

WA Hennig
28th St
HOLY BIBLE
THE FIELD IS THE WORLD

The Advent Review and Herald

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

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THE DAY OF SATISFACTION.

WHEN I shall wake on that fair morn of morns,
 After whose dawning never night returns,
 And with whose glory day eternal burns,
 I shall be satisfied.

When I shall see thy glory face to face,
 When in thine arms thou wilt thy child embrace,
 When thou shalt open all thy stores of grace,
 I shall be satisfied.

When I shall meet with those whom I have loved,
 And clasp within my arms the long removed,
 And find how faithful thou hast ever proved,
 I shall be satisfied.

When this vile body shall arise again,
 Purged by thy power from every taint and stain,
 Delivered from all wickedness and all pain,
 I shall be satisfied.

When I shall gaze upon the face of Him
 Who for me died, with eye no longer dim,
 And praise him in the everlasting hymn,
 I shall be satisfied.

When I shall call to mind the long, long past,
 With clouds, and storms, and shadows overcast,
 And know that I am saved and blest at last,
 I shall be satisfied.

When every enemy shall disappear;
 The unbelief, the darkness, and the fear;
 When thou shalt smooth the brow and wipe the tear,
 I shall be satisfied.

When every vanity shall pass away,
 And all be real, all without decay,
 In that sweet dawning of the cloudless day,
 I shall be satisfied.

—Bonar.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

THE END OF THE WORLD.*

BY ELDER L. G. MOORE.

"But the end of all things is at hand." 1 Pet. 4:7.

A large and intelligent audience listened with marked attention for one hour and ten minutes Sunday evening at Good Templars' hall, while Elder Moore presented scriptural arguments to prove that we are really living in the time when the text has its application.

We must go back a little, said the speaker, in order to understand the text. In the first chapter we learn that Peter dedicated his epistle to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Did he wish them to believe that the end was "impending"? Did he teach them to expect the Saviour's return in their day? If he did, then he certainly was in error, and we find him contra-

dicting St. Paul, who said to the brethren at Thessalonica that they must not look for the "end of all things," "for that day shall not come," said he, "except there come a falling away first," etc.

Then, how shall we understand this text? The "end" will come sometime. Yes, but when? Can we tell when it is near?—We can, or else Peter's admonition to "be . . . sober, and watch unto prayer," would be meaningless. As a starting-point to the solution of this problem, we quote the seventeenth verse of this chapter: "For the time is come that judgment must begin at the house of God." Did Peter wish the "strangers" of Asia Minor to understand that the time of the judgment had come? We think not; but writing, as he did, by the Spirit of God, he knew the time would come when such a message would be "meat in due season," "present truth," to the generation who would be living at the time of its proximity.

In Rev. 14:16, 17, John saw an angel flying in the midst of heaven, crying with a loud voice, and saying, "Fear God, and give glory to him; for the hour of his judgment is come." Mark the expression, "judgment is come," not will come. You ask, When was this message given? I reply, It was given at the end of Daniel's great prophecy, as recorded in Dan. 8:13, 14. The twenty-three-hundred-day (year) period, commencing in the year 457 before Christ, would end in 1844, culminating in the great Advent movement which was preached to the earth's remotest bounds. Some 50,000 believers came out of the Protestant churches, and accepted the truth contained in the message, and suffered the "great disappointment." But the "truth" contained in the proclamation of the angel remained intact. The hour of God's judgment had commenced. This statement of the inspired apostle Peter carries us to that time, and also beyond. We are now in the hour of God's judgment, "and the end of all things is at hand."

However, my friends, I will bring this matter still nearer our own time by simply quoting the words of our Saviour when interrogated concerning this solemn subject, as recorded in the 21st chapter of Luke. He warns his disciples against deception, telling them, "Many shall come in my name, saying, I am Christ; and the time draweth near," etc. I will say that since that time some twenty-seven "false christs" have arisen, and repeatedly the time has been definitely given for the "certain return" of the Messiah. Seventh-day Adventists are accused of doing this "very work." I will say, however, that we are not guilty; we never have "set the time," and have no sympathy with any such work, and believe it to be unscriptural.

Christ also said: "There shall be signs in the sun, and in the moon, and in the stars." Have they taken place? We reply that they are all in the past, having had their fulfillment. As proof, I have but to mention the remarkable darkening of the sun, on May 19, 1780, and the dark night following, although the moon was at the full. The brilliant star shower of Nov. 13, 1833, of which many who saw the exhibition are now living.

"Upon the earth distress of nations, with perplexity." Have we reached that time?—Yes,

look at continental Europe and our own fair land today. See the "unrest and the perplexity" manifested in every avenue of life, from the humble peasant to the king on his throne; anarchism, communism, trades-unions, strikes, labor against capital,—all of which go to show the terrible spirit of unrest that has taken possession of the masses.

"The sea and the waves roaring," said Christ. For the truthfulness of this statement we have but to mention the terrible storms, both by sea and by land, that are becoming so fearfully frequent. Hear the prophet: "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6. This is but an inspired picture of the work of destruction that has become so thrillingly alarming and so fearfully frequent, especially thus far during this present year. A clipping from a Chicago paper says concerning the terrible damage by cyclones from Jan. 1, 1890, to July 15, that over 1,100 have lost their lives, against 163 during all of last year, besides millions of dollars in property destroyed in the awful destruction and desolation. David also referred to this in Ps. 98:7-9.

Another specification that has a bearing on this subject, and that has been preserved by inspiration in evidence that we have reached the latter days, can be found in 2 Tim. 3:1-5. "Perilous times," the result of great spiritual declension. "Having a form of godliness, but denying the power thereof."

Dr. Talmage, in speaking of the present position of the churches, says: "I simply state a fact, when I say that in many places the church is surrendering, and the world is conquering." "There is a mighty host in the Christian Church positively professing Christianity, who do not believe in the Bible out and out, in and in, from the first word, of the first verse, of the first chapter, of the book of Genesis, down to the last word, of the last verse, of the last chapter, of the book of Revelation; and within the last twenty-five years the churches of this country have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches; how soon, at this rate, will the world be brought to God? We gain two; we lose four. Eternal God! what will this come to?"

We now quote from Paul, in his epistle to Timothy (1 Tim. 4:1). He says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," etc. In these words we have plainly described that masterpiece of satanic deception, Spiritualism. When did it manifest itself, we ask, in these "latter times"? Is it here?—Yes; you are all well aware of its wonder-working power. Paul said further on that the Saviour was to come "after [or at the time of, as some MSS. have it] the working of Satan with all power and signs and lying wonders." Then is it not near? Are we mistaken? Modern Spiritualism is of the Devil; and none are safe one single moment who have anything to do with it.

The peace-and-safety cry was announced as one of the "signs" of the last days. Paul says, in speaking of the return of the Lord from heaven,

* Preached in Grand Rapids, Mich., Aug., 31 1890.

"When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Do we hear this safety cry?—Yes. They say the world is rapidly reaching the highlands of perfection,—the millennium is near at hand. While the consciences of cold, formal professors are being quieted by messengers as cold as themselves, the "day of doom draws on apace." Paul says, "Evil men and seducers shall wax worse and worse;" that those who "will live godly in Christ Jesus shall suffer persecution," etc. Not much peace in this cry, certainly. "Many people," said the prophet Isaiah, are giving the peace and safety cry. When were they to do this? The second verse of Isaiah 2 tells—"in the last days." The last days include the very last day. But what does God say concerning this matter of wars being done away,—this peace-and-safety cry?—"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near." Joel 3:9. Certainly there is not much peace in this message.

We now introduce another testimony. Mockers and scoffers were to be plentiful in the last days. Have you not heard them "saying, Where is the promise [or sign] of his coming?"—Yes, they are already here, but are so blinded by the pleasures of the world that they fail to read the numberless signs of the impending dissolution of all things. "But," says Peter, "the day of the Lord will come as a thief in the night [to those who are not looking]; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Yes, the scoffer has appeared, but his "triumphing will be of short duration." These things tell us unmistakably that "the end of all things is at hand." The tares are ripening for the harvest.

For further proof of the proximity of the end, we have but to quote Daniel's statement that "at the time of the end" many should run to and fro, and knowledge should be increased. Have we reached that time? We need but to look about us to be convinced. Never were there so many wonderful facilities that go to make life endurable as at the present time. These have mostly all come to light within the life-time of men now living. Is not this simply astonishing? Why not discovered before? you ask. God evidently held them in reserve to be used as instruments to proclaim the solemn message taught in my text. "The chariots shall be with flaming torches in the day of his preparation," said the man of God. Nah. 2:3-6. Whose preparation? The first chapter will tell you. Do we see anything corresponding to Nahum's description? We have but to visit the railroad train; there we have it. "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches; they shall run like the lightnings." Yes, the proof is before us. Daniel said: "Many shall run to and fro;" and with the wonderful facilities for cheap transportation, this prophecy has a daily fulfillment. The nineteenth century is a wonderful era.

The evidences are all about us that the end is near. If we disregard them, will we be clear before God? "The end of all things is at hand." Let us heed the injunction found in the latter part of the text: "Be ye therefore sober, and watch unto prayer." May we feel a strong desire so to do. As your friend and pastor, I entreat you to take heed to the sure word of prophecy. Take the Holy Bible as the man of your counsel. It is the "world's hope" to-day, notwithstanding what men may say to the contrary. May God help us to get ready for the things that are coming upon the earth. Amen.

—Sincerity is like traveling in a plain, beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves.—Tillotson.

Our Contributors.

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

A FALSE ACCUSATION.

BY ELDER R. F. COTTRELL.
(Ridgeway, N. Y.)

In the *Christian Statesman* of Oct. 2, Mr. Crafts says:—

"Seventh-day Adventists and Seventh-day Baptists, in spite of their passion for the letter of Scripture, insist on interpolating Saturday into the fourth commandment, as if it read, 'The seventh day after six of the week;' whereas it says the seventh day after six of *work*. Such a seventh day' is the Christian Sabbath. We claim no change of the decalogue, but only a change of day. As no specific law of God can be quoted for the observance of Saturday, no specific law is needed for its displacement. Those who keep the Lord's day Sabbath, hold as firmly to the fourth commandment as those who keep Saturday."

This is a remarkable paragraph. Nothing could be more false than the assertion that Seventh-day Adventists and Seventh-day Baptists "insist on interpolating Saturday into the fourth commandment." We do not want the day of Saturn, nor the name of any other pagan deity, put into the fourth commandment. We are satisfied with the titles which God gave to the days of the week; namely, first, second, third, fourth, fifth, sixth, and seventh. These are all the titles he gave them, except that he called the seventh of the seven "the Sabbath," "Lord's day," "holy day," or the like, and the other six, "the six working days." Eze. 46:1. The Sabbath was the Lord's rest day; for he rested upon it. No one of the other six days was his Sabbath, or rest day, and never can be, until he shall rest on one of them. Did he not rest on a particular day of the seven? All must admit that he did. Then that day, and no other, is the Sabbath day, or rest day of the Lord our God.

Further he says, "As if it read, 'The seventh day of the week;' whereas it says the seventh day after six of *work*." It does not say so; but it is a fact, that it was the seventh day after six of work; and it is also a fact that it was the seventh day of the week. The New Testament fully sustains this proposition. We read: "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:55, 56; 24:1.

This testimony proves that "the Sabbath day according to the commandment" was immediately followed by "the first day of the week;" therefore, the Sabbath day according to the commandment was the seventh day of the week. That first day could not have been the Sabbath; for it was preceded by a day of rest, instead of "six of work;" and the next first day could not have been the "Christian Sabbath," because it followed seven days of labor. Neither of these could be "the Sabbath according to the commandment."

"We claim no change of the decalogue, but only a change of the day." This sentence contradicts itself; for if there has been a change of the day named in the decalogue, it is a change of the decalogue. Advocates of error inevitably contradict themselves; but they do not seem to discern that there is "a lie in their right hand." When the Lord says, "The seventh day is the Sabbath," he does not mean, "One day in seven is the Sabbath; take your choice." The Sabbath according to the commandment is the seventh of the seven, as we have proved from the New Testa-

ment, from the very place where they claim that the change of day began.

Now listen to an argument: "As no specific law of God can be quoted for the observance of Saturday, no specific law is needed for its displacement." To this profound argument, it is sufficient to reply, "As no specific law of God can be quoted for the observance of Sunday, no specific law is needed to prove that it never was the Sabbath. Listen again: "Those who keep the Lord's day Sabbath hold as firmly to the fourth commandment as those who keep Saturday." You say so, and it is true that those who keep the Lord's day Sabbath of the Bible, keep the original and only weekly Sabbath of the whole Bible—the day on which our Creator rested—the seventh day of the week—the New Testament week.

WHAT MAKES THE DIFFERENCE?

BY ELDER J. P. HENDERSON.
(Cedar Rapids, Iowa.)

THE religious press and National Reform advocates are almost unanimous in denouncing Sunday newspapers and Sunday advertising; hence it is not a little amusing to see the bids these same papers make for worldly patronage. In the *National Presbyterian*, of August, 1890, an article appears, giving reasons why it pays to advertise in religious papers. It says: "As they demand higher rate for advertising space than the secular papers, the question naturally arises, Can they afford it?" The answer is, "Emphatically, Yes," and some of the reasons assigned are that such papers have a "circulation in the best homes, and among people who have money to spend;" and because "they receive special and undivided attention on Sunday, when all have more leisure than on any other day of the week,—just the time an attractive advertisement can be carefully noted." And again it says: "Being essentially home papers, they are read carefully by the women, and women are the greatest readers of advertisements."

In another column appears certain resolutions on Sabbath observance, as passed by the General Assembly of the Presbyterian church South, the seventh one of which reads as follows: "As to Sabbath [Sunday] newspapers, this General Assembly would occupy no uncertain position. This day is given of God for sacred uses. The Sabbath [Sunday] newspapers are immense influences of evil and only evil. . . . They flood the land with pernicious literature. They send it forth on the Sabbath, and for Sabbath readings." This Assembly protests against the members of Christ's Church in any way or to any extent giving countenance or support to these papers."

Contrasting the above statements, we are led to inquire what makes the difference between a page of advertisements printed on Sunday and handed out to the secular world to read, or printed some other day of the week, under the cloak of a religious sanctity, and for which the advertisers can afford to pay extra, because the papers enter "the best homes," and are perused by the religious men of the world who will be able to give them their "undivided attention" on Sunday; and as the good women of the land read advertisements "more than any one else," of course it is supposed they will have an opportunity to read them on Sunday, "because "on that day they will have more leisure than any other day of the week," it being just the time an "attractive advertisement can be carefully studied."

In the columns of advertisements in this paper I find several "attractive" bills for railroad excursions. The usual number of "cure all" patent nostrums, some professional cards, and a long list of general business matters. Now it seems perfectly justifiable to read and give these their "undivided attention" on Sunday, when found in a religious newspaper; but should the same appear in a paper printed on Sunday, and read by a member of Christ's Church, holy hands are held up in horror, at the grievous sin committed.

THOUGHTS ON THE "NEW SONG" OF REV. 14:3.

BY M. B. DUFFIE.
(Battle Creek, Mich.)

"AND they sung as it were a new song: . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

When the glim'ring gates swing open wide,
And the white-winged throng press through,
With ranks unbroken, to music grand,
To possess the fair, the goodly land,
Oh, will I be there? Will you?
They will chant a song to Christ their King,
Which none but the righteous can learn to sing.

On the sea of glass the blest shall stand,
In that realm so bright, so fair,
Where never shall come the moan or sigh,
The quivering lid, the tearful eye;
Oh let me, my Lord, be there.
The song of the saved which there shall ring,
None but the righteous can learn to sing.

The goodly fruit from the tree of life
They shall pluck, and faint no more;
For adown those streets, like burnished glass,
No black plumed hearse, and no mourners pass,
No crape be seen at the door.
Glad voices will swell the anthem strong;
But none but the righteous can learn the song.

Christ's work as a priest soon now will close,
And he will return as king;
Then, if we've been faithful to our trust,
Our names are written among the just;
He then our reward will bring.
Oh, save me, dear Lord, with that blest throng,
And help me, my Saviour, to learn that song.

A CANVASSER'S EXPERIENCE.

BY O. M. BRENSINGER.
(Norristown, Pa.)

A SHORT time ago, while canvassing a lady in a bakery in Bridgeport, a gentleman, Mr. W——, entered. The lady introduced me and the book "Bible Readings" to him, and spoke very highly of the book. Taking advantage of this, I turned and gave him only a short canvass, as he was in a hurry. I asked him if I could bring him a book when I made my delivery. He replied, "Well, I may have the money then; you may call." When I next saw him, I said: "I have brought you the book." He answered, "Yes, that is the book; will you please give it to my daughter?"

On Sept. 17, I had two books to deliver in Bridgeport, but could deliver only one; having one left, I stopped at a place where I had promised to call, and left it there, that the gentleman might see it, as he happened to be away from home at that time. On the 19th, I had intended to go to Washington, D. C., on my way to Battle Creek, and spend the Sabbath at Washington. But before leaving, I had a few more books to deliver, and I also desired to call where I had left the book on the 17th.

On the morning of the 19th, wishing to leave for Washington as soon as possible, in order to arrive there before the Sabbath, I started out before breakfast, and hastened to the different places where I was to deliver the books, and also stopped on my way, and saw the lady where I had left the book on the 17th. She soon told me that they would not keep it, whereupon I inquired, "How do you like the book?" She replied, "It is a good book, but it won't do for everybody to read it, especially weak-minded people." I then asked, "Why not?" She said, "Last evening I was at ——, and I heard that a young convert of our church got hold of one of those books, and is in a terrible state of mind. Why, that book makes weak-minded people crazy!" "What is the trouble?" I inquired, "why does it make them crazy?" She answered, "This young lady has read in that book, that the seventh day is the right Sunday, and that book teaches that Sunday is not the day that we ought to keep; that we ought to keep the seventh day, and that is Saturday!" "O, no," said I; "that book teaches that we should keep the seventh day for the Sabbath, and not the seventh day for Sunday." I referred her to the fourth commandment, and the old story followed—"It makes no difference which day we keep." I then asked,

"Who is this young convert?" being very anxious to know more about her. "Mr. W——'s daughter," she replied. "They bought a book of you lately, and she read in it, and neither her family nor her minister can do anything with her!"

Upon hearing this, I was greatly troubled about her, but tried to throw it off, in order to get through soon, and hasten home. But the more I tried to throw it off, the more I was burdened to call upon her, and at last decided to do so. As I walked along, I prayed to God that I might be able to see this lady. Soon after I had knocked, she came to the door; I could see that it was she, from her downcast manner and distressed appearance. I said, "I called to see about that book." "Are you a believer in that book?" she asked. I said, "Yes, I am." "How old is this belief?" she inquired, meaning the Sabbath reform. "Since 1844," I answered. She asked, "How many are there of this belief?" "About 40,000," I responded. "Well, I am in a terrible state of mind; I have read in that book that we are not keeping the right day. I've been fighting against it, but I could n't throw it off. I could neither eat nor sleep. I've been praying nearly all the time that God would show me what my duty is." During this time I stood outside the door. I asked for a Bible, whereupon she invited me in, and started up-stairs to get her Bible.

When she came down-stairs, I showed her from the Bible that the seventh day is the Sabbath. Then she said, "Yes; I, too, have turned to these scriptures, and that is the trouble; I cannot throw it off. If I try to throw it off, I am more troubled; but when I try to believe it, I have peace." Then I said, "Believe it, and have peace." She answered, "How can I, when my people and all my friends are against me?" I turned to Ps. 27:10, and read, "When my father and my mother forsake me, then the Lord will take me up." Then she said, "Now I know that the Lord has answered my prayer, for I have been praying that God would send me some earthly counsel." I then told her how I had heard of her distress of mind, and how I was impressed and burdened to come to see her. To this she said, "Now I know that the Lord has sent you, and that the hand of the Lord was in it all." She inquired whether we had ordained ministers, and whether there were any of our people near here. I told her we had ordained ministers, and that we held meetings here in town, and invited her over to our meeting on Sabbath. As I left her, she promised to obey. We parted, both relieved of our burdens; and last Sabbath (Sept. 20) she came and spent the greater part of the Sabbath with us, gave a remarkable testimony, and expressed herself as feeling very happy.

This case is remarkable, when we take into consideration that the book was in the house only one week, and how the Spirit of God impressed her, and also how she stood for the truth, and clung firmly to her convictions of right, even when she had not seen a single person to encourage her; while her family and her minister were strongly opposed. She was a candidate for baptism at the Baptist church, and had left the Protestant Episcopal.

This should certainly encourage all who are laboring in the canvassing work, to continue toiling on; for surely their labor of love will not be in vain.

FULLNESS OF MERCY.

BY H. F. PHELPS.
(Brainard, Minn.)

REMEMBERING that the meaning of "mercy" is a "disposition to overlook injuries, or to treat an offender better than he deserves," and that "merciful," is full of this disposition, it is with intense interest that we read: "The mercy of the Lord is from everlasting." Ps. 100:5; 103:17. And also, "His mercy endureth forever." Ps. 106:1; 107:1; 118:1. And yet again in Eph. 2:4, we learn that he is rich in this disposition,

and not only this but it has followed us all our lives. Ps. 23:6.

All we have to do is to reach up and partake of his mercy, while the great God is waiting to bestow it upon us in all its immeasurable fullness. Then why do we not come? As we utterly refuse to come, or are so slow in coming, he looks upon us in pity. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13.

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bear them, and carried them all the days of old." Isa. 63:9; Eze. 36:21; Joel 2:18. The apostle James says, "The Lord is very pitiful, and of tender mercy." Chap. 5:11. Truly, he is a God to be worshiped, loved, and adored, and we should give him our heart's best affections. Of this disposition we should partake. We should cultivate it. We need it. It will make us better.

"He that hath pity upon the poor lendeth to the Lord." Prov. 19:17. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8. God says the time is coming when "mine eye shall not spare thee, neither will I have pity." That day is "drawing near." When that day comes, the buyer need not rejoice at his gain, nor the seller mourn for his loss. In that day wrath will be upon all the people, for "pride hath budded," and "violence is risen up into a rod of wickedness." Some, however, will escape. "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." Eze. 7:4-19.

May we come to God now, learn to love him, partake of his mercy and pity, cultivate these graces, bestow them upon others in all our associations in this world, that when the time comes that we must "depart from the cities," and find a home in the mountains, mourning for our sins, our faith may then take hold of the righteousness of Christ, the only way provided for our escape.

REJOICING IN THE TRUTH.

[THE following communication, received from one who has lately accepted the truth, will be read with interest. It is the expression of the same joy which is so often experienced by those who, after groping their way through the darkness of error and mists of tradition, walk out into the clear light of the present truth. The writer gave up his position as teacher and priest of the Catholic Church, because of its errors and corruption. Now he gives up a good business situation for the sake of the present truth.

R. S. OWEN.]

MY DEAR BROTHER OWEN: I would like, if I could, to tell you how thankful I feel for the happiness that has come to me and my family, through the knowledge of the living, present truth.

After becoming so heartily disgusted with the corruption of Romanism that I shook off its fetters, severed myself from all my former associates, and sought among the popular churches of Protestantism a place of rest for my soul, I listened to the hollow and soulless essays and declamations of our popular preachers, till I became utterly dissatisfied with the emptiness of their teaching. I was perishing with hunger, and found no nourishment. In the noise and bustle of business, the voice of conscience was still; but in my solitary moments my mind would resume its troubled state, and the tempest would rage within. Our religious teachers would proclaim peace and safety, but there was no peace for me. I asked of them help in solving Bible difficulties, but they had no light for me. I was reminded of the magicians and soothsayers summoned at the Babylonian court. The prophetic dreams and visions were brought before them, but they could not

give the interpretation thereof. In them is fulfilled the prophecy of Isaiah: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: . . . their fear toward me is taught by the precept of men." Isa. 29:11, 13.

After listening attentively to the lectures given under canvass, and comparing them with the word of God, I feel that I have found the Rock of truth. The Bible has become to me a new book, and God's law a law of liberty. I can say with the psalmist: "I will walk at liberty, for I seek thy precepts." No more fetters! no more of the creeds of men! No more bondage, but holy freedom and love divine.

Through the light of prophecy, I realize that we are living in the most critical and solemn period of the world's history; the great day of the Lord draweth nigh. Oh! how insignificant the things which interest the thoughtless world appear, when we look at the sublime and terrible reality of Christ's soon coming and the glory of his everlasting kingdom. Where, then, will be the opulence of the rich, the power of the mighty? Where the profound learning of the worldly philosophers? Where the hair-splitting casuistry of our popular theologians? Shame, dust, and ashes will tell their story.

What will be the fate of those who are trying, in their foolish and blasphemous audacity, to tear down God's immutable law and trample under foot his honorable and holy Sabbath? As for us, we cast our lot with those who keep the commandments of God and the faith of Jesus. Hoping and praying that we may finally be enabled to exclaim with the prophet Isaiah, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Your brother in Christ,

J. T. C.

UNITY.

BY ELDER ALBERT STONE.
(*El. Richford, Vt.*)

UNITY, according to Webster, is the state of being one. When applied to legalized corporate bodies, it means that in all matters pertaining to the legitimate business of the corporation, the body is one. When applied to the Christian religion, it means that in all matters pertaining to religion, the Church of Christ is one. Members of the Church may follow different avocations, may differ in their views of other matters, but in religion, though they may possess different degrees of knowledge, they must be one in spirit and temper, one in desire and pursuit, striving together for the unity of the Spirit in the bond of peace.

Absolute perfection is the constant aim of every one who carries in his bosom the Spirit of Christ. This is the goal at which the Church as one body aims, and the overcomers in the churches will reach that happy point. There are special means instituted for the growth and perfection of the saints. (See Ephesians 4; 1 Corinthians 12, etc.) In the absence of the gifts, the saints will not be perfected, for the reason that there are no other means to accomplish such a work. There is danger of the people of God adopting methods in their work that would contravene the special work of the Spirit. Such a step would only lead into darkness and disaster. We have no desire to be numbered with those who regard the divided state of the churches as a condition that is acceptable to God, or that is consistent with a preparation to meet Christ at his coming. Had the churches dropped suddenly from apostolic unity and purity to their present state, they would regard themselves in a different light from that in which they now seem to see themselves. Would they not write upon their banner, "Ichabod,"—"The glory is departed"?

In view of the prevailing apostasy of nominal Christianity throughout the world, some have claimed that the gospel is a failure. Not a few

of the members of the churches have been at their wit's end to know what these things mean. But the gospel is not a failure. There is a little company somewhere that have not bowed the knee to Baal. It must be confessed that the churches, bound in separate companies by numerous conflicting creeds, do not fairly represent the apostolic church. But the Scriptures explain this in perfect harmony with the present existence of a living, progressive gospel. The present unseemly state of popular religion is a matter of prophetic record. Matt. 24:12; 2 Tim. 3:1-5; 4:3, 4; 1 Tim. 4:1; Rev. 14:8; 18:1-4. If it were true that every Christian in the world had apostatized, then had the gospel been a failure. None but the most fastidious will claim this. God's witnesses may be few, but they are not all dead.

Melancthon, the coadjutor of Luther, wrote: "There is no Church of Christ except those who receive the word of God, and abide in it." We might speak of the causes that have led to the declension of vital Christianity in the churches, but our limit forbids. Suffice it to say, the people of God of this generation have rejected light, and thus grieved the Holy Spirit. Gospel unity is a fruit of the Spirit, and the crowning blessing of the Church militant. This brings them into the full fellowship of Christ, and completes their oneness with him. Blessed union! Language cannot describe it. The heart of man cannot conceive it. To be one with Christ is the highest and most honorable position within the reach of man.

To be transferred from the service of Satan to the service of God; to be translated out of the kingdom of darkness into the kingdom of God's dear Son, will forever satisfy the loftiest aspirations of humanity. It is a most inspiring thought, as well as a real fact, that whatever Christ receives as the reward of his intervention in man's behalf, will be freely bestowed upon all his followers.

GOD'S REMEDY FOR THE WEAK AND DESPONDING.

BY PAUL E. GROS.
(*Battle Creek, Mich.*)

"Be strong in the Lord, and in the power of his might." Eph. 6:10. Among the people of God, such words are in all ages of special interest and importance. In the last days, they open the secret chambers, containing God's own armory for his striving little army. A great work, the greatest men ever undertook, is to be done,—the last glorious sounds of the gospel of Jesus are to be heard by the last perishing generation. Every disciple is to become an experienced warrior, and clad with the whole armor of God (2 Tim. 2:3; Eph. 6:11) to fight the good fight of faith. The experience of the early Christians shows us how the Spirit of God directed the bold and faithful soldiers: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4. In that humble but bold little company, much fewer in number indeed, than the one which is keeping the commandments of God through faith in Jesus, none excused himself, but clothed with the panoply of heaven, every one was telling about the precious Messiah's work of love, shameful death, resurrection, ascension, and power to save all. How is it possible to account for the inactivity and lack of interest in the missionary work, of many of our dear brethren and sisters?

The reformation on the subject of implicit, child-like faith in Jesus, going on and bringing such glorious light among us, will also bring back the stirring, courageous zeal of the apostolic age. Like Paul, instead of lamenting our indifference and lack of interest in the work, my dear brethren and sisters, it is our privilege to rejoice that we too are accounted worthy to work and to suffer for our noble Commander's sake.

Our beloved Bro. White said that the tract and missionary society would place a gun in every S. D. Adventist's hand. For a time the good work of the society went on, and victory

after victory was gained; precious souls of greater value than all the world, were rescued, and gladly united with the army of the Lord. But Satan was wroth, and shrewdly, wisely worked. He almost outgeneraled us, making many believe that they had done all they could, that people were not willing to read the life-bearing pages. The dear souls forgot that in faith and burning zeal, the good fight must go on to the end. Matt. 10:22; 24:13. A testimony was sent, declaring that if the missionary work had expanded and continued, all taking part, the Lord's glorious appearing would be nearer. 2 Pet. 3:12. Now a great awakening and reformation is preached, for God's waiting people (Rev. 3:14-20), by the Faithful Witness. He wants to come and dwell in our hearts and bring forth much fruit through us, to the glory of his Father. The whole world, and the whole heavens are intently looking on. "Be zealous therefore, and repent," says the Lord. "I have somewhat against thee, because thou hast left thy first love."

Shall we not put on the whole armor, by welcoming Jesus in our hearts, that we may "be strong in the Lord and in the power of his might," "and having done all to stand," in the evil day? Much good work is to be done, and few comparatively among us are taking part in it. Let all go to work somewhere. "Go to work whether you feel like it or not; it will be to you a stimulus and a tonic." Testimony 32. I fully believe many will accept and are accepting the call of duty. With the experience of years, with the numerous works the Lord has placed at our disposal, and others that will surely follow, the great work will soon be successfully finished.

The Religious Liberty, Health Reform, and other branches of our cause, offer broad fields for the followers of Jesus, to labor in. Our field is the whole world, and the wages are very high indeed. As we engage with renewed energy in the labor of Jesus, may we have the same mind that was in him. When teaching the dear people, he said, "You have heard," presenting first to their minds the most precious truths they knew, and by these turning their attention to greater light and truth. May we be as "wise as serpents, and harmless as doves," and see the salvation of God for ourselves and for others.

THERE IS HELP.

BY L. G. HIATT.
(*Neoga, Ill.*)

"Is there no balm in Gilead? is there no physician there?"—Yes, there is a place to which the sick one may go and buy without money and without price. Jesus has the healing balm. His gentle voice is saying, "My peace I give unto you: not as the world giveth;" and, "In me ye shall have peace." Oh, blessed assurance! and is it for me? There is joy in believing Jesus' own words, "Him that cometh to me I will in no wise cast out."

At our good camp-meeting held in Bloomington, Ill., I realized more fully than ever before the joy of God's salvation, and the peace that comes from trusting in Jesus. We wish that every one of our people in this State could have had the privilege of attending this very profitable meeting. We had a precious season together, and learned that, instead of dwelling upon our own faults from day to day, till our hearts are barren as the hills of Gilboa, we all can have the experience of Paul: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Let us lift up Jesus, and behold him, and by beholding, become changed into his likeness.

"Oh for a thousand tongues, to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of his grace."

—Do not be disturbed by a little fault-finding
Go ahead with your work, and do your best every
time and all the time.

The Home.

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

LIVE IN LOVE.

Be not harsh and unforgiving,
Live in love, 't is pleasant living.
If an angry man should meet thee,
And assail thee indiscreetly,
Turn not thou again and rend him,
Lest thou needlessly offend him;
Show him love hath been thy teacher—
Kindness is a potent preacher;
Gentleness is e'er forgiving—
Live in love, 't is pleasant living.

Why be angry with each other?
Man was made to love his brother:
Kindness is a human duty,
Meekness a celestial beauty.
Words of kindness, spoke in season,
Have a weight with men of reason;
Do n't be others' follies blaming,
And their little vices naming;
Charity's a cure for railing,
Suffers much, is all prevailing;
Courage, then, and be forgiving;
Live in love, 't is pleasant living.

Let thy loving be a passion,
Not a complimentary fashion;
Live in wisdom, ever proving
True philosophy is loving.
Hast thou known that bitter feeling,
'Gendured by our hate's concealing?
Better love, though e'er so blindly,
E'en thy foes will call it kindly.
Words are wind; oh, let them never
Friendship's golden love-cord sever!
Nor be angry, though another
Scorn to call thee friend or brother.
"Brother," say, "let's be forgiving;
Live in love, 't is pleasant living." —Sel.

WHY SOME MEN DO NOT SUCCEED.

Two of the most successful men on the North American Continent were recently asked the question, "What are the causes of poverty?" One replied, "Ignorance and incapacity." The other said that the prevalent cause is "the number of young men who are wanting in decision and fixity of purpose. If they get into a good place at the start, they should stick to it, knowing that by perseverance, industry, and ability they win promotion in due course as vacancies occur. But they see or hear of some one making a fortune in Wall Street, or in ranching, or in mining, and away they go to try their luck. When they lose, as they do in ninety-nine cases out of a hundred, that is the end of them; they can never settle down to ordinary ways of earning a living after that, and their descent is rapid." This reason hits the nail square on the head. Go where we will, we will find men who commenced life under the most favorable circumstances, but who are such complete financial wrecks that there is but little hope for their reformation. They may be honest and temperate; they may even possess natural ability of a high order, but lacking in steadiness of purpose, they will never succeed. Had they sufficient will force to stick to one thing, no matter how disagreeable it might be at first, were they content to advance slowly, they would have no reason now to talk of the "luck" of those who have pushed forward into the front ranks.

Another cause of poverty is a lack of self-confidence. Many men seem to have no faith in themselves, consequently no assertiveness, no independence, no pluck, and no push. They are afraid to stand up and speak for themselves, preferring to lean on others. They are afraid to make an investment, because of the possibility of failure; they are afraid to tell what they can do, as they might make an error in doing it; they are cowards in every sense of the word. This is often the result of early training. A boy, naturally timid, is kept in the background so persistently, and his mistakes are so severely criticised that he grows up into an entirely useless man. Push and fixity of purpose will always bring a measure of success.—*The St. Louis Miller.*

LOVE IN THE HOME.

Cast-iron Discipline All Wrong for Little Children.

I AM always pained when I visit families wherein demonstration and spontaneity are ridiculed and discouraged,—well ordered households where tears and petting are not allowed! Strong minded parents who are opposed to lullaby songs at bed-time, and pack their babies off by themselves to suck their dear little scraps of thumbs for company, and fall asleep by clock-work rule and regulation! Such training is all wrong. It may make Spartans of the children, but this world is more in need of lovers. Cast-iron discipline is all very well for prison and barracks, but give us love at home.

Let the children fly to mother with their bumped heads, and not go off to choke down their tears in a corner. By and by, when the storm of years is thick upon them, they will remember the bosom on which they wept their childish hurts away, and be braver men for the memory. Let there be outward demonstrations of love, then, even to excess—I tell you the fruit will be none the worse for the prodigal blossoms. The apples in the bins are good, but who would forego the splendor of those orchard days when every idle wind shook down a petal, and every breath we drew was perfume laden.

By and by, when the children are all flown away; when some tired bits of feet have been laid away forever to rest; when some have wandered far in strange lands, and some are lost amid the shadows; when of the old home there remains nothing but the memory, like the perfume that clings to a shattered vase, we will find comfort in the remembrance of our fond and "foolish" love for one another. The baby that mother rocked to sleep will never grow to be a very bad man; the lips that mother kissed so often will never be entirely sin-defiled; the boy whom father made a comrade of will never walk quite out of sight in forbidden paths; the girl whom little brothers and sisters adored will never fall so low that the plummet line of tender memory cannot reach and save her.—*Chicago Herald.*

SILENCE.

ALL the greatest agencies in the universe are silent. Heat, light, electricity, gravitation, sleep, death,—all are silent. Thought is silent; volition is silent.

In the family, silence is a great peace-maker, not a dogged, sullen silence, but a kindly, judicious silence. In certain moods of mind and body one may be wrought to frenzy by words and suggestions that in other moods would have no effect. When one is hungry or tired or sleepy or sick, he cannot take the same views that he does when full-fed, fresh, and vigorous in health. If he can make due allowance for this inevitable state of things in himself and those around him, and restrain his words, govern his tones, control his manner, he may avert a deal of trouble. An impulsive word is sometimes as spark to powder. We are careful to keep flame from powder made from saltpeter and sulphur; and should we not be equally careful to prevent social and domestic explosions? Some people are so constituted that in certain moods they will say disagreeable things simply because they feel like it. If the combustible stuff about them is wet with the cool waters of silence, it will not take fire, and great damage may be prevented.

How many words are best left unsaid! Why should we drop caustic remarks that can only burn and rankle and corrode in the hearts they touch? Why should we return railing for railing? When a wrong is to be righted, when a fault must be corrected, when an unwelcome truth must be spoken, the spirit in which it is done may be such as not justly to provoke resentment or any hateful passion.

The facts in one's life cannot be changed by mere words, and hence the best answer to unjust accusations of many sorts is silence. When one knows that he is just, and honorable, and right in his dealings, wrong imputations can be borne

with patience; and he can wait for his vindication, which time will surely bring. Silence is a great healer of many domestic maladies.—*Religious Intelligencer.*

KEEP YOUR PROMISES.

HEREDITY may be made altogether too much of a scape-goat. A child develops, for instance, a most unaccountable habit of lying or deceit. The parents are distressed, and charge the blame to some remote ancestor. At the same time they are unconsciously teaching prevarication by breaking promises made to the child. "Be a good boy," says the mother, "and you shall go to drive with papa this afternoon." The child struggles bravely to fulfill the condition. To him the hours of waiting seem like days. At length the eagerly anticipated time arrives, and the parents drive gayly off, comforting the sobbing boy with a promise to bring him some candy. Possibly this pledge also they fail to fulfill.

President Lincoln was exceedingly strict in keeping faith with his children, and required the same fidelity in others. At one time a visitor at the White House persuaded little Tad to sit on his knee by promising, as a reward, the charm on his watch chain. Shortly after, as the man was about dismissing the child, with no further thought of the lightly spoken promise, the President said sternly, "Give him the charm, sir!" In confusion the man obeyed the bidding.

Lord Holland, the father of Charles James Fox, once told his boy that he should witness the pulling down of a stone wall on the estate. Forgetting the promise, he had the masonry restored after it was demolished, that he might not fail in keeping his word to his son. Such scrupulous regard for the truth on the part of parents, will go far toward counteracting an inherited tendency to falsehood on the part of children.—*Congregationalist.*

RIPENESS IN CHARACTER.

ONE mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects is superior. There is in ripe Christians the beauty of realized sanctification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace, think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*Rev. C. H. Spurgeon.*

—Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character, are required to set up in the grumbling business; but those who are moved by a genuine desire to do good have little time for murmuring a complaint.—*Robert West.*

—No one sees the wallet on his own back, though every one carries two packs; one before, stuffed with the faults of his neighbors, the other behind, filled with his own.—*Old Proverb.*

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

WHAT MIGHT BE.

"If all the lamps that might be were lighted
And should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness,
To hail the millennial day!"

THE CASE WELL STATED.

AMONG other good things written by the Rev. J. N. Murdock, Foreign Secretary of the American Baptist Missionary Union, and read at its seventy-sixth anniversary, was the following:—

And we are here called to note another thing essential to the best results in missions, which is the scriptural measure of giving; namely, that every man shall give according to what he hath, and not according to what he hath not—give as the Lord has prospered him. It is a great thing for a Christian man to keep alive the consciousness that he is a steward, that he is accountable to God for the uses to which he puts the money committed to him. The Lord requires that there shall be a fixed proportion between the gains of the rich and the revenue paid into his treasury. There is an awful incongruity between a large income and a paltry gift to the service of God and humanity. Give as the Lord has prospered you. How many rich men do it? There are men who would enrich our mission treasuries if they daily paid over to them one per cent of their income. If the rich men and women in our churches would only give for the advancement of the kingdom of God in a measure answerable to the bountiful dealings of the Lord with them, we would be able to push our work for the heathen on the right hand and on the left; the messengers of the glad tidings would go forth into all the dark, unvisited lands of the earth; the wilderness and the solitary place should be made glad for them, and the desert would blossom as the rose.

There are, doubtless, many, as the writer says, among those to whom these words were addressed, who, if they were to give but one per cent of their income to the cause of God, would make its treasury rich. But the duty of the Christian is not canceled by devoting one per cent, or one one-hundredth, of his income to the Lord's work. If, as the author says, church-members should give in a measure answerable to the bountiful dealings of God with them, the work of foreign missions could be pushed with far more vigor than ever before; and for this reason: that the proportion of one's income that God asks (a tenth), would be amply sufficient, if faithfully paid into the treasury. It seems strange when there is such a demand for means in the foreign mission work, and when every indication points to a speedy closing up of all things, that men should withhold from the Master that which really belongs to him.

J. O. O.

THE FOREIGN MISSIONARY WORK AND ITS SUPPORT.

WE have recently engaged in a season of prayer, in which we pleaded with God to raise up laborers for his vineyard. And we believe that the Master has heard our petitions, and that he will do what has been asked of him.

But there is another question of equal importance which needs to be considered; viz., that of means by which to support the laborers. It is true that we need more laborers, but we are destitute of funds with which to support them. Can we really believe that God will answer our prayers for laborers, when we cannot support those he has already given us? This is a problem worthy of our deepest consideration.

The foreign mission treasury is nearly destitute of funds. Lately we have not been able to send the regular monthly installments to the different missions at the proper time, and this has been not only a cause of the greatest perplexity to us, but one of serious embarrassment to them. We tell you this, dear brethren and sisters, because we believe that it is only fair that you should understand the situation as it is.

Our brethren having placed us in positions of responsibility, expect us to have a care for the interests of the cause, and to carry it forward in all its different phases. But what can we do without the necessary funds? We can go no farther in missionary enterprises than your support will warrant. You say God must work. Yes, but God works through means: man is to co-operate with the angels of heaven, and you are the stewards to whom he has intrusted funds with which the last warning message of mercy may be carried to a dying world.

As officers whom you have elected to places of responsibility, we are very desirous to do all we can, and we shall spare no pains or labor in our power to execute your wishes in every matter. But our hands are tied, when we have no money with which to sustain the laborers in the field. While we would be glad to send forth missionaries, and answer the urgent calls that are coming from almost every part of the world, we feel under greater obligation to support those whom we have already sent out. There would be no consistency in sending more, till we can support those we already have in the field.

In looking over the list of first-day offerings, from the different States, as reported in the *Home Missionary*, for September, I see that there is a considerable falling off from the previous quarter. Is this as it should be? In this hour of need, when everything indicates that we are upon the very brink of eternity, shall we slacken our efforts? Do you mean to say, by this decrease in the supply of funds, that we shall recall our missionaries, and thus retrench our work? Do you mean that we shall pay no attention to the many pleas for help that are coming from other lands? Surely our brethren and sisters do not wish this. You are all anxious to see the work advance instead of retard. Then let us show it by nobly coming up to the help and support of the message! Your hearts have been touched by the earnest appeals for help from almost every land, and you have prayed that God would raise up laborers to answer these calls. Can you have faith that God will answer your prayers, when you withhold the means necessary for the support of these servants? Dear brethren and sisters, consider this matter, and pray to God for light. You may think that you are doing your duty. There are some who are doing all they can, but there must be many others who are very slack and negligent. If it were not so, the situation would be different. There would not be this lack of funds. God forbid that the curse of Meroz should come upon us! Is it not time that we awake out of sleep, and interweave our interests more closely with those of heaven and humanity than ever before?

I will here submit a statement which I received at one of our camp-meetings not long ago. The membership of that Conference is a little over 800. The Secretary had drawn up the following estimate, which all agreed was a very reasonable one. Please consider it. The membership was divided up as follows:—

100 members pay weekly	1 ct. each.	Total per year,	\$	52.
100	"	"	"	52.
100	"	"	"	104.
100	"	"	"	260.
200	"	"	"	1,040.
100	"	"	"	780.
100	"	"	"	1,040.
100	"	"	"	1,300.
Total,				4,576.

Who can say that the above estimate is unreasonable, or too high? Certainly no one; and this ratio is a fair estimate for any Conference. But how much did that Conference give?—Just \$411.73, whereas if its members had contributed according to the above estimate, the amount would have been \$4,576, or more than ten times the sum they actually did donate. And this ratio is about the same in all the Conferences, so that the above is a very fair example of what is being done through the whole field. You cannot fail to see how short it leaves the funds, and how the work is being hindered on this account. And does not this show an inexcusable negligence, and lack of interest on our part? We are sorely

perplexed because we feel sure that our people do not want it this way. You are all interested, and want to see the missionary work advancing. You rejoice when you hear good reports, and therefore we feel it our duty to place these facts before you, just as they are. It is to you we look for help, and we must have help soon.

Shall we not take a more general interest in this matter? The first-day offerings all go for the support of foreign missions, and when there is a falling off in them, then the fund runs behind. We therefore urge upon our brethren and sisters everywhere not to forget the first-day offerings, but to contribute to that fund liberally, that we may have means with which to carry on the work.

We would further suggest, that wherever there are General Conference or Foreign Mission funds on hand, that they be forwarded at once to the Treasurer of the General Conference, Harmon Lindsay, Battle Creek, Mich. I notice in the report of first-day offerings referred to above, that quite a number of States have not reported at all. It cannot be that these States have raised nothing, but there must have been a neglect in forwarding the same to our Treasurer.

We have been praying God so earnestly, that he would raise up laborers, and now, while we believe that God will hear and answer, let us come up on our part and do what we can by contributing our means to carry forward the work, and the result will be an advance move all along the line. Shall we not have an immediate response from our people everywhere?

O. A. OLSEN.

SOUTH AFRICA AS A HEALTH RESORT.

As a health resort, South Africa is constantly gaining prominence. The Cape climate has, for a long time, had an enviable reputation for its salubrity; and many travelers have been warm in their praises of its health-giving properties. Yet, strange as it may seem, its sanitary advantages are very little known to the world at large.

With a view to the advancement of knowledge on this point, the South African Medical Association some time ago appointed a committee to collect and collate information upon this subject. Circulars were sent to medical men all over the country, asking assistance and information, and a large number of replies were received, of the most favorable character in behalf of that climate, as a place of resort for invalids, especially those suffering from chest affections.

The climate varies somewhat, in different parts. On the coast, the climate is moist and equable all the year, its winter being moderated by the warm sea-breeze. Inland, the climate is cooler, dryer, and the sun more genial, though its range of temperature is greater, owing to the greater altitude of the country.

The seasons are not so definitely marked as are those of the northern torrid countries. Christmas finds one almost in midsummer. Spring is a most delightful season, when the earth is covered with the greenest verdure, and the most beautiful wild flowers flourish on every hill-side.

The heat is nowhere excessive, and though the rays of the sun, particularly in summer, fall direct, yet the peculiar dryness of the atmosphere renders the heat quite bearable. In some of the deep valleys, however, where the motionless air retains its heat, the summer is somewhat oppressive, and yet Europeans are able to work in that climate all day, regardless of the heat.

In former years, before the opening of the Suez Canal, South Africa was the favored resort of invalids from India, especially in the winter. A well-known physician, writing in the *Bombay Medical Journal* says: "No climate in the world could be more agreeable to the feelings, and very few more beneficial for the usual class of Indian invalids, than a Cape winter. There is an invigorating freshness about this season, equally delightful and beneficial. The moment the rains cease, the clouds rapidly clear away, and the sky remains bright for several days."

The medical officer for the port of London, remarks, in his *Notes on South Africa for Inva-*

lids: "I can safely say that even the air of Wynberg on the one side, and of Green and Sea Points on the other side of Cape Town, are very good atmospheres for invalids, and indeed far better than can be found at most times of the year at any so-called sanitariums in the United Kingdom, or on the continent of Europe."

Epidemic diseases are rare in South Africa. With the exception of the interior, there is no ague or yellow fever; nor has cholera ever visited that country. Rheumatism and neuralgia are common, which is doubtless due to exposure, and the intemperate use of flesh foods. Heart disease, too, claims an occasional victim among those who are addicted to the use of intoxicating liquor and tobacco. "Cape Town," says one writer, "is the best place to land, in the world."

There are but two lunatic asylums in South Africa, one on Robin Island, near Cape Town, and the other at Grahamstown, in the east. There are, however, several hospitals, but only a few private sanitariums, and these only for the benefit of stockholders.

W. P. B. WESSELS.

POWER OF THE BIBLE.

IN India, when a man becomes a Christian, he often meets great opposition from his family. But we have lately heard of one case in which it was not so.

There was a young Hindoo who was determined, at whatever cost, to profess his faith; so he went home to tell his wife. He began with so much fear and hesitation that she was a little alarmed, and asked, "What is it?" He said he had been reading the book of the Christians, and had come to see that their own religion must be false.

She said, "You don't really mean to say you are a Christian?"

Yes, that was what he was. She ran away to the little box, the one private thing that belonged to her, in which she kept her treasures, and, bringing out a Bible, she said, "I, too, have been reading this book, and have come to the conclusion that it contains the true religion." A few days after that, both husband and wife professed their faith together, and were publicly baptized in the name of Christ.—*Gospel in All Lands.*

Special Attention.

THE SECOND COMING OF CHRIST.

IN *The Freeman*, of Oct. 1, 1890, published in Indianapolis, Ind., we find the following brief but direct and pointed article on the second coming of Christ. We are glad to see such sentiments made public any and everywhere.

THE SECOND COMING OF CHRIST.

It Will be Real and Visible to all Men—The Signs by Which we are to Know it is Near—They are Fulfilled, and the Time is at hand.

Acts 1:10, 11: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The second coming of Christ is the one great event of the future. Around it cluster all the great events pictured by the pen of the prophets inspired by God's Holy Spirit, such as the judgment, the resurrection, the redemption of the righteous, the destruction of sinners, fallen angels, and Satan. In it is the hope of the true church. What a magnificent and triumphant procession will that be when Jesus comes in royal splendor, attended by all the angels of heaven, to destroy the wicked and call his chosen people to immortal life! 1 Thess. 4:16, 17.

Will this coming be visible? In Matt. 24:30, Christ says: "And then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory." Again, in 2 Thess. 1:7 we are told by the inspired apostle that "the Lord Jesus shall be revealed from heaven with his mighty angels." And in Rev. 1:7, we are further told: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." We see by these sentiments that his coming will be seen by all men living at that time.

How shall we know when his coming is near? In Matt. 24:3, the Saviour is asked, "What shall be the

sign of thy coming, and of the end of the world?" He answers these questions in detail, and says: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." On May 19, 1780, there was a terrific dark day, covering the Atlantic Ocean and a large part of the country. It began about 10 o'clock in the forenoon, and continued until 4 o'clock in the afternoon. It was so dark that candles were lighted, chickens and birds went to roost, and cows came home as in the evening. On the night after this, the moon, then at its full, did not give light until midnight, and then had the appearance of blood. No science has yet been able to explain these two events. The stars fell in showers on Nov. 13, 1833, and was considered by those who saw these phenomena as a sign of the end of the world. The Saviour says, "When ye shall see all these things, know that it [his coming] is near, even at the doors." Another sign of his coming was to be the lack of faith, and great numbers of professed Christians would not believe he was coming again. The apostle Peter, in his second epistle, chap. 3:3, 4 says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This is in accordance with what Christ said, when on earth (Luke 18:8): "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" thus showing that there would be little faith even among professed Christians. It is even so now. Of all the people who go to church and sing and pray and preach, but very few believe that Christ will come again. But he will come as he says.

Why will the people not believe Christ will come? Paul writes (2 Tim. 3:1, 5), "This know also, that in the last days perilous time shall come," and gives a list of sins of which they are guilty, then charging them with "having a form of godliness, but denying the power thereof." Very few people nowadays believe the Bible. They pick out a few texts, and throw the rest away. They are not willing to obey Christ and suffer persecution for his sake, as all who would serve him in deed and in truth must. Paul says again a few verses below: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Let any one strive to live according to the commandments of God, and see how quickly professed Christians will persecute him. It is sad this is so; but it is also according to God's word.

Again we see in the many disasters by land and sea, so destructive of life and property, and in the great preparation of every civilized nation on earth for war, other signs that Christ's coming is near. The daily press is constantly foretelling war and calamity. These things fulfill the prophecy, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

With all this evidence before us, if we believe the Bible, we will believe that the time of this great and glorious coming is near, though we may not know the day or hour, for Christ says: "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But we are to watch for that very reason, and be ready, for "in such an hour as ye think not the Son of man cometh."

CARDINAL GIBBONS AND THE SYLLABUS.

CARDINAL GIBBONS is doubtless a fit representative of the papacy in this country. He knows what to say to Americans, and how to say it. He has written a book which he entitles, "Our Christian Heritage," in which he represents the Church of Rome as an innocent and enterprising organization, orthodox and evangelical in its teachings, and the fit religious teacher of all nations, especially of American citizens. The book has already decoyed some into the belief that Rome has been misunderstood and misinterpreted, and that she is not the domineering, exacting, oppressive, power, which she has been represented as being. The cardinal knows what to say and what not to say. He knows when to speak and when to be silent. He wrote his book with an object, and unless Protestants are on the alert, he will accomplish his object. He has already partially accomplished it.

But let us not be deceived. Let us look at some things not found in the book of the cardinal—things which he would be glad that we might never know. In a book entitled "Romanism and the Republic," the Rev. Dr. Vernon, writing the preface, cites some deliverances with which the general American public is not familiar, because they have not been made generally accessible to people on this side of the sea. Here are some of them from the syllabus of Pius IX., put forth in 1864, and subsequently, "by the Decree of Infallibility, confirmed as truths eternal and equal in authority with the decalogue":—

The State has not the right to leave every man free to

profess and embrace whatever religion he shall deem true.

It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

It has not the right to treat as an excess of power or as usurping the rights of princes, anything that the Roman pontiffs or Ecumenical Councils have done.

It has not the right to adopt the conclusions of a national church council, unless confirmed by the pope.

It has not the right of establishing a national church separate from the pope.

It has not the right to the entire direction of public schools.

It has not the right to assist subjects who wish to abandon monasteries or convents.

In the same syllabus, conversely, the rights and powers of the Church are thus put forth:—

She has the right to require the State not to leave every man free to profess his own religion.

She has the right to exercise her power without the permission or consent of the State.

She has the right to prevent the foundation of any national church not subject to the authority of the Roman pontiff.

She has the right to deprive the civil authority of the entire government of the public schools.

She has the right of perpetuating the union of Church and State.

She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others.

She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

She has the power of requiring the State not to permit free expression of opinion.

It may be said that the Church of Rome teaches the truth concerning the divinity of Christ, concerning the incarnation, concerning eternal punishment, concerning divorce, and other such things; but this does not cover all the ground. The Church of Rome does not teach the truth concerning the way of life, concerning repentance, concerning good works, concerning the value of faith in Christ, concerning the relation of Mary and the saints to the dweller upon earth. She does not teach the truth concerning purgatory and the influence of prayers for the dead. She does not teach the truth concerning the power of the priest in the forgiveness of sins, nor concerning the relation of the "sacraments" to the salvation of the soul. While the Church of Rome did, at one time, hold firmly to the teachings of Scripture on many or all of these points, and while she can cite passages from her canons and the decrees of councils favoring the orthodox faith, she has so overlaid all of these with her assumptions and her abominations that the truth is obscured and the falsehood is at the front. In other words, the truth of God is to her as a skeleton which she has clothed with the draperies of her ecclesiastical loom, as she has clothed her priests in the robes which hide their manhood and make them appear to be what they are not.—*Journal and Messenger.*

FALLIBILITY OF THE INFALLIBLE POPE.

LEO XIII. has put his foot in it again. The educated world will wonder how an infallible pope can make such stupid blunders. In a letter to Manning, the only English cardinal, he says, speaking of Newman, the dead English cardinal: "I do not doubt that he has already received the reward of his doings. Nevertheless, I will continue to pray for the repose of his blessed soul." If he has no doubt, what is the use of his prayers for a soul that is in heaven? It is very evident that Mr. Pecci is guessing, in spite of the dogmas he is supposed to believe and enforce. When will humanity learn to sift the utter falsity of these Italian priests, who are taking tribute from all parts of the world in imitation of pagan imperial Rome, instead of obeying Christ?—*Loyal American.*

—A commission appointed to investigate the condition of Westminster Abbey reports that there is yet room for 100 more graves.

—The Royal Library of Berlin contains 797,974 bound books.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 28, 1890.

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STRANGE FIRE.

"THE American Sabbath must not be destroyed. No other influence is more potent in our civilization than this sacred rest-day."

So says the *Golden Censer*; but this is not the first time that strange fire has been offered in a golden censer. It was done at first because the offenders had been partaking too freely of wine. Lev. 10:1, 2, 9, 10. It is done nowadays because professed teachers in the churches have been indulging in too large potations of that more demoralizing mixture, the wine of Babylon. Rev. 17:2; Isa. 29:9.

So America has a "sacred rest-day," has it? Will the *Censer* please tell us when America "rested," so as to be said to have a "rest-day." And having told us that, will it tell us by what means, and to what degree, it became sacred. And then if it has made the day sacred, what obligation does that impose upon us to observe the day? Has America usurped the prerogative so presumptuously claimed by the Catholic Church, that is, to assume to command, under sin, the observance of holy days? When shall we be done with this folly about an American Sabbath?

ANOTHER ATTEMPT.

Noticing the foregoing declaration of the *Golden Censer*, that "the American Sabbath must not be destroyed," *Messiah's Herald* hastens to correct the impression that the title which the *Censer* gives it is likely to convey; namely, that the Sabbath, being American, is only a secular institution after all. Its divinity must not be jeopardized in that manner. So the *Herald* proceeds to say:—

"It is not the Sabbath as an American institution that is to be protected, but God's day of rest—the Christian Sabbath."

More fog. We have never yet learned that the Sabbath had become an American institution, so that it could be protected as such. But in its attempt to make this American institution a divine affair, the *Herald* plunges from the region of fog into that of falsehood. What the *Herald* means by the Christian Sabbath, we very well know; it means Sunday the first day of the week. And this day it calls "God's day of rest." But it knows, as well as we know, that the first day of the week is not "God's day of rest." Why will men persist in such reckless assertions? It might be well for them to consider what the prophet says about the refuge of lies. Isa. 28:17.

This day, not as an American institution, but as God's day of rest, "should be protected," says the *Herald*. We would like to know why. Is not God able to protect his own institutions? But if not, how could man protect them? How could Government protect the Sabbath as a *divine* institution? It might protect a person in his right to observe a day, be it Sabbath or any other day; but that is a very different matter. The day of the Sabbath, to be observed as God gave it, demands the homage of the heart; but this no government can legislate into man.

The *Herald* hopes for such legislation as will "secure for it [the Sunday] due respect." But this is impossible. You cannot legislate into any man's heart respect for that for which he has no respect. If people have no respect for Sunday without law, they will have no respect for it with law. They may be compelled to refrain outwardly from labor on that day. But what is gained by that?—Nothing but the satisfaction a bigot feels in seeing others compelled to conform to his religious notions.

Then the *Herald* gives utterance to this strange statement: "We regret to see so-called Christians invoking the aid of the Romish Church in the effort to destroy the observance of the day." The Sunday institution being a child of the Romish Church, we do not imagine they will join to any great extent in efforts to destroy its observance. But who is invoking their aid in such a work? We know of none. The American people are, to be sure, being invoked to resist tyrannical legislation, which is now being attempted, to compel those to be idle on that day, who have no religious regard for the day and do not wish to observe it. But this is altogether a different thing. People ought to be able to discriminate on a matter so plain.

The *Herald* now comes to the point in these words: "Those who contend so zealously for the seventh day, have done more to prevent the observance of any day, than any class of people we know—at least that is our opinion."

The *Herald* would not speak thus with reference to any one who had been advocating Sunday observance. So, according to it, to advocate a day as the Sabbath which God has never appointed, and for which there exists not the slightest evidence in all the Bible—that, forsooth, does not tend to destroy the faith of the people in Sabbath observance. But when we advocate the observance of the Sabbath of the Bible, the only Sabbath God ever instituted, and the day which he has most solemnly enjoined upon all the people, and go forth, under the sanction of his immutable law, and urge men to obey him—lo, that prevents the observance of any day! *Mirabile dictu!* Suppose missionaries should go to a heathen land and succeed in convincing many idolaters that their gods were false gods, so that they would forsake their worship, although they did not turn to the true God; and suppose then that the heathen priests should turn upon the missionaries with these words: "Those missionaries, who are so strenuous for their God, are doing more to prevent the worship of any god, than any people we know"—the position of such priests with reference to God's worship, would be exactly parallel to that of the *Herald* with reference to Sabbath observance: and what would the *Herald* think of it? In worship, does it make any difference what god we worship, or not? In Sabbath keeping, does it make any difference whether we keep the day God has appointed, or not? If it does, the *Herald's* position is rebellion. "If the Lord be God, follow him," and keep his Sabbath; "but if Baal [the sun god], then follow him," and observe his day.

In conclusion, the *Herald* adds: "Judaism is a thing of the past; and so we prefer the Christian Sabbath to the Jewish. May God help us to keep it holy unto the Lord."

If our work is indeed Judaism, from the way our opponents everywhere denounce it and complain of the work it is doing, we should judge that Judaism was not altogether a thing of the past, but considerably a thing of the present. But we confess that we are somewhat weary of this musty fling about Judaism, which betrays a head full of ignorance, and a heart full of gall. The holy, immutable, and perpetual law of the great Jehovah, is not Judaism. The Sabbath which he has enshrined in the very bosom of that law, which he calls only *his* Sabbath, and not the Sabbath of any exclusive people, is not a Jewish institution, but something for all his accountable creatures in this world. And they who, to show their contempt, stigmatize it as Jewish, insult Jehovah to his face. And they will find it so when, summoned before his bar, they are required to give an account of their doings.

IN THE QUESTION CHAIR.

LAYING ON OF HANDS.

W. O. B. writes: 1. "Why does not the church practice the laying on of hands as in apostolic times? 2. Why does not the church have the different gifts spoken of in 1 Corinthians 12 and Ephesians 4?"

Ans.—1. Because the practice of the apostles was not uniform in this respect; and no rule is laid

down directing such a practice in subsequent times. It seems to have been performed only as an occasional and impromptu action as they were led by the Spirit. And when the church shall once more have the measure of the Spirit enjoyed by the apostles, as we believe it will, the servants of the Lord may be led again to perform the same act. It would be sheer formality and vain service to perform it without being led to it as the apostles were. 2. The various gifts of the Spirit were formally set in the church, and have never been formally withdrawn. Consequently it has always been the privilege of the church to enjoy these gifts, if it would maintain the spiritual condition necessary to their exercise. The absence of them so largely from the church has not been owing to any restrictions laid upon the church, but to a lack of spiritual life on her part. But as the gift of prophecy has been manifested in the church since the beginning of the proclamation of the third angel's message, so we expect to see all the gifts revived in the church, before the work closes.

IS THE HOLY GHOST A PERSON?

J. W. W. asks: "Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not."

Ans.—The terms "Holy Ghost," are a harsh and repulsive translation. It should be "Holy Spirit" (*hagion pneuma*) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present. Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Matt. 18:20. How?—Not personally, but by his Spirit. In one of Christ's discourses (John, chapters 14, 15, and 16) this Spirit is personified as "the Comforter," and as such has the personal and relative pronouns, "he," "him," and "whom," applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be "poured out" and "shed abroad." But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: "And the Holy Ghost descended in a bodily shape like a dove upon him." But the shape is not always the same; for on the day of Pentecost it assumed the form of "cloven tongues like as of fire." Acts 2:3, 4. Again we read of "the seven Spirits of God sent forth into all the earth." Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the seven Christs.

IS GOD AT WORK IN CHINA?

This question may well be asked by every true-hearted Christian. Have we a duty toward these heathen nations, and what shall we do, are questions that should be carefully and prayerfully considered. Perhaps the first question that would naturally arise would be, "Do we know the Lord is truly converting souls in China?" To this we would reply that there is evidence in all of these heathen lands, that God is taking from the idolaters those who believe in his name. These evidences are not confined to the efforts of any one class of people or denomination.

Were the imprisonment of Paul and Silas, their singing praises to God in the dungeon, and the jailor's conversion, evidences of the divine power

of the Christian religion? We have the same evidence in China. Do you ask for the experience of individuals who are willing, and do actually renounce all for Christ? We have it in China. Do you say, Give us evidence that the word of God convicts the heart, and leads individuals to think, and finally without any urging, make a confession of their faith in Christ, and renounce idolatry? We also have that in China. And not only in China do these evidences exist, but in all the heathen countries. It should be remembered that in China, India, and Japan many of the natives are highly educated people. To see the letters which they have written in their own native tongues, the perfection in which each character is made, and the neatness of execution, it is at once evident that the writer is a person of intelligence, education, and taste. Imagine a child at the age of twelve, mastering 5,000 characters, one after another! And this is necessary before the Bible can be read understandingly in Chinese. Three thousand characters must be learned before one can read the gospels, and hundreds before he is able to read and write the commonest books. A large proportion of the men in China and not a few of the women are thus educated; nearly all understand more or less of the Chinese characters. But the amount they understand, and the extent of their general intelligence depend much on the advantages they have had. In some respects China is like India, and in other respects it is peculiar to itself. Caste exists here, but not with that exclusiveness that it does in India.

The work moves slower than it does in Japan. The nation is older and more stereotyped in its ideas than is Japan. Japan as a heathen nation represents more enterprise than China, and in comparison with that empire, may be said to stand in something of the same relation to it as the United States does to England and the effete nations of Europe. Perhaps Japan is looked upon by the Chinese, allowing for the different condition of the people, as the United States is looked upon by those older countries. They see much to admire, but much to condemn. On the other hand, Japan looks upon China about as the people of the United States look upon the old countries which they have left, and sought for a land that breathes more life and animation. On this account the gospel has not made such rapid strides in China. The people are different. They are more reliable and not so impulsive. What is gained, is more permanent, and there is not that danger of a reaction. New things do not take as readily.

But when we come to Christian experience, it is the same all the world over. The same divine characteristics are seen here as elsewhere, and elsewhere as here. If there is evidence that the Lord is leading in Africa or India, there is the same evidence here. God's work bears its own credentials that are peculiar to it. The apostle alludes to his credentials in the following words: "Ye are our epistle written in our hearts, known and read of all men." So it can be said of Christianity in this country, by those who have embraced the gospel of Christ. We cannot think that there is that discount on Christians in these heathen countries, that there is in more civilized lands. It costs them more to begin with, and there is a greater battle on the profession of Christianity. It is not popular to be a Christian. If a Christian, or one professing to be such, becomes popular, it is on other grounds than those of his Christianity. There are many, especially among the women, whose position or situation is such that an open profession is never made. But when the circumstances are considered, there is as much evidence of the genuine work of grace as in a more enlightened land, where an open profession is made. In a heathen community where the idolatrous shrine exists in every dwelling, and from babyhood all are taught to bow before it, we cannot judge Christians and heathen by the same standard as in countries of Christian civilization. We cannot weigh forms and professions in the same scale.

To illustrate the condition of many: the following is a copy of a letter received by Miss Swinney, who is a Seventh-day Baptist Missionary physician here. It was written a few weeks since by one she had formed an acquaintance with, while attending to her profession. She had had frequent conversations with her on the subject of religion. The letter has also been sent to the *Sabbath Recorder*. It is translated by Dr. Swinney, who received it. It speaks for itself, and is only one out of hundreds of the same nature all over the empire, and also in other similar lands.

DR. SWINNEY.

Peace be to you: I have taken great pleasure in hearing the doctrine you have so often explained to me. In my home we have a great many idols, and I never knew of any other worship but that of offerings, with the burning of the incense and of paper money before them. I did not know that I had any sins or that these were false gods, and therefore I always revered and worshiped them and fasted at the usual times, thinking that if I did no great evil, I would have no sins to repent of, and thus my heart was happy and devoid of trouble. But now in reading the holy Scriptures I grieve in anguish of soul as I think of my sins, and regret also that I have not worshiped the true God at all, but always the false ones. On this account because I do not worship the idols and our ancestors, my family sneer at me and say, "I suppose it is because you want to be a Christian, that you have become so wicked, and do not reverence our ancestors." According to the custom, five times a year we have great feasts and idol-worship. Now the first time this year I bowed before the idols, but at the second feast I would not do so, and ever since that time I have prayed three times each day to the true God in heaven. I ask the Lord in great mercy to help me understand plainly, also I beg him to forgive my sins; do you think the great God will forgive me? I implore you, Dr. Swinney, to pray to the Lord for me.

My desire would be on each Sabbath to go and worship with you and hear the gospel, yet I am afraid of the fierce opposition it would cause in my home, and so I dare not go. Still should you have any baptisms, I should like to go very much, though if any of my people accompany, I could not worship openly before them; and so, Doctor, will you ask me to kneel down at prayer time? and then I can do so before them all. The Scriptures seem very precious to me, and I have the desire to know more and more; but at present I simply know that there is but one only true God, and that to worship idols is not only of no use, but is also very sinful. I am very much troubled because it seems so difficult for me alone in our family to be a Christian. I am also anxious that my mother should believe in this doctrine, too. Though she has always worshiped the idols, she has had some misgivings about its being perfectly right to do so; but lately she has been afraid of other people and their talk, and has repelled all these convictions. I wish that she would change her mind and feel differently, and then I should be happy indeed. But now I know that she has not really repented, and it troubles me very much. Still, Doctor, whenever you see her, do not speak of this letter, but very plainly and earnestly talk with her and help her to understand the gospel. She tells me all the time she cannot believe, and so I know she is not really and truly trusting in Jesus. I shall always pray to the true God, trusting in the merits of Christ. I hope I shall receive the forgiveness of my sins. Do you think I shall ever receive this perfect peace in my heart?

Third month, twenty-ninth day.

TEU SIAU TSIA.
S. N. H.

TROUBLESOME QUESTIONS.

A CAMPBELLITE minister at Lynxville, Wis., a Rev. Mr. S. R. Drake, announced to his audience last spring that he would answer any questions on Bible subjects that might be handed in. Accordingly, the following questions were sent him by a gentleman living in the place, with the request that he answer them at his next appointment:—

1. Of what power is Daniel's fourth beast a symbol (Dan. 7:23)?
2. What power was it that thought to change times and laws, and what times and laws did he think to change?
3. Explain Matt. 5:18.
4. What is sin, if there be no laws; can sin be imputed to us?
5. Explain Rom. 3:31.
6. What law does Paul call spiritual, in Rom. 7:14?
7. Are God's commandments a yoke of bondage? if so, explain 1 John 5:3.
8. In Rev. 12:17, of what is the woman a symbol? why is the dragon wroth with her? and what is the testimony of Jesus?

9. Locate the man of Rev. 13:18.

10. Must we keep God's commandments? if not, explain Rev. 22:14.

At his next appointment, Mr. Drake acknowledged having received a list of questions of this nature, but said he had lost them. He stated, however, that if the questioner would rewrite them, he would answer them at the next appointment. The questioner did so, and came the next Sunday to hear his questions answered. But to his disappointment, they were not even mentioned. Upon being asked why he had not fulfilled his promise, Mr. Drake said there had been considerable controversy in the place over the Sabbath question, and, after consulting with some of the brethren, he had concluded that it would be better to say nothing about them.

It appears, however, that Mr. Drake had made an effort to get an answer to the questions, having sent the first list, as it seems, to the *Christian Oracle*, of Chicago, immediately upon receiving them, with the following note to the editor:—

"*Editor Oracle*: The following questions were sent to the writer through the post-office, requesting an answer at my next regular appointment. I would be pleased to have you answer through the next issue of the *Oracle*."

But it seems that the editor of this oracular religious journal, the motto of which is, "Speak as the oracles of God," was not prepared to answer them, and for reasons best known to himself, sent them to one of his brethren, a Mr. W. B. Gallaher. Bro. G., it appears, had more courage than his brethren, and instead of enlarging the circuitous route which the questions had already traveled, by sending them to some one else, he ventured to grapple with them himself. His attempt at answering them, together with the questions, and the note above quoted, appeared in the *Oracle* of May 15, 1890, with the following introductory remark by the editor:—

"Having referred the following queries to Bro. Gallaher, he has kindly favored the editor and the readers of the *Oracle* with an answer.—Ed."

We have not space to give all Mr. Gallaher said, but as to the value and definiteness of his answers, and the amount of satisfaction they would naturally afford a searcher after Bible truth, the following expressions contained in them will serve to illustrate; the figures in parenthesis indicating the number of the question from the answer to which the expressions are taken:—

"(1) I cannot positively affirm its truth and certainty . . . this probably means the Roman kingdom. (2) The power that thought to change times was a king who was to follow ten kings and be different from them, and was to speak great words against the Most High, and to wear out the saints (Dan. 7:24, 25). I have no further revelation as to the precise identity of this particular king, and I am not in the 'guessing' line just now. (6) The law referred to in Rom. 7:14 is a law of commandments from God . . . whether by Moses, prophets, or angels. (8) I cannot dogmatically affirm the truth of any human explanation of these symbols. I can only refer you to what seems to be the best 'guess' in the case. (9) I can scripturally and infallibly locate the 'beast' and the 'man,' with the number 666, in the very same spot, but I can not scripturally and infallibly locate the spot, but can only guess at it, having no revelation on that point."

These are a sample of the answers Mr. Gallaher kindly furnished the editor and readers of the *Oracle*. According to his idea, he must have a special revelation before he can understand prophecy and be able to tell whether a certain thing meets the specifications of a particular prophecy. If the want of a special revelation is a sufficient excuse for not understanding prophecy and its fulfillment, then the Jews were excusable for not accepting Christ as the promised Messiah; for although they had the prophecies describing the Messiah, telling where he should be born, what he would do, etc., they had

no special revelation telling them that the man Christ, 1,800 years ago, was the Messiah; and God must consequently have been unjust in condemning them for not accepting him as the Messiah. How could they scripturally and infallibly determine whether he was the Christ, the Son of the living God, or not, without a special revelation to that effect?

But the law and the prophets go together. (See Prov. 29:18; Isa. 8:16, 20; Matt. 5:17-20; Rev. 12:17; 19:10; 14:12.) And a regard for, and obedience to, the one are the conditions of having a correct understanding and receiving the blessings of the other. "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Both are necessary to enable one to discern between truth and error. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The forsaking of the law darkens the mind and perverts the judgment. "They that forsake the law praise the wicked; but such as keep the law contend with them." The remnant people of God are described as those who "keep the commandments of God, and have the testimony of Jesus Christ," which is "the spirit of prophecy." Thus all through the ages since the fall of man the law and the prophets have been intimately linked together, and thus they are to be to the end of time.

But our Disciple friends treat the prophecies, both of the Old and the New Testament, with great indifference and as matters of little consequence. The facts in the above case are a striking fulfillment of the words of Isaiah. "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." And if upon their own admission, they are thus ignorant on the prophecies of God's word, we ask in all seriousness, how much reliance should be placed on their views of his law? It is perhaps not so great a wonder that antinomianism should have cropped out among professed believers in Christ and the Bible in these latter days, when they understand so little about the prophecies contained in the Bible relating to their own time. Like the ancient Jews, they turn their backs to the future and fix their eyes on the past. Weeping over Jerusalem, Christ said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes."

We have no desire to gloat over the lack of scriptural insight and understanding displayed by our *Oracle* friends, or to say anything to discourage them from further searching of the Scriptures, or to cause them to close their eyes to the truth. On the contrary, we pity their blindness, and urge them to search the Scriptures, study these most interesting prophecies, and make diligent search for a definite and correct answer to the questions quoted above. And as an aid to such a study and investigation, we would recommend to them the most excellent work, "Thoughts on Daniel and the Revelation." W. A. C.

CRAFTS AGAINST THE LAW OF GOD.

In the *Christian Statesman* of Oct. 16, 1890, Mr. Crafts says:—

"To loaf on other days is as much a violation of God's law as to labor on the Sabbath. The man who does not habitually obey the command, 'Six days shall thou labor,' be he lord or tramp, breaks the fourth commandment as surely as the man who does not rest and let rest on the Rest Day."

Let us apply the rule: Seventh-day Adventists believe both in working six days in the week and resting the seventh. But after resting the seventh, in order to work six days, they must work on the first. Unless they work six days, Mr. Crafts says they break the fourth commandment. But in his "Sabbath for Man," page 262, he advocates the

making and enforcement of Sunday laws which will compel all seventh-day observers to be idle on the first day and "suffer the loss of one day's wages." Not to work six days, he says is a violation of the law of God. And yet he advocates the enactment of laws which will prevent seventh-day observers from laboring that many days. How then can it be otherwise than that he is asking for laws looking directly toward the violation of God's law?

There is no possible escape from this conclusion. The only even plausible one is for Mr. Crafts and his fellow-Sunday-law craftsmen to assume the right to say that Sunday is the Sabbath, and not only require seventh-day observers to rest on that day, but compel them to work on the seventh. And why should they not do this? If to preserve the law of God they assume the right to compel men to rest one day, why, for the same reason, have they not a right to compel them to work six? The logic is conclusive here also. And we doubt not that in the extremity of their situation and the frenzy of their zeal, they will attempt to do this. Take the cases of Daniel and his three companions: In the first case idolatry—the bowing down to the image—was required (Daniel 3). In the second, the decree forbade the worship of the true God (Daniel 6). So in this last conflict, the antitype of those, this Government will not only demand that the people of God shall worship the image to the beast and receive his mark, but will enact measures to prevent them from worshipping God alone and receiving his seal. Rev. 13:11-17; 12:17; 7:1-4. In "Testimonies for the Church," vol. 1, pages 353, 354, are these words: "The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives." All the signs are pointing toward the fulfillment of these words penned in 1862.

W. A. C.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

REPRESENTATIVES OF CHRIST.

BY MRS. E. G. WHITE.

THE minister of Christ should be a man who has sought and found the Lord, who has been brought into holy alliance with unfailing, divine resources. He should be able to say to his flock, "Be ye followers of me, even as I also am of Christ." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain; "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true."

The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Peter admonishes his brother-laborers, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due

time: casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever."

I would that I could present before you the teaching and character of Jesus; but human language can never describe his matchless loveliness. Yet I will at least call upon all who profess to believe in him, to study carefully and imitate the Pattern as it has been revealed to us in the word of God. Those who are heirs of God should make it manifest that they have been with Jesus and learned of him. Without this culture in the school of Christ, those who are most highly educated go through life shorn of their strength; for a symmetrical character can result only from the discipline given in this school of heaven.

Many dishonor their Redeemer because they fail to obtain moral and mental development; they do not see the need of fitting themselves to do the best work of which they are capable. Most earnest effort should be made to correct petty faults, and overcome wrong habits; for if these are not overcome, they will greatly hinder usefulness, and misrepresent the Master. There are many who, becoming disgusted with the superficial gloss of what the world calls refinement, have gone to another as hurtful an extreme, and they refuse to receive the polish and refinement that Christ desires his children to possess. Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive.

It requires earnest effort to overcome a long-established habit. Ungraceful gestures and attitudes detract from the influence you could have for the truth; hence it is necessary that the ambassador for God should cultivate grace of manner, and refinement of language. If the servants of God would become polished by the truth, a greater influence might be exerted upon the world in its favor. God requires that every minister should take heed to himself and to the doctrine. I entreat you, both men and women, ministers and laymen, who are connected with the sacred cause of God, take time for close self-inspection; consider your habits, your language, and the influence you exert, and see if you do all things in a manner that will glorify God and exalt his truth. If you see in yourselves one habit of speech or language that will detract from the influence of the truth upon the minds of others, make determined efforts to overcome. A defective tone of voice, an ungraceful manner, or any other defect, will surely be reproduced in others. The Christian, and especially the minister, is an educator. If he presents coarse, rough ways, those who have less knowledge and experience will follow in his wake. And so the sowing of tares goes on from one to another; and if these deficiencies are not overcome, they will result in the destruction of souls for whom Christ died.

The Lord requires his followers to be his representatives. Christ came to the world to represent the character of God, and the Lord has sent his ministers to represent the character of the Father and the Son.

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.

NEW YORK.

WEST FALLS.—We closed our tent-meetings here Sunday night, Sept. 28, having given thirty-five discourses. Our work was warmly contested by the Free Baptist minister, from the outset, six discourses being given against us on the law and Sabbath. To three of these sermons we replied in review, with much freedom. The others were not worth noticing. Upon the closing up of our work, we applied for the weekly use of the Union church, occupied by the Baptists and Methodists. Six of the nine trustees made no objections, whereupon we appointed a meeting in the church for Tuesday evening, Sept. 30. This only served to increase the spirit of opposition. Through influence brought to bear upon the trustees, three of the six who consented to our using the church, were influenced against us. These with the three who first opposed us made a majority against us. They served a notice on us Tuesday morning, Sept. 30, forbidding us to enter the church. Over fifty of the best people of the town were assembled Tuesday night to hear us, but as we were not permitted to enter the church, we preached to them from the steps. The next morning two halls were offered us free of charge for future meetings. We have since held one meeting in one of the halls offered us. We feel confident that six kept last Sabbath, as the result of the effort. We believe there are others who will also take their stand soon, as the opposition to our work had a tendency to prove to the people the strength of our positions, and the spirit of opposition.

Elder S. H. Lane, the President of our Conference, and Elder R. F. Cottrell, visited us. Their good counsel and instruction were much appreciated both by the people and tent company. Our donations at West Falls were \$17.00. In looking over our summer's experience, we recognize God's guiding hand in all our work. All that has been done, has been accomplished by God's grace and mercy. To him be all the praise.

F. M. WILCOX.
H. L. BRISTOL.

WISCONSIN.

LAWRENCE.—We held our closing tent-meetings at this place, Sept. 7, both in the English and German languages. There was deep feeling in both meetings. Many tearful eyes revealed to us the progress the truth had made in the hearts. They wished us the blessing of God in our future work, and invited us to return and hold meetings there as often and as soon as possible. One lady and her daughter took a firm stand for the truth, and others are deeply interested. My brother, J. W. Westphal, will soon return to follow up the work begun there. A good impression has been made in favor of the truth.

Sept. 12 I went to Almond, and organized the first German church in Wisconsin. This is the place where the first tent effort was made in the German language, in this State. It is now five years since we pitched our tent there. One German brother embraced the truth under much opposition, and I visited him from time to time, and as the result of the seed sown, enough have embraced the truth to perfect the present organization. We had a good quarterly meeting, and an elder, clerk, and treasurer were elected, the elder being duly ordained. One sister was added to the number by baptism, the rest by letter, as they had previously united with the Plainfield church. May the Lord bless this little company.

Sept. 18 I visited Neilsville, Clark Co., in the interest of the German work. One brother and sister are keeping the Sabbath there, and a few others are somewhat interested. We had five German and two English meetings while there. The Lord came near to us in all our meetings.

Sept. 29 I went to Clintonville to attend the camp-meeting and State meeting which were held from Oct. 1-8. The meeting was a success spiritually as well as financially. Nine were baptized, and of this number four were Germans.

Monday, Oct. 14, with my family I started for Battle Creek, to take charge of the home for the Germans and French, during the Ministers' School. On our way we stopped in Milwaukee one day.

Here we had spent the past two years in the mission and tent work. We were cheered to meet those with whom we had shared our labor and joy in success. The work there is still progressing, and it did us good to learn that others are moving forward in the light. We arrived at Battle Creek, Oct. 16. The engorgement of the institutions here shows that the prospering hand of God is in the work, and we could not help praising God for his goodness and love.

F. H. WESTPHAL.

INDIANA.

AMONG THE CHURCHES.—Since our good camp-meeting, I have visited Dugger, Patricksburg, and Bloomington. At Dugger quite an interest was awakened; three were added to the church, and two more would have been added had not ill-health prevented their coming to the meeting. The church at Patricksburg is now almost broken up, not by discord or apostasy, but by its members going out into the field in the various departments to labor, there being at times only a few sisters left to continue the meetings; yet, praise the Lord! they say they are determined to "hold the fort."

Near Bloomington I preached the funeral sermon of our dear Bro. Butcher, whose sad death occurred on the camp-ground at Frankfort. A very large concourse of people gave the best of attention while we held forth the Christian's consolation and hope, as given in 1 Thess. 4: 13-18. At the conclusion of the sermon a number of his neighbors not of our faith spoke in the highest terms of his earnestness in the Christian life. The brethren mourn his loss as that of a pastor, and the family as that of a house band indeed. The family joined in requesting me to express for them in this manner their thanks and their gratitude to the brethren and sisters on the camp-ground for their kindness to him and them in his sickness; also for the material aid given in a time of deep affliction, and for the Christian-like manner in which he was returned to them, though in death.

On my return from there, I stopped over night at Ellettsville, where I was requested to fill the appointment of the Presbyterian minister, who was absent. I held up before an appreciative audience the life of Christ as our life pattern. This was the first sermon ever delivered in this place by any of our people, and I trust seed was sown that will bring forth fruit.

I spent the season of the fast with the church at Farmersburg. The work was entered into only in part by the church, and rather a small part at that; but those who came were much benefited. It was here demonstrated that this was a good place to gain an experience in missionary work by those who have the cause of God at heart, and plans were laid to enter into it at once. I pray the Lord to bless their efforts.

D. H. OBERHOLTZER.

TOUR THROUGH THE SOUTH AFRICAN REPUBLIC.

(Continued.)

Notes from My Diary.

JUNE 11.—Took our breakfast in a grotto midway between Potchefstrom and Johannesburg. Met and passed numberless transport wagons. Reached Johannesburg at 6:30 p. m., and received a warm welcome into the family of Mr. J. H. Roos. Nearly three years ago I was entertained by this kind family for a few days, while conducting meetings in Orange Free State. At that time Mrs. Roos signed the covenant to keep the commandments of God and the faith of Jesus, to which she has since sought to be faithful. She is now happy in having five of her six children walking with her in the path of obedience. Her oldest son is at home, engaged in a lucrative business. He has been keeping the Sabbath for more than a year. Her second son embraced the Sabbath and was baptized two years ago. He at once commenced to fit himself for service in the Master's vineyard. During the past year he has been faithfully laboring in the canvassing field. Johannesburg is the wonder of South Africa. Three years ago it is said the ground on which this city stands could have been purchased for \$50,000. In September of 1886, there was no post-office there. Its growth may be estimated by the fact that the revenue of this department has reached about \$150,000 per annum, while the population is estimated at about 20,000 souls. This includes both permanent and transient residents. It has been thought by many that this wonderful growth is both healthy and permanent, while others looked for a collapse.

During the past few months several mining companies have failed, a number of mines have closed, thousands of men have been thrown out of employment, and the value of property has greatly diminished. Truly the wealth of this world is a sandy foundation on which to build one's hopes. Gold may be the best of the metals of this earth, but it is as deceitful and treacherous as quicksand. The point in which my interests most center at this place is the fruit of the seed which Bro. Burleigh, our American canvasser, has been sowing. He has but partly canvassed the town, and has thus far sold about 500 copies of "Thoughts on Daniel and the Revelation." There is enough work at this place and in the suburbs to keep a faithful colporteur employed till the Lord comes. We had a prayer-meeting in the evening.

June 12.—Looked about the city. Had a long talk with an educated Mohammedan. He believes that Moses was the prophet of the Jews, Christ of the Christians, and Mohammed of the Islam; and that since the death of these prophets each has been the priest of his respective people, pleading their individual cases before God. If a man is sufficiently good at death, he is admitted immediately into heaven; but if not, he goes into the regions of hell. Here are various departments differing one from another in the intensity of heat. The fires of hell are of a cleansing nature, and each sinner is assigned an apartment, the heat of which corresponds with the nature and degree of his sins. Every soul in which any good can be found will eventually come out of this place of torment, cleansed, not by the blood of Christ, but by the fires of hell, and will be received into the mansions of heaven. There is but one heaven. There the purified Jew, Christian, and Islam will dwell together through all eternity. Men and women are all admitted there, but there is some question as to the sphere which the woman will there occupy. In the evening we had a Bible reading in the drawing-room of Mr. Roos.

June 13.—Visited among the friends of some of our Colonial Sabbath-keepers. Through missionary efforts they have become interested in the truth, and I trust that the time is not far distant when they will have an opportunity of being taught the way of God more perfectly, and when a church of commandment-keeping Christians will be organized here in this city. In the evening we had a Bible reading.

June 14.—Attended the family Sabbath-school which was organized by Bro. Burleigh at the time of his coming to this place. Held readings in the afternoon and evening. A gentleman was in attendance who was formerly a minister in the Dutch Reformed Church. He had received light which he was forbidden to preach, had left the church, and had since been teaching the word of God as he understood it.

June 15.—A small company of us went to a stream of water some two miles from the city, where sister Roos and her eldest son were baptized. This young man has decided to give up his business, and go to Battle Creek College, to fit himself for some place of usefulness in the fast-ripening vineyard. He is of Dutch descent, and there is a great necessity for laborers in that tongue. Held a reading in the evening, on the Christian's work of addition.

June 16.—Visited one of the celebrated gold mines. Went down the shaft to the "136 feet level." Walked for miles in the different tunnels. We were kindly shown about by a young man who was formerly a member of the first church organized here in South Africa. He has been led by the deceitfulness of riches, to seek first the things of this world, but has not altogether lost his love for the truth. In the afternoon we drove toward Pretoria, and camped a few miles from town.

June 17.—Drove to Pretoria before breakfast. This is the capital of the South African Republic. It is a village beautiful for situation. The luxuriant growth of every variety of trees that it has pleased man to plant, adds to the loveliness of the situation. A stream of water flows in an open furrow through the midst of the village. The sanitary condition, like that of Johannesburg, is very bad. Here we found Bro. Webb, who is canvassing this place. He has thus far delivered about 150 copies of "Thoughts." He joined our company to go to Rustenburg, which he has not yet canvassed. Drove westward through a beautiful valley, several miles in width, bounded on the north and south by a low range of mountains. Crossed the right range, which is called Magalies Berg, a little before sunset. Here we came into another valley equally rich and beautiful. The country is

covered with a growth of low trees and shrubs. The soil is rich and productive, and the country seems to be fairly well watered. It would seem to be a most desirable place in which to live, but the climate is unhealthy. In the summer months low fever prevails. Camped on the bank of Crocodile River. This is a branch of the Limpopo River. A young man recently from Holland camped near us. He is engaged in teaching school. He came to our tent, said that for years his mind had been exercised on the Sabbath question, and he wished further light. We spent the evening pleasantly in reading the Bible together.

June 18.—Arrived at Rustenburg a little before sunset. This is a small village. The houses have large gardens attached. Orange trees loaded with fruit are abundant. Bro. Webb remained, and we drove a few miles to the north, and camped among the thorn bushes that abound in this country.

June 19.—Before breakfast we drove to Magats City. This is a mission station of one society of the German Lutheran Church. About the only white residents are the missionaries. Mr. H. C. Penzhorn is in charge of the work of this society in this part of the country. He is an elderly gentleman, and has had the superintendency of this important work for twenty-four years. There are twenty-three stations under his charge, each with a white minister. A clear stream of water runs through the valley a short distance from the town. Numbers of women and children were on their way to and from the river, with their earthen vessels, holding about a bucket full, safely poised on their heads. The physical development of these natives is about the nearest perfection that I have ever seen. Mr. Penzhorn spoke very highly of the conduct and the morals of his people. No liquor is sold in this town, and he has known of but five cases of the violation of the seventh commandment during his stay here. The town is neatly laid out in lots, which are usually inclosed with a brick wall. The houses are round, much in the form of a sugar-loaf. The walls are of brick, and the roofs thatched. Mr. P. kindly took us into some of these homes, and we were surprised and pleased to see the neat and tidy appearance both in and out of the house. He assured us that all were equally neat with those which he showed us. But my mind reverted to the huckster's basket of fruit, "all like the top." It was certain the houses were not prepared for our reception, as we dropped in unheralded. There are between 8,000 and 10,000 natives here under his immediate charge. Of these about 1,000 have been "baptized." This includes children. Their church is 30 x 90 feet, and is often full to overflowing. He wishes that it was larger. There are two other chapels, "one hour" and "three hours" respectively, from here. Each man pays \$2.50 per year, and each child who attends school pays sixty cents. These fees form a fund from which the native teachers are supported. The white ministers are supported by the church in Europe.

Mr. Penzhorn has a pleasant family, consisting of a faithful "helpmeet" and eight intelligent children. One daughter is married to a missionary, and one son is in Europe fitting himself for the ministry. The chief has his residence here in the midst of the village. He was ill, so we were not permitted to see him. He is eighty-two years of age. "His eldest son took to drink, and his father disinherited him." Another son is being educated in Holland. This son's mother was greatly loved by the chief, but she bore him no child. In answer to his earnest prayer, this son was given, whom he named Kijurapetze, meaning, "A son in answer to prayer." This chief has had "about twenty wives," by whom he has had "about fifty children." A year and a half ago he was "baptized," and gave up all of his wives but one. The minister permitted him to retain the one of his choice. The German Lutherans have three separate societies, each of which is conducting missionary work extensively here in South Africa. The work of another of these societies here in the Transvaal, exclusive of other portions of South Africa, is indicated by the following facts and figures: They have 24 mission stations with European ministers in charge; 60 out stations with native ministers in charge; 26 European ministers, and 65 native preachers supported by the church at home; 169 colored preachers supported by their countrymen; two seminaries for colored preachers; two institutes for the children of missionaries. Total number "baptized" by this society, 12,643, of whom about 10,925 are still alive. Number of adults "baptized" last year, 326; of children, 626. They have also schools, in which 2,124 children are being educated.

After stopping as long with this missionary family as time would permit, we drove northward, and arrived at the "Wessels farm," as the sun was disappearing in the west. This is an uncultivated and unmeasured tract of land supposed to contain about 8,000 acres. Land is measured in this country by the time it takes a rider, walking his horse, to ride between given points. Several families of Kafirs reside on this "farm," cultivating little spots of ground here and there. An old native by the name of Apollos is "captain" of this band. He has spent several months at a Lutheran Mission station, of which church he and others of this company are members. He reads both the Kafir and the Dutch, none of them understand any English.

C. L. BOYD.

(Concluded next week.)

SAUK CENTRE, MINN., CAMP-MEETING.

It was my privilege to attend both the Northern camp-meetings in this State. But as the Frazee meeting has already been reported, I will speak only of the one at Sauk Centre, the last one in this State for this season. Throughout the entire meeting, the weather was delightful, all that could be expected for the time of year. About twenty-five family tents were occupied. The most of the brethren remained till the close of the meeting. This is right. Those who come late and go early, make a mistake; they are in every way the losers, and this course is sure to detract much from the interest of the meeting.

The instruction was of a practical nature, and many bore testimony that they had learned better how to come to God and to live for Christ. The Lord gave much freedom to his servants in the presentation of his word. At times the Spirit of God came very near, and hearts were melted. The laborers present taking part in the meetings, were Elders R. C. Porter, C. W. Flaiz, E. A. Curtis, H. R. Johnson, Byron Tripp, and the writer; also Elder E. J. Harvey, former pastor of the M. E. church at Villard. There was a good attendance from the city on Sunday and in the evenings, and the people listened most attentively to the word spoken. Bro. Everest, State Canvassing Agent, was present in the interests of that part of the work. There is a growing spirit of inquiry (and this is encouraging), "What can I do to help forward the work of the Lord?" Those who conducted the young people's meetings reported them as most interesting. In fact, this was the case with all the meetings.

Nearly \$800 were pledged for Union College. On Monday morning, after a Bible reading on the subject of personal consecration and tithes and offerings, sixteen, mostly young people, followed their Lord in the ordinance of baptism. It was a pleasure to see those whose locks were sprinkled with gray, and the young together give their hearts to God. O that they may indeed walk in newness of life!

These associations are pleasant; these influences are most precious, and are not to be forgotten. And what makes them so precious is the fact that the Spirit of God is present. But, brethren, the Spirit of God is not confined to the camp-meetings. We may and should have the Spirit of God abiding in our hearts, and thus Christ dwelling in the heart by faith. We may make our homes what they should be,—a heaven upon the earth. Thus, learning the songs of heaven and the language of heaven, and breathing the very atmosphere of heaven, we may lead holy lives here, and soon be translated into the everlasting kingdom of God, to join the angels in songs of praise to God and the Lamb forever and ever. H. F. PHELPS.

CENTRAL EUROPEAN CONFERENCE.

THE seventh annual session of this Conference was held in connection with the camp-meeting, at Oberwil, near Basel, Aug. 20-26, 1890. President in the chair. The Conference was composed of fifty-seven delegates, representing fourteen churches. After the opening address by the Chair, touching the extent of our work, its importance, the progress realized in the past, and prospects for the future, the following appointments were made: On Auditing, W. Kury, A. Sulser, J. E. Dietschy, Luc. Vuilleumier, Tell Nussbaum, Gustav Roth; on Nominations, J. Curdy, A. Sulser, George Roth; on Resolutions, J. T. Böttcher, J. D. Comte, Albert Vuilleumier. By request presented by L. R. Conradi, the Hamburg church was received into the Conference. This church now consists of thirty-one members, twenty-seven of whom are active members of the Tract and Missionary Society.

The Conference next listened with interest to extended reports from ministers: Elder Erzenberger spoke of his

labors in Germany and Switzerland, J. D. Comte of his work in France and Algeria, Albert Vuilleumier of his experience in Geneva, and L. R. Conradi of the work in Germany and Russia. In the latter field, of the new churches organized, the one at Alexanderfeld, which began with seventeen members, now has thirty-five; and at Crimea forty-six persons were baptized in a very short period. The little company of eight Russians of last year now numbers more than forty. At Geneva seven are about prepared for church organization. Following these reports, an account is given of distributors and binders at Geneva, Lausanne, and Hamburg. At the latter place, two persons were brought into the truth by this means, one of whom is now one of our most successful colporteurs. Many interesting and instructive remarks were elicited on this subject.

Bro. Conradi followed with a report of the Hamburg Mission. The location has proved to be well adapted to our work; not a meeting has been disturbed; and the proprietor of the building grants full liberty to carry on our work as we desire. A school has been held, which was attended by workers from Germany, Switzerland, Russia, and Holland. During the school, a portion of the time was devoted to canvassing, which resulted in placing 1,500 bound volumes, besides many pamphlets, in the city. Thirty persons embraced the truth, and have organized a church, tract society, and Sabbath-school. During the past six months, they have contributed nearly 900 fr. in tithes and donations to the various branches of the work. The depository in connection with the mission has sold about 25,000 fr. worth of books.

The report of the Conference Treasurer was next read, showing the amount of receipts during the year to be 18,116 fr. 47. The President remarked that the tithe had almost doubled the past year. J. E. Dietschy and G. Roth were appointed auditors of the Treasurer's report, who afterwards reported it to be correct.

The following resolutions were passed:—

1. *Resolved*, That we hereby express our gratitude to our heavenly Father for the degree of his blessing that has rested upon the various branches of our Conference work, especially in Russia, where, notwithstanding the great difficulties, the progress has been so marked.

2. *Resolved*, That we heartily thank our beloved brethren in America for their financial aid, which has enabled us to open new missions and extend the work far beyond what our own means would enable us to do. Adopted by rising vote.

Whereas, There are many urgent calls for laborers from all parts of the great harvest field, which cannot be supplied; and,—

Whereas, The General Conference Committee has appointed Oct. 3, 4, and 5 as a special season of prayer and fasting for workers to relieve our present urgent want; therefore,—

3. *Resolved*, That we heartily adopt this appointment, and strive to devote ourselves more fully to the Lord.

4. *Resolved*, That in view of the rapid progress of the work in Russia and its unorganized condition, a member of the Executive Committee visit this field as soon as possible, to instruct the churches, and to organize the work as he may deem advisable.

Whereas, France is wide open to the gospel, and entire religious freedom is there enjoyed, which state may change at any time; therefore,—

5. *Resolved*, That we recommend especially this field to the attention of the Conference.

The Nominating Committee presented the following report, which was adopted by rising vote: For President, H. P. Holser; Secretary, Joseph Curdy; German Secretary, A. Kunz; Treasurer, H. Revilly; Executive Committee, H. P. Holser, L. R. Conradi, J. Erzenberger, J. D. Comte, Tell Nussbaum. The Committee on Credentials and Licenses reported the following: For Credentials, L. R. Conradi, J. Erzenberger, H. P. Holser, J. D. Comte, Albert Vuilleumier, Jacob Klein, Conrad Laubhan; for Licenses, J. Curdy, A. Kunz, Adam Sulser, Chas. Gold; for Ordination and Credentials, J. T. Böttcher.

On motion of L. R. Conradi, a vote of thanks was expressed to the managers of the railway, the owner of the grounds, and the village authorities for their courtesy and many favors. In conclusion, a strong vote was passed to hold another camp-meeting next year.

Adjourned *sine die*.

H. P. HOLSER, Pres.

JOS. CURDY, Sec.

COLORADO CONFERENCE PROCEEDINGS.

THE eighth session of the Colorado Conference was held in connection with the camp-meeting, at Denver, Sept. 2-9.

FIRST MEETING, SEPT. 2, AT 9:15 A. M.—President, Elder E. H. Gates, called the meeting to order. Meeting opened with singing. Prayer by Elder Farnsworth. Credentials were presented by nine delegates, representing three churches. Minutes of last session were read and approved. A request from the Trinidad church to be admitted in the Conference, was presented by Elder Sharp. On motion, the request was granted. Remarks were then made by the President, respecting the work of the past year. Two churches have been organized and the National Religious Liberty work has been quite effective.

On motion, the Chair was empowered to appoint the usual committees. A motion was made and sustained that the Nominating Committee be increased from three to five. After some general remarks by Elder Farnsworth, the Committees were announced as follows: On Resolutions, J. D. Pegg, E. W. Farnsworth, J. R.

Palmer; on Nominations, J. M. Green, J. W. Horner, J. D. Sharp, W. J. Barnes, Smith Sharp; on License and Credentials, G. W. Anglebarger, J. R. Palmer, Geo. O. States; on Auditing, J. M. Green, E. A. Whipple, C. G. Bestle, W. Ziegler, W. J. Barnes, J. B. Wilson; on Auditing, W. Ziegler, Dela Childs.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 4, AT 9:15 A. M.—After the usual opening exercises, nine additional delegates presented credentials. Elder Sharp presented a request from the church at Colorado Springs for admission into the Conference. On motion, the request was granted. The President here stated that the Saguache church had disbanded, owing to the removal of the greater part of the members, most of whom had united with the Denver church, and that some action should be taken in regard to it. On motion the church was dropped from the Conference roll. The Committee on Resolutions submitted a partial report as follows:—

1. *Resolved*, That we heartily approve of the action of the General Conference Committee in appointing a season of fasting and prayer, that the Lord raise up laborers for the harvest, and we recommend that our brethren throughout the State cheerfully participate in the same.

2. *Resolved*, That we approve of the action of our Committee in locating Union College at Lincoln, Nebr., and that we accept of the amount apportioned to our Conference to assist in building the institution, and we pledge ourselves to raise it at the earliest practical date.

Moved that the report be adopted on separate consideration.

Extended remarks were made on the first resolution by Elder Farnsworth, setting forth the great need of laborers in all departments of the work, after which the report was unanimously adopted.

The second resolution was spoken to by Bro. A. R. Henry, giving a full and very interesting account of the work of the Locating Committee, the progress of the building, and the present wants of the enterprise, urging upon the Conference the necessity of raising our apportionment at once. Favorable remarks were also made by Elders Gates, Pegg, Palmer, and Farnsworth, after which the resolution was adopted by vote of the congregation.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 7, AT 9:15 A. M.—Six more delegates were added to the Conference, making in all twenty-six, representing eight churches. The Committee on Resolutions further reported:—

3. *Resolved*, That fiscal year of the Conference end June 30, of each year.

4. *Resolved*, That next to the blessing of God, a good education is an essential qualification for successful labor in the work of God; therefore,—

5. *Resolved*, That we urge our young and middle-aged people to avail themselves of the advantages afforded by our colleges at Battle Creek, Mich., and Lincoln, Nebr.

After some explanation as to the object of first resolution, it was passed. The last was spoken to by Elder Farnsworth and Bro. A. R. Henry, after which pledges to the amount of \$1,288 were taken in for the erection of Union College.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 8, AT 9:15 A. M.—The Committee on License submitted the following: For Credentials, J. D. Pegg, Smith Sharp, G. W. Anglebarger, G. O. States, E. R. Jones; Ministerial License, J. R. Palmer; Missionary License, Elsie Gates, Florence Cornell, Marion Klaiber, Emma Barker, Nellie Webber, S. E. Whiteis, Leah Vandermark. On separate consideration the report was adopted.

The following resolution was read and adopted:—

Whereas, There is quite a surplus of funds in our Conference treasury; and,—

Whereas, We believe our brethren and sisters will be faithful in the future to sustain the work in our own State; therefore,—

6. *Resolved*, That we donate the sum of \$500 to the Foreign Mission Board to be used in foreign mission work.

The Committee on Nominations submitted the following report: For President, J. R. Palmer; Executive Committee, J. M. Green, J. B. Wilson, W. J. Barnes, J. W. Horner; Secretary, W. J. Barnes; Treasurer, Elbridge Green.

On separate consideration the report was adopted.

Adjourned *sine die*. E. H. GATES, Pres.

J. W. HORNER, Sec.

NEBRASKA CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Nebraska Conference was held at York, Nebr., Sept. 4-16. The President in the chair. L. A. Hoopes spoke of the advancement of the work in the Conference, during the past year, stating that although there had not been as many laborers in the field as formerly, he believed God had gone out before us, and much had been accomplished by the efforts put forth. As the Secretary of the Conference was absent, Bro. Clarke was elected Secretary *pro tem*. The President being authorized, appointed the following Committees: On Credentials of Delegates, Conference Committees, Licenses and Credentials, E. W. Farnsworth, T. H. Gibbs, J. P. Gardiner; on Resolutions, T. H. Gibbs, Robert Gardiner, E. W. Farnsworth; on Auditing, S. S. Davis, Thomas Pritchard, J. B. Mourer, Isaac Kite, Ellis Burnes, and J. A. Garner. The following churches were admitted into the Conference: Aurora, Alma, Omaha, Cornell, North Loup.

The resolutions which were adopted are as follows:—

1. *Resolved*, That the Conference year end June 30, instead of Sept. 1.

2. *Resolved*, That the Conference employees be allowed the profits received on book sales, subscription books excepted.

Whereas, Health and temperance missionaries are destined to act an important part in the third angel's message; therefore,—

3. *Resolved*, That we encourage men and women of ability and consecration, to attend our Sanitarium training-schools, to fit up for labor in this important department of the work of God, as physicians, nurses, medical missionaries, etc., and that we respectfully request our Conference workers to give this matter careful attention, as they travel through the State.

4. *Resolved*, That next to the blessing of God, we regard a good education as the most essential qualification for successful work in the cause of God, or for the proper performance of the ordinary duties of life; therefore,—

5. *Resolved*, That we express our profound appreciation of the location of Union College, at Lincoln, and that we show that appreciation by using our best endeavors to get all to attend who should.

6. *Resolved*, That we cheerfully accept the amount appropriated to us by the board and committee, for the building of the College, and pledge ourselves to raise it at the earliest practical date.

Whereas, Our ministerial force ought to be greatly strengthened, both in numbers and efficiency; therefore,—

7. *Resolved*, That we recommend that as many of those who are at present laboring as ministers, who can do so, and all who contemplate entering the ministry, and are not situated so that they can take a course in College, to plan to attend the Ministers' School at Battle Creek, Mich.

Whereas, The field in which the third angel's message is to be proclaimed is the world, and laborers for destitute and foreign fields must come from our home Conferences in America; therefore,—

8. *Resolved*, That we will take a broad and comprehensive view of the work of God in the earth, and select from our young people such as have a burden for the work and give evidence of devotion to the cause of God, and encourage them in attending courses of instruction that may be provided for foreign missionary work.

Whereas, There is a large Scandinavian population in our State, and but little has been done to bring the truth before them; and,—

Whereas, Our Scandinavian brethren are earnestly calling for help; therefore,—

9. *Resolved*, That we put forth efforts to secure Scandinavian laborers in our Conference.

10. *Resolved*, That we express our sympathy with the plan of the General Conference Committee in the appointment of Oct. 3-5 as a season of fasting and prayer that God would raise up more laborers to work in his cause; therefore,—

11. *Resolved*, That we invite our brethren and sisters throughout the State to enter heartily and sincerely into the spirit of these solemn meetings.

The Committee on Credentials and Licenses reported as follows: For Credentials, L. A. Hoopes, J. P. Gardiner, T. H. Gibbs, G. E. Langden; for License, W. N. Hyatt, J. E. Jayne, A. E. Whiteis, C. S. Casebeer, W. A. Hennig, George Oblander. The report was accepted.

Conference officers were elected as follows: for President, J. N. Loughborough; Secretary, Minnie Hennig; Treasurer, Mary Beatty; Conference Committee, J. N. Loughborough, L. A. Hoopes, J. P. Gardiner, A. J. Devinney, O. W. Bent; Trustees of Nebraska Conference Association of S. D. Adventists, J. N. Loughborough, L. A. Hoopes, J. P. Gardiner, T. Mc Alpine, O. W. Bent; Camp-meeting Committee, A. J. Devinney, J. B. Mourer, A. Hedgecock, Johnson Buckley, John Pritchard, Jerry Martin, E. A. Blodgett; Delegates to General Conference, J. N. Loughborough, L. A. Hoopes, J. P. Gardiner.

The great need of ministerial labor among the churches was shown by a tabulated report by the President, which showed that not half of our Sabbath-school members were connected with the church. O. A. Olsen spoke in favor of the election of J. N. Loughborough as president, and our need of such help. A vote of thanks was returned to the owner of the camp-grounds.

Adjourned *sine die*.

L. A. HOOPES, Pres.

MARY CALLAHAN, Sec.

NEBRASKA SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE twelfth annual session of the Nebraska Sabbath-school Association was held in connection with the camp-meeting at York, Nebr., Sept. 4-16.

The President took charge of the meetings. This session consisted of three meetings, the first being held Sept. 7. Minutes of the last session were read and accepted; also the financial standing of the Association. Some good remarks were made by W. N. Hyatt and L. A. Hoopes, relative to the Sabbath-school work. The President being authorized, appointed the following committees: On Nominations, Johnson Buckley, O. W. Bent, Ellis Burnes; on Resolutions, John Clarke, Thos. H. Gibbs, Minnie V. Hennig.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That it is the sense of this Association, that it will be for the interest of the Sabbath-school to have a new series of lessons for the Intermediate division better adapted to the use of our schools; therefore we request the General Sabbath-school Association to prepare and publish, in some convenient form, such a series of lessons at their earliest convenience.

Whereas, Our Little Friend is just such a paper as is needed for the small children in their homes, as well as in the Sabbath-school; therefore,—

2. *Resolved*, That we recommend all our schools to supply themselves with as many copies as they can use.

These resolutions were heartily adopted, after remarks

by T. H. Gibbs, L. A. Hoopes, W. Wakeham, and others. Elder Durland spoke of the importance of the Sabbath-school work; what it has done, and is doing at the present time. The principal object of this branch of the work is to bring persons to Christ. It is impossible to have good schools unless the officers are converted, and those should be chosen who will take time for this work. The following officers were elected for the coming year: For President, W. N. Hyatt; Vice-President, W. A. Hennig; Secretary, Minnie V. Hennig; Executive Committee, W. N. Hyatt, W. A. Hennig, Minnie V. Hennig, Mrs. F. G. Hyatt, George Langdon.

Adjourned *sine die*.

W. N. HYATT, Pres.

MINNIE V. HENNING, Sec.

COLORADO TRACT SOCIETY PROCEEDINGS.

THE first meeting of the eighth annual session of the Colorado Tract Society was held at Denver, Sept. 3, at 4:30 p. m. Meeting was called to order by the President. Prayer was offered by Elder Farnsworth. The minutes of the last session were read and approved, also the Treasurer's report and financial standing for last year, and for the year just closed.

TREASURER'S REPORT.

Cash on hand Sept. 1, 1889,	\$ 71 07
Received during the year,	5,993 12
Total,	\$6,064 19
Paid out during the year,	\$5,920 10
Cash on hand,	144 09
Total,	\$6,064 19
RESOURCES.	
Stock, furniture, and fixtures,	\$1,949 34
Due on accounts,	1,867 91
Cash on hand,	144 09
Total,	\$3,961 34
LIABILITIES.	
Due publishing houses,	\$1,068 27
" on other accounts,	283 31
Present worth,	2,609 76
Total,	\$3,961 34

An excellent report of labor for the year ending June 30, 1890, was given by the Corresponding Secretary, sister Klaiber, which showed an increase in all parts of the work.

REPORT OF LABOR.

No. of letters written,	753
" " received,	158
" missionary visits made,	8,833
" Bible readings held,	404
" subscriptions obtained,	227
" periodicals distributed,	24,813
" pp. reading-matter distributed,	243,353
" pp. " " sold,	89,111

Up to the present time 26,647 signatures have been sent from this Conference. Of these 11,225 have been received this year. Faithful and efficient work has been done by isolated brethren, as well as some of our local societies, in the Religious Liberty work. The *Sentinel* has been furnished by the societies and isolated members, to the editors, judges of the higher courts, the governor, reading-rooms, etc.

Six of the larger cities and twenty-five or more of the smaller towns have been thoroughly or partially worked with National Religious Liberty literature.

CITY MISSION REPORT.

No. of workers,	3
" weeks labor,	73
" missionary visits,	2,231
" Bible readings held,	927
" pp. reading-matter distributed,	74
" subscriptions obtained for periodicals,	2

Elder States gave a report of the canvassing work, which showed over \$9,000 worth of books sold.

Bro. Farnsworth commended us for what had been done in the National Religious Liberty work, but said that while we had some things to encourage us, we should individually ask ourselves, Have I done what I could? He said that a greater part of this work might have been done by a few of our Conferences, and the majority not have done what they could. He spoke of some things that had been accomplished and what would be the result of scattering the National Religious Liberty literature.

The Chair was then authorized to appoint the usual committees, which were as follows: On Nominations, Elbridge Green, J. W. Horner, Wm. Keele; on Resolutions, J. R. Palmer, L. J. Rousseau, M. Klaiber; Auditor, Wm. Caviness.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 5, AT 9:15 A. M.—The Committee on Resolutions being called upon to report, submitted the following:—

Whereas, The publishers of the *Signs of the Times* have reduced the size and price of the paper, and it is now within the reach of all of our local societies, for use in missionary work; therefore,—

1. *Resolved*, That we put forth an earnest effort to encourage all of our churches to take clubs of the *Signs*, and engage more extensively in the missionary work.

Whereas, The *Home Missionary* is especially designed to give instruction in the various lines of missionary work; therefore,—

2. *Resolved*, That we earnestly request all of our people to

subscribe for it, and carefully consider the plans and methods of work presented, and carry them into effect.

Whereas, We believe that the circulation of health and temperance literature will prove a source of blessing to the cause of God in our State; therefore,—

3. *Resolved*, That we favor the recommendation of the International Tract and Missionary Association, as expressed in resolutions thirteen and fourteen, page 86, of Year Book; and that we invite the Conference Committee to unite with the officers of this Society in carrying out this recommendation.

Some interesting remarks were made upon each of these resolutions. The importance of our people studying the *Home Missionary*, was dwelt upon. It contains plans and instructions on all parts of our work, and if each of our people would take this paper and become acquainted with the plans of work, when a crisis comes, we would know how to act. The resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 8, AT 6 P. M.—The Committee on Nominations brought in the following report: For President, J. R. Palmer; Vice-President, Smith Sharp; Secretary and Treasurer, Wm. McCutchen; Directors, Dist. No. 1, Rasmus Peterson; No. 2, G. W. Anglebarger; No. 3, A. J. Stover; No. 4, Joel Palmer; No. 5, F. J. Hartman; No. 6, W. T. Pilcher.

Smith Sharp declined to act as Vice-President, and the name of G. O. States was substituted. A motion was made to substitute the name of F. F. De Rush, for that of Joel Palmer, of Dist. No. 4. Carried. With these changes the nominees were elected.

Adjourned *sine die*.

E. H. GATES, *Pres.*

S. E. WHITEIS, *Sec.*

NOTE.—Since the election of officers, we learned that Wm. McCutchen could not disengage himself to act as Secretary, and Miss Leah Vandermark was appointed to fill the vacancy.

It was the wish of the Colorado Conference that Miss Marion Klaiber continue her work as Corresponding Secretary of this Society, and she will act in that capacity the coming year.

S. E. W.

Special Notices.

CENTRAL BIBLE SCHOOL, LENGTH OF TERM, TUITION, ETC.

OWING to a typographical error in the announcement for this winter's school at Chicago, two prices have been advertised to cover the expenses of board and room for the winter's course; sixty dollars and sixty-five dollars, so that the Board of Managers have thought it best to make the length of the term twenty-two weeks, beginning Nov. 5, and closing April 8, 1891, instead of twenty-four weeks, closing April 22, and to offer to all the benefit of the lowest price advertised; sixty dollars for the twenty-two weeks. It is hoped that this will give entire satisfaction to all.

The prospects are that we will have the largest attendance this winter of any preceding year, so that it is possible our school building may prove to be too small. Those who have decided to attend the school, should forward their names at once to secure rooms, and for application blanks. It will be impossible to furnish single rooms to one individual, in the school building. Persons requiring rooms by themselves will please correspond with reference to prices at which rooms can be secured outside the building. Address all communications to the Central Bible School, 28 College Place, Chicago, Ill.

GEO. B. STARR, *Supt.*

NOTICE TO BRETHREN OF PENNSYLVANIA.

SINCE the time of our annual State meeting is just upon us, I take this opportunity of impressing upon all who expect to enter the canvassing work this fall or winter, the importance of taking advantage of the instructions afforded on this occasion. We look back to our annual meeting two years ago, when our canvassing work was in its infancy, and contrasting the present condition with it, truly we are led to praise the Lord for what has been accomplished. A comparison of this year's results with our last annual report will give some idea of its growth. For year ending June 30, 1889, the amount of retail sales was \$13,700, while for the same period ending June 30, 1890, the amount was \$25,761.16. The amount of good the reading thus scattered will do, is in calculable, yet even at present we see good fruits from these efforts. Our company reported that as a result of their canvass of a town, they left three good Sabbath-keepers, and these were so anxious to hear preaching that they had a hall ready for a minister to come at any time. Another remarkable instance of the workings of Providence was the case of a sister who has lately accepted the truth, whose brother purchased a "Bible Reading," and

placed it at her disposal. In three weeks from the time the book was delivered, she was baptized, and prepared to enter the Bible work. The particulars of this case will come out in the *Home Missionary*. We might relate other interesting cases, but these will suffice.

Our State meetings the past two years have resulted in giving an impetus to our work, and may we not hope that our present meeting will bring even better results? We trust that all our old canvassers, and those preparing to enter the canvassing work will rally at this meeting to push this branch beyond what it has ever done in Pennsylvania. The Lord blessed our work last winter, so that our State was in the foremost rank as a canvassing State, and we believe he is waiting to pour out even greater blessings on us as canvassers. Moreover the outlook for business in all branches is much brighter than it was a year ago, and the translation of our leading subscription books into the Swedish and German languages is certain to facilitate our work greatly.

Elder Miles will be with us again, and we are sure his instructions will be appreciated. We also expect Bro. Zach. Sherrig, the Scandinavian Canvassing Agent, to give instructions in this branch, and we urge all our Scandinavian brethren to be present. Let church elders and leaders urge all who have talents that could be used in the Master's cause to come to this meeting, prepared to remain a week after close of regular meeting, if the canvassing drill should continue.

E. W. SNYDER, *State Agent.*

DEDICATION AT GRAYSVILLE, TENN.

THE time appointed for the dedication is Nov. 6-10, and it is desired that as many of the friends of the cause as can possibly come, may be present. We expect that this will be an important meeting for the interests of the cause in the Cumberland mission field. Arrangements will be made to care for all who may come, so far as shelter is concerned, but it will be necessary for those living near the place to bring what food they can, and bedding enough to keep them comfortable through the meeting. The weather is quite treacherous now, and it may be wet and cold. We hope to have a good meeting, and one object will be to lay our plans for work in this field. Bro. and sister Adkins, from California, will be present, and an opportunity will be offered for calls for labor to be presented. This may be the last opportunity I will have during the present year to meet with this church, and we desire to learn all we can about the wants of the cause in this mission field. Come, brethren, praying that God may be with us.

R. M. KILGORE.

OTTAWA ACADEMY.

THE work of the Academy began to-day, Oct. 20. Pupils are coming in fast, and it is expected that by next week between sixty and seventy students will be at work, well classified, and under instruction of three competent teachers. Bro. J. C. Rogers, of Battle Creek College, is Principal. Expenses are comparatively light. Good board and lodging can be had at \$2.00 and \$2.25 per week, unfurnished rooms at \$1.00 per month, and furnished rooms at \$2.00 to \$2.50 per month.

Studies.—Besides all the common branches and two lines of Bible study for the advanced grade and one for each of the other grades, which will run through the entire term of seven months, there will be classes in physiology, philosophy, book-keeping, higher arithmetic, algebra, advanced grammar, rhetoric, and civil government.

Ample accommodations are provided for thirty or forty more than the present number, and we believe it will be a great mistake if all of our people in the State who can, do not avail themselves of the benefits of this school. The invitation is extended to our neighboring Conferences also.

All correspondence for information should be directed to M. E. George, Ottawa, Kans., or the writer, at Altoona, Kans.

C. MC REYNOLDS.

—There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness; the sorrows of Christians do the same. To me there is something sacred and sweet in suffering; it is so much akin to the "Man of Sorrows."—*Purvis.*

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 6.—ELI AND HIS SONS.

(Sabbath, Nov. 8.)

(Read "Patriarchs and Prophets," chapter LVI.)

1. What kind of men were Eli's sons? 1 Sam. 2: 12. (See note 1.)
2. Give an instance of their lawlessness. Verses 13-17.
3. In what did the great wickedness of this course consist? Verse 17.
4. Did Eli know of their wickedness? Verse 22.
5. How did he remonstrate with them? Verses 23-25.
6. What effect did this have? Verse 25.
7. What did the Lord, through a prophet, say that Eli was guilty of doing in allowing his sons to pursue their wicked course? Verse 29.
8. What did the Lord say that he would do, because of this disregard for him? Verses 30-34.
9. When the Lord, through Samuel, foretold judgments upon Eli, what reason did he give why they should come? 1 Sam. 3: 13.
10. How grievous was the sin? Verse 14.
11. From verse 13 what may we learn as to what Eli ought to have done? *Ans.*—He ought to have restrained his sons.
12. What exhortation is given by the apostle Paul? Eph. 6: 4.
13. What assurance is given those who do restrain their children from evil? Prov. 22: 6.
14. How should this training be conducted? Deut. 6: 6, 7. (See note 2.)
15. Is it proper to exercise authority if children are not inclined to learn the right way? Gen. 18: 19.
16. What did the Lord say would be the result of thus commanding the children?—*Id.*
17. Yet what admonition must always be borne in mind? Col. 3: 21.
18. What admonition to masters is also applicable to parents? Eph. 6: 9, first part.
19. What will be the result to the parent of a child that is not restrained? Prov. 29: 15.
20. What warning should parents take from the case of Eli and his sons? (See 1 Sam. 2: 29-31; 3: 13, 14.) *Ans.*—They may learn that they are held responsible for the sins which their children commit through lack of proper restraint.

NOTES.

"Now the sons of Eli were sons of Belial." The word "belial" (accent on the first syllable) is capitalized in the translation of the Old Testament, as though it were a proper name, and is doubtless commonly thought to be an appellative of Satan. But it is really only a common noun, a compound of two Hebrew words, and means worthlessness. The sons of Eli would be spoken of in these days as good-for-nothing fellows.

"Thou shalt teach them diligently unto thy children." Literally, thou shalt whet or sharpen them into thy children. The idea is that the truths should be presented to the children in so pointed a manner that they will find an entrance, and that the minds of the children must be sharpened by continual contact with the truth of God.

News of the Week.

FOR WEEK ENDING OCT. 25.

DOMESTIC.

—Natural gas was discovered seven miles from Florence, Ala., Wednesday.

—Israel Love, aged 80 years, was married for the sixth time Monday, at Beloit, Wis.

—Two shocks of earthquake were felt at Cape Girardeau, Mo., Thursday morning, at 6: 10.

—Diphtheria is prevalent in the section of Patterson, N. J., Des Moines, Iowa, and other localities.

—Two business blocks burned at Leavenworth, Ind., Thursday morning, causing a loss of \$125,000.

—The first locomotive of the Manitou and Pike's Peak Cog-wheel Railway reached the summit of Pike's Peak Sunday noon.

The Leland Hotel, Syracuse, N. Y., was burned Oct. 15, and seven persons were killed. The building, which cost \$150,000, is a total loss.

Hundreds of people are flocking to the Arbuckle Mountains, in Oklahoma, where gold, as reported, has been discovered in paying quantities.

A majority of the Cheyenne and Arapahoe Indians have signed a contract for the sale of their land, 3,000,000 acres in extent, to the Government.

Fire, Wednesday morning at San Francisco, destroyed the Mission Soap and Candle Works, the Pacific Mattress factory, and four cottages. The total loss is \$80,000.

The October term of the United States Supreme Court began at Washington, on the 13th inst. The subject of the electrical execution law will be passed upon by it.

The Sheriff of Coffee County, Georgia, called on the Governor Wednesday night, for troops to suppress a riot between whites and negroes. It was reported that four men had been killed.

The Census Bureau has announced the population of Pennsylvania to be 5,248,574; Texas, 2,232,220; Tennessee, 1,763,723; Louisiana, 1,116,328; Illinois, 3,813,536; Mississippi, 1,284,887.

Colonel Elliott F. Shepard has been censured by the Union League Club, of which Chauncy M. Depew is president, passing a recommendation to suspend him for ten days for unbecoming conduct.

The colored people of Richmond, Va., celebrated by public exercises, last week Wednesday, the 27th anniversary of the signing of the Emancipation Proclamation. Some of the colored prisoners at the jail were liberated.

At Rolling Fork, Miss., Harry Williams, a mulatto, was hanged Wednesday for the murder of a white man. While standing on the scaffold he remarked that whisky had brought him there, and warned every one to let it alone.

Monday the United States Express Company issued peremptory orders to its agents not to receive money, tickets, or lists of drawings from the Louisiana Lottery Company, or in any way to assist in the transaction of lottery business.

The great silk plush firm of Lister & Co., Manningham Mills, Bradford, England, which has an extensive trade in America, is said to be about to erect mills in the United States in order to evade the new tariff rates imposed by the Mc Kinley bill.

Notice was served upon the Massachusetts Hospital Life Insurance Company, Wednesday, that at the end of six months the city of Boston will call upon it to turn over principal and interest of the Franklin fund, which now amounts to \$368,000.

A physician of Pierre, S. D., was recently summoned to visit a band of Indians some twenty-five miles from that place, where he found a number of them suffering from mountain fever, brought on by fasting and executing ghost dances. Thirteen had already died.

At the meeting, Wednesday, of the trustees of Cornell University, Mr. Andrew Carnegie took his seat. Henry W. Sage added \$200,000 to his previous gift of \$60,000 for the establishment of a department of philosophy. The students in attendance number 1,314.

FOREIGN.

The city of Mexico has a population of 324,000.

The deaths from cholera at Aleppo, Turkey, average fifty daily.

Canadian canals are hereafter to remain open during the whole of Sunday, until the close of navigation.

An English syndicate has purchased the principal flouring mills of Montreal, at a price of nearly \$300,000.

It is rumored in Canada, that Count Dillon's visit is to agitate among French Canadians the establishment of a French Republic in Canada, with Boulanger at the head.

The Sultan of Zanzibar has surrendered to Germany for \$1,000,000 his sovereign rights over that portion of the East African Coast which is leased to the German East African Company.

Three locomotives were sent from Philadelphia to Jaffa, and arrived there Oct. 21. They are for the new railroad from Jaffa to Jerusalem, and are the first locomotives ever used in that ancient land.

A number of capitalists in London and San Francisco, with \$4,000,000 capital, are making arrangements for laying a new cable across the Atlantic Ocean. The object is said to be a reduction of cable rates to six cents a word.

RELIGIOUS.

The Free Baptists have in this country 1,000 churches and a total estimated membership of over 100,000.

The seventieth general council of the Seventh-day Baptists of the United States began Oct. 22, at All Soul's Unitarian church, Chicago.

The Kansas Methodist Protestant Annual Conference, held at Ottawa, reports 1,000 converts for the year and an addition of eight churches.

A church congress of the Universalists of the United States opened at Rochester, N. Y., Wednesday. Nearly every State in the Union was represented.

In the trial of the Andover heresy case before the Massachusetts Supreme Court, the arguments were concluded on the 15th inst., and the case taken under advisement.

At a meeting of Congregational ministers at Boston, Monday, a resolution was adopted declaring against the opening of the World's Fair on Sunday. The same action was taken at Reading, Pa., by the Eastern Synod of the Reformed Church.

At Cleveland, Thursday, Bishop Gilmour published a card admitting that he wrote a letter to Archbishop Elder, attacking the management of affairs at Rome. In conclusion, the bishop says: "I hereby and by these presents, withdraw every word in said letter of apparent disrespect to Rome, and every word that could be construed as a doubt of Rome."

The receipts of the American Board of Foreign Missions, for the year ending Sept. 1, were \$617,723. This amount is \$69,025 in excess of last year. During the year sixty-four new missionaries have been appointed, twenty-two of whom are men; fifty-four of these new recruits have already been sent to the field. This number is in excess of any year since 1837.

STOCKHOLDERS' MEETING.

PURSUANT to the provisions of Act No. 304 of the Public Acts of 1887 of the State of Michigan, we hereby call a meeting of the stockholders of the Seventh-day Adventist Publishing Association, to convene at the Tabernacle in the city of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 10 o'clock A. M., Standard Time, to decide upon the formation of a corporation successor to said association, and to transact such business relative thereto as is authorized by said Act.

Dated Aug. 23, 1890.

- C. ELDRIDGE, U. SMITH, A. R. HENRY, F. E. BELDEN, H. LINDSAY, GEO. I. BUTLER, H. W. KELLOGG, Trustees.

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.]

WANTED.—A Sabbath-keeper to attend school, and work mornings, evenings, and Sundays. The term begins Oct. 27, and lasts four months. Good church privileges. Address Daniel Glunt, Osceola, Iowa.

FOR SALE.—One hundred and sixty acres of land, situated three miles from railroad station Odessa, and eight miles from Ortonville, Minn. Country well settled. Place well watered. \$5 per acre. Correspond with E. Hilliard, 426 Lake Ave., N. Duluth, Minn.

LABOR BUREAU.

WANTED.—A place among Sabbath-keepers, in a chair, cabinet, or wagon shop. Thirty-five years' experience as a wood turner. Address Peter Rogers, Linzey, Ind.

WANTED.—A place on a farm among Sabbath-keepers, by a young man who is a good teamster and handy at farm work. Address L. Irons, 212 Jefferson St., Wausau, Wis.

WANTED.—A position as stationary engineer for a Seventh-day Adventist. Have had several years' experience in a large city. Understand electric lighting and steam heating. Address W. J. C., care REVIEW and HERALD Office, Battle Creek, Mich.

ADDRESS.

THE P. O. Address of D. T., and Amelia Shireman, will be Mast, Watauga Co., N. C.

ADDRESSES WANTED.

ELDER A. S. Hutchins, of Essex Junction, Vt., would like to have A. C. Robarge, formerly of Alburg, Vt., give him his P. O. address.

ANY one knowing the P. O. address of Miss Marietta Downing, will confer a favor by sending it to the undersigned, Elder H. A. St. John, 916 Laguna St., San Francisco, Cal.

Obituary Notices.

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

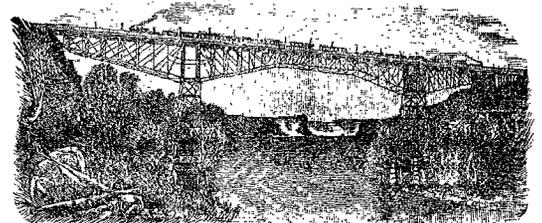
WOODBURN.—Died of cholera-infantum, at Washington, Pa., Sept. 29, 1890, John H. Woodburn, aged 3 months and 12 days. Words of comfort and encouragement were spoken from 1 Cor. 15: 19, by Elder J. G. Saunders. H. E. WOODBURN.

WILLIAMS.—Bertie, son of Bro. and sister W. W. Williams, of Corydon, Warren Co., Pa., was born Nov. 13, 1873, and died Aug. 24, 1890. At the age of about three years, he met with an accident, which developed into a seated disease (consumption); and although all was done that could be done, by both home physicians and the additional benefit of several months at

the Sanitarium, the patient sufferer had to yield to the destroyer, and was laid away to rest for a little while only; for he trusted fully in the Lord. Remarks by the writer from Rev. 21: 4, which was Bertie's selection during the last days of his sickness. The parents, brothers, sisters, and friends, have consolation in "the blessed hope." E. J. HIBBARD.

SIMONTON.—Sister Salado B. Simonton died at her home near the town of Cooper, Delta Co., Tex., July 31, 1890, after a brief illness. Salado has kept the Sabbath from early childhood with her parents. She was born at Ft. Gibson, I. T., Oct. 28, 1874. She came to Texas with her parents about the spring of 1876, made a profession of religion, and joined the church at the camp-meeting at Midlothian, this State, in 1886. Salado was a girl of unusual piety and devotion. We cannot doubt for a moment that she had received that change of heart and life which will entitle her to a part in the first resurrection and a home in the new earth with the people of God. She bore her last affliction with great patience, never murmuring nor complaining. Words of comfort were spoken at the grave by the writer. W. R. PATTERSON.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Amer. Express, and Accom'n. Lists routes to Chicago, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

* Daily. † Daily except Sunday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 P. M., arriving at Jackson at 7:55 P. M., daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations from Chicago to Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

EXCURSION TO CHICAGO.

THE Chicago & Grand Trunk Railway announces their last excursion to Chicago for the season to be run on Wednesday, November 12, the tickets to be good for all trains west-bound on that day, and good to return on all trains, except Limited Express, up to and including Monday, Nov. 17.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 28, 1890.

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IMPORTANT MEETINGS FOR DIST. NO 1.

PENNSYLVANIA, Salamanca, N. Y.,	Oct. 29—Nov. 4
Virginia,	Nov. 6—12
Atlantic Conference, Brooklyn,	" 18—23

The *Inter Ocean*, after stating that Miss Frances E. Willard has been selected as an alternate for Mrs. Matilda B. Carse, one of the board of lady managers of the World's Fair, and giving a biographical sketch of her, says: "One thing is certain, Miss Willard will work hard to close the doors of the Fair on Sunday." We doubt not. This will only be for her to be true to the views of National Reformism, to which she has already committed herself.

The *Chicago Standard* says:—

"Public opinion in this country is stronger than law. It creates law. Should it be found that the unmistakable sentiment of the Christian people of the land is strongly in favor of closing the Exposition of 1893 on Sunday, those having the matter in charge, without doubt, will see to it that the Sunday of America is observed."

This is assuming that about all the people in this country are Christians, or implying that the sentiment of Christians only is to be considered in the settlement of national affairs, and regarded as the opinion of the public, neither of which assumption or implication is correct. We would advise the *Standard* to get its ideas broadened a little, so that in dealing with public questions it can see somebody besides Christians. They have usually been the "little flock" in this world.

PREACHERS VS. PEOPLE.

The *Atchison (Kans.) Daily Globe* says:—

"The preachers want the World's Fair closed on Sunday. The people want it open seven days in the week, and especially on Sunday."

THE MICHIGAN CONFERENCE.

THERE are 131 delegates present at this meeting, now in session. A spirit of good cheer prevails among them, and a feeling of confidence and courage in the work is manifest with all. Three evening discourses have been given, one each by Brn. Van Horn, Olsen, and Waggoner, which have been well appreciated. A number of meetings of the various organizations; Conference, T. and M. Society, S. S. Association, and H. and T. Society have already been held, with harmony of feeling and unanimity of action. The secretary's report will appear in due time, and we will not anticipate it by reporting any question thus far acted upon. It bids fair to be one of the best Conferences ever held in Michigan. It is the thirtieth annual session.

MISSING THE MARK.

THE Sunday manipulators often miscalculate in regard to the operations of a printing-office, and in endeavoring to regulate the printers' conscience, are as apt as any way to hit the wrong day. The following is a case in point:—

"The Young Men's Christian Association State convention, which was in session in Leavenworth, (Kans.) last week, decided on Friday that the proceedings of Saturday should not be published in Sunday's paper. When asked by the *Times* when they would be furnished for publication, the chairman of the committee replied that they would be furnished for Monday's paper. The editor was shocked, and informed the young man that the *Times* force respected the Sabbath, and did not work on that day, and consequently did not get out a paper on Monday."

THE PENDING EDUCATIONAL BILL.

WE learn that the impression prevails with some of our readers that the Educational bill (H. R. 634) upon which Mr. O'Donnell, Representative from this district, recently reported favorably to the House of Representatives, from the Committee on Education, was of the same nature as the Breckenridge Sunday-rest bill, or the Blair Educational Amendment. This is not the case; and it is but justice to Mr. O'Donnell that this impression, so far as it prevails, should be corrected. The evident allusion in the Report to some of Mr. Blair's measures is probably the reason why some may have confounded this bill with his. For instance, referring to the action of the Senate on similar measures, the Report says:—

"A measure having the same object as House bill 634 is now pending in that body. . . . In view of these facts, and as 10,000,000 signatures appended to petitions favorable to the several bills, have been filed in the two houses, your committee, or a majority thereof, in deference to the wishes of said petitioners, and realizing the necessity for action, report H. R. 634 favorably to the House of Representatives."

If we understand the matter, the bill herein referred to is free from the objectionable features involved in the other measures.

A REMARKABLE EXHIBIT.

THE feverish apprehensions manifested by theological acrobats all over the country in regard to opening the coming World's Fair on Sunday, is such as to strike the unsectarian looker on as something very remarkable. Nothing could more clearly reveal the strength of the Sunday movement than the fact that almost before a step is taken toward carrying out the plans of the exposition itself, a deafening clamor is raised about the ears of the managers, that it shall not be opened on Sunday, as if that was the question of first and paramount importance in connection with the matter.

The *Chicago Daily Times*, of Oct. 14, in the opening of an article on this subject, notices this point as follows:—

"Ground has not yet been broken for the exposition of 1893, no space has been assigned, no exhibit arranged, yet a question of detail has been anticipated with surprising eagerness. Sunday as an in-

stitution, either secular or religious, cannot be made or marred by the action of the World's Fair authorities. It is not in their keeping. Yet it is demanded of them, even with ferocity, that they shall sustain what is called the American Sabbath by refusing admission to the exposition on Sunday. The discussion develops the existence of some extreme Sabbatarianism of the class that would prohibit the issue of Sunday newspapers."

THE POWER OF CHRIST IMPEACHED

MR. CRAFTS, in the *Christian Statesman*, of Oct. 16, 1890, thus pleads for a Sunday law to aid the "Christian Church" in doing its work and holding its own:—

"If the intense national devotion of the Hebrews to their distinctive institution [the Sabbath] cannot checkmate the power of commercial competition in nine tenths of their people, why should it be supposed that the Christian Church could continue to hold its people in its school of morals with no Sabbath law?"

This is a virtual confession either that the Christian Church has no more strength to resist "the power of commercial competition" (which, in other words, means the love of money) with Christ, than the Jews have without him; or that the church which styles itself the Christian Church has no more of Christ than have the Jews. Pauline theology for the Christian Church, says, "I can do all things through Christ." Mr. Crafts says the Church cannot do it without the aid of Cæsar—it must have law. And, sad to say, his view is coming to be that of the majority of professed Christians of today. Verily, Babylon is fallen. W. A. C.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

PURSUANT to the provisions of the Constitution of the National Religious Liberty Association, the annual meeting of that Association for the election of officers and such other business as may come before the Association, is hereby called to meet in the city of Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 4 o'clock, P. M.

Members of the Association are especially requested to be in attendance at said meeting, as at that time, a change of Article IV., of the Constitution, relating to officers, is contemplated.

By order of the Executive Committee.
 C. ELDRIDGE, Pres.

A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

FOR the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,268.)

L. E. Taylor	\$10 00
Maxson Lanpere	10 00
Mrs. D. B. Webber	10 00
A friend	10 00
Henry Olmstead	10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Aionzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

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THE TITHING SYSTEM,

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A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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