

The
than
se re
iew of
ct, is
, as

ristian
er and
istians
is be
t only
nquer
of the
Christ,
to the
ndom
bief.

theo-
e ap-
ideed
way
ilent,
t em-
m it.
e for
equi-
then
ould
Luke
ter's
king-
tem-
m of
pres-
y of
the
p of
the
will

ut in
etc.,
o or
Sun-
nner
infer
day

s re-
rom
now
ever
the
law.
ever
y so
' or
ribe
the
of a
rds,
om-
ieve

l in
ion-
s to
did.
ad-
opy
and
L.

ersy
not
lend
if it
ving
ul's
be-
con-

the
for
gu-
ris-
not
ruth
hat
ech

is
ch-
ay
me
pt-
will
to
ist

The Advent Review and Herald

HOLY BIBLE IS THE FIELD 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. 70, No. 31. BATTLE CREEK, MICH., TUESDAY, AUGUST 1, 1893. WHOLE NO. 2027.

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

TWO DOLLARS A YEAR, IN ADVANCE.
When Donated to Friends, \$1.50.
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.

THE WANT OF THE WORLD IS CHRIST.

BY S. O. JAMES.
(Milford, Iowa.)

The want of the world is Christ.
Poor hungry souls, how they long for food;
Poor lonely hearts, how they search for good,
But they seek it not as we know they should;
'T is found alone in Christ.

The want of the world is Christ;
He is wisdom and power and truth and grace,
And those who behold with joy his face,
Will ask for no richer, better place;
For all is given in Christ.

The want of the world is Christ;
How it groans to-day 'neath its load of sin,
So drunk with confusion and noise and din,
And will till the thousand years set in,
When the saints shall reign with Christ.

The want of the world is Christ;
But the hosts of the wicked have had their day,
The pride of their power has passed away,
And now to mountains and rocks they pray
To be hid from an awful Christ.

Then the joy of the world is Christ.
When the fate of each soul has been decreed,
The earth from sinners and sin is freed,
And life to Abraham and all his seed,
The joy of the world is Christ.

Our Contributors.

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

VITAL CONNECTION WITH CHRIST NECESSARY.

BY MRS. E. G. WHITE.

THOSE who are truly children of God are be-
lievers, not doubters and chronic grumblers.
They believe in Jesus Christ as their personal
Saviour. They believe that "God so loved the
world, that he gave his only begotten Son, that
whosoever believeth in him should not perish,
but have everlasting life." They believe that
"he that believeth on the Son hath everlasting
life: and he that believeth not the Son shall not
see life; but the wrath of God abideth on him."
Through all ages and in every nation those
that believe that Jesus can and will save them
personally from sin, are the elect and chosen of
God; they are his peculiar treasure. They obey
his call, and come out of the world and separate
themselves from every unclean thought and un-
holy practice. The Lord has graciously opened
out to our understanding by the Holy Spirit
rich truth, and we should respond to this by cor-

responding works of piety and devotion, in har-
mony with the superior privileges and advant-
ages that have been bestowed upon us. The
Lord is waiting to be gracious to his people, to
give them an increased knowledge of his paternal
character, of his goodness, mercy, and love.
He waits to show them his glory; and if they
follow on to know the Lord, they shall know
that his goings forth are prepared as the morn-
ing.

The people of God are not to stand upon com-
mon ground, but upon the holy ground of gos-
pel truth. They are to keep step with their
Leader, looking continually to Jesus, the Au-
thor and finisher of their faith, marching on-
ward and upward, and having no fellowship with
the unfruitful works of darkness. It is impos-
sible to tell what might have been the character
and condition of the church to-day, had its mem-
bers been doing the works of Christ. It is a
sad fact that the great proportion of God's pro-
fessed people have not had faith in Christ as
their personal Saviour. If they had believed
the promises of God on record for them, they
would have been daily receivers of the grace of
God, and would have overcome through the
merits of a crucified and risen Saviour. It is
the privilege of the children of God to be deliv-
ered from the control of the lusts of the flesh,
and to preserve their peculiar, heavenly charac-
ter, which distinguishes them from the lovers of
the world. In their moral taste, in their habits
and customs, they are separate from the world.
Who are the children of God?—They are mem-
bers of the royal family, and a royal nation, a
peculiar people, showing forth the praises of
him who hath called them out of darkness into
his marvelous light. They do not worship idols,
they love God with all the heart, and their
neighbors as themselves.

The people of God might be far in advance of
what they are now, if they would sincerely and
perseveringly connect daily with Christ. They
do not press forward, and attain unto the things
that are before, because they permit themselves
to be attracted and held back through the influ-
ence of common, sensual things. The devotion
and experience of the professed people of God
are not in harmony with the light and privileges
that God has given them. They are to be
children of the light, children of the day, and
yet many who have had exalted privileges fail to
manifest corresponding faith and works. Jesus
says to them as he said to the city wherein he
had done mighty works, and where they
failed to appreciate the light and to conform
their life to it, "Woe unto thee, Chorazin! woe
unto thee, Bethsaida! for if the mighty works,
which were done in you, had been done in Tyre
and Sidon, they would have repented long ago
in sackcloth and ashes." Many who claim to
believe the truth, who have been blessed with
great light, who have had great opportunities
set before them, have yet come far short of
reaching the high and holy standard that they
would have reached if they had been doers of the
words of Christ; and they have failed to set the
example that they should have set before those
who have had less experience than themselves in
the Christian life, and before those who know
not God, or Jesus Christ whom he hath sent.

Among the professed children of God, how
little patience has been manifested, how many
bitter words have been spoken, how much de-
nunciation has been uttered against those not of
our faith. Many have looked upon those be-
longing to other churches as great sinners, when
the Lord does not thus regard them. Those
who look thus upon the members of other
churches, have need to humble themselves under
the mighty hand of God. Those whom they
condemn may have had but little light, few
opportunities and privileges. If they had had
the light that many of the members of our
churches have had, they might have advanced at
a far greater rate, and have better represented
their faith to the world. Of those who boast of
their light, and yet fail to walk in it, Christ
says, "But I say unto you, It shall be more
tolerable for Tyre and Sidon at the day of judg-
ment, than for you. And thou, Capernaum
[Seventh-day Adventists, who have had great
light], which art exalted unto heaven [in point
of privilege], shalt be brought down to hell:
for if the mighty works, which have been done
in thee, had been done in Sodom, it would have
remained until this day. But I say unto you,
That it shall be more tolerable for the land of
Sodom in the day of judgment, than for thee."
At that time Jesus answered and said, "I thank
thee, O Father, Lord of heaven and earth, be-
cause thou hast hid these things from the wise
and prudent [in their own estimation], and hast
revealed them unto babes."

"And now, because ye have done all these
works, saith the Lord, and I spake unto you,
rising up early and speaking, but ye heard not;
and I called you, but ye answered not; there-
fore will I do unto this house, which is called
by my name, wherein ye trust, and unto the
place which I gave to you and to your fathers,
as I have done to Shiloh. And I will cast
you out of my sight, as I have cast out all your
brethren, even the whole seed of Ephraim."

The Lord has established among us insti-
tutions of great importance, and they are to be
managed, not as worldly institutions are man-
aged, but after God's order. They are to be
managed with an eye single to his glory, that by
all means perishing souls may be saved. To the
people of God the testimonies of the Spirit have
come, and yet many have not taken heed to re-
proofs, warnings, and counsels.

"Here now this, O foolish people, and without understand-
ing; which have eyes, and see not; which have ears, and hear
not: fear ye not me saith the Lord: will ye not tremble at my
presence, which have placed the sand for the bound of the sea
by a perpetual decree, that it cannot pass it: and though the
waves thereof toss themselves, yet can they not prevail; though
they roar, yet can they not pass over it? but this people hath a
revolt and a rebellious heart; they are revolted and gone.
Neither say they in their heart, Let us now fear the Lord our
God, that giveth rain, both the former and the latter, in his
season: he reserveth unto us the appointed weeks of the har-
vest. Your iniquities have turned away these things, and your
sins have withholden good things from you. . . . They judge
not the cause, the cause of the fatherless, yet they prosper; and
the right of the needy do they not judge. Shall I not visit for
these things? saith the Lord; shall not my soul be revenged on
such a nation as this?"

Shall the Lord be compelled to say, "Pray
not thou for this people, neither lift up cry nor
prayer for them, neither make intercession to me:
for I will not hear thee?" "Therefore the show-
ers have been withholden, and there hath been no
latter rain. . . . Wilt thou not from this time

unto me. My father, thou art the guide of my youth."

Will not those to whom have been committed the treasures of truth, consider the superior advantages of light and privilege that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, "You must not judge me by some weak trait of character, but consider my character as a whole." We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. The test was a slight one, but the act of disobedience to God was the transgression of his law.

The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, are very offensive in the sight of God. Says one, "You are too severe, a man must be allowed these little defects of character." Let us hear the words of Christ. He says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, "Peace, peace, when there is no peace." Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous.

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, "Some of self and some of thee." The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

One says, "I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper." Another says, "I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance." The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, "My grace is sufficient for thee."

—Edward Everett Hale once said to a friend: "Never bear more than one kind of trouble at a time," and added, "Some people bear three kinds,—all they have had, all they have now, and all they expect to have."

NEIGHBORHOOD VISITING.

BY A. SMITH.
(Grandville, Mich.)

SEVENTH-DAY ADVENTISTS, as a people, are deeply conscientious; they cherish the faith which they profess above every earthly interest, and are very anxious to lead others into the same glorious light. The best methods known to accomplish this result have been carefully studied, and put to a practical test. And yet the results, although very gratifying, have not in every respect reached the degree of development anticipated. Doubtless many causes have contributed to bring about this result. In some instances, it may be, our anticipations have not harmonized with the purpose of God. Doubtless some make spasmodic missionary efforts, and then, not meeting with much success, withdraw, tortoise-like, into self-satisfied security, saying, "There's no use doing anything in this neighborhood." Just as though it was one of the most unpromising fields in the world! And they forget that every neighborhood where our people dwell is "this neighborhood," to somebody, and that Christ died for all.

Doubtless one reason why it is apparently so difficult to approach our neighbors is because we are not neighborly enough toward them. Some of them have learned to expect that we will use our faith as a hammer, and that we will hit them at the first blow, on the Sabbath question. Now would it not be a better way to cultivate kindly, neighborly methods, and leave the "hammer" at home?

Why would it not be a good plan to go, from time to time, with wife, and sometimes with children, too, when business is not necessarily too pressing, and spend two or three evening hours with neighbors, near or remote, in an old fashioned neighborly way? It might revive some of the neighborhood confidences known to our forefathers, and afford an opportunity, more to be sought than any other, of speaking words for the truth that might prove as "apples of gold in pictures of silver." Such testimony would do more good than any amount of argument.

If we were generally to practice a neighborly, sociable way with the people around us, would they not be our friends when the Sunday laws will have been brought to bear against us? Will they not say, "Those Adventists are good neighbors, and good citizens; and it is a shame to treat them so"? And what is better still, they will then remember the earnest words we have spoken to them, as the Lord gave us opportunity, and some of them may take their stand with us in the truth.

Well, there is another point upon which, perhaps, we are somewhat at fault as a people. Our churches are too far apart, and the families that make up our church membership live at too great a distance from each other; that is, *socially*, or in a *neighborly* sense. No doubt many church difficulties would dwindle into insignificance, and disappear, if the parties concerned were to do more neighborly visiting (not gossiping) with each other. If our large churches would send out (yes, send them, if they do not volunteer to go) a brother and sister, or several of them, to the smaller churches, it would doubtless be a great encouragement and blessing all around. Let the sisters who are examples of true piety go, too; for they can do as much good in their sphere as the brethren can in theirs.

We long to do some great work for Jesus, and often look right over a vast field near our doors to some dim, distant field that the Lord has assigned to somebody else. But could we obtain a view of those distant points, we would perhaps see some looking toward our field with longing desire; and much time is thus mutually lost in looking, that should have been employed in reaping the golden grain near home.

We have good preaching and good reading; but what we need just as much, if not more, is to practice good visiting,—neighborly, Chris-

tian visiting,—that will bring us nearer to the people, and to each other, and to the Lord. Jesus taught the duty of being neighborly, and he set the example of going about doing good. (See Acts 10:38.) Let us walk in his steps.

There is another principle in neighborly transactions that gives much weight to our religious influence, and that is strict integrity in business. Little, mean, half-penny deals, and haggings about charges in settlement of accounts by professed Christians are noticed by unbelievers, and laid up as almost impassable barriers between the worldling and such professors of religion.

If a so-called Seventh-day Adventist is not sufficiently honest to be safely intrusted by his neighbors in time of need, with any reasonable amount of money, he would better hide his face in shame, rather than undertake to do any missionary work for them. Sometimes our people are trusted because they are Seventh-day Adventists, and without any special reference to their individual character. To betray such a trust must be a great sin against God, a grief to angels, and a reproach to the entire church. Truly, "none of us liveth to himself."

A BUNCH OF KEYS.

BY ELDER JAMES THOMPSON.
(New Market, Ontario.)

SUPPOSE you visit a crystal palace exhibition, full of interesting, impressive, and instructive exhibits. But suppose that the door is locked, and you have to view the beautiful exhibits from the outside; in those circumstances, you cannot see them clearly. Sometimes the glass is distorted, and consequently you have distorted views of the exhibits; sometimes shadows are cast athwart the things you wish to see, and you see them to disadvantage; and sometimes the glare of sunshine on the exterior of the palace prevents you from seeing anything aright. So you are confused, discouraged, and disappointed. Then suppose that some friend comes along, and gives you a key to unlock the entrance to the palace, and you enter in. Why, then you have clear, undistorted, and unshadowed views of the marvelous exhibits within.

So it is with reference to some paragraphs of God's word. That word is full of charming, enlightening, comforting, and sanctifying truths; but a false *traditional* view has locked the entrance to this treasury of the divine mysteries, so that you only get external, distorted, misleading, and unsatisfying conceptions of the truths contained in that particular passage. But by and by you get a true *Scriptural* view of the paragraph, then you have a key by which you can let yourself into the glorious interior, and you have clear, enlightening, comforting, and sanctifying views of the truths before you.

For example, John 14:1-3 is a beautiful passage. But the false, traditional view I held for years; namely, that Jesus comes at the death of each of his people, mystified it very greatly, and robbed it of much of its intrinsic beauty. But a Baptist friend sent me an Adventist paper each week for a year, and I thereby obtained a true Scriptural view of the second coming of Christ, which served as a key to let me into the interior of the passage, and I saw more clearly the beauties of the text. And that same key has let me into the interiors of many parts of divine revelation, and given me instructive and refreshing sights.

Again: Ezek. 18:20 says, "The soul that sinneth, it shall die." But the false, traditional view I held for years,—that man is naturally immortal,—led me to see that passage distorted into, "The soul that sinneth, it shall live forever in torments." But a friend of mine, a believer in conditional immortality, by conversations and the loan of a book on the subject, led me to see the true, Scriptural doctrine of life only through Jesus Christ. Then the above passage became clear to my mind and full

of force. opened man formerly loo sages which than can be World's Fair

Again: passage. I view that worse than contradictory.

who were be Scriptural v by reading Then I got the above p iveness and opened to m

Having o significance to Niagara of First-da when provid from Battle true Sabbath ists referred "History o carefully, I of the fourt ties, lesson Sabbathism

Again: t on the Ator of the infin and death o actually dan had been co human suff quite satisfi of the who to see that well as hum of man suff and love kn

Being tr poral kingd ries, I was further inst thered on r structed an be best ill queen of S Jerusalem. views, whi errors.

It was m the brethre cept upon p upon lesson help. Wh however, wa Spirit of th enth-day Ad

Now, the or set of tru erally, to en inspired wo each other r was, that f and over tw been robbed

But I an Father in h has brought "the truth others may blissful poss than I have will bring For, my tak tioned in th the Methodi

In conclus ber that the are only p prophecies, of our Fathe

of force. And the same doctrinal key has opened many passages to my mind, which were formerly locked up against me by tradition, passages which contain far more interesting sights than can be found even at the great Columbian World's Fair.

Again: Rom. 6:3-11 is a very significant passage. But, because of my false, traditional view that sprinkling was sufficient, it was worse than meaningless to me; it was even contradictory. However, meeting with some friends who were better posted, they gave me the true Scriptural view of baptism, which was confirmed by reading a small pamphlet on the subject. Then I got right into the beautiful interior of the above passage, and saw at once its instructiveness and harmony. The same key has also opened to my mind many other passages.

Having obtained clear views of the nature and significance of baptism, I was about to proceed to Niagara Falls to attend some special meetings of First-day Adventists, and to be immersed, when providentially I met with three canvassers from Battle Creek, who drew my attention to the true Sabbath. The three Seventh-day Adventists referred to, kindly loaned to me Andrews's "History of the Sabbath;" after perusing it carefully, I got hold of the true Scriptural view of the fourth commandment, and saw in it beauties, lessons, and promises, that my first-day Sabbatism had shut out of my sight.

Again: there was loaned to me "Waggoner on the Atonement," which gave me such a view of the infinitude of the merits of the sufferings and death of the Son of God, that I came near actually dancing for joy. My views previously had been confined to the theory of Christ's mere human sufferings and death; and I was not quite satisfied with such a sacrifice for the sins of the whole world. But, when I was enabled to see that the sacrifice for sins was divine, as well as human; that the Son of God in the Son of man suffered and died for sins, then my joy and love knew no bounds.

Being troubled with "age-to-come," "temporal kingdom," and other false, traditional theories, I was advised to visit Battle Creek for further instruction, and immersion. Being furthered on my journey thereto, I was greatly instructed and blessed. My experience there may be best illustrated by the experience of the queen of Sheba, when she visited Solomon, at Jerusalem. I obtained many true Scriptural views, which effectually displaced mystifying errors.

It was my good fortune to meet with many of the brethren there, from whom I received "precept upon precept, line upon line," and lesson upon lesson, while from some I received special help. What pleased and profited me most, however, was the universal manifestation of the Spirit of the Master. I saw and felt that Seventh-day Adventists "had been with Jesus."

Now, therefore, I have quite a bunch of keys, or set of true Scriptural views, which I use severally, to enter paragraph after paragraph of the inspired word; and captivating sights succeed each other rapidly. I often think what a pity it was, that for over forty years of natural life, and over twenty years of ministerial life, I have been robbed of such sights by tradition.

But I am deeply grateful that my heavenly Father in his all-wise and gracious providence has brought me, though late, into the light of "the truth as it is in Jesus." Oh that many others may be brought from their errors, into the blissful possession of even a larger bunch of keys than I have, though possessing correct views, will bring temporal losses and inconveniences. For, my taking hold of the first two views mentioned in this article, led to my expulsion from the Methodist ministry.

In conclusion, it will be well for us to remember that the exhibitions of truths we enter now are only promissory; i. e., simply promises, prophecies, and types, of the glorious exhibitions of our Father's love and our Saviour's power and

lory, in the ages to come. (See Eph. 2:7.)

Oh what transporting views will be ours then! The bare anticipation thereof carries us away, and we are "lost in wonder, love, and praise."

MY BIBLE.

BY WILLIAM BRICKEY.
(Kimball, Minn.)

My blessed Bible, how I love
To read thy sacred story;
It points me to a world above,
The Christian's home in glory,
A priceless treasure from above,
Revealing free salvation,
A message from the God of love,
With full emancipation.

It is the blessed truth of God
To martyrs, seers, and sages;
It shows the path that Jesus trod,
A book for all the ages,
Food for the hungry souls who crave,
Life for the dead and dying,
Drink for the weary, thirsty slave,
Strength for the tried and trying.

Wisdom for every simple soul,
Wealth for the poor in spirit,
A balm that makes the wounded whole,
Who trust in Jesus' merit.
Its shining light has pierced the tomb,
And burst its clammy portal;
Its radiance scattered all the gloom,
And reached the land immortal.

It tells of rest for wandering feet,
Home for the pilgrim stranger,
Where weeping eyes shall no more greet
Those scenes of earthly danger.
There lame men leap, the blind may see,
The deaf shall have their hearing,
And sickness, pain, and sorrow flee
At Jesus Christ's appearing.

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

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

(Concluded.)

CONCLUSION: At this point the writer lays down his burden of labor, feeling that he has said all that is necessary for him to say upon the perpetuity of the law of God.

The subject has been examined from the standpoint of general principles, from that of textual criticism, from that of the covenants, and from that of side lights, or incidental testimony.* In whatever aspect the question has been regarded, the result has been the same. When general principles were taken into consideration, it was found that the nature of the moral law is such that it cannot be abrogated without endangering the highest interests of society.

After an examination of every text in the New Testament which mentions the law, the decision was reached that every one of them bearing materially upon the question in hand, could be made to yield evidence for the continued obligation of the moral law in the Christian age. As it regards the covenants, it was seen from the explicit statements of the Scriptures that the law of God survived the wreck of the old, and has a place in the hearts of the subjects of the new covenant. Jer. 31:31-33. When the subject was approached from the standpoint of side lights, they were found to confirm emphatically the conclusions reached from other points of view, since from them it was ascertained not only that the duplicates of the original tables on which the law of God was written anciently are carefully preserved in the ark of God which is before the throne of God in heaven, but also that the last church of the Christian age as a consequence of keeping that law are to be found in deadly conflict with the papal beast who claims

*Topics here mentioned are covered by the present article, and two other articles published by the writer in the Review, and entitled respectively, "The Covenants," and "The Law of God in the Christian Age."

the ability to change the commandments of the Father.

In parting company with you, candid reader, it is not necessary that I should make an application of the argument to your individual case. You have done that yourself, already. If you have had the patience to follow, and the intelligence to comprehend this long, and the writer fears, tiresome, discussion, you have not failed to discover the objective point of the debate. Otherwise stated, you are aware that if what is assumed in this article is correct, you ought to observe the commandments of God while keeping the faith of Jesus. Are you doing so? I do not ask you to answer that question aloud in the presence of others. Answer it to your own heart, and I will be satisfied. Were I to take you by the hand and walk through the commandments of God, I fancy we should not differ respecting the most of them. When the fourth was reached, possibly your sensations would be different from what they were when any other one of the commandments was discussed. Indeed, it may be that the bare mention of that precept will cause you, as it seems to cause others, decided pain. But why should this be so? The commandment is in itself as kindly, and has as much to recommend it as does any of the others. Indeed, its proper observance goes a great way toward the successful keeping of the rest of the commandments. Is it not possible after all that the trouble is with yourself rather than with the precept which disturbs you so much? Be not hasty in your decisions. That which causes pain is not always inimical to the sufferer.

A skillful physician sometimes locates the seat of disease in a patient by the aid of electrical science. The invalid is placed in a bath, and a sponge charged with electricity is passed over his whole person. The sensation which the invalid experiences is not at any time agreeable, but when the sponge reaches the seat of the disease, a sharp twinge of pain is felt by the patient, and a sudden spring, or contortion, on his part apprises the physician that his efforts are rewarded by a discovery of the precise location of the patient's disorder. The proper remedies are applied, and in many instances health is restored.

Just so it is with God's great detector of the moral ailments of the soul. There is not one of the commandments, which, if properly studied, is calculated to exalt a man in his own estimation. Those commandments which seem to us to be most grievous are those which show that we have departed from God the farthest in the pursuits of our own pleasures. Reader, if you will reject the papal Sunday and return to the only Sabbath that God ever commanded any man to observe, you will find that the fourth precept of the decalogue is freighted with a blessing as rich and full as any other of the ten words that were spoken by the voice and written by the finger of God.

MORMONISM.

BY ELDER W. B. HILL.
(Osakis, Minn.)

SOME people think there is not much to fear from Mormonism, that it is waning and passing away. But it is one of Satan's last-day delusions, and is receiving new energy and power from him, and will perform an important part in the closing scenes in this world's history. It is one of the most cunning, smooth counterfeits of true religion that there is in the world to-day.

Even Seventh-day Adventists need to be on their guard against its seductive power. Those only who daily study God's word and the Testimonies of his Spirit, are safe against its deceptive influence. Joseph Smith was the apostle and prophet of Mormonism. It all rests upon his pretended revelations. That he was a false teacher is very easily demonstrated. Christ said to his disciples "Lo, I am with you

always, even unto the end of the world." Matt. 28:20.

According to these words, Christ must always have a people on the earth and be with them, even unto the end of the world. Joseph Smith taught that all of God's people had been cut off from the earth, and that Christ for a long time had no people on the earth to be with, even until Joseph came upon the stage of action, and that through him the church was brought again into existence.

A prophet who will thus contradict Christ, must be a false prophet, and that is just what Joseph Smith was.

Again: Christ said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18:36.

Joseph Smith taught his servants to fight, which shows he had not the mind of Christ.

Paul said: "For the weapons of our warfare are not carnal." 2 Cor. 10:4.

Joseph Smith took carnal weapons to slay his enemies, which shows he was a soldier of Satan and not of Christ.

Again: Christ said: "They that take the sword shall perish by the sword."

Smith raised an army of soldiers, and proclaimed himself general. He took the sword, and according to the word of Christ, perished with the sword.

Joseph Smith said that Peter, James, and John, three dead men, came to him and invested him with the Melchisedec order of priesthood.

The Bible says: "The dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6. Was Joseph Smith under the sun when he claimed those three dead men invested him with the Melchisedec order of priesthood?—Yes. Does the Bible teach that the dead have no portion forever in anything that is done under the sun?—Yes. Then did Joseph Smith tell the truth when he taught that three dead men invested him with the Melchisedec order of priesthood?—No, evidently not. It comes to just this: If the Bible is true, Joseph Smith was a false prophet; for his word contradicts the word of God.

Once more: God said: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Joseph Smith taught the people to work on the seventh day, and to keep the first day of the week as the Sabbath.

God says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Joseph Smith taught directly contrary to the law of God. Why?—Because there was no light in him.

There is not the slightest need of being deceived by him; for God has given the plainest rule whereby false prophets who even perform signs and wonders, can be detected. (See Deut. 13:1-4.) "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Was Joseph Smith a dreamer of dreams?—Yes. Did he show signs and wonders?—His people say yes. Did he teach the people to forsake the commandment of the Lord?—He certainly did. Then was he a false prophet?—Yes, he was. Christ forewarned us that false prophets would come, and he was one of them. "By their fruits ye shall know them." What fruit did he bear?—He brought forth polygamy. Was that good fruit? Consider for a moment a faithful wife

and mother compelled to see the affections of her husband and the father of her children, placed upon another woman. Who can weigh the anguish of soul caused innocent wives and mothers by the villainy of polygamy?—None but God alone.

The vileness of polygamy was sustained by a pretended divine revelation, and one of their prophets, Brigham Young, had a harem of at least nineteen wives.

Yes, but we are told they no longer uphold polygamy. But why not? Is it because these polygamists are ashamed of their filthiness? O no. It was only to save themselves from the penalty of the law of the United States government, that caused them to reject it. Herein is the clearest evidence that they are not the people of God. They claim that God through his prophet gave them a divine revelation for polygamy, and when affliction arises because of that divine revelation, they turn away from it and reject it. So did not the people of God. They have in all ages been willing to suffer and to die, rather than to yield one iota of revealed truth. Poor Mormons could not endure affliction for their divinely revealed polygamy, which shows that they themselves had no faith in its divinity. They knew full well that it had its origin in the lusts of the flesh, and not from the divine Spirit.

A new life is being diffused, and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle. Special Testimony, p. 39. So it is with Mormonism. It is receiving new life and power, and comes to us oftentimes through the agency of nice appearing, smooth, sincere men; but it is a cunningly devised delusion of Satan. The Devil loves a polished agent to do his deceptive work.

The only Rock that is sure and steadfast, is the Rock of Ages. May every faithful soul build now upon the eternal Rock.

THE GIFT OF GOD.

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

WE are all very slow to comprehend the fact that the Lord's gifts are all free and all-abundant, yes, that he presses them upon us, and that nothing but a contentious and stubborn will, keeps us from receiving them. This can be made clearly manifest to any one who will consider the subject.

A few citations from Scripture will prove to us that all things are ours, that the infinite length and breadth and height and depth of God's power and favor are already given to us, stored in Christ, and all the Lord expects or wants of us is to stretch forth the hand by faith, and take what he has so abundantly provided. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee." This is something real, actual; and the Lord would have you believe that it is so.

If you never believe this, it will never be so to you, and you will never take this blessing and assurance that is for us all. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." This is the song that the Holy Spirit would put in every mouth under the New Testament dispensation. He is become your salvation, my brother; he wishes you to believe it, and walk accordingly. But salvation means the condition or state of being saved from Satan's power, to the uttermost. All power in heaven and in earth is at your command for its accomplishment. Will we believe and take this gift?

"Receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold,

now is the day of salvation)." 2 Cor. 6:1, 2. The grace, or favor and gifts of God will surely be in vain, unless you believe in, and accept them. Now is the accepted time. "I have heard thee in a time accepted." Now do not wait any longer, fearing that God has not heard you, and extended the help you asked for; he says that it is done; believe, and act accordingly. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings." So then the sum of all spiritual gifts is already given to you. Take them, from "faith to faith;" take them all; why be content with a very little of what is yours? We should fall helpless and wholly into the hand of God, and so receive the seal of the Holy Spirit, which will insure us safe passage through the storms of the times of trouble, when thousands are falling on every side, for the Holy Spirit is the life of God himself within us, the same life, that, entering the tomb and the tabernacle of clay, produces life, and causes the dead to stand upon their feet.

But still there is an uncertain feeling in the heart. Are these things really so? Is all this for me? Now if the Bible teaches anything at all, it teaches that if you ask according to God's will or word, he hears you, and his word says the Holy Spirit is for you if you will accept it; it is to all, as many as the Lord our God shall call, and every possibility lies in the power of that Spirit—all wisdom, all strength. "All things that pertain to life and godliness" will be freely vouchsafed to you in that one gift of the Spirit of God.

But still you hesitate at the thought that every gift and all power is yours. Surely it is for somebody else, a man more talented naturally, a man of better qualities, a man of more education. All blessings and power are from God, and the measure of faith is the measure of the gift of Christ. I have said that the sum of all spiritual gifts is yours. The more you fall into the hand of God, the more you will realize of them. It all rests in the measure of faith, of confidence, of trust whereby you surrender your life and wisdom to him. Faith is the simplest thing in the world; and by every day leaning upon God and drawing from him, grace and favor will be multiplied to you, without stint or measure.

PROVERBS COLLECTED FROM VARIOUS SOURCES.

BY A. KUNZ.
(Battle Creek, Mich.)

WHOEVER says A must also be ready to say B. Hence consider well before you take the first step; for in taking that you may thereby take all the rest that bring about thy defeat or downfall.

Nondum omnium dierum sol occidit (Livy 39, 26). Not yet did the sun set forever.

Nobility has its seat in the mind, not in the blood.

Aquila non captat muscas. The eagle does not catch flies.

Well begun is half done. (*Dimidium facti, qui capit habet.*)

Non procul a proprio stipite poma cadunt. The apple does not fall far from the tree.

Labor omnia vincit. Labor masters everything.

Many a one may know a great deal; yet no man knows everything.

As the tree, so the fruit.

To pray brings spiritual health; to work brings temporal wealth.

Entreaties are long; commands are short.

When the Saviour was alone, the Devil came to tempt him.

What three know, hundreds know.

Eyes and honor are things not to be trifled with.

Weld the iron when it is hot.

The Mission Field.

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

IN THE AFRICAN INTERIOR.

[ABOUT a year ago the writer of the following letter left the College, at Battle Creek, for Africa, hoping in some way to work his way into the interior to labor for the natives. We are permitted to publish some interesting extracts from the account of his journey, which was written to the Foreign Mission Band at the College. This brother seems to find openings for work on every hand. There is no place in the world to which a converted man can go to-day, where he will not find opportunities for service. Is not this a providence by which the Lord repeats to us to-day, "Go ye"?]

Blantyre, Nyassiland, March 19, 1893.

You will see by the above heading that I have arrived at Blantyre, thanks be to God for his kind and merciful protection from all dangers. I left Cape Town, Jan. 21, for Durban, on S. S. "Hawarden Castle," and arrived there on the 27th, having a pleasant voyage. Although I was seasick for a few days, I felt that all things work together for good to them that love the Lord.

Between these ports I made the acquaintance of a blind man, named Joseph Marcus Levi, who was on his way to his home in Palestine, his destination being Galilee. He was very pleased to hear that I kept the Bible Sabbath, and from further conversation, I ascertained that he was a believer in Christ. He has traveled through nearly all parts of the world, and can speak eleven languages, and I was very much interested in listening to a description of his travels. Before parting in Durban, he promised faithfully, even swearing before God, that if I would write him at Galilee, and give him full particulars as to the cost of the journey and where I had decided on locating, he would either come himself or send two young men from Jerusalem to help me in my mission work. He says he feels confident that he can get help from the bishop of Jerusalem, who is a good man, and very sick, and requested that I should give him a letter to the bishop, stating my object in going to Central Africa, which I did. Before leaving Durban, he sent a young German to the hotel, who seemed very desirous of accompanying me into the interior, but after learning of the cost required for the journey, found that he had not enough money. He was a young German student, traveling to gain knowledge before he should pass his final examination.

It was amusing to hear him tell how he found out where I was staying. On arriving at Durban, I was met by brother Reed, a druggist, who has a store in Durban. The young German went to the stores, asking if there was a missionary staying there who kept the seventh-day Sabbath, and so he finally came to brother Reed's store, and found our hotel. I shall keep my promise to the blind man, and there is a good opening for our literature in Jerusalem, if some one would kindly send it to him. He told me there were four hundred Sabbath-keeping Christians in Jerusalem, and he would be very glad to know more of our work. I gave him some of our papers, which he said he would have read to him in Galilee.

I stayed in Durban one week, before being able to make connection with the East Coast steamers. We had a splendid view of the land between Durban and Delagoa Bay, as we kept near the coast most of the time. On arriving at Inhamban, we had to stay several hours, to land cargo, so I went ashore, and by making inquiries, I found there was an American missionary there. I procured a guide, and found him at home, having just arrived from a distant station. He received me very kindly, and I spent several

hours in his company, he giving me a brief account of his work.

I find that he has many difficulties thrown in his way by the Portuguese, as that is the language spoken there. There were only one or two English-speaking people there, and he had very little sympathy from them. The Portuguese forbid him to preach to the people in the streets, as they have been influenced by the Catholic priests, and the people are in a very bad state, being given to drunkenness and licentiousness, and this has baneful results on the native population. It is a very nice place, being well supplied with cocoanut trees and other beautiful foliage. It has one fault. The streets, if you can call them such, are very narrow and irregular, and it is hard to find your way back to the principal part of town. The missionary called the people together, and sent for my violin, and what time I had was spent in singing and talking to them about Jesus. I left him some of our tracts, and bade him good-by.

We left there on Feb. 9, at 6 A. M., for Biera, arriving on the 10th. This place is very flat, and, I heard, very unhealthy. They are building a railroad from here to Fort Salisbury, in Mashonaland. A few miles are completed, but when they will reach the fort, is a matter of discussion. Some say not at all. The road does not start from Biera, but is begun some few miles up the river. I am not much in favor of Biera. We left there the same day for Quilimane, and arrived there on the 12th.

Quilimane is a very old town, and used to be an important slave mart. The building which was formerly used for that purpose is partly in ruins. I did not go ashore, but was transferred to a small steamer which runs back to Chinde, as the coast at Chinde is very dangerous, and only small vessels can cross the sand bar. As I crossed the bar, I saw some portions of a wreck, which occurred some months ago.

Chinde is one of the mouths of the Zambezi, and may in time become quite an important place in opening the route to Central Africa. There are very poor accommodations for strangers at present. There is what is called the English concession, on which the African Lakes Company have a house and warehouse, but it is not open to settlement yet. Even then it will not amount to much, being only a few acres in extent. The main advantage of this concession is that all goods landed here are free from Portuguese duty, so it is really important to Europeans en route for Central Africa. I met here a brother missionary, Rev. Mc Ilwain, who is superintending and assisting in building a small steamer for the Zambezi River mission work, which will be used by the missionaries who will go from village to village up the river, it being very unhealthy and not good policy to establish a permanent station. Mr. Mc Ilwain rendered me all the assistance possible in giving advice as to the best and cheapest way of transport from there to Katunga.

The African Lakes Company charge twenty pounds for passage in their small steamers, and twelve pounds per ton measurement, or dead weight, at option of passenger, for fifty-pound packages, and fourteen pounds per ton for one hundred-pound packages—larger than that at the company's mercy. The reason of this is that the goods have to be carried from Katunga to Blantyre, which is no mean undertaking. There was no possibility of a boat belonging to the African Lakes Company leaving soon, as their boat at Chinde was undergoing repairs. I secured passage in a small whale boat, which carried the mail a good part of the distance, it going overland the remainder of the way, for the sum of ten pounds, including my goods, which would weigh about four hundred pounds, this being very reasonable compared with the Lakes Companies' rates. I furnished my own provisions for the journey.

It took ten natives for the work. I was to be in charge of the boat, and give the boys their

usual allowance of two cupfuls of rice per man per day, the company provisioning the crew. Leaving Chinde, Feb. 15, I had now about sixteen days' boat ride before me. I had about six feet of the boat covered in the shape of a small house, to protect me from the rains, as it was then the rainy season, and the boys paddled and sang as we left the river bank at Chinde. At this time of the year, the river in some places is several miles wide, and the current very strong; but the boys got on very well, keeping near the shore nearly all the time. We had proceeded only a few hours, when we saw two large hippopotamuses with their heads just out of the water, and then down they went; on coming up again, they blew the water in the air like a small fountain. We camped for the night about 5 P. M., that being the usual hour, as they generally cooked a little rice or corn, if they could be fortunate enough in obtaining such, before retiring. I stayed in the boat, and our first night was far from pleasant. It rained the most of the time, which caused the boys to begin their work about 4 A. M. They did not stop until about eleven, when we had breakfast. Generally we would arrange to have our meals at some of the villages, or near by, so that we could buy some corn or bananas, sometimes sweet potatoes, and I got along very well for food. The boys cooked all my food for me, and did anything I requested very willingly, as a rule.

The second day I had fever, but not a very severe attack, as I felt all right again the next day. There are many beautiful birds here, which caused me rather to enjoy the strange scene than otherwise, but it would be somewhat monotonous to those accustomed to the river. In passing the villages, the people were very willing to sell us anything we wanted, if they had it. In the evening, if we chanced to be at a village, I played on my violin and sang for them. Sometimes the young boys and girls would run away, but the older people enjoyed it very much, and would sit by the fire as long as I chose to play. They would give me corn, and I had a fowl given me on one occasion. This is a brief description of my river journey from day to day, with some slight alterations which I will pass over, such as seeing game and other things.

G. JAMES.

(To be continued.)

IN REGIONS BEYOND.

FOR many years I have been engaged in home mission work. I believe God will always tell his servants just what particular work they have to do. He will lay that on the heart of his servant which he wishes him to accomplish. I have gradually found my thoughts, not lingering less perhaps on the poor of East London, but lingering more on the heathen nations lying in darkness. The cry of those near is not less distinctly heard, but the cry of those afar off is ringing more loudly in our ears. I believe that the coming of the Lord draweth nigh. The King is on the return. There is no time to spare.

Jesus says, "Occupy till I come," and it is impossible to shut one's eyes to the fact that if the masses of East London are not saved by the gospel, at least they are *sodden with it*. Up and down the streets five and six deep, go God's workers, treading one upon another, and still offering the gospel to those who have rejected it times without number. I would not have it less so, but I would that there were more ready to say, "Let me go to fresh soil, and break that up; let me go to those who at least are not gospel hardened; let me go and tell it out where its gladsome notes have never yet been heard."—*A. G. Brown.*

—A traveler reports meeting a Roman Catholic priest on the borders of Thibet, who has been trying to get into the country for thirty-six years, and is still hopeful of success.

Special Attention.

SUNDAY LAW AGITATION.

THE agitation over the Sunday-closing of the World's Fair has had a tendency to try some of the theologies of the day, and determine to what extent people were living up to the denominational standards they have erected. We have taken an especial interest to watch the papers which represent those denominations that hold that the ten commandments are abolished, and that Paul's words in Col. 2:16 include the Sabbath of the fourth commandment. One of these denominations—the First-day Adventists—have not to our knowledge uttered a word in condemnation of a Sabbath enforced by civil law. They have in the past earnestly contended that every man should be “persuaded in his own mind” in regard to what day he should keep. But they have not said a word about the sin or danger of the government taking away what they have always held to be a God-given privilege. In their anxiety to be considered evangelical, and to be on good footing with the “churches,” they have stultified themselves upon this point in a most surprising manner. We have not heard one voice raised among them in opposition to religious legislation. That men should claim that a Sabbath enforced by the law of God is a bondage that cannot be borne, and then admit the right of the State to command the observance of such a Sabbath, is, to say the least, surprising. But this Sunday agitation has developed many surprising things.

Another body of Christians who take substantially the same ground as those above mentioned, upon the law and the Sabbath, are the Disciples, often called Campbellites. We have been particularly interested in watching the effect that the proposed Sunday exaltation by Congress was having upon them; for there has been quite a diversity of opinion among them. It is evident that there are many among them who have lost sight of the standard of liberty they once followed, and who are quite ready to join the popular churches in their effort to enforce the observance of Sunday by law; but we are glad to note that there are among them many who see danger in such a movement, and who are not afraid to speak their minds freely upon it. The *Christian Oracle*, which is one of the organs of the Disciples, has opposed a governmental Sabbath. Some of the brethren who had been drinking at the fountain of theocracy, were much displeased, and even stopped their papers. Others wrote letters strongly advocating the national Sabbath idea. This has had the effect to call out others, and lately the *Oracle* has contained some articles making excellent points upon the subject of religious liberty, which we herewith place before the readers of the REVIEW. They show that while the anti-Christian theory of religious observances commanded and enforced by the State, is working like leaven in the church of the Disciples, there are still some lumps that refuse to be leavened,—some who have a true idea of the relations of the State to the church of Christ. The *Oracle* of July 13 contained the following article, entitled,—

ALEXANDER CAMPBELL AND THE SUNDAY ISSUE.

“If some of our arguments relative to the Lord's day and its affinity to baptism, the Lord's supper, and other Christian observances are ‘streaked with insanity,’ as alleged by our good brother, D. R. Dungan, we at least have the satisfaction of knowing that we are in good company, inasmuch as they were used by Alexander Campbell, as the following extracts will show:—

“This same question, only in another form, came up in 1820 in connection with the organization of the so-called ‘Moral Societies’ in western Pennsylvania, a full account of which will be found in ‘Richardson's Memoirs of Alexander Campbell.’ Among other things, these bodies existed to punish people for reputed Sabbath-breaking, and brother Campbell characterized them as ‘unevangelical, anti-constitutional, and anti-rational,’ and furthermore contended that ‘the whole of the precepts or commands of the Christian religion are contained in the New Testament. But there is no precept or command in the New Testament to compel by civil law any man who is not a Christian, to pay any regard for the Lord's day, any more than to any other day. Therefore to compel a man who is not a Christian to pay any regard for the Lord's day, more than to any other day, is without authority in the Christian religion.’ In addition to this, he claimed that ‘the gospel commands no duty which can be performed without faith in the Son of God. ‘Whatever is not of faith is sin.’ But to compel men destitute of faith to observe any Christian institution, such as the

Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers or natural men to observe in any sense, the Lord's day, is anti-evangelical or contrary to the gospel.”

“Of course these and similar utterances raised a furor, and brother Campbell was denounced as ‘immoral and irreligious;’ this being so, we small stars and minor satellites and such of us as the *Apostolic Guide* has been pleased to designate ‘evangelical preachers out of color’ can afford to hear a like reproach.”

Another article, entitled,—

“LIBERTY AND THE SABBATH,”

in the *Oracle* of July 20, upon the same subject, and also referring to Alexander Campbell's position upon the enforcement of Sunday laws, is worthy of a careful perusal:—

“Civil liberty springs from religious freedom. Christianity tends to make men gentle and obedient, patient and forbearing, willing to concede to all their just rights; and it employs persuasion and truth to accomplish its ends. But a perverted Christianity stirs up envy and rivalry among the clergy, who contend for precedence and power. Under such influences, they impose shackles upon men's minds by decrees of councils; they abridge the rights of private judgment, make civil government the subservient instrument of spiritual tyranny, and thus destroy civil liberty. It should be remembered that these efforts to make the State subservient to the interests of the Church, have always proceeded from the clergy and from politicians, and not from the people. At the same time it is remarkable with what readiness the people often fall in with the propositions of their religious leaders.

“People seem to forget that Christ's kingdom is not of this world, and that the weapons of our warfare are not carnal, and that neither Christ nor his apostles ever once appealed to Cæsar for power to enforce or protect anything that belonged to the kingdom of Christ.

“As early as 1815, in the county of Washington, Pa., the religious people, who, for the most part, were Presbyterians, formed an association for the suppression of vice and immorality. These societies were called ‘moral societies.’ One of the evils to be suppressed was Sabbath-breaking. Every member was a sort of detective bound to inform against any one found breaking the Sabbath. The whole society was a band of informers. The authority for keeping the Sabbath was the fourth commandment of the decalogue. They had a graded catalogue of fines and punishments, according to the offense committed.

“The arrest and punishment of non-religious people for violating the Sabbath, stirred up very bad blood among the people. They regarded the operations of this society as an impertinent interference with the rights of conscience, and they resented it, until an antagonistic party was arrayed against the society.

“About this time, Alexander Campbell appeared in the *Reporter*, a paper published in Washington, over the signature of Candidus, attacking the principle on which the societies acted; viz., that fining men for their vices would make them moral. In another article he continued his argument, showing that moral societies are anti-evangelical, because ‘Christians are not at liberty to interfere with men of the world in anything pertaining to God and conscience.’ Later he argued the unconstitutionality of the moral societies, because the Constitution gave the right to all to worship God according to their consciences, expressly declaring that ‘no one can be compelled to erect, attend, or support any place of worship, or to maintain any ministry against his consent, and that the observance of the Sabbath, or of any other day, is purely a right of conscience.’

“Andrew Wylie, president of Washington College, replied to Mr. Campbell, and this discussion continued nearly two years, and it resulted in breaking up these societies, and in turning Mr. Wylie away from Presbyterianism.

“Mr. Campbell held that ‘there is no precept or command in the New Testament to compel by civil law any man who is not a Christian to pay any regard to the Lord's day, any more than to any other day, and to do so is contrary to the gospel.’

“Notwithstanding the failure of the Presbyterians to establish by law in Washington county their views of the Sabbath, another and more general effort was made, a few years later, to get these notions of the proper observance of the Sabbath sanctioned and established by law. ‘For this purpose, in the year 1829, Congress was suddenly overwhelmed with numerous petitions, coming in from all parts of the country, and from various ecclesiastical bodies, praying that the public mails might all be stopped upon the Sabbath day; and every possible influence was brought to bear upon the national legislature in order to obtain the passage of an act to this effect.’ The question was referred to a committee, of which Richard M. Johnson was chairman. Alexander Campbell, it is said, wrote the opinion for the committee. This report was regarded as a remarkable document, ‘and it excited so much interest, and received so much applause, that it was published throughout the country, and largely distributed also in the form of handbills which were framed and hung up in dwellings, like a new Declaration of Independence.’

“Some of the principles of this remarkable document I will here recite:—

“‘It should be kept in mind, that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.’

“Again: in view of the fact that religious people differ in regard to the day that should be observed, some holding to one day, and some to another, and all on religious grounds, the committee held that government could not require that any one day in particular should be observed, without discriminating against one or more religious parties. The committee hoped that no portion of our citizens could willingly introduce a system of religious coercion in our civil institutions.

“The report further says: ‘With these different religious views, the committee is of the opinion that Congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and enjoy it freely without molestation. Whatever may be the

religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others.’

“The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere, but they assume a position better suited to an ecclesiastical institution than to a civil one. They appear in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in its legislative capacity, adopt the sentiment, it would establish the principle that the legislature is the proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy, and on a point on which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen, and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.”

“Our Constitution recognizes no other power than that of persuasion for enforcing religious observance.”

“The committee was discharged, and Congress did not interfere with the carrying of the mails on the Sabbath.

“I am opposed to Sunday legislation. It is contrary to our Constitution and to the New Testament. On the same principles, I am opposed to the American Sabbath Association. It is itself anti-American and anti-evangelical. It is the same thing in principle that Mr. Campbell opposed in the moral societies of Washington county, Pennsylvania, seventy-five years ago. I stand by the principles of this great man on this question. In respect to seeking the aid of the State in maintaining its pet notions and institutions, Protestants are scarcely a whit better than Catholics. In seeking the aid of the national legislature to prevent worldly men from ‘desecrating the Sabbath,’ Protestants are doing the same thing they condemn in the Catholics. Both Protestants and Catholics are wrong in this regard, and if either party succeeds, it will bring ruin both to our civil and to our religious liberties. May God defeat them both. Let us fight out the question of religion and of observing holy days, and especially the Sunday question, with the ‘sword of the Spirit, which is the word of God,’ and not with the sword of Cæsar.”

We will close these quotations from the *Oracle* by giving an extract from an article in the same paper as last quoted. Like the others, it has a sound ring. We are glad to hear from these champions of religious liberty:—

“The Lord's day is one of holy memories to be sacredly observed and taught. History is full of awful wrong-doing by mistaken zealots desiring to compel the conscience of the noblest of mankind. The unlawful connection of Church and State was oft the cause. If popery was to-day supreme in our country, can we doubt that she would compel submission of heretics and exclude them from all political offices?—No. Have we Protestants in our country who would do the same?—Yes! Nonsense, some leader exclaims, and therefore I quote from an address published this month by a sound Reformed Presbyterian. He declares that ‘the State must receive and apply both tables of the decalogue. This nation should make a constitutional recognition of the authority and law of Christ, and give its pledge to serve him, and that will bring down his spirit, and unite us one composite Christian nationality. (!!) It should stipulate in the compact that the enemies of Christ be excluded from office, and only his friends be made eligible. And the application of Christ's law to incoming foreigners would result.’ We shorten the language, in excluding from citizenship all Roman Catholics, Mormons, saloonists, etc., etc.!! O, what a pure state of new fangled scribes and Pharisees there would then be in these United States! The Reverend does not, because he cannot, refer us to any such New Testament instructions of Christ and his apostles; but he is evidently as confident as any priest or pope could be in the traditions of their church.

“American citizens, you neglected slavery until it brought the Civil War! Will you neglect the slavery of millions of citizens to the conscience tyrants who subvert the root principles of the civil government of our country and our Christianity? Tyrants over conscience toward God? Men who would have their church usurp the duties of the State, and use the sword and the jail to compel conformity to their State church! How long would our civil government and our personal freedom of conscience continue under such a régime as would be approved by such Romish or Protestant church and stateism?”

M. E. K.

THE COAL COMBINE OF ST. PAUL, THE J. J. RHODES TRIAL, AND THE ANTI-TRUST CONVENTION.

FOR some reason unknown to ordinary mortals, the great dailies of this city have become almost, if not totally silent in regard to these things, which were once, and still are, of so much interest to the people. But by chance, a copy of the *Representative*, a paper published in this city, in the interests of the People's party, has fallen into my hands, and from it I gather the following: It will be remembered that Mr. Rhodes, connected with the Coal Combine of this city, last winter, was called to testify before the Legislative Committee, which was appointed to investigate certain alleged irregularities, which led to the belief that a combine did

exist, for in the pri the auth to testify stand, he book, com tion to fi been secu hundreds combine, coal mus stand the comply w to the ma to go ro combine he was a in the fa and all t jury foun petty cri so mean, hundred against bine had thousand were go guilty! may lea jury was poration combine, dealers i tractors, livery st transcon binel—a the list.

The qu it could ested in of the In Ramsey for juries seasonin cause of the law prostitu is disho honest, honest r est poor

In regi tion, cal also was combine cago, Ji delegate York an perman ernor N sympath the reso and-wa This wa termine senting convent “the g oite coa nent de to own real an binatio the cou so it is, resoluti and th spirit c rights o to livin living p between that t and he togeth “Go to miserie are cor Your g them s

exist, for the express purpose of unjust extortion in the price of coal. This committee, acting under the authority of law, called the said Mr. Rhodes to testify under oath. While upon the witness stand, he swore, point blank, that he had no letter book, containing letters in regard to a combination to fix the price of coal. Yet this book had been secured by the committee, and it contained hundreds of Rhodes's letters to members of the combine, in which he dictated the price at which coal must be sold, giving retail dealers to understand that they would get no coal, if they did not comply with the conditions, and keep the price up to the mark. Not only so, but he even hired men to go round as spies to see that members of the combine did not undersell each other. As a result, he was arrested for perjury, and held to bail. Yet in the face of all this, the grand jury let Rhodes, and all the rest, go scot-free. Yet this same grand jury found a lot of indictments against poor, little, petty criminals. One fellow had been so low and so mean, as to perpetrate a petty swindle of a few hundred dollars, and they found two true bills against him. But Rhodes and the rest of the combine had swindled the people out of hundreds of thousands of dollars, perhaps millions; and they were good fellows! Too respectable to be found guilty! Why was this so? As an eye-opener that may lead to the answer, it can be said that the jury was composed of two presidents of great corporations, a brother of the secretary of a whisky combine, a member of a lumber trust, wholesale dealers in lumber, wholesale merchants and contractors, with a colored barber, a foreman in a livery stable, and the president of one of our great transcontinental railroads—a most gigantic combine!—a friend of Rhodes, thrown in to complete the list.

The question may arise in the mind of some how it could happen that such a bunch of men interested in combines, could be found upon that relic of the Inquisition? It is stated that the judges of Ramsey county make it a rule to pick out rich men for juries, with an occasional butcher or barber as seasoning; because, forsooth, the poor man, because of his poverty, cannot be trusted to enforce the law against liquor dealers, and the houses of prostitution. And does it follow that a poor man is dishonest, because he is poor, and a rich man honest, because he is rich? There may be some honest rich men, but I know there are many honest poor men.

In regard to the national anti-combine convention, called by Governor Nelson, of this State, this also was taken possession of by members of the combines. It was held at Apollo Music Hall, Chicago, June 6. Thirty-four States had appointed delegates, the most of whom were present. New York and Pennsylvania refused to take part. A permanent organization was effected, with Governor Nelson as chairman. But because of the sympathy of many with the combines and trusts, the resolutions adopted were said to be of a milk-and-water nature, and the convention a humbug. This was so wholly unsatisfactory to the more determined ones, that thirty-eight delegates, representing thirteen States, at once organized another convention, adopting resolutions demanding that "the government take possession of the anthracite coal lands of Pennsylvania, by right of eminent domain, paying a reasonable compensation to owners; the enactment of laws to confiscate the real and personal property of all trusts and combinations, and the withdrawal of the protection of the courts for the collection of their claims. And so it is, that between the combine-milk-and-water resolutions of one convention, on the one hand, and the more radical resolutions filled with the spirit of paternalism, on the other hand, and the rights of the people,—the rights of the poor man to living wages, with the privilege of purchasing at living profits to the producer and manufacturer,—between them, there seems but little prospect but that the burdens of the poor must grow heavier and heavier, while the rich are heaping "treasure together for the last days." Soon it will be said: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat

your flesh as it were fire. Ye have heaped treasure together for the last days." But at this time is heard another word: "Be patient therefore, brethren, unto the coming of the Lord." "The coming of the Lord draweth nigh," and "the Judge standeth before the door." Who will be among these waiting ones?

H. F. PHELPS.

SPIRITUALISM IN THE CHURCHES.

It is not my desire to furnish a lengthy article as evidence that Spiritualism is the manifestation of Satan's "power and signs and lying wonders." Is it not indeed the "strong delusion," which those "who received not a love of the truth" anxiously accept as truth obtained from scientific (?) research in various fields?

Every Seventh-day Adventist should realize that Spiritualism rejects the Bible, and substitutes therefor the lies of Satan and the foolishness of men. It poses as religion, and those who constitute its "visible supply" undertake to relegate the word of God to oblivion, by declaring that "science, supplemented by an exalted morality," will be "the Bible of the future."

When Spiritualists declare that "the future life as taught and believed in the churches has been vague, and based on hope and faith and so-called revelation," they simply reiterate Satan's denial of the power of God's word. Does it not look as though they serve the Devil completely, when they do just as he did in the matter of quoting from that word, which they also set at naught?

Doubtless we are all aware that "the Devil preached the first sermon on the immortality of the soul." We should know also, that, contrary to 1 Cor. 15:51-56, where we learn that "this mortal" does not "put on immortality" until the resurrection of the righteous dead, modern Spiritualists declare that "Spiritualism and its little rap proves by super-mundane intelligence that man survives his physical dissolution." And it is really amazing to know that vast numbers of members in the popular churches stand ready to embrace this and similar "doctrines of devils."

I had a talk recently with a man, an ardent believer in Spiritualism, as well as a regular attendant at Sunday-school, who quoted 1 Peter 3:19 to prove that man lives right on after death. This passage is often quoted by those who contend for the false doctrine of the immortality of the soul. To be consistent, they should at the same time quote verses 19 and 20, and further contend that there is probation after death. Such an assertion, though consistent, would be absurd in the extreme.

It would be equivalent to saying that "the long-suffering of God" was unnecessary at the time when Christ preached, by the Spirit, to the antediluvians (who of course were dead when the apostle wrote) who were not dead until after Christ preached to them by the Spirit "in the days of Noah."

There would be just as much sense in saying that we can be "sometime" (as long as we live) "disobedient," and wait till after death for Christ to preach redemption to us.

Now, I might say, referring to some man who died years ago, that Christ was preached to that dead man. I would not say by that expression that he heard the gospel preached after he died. I would simply convey the idea that he, to whom I referred, was dead when I mentioned what he had heard during his lifetime.

Let us look at verse 19, and see if it does not mean that Christ preached by the Spirit, to men, who, when they heard him, were only dead in sin.

To my mind this is what it says; namely, By which (Spirit) also he (Christ) went (past tense, i. e., before the flood) and preached unto the spirits in prison (unto those who were spiritually, instead of physically dead) or in bondage to sin. (Read also Isa. 61:1 and Luke 4:17, 18.)

Why cannot the masses see that the Scriptures nowhere teach the immortality of the soul, this side of the resurrection, nor probation after death?

Surely, God has sent them "strong delusion that they should believe a lie," because they love Satan's lies, and "received not a love of the truth."

The following, from the pen of a modern Spiritu-

alist, indicates that the entire mass of paganism, Catholicism, and back-slidden Protestantism, is about to entertain the three unclean spirits of Rev. 16:13, 14:—

"Among the seekers of modern spiritual truth, church-members come by thousands, hungry for the consolation that the church does not afford; and the pastors have to meet such a want, and use our thunder for the supply, and make their sermons correspond with modern spiritual ideas, which are in the air; and the most popular preachers to-day are those who are hospitable to, and favor, modern Spiritualism, not always calling it by its name, but their ideas are full of it, and one gets at many of the liberal churches as good Spiritualism as from spiritual platforms. No one who notes the signs of the times can fail to observe this tendency; and so many Spiritualists are inside the church that this liberal tendency, manifest in the pulpit generally, must be considered a part of this great modern spiritualistic movement.

"I think a large part of Spiritualism is in the churches to-day, and getting more and more so, and the pulpit more and more teaches it, and it will continue and increase, and the churches in time become practically spiritual in the modern sense, and the better portion of Spiritualists be found there."

W. C. MC CRAIG.

THE DANGER TO GERMANY.

THE young emperor of Germany declares that "the very existence of the Fatherland" depends upon an increase in its army. If this is true, the Fatherland is in a perilous position, and the fact furnishes the strongest indictment against the system which has thus brought it to the verge of ruin.

No official reports of the war strength of the German army are published, but according to reports formulated by military experts for the intelligence division of the British War Office, it consisted in 1888 of 2,234,631 men, 3,358 guns, and 439,759 horses, not including the navy or the railway staff, or the landsturm of 700,000 men who may be called out in case of invasion. The effective military strength of Germany in 1870 was 1,183,389 men, 2,046 guns, and 250,373 horses, which shows that in these eighteen years there was an increase of 1,051,242 men, 1,312 guns, and 189,384 horses. The navy also has now 19,307 men and 511 guns, which should be included in the grand total.

If the existence of the Fatherland now depends upon an additional increase to this enormous force, the situation is certainly full of discouragement and danger to its rulers and people.

But the real danger to Germany lies not in the emperor's failure to increase the present army, but in his failure to reduce it.

It seems impossible that the empire can go on continuing its present drafts upon its industrial resources, wasting its brawn and brain in idle maneuvers of masses of men, consuming the substance of the nation, crippling its productive power, curtailing the liberties of its citizens, and exacting a pitiless and unceasing tribute from its poor as well as its rich.

The way to make Germany more powerful is to follow the example of this country, and permit as many of its people as possible to engage in productive industries, to broaden their liberties, relieve them from the burdens of taxation, and teach them that the object of government is to promote the welfare and happiness of the people, and not the ambition of kings and the glory of princes.

—N. Y. World.

PAPAL CLAIMS.

IN its "Monthly Record of Roman Catholic Events," that most excellent journal, *The Converted Catholic* (published by J. A. O'Connor, 142 West 21st St., New York), in its issue of July, 1893, prints the following, showing the disgusting and blasphemous assumptions of the head of the Romish Church:—

"It is only twenty years ago that Cardinal Manning, preaching on the *Syllabus*, uttered the following words which seem to come from the lips of a medieval inquisitor, and not from those of an Englishman of the nineteenth century. Manning put these words in the mouth of the pope:—

"In his (Christ's) right I am sovereign. I acknowledge no civil superior; and I claim more than this—I claim to be the supreme judge on earth, and director of the consciences of men, of the peasant that tills the field and the prince that sits on the throne, of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms. I am the last supreme judge on earth of what is right and wrong."

"Let our American friends read this passage twice, and ponder every word of it. As its authenticity has been disputed, we will say that it is found word for word in Cardinal Manning's 'Sermons on Religious Subjects,' published in London by Burnes, Oates & Co., in 1873, Vol. III., p. 97. Tammany rule, and any other kind of Roman Catholic misrule, is only a practical application of Manning's theory."

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 1, 1893.

URIAH SMITH, - - - - - EDITOR.
M. E. KELLOGG, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
A. T. JONES, O. A. OLSEN, GEO. I. BUTLER,
S. N. HASKELL, G. C. TENNEY, L. R. CONRAD.

THE IMPORTANCE OF THE GOSPEL.

A Study of the Book of Hebrews.

CHAPTER 2, verse 1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The conclusion the apostle here draws, naturally follows the argument of chapter one, wherein he had shown the high position that Christ occupies, and that God has spoken in these last days to us by him. Certainly then we should cherish his words most carefully, and not let them pass out of the mind.

The figure used is a strong one; it is that of a leaky vessel. The words "take heed" are, literally, "to hold together;" the mind, of course, being understood. The barrel with the hoops off and the staves spread apart, will hold nothing that is poured therein. It will all run out. But if all the parts are tightly held together, it will retain whatever is put into it. Just so the mind should be held together, and not be like the spreading staves of the hoopless cask, letting all that is put therein run out and be lost, but be firmly held in a condition to retain the precious teaching of the Saviour which it receives. The figure is applied to the persons, not to the things, and denotes the condition in which we should keep ourselves, retaining the truth, appropriating it to our spiritual development, and growing thereby.

Verse 2: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; 3, How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

The apostle here alludes to the first covenant established with Israel. That was established "in glory." 2 Cor. 3:7. It was "ordained by angels." Gal. 3:19. It was given by the "disposition of angels." Acts 7:53. The scene is described in Deut. 33:2: "The Lord came from Sinai, . . . with ten thousands of saints," or, holy ones, that is, the angels. And the psalmist says, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68:17.

The Jews prided themselves on these great displays of divine glory as connected with the introduction of their institutions; and they thought there could be nothing better. But the apostle, while saying nothing to detract from the greatness and honor of that system, admitting that it was given through the intervention of angels, and was steadfast, sets forth that Christ has the words of "salvation," the neglect of which, by implication, must result in utter ruin. Every transgression under the first covenant received due punishment, as he says in another part of this same book (Heb. 10:28), "He that despised Moses's law died without mercy under two or three witnesses;" but there is no "escape" for the neglect of the salvation offered through Christ. And to secure this loss, it is not necessary openly to oppose the work of the gospel; one may simply neglect it, and be forever undone.

This text also throws light on an important prophecy of the Old Testament. It was prophesied of Christ (Dan. 9:27) that he should "confirm the covenant [the new covenant] for one week," and yet in the midst of the week, he would "cause the sacrifice and the oblation to cease," or, in other words, be himself "cut off." This text shows how this was accomplished. The Lord engaged personally in confirming the covenant, that is, in teaching and setting forth its principles and conditions, during the first half of that prophetic week, or three years and a half, which was just the length of Christ's ministry. And after his death and resurrection, the same work of confirming the covenant with the house of Judah, the last half of the

week, until A. D. 34, the time to which the gospel was specially offered to the Jewish people, was carried forward by the apostles. Thus the great salvation offered under the new covenant (Heb. 8:10-12) began to be spoken by the Lord himself, and was confirmed, after his death, to the disciples, by those who heard him, and who were sent forth with special endowments of the Holy Spirit for that work, as set forth in the following verse:—

Verse 4: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Thus, though the disciples were employed as agents, it was the Lord after all who did the work of confirming the covenant during all that week. This is plainly stated in Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." This was a special work, marked by a special exhibition of the power of the Lord. But the Lord has other special work to be accomplished during this dispensation, and has never cut himself off from these methods of the manifestation of his power; but he promised his disciples that he would be with them, even to the end of the world. Matt. 28:20.

Verse 5: "For unto the angels hath he not put in subjection the world to come, whereof we speak. 6. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7. Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: 8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

The apostle keeps steadily in view the superiority of Christ over the angels, and his system of truth over any previously established, even though it was through the intervention of angels. Christ is to have dominion over the world to come; but this is not true of the angels. The "one in a certain place," to whom Paul refers, is David; and the place is Ps. 8:4-6. This undoubtedly refers to man and the dominion originally given to him in this world. This, in the language of the psalm referred to, is, in verses 7 and 8, very clearly specified. Man was made for "a little time" (margin) lower than the angels. Dominion, glory, and honor were given to him, and all things in this world were put in subjection under him. And this Paul lays down as a basis to show what the future dominion of Christ in this world is to be. For he by his intervention has recovered it from the enemy, and it thus becomes his. This same dominion, is, however, to be given back to man under Christ, just as Christ will hold dominion over all things under God. Therefore the same apostle elsewhere says, "All things are yours; . . . and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

This gives him occasion to say, in the last clause of verse 8, "But now we see not yet all things put under him;" that is, we do not see man now in possession of this dominion which was at first given him; for he has lost it, and degraded himself by sin. How then is this condition of things to be remedied? O, says the apostle, we see the working of that plan which is to bring all things back again into God's order, already largely fulfilled. We see Jesus made a little lower than the angels, that is, taking upon himself our nature, that he might suffer death. We see him after having, by the grace of God, passed successfully through the grand ordeal of living a sinless life subject to our temptations, then tasting death for every man. And we see him raised up to the right hand of God and "crowned with glory and honor," which is an inviolable pledge that he will carry through successfully the whole arrangement for our salvation.

Verse 9 states the fact, though it does not explain the mystery, of the incarnation of Christ; for that cannot be explained. 1 Tim. 3:16. And the statements of this verse should have prevented a great deal of speculation and bitter controversy over the nature of Christ. Some ask the question if Christ was not immortal, in the most absolute sense, before he came into this world to die. He certainly was. Then, it is asked how could he die. This text says that he was made a little lower than

the angels for this very purpose; and that should be satisfactory. John 1:14 says that the word was made flesh. How this change could be effected, and he lay aside his former position with his Father, his glory and immortality, and be made flesh, and die, is fortunately not required of any man to explain. The facts are stated, and the history of Christ has demonstrated it, and that is enough for our present knowledge. But while he was here in the flesh, having the nature of the seed of Abraham, he was just as much the Son of God as before he left his father and the glory of the heavenly world. And as the Son of God, in his entirety, he gave up his life upon the cross. We have a divine sacrifice, not merely a human one, as would be the case if it is true, as some affirm, that only the human nature of Christ died, and that he had another part, a spirit, an immortal part, which went away somewhere and did not die at all. That "spirit" which he commended to the keeping of his Father, was simply the life which he laid down. Isaiah says that he "poured out his soul unto death." Isa. 53:12.

Christ tasted death for every man, and so every man who will, may come and receive life. But Christ's death will give no one life, unless he accepts of it. And such acceptance must be manifested by appropriate acts on his part. "Repent, believe, and be baptized," and, "bring forth fruits meet for repentance," is the instruction given to every seeker for salvation.

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.]

329.—THE CLOSE OF PROBATION.

When does probation close, before or after the pouring out of the plagues? Please treat the question from the standpoint of the Bible and the Testimonies.

Answer.—When we consider the nature of the plagues and their relation to Christ's work in the sanctuary, it is evident that Christ's work as priest must be finished before the plagues begin to fall. This subject will be found discussed at length in "Thoughts on Daniel and the Revelation," chapters 15 and 16 of the latter book. Rev. 15:8 affirms that no man (literally translated "no one, no being") was able to enter into the temple till the seven plagues of the seven angels were fulfilled. Christ is in that temple now, and will be there till his work as priest is concluded. And inasmuch as there is no one there during the pouring out of the plagues, it is conclusive evidence that the plagues do not fall till after the conclusion of the priestly office of the Saviour. But when Christ's priesthood ends, probation ends; for no more mercy is then offered.

Again: of the plagues it is said, that in them "is filled up the wrath of God" (Rev. 15:1), and that they are poured out "without mixture;" that is, without any mixture of mercy. This also would show that they do not fall until after probation is ended, and the work of Christ as priest is finished; for until that time there is a mingling of mercy in all the judgments of God manifested in this world. Such is the testimony of the Scriptures on this point, and it is unmistakable. And in complete accord with this is the following from "Early Writings," p. 29:—

"I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the most holy place, laid off his priestly attire, and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out his wrath on those who have rejected his truth." "When our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels will hold the four winds until Jesus' work is done in the sanctuary, and then will come the seven last plagues."

Other quotations of like import might be made; but this makes the matter as plain as it need be stated.

330.—THE CURSES OF PSALM 109.

I cannot understand how God could inspire such a prayer as is contained in Ps. 109:6-16. I can conceive how such calamities could come to one for just such sins; but how could one divinely inspired or converted, make such a supplication? Will you kindly offer some thoughts upon this subject?

H. E. B.

Ans.—The present but as the posed to m as here rec that justifi inspired w manner. C lamities co sins, and t to assert. tude towa gards it. spoken of course so l goes into him. And eations he be said th persons st that the l general w out confin much as t would des ondy, eve passed the illustrated of this Sc of funds w use of his plices with reaped the able death

RELIGIO

life, or as Sabbath, belongs to ion be a p which give truly reli every act business. He may n day, but l respect to ever the n case, his bath, are of what G And when so much a to praise that he h a more pr his merci every day couragem sustained may com every Sa refreshing to the be Religio to God a one day quired ev entire ti week affa presence, and to o possible failure to is a very the Sabb meeting, spiritual in busin dren, sel matter v be; if he the pre-neglecte done, th promot when the also tru day, rea

should
word
be ef-
n with
nd be
ired of
nd the
that is
hile he
he seed
of God
of the
his en-
e have
one, as
n, that
hat he
l part,
at all.
leeping
he laid
is soul

every
But
accepts
sted by
believe,
ts meet
every

13

will be of
its should
ies not re-

ing out of
point of
B.

of the
k in the
as priest
to fall.
length in
chapters
affirms
e, no be-
till the
fulfilled.
here till
much as
t of the
plagues
priestly
esthood
is then

hem "is
nd that
that is,
would
ation is
inished;
ercy in
s world.
on this
omplete
y Writ-

lace until
ion, and
d finished
ttire, and
hen Jesus
God will
ose who
s finished
the gar-
s will be
ur winds
ill come

made;
need be

prayer as
such ca-
ow could
lication?
E. B.

Ans.—This question is fully discussed in No. 3 of the present volume of the Review, Jan. 17, 1893, but as the passage is one which skeptics are disposed to make quite a handle of, we notice it again, as here requested. First, it is inspiration alone that justifies such language. Any one who is not inspired would better not presume to pray in that manner. Our correspondent can see how such calamities could properly come to one guilty of such sins, and that is all that the Scripture is designed to assert. It is a general statement of God's attitude toward sin, and how he looks upon and regards it. And it will be noticed that it is not spoken of any one until he has followed his evil course so long that his probation is ended, and he goes into eternity with that evil character upon him. And such a one is deserving of all the imprecations here uttered. (See verses 16-18.) It may be said that it seems to be spoken in reference to persons still in this life; to which it may be replied, that the language might be used to express, in a general way, God's indignation against sin, without confining it to those specific circumstances, as much as to say that a person guilty of such sins would deserve just such an experience. But, secondly, even then it would be only when he had passed the limits of his probation. And thirdly, as illustrated in the case of Judas, to whom a portion of this Scripture is applied, his misappropriation of funds was doubtless for a selfish purpose, for the use of his family, who were consequently accomplices with him in his crimes, and very properly reaped the rewards of his misdeeds, after his miserable death.

EVERY-DAY RELIGION.

RELIGION is often held as something apart from life, or as something especially belonging to the Sabbath, when it really is a part of life itself, and belongs to every day alike. Not only should religion be a part of the life, but it should be that part which gives force and direction to the whole life. A truly religious man is religious every day, and every act of his life, whether of social relations, business, or pleasures, is regulated by his religion. He may not engage in the same kind of work every day, but loyalty to God as his Creator, and a due respect to his righteous demands upon him, are ever the mainspring of his actions. This being the case, his days of especial devotion, like the Sabbath, are days when a special recognition is made of what God is to his soul during the whole week. And when this true ideal is met, the Sabbath is not so much a time to get near to God, as it is a time to praise him and to give expression to our joy that he has been near us during the week. Then in a more pronounced and public manner we recount his mercies to us, of which we have been sensible every day, and so, both giving and receiving encouragement as we tell what he is to us, we are sustained and strengthened for the events that may come upon us to try our faith. In this way every Sabbath becomes to us a season of restful refreshing and strength on the delightful journey to the better country.

Religion is the performance of the duties we owe to God and to mankind, whether they be done on one day or on another,—different duties being required every day,—and as these duties cover our entire time, religion cannot be a one-day-of-the-week affair, but Christ should be to us a constant presence, affecting us in all our relations to God and to one another. Week-day religion is the best possible preparation for Sabbath religion, and a failure to live an honest, consistent life every day is a very certain way to make an individual feel on the Sabbath that he has no religion, and that the meeting, if he goes to it, will be of no particular spiritual benefit to him. If he has been dishonest in business, cross and fretful to his wife and children, selfish in his desires to have his own way, no matter what the feelings or rights of others may be; if he has been full of secret envy and jealousy at the pre-eminence or prosperity of others, or has neglected to do what he knows he ought to have done, then this week-day irreligion will be a poor promoter and preparation for Sabbath religion when the Sabbath comes. The reverse of all this is also true. A life by faith in the Son of God every day, realizing our own weakness and inefficiency,

but taking up and doing in his name, and in the strength that he imparts, the humblest and most common duties of life, recognizing him as our daily Saviour and strength, as the source of all our wisdom, will give us confidence to believe that as we have had his blessing and support during the laboring days of the week, we may expect the same in a larger measure upon the Sabbath.

Week-day religion and Sabbath religion are very intimately related. We can have neither one truly, without having the other. When Christ is formed within, the hope of glory, the hope is not an anchor that holds on the Sabbath, and gives way other days, but it holds every day. It is always "sure and steadfast," because whatever our circumstances may be, Christ is a sure anchorage, and he is ever the same. God is rich in love toward us, every day, and he wants us to enjoy his blessing continually. If we fall short of attaining to this position, we come so far short of having what God designed we should possess. Some people complain because their opportunities of bringing the truth before people is so limited; but every one has a full opportunity of living a Christian life every day, and there is no better way of expressing the importance and beauty of the gospel of Christ than by exemplifying it in our every-day life. The religion of Christ lived out is far better than the same religion talked out. There have lived in the world many Christians who never said very much about their religion, but whose godly life and influence was an inspiration to every one with whom they came in contact, to draw them to a higher and better life. The idea of holy living was in the mind of Christ when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As the command to the people of God at the present time is, "Arise and shine," let us remember that this may be done by faithfully performing every duty with an eye single to the glory of God in all we do or say.

M. E. K.

THE WORK OF THE MINISTRY.

MUCH has been said and much remains to be said of the exalted character of this work. It is in the preservation of this character that the success of the work consists, and anything that belittles or injures the character of the work detracts from its efficiency, and serves to defeat the object of our divine Lord in establishing it. It was long ago said, "Be ye clean, that bear the vessels of the Lord." And while it is very essential that a high standard should be chosen by all who labor in any capacity in connection with the Lord's cause, it is particularly necessary that those who take the word from the Lord and give it to the people, should in all respects be living examples of that word, and of the work of grace which they are called upon to explain and recommend to their fellow-men. The minister is exhorted to be an example to the flock, "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." As such he must be an earnest follower of all that elevates the physical, mental, moral, and spiritual life. The work and calling of the gospel minister is the most powerful incentive to a high and holy life. It leads to happiness and joy of the purest type. He who desires to live on the highest plane of spiritual life and perfect peace may properly expect such a life in the calling of the ministry. There are trials and crosses severe, self-denial and tears; but there is joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But we do not wish to generalize only in this article, but rather to speak of some of the aspects of this important matter as they now appear in connection with this cause. There is in all our Conferences a distressing dearth of efficient laborers. Not one of these Conferences has the number of laborers that is actually required to carry on the work as it should be prosecuted, while in most places the scarcity of help is indeed painful to contemplate. Under these circumstances, it is of the utmost importance that proper and judicious encouragement should be given those whom the Lord would choose to enter upon the sacred calling. Such will often need to be sought out and

led into the work. It is incumbent upon our ministers and our churches to watch the indications of duty in this respect, for there are doubtless many whom the Lord would have in his work, and who have some impressions of their duty, but hesitate to make their convictions known, or they do not see the way open before them, and need some encouragement. We must fill up the ranks of our ministerial workers. We must encourage proper persons to enter this work. It must not be a prevailing impression that the person who aspires to this work is guilty of a presumptuous sin.

But to encourage an inexperienced and untried man to enter the ministry is a matter requiring such delicate care, and is fraught with such eternal consequences as to demand the closest discernment and a jealous regard for the honor of God's cause, apart from a personal interest in the individual. It requires that the consideration of the case should go much deeper than simply to the outside merits. A man's temporal or financial circumstances should not be allowed to place stress upon his acceptance; we should not look on "his countenance or on the height of his stature," nor yet should the gift of volubility be thought a sufficient recommendation; for while we are inclined to look on the outward appearance, the Lord looks on the heart. And only he who is after God's heart can be acceptable to him as a representative of his word. Therefore we warn our people that there is need for great caution and prayerful consideration to be given to the encouragement of young men to turn their thoughts and expectations toward the ministry.

At the same time, the door through which proper persons may enter this calling should always be kept open. But no one should be urged to take up the work who in his own mind, and experience, and tastes, is averse to it. If God wants a man to do a certain work, he can and generally will give that man some indications of his will. And where those indications are entirely wanting, it is not safe to substitute our own influence. It may be that many conscientious and modest persons will be waiting to see if some one besides themselves does not have a similar impression and a word of encouragement for them, but no one should move toward the sacred work who cannot in his own heart feel that the call of God is upon him. He may take his evidence of this call from his own experience alone, or partly from the impressions of others, but the convictions of his own mind, based on a deep experience in the saving truths of the gospel, must be the basis of every man's action who moves acceptably to God in the direction of the ministry. He does not enter that work solely because his brethren urge it upon him, but because the love of Christ constrains him. It must not simply be from a mere business-like choice of profession, or as a road to a popular and easy life, but from the same spirit of humble devotion that led our Saviour to undertake his earthly mission. He came "not to be ministered unto, but to minister, and to give his life a ransom for many." An exactly similar work is before every true gospel minister. And he who enters upon that calling should do so with such a view in life. It has been held by some that the way to the ministry lay only through the canvassing field. We should say that it does not necessarily lead every man in that direction. It is true that in most cases an experience in the canvassing work, or other line of Christian work, is an important preliminary to the ministry, but we would not limit the preparatory experience to any one calling.

But after exercising all possible care both on the part of the candidate for the ministry and his advisers, and when the providence of God has plainly indicated the step should be taken, and it has been taken, still there is danger that the design of God will be frustrated by a failure or misguided apprehensions of duty.

It is a mistake for a man of no experience to place the Conference under financial obligations to him at the outset of his career, or perhaps to throw himself on the Conference before his work has begun. In years gone by it was said to the new licentiate, "You are to assume the financial risk of this attempt." This was not inconsistent. It should be appreciated that the Conference assumes no small responsibility on its part in giving its sanction to an untried man to engage in a work where so much is at stake. We have feared that the mutual responsibility of such relations has not been fully appreciated. If the labor performed

and the results of the same, are of such a character that the Auditing Committee feels free to remunerate the same, they will doubtless be glad to do so, still this must be left with them to decide after the work is done, and they must decide the amount of such remuneration as under the circumstances seems right. That was a good plan on which to work. It was instituted by the pioneers of our work, and it would be well for our Conferences to adhere more strictly to it now. It will not keep any really worthy person out of the work; but on the other hand, it will lay a foundation in the young minister's experience thus to be thrown on his own financial responsibility that will be the support of all that is persevering and reliable in his character. Suppose he has no money with which to start. Then, if no other way presents itself, rather than ask the Conference to advance it, let him strike out and earn it. And if the Conference does not voluntarily help him along, when that is gone, if necessary, get some more in the same way. Frequently it will be put into the hearts of some to assist the worthy young laborer by loan or donations. Such help may generally be accepted gratefully. Such an experience has been in the providence of God the means of fitting many a man for a position of useful responsibility. We recommend it to our young brethren who are looking to the ministry. Don't ask, How much shall we have therefor? any sooner, surely, than Peter did. He waited until he was well in the cause, and had actually left all, and it might have been just as well to have waited longer. Have? We shall have the blessing of God if we deserve it, and "the blessing of God, it maketh rich; and he addeth no sorrow with it." Surely none need be kept from the work for such a consideration. Of course we would not lay down an inflexible rule in this matter; we only speak that which we believe in most cases would be for the good of both the worker and the Conference.

It is true that times have changed, and now our young men have the advantages of schools, which a few years ago we did not enjoy. We are glad that this is so, but we see no good reason why there should be any change in the principles above set forth, for they are necessary to develop strength of character and successful workmanship. What the young minister lacked in other days in educational advantages, he may have more than made up in other valuable acquisitions.

But there is one thing that should be deeply impressed on the mind of every one who enters the gospel work, whatever be his acquirements or talents, and this should abide with him throughout his entire life,—it is his solemn duty to strive each day of his life to be better qualified for his work than he was the day before. The only exception to this duty is in the case of the aged, who through lapse of years are come to a place where life is declining, and physical strength to labor does not renew itself, as in the prime of life. But even these may be gaining a richer experience in the things of God, and as their stock of earthly vitality wanes away, their power with God increases.

There is a wide field before us, a great work, and few indeed are the workers. We long to see those of young and active life consecrating their all to God. Many are doing so, but there is danger that some will be induced to take the step through the prevailing influences, without really counting the cost or realizing all that is involved in the step they are taking. It is no passing impulse that fits an individual to work for God and for souls. It is nothing less than Christ himself enthroned in the heart. The deep, abiding fear and love of God, the self-forgetting love for others, the supreme desire to see the honor and glory of God, and to be a humble medium through which Christ can manifest himself to the world,—these, and no single selfish consideration, must move the heart of every one who in an acceptable spirit offers himself to the work of the ministry. Let me ask you, dear brother, Is this your mind? Do you seek the ministry because of these considerations? If so, God bless you. You are wanted in the harvest. Grasp the sickle and come; God calls you now. But if another motive is present, reflect. Get the heart right first. Study to be approved of God. Bear in your heart the credentials of heaven, and you will readily gain the approval of the Conference. But to those who contemplate this work, we would say, Above and beyond our weaknesses, and over every cloud of difficulty and every trial that awaits him who enters the service of Christ, there is the glorious light of God's unfailing grace. There is a rich experience in store for him who faithfully does the work of an evangelist, and makes full proof of his ministry. The joy and satisfaction of such a work, as we see souls coming to Christ through our efforts, and light taking the place of darkness, and through his mercy sinners becoming sons and daughters of God, are beyond all comparison. And what a glorious reward awaits the faithful worker!

O. A. O.

Progress of the Cause.

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

"LED."

BY JESSIE HOCKER.
(College Place, Wash.)

For many months my path of duty lay
Where rugged hills shut out each busy scene,
Where Time, as in some long, sweet, summer day,
Reaped golden moments with his sickle keen.
As in some mystic solitude, a sound
Wakes echoes that revibrate on the ear,
So memory bells are ringing all around,
And gladly I their silvery anthems hear.

But not alone I seemed in that strange land;
For one all true and tried had gone before,
Had trod those paths across the gleaming sand,
Had crossed the threshold of that selfsame door.
Dear, kindly eyes, whose radiant light I love,
Had looked upon those brown and barren walls,
Had watched the golden sunset tints above
The august hills when gentle even falls.

'Tis sweet when thus we roam in far-off land,
To know that those we love have gone before,
And there is One whose potent, loving hand
Will ever guide us to bright heaven's door,
Will not forsake, though poverty or care,
Or e'en prosperity's more dangerous tide
Beat wildly on our sandy life-beech bare,
And strew its edge with fragments far and wide.

'Tis sweet to know whatever comes in life
Is but the mandate of a loving Friend;
'T will cause us no despair, or fear, or strife,
Knowing that He but precious gifts will send.
What matters it though shadeless be thy day,
Knowing that soon sweet shadows will be spread?
And in the weary round of life's long way
'Tis by a loving hand that thou art led.

VERMONT.

FAIRFAX.—We pitched the tent here, and began meetings July 2. The interest is considerable, and appears to be on the increase. We are now in the midst of the Sabbath question. The Baptist minister preached upon "the Lord's day" last Sunday evening. We think it only raised the interest. We hope for some fruit of this effort. Our courage is good. God's care is over his work.

H. W. PIERCE,
P. F. BICKNELL.

INDIANA.

We pitched the tent in Epsom, and began meetings June 8. There was a good turnout the first week, but after that, on account of the very busy season, our congregations were somewhat smaller. Some have decided to obey; others who are convinced, are undecided. We closed the meetings there the 16th. We now have the tent located midway between Epsom and Elmhurst. There is a good interest here. We now expect to remain until the first of August, when we go to camp-meeting. We are of good courage in the Lord. To him belongs the praise.

M. M. KENNY,
R. M. HARRISON.

ARKANSAS.

LEAD HILL.—We came to this place and began meeting the evening of May 25. Our tent was pitched in a pleasant grove, which shaded it all day. The interest was good from the first. There was considerable opposition, but mostly of a secret nature. One minister, however, took an open stand against the truth. The Lord gave good freedom in reviewing his position. Our meetings were closed earlier than expected, in order to fulfill previous engagements, but eight of the most intelligent people of the place accepted the truth. Rains hindered a great deal, and consequently the work moved rather slowly. Our meetings closed July 2, with a good attendance. We left many interested ones whom we hope to see yet accept the truth. We are of good courage in the Lord, and strong in the faith.

W. F. MARTIN,
THOS. I. ROFFE.

WASHINGTON.

JUNE 6 F. W. Hiddleston and I came to Union, and began tent meetings on the 13th, which have been quite well attended throughout. There were several Sabbath-keepers in this section, and these

meetings assisted in developing and establishing these, and also brought out a few new believers, that now we have a church of about forty members fully organized and rejoicing in the truth. There are also some here who hold membership in other churches, who will join by letter, and several also who will join later by profession.

We are rejoicing in the privilege of working with and for the Lord in this last warning message. We now begin a series of meetings in High Valley, and we desire to be remembered in your prayers, that God may bless us in this new and destitute field.

July 19.

J. W. BAGBY.

MISSOURI.

I CAME to Green Top Feb. 15, and up to the present time, I have put in my time here and at Bible Grove, preaching and visiting. As a result, a church of sixteen members was organized July 14 by Elder W. S. Hyatt. The Spirit of the Lord was present, testifying to the work, and the brethren and sisters rejoiced in the love and goodness of God, in bringing them together in so important a time as this. Others have decided, and many more are investigating. Up to the present, twenty-seven have signed the covenant. Pray the Lord to decide hearts for the truth.

July 21.

GEORGE M. ELLIS.

MOUNTAIN GROVE.—Our meetings in this vicinity closed Sunday, July 23. Twelve have taken their stand with us to keep God's commandments. Nearly all were formerly Quakers. One minister of this denomination has taken his stand with us, and through his influence another is deeply interested.

Two were shown our work in dreams before we came, and seemed prepared by the Spirit of God to accept. One of these was a Quaker lady seventy-nine years of age. Nine have been baptized, and for the present expect to unite with the Antler church. The Lord is with us.

July 24.

CLARENCE SANTEE.

BONNE TERRE.—Brother J. H. Coffman and myself came to this place and pitched our tent in East Bonne Terre, and began meetings the 9th of June. The interest was good, but the attendance was not large. Five have decided to follow Jesus. We look for others to take their stand with them.

Brother Coffman's health failing, he had to return home, and brother T. J. Sellards came to assist me. We moved our tent near the center of the main town. We have now held seven meetings at this place. The people are hungry for the bread of life. Our tent is a forty-foot tent, and is not nearly large enough to seat the people who attend. We are of good courage. We praise God every day for the spirit and power which is now attending the message. We expect soon to possess the land.

July 25.

J. B. BECKNER.

MINNESOTA.

MANKATO.—Immediately after the Minneapolis camp-meeting we came to this place. We pitched our two family tents, and prepared stakes for the meeting tent. This tent was ordered new from Battle Creek, Mich. We had to wait a little longer for it than we expected, but we are well pleased with the tent. It is well roped, well made, and pitches very nicely. Everybody seems to admire it.

Inasmuch as this is an old Adventist town, our people having a church, and several camp-meetings having been held here, we expected a hard pull, and especially as we are to labor for the Germans, who are largely Catholic; and we were not disappointed. Our meetings have been increasing in interest from the first, and on Sunday night we had a fair attendance. The unruly element is very difficult to manage.

We are conducting services both in the German and English languages. Mrs. Shrock is with us, and plays the organ. The Lord is precious, and in him is our trust.

J. S. SHROCK,
J. H. BEHRENS.

KENTUCKY.

SOUTHERLAND, DAVIESS Co.—Two weeks ago we began a series of meetings in the Methodist chapel at this place, having obtained permission from the trustees and pastor to use it free of charge when they had no regular appointment. So our meetings continued to be held uninterruptedly every night and Sunday, until yesterday, which was the pastor's regular appointment. When I asked him to announce appointment for me to preach Tuesday night, he told me I could have the house no longer. He remarked that from what some of his brethren told him, our preaching was not suited to the spiritual growth of the church, and that

some of the question the instead of the Scripture p Our cong partly to t meekly acci can by visit we will begi where we h our meetir promise of may wish t work here, truth.

LA CROSS and began 25. Failing for the Eng having adv to get a h 16. Minis navians, se they havin Brother were with porters. I are still i sister decid made very strong opp July 24.

AFTER C went home tricts Nos visited the glish and At Clinton promised t yearly sub Signs, one Stimme de July 7 I meetings. ten have d interested. kept busy y people and cerning th the work h July 25.

It has be the REVIEW have been the time. I have spe ton Juncti Grove. Si health has ing the pas I had the in July. C our brethr try to me brother in ten years a in that cit my stay in obey the t with the b the joy of I am in Lord will

CLEVEL our State days. Bu Lewistow few meeti been hold baptized organized At the speak in t tian Ende my neigh before I h sage, sect for me to this offer senting C my text, this sub family th and a Sa ganized.

ablishing
lievers,
members
1. Ther
in other
eral also

king with
age. We
alley, an
yers, tha
be field.
BAGBY.

the pres
at Bible
result,
July 14,
Lord was
brethren
odness of
portant
any more
nty-seven
rd to de
ELLIS.

is vicinity
aken their
ndments
minister of
with us
ply inter-

before we
of God to
y seventy
d, and for
ler church.
SANTEE.

and my
nt in East
h of June
ce was not
We look

had to re-
ame to as-
nter of the
meetings at
ne bread of
nd is not
ho attend.
God every
w attend-
possess the
ECKNER.

3

neapolis
We pitched
res for the
new from
tle longer
eased with
nd pitches
it.

town, our
meetings
pull, and
ans, who
ppointed.
rest from
a fair at-
difficult to

German
with us,
us, and in
ROCK,
EHRENS.

s ago we
st chapel
from the
rge when
our meet-
dly every
n was the
sked him
ch Tues-
house no
me of his
ot suited
and that

some of the members were beginning seriously to question their authority for keeping Sunday instead of the Bible Sabbath, and were demanding Scripture proof for the change.

Our congregations have not been large, owing partly to the busy season, and to prejudice. We meekly accept the situation, and will do what we can by visiting those interested. Wednesday night we will begin meetings at Utica, five miles distant, where we had before been invited to come, when our meetings should close here. We have the promise of the use of a school-house as long as we may wish to continue there. Pray for us and the work here, that the Lord will give victory to his truth.

R. G. GARRETT.

WISCONSIN.

LA CROSSE.—We pitched our tent in La Crosse, and began preaching in the Danish language, June 25. Failing to get a hearing, we began meetings for the English-speaking people July 9. But after having advertised our meetings fully, and failing to get a hearing the second time, we closed July 16. Ministerial opposition hindered the Scandinavians, some of whom we knew were interested, they having read considerable of the present truth. Brother and sister Kisner and brother Locken were with me. They still remain to labor as colporters. There are some who are interested, and are still investigating the truth. One Baptist sister decided last Sabbath to obey God. She was made very happy in her choice, notwithstanding strong opposition.

H. R. JOHNSON.

July 24.

AFTER our good camp-meeting at Portage, I went home to make preparations to labor in Districts Nos. 6 and 7. From June 22 to July 6 I visited the following companies: Clintonville (English and Danish), Deupont, and Birnamwood. At Clintonville one joined the church, and all promised to pay an honest tithe. I took three yearly subscription for the *Sentinel*, one for the *Signs*, one for the Danish paper, and one for the *Stimme der Wahrheit*.

July 7 I went to Antigo. I have held nineteen meetings. The Lord has blessed in the work, and ten have decided to obey God. Others are deeply interested. I have more work than I can do. I am kept busy from morning until night, calling on the people and explaining the Scriptures to them, concerning the truth of God for this time. Pray for the work here.

S. SWINSON.

July 25.

It has been some time since I reported through the REVIEW. Since the last General Conference, I have been actively engaged in the field the most of the time. I have enjoyed my labor in Wisconsin. I have spent more or less time at Milwaukee, Milton Junction, Sparta, Portage, and Hundred Mile Grove. Since our good camp-meeting in June, my health has been much better than at any time during the past year.

I had the privilege of spending a few days in Ohio in July. On two Sabbaths, while I was at home, our brethren came in from the surrounding country to meet with us. We had good meetings. A brother in Youngstown, Ohio, who heard the truth ten years ago, from Elder G. G. Rupert and myself in that city, spent a few days at my home during my stay in Ohio. They both took their stand to obey the truth that they have long resisted. This, with the baptism of my daughter Nellie, added to the joy of my visit while I was home.

I am in Wisconsin again now, and I trust the Lord will lead in the work of this blessed message.

R. A. UNDERWOOD.

OHIO.

CLEVELAND.—Since my last report, I attended our State meeting, after which I went home a few days. But while away from Cleveland, I visited Lewistown, Ohio, near my own home, and held a few meetings. At this place one of the sisters had been holding Bible readings, and as the result, I baptized seven. A church of twelve members was organized.

At the close of these meetings, I was invited to speak in the United Brethren church to the Christian Endeavor Society. A few days later, some of my neighbors with whom I had done business before I heard or accepted the third angel's message, secured the Methodist church at Lake View for me to hold a few meetings in. I gladly accepted this offer, and the dear Lord blessed much in presenting Christ to the people. I took Col. 3:11 for my text, and preached four or five discourses upon this subject. At the close of these meetings, one family that had been halting, took their stand, and a Sabbath-school of twelve members was organized. When the Methodist minister came, he

and the Sunday-school superintendent raised a terrible "breeze" with the trustees, for letting me have the use of the house; but we believe good will be the results, in addition to the interest already mentioned.

Since my return to Cleveland, we have had some most excellent meetings. We have had some remarkable evidence of God's blessing attending the work here. Last Sabbath six were baptized, and twelve more added to our church in this city. To God be all the praise. Our brethren here expect to make the last payment on the church this fall. We will soon have our new mission house completed, which is being built in the rear of the church. This will locate us at 249 Cedar Ave. At present our family is small, as several are away on a vacation. Our courage is good.

E. J. VAN HORN.

July 23.

ILLINOIS.

ROCK ISLAND.—We have been holding meetings in this city for three weeks. The attendance is not large. Three have accepted the truth as the result of our work thus far. We are pleased to see our audiences increasing. Brother and sister Vickery are here assisting us. The interest is deepening, and we hope for others to take their stand with us.

L. D. SANTEE,
E. A. MERRILL.

FREEPORT.—We have begun to work for the Germans in this State. Freeport has about fifteen thousand inhabitants, and there are many Germans here. We are laboring from house to house with the tracts, according to the package plan. We have found quite a number of interested readers. We will continue this work until the camp-meeting, which will be held in the latter part of August. We may make an effort here with a tent at the close of the camp-meeting. As we deal out our tracts, some eagerly inquire, "Are they religious?" When they are informed that they are, it rejoices them; for some of them read nothing but religious reading, and the way is open to scatter this among the German people. If our tract societies would remember this, and scatter our tracts among this people, much good would result. The Lord has told us that more good is accomplished by our reading-matter than by our ministry. If we would untiringly scatter these silent preachers among the people, much good would be accomplished. The judgment alone will reveal the fruit of such labor. We earnestly desire the prayers of God's people for the success of the work in this place.

F. H. WESTPHAL,
WM. SCHAFER.

SOUTH CAROLINA.

SPARTANBURGH.—We are still doing what we can to spread the truth in this State. We have many friends, and but very little opposition has been manifested. We have tried to sow all the seed we could before coming into public notice. Thus far we have distributed over forty thousand pages of International Religious Liberty literature, and about thirty dollars' worth of tracts, pamphlets, and "Steps to Christ" have been sold, and some loaned, also hundreds of periodicals have been scattered in the city and throughout the county. We have also sent 279 names to 78 correspondents, who are sending papers and writing letters to these persons. Much good is being done in this way.

Although none have fully taken a stand with us, we are very much encouraged in the work. Some are deeply interested, and have said they expect to be with us before very long. We have many invitations to visit and study the Bible.

I wish to say more about the work of correspondence. A goodly number have answered the calls made before in the REVIEW, and are doing a good work. We are very thankful for this assistance. Sometimes we have had more calls for names than we could immediately supply; then again, more names than we had calls for. Under these circumstances, either the brethren and sisters have to wait for names, or the people have to wait for the papers which they are expecting. We know our brethren can wait better than the people here. The answer to your call will surely come in time; but the people whose names we have, ought not to wait long before having the reading-matter we have promised them. So, brethren and sisters, send in your requests to me for names to send your papers to and to correspond with. Please give your address plainly, with Mr., Mrs., or Miss, that I may better know what names to send you.

Be sure to say *what* papers you can use and *how* many. Mention the number of names you wish sent; do not call for more names than you have papers for, or than you can do justice to in correspondence. We heartily thank those who have so

kindly sent us periodicals for distribution. Still we have need of more, and will put to a good use what are sent us. O, if our people, to whom God has intrusted the light for these last days, could only see how eagerly the papers are received, and with what interest the people read them, and then call for more, I know they could not lay their papers aside and go on with their every-day business, unconcerned about the salvation of souls waiting in darkness. Who wants a part in this glorious work? Now is the time to labor for these dear souls. Always inclose a stamp for reply. Whoever will take up this work faithfully and prayerfully, will find his portion to be a new life and a deeper experience.

In the late year-book my address is given as Spartanburgh, N. C. This mistake has caused me some trouble about my mail. All can easily correct this in their own book by changing it to South Carolina.

We rejoice in the love of God and in his work. Remember to pray for us.

E. W. AND L. A. WEBSTER.

NEW YORK.

ELLCOTTVILLE.—The general meeting held at the above-named place was a marked success. The brethren and sisters in this part of the New York field are much scattered, yet we were much pleased on Sabbath forenoon to meet some seventy-five who had gathered from East Otto, West Valley, Great Valley, and Salamanca and Little Valley. The meetings were held in the new meeting-house that has been erected during the working portion of the last three weeks. Elder Place and the writer have been holding meetings Sabbath and Sundays, and the rest of the time, for the past three weeks, we have been working on the meeting-house. It is 26x40 feet. The building is entered from the corner. The tower is a continuation of the corner entrance. It runs some twenty feet above the tip of the roof. The windows are large glass, with a row of colored glass all round them. The marble corner-stone is lettered "Seventh-day Adventist. 1893."

When the house is completed, it will be one of the best, if not the best church owned by our people in the State. It was built largely through the influence and means of sister McKay, although the members of the church have aided nobly. The meetings on the Sabbath were excellent. Elder Place spoke in the forenoon, and I in the afternoon. The social meeting and the Sabbath-school were good.

The East Otto and Salamanca church-members are scattered, and have been depleted to quite an extent by death and removal; and as they now have a good house of worship at Ellicottville, which is central, it was thought advisable to organize a church out of those that are accessible, making Ellicottville the central point for such. So on Sunday forenoon we organized a church of eighteen members. It will soon double, as quite a number who desire to unite were not present, but they will unite when they have an opportunity. Elder D. A. Ball was chosen elder, brother H. V. R. McKay, deacon, sister McKay, tithe treasurer, and sister Lillie Bowen, church clerk.

On Sunday afternoon Elder Place spoke to an audience of deeply interested people. In the evening I spoke, when there was a fair turnout of those not of our faith. As I look back, I can truly feel thankful that Elders Place and Ball and myself have had the privilege of working in this place. The work is upward, and to the Lord be the praise.

S. H. LANE.

WEST VIRGINIA.

It has been some time since I sent a general report from this State. There are many points of interest in the different branches of the Lord's cause here. Brethren Hutchinson and Reeder are laboring in Preston county. For a short time they held meetings in a school-house, and in a church at another point; but circumstances were such that it was thought advisable to pitch a tent. They are now located at Terra Alta, on the B. & O. railroad, and an excellent interest is reported.

After our institute closed, in April, we had the privilege of attending the First-day Adventist institute, near Charleston. Their President, Elder S. P. Whitney, especially invited us to attend. Brethren Reeder, Hutchinson, and myself had the opportunity of placing before them some of the truths of the third angel's message, by preaching and distributing reading-matter. Kindness was shown us on every hand, and an earnest desire was expressed for meetings in different parts of the State in their churches. At this meeting, Elder Whitney resigned his position as President of their Conference, and took a public stand for the Sabbath of the Lord, and is now carefully studying its

kindred truths. He has preached to some of their congregations on the Sabbath question, and a good impression has been made. The latter part of June I began a series of meetings at Elizabeth, county seat of Wirt Co., by invitation of leading attorneys. The court-house was opened for me, and the attendance was fair, although some of the ministers of the place tried to prevent the people from attending, when the following editorial note appeared in the leading county paper, entitled, "O Ye Hypocrites!"

"The News believes in allowing every man to worship God according to the dictates of his own conscience; this being the case, it is bound to defend — Babcock, in a measure, against the attacks of certain people who have not the moral courage to speak openly against him personally, or the doctrine he preaches. . . . If you are true Christians, you will accord him sincerity in his religious views, and if they don't suit you, you don't have to adopt them."

One of our workers received the severest criticism from a minister, saying a law ought to be made to stop our work. In a recent article written by a Methodist minister against our work here, he said: "The strong arm of the law should be used to protect the Sabbath [Sunday]."

Amid all the opposition, the greatest interest is manifested to hear the words of life. The opening of the circuit court stopped our meetings in town, and by request, we began meetings in a school-house near town. Ten or twelve have accepted the truth. We have held two Sabbath meetings, with about thirty present at each meeting.

There are several families that we hope soon to see obeying the truth. Last night (Sunday) we began meetings at another school-house, and all were anxious to hear the words of life. Among those who have accepted the truth, is a young United Brethren minister who is quite zealous for the truth. The canvassing work is onward; about twenty workers are out in the field. Those working in the cities have some difficulty in making their deliveries, on account of the factories closing down.

The missionary work among our churches and isolated brethren and sisters, is receiving a new impetus. Brother Bowen, located at the office, is doing all he can to arouse an interest in this branch of the work. As workers, we seek for new and rich experiences in Christ every day.

July 24.

D. C. BABCOCK.

KANSAS

AMONG THE CHURCHES.—Since our last report we have visited the churches at Delmore, Oronoque, Devizes, Rotate, Deer Creek, Lebanon, Belleville, Concordia, Beloit, and Portis. There was a good interest manifested at each of these places. At Delmore there had been an influence at work for some time, that there was no existing devil, also that the spirit of prophecy was the Bible, and nothing more. In order to counteract this influence, house-to-house work was necessary. God greatly blessed the brethren saved from such delusions. Those who advocated such doctrines, lost their influence, and now they stay away. The church is steadily gaining; two were baptized and added to the church. At Devizes five were baptized, and four new members added to the church. A few meetings were held for the outsiders; the Oronoque and Devizes churches united with them. At Rotate the brethren came for miles to attend the good meetings. We found two families, consisting of six members, some of whom had recently embraced the truth. They were baptized and united with the Rotate church. By this trip west the Rotate church received six members. As elsewhere, the brethren here love the third angel's message. One brother handed us a check for fifty dollars for the tent fund. A sister gave us five dollars, and another had given Elder McReynolds one hundred dollars for the same purpose. One meeting was held in the Methodist church at McDonald, with a large audience. A good impression was left.

The quarterly meeting was held at Deer Creek, and one was converted, and added to the church. At Lebanon the brethren were stirred to see there was a great deal in true religious liberty.

At Belleville we held two meetings in the Salvation Army church, with large audiences. Much prejudice had existed, which was largely allayed by these meetings. The way is open for future meetings, with a promise of the church when it is not in use. One was baptized and united with the Concordia church. At Concordia we held a two days' meeting, with profit to all. We were to have one meeting at Beloit, which was broken up by a storm, but the time was not lost.

We had the privilege of visiting some of the new Sabbath-keepers, and encouraging them to walk out in the full light. Brother Foster spent one profitable Sabbath at Portis. At all of these places the brethren received much strength from the different points of truth presented. The religious liberty work as it is now was made prominent, and the

loud cry of the third angel was grasped by almost every one. True reforms and a general fitting up is taking possession of the people.

Though crops are almost an entire failure in this part of the State, the brethren are hopeful, and are doing all they can to push the work on. At several places there are calls for the living preacher. At one place the people were anxious to hear, but we could not get a church unless we would agree to preach just such things as the minister prescribed. We told him that we would preach the Bible; but that did not satisfy him. He said he should close the door on us, if we taught any peculiar tenets of our faith. The people are hungering and thirsting after the living word. May God hasten the time when they may have the privilege.

We have seen the hand of God in the last few weeks, in a marked degree. The periodical work has been brought up, and Sabbath-school and mission work revived. Since Jan. 1, forty have been baptized, many of whom are new converts, some being reclaimed, and others being baptized into the message for the first time. To God be all the praise! I now go to assist in our local camp-meetings, while brother Foster will remain in the field. We hope to see a large attendance at all these important meetings.

July 19.

O. S. FERREN,
J. C. FOSTER.

GEORGIA.

GAINESVILLE.—I came to this place July 7, in response to an invitation from brethren R. S. Owen and W. A. McCutchen, to assist in singing in their meetings. The tent had been removed to another part of the city, and services began the evening after my arrival, with a fair attendance.

Gainesville is a city of some five thousand inhabitants, and is quite a popular summer resort for people living in southern Georgia and in Florida. The citizens are a church-going people. There are eight churches in the place. Large congregations assemble in their respective places of worship, and their pastors are men of more than ordinary ability and culture. I listened to-day to a discourse delivered by one of the most talented speakers in the State (Baptist). His glowing words of eloquence were based upon words recorded in John 17: 18, and in the main they were truthful, logical, and pleasing.

There has been but very little public opposition to our work, yet I am told that the clergy have made a house-to-house canvass, requesting the people not to attend the meetings held at the tent. One gentleman told me that he said to his minister, when the tent was first being erected, that he had heard we were Mormons. "No," said the minister, "they are not exactly Mormons, but almost as bad, and very nearly like them. Do not go near the tent or near them at all." In accord with the recommendation of this minister, the gentleman did not attend the meetings until he heard those people were Seventh-day Adventists. He then said to himself, "I am going to attend." He was interested in the very first sermon he heard, and went home saying to his wife, "You must attend those Adventist meetings with me." They attended regularly, and the result is, they believe the truth, and the good wife is keeping the Sabbath, and we believe the husband will fall into line very soon. He says he is thoroughly satisfied that we have the truth. The influence of the clergy over the minds of the people is greater in the South than in the North. Notwithstanding their request that the people remain away, a goodly number did attend, and a grand work has been accomplished in this city in behalf of the truth. More than twenty are keeping the Sabbath, and there are as many more who desire to do so. There are quite a number who would lose their situations if they refused to work on Saturday, and as these men have families dependent on them for a support, they are placed where their faith in God is brought to a severe test. One evening after service, while conversing with one of these men, I said to him, "When you return to your home, before retiring to-night, read Ps. 34: 3, and as you read, consider that the Lord is speaking directly to you, and then ask yourself the question, Can I believe what the Lord is saying to me?" He requested me to write the text down, so that he would not forget it. I have never learned the result.

The great trouble with us all has been, we are afraid to trust God. Our Father in heaven speaks to us in language like this, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." When we can see just where our bread is coming from, then it is easy to say, O yes, I believe in God, I can trust in the Lord, etc., but when the way is hedged up before us, as it was before the children of Israel when the water was before them, and the mountains on each side of them, and the Egyptians behind them, it requires something more than a nominal acceptance of belief in God, to go forward.

May we be enabled so to read the blessed Scriptures, that our faith may be developed up to that point where we can trust in the Lord at all times in adversity as well as in prosperity. Brethren, the time is already here when we need that kind of faith. We must have it, or soon we shall surrender the truth of God. Every person who does not keep the Sabbath because of his love for the Sabbath, and the Author of the Sabbath, will not long remain identified with Seventh-day Adventists. It is only those who do truly love God, who can keep his commandments.

As for myself, I can say, there is peace and joy in believing. I can say as did Peter, "Unto you therefore which believe he is precious." 1 Peter 2: 7. Christ to me is all in all. He is the chiefest among ten thousand, the one altogether lovely.

CHARLES P. WHITFORD.

THE WORK IN WASHINGTON, D. C.

THE church at this place seems to be making fair progress in the way. Having been deprived for a long time of pastoral help, there was a temporary check on their earnestness, from which, however, they have now in a measure recovered. Recently they have purchased for themselves a convenient house of worship in an eligible location, which it is hoped is a step toward greater prosperity, both in numbers and power.

The property purchased is located on 8th street N. E., between F and G streets, and was formerly the home of the Eastern Presbyterian church of this city. The auditorium of the building is 30 x 60 feet, and opens into another room, about twenty feet square, through large folding-doors. A smaller room, which was the pastor's study, is large enough for a Sabbath-school and tract and missionary library. The Presbyterians, having become numerous and somewhat opulent, built a modern edifice nearer the Capitol. Having sold the land where the old house stood to a syndicate, in order to help themselves to ready cash, and not being able to move the building off, they offered it to our people. Learning that they could purchase the land at a fair price (ninety cents per square foot), our people secured the house for the sum of \$200. With an outlay of \$500 in repairs, the house will meet all the demands of the work in this city for time to come.

Adding to the foregoing \$700, the cost of the land, which is 60x115 feet in size, the whole outlay is less than seven thousand dollars. This is far below anything anticipated by the most sanguine. It was not expected to get land for any lower figures than what this has cost; and as the laws of the district compel all new buildings to be of brick, it was calculated that a new building would cost from ten thousand to fifteen thousand dollars. The brethren here are therefore happily disappointed, and believe that their timely purchase of this property will be commended, both by the Atlantic and General Conferences. The church here will welcome any of our brethren who may be staying in the city over the Sabbath, and who desire to worship with them.

J. O. CORLISS.

NORTH DAKOTA CAMP-MEETING.

This meeting was held at Jamestown, July 11-18. The camp was located on the James River, one-half mile from the town, in a beautiful grove of low grown elms with wide-spreading branches, and was all that could be desired for shade and shelter; and as the weather was fine, we felt to praise the Lord for so many favorable features that were conducive to make the situation pleasant. I reached the grounds Tuesday, the 11th, and found the camp so nearly in readiness that at the time appointed for the meeting to begin, the arrangements were easily completed, and at eight o'clock P. M., a good representation of brethren and sisters were present, eager for the services to begin.

This being the first camp-meeting held by our people in this State, several were in attendance who had never before attended a camp-meeting, as well as others who had not had such a privilege for several years. All seemed to enjoy the occasion, and as faith was exercised in receiving the message for this time, the Spirit bore witness to the receiver, and souls were enabled to rejoice in a knowledge of the pardon of sin and acceptance with Christ. Our relation to the Lord and his work, as members of his church, with our privileges and responsibilities, were the themes principally dwelt upon, and as we are nearing the time when the Lord is to present his church to himself "a glorious church, not having spot or wrinkle or any such thing," it was apparent that we should now avail ourselves of the privilege of securing the "light and life and power" that "is descending and taking possession of God's people." As hearts were opened by faith to receive the riches of the grace of the sin-pardoning Redeemer, joy and peace came in as the happy result.

The in-
precious
the
30 A. 1
time was
study, in
one half
mans. I
brethren
ices in th
by these
a pleasur
man con
brethren
for the l
also labo
This was
much en
these br
family, f
essing r
a commu
to supp
ceived bi
sion of n
said, the
meet wh

THE N

We an
northern
for the r
for those
will give
We trust
ning to a

THERE
Creek, W
finning t
This m
people li
be glad t
State.

The A
North C
to North
trains wi
Sundays
only \$1.
we shall

T
The m
bath-sch
the cam
The first
P. M. V
tend, th
blessing
Sabbath
There
each day
and you
find the
ents, ple
As th
28, we
tend Sal

I wis
to come
coming
We wil
student
taining
absence
We h
begin w
term w
work fo
advertis
We a
study o
to see a
coming
denomi

Scripture to that all times brethren kind of surrender not keep Sabbath long rest. It is can keep

nd joy in into you 1 Peter e chiefes ovely. (FFORD.

C. king fail ived for a temporary however. Recently onvenient which it is y, both in

8th street s formerly church of ng is 30 x m, about ing-doors. s study, is tract and s, having at, built a iving sold syndicate, h, and not y offered it d purchase per square the sum of pairs, the work in this

cost of the the whole lars. This e most san- and for any and as the dings to be w building e thousand ore happily purchase oth by the he church ho may be nd who de- ORLISS.

ING.

uly 11-18. er, one-half ve of low s, and was elter; and e the Lord conducive e camp so ounted for ere easily ood repre- e present,

ld by our dance who ng, as well ge for sev- asion, and essage for e receiver, owledge of rist. Our embers of nsibilities, and as we to present not hav- it was ap- ves of the nd power" n of God's to recieve oning Re- py result.

The interest deepened from the beginning, and precious seasons were enjoyed in seeking and praising the Lord. The services each day began at 8:30 A. M., with social and praise meeting, and the time was well employed during the day in Bible study, instruction, and preaching services. Nearly one half of those encamped on the ground were Germans. Elder Shultz was present, and assisted by brethren Rieswig and Kunkel, conducted the services in that language. The seasons of song service by these brethren in their native tongue, were a pleasing feature of their exercises. Elder Hoffman conducted the services for the Scandinavian brethren, and the writer, assisted by Elder Mead for the English, and Elders Shultz and Hoffman, also labored some for the English-speaking people. This was my first visit to this new State. I very much enjoyed the association and acquaintance of these brethren, among whom was Elder Ellis and family, formerly of Minnesota. Although not possessing much earthly goods, these brethren showed a commendable liberality in money and donations to support the work in their State. Eleven received baptism. Our parting meeting was an occasion of much interest, and as feeling good-byes were said, the hope was expressed that we soon should meet where sad partings would be no more.

N. W. ALLEE.

Special Notices.

THE NORTHERN MICHIGAN CAMP-MEETING AT TRAVERSE CITY.

We are glad to report to the brethren and sisters in northern Michigan, that rates of one and one-third fare for the round trip have been secured on the railroads, for those who may desire to attend this meeting. We will give full particulars in regard to it a little later. We trust that many of our brethren and sisters are planning to attend this important gathering.

A. O. TAIT.

NEW YORK NORTH CREEK CAMP-MEETING.

THERE will be held a local camp-meeting at North Creek, Warren Co., N. Y., beginning Aug. 3, and continuing ten days, over two Sundays.

This meeting is held for the especial benefit of our people living in northeastern New York, but we will be glad to see any who can attend from any part of the State.

The Adirondack railroad running from Saratoga to North Creek will sell round-trip tickets from Saratoga to North Creek, at greatly reduced prices. Excursion trains will be run the whole length of the line on both Sundays. The fare from Saratoga and return will be only \$1.25 each Sunday. With the blessing of the Lord, we shall have a good meeting.

S. H. LANE.

THE ILLINOIS SABBATH-SCHOOL ASSOCIATION.

THE regular annual meeting of the Illinois State Sabbath-school Association will be held in connection with the camp-meeting, at Streator, Aug. 28 to Sept. 4. The first meeting will be held Tuesday, Aug. 29, at 5 P. M. We hope all will make an earnest effort to attend, that they may share the spiritual feast; for the blessing of the Lord is what we need to make us efficient Sabbath-school workers.

There will be regular children's and youths' meetings each day, and we hope to see very many of the children and youth at the meeting; for many in these meetings find the Lord for the first time. Officers, teachers, parents, please take an interest in having them attend.

As the regular camp-meeting begins Monday, Aug. 28, we would be pleased to see many come so as to attend Sabbath and Sunday of the workers' meeting.

E. A. MERRELL, Pres.

SOUTH LANCASTER ACADEMY.

I WISH to offer a few suggestions to those who desire to come to South Lancaster to attend the Academy the coming year. We will not issue a catalogue this year. We will send a printed card, however, to all the old students, and to as many others as may desire it, containing such information as seems necessary in the absence of a catalogue.

We hope all the old students are planning to return to begin with the beginning of the school year. The first term will open this year Sept. 20. All the lines of work formerly carried will be continued, as previously advertised in the catalogue.

We are planning to make more of a speciality of the study of the Bible and history, and we very much desire to see a larger number of students take these studies the coming year. One important object of establishing denominational schools among our people is to give our

young people an opportunity to become fitted for laborers in the cause of God. Without a thorough preparation in these branches, no one is prepared to enter any branch of the work with fair promise of success. The end is fast approaching. Our youth should be well equipped with Bible instruction, that they may be prepared to stand unflinchingly for the truth, when the hour of trial shall come upon them. Hence this line of study in preparation now.

If you wish any further information, address South Lancaster Academy, South Lancaster, Mass., and it will be cheerfully given.

R. C. PORTER.

NEBRASKA CAMP-MEETING.

As the time of our annual camp-meeting draws near, we feel more and more anxious that through it shall be accomplished just the work the Lord designs to do for us here in Nebraska at this time. Our camp-meetings are becoming seasons of the greatest importance. Twelve hundred and sixty-four persons camped on the ground last year, the current of whose lives has, we hope, been influenced for good by that meeting. But another year has passed, and our experience must grow deeper if we are to be victorious in the daily "fight of faith."

We are not looking for easier times, brethren and sisters. Times will grow harder, crops will fail, "intensity is taking possession of every earthly element." But we rejoice that at such a time as this we are assured that the "power of God awaits our demand and reception." Shall we not come out to the meeting, where we shall better learn how to appreciate and receive help from the Lord for the trying times before us? And there is one thing to which I would especially call your attention. We have already held two camp-meetings in the State, both of which have been precious seasons. But our hearts have been so sad as we have bidden good-by to some at the close of these meetings, who have been impressed by the Spirit of the Lord, but who have refused the sweet offer of mercy which has brought light and peace to so many hearts. Brethren, bring all the unconverted and backslidden ones with you whom you can persuade to come, but be sure you are in a condition where God can hear your prayers and bless your labor for them. We are looking for great blessings at this meeting, and make this earnest appeal to all our brethren and sisters to be there and receive of them.

W. B. WHITE.

The Sabbath-School.

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

THE FIRST EPISTLE OF PETER.

LESSON VII.—PRACTICAL DUTIES.

1 PETER 3:1-11.

(Sabbath, Aug. 12.)

REVIEW questions:—

- Who suffered on our behalf?
- What do these sufferings do for us?
- How should we bear sufferings for his sake?
- To whom should we commit our cause?

I. Duties of Wives. Verses 1-6.

- How should the believing wife regard the husband? (See note 1.)
- Does this imply that it would be right for her to sin?
- What should be one object in such faithful conduct?
- What adornment is forbidden?
- What adornment is approved?
- What examples are referred to?
- Whose daughters are those who thus adorn themselves?

II. Duties of Husbands. Verse 7.

- According to what knowledge should the husband dwell with the wife?
- Why should he honor her?
- What reason is given why both husband and wife should heed these instructions?

III. Duties of All. Verses 8-11.

- What spirit should be manifested among brethren? (See note 2.)
- With what spirit should evil and railing be met?
- What does God design that such opposition shall bring us?
- What instructions are given him who loves life and good days?
- How is the only way to seek peace?—Absolute submission and faith in God. Rom. 5:1.

NOTES.

1. WIVES, HUSBANDS.—Such instructions as are here given are frequently laughed at or sneered about even by those who profess the name of Christ. An unwise, overbearing husband has pressed them too far, or an

obstinate, self-willed, worldly-minded wife has rebelled against them; but it is well to remember that these words are the words of God, to be listened to or studied with reverence, knowing that we must meet them in the judgment. Subjection to a husband does not mean slavish homage, but the simple respect due to him whom God and nature has placed first as head and protector of the family. The very name husband—house-band—indicates a binding together, not a lording over. Husbands should love their wives as *their own selves* (Eph. 5:25, 28), and should not be bitter against them (Col. 3:19), dwelling with them not as objects of lust, or slaves to their passions or whims, but according to the knowledge revealed in the word of God and the condition of the wife, giving them honor (1) because they are the weaker sex, (2) because they are heirs together of the grace of life. Wives are to submit to their husbands as is fit in the Lord (Col. 3:18), to defer to them in matters that do not violate conscience or cause the wife to dishonor God, never disparaging them in the eyes of their children or others. She should be modest, prudent, economical. If these feelings and affections exist, God will be honored, and their united prayers offered to him for their children and various blessings will not be hindered.

2. OF ONE MIND.—The only way to be of one mind is to have the mind of Christ (Phil. 2:5); this mind will take possession of us when we fully renounce self and let Christ in; this unites us with Christ, and through Christ with one another. John 17:21-23. Union of each soul with God is the only way possible to have union with one another.

News of the Week.

FOR WEEK ENDING JULY 29, 1893.

DOMESTIC.

—Three of the companies of United States Indian soldiers have lately been mustered out of the army.

—Governor Markham, of California, has appointed ex-Governor Geo. C. Perkins to be Senator of the United States in the place of the late Senator Stanford.

—The ruins of a prehistoric city have been discovered by a party of prospectors in the Colorado desert. The ruins exhibit architectural excellences of a very high order.

—Three thousand miners out of work and destitute are being fed by charity at Denver, Colo. It is estimated that fifteen thousand people in Denver are needing immediate aid.

—The exhibit of Uruguay at the World's Fair was opened July 18. A part of the ceremony of opening consisted in sprinkling the various exhibits with holy water by a Catholic priest.

—A volcanic crater, belching out hot air, was lately discovered by a party of bicyclists near Ponca, Nebr. A scientific investigation will be made, in order to find the cause of the phenomena.

—Since their issue last year, not one of the Columbian half dollars had found its way back to the Treasury department until July 17, when one was received in a package of money sent for redemption by an Atlanta bank.

—The coroner in the case of the World's Fair Cold Storage calamity has fixed the responsibility upon Director-of-works Burnham, and Fire-Marshall Murphy, and upon the president and secretary of the Hercules Iron Works.

—The will of the late Anthony J. Drexel, of Philadelphia, was probated at \$30,000,000. By the will, Mr. Drexel devises \$1,000,000 to the German hospital at Philadelphia, and \$1,000,000 as a fund for the establishment of a public art gallery in Philadelphia. His books, pictures, and works of art are given to the Drexel Institute.

—Severe storms prevailed in New England, July 23. Many buildings have been unroofed, trees uprooted, trains delayed by fallen trees and telegraph poles across the tracks, and much damage done to farm property. None were killed, but many had their limbs broken, and were otherwise injured. The towns especially suffering are Haverhill and Lowell, Mass., and Dover, N. H.

—The World's Fair directors were summoned before Judge Stein, July 29, to show cause why they should not be held for contempt of court for closing the World's Fair on Sunday, contrary to the decision of the Superior court issued by the above-named judge. As they could not show cause, the directors gave orders to open the Fair again Sunday, July 30. It is expected that a final decision will be reached in another week.

FOREIGN.

—Queen Victoria has granted the dignity of a baronet to Hon. Stuart Knill, the Catholic lord-mayor of London.

—The Belgian constitution has been so revised as to enable the country to acquire colonies. The government intends to annex the Congo Free State.

—The discussion of the Home Rule bill in the British Commons, July 27, led to a free fight. Many members were knocked down, and great excitement prevailed for a time.

—The investigation before the board of admiralty of the cause of the sinking of the "Victoria" has exonerated all the officers of the fleet except the dead admiral, who alone must bear the blame.

—The thirty-six Montreal saloon-keepers who opened their bars on the Sunday of the St. Jean Baptiste celebration, have been fined seventy-five dollars each, and were given six weeks in which to pay up.

—The Russian Minister of the Interior has ordered that all factories employing three hundred hands or more must have attached to them a hospital, with a resident physician and at least two nurses.

—The Chinese government's powder factory at Canton, China, exploded, June 24. Over three hundred persons were injured, many of whom were killed. Every village in the neighborhood was wrecked.

—The cholera has broken out in St. Louis, on the Senegal River in Africa. St. Louis is the capital of French Senegambia, and has a population of twenty-eight thousand. Deaths from cholera have now reached fifty daily.

—The testimony before the court martial assembled at the Isle of Malta, to fix the responsibility of the sinking of the "Victoria," establishes the fact that Admiral Tryon, before the ship went down, admitted to the officers that the loss of the ship was his own fault.

—There are from one thousand five hundred to two thousand American students in France. Some of these are working to perfect themselves in the language, some are studying vocal music, some architecture, and a few sculpture, but the majority are working at the easel.

—The failure of Siam to accept the terms offered by France, has caused the latter power to proclaim a blockade of the Siamese ports. The attention of all the powers is now being attracted to this place as a possible storm center which may embroil the nations in war. The probabilities now are that Siam will be obliged to accept the terms offered by France.

—The Chinese land-telegraph system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of two dollars per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegraph is Hunan, which still remains opposed to all foreign innovations.

RELIGIOUS.

—The pope has announced that America is to have a patron saint. Saint Columbus is the man.

—The Interstate Conference of the Salvation Army was held at Prohibition Park, S. I., July 27-31.

—The fund for the erection of a suitable residence for Mgr. Satolli, at Washington, D. C., now amounts to \$6,923.17.

—Rev. R. J. Cooke, D.D., of Athens, Tenn., the new president of the U. S. Grant University, is a convert to Roman Catholicism.

—Arch-deacon Farrar, of England, predicts a new reformation to re-establish the truths which the Ritualists are attempting to destroy.

—Mgr. Satolli, the papal delegate, will visit Cincinnati next month, and assist in the dedication of the new Italian church in that city.

—The Baptist Young People's Union of America, which had its third annual meeting at Indianapolis recently, reports 350,000 members.

—The Jews are agitating the question of holding supplementary religious services on Sunday. They claim that the young men do not go to the synagogue on Saturday.

—The Protestant Ministerial Association, of Montreal, has decided to invite Rev. B. Fay Mills, the noted evangelist, to hold a series of services in Montreal during the coming winter.

—In 1850, it is said, there were about ten Norwegian pastors in the United States. Now the Norwegians in the Northwest have three large church bodies, with 682 pastors and 1,700 congregations.

—The English Methodist New Connection Conference recently held its ninety-seventh annual session. There is a net increase of 421 full members, 448 probationers, 700 scholars, forty-eight scholar members, and 900 more scholars meeting in class.

—The Catholic Church in Mexico is about to erect a college at San Antonio, Tex., costing \$200,000, for the education of Catholic missionaries for Mexico. The

laws of Mexico prohibit the establishment of such institution in Mexico, so it is built in Texas near the Mexican border.

—The English Primitive Methodists held their seventy-fourth annual session recently. There were 220 delegates present. An increase in the membership of 1,559 was reported. It was announced that £38,000 is already promised to the jubilee fund of £50,000 to be raised in celebration of the missionary society's jubilee.

Appointments.

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

CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
*Virginia, Harrisonburgh,	July	26 to Aug. 8	
Atlantic, Newark, Del.,	Aug.	17-27	
Vermont, Waterbury,	"	24 to Sept. 3	
Maine, Bath,	Sept.	1-10	
New England, West Lynn, Mass.,	Sept.	7-17	
DISTRICT NUMBER TWO.			
*Tennessee, Nashville,	Sept.	5-12	
DISTRICT NUMBER THREE.			
*Indiana, Indianapolis,	Aug.	8-14	
Ohio, Mt. Vernon,	"	11-21	
Michigan (State), Lansing,	Sept.	21 to Oct. 1	
" (northern), Traverse City,	Aug.	21-28	
Illinois (State),	"	28 to Sept. 4	
* " (northern), Streator,	"		
* " (southern), Olney,	Sept.	13-19	
DISTRICT NUMBER FOUR.			
*Nebraska, Seward,	Aug.	22-29	
Iowa, Castana,	"	8-15	
DISTRICT NUMBER FIVE.			
Texas, South Park, Dallas,	Aug.	10-20	
Arkansas, Clarksville,	"	24 to Sept. 3	
Colorado, Denver,	"	30 to " 10	
" (western), Delta,	Sept.	27 to Oct. 2	
Kansas, Herrington,	"	7-17	
" (southeastern),	"		
Thayer, Neosho Co.,	Aug.	3-13	
" (southwestern),	"		
Turon, Reno Co.,	"	17-27	
Missouri, Sedalia,	Sept.	13-24	
Oklahoma,	Oct.	3-9	

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

GEN. CONF. COM.

THE sixth annual session of the Arkansas Conference will be held in connection with the camp-meeting, at Clarksville, Johnson Co., Aug. 24 to Sept. 3.

J. M. REES.

THE sixth annual session of the Arkansas Tract and Missionary Society will be held in connection with the camp-meeting, at Clarksville, Johnson Co., Aug. 24 to Sept. 3.

J. M. REES.

No providence preventing, brother W. A. Spicer, secretary of the Foreign Mission Board, will be at Maple Grove, Mich., Sabbath, Aug. 5, 1893. It would add to the interest of the meeting if a good representation from Hastings and Vermontville could be present. The issues of the times will be dwelt upon at this meeting. Let this appointment be thoroughly circulated in the vicinity of Maple Grove. Brother A. J. Harris, of the REVIEW Office, will accompany brother Spicer.

BATTLE CREEK CHURCH COM.

It is now expected that brother Frank Armstrong, of the REVIEW Office, and other brethren from Battle Creek, will meet with the church at Bedford, Mich., Sabbath, Aug. 5, 1893. They will be in season to assist in the Sabbath-school also. "Ask ye of the Lord rain in the time of the latter rain;" and he will send bright clouds and showers. Zech. 10:1.

BATTLE CREEK CHURCH COM.

THE Ohio Sabbath-school Association will hold its annual session in connection with the camp-meeting, at Mt. Vernon, Ohio, Aug. 11-21. The election of officers for the ensuing year and the transaction of such business as is necessary, will be the prominent features of the meeting. Let all lovers of the Sabbath-school come praying for its future success. Valuable instruction will be given.

H. H. BURKHOLDER, Pres.

THE Lord willing, we will meet with the churches of Union City and Burlington, Sabbath and Sunday, Aug. 5 and 6. We have matters of great importance to present, and earnestly desire a full attendance. Let all begin now to lay their plans, so that nothing shall hinder them from attending these meetings. And, brethren, come expecting a refreshing from the Lord's presence.

The first meeting will be held at brother Charles Bill's, Sabbath, Aug. 5, at 11 A. M.

O. F. CAMPBELL.

BUSINESS NOTICES.

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

FOR SALE.—A comfortable home with four and one-half acres of land suitable for fruit and poultry. Easy terms. W. Glasier, Lena, Stephenson Co., Ill.

FOR SALE.—A water-power roller flouring mill, one mile east of Garden City, Minn. Will trade for other property near by, or in California or Oregon. Address Sam Swenson, Box 88, Forest City, Iowa.

WANTED.—Experienced man at New York for office and field work in interests of the health works. Good salary, permanent place for right man. Give references, experience, and present occupation. Inclose self-addressed stamped envelope to W. G. Archer, Chicago, Ill.

FOR SALE OR RENT.—Thirteen-room house, on Washington St., in good repair, city water, bath-room, suitable for boarders or roomers, small fruit on lot, four minutes' walk from Sanitarium and College. Will sell furniture with house if desired. Inquire or address, 256 Washington St., Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A home with Seventh-day Adventists, by two sisters, where they can keep the Sabbath. Address Miss Minnie Davis, Queen City, Tex.

PAPERS WANTED.

I WOULD be thankful for clean copies of any of our papers to distribute. Mrs. H. C. Pine, Templeton, Ind.

CLEAN copies of any of our periodicals can be used to advance the cause of God, if sent post-paid to C. W. Flalz, McGregor, Manitoba.

A. R. MEEKS, Hartshorne, Ind. Ter., would be glad of late, clean copies of the REVIEW, Signs, and Sentinel, for distribution. Send post-paid.

SEVENTH-DAY ADVENTIST reading-matter for missionary work will be thankfully received. Address Eliza Tucker, Goldthwaite, Mills Co., Tex.

CLEAN late copies of the Signs, Sentinel, Instructor, and Little Friend will be used to good advantage in doing missionary work, if sent post-paid to Mrs. C. M. Dons, 2,013 Division St., Spokane, Wash.

I WOULD be glad to have some Seventh-day Adventist papers for missionary work. English, Swedish, and Danish could be used to good advantage. Please send post-paid to J. Larson, 558 Wells St., Chicago, Ill.

Obituary Notices.

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

SUFUS.—Died of heart disease, at his home in Wolf Lake, Ind., Mr. Adam Sufus, aged seventy-four years. Funeral services conducted by Elder Aickerson. Mrs. M. H. Sufus.

HICKS.—Died at East Aurora, N. Y., June 14, 1893, brother John Hicks, aged seventy-five years. He leaves an aged companion to mourn his loss. The funeral was attended by the writer. Text, 2 Sam. 14:14. D. A. BALL.

SMITH.—Eliza P., wife of Edmund Smith, died July 12, 1893, near Lake Badus, So. Dak. She embraced present truth in 1860. Of late she had been a great sufferer, and when approaching the grim monster, death, she expressed a willingness to rest during the time of trouble. Sermon by the writer. N. W. KAUBLE.

SHRYOCK.—Died at Healdsburg, Cal., May 25, 1893, of quick consumption, Effie Blanche Shryock, daughter of S. and M. E. Shryock, late of Salem, Oregon. Effie was 13 years, 9 months, and 4 days old. Two years ago she gave her heart to God, but had no opportunity to be baptized until since she came to Healdsburg. She sleeps in Jesus.

RODERICK S. OWEN.

MARVIN.—Died at Fayette, Iowa, March 15, 1893, of paralysis, Asabel E. Marvin, aged 79 years, 8 months, and 25 days. He was converted in early life, and accepted the views held by Seventh-day Adventists some twenty-seven years ago, under the labors of Elders G. I. Butler and D. T. Bourdeau. He leaves a companion and three daughters to mourn, but not without hope.

MRS. DELLIE GARDNER.

BASSFORD.—Died at Canova, So. Dak., Mrs. Ida E. Bassford, in her forty-second year. She embraced the truth as the result of missionary work, and was baptized at a camp-meeting in Madison, nine years ago. Her life has been consistent, impressing all with her earnestness and devotion, and she died in the triumphs of faith. She leaves a husband and three children to cherish her memory.

S. B. WHITNEY.

ROTE.—Died at Reading, Pa., June 24, 1893, with a tumorous affection of the neck, Mrs. Mary A. Rote, aged eighty-three years. Sister Rote lived with her son John F. Rote, at the time of her decease. She leaves several sons and daughters to mourn their loss. She will be greatly missed by the Reading church, of which she was a member. By her request, the writer based his remarks on Rev. 14:12, 13.

K. C. RUSSELL.

Snow.—Died at S. Lela L. Snow, nine years old, for some time with at our camp-meeting, she was great, telling that the separ-

WILCOX.—Died, Ellen Francis Gage, seven weeks, at the funeral. keeps our little heaven time of the resurrection arms, and death gain.

LUCAS.—Sister F. Locke, Cayuga Co., ability, in the severe brother Lucas in truth and began to her path to house in Locke, Jun writer.

LITTLE.—At Hot daughter of H. C. a days. Her disea ether, and when v eared that made r who have no hope strengthen our hope he hath borne our

GREEN.—Died a N. Green, aged fifty the truth last April neapolis, where he Wisconsin to spend family and dear br absence of one of words of comfort companion and sol hope.

ROYCE.—Near Amanda L. Royce Royce was convert ean united with th member until thir of the Seventh-day She lived a consist words being, "Je son and daughter, the assurance that in the fullness of spoken from Job 1

ROWLAND.—Died Cedar Lake, Mich 90 years, 8 mont the third angel's labors of Elders Alma church. S all her trust was plaining. For th had her reason un last moments of and thus gave f ducted by the wr

RIVARD.—Fell at the residence Kans., of consu gomery, Vt. H His early Christi Methodist Church Christian Church the Sabbath, an to unite with away to rest u meet him. Wor large circle of syn

LEE.—Died at of ovarian tumo Cumberland cou She accepted the fornia. Later s and vicinity, hop She then engaged cester and Prov little church the Christian spirit. entered the hos was sudden. A grave, where ap offered, and "A away to await t Lee left a husba

NEAD.—Died 1893, sister Phoe days. She was 1836 with her p her mother being and she the first

SNOW.—Died at Sebastopol, Cal., May 30, 1893, of pneumonia, Lela L. Snow, daughter of C. T. and M. E. Snow. Lela was nine years old the day she died. She had observed the Sabbath for some time with her mother. Her father accepted the truth at our camp-meeting in Oakland. When the child heard she was greatly delighted. Her parents laid her away, feeling that the separation would be a short one.

RODERICK S. OWEN.

WILCOX.—Died, after a short illness, at St. Helena, Cal., Ellen Francis Gage, infant son of F. M. and L. M. Wilcox, aged seven weeks. Elder M. H. Brown spoke words of comfort at the funeral. In the beautiful cemetery of St. Helena we lay our little heaven-lent treasure; but we look forward to the time of the resurrection, when the angels will bring him to arms, and death will be powerless ever to take him from us.

F. M. AND L. M. WILCOX.

LUCAS.—Sister Betsey Lucas, wife of Benjamin Lucas, of Locke, Cayuga Co., N. Y., died June 11, 1893, of general debility, in the seventy-sixth year of her age. She was married to brother Lucas in 1839, and about 1875 they heard the present truth and began to walk in the light, which was indeed a path to her path to the close. The funeral was held from the house in Locke, June 13, and was well attended. Remarks by the writer.

A. E. PLACE.

LITTLE.—At Hot Springs, So. Dak., June 28, Myrtle Edith, daughter of H. C. and E. J. Little, aged 1 year, 10 months, and 10 days. Her disease was measles and whooping cough together, and when weakened by these, other complications appeared that made recovery impossible. We sorrow not as those who have no hope, but see in this one more sweet tie to strengthen our hope in the soon-coming Redeemer. "Surely death borne our griefs, and carried our sorrows."

L. M. CROWTHER.

GREEN.—Died at Lucas, Wis., July 15, 1893, brother George Green, aged fifty-six years. Brother Green fully accepted the truth last April. He attended the camp-meeting at Minneapolis, where he was baptized. He returned to his home in Wisconsin to spend the few days left to him here with his family and dear brethren, in praising and blessing God. In the absence of one of like faith, Elder Abbott (Baptist) spoke words of comfort from Ps. 34: 6. Brother Green leaves a companion and son to mourn, but not as those who have no hope.

J. B. SCOTT.

ROYCE.—Near Badus, So. Dak., of heart failure, sister Amanda L. Royce, in the thirty-ninth year of her age. Sister Royce was converted when quite young, and at the age of eighteen united with the Baptist Church, of which she remained a member until thirteen years ago, when she embraced the views of the Seventh-day Adventists, in which faith she fell asleep. She lived a consistent Christian life, and died in hope, her last words being, "Jesus paid it all." Her sorrowing companion, son and daughter, are left to mourn their loss; but they have the assurance that when the Lifegiver comes, she will rise again in the fullness of immortal bloom. Words of comfort were spoken from Job 11: 18.

C. P. FREDERICKSON.

ROWLAND.—Died at the home of her son, J. S. Rowland, at Cedar Lake, Mich., May 16, 1893, sister Mary Rowland, aged 90 years, 8 months, and 18 days. Sister Rowland embraced the third angel's message twenty-nine years ago, under the labors of Elders Van Horn and Canright, and united with the Alma church. She has been a great sufferer, but through it all her trust was in Jesus, and she was thus kept from complaining. For the last three years she has kept her bed, but had her reason until a few hours before her death. During her last moments of consciousness, she leaned upon her Saviour, and thus gave forth praises to God. The funeral was conducted by the writer.

W. C. HEBNER.

RIVARD.—Fell asleep in Jesus, Samuel Rivard, June 8, 1893, at the residence of his father, Thomas Rivard, Clay Center, Kans., of consumption. Brother Rivard was born in Montgomery, Vt. He had been a great sufferer for many years. His early Christian experience was in connection with the Methodist Church. Later, he was baptized and united with the Christian Church. A few weeks before his death he embraced the Sabbath, and signified his intention, if his life was spared, to unite with the Seventh-day Adventists. We laid him away to rest until the Lifegiver comes, when we hope to meet him. Words of comfort were spoken by the writer, to a large circle of sympathizing relatives and friends.

JAMES A. MORROW.

LEE.—Died at the Rhode Island hospital, Providence, R. I., of ovarian tumor, Mrs. Jennie Lee. Sister Lee was born in Cumberland county, Nova Scotia, about forty-six years ago. She accepted the truth about four years ago at her home in California. Later she came east to visit her relatives in Boston and vicinity, hoping they might receive the same blessed light. She then engaged in canvassing for "Bible Readings," in Worcester and Providence, during which time she attended our little church there, and endeared herself to all by her consistent Christian spirit. Her disease was unsuspected until after she entered the hospital; it made rapid progress, and her death was sudden. A few who knew of her burial, gathered at her grave, where appropriate Bible passages were read, a prayer offered, and "Asleep in Jesus" was sung, as we saw her laid away to await the grand morning when Jesus comes. Sister Lee left a husband and child and brothers.

F. A. R.

NEAD.—Died at her home in Big Rapids, Mich., May 18, 1893, sister Phoebe A. Nead, aged 59 years, 2 months, and 13 days. She was born in New York, and came to Michigan in 1836 with her parents, who settled in Vermontville, Eaton Co., her mother being the first white woman to locate in the town, and she the first white child. Sister Nead accepted the third

angel's message nine years ago, and united with the church at Cedar Lake, Mich., of which she remained a member until her death. Living nearly fifty miles away, she was deprived of all Sabbath-school and meeting privileges. A few weeks ago I called at her home to inform her we were going to organize a Sabbath-school and establish meetings. Her face then lighted up with joy, and she at once began to praise God. She sleeps in Jesus, awaiting the call, "Awake and sing, ye that dwell in the dust." She leaves a husband, three grown children, three sisters, and two brothers to mourn her death. Funeral services were conducted by Elder C. A. Jakobs (Methodist).

W. C. HEBNER.

STEWART.—Died near Beulah, La., May 30, 1893, of typhoid fever, Samuel V. Stewart, aged 34 years, 4 months, and 3 days. His Christian experience extended over a period of seven years, having joined the Seventh-day Adventist church, at Marthaville, in 1886. He leaves a wife and one child to mourn, but they mourn not as do others who have no hope. His life was one of strong faith and deep piety, with perfect resignation to the will of God. A few days before his death, he told his wife that the morning was drawing near. She asked him what morning. His answer was, "The morning when the Lord will come, but it seems that I will have to sleep in the grave awhile before he comes. My only regret is the leaving of my wife and child, but if they will only hold out faithful to the end." The morning he died he seemed to be perfectly happy, and to be in sweet communion with bright angels around his bed. He died with full assurance of the Christian's hope, and we confidently believe he will come up in the first resurrection.

T. B. S.

MCBRIDE.—Died at his home, near Barberville, Fla., May 30, 1893, of disease of lungs and throat, brother Duncan J. McBride, in his sixty-fourth year. He was a consistent member of the Methodist Church for many years, but on hearing the preaching of the third angel's message, by brother J. O. Johnston, he was led to see more light, from which he could not consistently turn away. He continued to accept this light, as it was unfolded to him by the Holy Spirit, until he was fully convinced of the truth. He joined the Barberville church at the time of its organization, in February, 1892, and was baptized a short time after. He was always firm and faithful to duty, never missing a Sabbath-school unless prevented by sickness. He now sleeps in Jesus, waiting the resurrection morn. One of his neighbors remarked to the writer that if Duncan was not a good man, and fit to go, there were none fit. He requested, a few hours before he died, that there be no funeral services except that the writer should read a chapter and offer prayer at the grave at the time of his interment, which request was complied with.

J. D. HEACOCK.

BROSEN.—Died at Karlstad, Sweden, June 28, 1893, our beloved brother, Knud Brosen. He and the writer and other brethren had met here for Conference. The cause of his death was hemorrhage of the lungs. He bled five times. The first of these bleedings took place Monday evening, the 26th, and the last, Wednesday afternoon, the 28th, between two and three o'clock, when he died. He was perfectly willing that the Lord should do with him just as he saw best, and he had the full use of his mind to the very last.

Brother J. C. Otosen, from Copenhagen, and sisters Anna Nelson and Augusta Johanson, who lately came from the Sanitarium, Battle Creek, Mich., were all or some of them with him all the time, while he was sick. Brethren Haskell, M. M. Olsen, and the writer, with those above mentioned, often had prayer for and with him, and we were all much blessed. It was blessed to be with him. Even after he was dead, there seemed to be a holy and peaceful influence around him. His warfare is ended. He sleeps in Jesus, blessed sleep. Rev. 14: 13. The brethren here in Scandinavia have lost a dear brother and true friend, and the cause a faithful laborer. May we all watch and be faithful to the end. Heb. 13: 7. We have decided to bury him at Christiania.

L. JOHNSON.

HANKINS.—At Claremont, South Africa, June 8, 1893, after a lingering illness of about three years, battling with the dread disease, consumption, Mrs. Clara E. Tracy Hankins, wife of Elder I. J. Hankins, aged 34 years, 2 months, and 29 days. Sister Hankins was born in Ohio, U. S. A. She was converted at the age of sixteen, and was baptized by Elder J. N. Andrews. After spending several years in Battle Creek College, at the age of twenty she united her interest and labors with those of her husband, and continued a devoted and faithful worker in the Master's cause until her illness. After laboring several years in connection with her husband, in the State of Iowa, at the request of the General Conference, she accompanied him to South Africa, in the early part of 1888, since which time they have acted an important part in connection with the work in this field. During her long illness she cherished a strong desire to live, only that in her life she might glorify God. Several times when she was brought very near death's door, prayer was heard in her behalf, and the progress of disease was stayed. A short time before her death, she felt that it would be sweet to rest, and it seems as though God in his mercy designed to lay her away to rest through the time of trouble. As soon as we learned the lesson, she passed quietly away. The funeral was held on Sabbath, June 10, in the spacious dining hall of Claremont Union College. A large congregation was present, made up of the Cape Town and Kenilworth churches, a large number of students of the College, and quite a number not of our faith, among whom was Captain Hollis, the American consul, and other American citizens of Cape Town. The writer spoke words of comfort, based upon the Christian's hope as presented in the Scriptures. At the close of the service, which was an impressive one throughout, the remains were interred in grounds which had recently been set apart as a burial ground for the Cape Town and Kenilworth churches, sister Hankins being the first to consecrate the grounds as a resting-place for the dead. We laid her away among springing flowers, to await the return of the Lifegiver. Sister Hankins leaves, in this country, to mourn her loss, a husband, two children, her devoted mother, and a large circle of friends to whom she had endeared herself, and many relatives and friends in America.

A. T. ROBINSON.

(Iowa "Bulletin" please copy.)

GOOD HEALTH.

A monthly illustrated journal devoted to health, temperance, and sanitary science. Bright and progressive, it keeps in touch with the times, and gives its readers the benefit of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established over twenty-five years, and is an acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. To new subscribers with companion volume, the new and revised edition of the "Household Monitor of Health," \$2. Renewals will be received at \$1. Address Good Health Publishing Co., Battle Creek, Mich.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 18, 1893.

EAST STATIONS.	Mail.	Day Exp.	North Shore Lmt.	N.Y. Exp.	N.Y. & Chic. Lmt.	N.Y. & Chic. Exp.	N.Y. & Chic. Spec.	Night Exp.	Det. & Kalam. Accm.
Chicago.....	am 7.05	am 9.00	am 11.30	pm 8.10	pm 5.30	pm 1.50	pm 8.40	pm 9.50	pm 4.15
Mich. City....	9.15	11.00	1.12	5.00	7.11	9.25	10.25	11.43	5.58
Niles.....	10.35	12.25	2.08	6.00	8.03	10.30	11.25	1.00	7.02
Kalamazoo....	12.35	2.08	3.21	7.05	9.07	11.38	12.43	2.07	8.20
Battle Creek..	1.20	2.48	3.57	7.40	9.38	12.10	1.10	2.45	7.48
Jackson.....	3.10	4.30	5.03	8.52	10.48	2.25	2.18	4.15	9.40
Ann Arbor....	4.27	5.30	6.08	9.45	11.40	3.50	3.10	5.40	10.58
Detroit.....	6.00	6.45	7.15	10.45	12.35	5.20	4.15	7.15	12.01
Buffalo.....			2.05	6.25	7.40	6.20	11.50	5.00	
Rochester.....			4.45	9.55	10.30	6.55	2.40	8.20	
Syracuse.....			6.45	12.15	12.25	8.30	4.10	10.20	
New York.....			2.40	8.50	7.30	6.50	10.30	7.00	
Boston.....			4.45	11.45	11.45	10.50	6.15	10.50	
WEST STATIONS.	Mail.	Day Exp.	North Shore Lmt.	Chic. Exp.	Night Exp.	Pac. Exp.	Chic. Spec.	N.Y. & Chic. Lmt.	Det. & Kalam. Accm.
Boston.....			8.30	2.00	4.20		7.15		
New York.....			10.30	4.30	6.00		9.15	am 8.30	am 10.00
Syracuse.....			7.30	11.35	1.55		7.20	pm 2.30	pm 5.00
Rochester.....			9.35	1.25	4.00		9.55	3.47	6.50
Buffalo.....			10.45	2.20	5.45		12.10	8.05	7.50
Detroit.....			8.15	7.15	8.45	pm 1.15	7.35	9.10	pm 5.00
Ann Arbor....			9.45	8.19	9.45	2.14	9.05	10.82	4.22
Jackson.....			11.40	9.28	10.48	3.10	10.45	12.00	5.15
Battle Creek..			1.20	10.45	12.00	4.17	12.10	1.45	6.25
Kalamazoo....			2.08	11.26	12.33	4.57	1.10	2.37	7.00
Niles.....			4.00	1.10	1.48	6.00	3.00	4.10	8.13
Mich. City....			5.25	2.18	2.45	7.05	4.35	5.35	9.25
Chicago.....			7.35	4.10	4.30	9.10	6.50	7.55	11.15

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday.
North Shore Limited train westbound and New York and Chicago Limited trains east and west are extra-fare trains, and require special tickets and Wagner palace car tickets.

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

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

GOING EAST. Read Down.						STATIONS.	GOING WEST. Read up.					
10	4	6	8	2	1		9	7	21	11	3	5
Mail	L'd	Ad.	Ex.	Lim.	Ex.		Day	Ex.	Ex.	L'd	Mail	L'd
a m	p m	p m	a m	p m		D. Chicago A.	p m	a m	p m	a m	p m	a m
8.40	8.00	8.15	11.25	11.30		Valparaiso..	2.45	6.30	7.35	6.25	4.30	7.25
11.10	6.00		1.20	1.35							6.35	5.10
p 12.45	6.20	12.00	2.35	3.15		South Bend.	1.20	4.00	6.20	5.00	2.50	5.10
1.29	6.58	12.45	3.07	4.05		Cassopolis.	12.40	8.18	5.45	4.25	2.06	4.37
2.21		11.39		4.57		Schoolcraft.	a m				1.19	1.68
2.33	7.40	1.48		5.10		Vioksburg.	11.53	2.20		3.28	1.08	1.85
						Battle Creek	11.16	1.35	4.25	2.45	12.25	8.20
3.40	8.20	2.40	4.80	6.40		Charlotte..	11.19	1.30	4.15	2.40	12.10	8.10
4.34	9.01	3.25	5.11	7.31		Lansing....	10.29	12.40	8.34	2.01	11.15	2.27
5.10	9.30	4.00	6.40	8.10		Durand....	10.02	12.15	8.07	1.35	10.40	2.00
6.50	10.20	5.03	6.35	9.30		Flint.....	9.05	11.20	2.22	12.44	9.35	1.15
7.30	10.47	5.40	7.05	10.05		Lapeer....	8.35	10.47	1.53	12.15	8.35	12.45
8.15	11.20	6.15	7.35	10.45		Imley City.	8.02	10.07	1.27	11.45	7.49	12.17
8.42	a m	7.35	11.05	11.05		Pt. Hur'n Tun					7.28	8.24
9.56	12.30	7.30	8.46	12.06		Detroit....	6.50	8.46	12.22	10.30	6.25	11.10
			p m				a m	p m	p m	a m	a m	p m
9.25		7.40	9.25	11.53		Toronto....						
p m	a m	8.30	9.10	8.10		Montreal..						
	p m	7.40				Boston....						
	a m	7.50	7.00	7.00		Niag'ra Falls						
	a m	8.15	9.30	7.15		Buffalo....						
	a m	p m	a m	p m		New York..						
	p m	7.25	4.13	3.00	7.30							
	a m	8.30	8.35	4.15	9.00							
	p m	9.40	a m	p m	a m							
	a m	7.00	7.52	4.52	10.10							
	p m	10.00	9.25	12.00								
	7.00	11.00	9.25	12.00								

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 1, 1893.

CONTENTS OF THIS NUMBER.

(All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.)

Poetry.—The Want of the World Is Christ, S. O. JAMES—My Bible, WILLIAM BRICEY—"Led," JESSIE HOCKER 481, 483, 490

Our Contributors.—Vital Connection With Christ Necessary, MRS. E. G. WHITE—Neighborhood Visiting, A. SMITH—A Bunch of Keys, ELDER JAMES THOMPSON—Side Lights; or the Perpetuity of the Moral Law Considered From the Standpoint of the Prophecies (Continued), ELDER W. H. LITTLEJOHN—Mormonism, ELDER W. B. HILL—The Gift of God, ELDER I. E. KIMBALL—Proverbs Collected from Various Sources, A. KUNZ 481-484

The Mission Field.—In the African Interior (To be continued), G. JAMES—In Regions Beyond, A. G. BROWN 485

Special Mention.—Sunday Law Agitation, M. E. K.—The Coal Combine of St. Paul, the J. J. Rhodes Trial, and the Anti-trust Convention, ELDER H. F. PHELPS—Spiritualism in the Churches, W. C. McCRAIG—The Danger to Germany, N. Y. World—Papal Claims, The Converted Catholic 486, 487

Editorial.—The Importance of the Gospel—In the Question Chair—Everyday Religion, M. E. K.—The Work of the Ministry, O. A. O. 488-490

Progress.—Reports from Vermont—Indiana—Arkansas—Washington—Missouri—Minnesota—Kentucky—Wisconsin—Ohio—Illinois—South Carolina—New York—West Virginia—Kansas—Georgia—The Work in Washington, D. C.—North Dakota Camp-meeting 490-493

Special Notices.—The Northern Michigan Camp-meeting at Traverse City—New York North Creek Camp-meeting—The Illinois Sabbath-school Association—South Lancaster Academy—Nebraska Camp-meeting 493

Sabbath-school. 493

News. 493, 494

Appointments. 494

Obituaries.—Sufus—Hicks—Miles—Smith—Shryock—Marvin—Bassford—Rote—Snow—Wilcox—Lucas—Little—Green—Royce—Rowland—Rivard—Lee—Mead—Steward—Mc Bride—Brorsen—Hankins 494-495

Editorial Notes. 496

CAMP-MEETINGS FOR 1893.

See appointments on 14th page.

We are happy to learn that the party for South Africa, consisting of Elder Geo. B. Thompson and wife, Mrs. A. Ruoff, and the two sons of Elder A. T. Robinson, have safely reached their destination. A communication from brother T. received just too late for this paper, will appear next week.

Our astonishment hardly knows any bounds, when we learn that any of our brethren are troubled by, or affected with, Mormonism. Where have they been, or to what effect have they studied the third angel's message? What concord hath light with darkness, or Christ with Belial? Let such, and all others, read Elder Hill's communication on this subject in another column.

For three Sabbaths past, Elder A. T. Jones has spoken to the church in Battle Creek, on the lessons to be drawn from the closing acts of Christ's ministry here on earth, in their relation to the disciples then, as compared with the close of Christ's ministry in heaven, in its relation to his disciples on the earth at the present time. Between these two epochs there are many striking and forcible parallels to be drawn. The same dangers to which the disciples were exposed then, we are exposed now. And as they failed and fell into temptation then, by not watching, so we should avoid their error, learn by their experience, and be prepared by watchfulness and prayer, for the hour of temptation which is before us. The earnest and practical work devolving upon believers to-day, was set forth in clear argument, and earnest exhortation. The church feel that it has been indeed to them meat in due season.

One of our exchanges prints every week a notice of a book commencing "The Law, the Covenants, and the Sabbath." The object of the tract is to show by an argument upon the covenants that the law is not binding, and that consequently the Sabbath is not to be kept. But why confine it to the Sabbath? The "add." has been in so long, with that same ending, it begins to look monotonous. Why not say, "The Law, the Covenants, and Stealing," or, "The Law, the Covenants, and Murder," or, "The Law, the Covenants, and Covet-

ing"? This would give more variety to the paper, and would be perfectly in harmony with the position taken on the law. It would also be likely to interest those who steal, murder, and covet, and would result in the sale of many copies to those who are not particularly anxious about the Sabbath. The slight variations we have mentioned would certainly brighten up the "add." and the result sought after, to throw contempt on the law of God, would sooner be attained.

A correspondent of the *Christian Oracle*, who, like some other correspondents of that paper referred to in our Special Mention department of this week, is clear on the question of religious liberty, makes one statement that is not quite so clear. He says:—

"The Catholics are constantly seeking the aid of the State to foster some religious scheme of theirs, and I rejoice that they cannot urge the fact of Protestant's securing the aid of Congress to protect their notion of the Sabbath as a precedent."

We fear that that is just what Catholics will do. Because the effort of Congress to buy the World's Fair management to close, miscarried in some respects, does not alter the fact that Congress did dabble its hands in religious things. The Catholic Church, as the champion dabbler in such matters, will remember it and govern itself accordingly, when it believes the proper time has arrived.

We almost feel that it is using unjust discrimination, to call attention to particular articles in the paper; and when this is done, let it not be understood as discounting in the least those which are not mentioned. We think the reader will find this week's paper exceptionally good. The first piece of poetry emphasizes the fact that the great want of the world to-day is Christ. Then follows the article by sister White, showing the necessity of a vital connection with Christ. Only by such connection can we have the enlightening influence of his Spirit, and get ready for his personal appearing, now so near. In "Neighborhood Visiting," by A. Smith, will be found some good practical instruction which if carried out in the spirit presented, cannot but result in good. The "Bunch of Keys," by brother Thompson, shows how the right principles of interpretation will let us in to a knowledge of the truth of the Scriptures which will fill our hearts with joy and satisfaction. The conclusion of Elder Littlejohn's article this week is especially pointed. In the Special Mention department, the article "Sunday Law Agitation," contains extracts showing the position of Alexander Campbell on religious liberty, which our brethren would do well to preserve for future use. Of other articles we speak in other paragraphs.

As we have reached the time when we have been forewarned that the judgments of God would be abroad in the land, such testimony as is contained in the following paragraph, in the *Interior*, of July 27, becomes very significant:—

"The most startling casualty reported from the West, is that of a cyclone which destroyed something like sixty or seventy lives. The most dreadful news from the East, of late, was that of the loss of the 'Victoria,' by which four or five hundred souls perished in the waves. A convulsion of nature seems thus to be less fatal than a blunder of a ship-captain. It may be noted in this connection, that while, all told, one hundred and seventy persons have died from tornadoes and cyclones this year in the United States, over six thousand seven hundred persons perished by murder within the past twelve months within the same territory. Life's darkest shadows are not of providence, but of human folly or human sin."

This testimony brings in another feature worse than the convulsions of nature, and that is the fact, of which we have also been forewarned, that the Spirit of God would be more and more withdrawn from the earth, as we near the end. And is not this fearful increase of crime a startling indication that we are beginning to see the fulfillment of this? Note also what a travesty on justice the proceedings of the courts are becoming, when the plainest principles of truth and equity are openly and barefacedly trampled into the very dust by sworn officials, high and low. See brother Phelps's account of the coal combine in Minnesota, in the Special Mention department this week.

VALUABLE TESTIMONY.

In these days of open infidelity and refined skepticism, called "Higher Criticism," such testimony

as the following, becomes particularly valuable. It is called "Philistine Records of the Hebrew Invasion." We copy from the *Scientific American*, July 22, 1893. Our brethren would do well to preserve it for reference, and the many occasions when its use would be appropriate and timely:—

"Science contains an interesting account of the Tell-el-Amarna tablets, from the pen of the Rev. Thomas Harrison, Staplehurst, Kent. These tablets, 320 in number, were discovered by a fellah woman in 1887, among the ruins of the palace of Amenophis IV., known as Khu-en-Aten, between Minia and Assiout, about one hundred and eighty miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest, dating from some thousand three hundred and seventy years back. Many of them from Palestine, written by princes of the Amorites, Philistines, etc., the burden of almost all being: 'Send, I pray thee, chariots and men to keep the city of the king, my lord. Among the enemies against whom help is thus invoked are the *Adiri*, easily recognized as the Hebrews. The date fixes that of the Bible (1 Kings 6:1) as accurate. Many names which are familiar in Scripture, as for example, Japhia, one of the kings killed by Joshua (Josh. 10:3); Adoni-zedek, king of Jerusalem (ditto); and Jabin, king of Hazor (Joshua 11). Very pathetic are the letters of Ribadda, the brave and warlike king of Gebel, whose entreaties for aid are observed to grow gradually less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty, enemies were pressing her at home, and the chariots and the horsemen went not forth."

IS THE WORLD GROWING BETTER?

It is the great boast of the evangelical churches of the present day that they have an increasing membership, and that a much larger proportion of the people of this country now belong to the church than did forty years ago. Upon this they base an argument that the world is growing better. This, however, is no argument at all. A man may belong to the church, and like some whom we read of in the Scriptures, become "twofold more the child of hell" than he was before. Church membership signifies nothing as to Christianity. It is a fact that the religious press testifies to, that in cities where the church records show that the larger portion of the young men belong to the church, it has been ascertained that they spend their evenings in theaters and other questionable places of amusement and pleasure, where one goes to the prayer-meeting. A prophetic and true-to-life picture of these church-members may be read in 2 Tim. 3:1-5. The professed people of God are dragged down by such members. Men and women with no religious experience have been taken into the churches, until thousands of churches are nothing better than fashionable clubs, with a little religious profession which serves as a cloak to cover sins. The following, from a Methodist Episcopal minister in a leading M. E. paper, tells its own story:—

"The Methodist class-meeting used to be held with closed doors, and a certificate of good standing was required of those who would enter. To-day the doors are wide open,—'whosoever will may come,'—and few come. In most of our churches the class-meeting is framed, hung on the wall, and labeled 'Gone, but not forgotten.' The prayer-meeting of early Methodism bears about the same resemblance to the prayer-meeting of to-day that Samson chasing the Philistines does to Samson grinding at the mill. . . . Methodism used to derive strength from her class-meetings, her red-hot revivals on every charge, her insistence on clear conversions and full salvation; but to say that these are the meat upon which she feeds to-day, is to draw on memory rather than facts."

Is it any wonder that such churches, that have lost their old-time power, should be reaching out to clasp hands with the civil power?—Not at all. It has been done before, it will be done, is being done again. Brethren and sisters, let us seek for the power of God. Let us say of the Lord, "He is my Rock." M. E. K.

ILLINOIS CONFERENCE ASSOCIATION.

The Illinois Conference Association will hold its first meeting of the annual session for 1893, on the Streator camp ground, Wednesday, Aug. 30, at 9 A. M. In this session the board of officers will be elected, and such other business transacted as should come before the meeting. J. N. LOUGHBOROUGH, Pres.

MOUNT VERNON ACADEMY.

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

The first annual calendar has been issued, and can be had on application. Address Mount Vernon Academy, Mount Vernon, Ohio.



"Her
VOL. 70,

The
Seventh-da

TWO D
SPECIA

Address all
orders payable to

REV

THE

"H
Some d
That
And I
To t
The ve
And
From

ne
In th

Some d
That
And th
No l
But I
On t
For the
The

Some d
And
I shall
Of th
My fin
My f
As I st

In th

Some d
In th
They'll
They
They w
They c
In the
In th

On

"Then they th
and the Lord be
grace was writ
and that thoug

CONTEME
NO

As long a
human mind
Holy Spirit,
dict between
manifested e
children of G
are to be dev
between man
follow-man.
practical less
all; but tho
in regard to