted to bid adieu to those who had been laboring among them in the past. While this was the case, they were perfectly willing to acquiesce in the counsel of the General Conference Committee, and wished to be in harmony with the body. The apostasy of Elder T. H. Gibbs, who was the first to labor among them, was a sad blow to them; but these things have only a tendency to rivet their affections more firmly to the blessed Saviour, who loved them and gave himself for them. He will never leave them nor forsake them. He has promised to abide with them forever. If they will let their faith and hope rest on him fully, he will never disappoint them. I hope the Lord will bless these brethren and sisters, and make them a power for good in the midst of a crooked and perverse generation.

I appreciated very much the privilege of laboring with brother Shaw during the past few weeks. It was a pleasure to me to introduce him to his new field of labor, and to render him such assistance as I was able to give. As he takes up the burden of the work in this mission field, he is made welcome, and is heartily received by all the friends of the cause in Louisiana. He feels at home among them, and is thankful for the opportunity he has of laboring for them. He rejoices in the thought that he is where God wants him to be. He goes to Clinton, where he will pitch the tent and hold a series of meetings with brother B. L. Dieffenbacher as assistant.

From Marthaville I went to Shreveport, where I met with brother Rose and family. They are the only active Sabbath-keepers in the place. The high waters had driven him and all his stock from his farm to higher lands. Nearly all his crop, which had cost him about nine hundred dollars, was under water. While I was there another contract was formed, and he was only waiting for the waters to subside that he might return again, and plant another crop. Impaired bridges and washouts detained me there thirty-six hours longer than I expected. Up to the time of my arrival, steamers had been making regular trips, carrying passengers and baggage about two hundred miles, to reach a point on the railroad twenty-five miles from where they started. From Shreveport to Vicksburg it seemed that the greater portion of the land was covered with water. As I witnessed the destruction of property caused by the overflow down here, and heard of the storms and floods, of fire and water, farther north, of famine and distress of nations in other parts of the world, I was led to ask what there was on the earth which attracted men and women to this world, and caused them to set their affections on things below? When the judgments of God are abroad in the land, will the nations learn righteousness?

I visited some of our brethren who certainly mani-

great faith in what people call providence, but to me it seemed presumption. Notwithstanding the threatening attitude of the waters pent up above and around them, they were planting and working their fields, with every probability that in a night their crops would be covered with water by overflows through broken levees. Our sympathies were much aroused to see these poor brethren working hard to make a living, when the prospects were so meager that their labors would be rewarded. I trust that their faith and hope may be rooted and grounded in God, who is able to save, and whose promises never fail. The inheritance proffered through Christ to all his faithful children offers no such uncertain conditions as we are forced to meet in this life, by storms or overflows. No such things will ever mar the peace and prosperity of those who dwell in that land.

At Vicksburg I found the aspect of things greatly changed from what it was just twenty-nine years before, when in another service we were laying siege to the city, and battering down its walls and dwellings with the weapons of our carnal warfare. How much I desired again to see another siege of this place entered upon by the army of the Lord, and souls rescued from the impending ruin which hangs over the world. How sad it is that there is not one person in that city, to our knowledge, who is acquainted with the present truth for this time. Can there not be found those already enlisted in this army, who are willing to make a sacrifice of home and its comforts, enter this and other cities in the South, and, like Jonah, give the warning of the coming destruction, and plead with them to turn from darkness to light, and from sin to righteousness?

R. M. KILGORE.

NEW YORK CONFERENCE PROCEEDINGS.

The first meeting of the thirty-first annual session of the New York Conference was held at Cortland, June 8, 1892, at 9 A. M. After singing and prayer, the President, Elder S. H. Lane, stated that the object of the meeting was to organize the Conference, and to arrange for the committees and for the work of this meeting.

The roll of churches was then called, and thirty delegates, representing eleven churches, responded and took their seats. The minutes of the previous session were read and approved. The President then briefly reviewed the last year's work in this Conference, and presented many encouraging features in regard to the advancement of the cause in this State. He also spoke of the urgent calls for labor, and of the importance of responding to those calls to the best of our ability. It was voted that the Colden church be received into this Conference.

It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, J. R. Calkins, C. S. Coon, Wm. Treadwell; on Resolutions, J. V. Willson, G. W. Caviness, H. G. Thurston; on Credentials and Licenses, N. S. Washbond, D. A. Ball, R. A. Underwood; on Auditing, N. S. Washbond, Norman Kling, H. D. Church, Alexander Gleason, and J. E. Rose.

Adjourned to call of Chair.

SECOND MEETING, JUNE 9, AT 9 A. M.—The Chair then called for the report of the Committee on Nominations, who submitted the following: For President, S. H. Lane; Secretary, S. M. Cobb; Treasurer, J. V. Willson; for Conference Committee, S. H. Lane, P. Z. Kinne, D. A. Ball, N. S. Washbond, Charles W. Lindsay.

The report was unanimously adopted.

By request of the Chair the Committee on Credentials and Licenses submitted the following partial report: For Credentials, C. O. Taylor, F. Wheeler, H. H. Wilcox, S. H. Lane, A. E. Place.

The report was unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 10, AT 9 A. M.—The roll of churches was called, and five more delegates, representing two more churches, responded, and took their seats.

The Committee on Resolutions submitted the following report:—

Whereas, The work in this Conference has been greatly blessed the past year, both spiritually and financially; therefore,—

1. Resolved, That we hereby express our sincere gratitude to God for his goodness to us as a Conference.

Whereas, Our beloved brother, Elder R. F. Cottrell, who has for so many years faithfully and efficiently labored among us for the precious truth, both by tongue and pen, has been taken from us by death; therefore,—

2. Resolved, That we hereby express our deep sense of our loss, and extend our sympathy to the bereaved family.

Whereas, The James White Memorial Home is to be erected to supply a long-standing necessity; therefore,—

3. Resolved, That we express our deep interest in this institution, and heartily aid in its erection by our means and influence, and esteem it a privilege so to do.

Whereas, The district council held at Lancaster last fall, in the interest of education, decided that the present situation called for \$20,000 to be raised on or before Jan. 1, 1894; therefore,—

4. Resolved, That this Conference take steps to raise the amount falling to it in the apportionment made by the council.

5. Resolved, That it is the sense of this Conference that all ministers should fit themselves to instruct the people in all branches of the work of God.

Resolution 2 was spoken to by Elder S. H. Lane, Luther Warren, and Elder D. A. Ball, which remarks gave evidence of the respect for, and appreciation of, the deceased, and of all his past labors.

Resolution 3 was spoken to by Elder R. A. Underwood, who spoke of the great need of such an institution, and of the good our efforts in that direction would accomplish.

Resolution 4 was spoken to by Prof. Caviness, Elders R. C. Porter, R. A. Underwood, and S. H. Lane.

Resolution 5 was spoken to by Elder R. C. Porter, who gave evidence of being in harmony with the resolution by his expressive remarks.

The resolutions were then accepted all together.

The Chair then called for the report of the Committee on Credentials and Licenses, who submitted the following further report:—

That L. W. Warren be ordained and receive credentials; that J. V. Willson, H. L. Bristol, H. G. Thurston, J. B. Stow, P. Z. Kinne, Samuel Thurston, and S. M. Cobb receive ministerial license.

The report was accepted.

The Chair then called for the Treasurer's report, which was as follows:—

Cash on hand June 1, 1891,	\$ 7 62
Received during the year,	7,373 16
Total,	7,380 78
Paid out,	7,283 94

Cash on hand June 1, 1892, \$ 96 84

The President then showed upon the board the financial standing of the Conference, and expressed himself as being confident that the last of a once large debt would soon be paid.

The meeting adjourned *sine die*.

S. H. LANE, Pres.

S. M. COBB, Sec.

GENERAL REPORT OF THE CANVASSING WORK.

PERHAPS a few facts gleaned from the tabulated report of the canvassing work for the month of June would be of interest to the readers of the REVIEW.

It will be seen by a glance at the report which appears in the June *Home Missionary*, that the number of canvassers engaged in the work was 577; the number of orders taken, 18,455; number of books delivered, 7,632; making a total of 26,087 families in whose homes the truth has been delivered, or orders taken for a future delivery.

The report does not, and it cannot tell the influence for good that has been done by the canvassers as they have been visiting these 26,087 families, or the opposition that has been met and overcome while doing the amount of work above described. It is no secret with the canvassers that the opposition of the enemy has appeared not only in the old, but in new and fiercer forms; and as one district agent expressed it, "No one but the same one who met and conquered the enemy in the wilderness can meet and overcome the opposition he is now bringing against the canvassing work." Many and rich are the experiences which the canvassers meet from day to day, and they see the hand of God working in their behalf. This leads them to praise him for his mercy, and to love and serve him for his goodness.

F. L. MEAD.

A FURTHER REPORT OF THE NEW ZEALAND TRACT SOCIETY.

As we were so pressed for time last mail, I could send you only a partial report; and feeling that you would like to learn more about our tract and missionary meeting held in Napier, April, 1892, I enclose a further report for your paper.

During the two years that have elapsed since our last meeting, most branches of our tract and missionary work have increased; the canvassing work, distribution of tracts, and correspondence more especially; and a somewhat more systematic effort has been put forth in the direction of writing to isolated and interested persons.

Believing that our American brethren and sisters are all interested in the advancement of the cause through the various agencies employed, we thought you would like to hear of some of the methods employed, and of the success which has attended them.

The canvassing work has grown to be quite a factor, and the names used in our correspondence are largely supplied by the canvassers. We have tried to write so that the interest manifested in buying the books may be increased to an interest in the study of their teachings.

Another means which has been used to spread the truth is tract distributors. These have been placed at railway and steam-boat depots; and although they have not been established for any lengthy period, a good work has been done by them. Since placing one in the principal railway depot in Wellington, 940 of our denominational and temperance papers have been distributed.

Ship missionary work is also receiving attention, 280 copies of the *Bible Echo* having been distributed among the sailors, and these papers are much appreciated by them. "The Sailor's Rest" has been well supplied with our reading-matter, and we have been told it is well received.

Owing to the increased amount of letter writing, we have found the time at our disposal quite fully occupied, and during the last seven months sister Jessie Israel has rendered great assistance in mailing the *Good Health* and the *Bible Echo*, and by taking a portion of the missionary correspondence under her care.

Our president, Elder Daniells, removed to Australia a year ago, and the care of the work has more immediately fallen upon our vice-president, Elder M. C. Israel, and the general agent, brother James Harris. We are thankful for the counsel received from time to time from these officers. As we look over the past, we feel thankful to God for the degree of blessing which has attended the efforts put forth. As we look to the future, we feel the need of divine wisdom in laying plans to more fully represent the message in its various phases. We have had many encouragements in the past, and we feel confident that He that "giveth to all men liberally" is still able and willing to help in time of need.

M. H. TUXFORD, Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of members.....	131
" reports returned.....	20
" letters written.....	147
" " received.....	102
" missionary visits.....	31
" Bible readings held.....	23
" persons attending readings.....	165
" subscribers for periodicals (yearly).....	9
" " " (less than a year).....	2
" periodicals distributed.....	581
" pp. books and tracts sold, loaned, and given away.....	5,292

Cash received on books, tracts, and periodicals, \$9.95; on sales of subscription books, \$4.09; on fourth Sabbath and other donations, \$5.58; on first-day offerings for foreign missions, \$1.26. Total receipts, \$11.35. Retail value of books and tracts sold, \$4.12; value of periodicals sold, \$8; tithes paid to church treasurer, \$6.50.

AMY A. NEFF, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1892.

No. of members.....	449
" reports returned.....	122
" members added.....	2
" letters written.....	543
" " received.....	212
" missionary visits made.....	2,534
" Bible readings held.....	112
" persons attending readings.....	587
" subscriptions obtained.....	59
" pp. periodicals distributed.....	7,742
" books and tracts sold, loaned, and given away.....	289,104

Cash received on books, tracts, and periodicals, \$346.94; on sales of subscription books, \$2,047.42; on fourth Sabbath and other donations, \$142.09; on first-day offerings for foreign missions, \$113.61; on other funds, \$69. Total, \$2,719.06.

E. T. PALMER, Sec.

Special Notices.

MISSOURI CAMP-MEETING.

THE Missouri Pacific and Missouri, Kansas, and Texas railroads have granted reduced rates to Sedalia, to attend camp-meeting. Pay full fare there, and get a certificate of the agent when you purchase your ticket; and by having the certificate signed by the secretary on the camp ground, you will be entitled to return at one-third fare. This reduction will be good from Aug. 14 to Sept. 2.

J. J. NICHOLS, Sec. Mo. Conf.

TEXAS CAMP-MEETING.

As previously stated in the REVIEW, our camp-meeting will be held in South Park, Dallas, two and one-half miles south of the court-house. It is a nice, shady place, with plenty of good water. Pasture for teams at twenty-five cents per head, one mile from camp-ground, with running water, shade, and tolerably good grass. There will be feed on the ground for the accommodation of those who do not desire pasture. Those coming with teams from the north, east, and west, will take So. Harwood St., two blocks east of the city post-office, and go to its end, which is in sight of the camp.

The following railroad companies have favored us with a rate of four cents per mile for the round trip:

The Texas Pacific, from all stations from Jefferson west, and Abilene east, to Dallas. Tickets to be sold July 26 and Aug. 1. The M. K. & T. from Denison, Bell's, Greenville, Caddo, Royse, Whitesborough, Pilot Point, Denton, R. Onoke, Waco, Hillsboro, and Waxahachie. Tickets sold July 26 and Aug. 1. Houston, Texas Central, from Houston, Hempstead, Navasota, Kosse, Corsicana, Ferris, Wilmer, Sherman, and McKinney. Tickets sold July 26 and Aug. 1, 2. The Santa Fé from all points in Texas. Tickets sold July 26 and Aug. 1, 2. Those who come on the Santa Fé will take the Rapid Transit on Commerce St., in front of the depot; and those coming on the L. & P. and Central will take the same car line three blocks south of the Union Depot, Commerce St.; while those on the M. K. & T. will take the same in front of Grand Windsor Hotel. It is a belt-line, and either end will bring you to South Park. Leave trunks at depot and bring checks to campground. A dining tent will be kept on the ground for those who wish to board, and a supply of provisions at the commissary. Furniture and tent rents will be the same as last year. W. S. GREER.

#### OHIO TRACT SOCIETY, NOTICE!

THE Ohio Tract Society will hold its annual session in connection with the camp-meeting at Cleveland, Ohio, Aug. 12-22. The regular business of the Society will be transacted at this meeting, and officers will be elected for the ensuing year.

Brethren, come with the missionary spirit, praying for the blessing of God upon all our deliberations.

H. M. MITCHELL, Pres.

#### OHIO CAMP-MEETING.

THIS important meeting will be held in Cleveland, Ohio, Aug. 12-22. We have secured grounds in the eastern part of the city, corner Cedar and East Madison Aves. The grounds are easy of access by five street-car lines, and if those coming will observe the following directions, they will have no trouble in finding the place.

Persons landing at the Union Depot should, as they go out, turn to the right and go up Water St., to the second street from the depot, corner St. Clair and Water Sts., and there take Cedar Ave. car, which will take you right to the ground.

Persons arriving at the N. Y. P. & O. or Water St. depot, will have but a short distance to walk to corner of Superior and Water Sts., where they can take Cedar Ave. car, and go direct to the ground.

Persons coming on the Nickel Plate from the west, should buy tickets and check baggage to Cleveland, but get off at Pearl St. depot, and take Scovil Ave. car to public square, and then transfer to Cedar car.

Those coming on the C. A. & C., or C. & P. Railroad, should buy tickets, check baggage, and get off at Euclid Ave. station, and take Euclid Ave. street-car going east. They should get off at East Madison Ave., and walk one block south to the grounds.

Arrangements have been made with a reliable transfer company to deliver all baggage on the ground for ten cents apiece; but to avoid trouble or mistake, bring all checks directly to ground and turn over to Stephen Haughey, who will act as baggage agent for the camp. The usual arrangements have been made with the Central Traffic Association on the certificate plan, and to avoid loss the rules must be strictly complied with. Certificates will not be honored for tickets purchased before the 9th, or later than the 15th; so all should plan to come within these dates. Any one not fully understanding the plan can write me for further particulars.

We have tents to rent, varying in size from 12 x 14 to 14 x 18, and those wishing tents should write me at once, giving size desired. This is *important*, as we do not want to get more tents on hand than will be needed.

A dining hall will be on the ground, managed by the Conference, where good hygienic meals, at reasonable prices, can be procured by those who do not care to do their own cooking. In fact, every arrangement has been made to lighten expense, and at the same time secure the comfort and convenience of those who attend.

The General Conference has furnished us excellent help in the persons of Elders J. N. Loughborough, A. T. Jones, and E. W. Farnsworth. I trust our brethren will show their appreciation of the labors of these brethren by coming to the meeting. Many sustained a great spiritual loss last year by not being present, and the only way to make it up is to attend the better meeting we expect to have this year. At the rate things are going, we cannot hope to attend many more of these annual gatherings; therefore we should make unusual efforts to attend the few that are yet to come.

The reason why the Lord blessed us so abundantly in our meeting last year, was because all felt their need, and with one accord sought his blessing. We need God's blessing more now than then, and we should pray more earnestly that his Spirit may be with us in mighty power to bless our own souls, to give us that fitting up which we need for the work that is yet before us, and also to make the meeting a blessing to those who are seeking after light. GEO. A. IRWIN, Pres.

## The Sabbath-School.

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

### LESSONS FROM THE NEW TESTAMENT.

#### LESSON VI.—THE APOSTLES' CONFIDENCE IN GOD.

ACTS 4:19-33.

(Commit Verses 29-31.)

(Sabbath, Aug. 6.)

TEXT.—"They spake the word of God with boldness." Acts 4:31.

1. What bold reply did Peter and John make to the command of the council that they should not teach any more in the name of Jesus? Acts 4:19-21.

2. When they were let go, what did they do? Verse 23.

3. When the brethren heard their story, what did they do? Verse 24.

4. In putting their trust in God, what power to help did they recognize him as having?—*Id.*

5. In what does the psalmist say our help is? Ps. 124:8.

6. In the last announcement of the gospel to what is our attention especially directed? Rev. 14:6, 7.

NOTE.—The gospel is the power of God unto salvation. Rom. 1:16. The power of God is the power to create. Verse 20. The men who know the most of the gospel are the men who know most of the power of God. The men who preach the gospel with the most power are those who have felt in themselves the creative power of God, making them new creatures. Consequently, they trust that power to carry on the work, and to deliver and protect them from the rage of the enemy. So the disciples put their trust in the God who can create. The Sabbath is the memorial of God's creative and sanctifying power. Ex. 20:8-11; Eze. 20:12. Therefore those who are carrying the gospel, with that which is the badge of its power, ought most of all men on earth to trust the Lord. He who puts his trust in man, instead of God, has but a poor knowledge of what the Sabbath is.

7. From what psalm of David did the disciples quote? Acts 4:25, 26; Ps. 2:1, 2.

8. Were these David's words, or the Lord's? Acts 4:24, 25.

9. How had they been fulfilled? Verses 27, 28.

10. What did the disciples ask, in view of the threatenings of the Jews? Verses 29, 30.

11. What assurance did they receive that their prayer was answered? Verse 31.

12. Did they abate any of their activity and boldness in declaring the truth?

NOTE.—The disciples had no thought of working any the less because they were threatened. They were in the Lord's hands, and upon him rested the responsibility of caring for them. But they would not even trust themselves not to be afraid; so they committed themselves to God, that he who made the earth might by the same power keep them from being moved by fear.

13. What characterized the believers? Verse 32, first part.

14. What exhortation is given in the name of the Lord Jesus? 1 Cor. 1:10.

15. How only can this be? Phil. 2:5.

16. What was the mind of Christ? Phil. 2:6, 7. (Read Revised Version.)

17. How was his grace shown? 2 Cor. 8:9.

18. How did the disciples manifest the same unselfish spirit? Acts 4:32, last part.

19. When the believers were in this condition, what characterized the preaching? Verse 33.

NOTE.—"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." It is worth while to note that this was when the multitude of believers were of one heart and of one soul, and no one called anything that he had his own, but held it ready to bestow where there was need. In short, there was perfect unselfishness, and only the Spirit of Christ ruled.

#### ADDITIONAL NOTES.

1. WHAT IS RIGHT?—The question the apostles asked before the council was one which covered a great deal of ground, and shows clearly the difference between policy and principle. With these servants of God right was greater than might; it was so great that it was the question of paramount importance. They retracted nothing, but by putting such a question before the council on the great principles of right, they placed the council itself in an awkward position. The council must prove they were not right, and the events of the past few days had convinced many of the people that they were right. This pressure from the people was so felt by the council that they did not dare proceed to extreme measures against them. The same principle has been involved wherever the true people of God have been brought before earthly tribunals. Especially is it so in the cases of those who refuse to obey the human ordinance for keeping Sunday. This institution, the child of an illicit union between the Church and State, claims the recognition which is only due to God's holy day of rest. God has said, "The seventh day is the Sabbath of the Lord thy God." Well may those who are arraigned before the courts for not recognizing

this sign of papal authority say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

2. THEIR OWN COMPANY.—Courts, councils, and even prisons cannot break the bond of Christian love which unites the hearts of the children of God. As soon as they were released from the council they went unto "their own company." They were glad to be once more with those "of like precious faith," and no doubt the brethren welcomed them as brethren tried and true. Their first act after their release appears to have been to praise God for his mercies, and to implore his blessing and help that they might speak the word with boldness.

3. THE CREATOR.—The apostles recognized God as the God which "made heaven, and earth, and the sea, and all that in them is," and the especial act of recognition at that time was to believe on him whom the Father had sent into the world. This is to be our duty to the end of time. There are other ways of acknowledging his authority and power, and the observance of his rest day is one of these, which is not peculiar to any dispensation, but in every age points us directly to God as the Creator. The Sabbath is the divinely appointed memorial of God as the Creator and upholder of all things, dating from the commencement of the world (Gen. 2:2), and continuing on forever while the new heavens and new earth endure. Isa. 66:22, 23. Those who are suffering, or may suffer in the future for their observance of the Sabbath, may very appropriately adopt this prayer of the apostles, and say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."

4. ALL BOLDNESS.—If any one is justified in being bold, it is the Christian. The gospel does not stand in the strength of man, but in the power of God. It is the work and power of God itself. Thus, being engaged in the work of the Lord, and knowing that the Lord himself is in the work, and that he has said, "Lo, I am with you alway, even unto the end of the world," the Christian's feelings may well be expressed in the words of the psalmist: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Even though the life we now possess be taken from us, the new life we have in Christ is hid with Christ in God, and it is in safe keeping "unto the resurrection of life."

5. PERFECT UNION.—"And the multitude of them that believed were of one heart and of one soul." No wonder that a mighty work was done in a short time! No jealousy; no striving for the highest places; no selfishness of any kind; but in union and love each and all were seeking to build up the cause of Christ, and save men and women from destruction. God blessed them in so doing, and he will bless all who thus labor. The perfect union of the church is the greatest argument to prove their heaven-sent mission. Jesus prayed for his disciples, "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:22, 23. The people who are giving the last message of warning to the world should especially labor to have this prayer fulfilled in them.

6. A TIME TO SELL.—There was a time to sell in the apostolic church. Not that it was the duty of every one to sell all that they had; but with the mighty work to be done to carry the news of a crucified and risen Saviour to the "utmost part of the earth" means were needed, and the blessing of God rested upon those who recognized their duty in this respect, and gave freely of their means to help carry forward the work of the gospel. There was another reason why they would do well to dispose of their superfluous means. Jesus had foretold the destruction of Jerusalem, when he that was on the housetop could not come down to take anything out of his house. It was better to have their property put into the cause of God, to be yielding returns as long as the gospel message should last, than to have it destroyed by the Romans. The circumstances which surround those who are giving the closing message of salvation at the present time are in some important respects similar to those of the early church at Jerusalem. We have a great work to do, and it is to be cut short in righteousness. A great necessity, then, exists for earnestness and devotion to the work, and for means to carry it forward. A destruction greater than that of Jerusalem is impending, even that of the whole earth; and means hoarded and unused now, which might be of great service in the work of the Lord, will in the last great day be cast "to the moles and to the bats." Isa. 2:20. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

## News of the Week.

FOR WEEK ENDING JULY 23.

#### DOMESTIC.

—There are now, it is computed, over 250,000 words in the English language, or about 70,000 more than in the German, French, Spanish, and Italian languages combined.



The leaders of the Homestead strikers were placed under arrest Monday night, charged with murder.

The pitcher of one of the base ball nines has declined to play on Sunday, and \$800 has therefore been taken from his salary.

A girl fourteen years of age at Tonawanda, N. Y., has poisoned three children, one of whom has died and the others are not expected to live, because she liked to see dead people, and took great delight in going to funerals.

The House of Representatives concurred in the Sunday-closing clause of the Senate appropriation bill, but rejected the bill itself by a vote of 122 to 110. The commissioners are naturally indignant that Congress should do nothing for them and so much against them.

FOREIGN.

The mortality from cholera in Russia is increasing, Baku being the most afflicted place.

The cost of the great German army for a year, under its present conditions, is about £40,000,000.

Eighty thousand of the 100,000 inhabitants of Baku, Russia, have fled from the cholera-stricken city.

Sir Charles Dilke, after six years retirement under a cloud, has been returned to Parliament by a large majority.

Gladstone's majority is now placed close to fifty, and a cabinet council has been called to consider the situation.

Strong measures are being taken by the French government to stamp out cholera, and Spain is on guard at the French frontier.

The British East Africa Company and the French Catholic forces united with the natives and Mohammedans, are engaged in a religious war in Uganda.

The inhabitants of the island of Sangir, one of the Philippine group, have been entirely destroyed by volcanoes. Natives from other islands who attempted to visit Sangir about the middle of July, report the whole island on fire. The water along the coast was full of half-burned wreckage of houses and charred bodies. The whole population of the island, estimated to be about 12,000, have undoubtedly perished. The island is of volcanic origin, and its volcanoes have been quite active for the last ten months.

RELIGIOUS.

There are about 400 Finns in Chicago, and they are about to establish a church. They adhere to the Lutheran communion.

The membership of the Presbyterian Church in England is now 66,774, an increase of 933 over 1890. The receipts for 1891 amount to £235,650, nearly £4,000 less than in 1890.

The official statistics of Wesleyan Methodism in England show 424,952 members, a net increase of only 720. Outside of London, Methodism is strongest in Halifax and Bradford.

The papal encyclical on the Columbus celebrations, issued July 16, directs that on Oct. 12 mass be celebrated in the Catholic churches of Spain, Italy, and America, in honor of Columbus.

The Salvation Army has a farm colony in Buenos Ayres, and has been able to keep thousands of people in the recent financial troubles. This has given the Army a strong foot-hold in the country.

An Anti-Sunday Traveling Union has been formed in England with a membership of 13,000. It purposes not so much to promote compulsory enactments, but rather to appeal to the conscience and intelligence of the people.

The forty-nine societies organized for Christian effort in behalf of the Jews, expend annually \$490,000. Almost all of the leading churches in Great Britain and upon the continent are engaged in this form of evangelization.

By a vote of 55 to 22 the presbyteries of the Free Church of Scotland adopted the "Declaratory Act," by which features of the Westminster Confession are softened in much the same way as has been done in the United Presbyterian Church.

General Booth has gone on an extended campaign in Switzerland, Germany, Denmark, Sweden, and Norway. The journey will involve 3,816 miles of traveling, forty-two meetings, officers' councils, etc. It will extend over a period of five weeks, and twenty days and nights will be spent in traveling on steamers and trains alone.

A strong attempt was made at the great gathering of the Christian Endeavor Societies in New York City recently, to commit them as a body to a resolution to stay away from the World's Fair if it was not closed Sunday. The attempt failed, and the members, while joining in protesting against the opening of the gates, will exercise their own judgment as to whether they will go to the Fair or not if it shall be opened Sunday.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table listing appointments for District Number One, Two, Three, and Five, including locations like West Virginia, Virginia, New York, etc., and dates.

NOTICE is hereby given that the thirtieth annual session of the Ohio S. D. A. Conference will be held in connection with the camp-meeting at Cleveland, Ohio, beginning Monday, Aug. 15, at 9:30 A. M. The basis of representation is one delegate for each church, and an additional delegate for every fifteen members. We trust that every church in the Conference will be represented at this important meeting.

GEO. A. IRWIN, Pres.

BUSINESS NOTICES.

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

FOR SALE.—Saw-mill; plenty of good timber. Good location in a new S. D. A. settlement near the St. Paul Railroad, in Marathon County, Wis. Capacity of mill, fifteen thousand feet per day. Terms: One half cash and the balance in sawing. Address Zimri Moon, Moon, Wis.

WANTED.—A competent baker to take charge of a bakery at Union College, College View, Nebr., about Sept. 1. Address as above. LARS NELSON.

WANTED.—A Sabbath-keeping boy to print butter; also a strong girl about 19 years old, for general house-work. A good home for both; will be treated as members of the family. Address Fred F. Harrison, 3007 Vine Grove Ave., St. Louis, Mo.

PAPERS WANTED.

CLEAN copies of any S. D. A. literature will be thankfully received and used if sent post-paid to Emma B. Haughey, Yellow Springs, Ohio.

H. P. BRYN, 914, 14th St., Sioux City, Iowa, would be glad of clean copies of S. D. A. publications. Send postpaid.

ADDRESS.

THE address of H. A. Phelps, secretary of the Minnesota Conference, is 1143 Payne Ave., St. Paul, Minn.

ELDER J. F. HANSEN's address is 444 13th St., Brooklyn, N. Y.

Obituary Notices.

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

LAWRENCE.—At Bangor, Franklin Co., N. Y., June 16, 1892, my mother, E. A. Lawrence, aged eighty-four years. H. W. LAWRENCE.

WEBBER.—At New Ipswich, N. H., June 21, 1892 of nervous prostration, Elizabeth A., wife of Josiah Webber, aged sixty-seven years. J. WEBBER.

DRAKE.—At her mother's home, in Eaton Rapids, Mich., May 26, 1892, Julia Eva Drake, aged 19 years, 8 months, and 22 days. I. D. VAN HORN.

BULLOCK.—At Cony, Pa., May 23, 1892 of consumption, Mrs. D. H. Bullock, aged seventy-three years. Discourse by the writer. H. G. THURSTON.

RANSON.—At Waxahachie, Tex., June 4, 1892 of congestion of the bowels, Colie, son of W. R. and P. T. Ranson, aged 9 years and 5 months. Remarks by the writer from John 14: 1. R. W. ROBERSON.

MORRELL.—At Princeton, Minn., May 17, 1892 of consumption, Mrs. Nettie A. Morrell, aged twenty-nine years. Discourse by the writer. E. A. CURTIS.

BOARDMAN.—At St. John's, Ore., June 3, 1892, Clayton B. Boardman, son of F. N. and C. B. Boardman, aged 3 years and 5 months. E. D. HURLBURT.

FALKENBURG.—At West, Union Co., Ore., June 13, 1892 of heart-disease, L. Falkenburg, aged fifty-four years. Text, 1 Thess. 4: 13-18. G. T. HAFNER.

RANSON.—At Waxahachie, Tex., March 12, 1892, Mrs. S. A. Ranson, aged fifty-nine years. Words of comfort by Elder W. S. Hyatt. R. W. ROBERSON.

HOWARD.—At St. Louis, Mo., June 22, 1892 of heart-disease, Louis Howard, aged forty-seven years. Remarks by the writer, from 1 Thess. 5: 9, 10. A. E. FLOWERS.

NOURSE.—At Rome, N. Y., May 16, 1892 of bilious pneumonia, L. T. Nourse, aged 60 years and 13 days. Words of comfort were spoken by Elder S. H. Lane. MRS. L. T. NOURSE.

SMITH.—At Knapp, Wis., May 26, 1892 of consumption, Matilda A. (Miles) Smith, aged 49 years, 2 months, and 10 days. Discourse by Elder W. W. Ames (S. D. Baptist). CHAS. A. SMITH.

CLARE.—At Duncan, Nebr., April 22, 1892 of diphtheria, Fredrick Clare, son of Mr. and Mrs. F. K. McFarland, aged 11 years, 1 month, and 7 days. BERTHA DIEFFENBACH.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table with columns for EAST and WEST stations, times, and express services. Includes stations like Chicago, Detroit, Buffalo, etc.

Daily. † Daily except Sunday. ‡ Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

Chicago & Grand Trunk R. R. Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times and train numbers for various routes.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

"NOTHING NEW UNDER THE SUN."

No I not even through cars to Denver, Ogden, Salt Lake City, San Francisco, and Portland. This is simply written to remind you that the Union Pacific is the Pioneer in running through cars to the above-mentioned points, and that the present through car arrangement is unexcelled. We also make this time. For details, address any agent of the company call on your nearest ticket agent or write to E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Nebr.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 26, 1892.

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## CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

Elders I. D. Van Horn and J. O. Corliss are now engaged in holding a tent meeting in the eastern part of the city of Battle Creek, where considerable interest has been awakened by Bible readings, given by sister Webber during the past year.

A brother has just sent us a handbill from Austin, Tex., which shows what a travesty the Salvation Army are inclined to make of religious things. They announce a great ice-cream festival, in display type, as a "Hallelujah Cool-off!"

The New York *Independent*, July 21, 1892, in an article on "The Senate on Sunday Closing," says: "We are in the thick of a great battle over the American Sabbath." Exactly; but who can tell why? The answer is, that prophecy is fulfilling.

On the day that Prof. Miller, of Battle Creek College, left for South Africa, we had the pleasure of greeting brother D. Groenewald, who has just arrived from that country for the purpose of taking a course of instruction in the school here, to prepare for labor in his native land.

The remarkable auroral display of July 16 attracted general attention throughout the country, judging by the comments of the leading papers. The intermittent flashes leaping from the horizon to the zenith, presented very novel features. It probably exceeded any display of this nature that has been seen since the wonderful exhibition of 1844.

Prof. E. B. Miller, who has been connected with the College in Battle Creek for the past eighteen years, and his wife, who has also been connected with the College for nearly as many years, left this city for South Africa, July 20. They will spend two months in England, afterward making a trip to Palestine, arriving in South Africa in February, 1893. Prof. Miller will take charge of the new academy lately erected in Cape Town.

The action of Congress up to the present time in relation to the World's Fair, leaves the whole matter in a very uncertain condition. The Senate

passed the appropriation with the Sunday-closing, and the anti-liquor amendments. A move to reconsider the liquor amendment then prevailed, and by another vote the liquor amendment was voted down. So the Senate has declared for the appropriation, Sunday-closing, and free whisky. The action of the House is about as mixed as was that of the Senate. The liquor amendment was voted down; the Sunday-closing was voted in; and then the appropriation itself, with all its amendments, was voted down. A committee of both houses will try to arrive at an agreement.

## ARRIVED IN ENGLAND.

A NOTE from brother O. O. Farnsworth dated July 7, announces the safe arrival of himself and company in England, July 6. He says:—

"We arrived here yesterday, in good health, making the trip in seven days. We had a very pleasant voyage, and are of good courage to begin our work. We sail for Belfast, Ireland, to-night."

## IT HAS SPOKEN.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

For many years Seventh-day Adventists have been keeping their eyes upon this prophecy, predicting on the strength of their view that the United States government would oppress and persecute those who were striving to walk conscientiously before God, as did the "dragon"-spirited powers of earth in by-gone days. Recently it has become manifest that a spirit of intolerance and oppression existed and was growing in this government, but within the last week an event has taken place which is of the utmost significance in connection with the fulfillment of the words of this text. The Senate and House of Representatives of the United States have united in saying to this country and to the world, that the World's Columbian Exposition shall have joined to it the institution of the Sunday Sabbath. They have declared, speaking with the voice of the nation, that here in this hitherto free land a religious institution shall be enforced by law; for legislation always means compulsion.

We are no longer waiting to hear the sound which shall herald the fulfillment of this prophecy. THE DRAGON VOICE HAS SPOKEN! And how long will it be ere it will speak again? L. A. S.

## CAMP-MEETING NOTICE.

A FURTHER change seems to be called for in Virginia and West Virginia, and having received authentic information that the following dates will be acceptable to these Conferences, we hope there will be no occasion for making further changes. The dates as now arranged are as follows: West Virginia, Aug. 16-23; Virginia, Aug. 23-30; instead of West Virginia, Aug. 23-30, and Virginia, Aug. 30 to Sept. 5, as announced last week. The three southern camp-meetings of Dist. No. 1, now stand as follows: West Virginia, Aug. 16-23; Virginia, 23-30; Atlantic, Sept. 1-11.

The time for these meetings is close at hand; it will therefore be necessary for each Conference to proceed to make definite arrangements at once. Further changes can hardly be entertained, as the time of the meetings is so near. We have suggested as laborers for these meetings, Elders I. D. Van Horn and S. H. Lane. Other laborers have been called for, but it has been arranged for them to attend other meetings to be held at the same time. O. A. OLSEN.

## "GOSPEL WORKERS."

THIS is the title of a volume of 480 pages, just issued by the Review and Herald Publishing Association, designed to give instruction to ministers and missionary workers, being a compilation of carefully selected extracts from the Testimonies and other writings of sister White. A glance at the table of contents will serve better than any words which we might say, to set forth the value and timeliness of this work. It is as follows:—

"THE MINISTER.—Ambassadors for Christ—Consecration to the Work—The Need of Preaching Christ—Labor in New Fields—The Spirit of Self-sacrifice—Pastoral Labor—Faithful-

ness in Reproving Sin—Compassion for the Erring—Decision and Promptness in the Work of God—Thoroughness in the Work—Division of Labor—A Personal Faith in Christ our Greatest Need—Meditation and Prayer—Answers to Prayer—The Cause of Doubts—Danger in Cherishing Doubts—The Importance of Bible Study—How Shall We Search the Scriptures?—Examination for the Ministry—Young Ministers—Manner of Speaking—Danger in Overwork—Order and Discipline—Carefulness in Dress—Physical Labor and Mental Activity—Our Duty to Preserve Health—Well Balanced Effort—Discussions not to be Sought—Engaging in Secular Business—Proper Remuneration for Ministers—Danger in Self-confidence—Respect for the Sabbath—The Minister's Wife—Labor at Camp-meetings—Popular Holiness Meetings—Business Meetings—Conference Presidents—Co-operation Among the Churches—Fragments (Qualifications for the Work, Likeness to Christ; Humility, The Cause of Skepticism, Consecration, Conversation, Instructing Parents, Health, Labor in New Fields, Brotherly Love—Manner of Labor (Christ as a Teacher, Silent Prayer, Our Need of the Holy Spirit, Small Congregations, Health Reform, Gifts and Offerings, Liberty, Respect of Persons, Deportment, How to Deal with Fault-finders, Order and Discipline, Danger of Applause, The Shepherd's Work, Labor for the Young, The Testimonies, The Joy of the Lord.)

"THE MISSIONARY.—Education for the Missionary Work—Young Men as Missionaries—Methods of Labor—Christ Our Source of Strength—Love is Power—No Respect of Persons with God—Christ's Example a Rebuke to Bigotry and Exclusiveness—Opportunities for Christian Work—Gathering the Fruit—The Danger of Formalism—Personal Effort—Bible Readings with Families—The Work of the Colporteur—Importance of the Canvassing Work—Cautions to Canvassers—Economy in Mission Work—Encouraging Words to the Workers—Fragments (Personal Experience, God's Willingness to Save, The Life of Faith, Humility, Unconsecrated Workers, The Outpouring of the Holy Spirit, Venturing into Temptation, Trials, Christian Character, Our Unfailing Helper)—Consecration to the Work—Value of the Soul—Qualifications for the Work (Women as Christian Workers, Education, Bible Study)—Manner of Labor (The Saviour's Example, How to Visit, Courtesy, Duty to Give Reproof, The Spirit of Christ, How to Treat the Erring, Ministering to the Sick, The Children, The Sabbath-school, Influence of Our Publications, the Bible).

"MORNING TALKS.—Christ Our Righteousness—Christian Department and Influence—Trust in God—Effectual Prayer—Are We in the Faith?—Christ's Followers the Light of the World—Courage in the Lord—Love among Brethren—Humility and Faithfulness in Laborers—Diligence and Consecration Needed—Our Mighty Helper—Consistency in the Christian Life—Duties and Privileges of the Christian Laborer."

Price, postpaid, one dollar. Address, Review and Herald, Battle Creek, Mich.

## SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

THE fiscal year of this Association closed May 31, 1892, and we herewith present a financial statement of its workings from June 15, 1891, to that date:—

### FINANCIAL STATEMENT OF THE S. D. A. PUBLISHING ASSOCIATION FOR 11½ MONTHS, ENDING MAY 31, 1892.

	RESOURCES.	LIABILITIES.
Real estate,	\$ 66,500 00	
Personal property,	85,203 42	
Bills receivable,	15,295 98	
Cash,	1,492 68	
Cash in banks,	54,670 66	
Acc'ts receivable,	102,133 43	
Cuts and engravings,	11,151 11	
Type,	9,269 03	
Material and unfinished work,	51,141 11	
Stock in sales room,	89,658 29	
Fuel on hand,	522 25	
Bills payable,		\$ 143,174 02
Stock notes,		1,509 35
Demand notes,		22,951 67
Acc'ts payable,		91,117 83
Capital stock (old Ass'n),		43,780 00
Surplus " "		168,750 02
Donations and legacies,		2,577 69
Net gain,		13,177 38
<b>Total,</b>	<b>\$ 487,037 96</b>	<b>\$ 487,037 96</b>

### REPORT OF BRANCH HOUSE AT TORONTO, ONT., FOR YEAR ENDING MAY 31, 1892.

	RESOURCES.	LIABILITIES.
Merchandise,	\$ 7,771 75	
Acc'ts receivable,	2,670 64	
Bills receivable,	478 25	
Office fixtures,	227 70	
Electro plates,	368 55	
Cash,	5 16	
Acc'ts payable,		\$ 5,619 69
Notes payable,		900
Stock,	\$ 2,281 05	
Net gain,	2,721 31	5,002 36
<b>Total,</b>	<b>\$ 11,522 05</b>	<b>\$ 11,522 05</b>

### REPORT OF BRANCH HOUSE AT ATLANTA, GA., FOR YEAR ENDING MAY 31, 1892.

	RESOURCES.	LIABILITIES.
Merchandise,	\$ 7,510 46	
Personal property,	285 54	
Cash on hand and in bank,	856 61	
Acc'ts receivable,	4,893 69	
Acc'ts payable,		\$ 5,896 10
Stock,	\$ 3,818 97	
Net gain,	3,831 33	7,650 20
<b>Total,</b>	<b>\$ 13,546 30</b>	<b>\$ 13,546 30</b>

A. R. HENRY, Treasurer.