

# The Advent Review and Herald

WA Hennig 28th 1890

HOLY BIBLE IS THE FIELD

"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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AS ANGELS ARE.

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

"NEITHER can they die any more: for they are equal unto the angels." Luke 20:36.

Life is earnest, full of meaning,  
Keep your actions pure and fair;  
Many a thing beyond our dreaming  
Waiteth for us over there.  
Shun all base and earthly passion,  
Soon will Christ our home prepare,  
Change us in celestial fashion,  
Make us as the angels are.

Keep the heart to heaven uplifted,  
Keep the garments pure and clean;  
God regards the tried and gifted,  
Every act by him is seen.  
Every cross by him is given,  
That we may his glory share,  
And beneath the sun of heaven  
We shall be as angels are.

We shall pass the pearly portals  
When our pilgrimage is done;  
We shall join the glad immortals  
'Neath fair heaven's shining sun;  
We shall walk the streets all golden,  
Mid the many mansions fair;  
We shall tell the story olden,  
We shall be as angels are.

Life is earnest; years retreating  
Waft us ever nearer home;  
Soon will come the joyful greeting,  
"Servant of the Lord, well done."  
We shall stand beside life's river,  
In its gladness we shall share;  
We shall reign with Christ forever,  
We shall be as angels are.

Life is earnest; we are standing  
'Twixt the living and the dead;  
Soon our barks will reach the landing,  
On by hurrying seasons sped.  
And beneath the skies of heaven,  
We shall rest in gladness there;  
Starry crowns will then be given,  
We shall be as angels are.

## 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.

### THE MYSTIC LADDER.

BY MRS. E. G. WHITE.

JACOB'S experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded

before him in the emblem, and its significance is as great in our day as it was in his.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel."

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children.

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth.

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the

throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life—the mystic ladder between heaven and earth.

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him.

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ.

As the angels pass to and fro on the ladder,

God is represented as looking down with favor upon the children of men because of the merit of his Son.

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls.

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son.

#### THE SIGNIFICATION OF BAPTISM.

BY ELDER WM. COVERT.  
(St. Louis, Mo.)

Jesus demanded baptism of John before he entered upon his public ministry. At first, the request was refused, but Jesus stated that it was necessary on the ground that he must fulfill all righteousness. "Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:13-17.

There is something about baptism relating to righteousness, or Christ would not have urged its necessity upon the grounds which he did. After his resurrection from the dead, Christ gave a commission to his disciples in which he said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

The first meeting held by these disciples under the authority thus delegated to them, occurred at Jerusalem, on the day of Pentecost. It is reported in Acts, the second chapter. The preaching of Peter on this occasion was with wonderful power. This resulted in the conviction of a great multitude of sinners. When the Spirit of God pierced their hearts, they cried out and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. There is another instance in which the object of baptism is quite clearly stated. It is found in Paul's narrative of his own baptism. The apostle says that when Ananias came to him,

he said, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

The object in quoting these texts is to inquire into the relation which baptism sustains to the remission of sins. The word "remission" has two significations in the Scriptures. When used with reference to the blotting out of sins in the judgment, it is *ἀφεσις* (*aphesis*), and is defined by Young as "a sending away." It has this definition in Acts 2:38. But in Rom. 3:25, the word "remission" is used with reference to justification. The text in the Authorized Version says of Christ, that he is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The marginal reading for "remission" is *passing over*.

Robert Young, in defining the Greek *παρέσις* (*paresis*), gives it as "a sending over, passing by." This agrees exactly with the marginal reading given above, and it is also in full harmony with the Revised Version. But further, I will say that it is in line with the whole gospel theme of justification. I will give a few of the numerous scriptures which show that God accepts a sinner through faith in Christ: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "Whataith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Verse 5. "By whom also we have access by faith into this grace wherein we stand." Chap. 5:2. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Chap. 4:16.

If we have access to God by faith, and if peace with God is given us by faith, and we are justified by faith, and become the children of God by faith, and obtain righteousness through faith, and stand accepted of God through faith, why, then, should we yet be baptized for the remission of sins? The answer is that the word "remission," when associated with baptism, does not have any reference to our primary acceptance with God, or to the pardon that we receive when our sins are passed over in forgiveness. Sins are forgiven before they are blotted out or washed away. On this proposition please examine the parable of the Saviour given in Matt. 18:23-35. Here you will find a man owing 10,000 talents arrested for the debt. But he is utterly unable to pay his creditor. He pleads for mercy, and it is granted. It is stated that "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Here this debt is forgiven by loosing the man from it, that it may be passed over. The debt is not blotted out, but for the time the man is freed from it. He is justified from it through the clemency and love of his creditor. It is nevermore to bind him if he lives after the mind of his lord in the future. But this he is expected to do. Yet in the parable the man who manifested such wonderful compassion was disappointed in the one whom he had forgiven. Soon the sad news was brought to him that the one to whom he had been so gracious had arrested and treated in a very harsh manner a fellow servant, because the man was owing him a small pittance. It was when this intelligence was conveyed to the king that he caused the man to be arrested again for the same debt, although it had once been forgiven; and finally he had to answer for it all just as though it had never been forgiven.

This lesson is given to illustrate how God is to manage the affairs of his kingdom. If we will take these Scriptures and combine them into one lesson, we can readily discover that man is accepted through faith in Jesus Christ, and that a new life begins there, but that there is yet an important point for him to pass before he is confirmed in an eternal existence, and made equal to the angels of heaven. This point is the judgment. In the judgment the sins of his whole life will all

be blotted out, or else they will all stand against him. Upon this point the prophet Ezekiel wrote as follows: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24.

Thereader will understand from these scriptures that it is possible for an individual who has once enjoyed the pardon of his sins, to fall away and be lost. When this is the case, all pardon is canceled, and he has to answer finally for all the sins of his life. If he lives a faithful life in Christ, all his sins will be blotted out in the judgment by the blood of Christ. Peter referred to this gospel truth when he exhorted his hearers: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Every stain of sin is to be removed, not only from the soul but from the books which faithful angels have kept as well. Through faith the heart is purified now, but in the judgment all evidences of guilt recorded against those who shall be saved, are removed.

Faith and confession have to do with particular or individual sins. Baptism relates to the whole body of sins of a life-time. It is also used as a figure to represent our union with Christ: "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. It is in this ordinance that we openly receive his name. In this act we are connected with believers in Christ. "For by one Spirit are we all baptized into one body." 1 Cor. 12:13. All who enter this sacred union should reckon themselves as dead indeed unto sin, but alive unto God. Being thus united, they are to bring forth fruit unto holiness, and in Christ receive everlasting life.

#### GOD'S PROMISES.

BY T. E. BOWEN.  
(Newburg, W. Va.)

THE promises of God span the way of the follower of Christ like a bow of hope. In trial they are his encouragement; in weakness they become his strength, and often were it not for these sure promises, the tempted one would give up the struggle in despair.

A promise is an agreement between two or more parties to do, or refrain from doing, some certain act or thing. Three principles, at least, must govern it: 1. Confidence that the one making the promise is able to perform it. 2. When a promise is made upon certain conditions, these requirements must be observed; if not, the one making it is released from his obligation. 3. The one to whom the promise is made, must believe it is for him individually, expecting in due time its fulfillment.

Let us apply these principles to the promises of God. As we read them in his word, do we realize who it is that makes these sacred promises? Do we ever stop to consider that it is the infinite God, the Creator of all things? Is not infinite power at his command? and he abundantly able to perform all his obligations? Circumstances may so change that men cannot fulfill their promises. They may forget them; God never does. "The Lord is not slack concerning his promise, as some men count slackness." Years may elapse; but they are sure: for "one day is with the Lord as a thousand years, and a thousand years as one day." Time changeth not his purposes. God has made his promises as enduring as himself. "For when God made promise to Abraham, because he could swear by no greater, he swear by himself." Then when this promise fails, God will cease to exist. What is true of this promise is also true of all the others. They will never fail; because "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or

hath he spoken, and shall he not make it good?" Num. 23:19.

God has based the most of his promises upon certain conditions, making it necessary for us to do something before we can realize their fulfillment. In 1 John 1:9 we read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is certainly a most precious promise. What a comfort it is that God *will* forgive our sins, and *cleanse* away all our unrighteousness. And yet this is only promised upon condition that we confess our sins. They must also be forsaken. See Prov. 28:13. Thus while God is abundantly able to fulfill his promises, there is a possibility that we may not obtain them, because we fail to meet the conditions governing their fulfillment.

Many fail at the point of believing and claiming the promises their own. They may realize that God is able and willing to verify them to others; they may also have met the requirements contained in the promises, and yet fail to be benefited, simply because they fail to appropriate them as their own. It is our privilege, as individuals, to claim the promises of God's word, as spoken and written to us. We should embrace them, and let them embrace us. In Heb. 11:13 the apostle, in speaking of the faithful Israelites, says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and *embraced them*, and confessed that they were strangers and pilgrims on the earth." Unless they had embraced these promises, they would have died, and never been among those who will finally realize their fulfillment.

O for a living faith in God and his promises! faith that will lay hold of his word and cling unflinchingly to it, simply because it is the word of God. We need faith to receive his promises, and faith to make them real. When we say to God, "This promise is for me, given to encourage and help me through this trying experience," then and not until then, shall we realize all the benefit, and see all the beauty there is in the exceeding precious promises of God's word.

Are you wearied with the burdens and cares of life? Christ is saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do you feel lonely, disheartened, or weak? Praise God for this promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

Does selfishness, with its multitude of sins, press in upon you until it seems impossible to overcome? Look to the Saviour by faith for help, and it surely will be granted. Read his words and be comforted. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus struggled with sin, but overcame. So may we overcome in the strength of Him that has overcome.

Think of the joy it will be to see the Saviour, to associate with him in his kingly work, and offer praise to him about his throne. Is it not comforting to know that he is now acquainted with all our trials, and promises to be a "friend that sticketh closer than a brother"?

Let us praise him for his goodness, become acquainted with him by sacrifice, and be so faithful here that we may realize the fulfillment of all his promises, when he ushers in his glorious kingdom.

—True grace is a growing principle. The Christian grows in discernment. A child may play with a serpent, but the man gets as far from it as he can; a child may taste poison, but the man will not suffer a speck of poison near him. He grows in humility; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feeble, but because it is matured.—*Richard Cecil.*

## TRUST IN GOD. PSALMS 23.

BY MRS. A. L. GUILFORD.  
(Burroughs, Cal.)

THE Lord is my leader, my strength, and my tower.  
He is perfect in wisdom, in love, and in power.  
From his store-house of blessings my wants he'll supply,  
In green pastures of love he maketh me lie.

By the clear, placid water he leads me along,  
My heart filled with joy, and my mouth filled with song,—  
The kindness of Jesus, the grace of my Lord,  
As shown in my life, as declared in his word.

He restoreth my soul from the verge of the grave,  
For he dealeth in pity, is mighty to save;  
In righteousness leads me in truth's narrow way,  
And guards so I never may needs go astray.

If called through the valley of death, I'll not fear;  
My Lord, thou art with me, thy promises cheer.  
My Saviour passed through the dark portal before,  
And lighted the gloom to eternity's door.

A table of viands before me is spread,  
But the wicked care not for this heavenly bread.  
My cup of salvation with grace runneth o'er,  
To drink of it once is to thirst for it more.

I long to meet Jesus in garments made clean,  
And then with the righteous drink blessedness in.  
The oil of anointing upon me is poured,  
And with patience I wait for the day of the Lord.

## COMING TO PASS.

BY J. F. BALLENGER.  
(Covert, Mich.)

NEARLY all, if not all, the acknowledged leaders of the Christian church in the past have taught that the ten commandments are the basis of all moral obligation, and that those who taught to the contrary were undermining the foundation of good society, and were the enemies of the cross of Christ.

We think Martin Luther voiced the sentiments of all the good men of past ages when he said, "He who pulls down the law, pulls down at the same time the whole frame-work of humane polity and society;" or as further expressed by Prof. Brown, of Brown's University (Baptist), when he said, "You can no more change the moral law than attempt to change God himself." For further expressions of the same nature, notice the writings of such men as John Wesley, Adam Clarke, Albert Barnes, Dr. Chalmers, Dr. Cummings, Mr. Spurgeon, and many others. (See "Facts for the Times," pages 179-197.)

If the above are the sentiments of the good of the past, why are Seventh-day Adventist teachers accused of destroying the morals of the community, when they teach that all the ten commandments should be kept just as God spoke them with his own voice, and wrote them with his own finger upon the tables of stone?

While the tent was at South Haven, Mich., this summer, a minister of the Baptist Church was sent for to "expose Adventism." Three of the leading churches in the place threw open their doors, and welcomed this man into their pulpits. The most he said in the three discourses he gave, was against our views of the fourth commandment, and to do this he said the ordinances in Col. 2:14, which were *against* us, *contrary* to us, were the ten commandments, and these were taken out of the way and nailed to the cross. The greatest impression he made upon his audience was at the close of his last discourse, when he tried to make it appear that we were teaching the people that Sunday was not the Lord's day; that we were pulling down the whole frame-work of society; that we were bringing division and discord into the church and into the family; that we were loosening the hold of the ministers upon the people, and of parents upon their children. Now, according to the position taken by this man, and indorsed by the ministers that heard him, those who teach that all the ten precepts of the moral law should be kept just as we find them written in the Bible, are destroying the morals of the people, while those who teach that the whole moral code was nailed to the cross,—done away,—and that

we must keep Sunday strictly, are those who are laying the only true foundation for moral obligation. By this, then, we are to understand that the keeping of a day as the Sabbath for which there is "no scriptural authority,"—a day which the Catholic Church claims as an institution of her own, and which Father Enright, a priest of Hartford, Kans., offers \$1,000 for one text to sustain,—is the basis of moral obligation. Can it be possible that the leaders of the churches are uniting, and with one consent are sweeping away that law which in all past ages has been looked upon by the pure and good as the foundation of God's moral government, and erecting in its stead an institution which has no higher authority than the edicts of pagan and papal Rome? Is it so, that the basis of moral conduct and the bond of union is narrowed down to the keeping of that "wild solar holiday of all pagan times," the day which the papal church claims as a sign of her authority to "change times and laws, and command men under sin?"—Yes, it is so, and as dark as this picture may look, it is not the worst of it. Many of these same leaders, in the absence of any scriptural authority to sustain this rival institution, are calling loudly for a civil law to enforce it upon all, regardless of their convictions to the contrary. And as the light increases, the opposition becomes more determined. The church leaders combine to keep the people away from hearing the truth. Lately a man who became interested, went to his minister and asked him to come to the tent and hear the evidence presented in favor of the Sabbath and law. The minister refused to go, became angry, and denounced our work as from the Devil, and told the man to stay away.

No doubt most of those who read this article have heard or read something of the writings of Mrs. E. G. White, in the book called "The Great Controversy between Christ and Satan." In vol. 4, page 425, the author tells us what she saw would take place between the followers of light and the followers of darkness, under the last great reformation upon the law of God. She says: "The popular ministry, like the Pharisees of old, are filled with anger as their authority is questioned; they denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it. As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message only maddens those who oppose it. The clergy put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work papists are solicited to come to the help of Protestants. The movement for Sunday enforcement becomes more bold and decided. The law is invoked against commandment-keepers. They are threatened with fines and imprisonment, and some are offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, 'Show us from the word of God our error,'—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light is brought before thousands who otherwise would know nothing of these truths."

As we see the efforts on the part of the various organizations throughout the country to use the civil power to compel the people to observe the Sunday institution, and the opposition on the part of many of the clergy to oppose the Sabbath reform, can we not see the fulfillment of the above prophecy? If we cannot, we must be blind indeed. May the Lord pity our blindness, and open our eyes to see what is going on around us. Prepare to meet thy God, O Israel!



## 1 CORINTHIANS 16:1-3.

BY G. FRED STEVENS.  
(Birmingham, Eng.)

It was our belief that these texts contained an incidental allusion to the holiness of Sunday. But what are the facts?

1. The contributions were made for the poor saints at Jerusalem. Rom. 15:26; 1 Cor. 16:3; Gal. 2:10.

2. The Corinthians were inclined to put off making these contributions until Paul came. 1 Cor. 16:2 compared with 2 Cor. 9:5.

3. Paul provided against this happening any more, by the request that each *lay by him* (himself) in store upon the first day of the week. 1 Cor. 16:2.

4. Certain brethren went ahead of Paul to collect from each person his bounty, that it all might be ready in one lot by the time Paul arrived. 2 Cor. 9:5.

5. When Paul came, other brethren were appointed to take the collection to Jerusalem. 1 Cor. 16:3.

## MEANING OF "BY HIM."

According to the Greek, Latin, French, German, Italian, Spanish, and Swedish versions, by various eminent translators, the original term means "in his own house, with one's self at home." But it is unnecessary to go further than what we have in the text. "By him" can mean nothing except *by himself*. It cannot imply a collection in the congregation. Certain brethren, as we have seen, made the common collection at another time. It is a private putting away in one's own place, whether of money or of goods. Therefore it does not convey any idea that the Corinthian church was assembled for public worship.

## WHY THAT DAY?

Very naturally, if they kept holy the seventh day. They could not well do it late Friday afternoon, as that was the time of the preparation for the Sabbath. Then how appropriate as soon as the Sabbath had closed. Till the working-days were over, they were unable to tell how much they could afford to allow the saints.

(a.) Notice that the "laying by him in store" occurred at one time, while the common collection was made by different brethren at a different time.

(b.) Notice that to know how much they had been prospered required a reckoning up of accounts, and that this is secular business which could not be done on a holy day.

(c.) Note what occasioned Paul's injunction.

(d.) Compare Rom. 12:13; 15:25, 26; 2 Cor. chaps. 8, 9; Gal. 2:10; Phil. 4:9-18.

It is very plain, then, that 1 Cor. 16:2 gives no sanction whatever to the idea of meetings on the first day of the week.

## OUR ENSAMPLES.

BY ELDER OSCAR HILL.  
(Battle Creek, Mich.)

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. God's great love for us is shown in the many admonitions and warnings given that have their special application in these last days. He has inspired his servants to record his dealings with his people, and with some who were not his people, in order that those who should live in the last times of the world's history might become familiar with his manner of dealing with ungodliness, and also learn by the instances of his merciful care over his people, to have implicit confidence in his care over those who give themselves to him. The many recorded instances where the wrath of God has been visited upon the ungodly, show us how surely he will perform all that he has spoken concerning them.

But how is it with us? The apostle says: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit

them, not being mixed with faith in them that heard it." In view of this statement, well might we be admonished in regard to this matter. "Let us therefore fear." Yes, our dangers upon the point of faith are not all in the past. Though we may now feel that nothing could shake our faith in the third angel's message; though the truth may appear clearer, grander, and more beautiful than ever before, these words remain: "Let us therefore fear." Why?—Because we have these instances before us, in which people have started out with bright hopes, and have failed to stand the trial of their faith. They could go along and rejoice in the Lord as long as everything went smoothly with them, and all their wants were supplied; but when brought into straightened places the remembrance of their wonderful deliverance seemed to vanish from their minds, and they failed to trust God that he might still work for them.

Now these things are written for our admonition. Will we be admonished by them? When the time of trial comes, will we have that confidence in God that we can say, "He hath done all things well"? The trial may be in a way that we least expected. It may be that some one who occupies high positions in the cause of God has failed to treat us as we feel that we should have been treated; or it may be that in some other way we must experience what seems to us to be a hard trial; still we should, like the apostle, say, "I take pleasure in . . . reproaches." He also says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." In his own good time all righteousness will be vindicated. But now we are to be learning the lessons of trust. We are to be fitting up characters, by growing in grace and in the knowledge of our Lord and Saviour, that will enable us, to look unto him in the darkest hour. This will be the preparation for the perils of the last days. These days of peril are drawing nearer. If we could have looked forward to this time ten years ago, and could have seen at once all that we now have seen, of the preparation for the fulfillment of prophecy in our own country, it would have been startling even to some who are proclaiming the third angel's message. But as these things have opened up gradually during this time, many fail to realize the importance of the times, and thus fail to learn the lessons God would have us learn.

If we realize that these things were "written for our admonition," and that God's love for us led him to inspire his servants to write them, we can then truly fear lest, a promise being left us, any should come short of inheriting all the good things that God has in store for us. But the apostle says: "For ye are all the children of God by faith in Christ Jesus." And again: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Brethren, let us be admonished by what God says to us, for these things "are written for our admonition, upon whom the ends of the world are come."

## THE MANIAC OF GADARA.

BY E. HILLIARD.  
(Duluth, Minn.)

WHEN Jesus and his disciples crossed over the Sea of Galilee, and came into the country of the Gadarenes, he was met by a maniac from the tombs. He was in a nude condition; had often been bound with chains and fetters, but to no purpose. He was in a deplorable state mentally, and Jesus pitied him. When he saw Jesus afar off, he recognized him as the Son of God, and ran and worshiped him. He only knew torment and suffering; for night and day he was in mountains, crying and cutting himself with stones. He desired to follow Christ, and while he willed to break away from Satan, who had so firmly bound him by his satanic power, the demon spoke through him, saying, "What have I to do with thee, Jesus, thou Son of the most high God?"

and then petitioned to him, "I adjure thee by God that thou torment me not."

Poor sufferer! he was conscious of his miserable condition, and both he and the demons within him, were conscious that they were in the presence of the Son of God. The demons wanted nothing to do with Jesus, and asked not to be tormented; but the sufferer worshiped him. Jesus loved and pitied him, and commanded the unclean spirits to come out of him.

Satan saw that by the losing of this victim, he would lose his hold upon the Gadarenes; so he asked Christ not to send him out of the country, but to permit the demons to enter a herd of swine that were feeding near by. The Saviour gave his permission, and the herd ran violently down a steep place into the sea, and were drowned. Those who fed the swine fled to the city and country, and told it. Immediately the people went to the place to learn what had been done; and they saw him who had been possessed with the devils, sitting by Jesus, and clothed in his right mind. The story of the cure and also of the swine, spread among the people, and as soon as they heard it, they began to pray him to depart out of their coast.

A man more precious in the sight of God than the wealth of the world, had been rescued from the power of the destroyer,—released from his forlorn condition, and his sins forgiven; and yet these selfish Gadarenes asked the Son of God to leave their country. They placed a higher value upon a few filthy swine, that had been forbidden, by the Scriptures, to be eaten, than upon the souls of men. For the sake of gain they transgressed the law that forbade to touch or taste swine's flesh, and this led them to reject the Son of God and the great truths he came to teach them.

The blessed Jesus never urges his presence where his company is not desired; so he took ship for another place. The man who had been healed, found in Jesus a friend and Saviour. He did not want to be separated from him, and he "prayed him that he might be with him." One desired his presence, the other his absence.

Jesus loved the people, and although they did not want the truth, because it cut squarely across their worldly interests, he did not forsake them, but sent the one he had healed to tell them what had been done for him. He hoped that by seeing and hearing him, they would put away their avaricious spirit, and desire his presence. As the man told his wonderful story, all the people marveled. There is no record that any believed; they simply marveled. How the restored one must have loved to tell his story! How he loved to preach Jesus, the great healer of soul and body! Under his former master he was in pain of body and sorrow of mind. His flesh was gashed with stones, and with bleeding wounds and dilated eyes, he was a terror and dread to all who passed that way. Under Christ his mind was free, his soul happy, and the people loved to listen to him. O, why will men serve so cruel and hard a master as Satan? Why will they reject the Saviour's truth, and believe the Devil's lies? What a sad thought, that nearly all will accept and practice his falsehoods, until, like the maniac of Gadara, they awake to find themselves hopelessly in his toils! Millions will at last awake to their lost condition to find no compassionate Saviour to break the power of the cruel foe. May God help us to do all in our power to persuade all who will, to accept the precious Saviour while his mercy will avail.

—The strait gate will never be widened, nor yet the narrow way. It is for us not to try to widen either till men can come in with their sins, nor to endeavor to make either attractive to the carnal heart. But our whole duty is to advance along that narrow way as rapidly as the grace of God received into earnest and sincere hearts will enable us to do, and to induce as many as we can to enter the unbroadened gate, and walk circumspectly and in the fear of God along the narrow way.

## 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.

### GOOD ADVICE.

If you your lips  
Would keep from slips,  
Five things observe with care:  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.  
If you your ears  
Would save from jeers,  
These things keep meekly hid:  
Myself and I,  
And mine and my,  
And how I do or did.

—Sel.

### "AS LITTLE CHILDREN."

BY MRS. E. H. BRADLEY.

(Buffalo, N. Y.)

THE following lesson from little children was told by a friend of the family concerned, at a dinner-table, a few months ago. The faith of children is a perpetual illustration from life, of our Lord's words. Few instances with which I have met are more instructive than this:—

There was a farmer in Kansas who belonged to the Seventh-day Adventists, and who ordered his household as an Adventist should, upon Christian principles as he comprehended them. This good man, however, was addicted to what Prof. Drummond calls "the vice of the virtuous;" viz., ill-temper. The Kansas farmer was a sinner in a large and goodly company in this respect.

One day he came in from the barn, where he was working, and found his little ones playing very happily at "keeping house." The eldest was a bright little girl of nine, and she was "mother," for the time being, to her seven-year-old brother and the younger children. Just as the father appeared on the scene, the little "mother" was giving an order to the scarcely lesser "son," and the father was not quick-witted enough to catch the idea of the game; so without a question he sharply reproved the little girl for her imperious manner to her brother. Having given vent to his hasty temper, and effectually stopped the children's play, he walked off to his work, patting his self-esteem for his excellent discipline in the household, and that he was not spoiling his children, as some people do theirs, by over-indulgence in letting them have too much of their own way.

Somehow his work seemed harder than before he went in-doors, and shortly his pride began to shrivel up before an uncompromising mentor who demanded "what right he had to punish his little girl without first asking what she was doing." This was a question he could not answer, and the child's tearful eyes as she glanced up at her angry father, also the flash in his son's eyes, now came back to mind, without giving him any comfort. The questioner within pressed him for an answer he could not give; for he was obliged to admit he had not sought evidence of wrong doing, and beyond the tone of the little maiden's voice there was no proof of quarreling or anger. But the pride of the man could not give in to this self-accuser. He resolved to be more careful another time, and that would be sufficient amends, even if he had made a mistake in this instance. So he argued with his better and his worse self, and tried to go on with his work, only somehow his arms had suddenly grown stiff, and his hands were heavy, and the work seemed to stick in a most awkward fashion. Presently he sat down and gave up trying to work; this made him more and more miserable. He thought till his thoughts were intolerable, and he buried his face in his hands, and prayed for wisdom to do what was right,—if he had punished his child unjustly, that he might do what was his duty to smooth it over. After awhile he grew so miserable that he made up his mind to go and do what he felt in his heart he ought to have done at first—ask the children what they were doing when he came in.

While he closes the barn door and crosses the yard, let us get back into the house and see where the children have been since the father went out so full of self-satisfaction.

The little "mother" had lost all her matronly dignity; she was just a sorrowful little child; all the fun was ended. She and her brother took the younger ones to be safe under the real mother's eye, and the pair went quietly upstairs. There the little "mother" had a good cry, and the boy tried to comfort her, nearly ready to share her tears, only the hot indignation in his heart kept the tears from overflowing. These children were loving and happy as a rule, and had been taught to pray, as children should, in a natural fashion. As the sister's grief grew too strong for him to look at patiently, the little fellow said, "Sissy, let us pray about it;" and the two knelt together by the bedside, and told out their heart-grief to that other Father's ear, who never makes mistakes by ignorance or hasty judgment.

In a little while they heard their father downstairs asking, "Where are the children gone?" Their mother said they had stopped playing, and she thought they were upstairs.

Up came the father, and as he mounted the stairs, the little girl's grief broke out afresh, for she was very fond of her father, and could not bear that he should be angry with her; and knowing she did not deserve it, made her sorrow the more bitter. She remained on her knees with her face pressed against the bed, while her brother got up and stood guard over his sister in a very defiant mood.

The little lad had a spice of the father's quick temper, and was not easily cowed, while keenly alive (as children are) to a sense of injustice.

The father opened the door, and in a voice by no means tender or penitent, said: "What are you doing here?" adding to the little boy, "Have you been fighting?" "No," said the boy, "we have n't been fighting;" stroking his sister's hair gently as he spoke, but looking defiantly at his father. The dull man was losing his temper again, and asked very petulantly, "Then what is Nellie crying about?"

The boy sturdily answered, looking into his father's face, "She is crying because you were so cross, and spoiled our fun. We could n't play any more, and we came up here to ask God to make you sorry for your wickedness, and to give you grace to confess it."

This was a practical sermon such as the farmer had seldom heard, and being already "convicted" by his own conscience, and suspecting that he might possibly have misjudged his little daughter, he really had come in the second time from the barn to do what he should have done before the reprimand was given—find out what the little ones really were doing when he snubbed them.

It was very humiliating to the big man to be thus condemned as "wicked" by his own children; but he really was a Christian, though not altogether Christ-like yet, so he had sense and conscience enough to see that he needed to straighten this tangle out.

In a kinder tone he questioned the boy as to what they were doing when he first came in; and the little lad replied, "We were playing at 'house,' and Nellie was 'mother.' I was n't quick at doing what she said I was to do, so she spoke like mother does when we do n't go quick. But we were only playing, and it was fun till you came and spoiled it all, and scolded Nellie for nothing. We knew God was angry with you, and that you did n't know any better, so we came up here to ask that you might be made sorry, and have grace to come and tell us so."

The child had not only learned the phraseology of the church, but had also learned the meaning of his words, which is more than many grown-up children seem to do; while his faith that God would hear and answer their prayers was without a flaw. He asked, and received, as the Saviour promises to those who ask in faith, nothing doubting.

The father had heard enough. He knelt down beside his little daughter, and with his arm over her he thanked the Lord for his children's prayers, for his children's faith; and he asked forgiveness for his own blundering folly, and for grace to overcome his hasty temper, which had once more caused such needless pain.

The prayer offered and heard, they all rose, and the father, seated on the bedside, wiped away the tears from Nellie's face, and asked her pardon, too, which was gladly given.

Then the cloud caused by the Christian's "vice" was rolled away, and the sunshine of peace and mutual love shone out as they all went down together to tell the mother of the battle and the victory.

The sequel is even more touching. Three years had passed on, and the little lad was ten years old. His habit of faith had grown, and while he was just a boy for play or work, he had grown in love to Christ, and desired to become a member of the church and to be baptized. The minister had questioned the boy as to the grounds of his faith, as well as the parents as to their opinion of his fitness to be taken into church fellowship; and he was satisfied the lad was a sincere Christian, and entitled to membership with believers.

On the appointed day, the boy took his place before the congregation, among the adult candidates for baptism. The older candidates in turn had given their public testimonies of saving faith, pardon, and peace. When the little one's turn came to speak, the pastor gave some explanation of what he had previously ascertained concerning the child's life and faith; then, turning to the boy, he asked, "How do you know you are a child of God?" Without hesitation the lad replied, "Because he hears my prayers." "How do you know he hears your prayers? Can you tell us of one instance?" asked the pastor.

It was a trying ordeal for the boy's self-possession, as all who have passed through such an experience well know; and the lad glanced at his father as if they had a mutual understanding of at least one answered prayer, but he was not sure that he ought to tell that memorable instance, and thus reflect upon his father's character. Before the child had time to speak, the father himself, who was a deacon, rose and asked permission of the minister and congregation to answer the question for his son. The request being granted, the farmer told the story already feebly told by my pen. As he spoke, the strong man wept, and the people wept with him as he honestly confessed his own share in that well-remembered day's history, when he first realized that his hasty temper led him into "sin," and also learned the most precious lesson of his life—of his children's faith in a prayer-answering God.

This was testimony enough. No vote was wanting to decide that the little child was a fit and proper person to receive the ordinance of baptism, and to be taken into the communion of the Church of Christ.

The Kansas farmer had also realized during those three years, as he had never done before, that the grace of our Lord Jesus Christ is able to overcome even a hasty temper, which he had first seen to be a sin through the faithful preaching of his little child. The Master says still, "Of such is the kingdom of heaven."

Since the foregoing incident was told among other accounts of children's faith, and of how God especially honors the faith of little children, it has been verbally given more than once, and each time it seemed to be a blessing. As there are other Christians who are addicted to the same "vice" as that Kansas farmer, who are beyond the reach of my voice, I have tried to write so that other fathers and mothers, or any persons who are servants of a hasty temper, and are conscious of giving pain to the family,—though it may be they never thought of confessing their sin, or of making amends for the needless grief they have caused,—may read these lines and learn a lesson, and become as little children.

## The Mission Field.

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

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

### WOMAN'S WORK IN INDIA.

THERE are three lines of mission work in India, in which women can engage with more hope of success than can men. The industrial training-school can be made the means of great good to the young girls of that benighted country, while to reach the women they must be labored with in their own homes. The latter is called "zenana" work. The most effectual door, however, for woman's work in India, seems now to be through medical means.

"Pundita Ramabai," says the *Medical Missionary Record*, "who is devoting her life to the relief of her suffering countrywomen, was asked a question relative to her work, when she replied as follows:—

"I would make a suggestion in regard to lady doctors. Though in Hindustan there are numbers of gentleman doctors, there are no ladies of that profession. The women of this country are more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. *The want of lady doctors is, therefore, the cause of hundreds of thousands of women dying premature deaths.* The want of lady doctors is one very much felt, and is a great defect in the education of the women of this country."

Referring to the same matter at another time, she said:—

The census returns of 1880-81 show that there are fewer women than men in India, by over 5,000,000. Chief among the causes which have brought about this surprising numerical difference of the sexes, may be named after female infanticide in certain parts of the country, the imperfect treatment of the diseases of women in all parts of Hindustan, together with lack of proper hygienic care and medical attendance.

What an opportunity is here afforded for enterprising young ladies to enter fields of usefulness! It seems strange that any who love the cause of their Master could long halt in making their choice for a life work, when such openings are presented before them. May the Lord imbue many with a desire to respond to such calls from the "regions beyond." J. O. C.

### DENMARK AND NORWAY AS A MISSIONARY FIELD.

DENMARK is one of the smallest kingdoms in Europe. It is situated north of Germany, and is numbered with the Scandinavian kingdoms, although it lies entirely separate from the Scandinavian Peninsula formed by Norway and Sweden. It contains an area of nearly 15,000 square miles, and has a population of over 2,000,000. Norway is more than eight times as large, and has less than 2,000,000 inhabitants.

This in connection with excellent highways and traveling facilities by land and by sea, makes missionary labor much easier in Denmark, as far as traveling is concerned. You need travel but little in going from city to city and from village to village. All the country is settled except the middle and western parts of Jutland. Many people are willing to hear the word of God preached, and it is, consequently, easy to gather a good congregation anywhere, except in some places where people have become much prejudiced.

In Norway the cities are most suitable for missionary work, and there we find the best openings from north to south through the 1,100 miles over which this kingdom extends. Many people are willing to hear, and some receive the truth with gladness. But in the valleys among the mountains the people are more conservative; they like to retain their old customs and faith, and they have great confidence in the Lutheran Church and the faith of their fathers. The country in Norway, therefore, is not nearly so good a mission field as the cities. In all places, however, along the railroads and the very extensive coast-line where steamers are plying, civilization is advancing, and people become less prejudiced and more willing to prove all things and to hold fast that which is good.

I will here speak briefly of what the people in Denmark and Norway are doing to bring the good tidings of Christ to those who sit in darkness, and in the shadow of death, lest we should think too highly of ourselves and too little of their work. While we carry the glorious news of the soon-coming King to many a home in Denmark and Norway, some noble children of these countries are carrying the gospel to distant heathen lands. Neither can our mission measure in magnitude with theirs, although the glorious light of the last message shines with greater brightness than all other gospel light.

The first mission among the heathen in Greenland was opened by the Dano-Norwegian Government in 1721. The pioneer was a Norwegian clergyman, Hans Egede. He hoped to find the descendants of his countrymen who had settled in Greenland, but they were all killed by the Eskimos about 1700. Some of the Greenlanders were converted and missionary stations were established. At present there are six stations and three ordained ministers. Of native workers there are three ordained preachers, eight lay and thirty-five Scripture readers, four female Scripture readers, 8,733 adherents, 3,874 communicants, 127 schools, and 1,982 scholars. The annual cost is \$15,000. In these congregations there is a great desire for the word of God, and the moral life of the Christian Greenlanders is, on the whole, better than that of the Christians in Europe.

The Danish Missionary Society (Lutheran) was formed in 1863. Its sphere of labor is Eastern India. It has three stations on the plains in Madras, and one among the Maleyah, on the Shevaroy Hills. Adherents, 523; communicants, 114; schools, 10; scholars, 92. Other Danish missions are supported by independent committees in different fields. One of these is among the Santals in Bengal, begun in 1866 by H. P. Børresen, a Dane, and L. P. Skrefsrud, a Norwegian. At first these brethren and their station, Ebenezer, were connected with the English Baptist mission; but the mission is now conducted on Lutheran lines, and sustained by a committee whose members reside in England, Scotland, Sweden, Denmark, and Norway. The endeavor in this mission is to build up the church on native foundations. They have large schools for boys and girls, superintended by European teachers. An itinerant native agency is actively sustained. Sixty-seven native elders and seventeen deaconesses travel through the surrounding country, and bring monthly reports to the central station at Ebenezer. In Assam a Christian Santal colony was formed in 1880, superintended by a native pastor.

The Norwegian Missionary Society was at first the established Church, or rather the State, by virtue of its connection with the church. In 1721 Hans Egede, a Norwegian pastor, preached the gospel to the Eskimos, and from 1716 Thomas von Westen did missionary work among the Laplanders and Finns in the northern parts of Norway. This work was continued in more recent times by men like Kildal, Stockfleth, and others, until these tribes have all become Christians.

In the beginning of this century there was but little interest in Norway in missionary work. But then a spiritual revival took place, chiefly by the efforts of the famous lay preacher, Hans Nielsen Hauge, who died in 1824. After this time, the interest in the mission began gradually to animate the Christians of Norway. Several missionary societies were formed. In 1842 a meeting was held in Stavanger, where the local associations joined, and founded the Norwegian Missionary Society. The man who above all others was the guiding spirit in this movement, was another famous lay preacher, John Haugvaldstad, a disciple and friend of Hans Nielsen Hauge. A young man, Schreuder, who had studied at the University of Christiania, offered his service and was accepted by the society. He went to South Africa and tried to enter Zululand, but King Umpande not permitting him, he was

obliged to settle in Natal at first. Afterward, having by his medical skill cured King Umpande from a serious illness, he was allowed to begin work in Zululand.

In 1866 the mission was extended to the island of Madagascar. At present this mission stands thus: Annual income, about \$100,000; fields of labor, Natal, Zululand, and Madagascar; number of stations, 33; foreign workers, 54, of whom 9 are ladies; native workers, 918; adherents, 20,660; schools, 336; scholars, 30,620. (See *Missionary Year Book* for 1889-90.)

Thus it appears that a great and good work is being done among the heathen by Denmark and Norway. We can get no better proof than this to show that some interest in the gospel of Christ is found among these nations, and that there is found some of the true love of Jesus among them. The friends of these missions who remain at home, show great willingness to help with their means in sustaining them.

J. G. MATTESON.

(Concluded next week.)

### SOUTH AFRICA AS A MISSION FIELD.

THE first missionary to South Africa was sent there by the Moravian Missionary Society, about the middle of the last century. In due time others followed, and planted their stations in the various localities now occupied as missionary ground. Some of these were cruelly murdered by the natives, and others succumbed to the intense heat and the fevers which at that time were so prevalent. But their places were not long left vacant. Others with the same ardent zeal, love, devotion, and self-denial, came forward to fill the gaps made by the fall of their brethren in the work, and to-day we are made glad by the result seen of their faithful efforts in that foreign land.

The Bible has been translated into the leading dialects of that country, and sold at so low a rate that every person can possess a copy. A great work has indeed been done, but a greater still remains to be accomplished. The third angel's message has yet to be proclaimed in that land where dwell many of the kindreds, tongues, and peoples to whom that message is to be sent, in its closing work among the children of men.

It is not necessary to relate here how this truth reached South Africa, our native land, as that may be learned by consulting the *Year Book* for 1890. It is enough to say that since Elders Boyd and Robinson, with their families and other helpers, first landed there, the work in that difficult field has moved steadily forward, until there are now six churches, with a membership of about 150, besides quite a number of scattered Sabbath-keepers. We have also twelve workers in all, with a cheering outlook for the immediate future; but for every worker we now have in that field, we ought to have many more. As in all other countries, the harvest there is already white, and awaiting the sickle of the consecrated reaper. Think of the millions of aborigines there, among whom we have not a single missionary!

We believe that the truth will go, even to heathen Africa, because the word of God declares that it must be preached to every creature. Though we do not expect that the truth will be accepted by the majority, we do hold that it must go to earth's remotest bounds, as a witness to all nations, before the end comes. Matt. 24:14. When Christ declared the field to be the world, he placed no difference between nations. Acts 10:34, 35. On the other hand, we are told that "the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." But "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The case of the eunuch is to the point. When the question was asked him whether he understood the Scripture he was reading, he tersely replied, "How can I, except some man should guide me?" If this was the case 1,800 years ago, is it not the same now? Just think, reader, that while you are enjoying the



fruits and advantages of civilization, and the benefits of the Christian religion, your dark-skinned brother, who is by nature a heathen, is groping in darkness, and languishing for the light. See his uplifted hand, and hear his pleading words, "Come over and help us." Are we acting our part to save perishing mankind? What are you doing, my brother, with the talent intrusted to you? Are you using it to bring returns to Him who has loaned it to you? If so, then you will carry a burden for souls in every part of the field.

True Christianity is essentially missionary in its character. In his example, Christ voluntarily laid down his life for the sins of the whole world; and the apostle says that for that reason "we ought to lay down our lives for the brethren." Then why should we fear to leave our home and kindred, to go to a foreign field? The apostle Paul, speaking of his labor in behalf of mankind, says, "And this I do for the gospel's sake."

Missionaries to South Africa should have a fair knowledge of medicine. They ought, too, to understand the carpenter's trade. Lady assistants, especially, should be instructed in the preparation of healthful foods, sewing, and other kinds of domestic work, that they may be able to instruct the natives among whom they labor. It is true that all cannot go to foreign fields; but all may assist in sending the truth to these fields by doing their duty at home, in upholding the hands of those who do go, with their means and their prayers. God will direct the minds of his servants to select the proper ones for the great work which is to be accomplished in so short a time. Therefore—

Rise, gracious Lord, and shine  
In all thy saving might,  
And prosper their design  
To spread thy glorious light.  
Let healing streams of mercy flow,  
That all the earth thy truth may know. .  
P. W. B. WESSELS.

## Special Mention.

### SUSPENDED FOR HERESY.

A Methodist Minister Teaches Conditional Immortality.

SHELburne, Ont., Oct. 21.—Rev. M. L. Pearson, chairman of the Orangeville district, Rev. H. W. McTearish, of Shelburne, J. W. Caldwell, M. A., B. D., of Horning Mills, and Wilson McDonald, of Rosemont, met at Honeywood on Monday afternoon to investigate the charge of heresy preferred against Rev. James Thomson, Methodist minister, of that place.

The accused pleaded guilty to having taught the objectionable doctrines of "conditional immortality" and "the annihilation of the wicked," and was accordingly suspended from the ministry of the church, pending the final action in the matter by the next annual conference.—*Sel.*

### INTERESTING ITEM OF HISTORY.

When and How the Sabbath Truth was first Introduced into the State of Michigan.

In the year 1849, Elder Joseph Bates came west to hunt up the Lord's jewels who were scattered here and there after the great disappointment of 1844. While in the State of Indiana, he was led by a dream to come to Michigan. He accordingly took the stage, and came across to Jackson, arriving there Friday afternoon, July 27, 1849. There was at that time in Jackson a little company of First-day Adventists who had held on to the belief that the great movement of 1840-44 was of God. These persons had kept up weekly social meetings ever since the passing of the time, which was now and then varied by the visit of some one who labored in word and doctrine.

On Friday evening, at the request of Elder Bates, the little group assembled for meeting, and the Lord's servant occupied the time in explaining

the past Advent movement and the present position of the Lord's waiting people. A deep impression was made at this meeting on the minds of those present. The names of these persons were Dan R. Palmer, J. C. Bowles, C. P. Russell, Preston Dickinson, and their wives, and old Father Whitmore,—nine in all. Bro. Palmer at that time was carrying on the blacksmith and carriage business, and Sabbath (Saturday) being a very busy day, it was arranged that Elder Bates should spend the day with Bro. Bowles, who was quite a Bible student. In this way they hoped to get a better understanding of the new points of doctrine.

The following day, Sunday, Bro. Bates occupied all the time, preaching to the little company of Adventists, the meetings being held in the house of Dan R. Palmer, which stood not far from the present Michigan Central depot. The day was a rainy one, so that one family who belonged to this company did not meet with them as usual. This was the family of Cyrenius Smith, a well-to-do farmer, who lived some three miles southwest of Jackson.

The burden of Elder Bates's preaching at that time was the explanation of the disappointment in 1844, the sanctuary question, the Sabbath, and the third angel's message. So deep was the interest of these brethren in what Elder Bates had told them, that early Monday morning Bro. Palmer hitched up his horse and drove out to Bro. Smith's, to have them come and talk with Elder Bates, who felt that he must take the cars that very day to search out other lost sheep. The Smith family was composed of Bro. and sister Smith and seven children. Four of these children were of an age to think for themselves, and one of them, William, was a diligent student of the Scriptures, and a clear thinker. Bro. Smith and his son William came back with Bro. Palmer, after being cautioned by sister Smith not to become mesmerized, and spent all the time while Elder Bates remained, in hearing him explain the Bible, and in asking questions and listening to the explanations. The result was that before Elder Bates took the train, they, too, were convinced of the binding claims of the Lord's Sabbath, the correctness of their past Advent experience, and the precious light of the third angel's message.

Toward evening Elder Bates left, going east, and that week was spent by the little company in Jackson in the study of the Bible, and in earnest prayer to God. The result was that they unanimously decided to immediately obey the light that had been brought to them. So the very next Sabbath, being Aug. 4, 1849, this company of persons, fifteen in all, assembled at the house of Dan R. Palmer, Jackson, Mich., and kept the Sabbath of the Lord our God, Bro. J. C. Bowles being leader of the meeting. This was the commencement of Sabbath observance in Michigan, according to the testimony of six living witnesses, now residents of this State, from whose lips the foregoing statements were obtained. It may be stated here that the eldest daughter of Bro. Smith, being away teaching school, did not unite with the family and the little church in keeping the first Sabbath, but coming home the week following, she heartily accepted the truth and kept the second Sabbath, Aug. 11, 1849, and from that time to the present, with the others, has lived in obedience to all the commandments of God. That good beginning was over forty-one years ago.

A couple of weeks after Bro. Bates brought the Sabbath truth to the Jackson brethren, a certain first-day Adventist lecturer came along and labored to convince them of their error; but his efforts only confirmed them in the positions they had taken. Years later this poor man died a drunkard in Kalamazoo, Mich.

Of that company who began to keep the Sabbath over forty-one years since, all have held out faithful except C. P. Russell and wife, who joined the "Messenger party," and thus their light turned into the darkness of apostasy and rebellion. Old Father Whitmore and Bro. and sister Bowles died in the faith long years ago. Bro. and sister

Smith, their son William, and Bro. and sister Dickinson lie in Oak Hill Cemetery, Battle Creek, Mich., awaiting the blast of the archangel's trump. And Elder Joseph Bates, or "Father Bates," as he was more generally called, lies in Poplar Hill Cemetery, Monterey, Mich., by the side of the companion of his earthly sorrows and joys. He died March 19, 1872, in the eightieth year of his age, at the end of a long and useful and beautiful Christian life.

And thus the reader has a brief sketch of the introduction of the Sabbath truth into the State of Michigan. G. W. AMADON.

### THE WORLD'S STOCK OF DIAMONDS.

THE world's stock of diamonds has increased enormously in the last fifteen years. In 1876 the output of the African mines was about 1,500,000 carats; last year it was over 4,000,000; and the great "trust" which control all the principal mines assert that they have 16,000,000 carats "in sight" at the present time. Meantime the demand for diamonds has wonderfully increased, and they are higher to-day—partly because of the "trust" but also because of increased demands—than they were a year or two ago. In one respect the diamond industry is different from almost all others. Its product—that is, of gems—is never "consumed." Of gold and silver, a much larger amount than most people would believe, is literally consumed in the arts past recovery, but a diamond once cut goes into the world's great stock, and is liable to come upon the market at any time. Hence the world's annual taking of diamonds, which appears to be steadily increasing, even at advancing prices, is an index of how much of its surplus earnings it can afford to expend yearly in this particular form of luxury. The romance of diamond mining is all gone. It is now a matter of excavating vast beds of blue clay by machinery, washing it and sifting out the diamonds, which, after being roughly sorted for size, are sold in bulk by weight. The men who do the actual work are mere laborers, and their pay is proportionately small.—*Boston Post.*

### FOREBODINGS FOR THE ENGLISH ARMY.

THE insubordination of the East Surrey regiment, one of the crack regiments in the British service, in refusing to obey orders to prepare for embarkation to India, and the necessity of fairly driving it on shipboard, is exciting considerable uneasiness in London, the more that it follows a similar outbreak on the part of the Grenadier Guards. Revolt against orders is something so unusual in the British army, where the men have always been noted for their obedience and thorough discipline, despite the laborious and often dangerous character of the service in which they are employed, that it is not only humiliating but will be accepted as indicating the growing distaste of the soldiers for foreign service. And as the preservation of order lies in, and the defense of the world-wide empire depends upon, the obedience and steadiness of the troops, anything that indicates a revolt against the hardships and burdens that foreign service entails, must necessarily be of very ominous import. While it is possible that the discontent is due mainly to the incessant drilling and narrow restrictions of garrison life, it is more probable that it comes from the dislike of soldiers to exposure to inhospitable and deadly climates, a dislike which, if it spreads, must seriously impair the defenses of the empire.—*Interior*, Oct. 30, 1890.

—A postal card was sent on June 13 from London to Singapore, in the Straits Settlements, via Brindisi, and returned from that port to the sender, via Hong-Kong and San Francisco, reaching London on the 5th of August. The time taken by it in traveling the entire belt of the earth was only fifty-three days.

—An honest man's the noblest work of God.—*Pope.*

# The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 11, 1890.

URIAH SMITH, EDITOR.  
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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, W. A. COLCORD.

## THE SUPPORT OF ERROR.

THE Scripture says to the wicked, "Why will ye die?" But when we come in contact with a certain class of opponents of the Sabbath, we have to change that declaration by one letter, and ask, "Why will ye lie?"

Thus, the *Free Methodist*, endeavoring to make Acts 20:7 uphold Sunday-keeping, says: "The Seventh-day Adventists, in endeavoring to break the force of this passage, claim that the meeting was a special one, called on purpose to hear Paul, and that it was not held on the *first day* of the week at all, but in the evening either preceding or following it. On such perversions do many pin their faith."

Passing by for a moment the so-called "perversion," we wonder how many will pin their faith on the falsehood here uttered by the editor of the *Free Methodist*. For no Seventh-day Adventist has ever claimed that the meeting was not held on the first day of the week. He never heard them say it, nor has he ever seen it in any written or printed document that came from their hands. Yet he boldly declares that they "affirm" it. We brand the statement as a deliberate and inexcusable untruth. It would be very foolish for any one to claim that the meeting was not on the first day of the week; for the record plainly says that it was.

But, to be as charitable as possible, we will suggest that perhaps the *F. M.* by italicizing the words "*first day*," meant to be understood as referring to the *day-time* of the first day. But if so, we would ask why it tries to dodge the issue, and mislead the reader; for the text says nothing about the *day-time* in connection with the meeting. The only meeting it speaks of or describes was an *evening* meeting, when "many lights were burning in the upper chamber" where they were assembled. And the text says that was "on the first day of the week." The record therefore refers to the evening of that first day, not any evening "preceding or following" it, as we are falsely accused of claiming. The evening of the first day according to the Scriptures, as every commentator of any credit or scholarship admits, was the first part of the day. "The evening and the morning," in the order of darkness and light here indicated, constituted, and in Bible questions and institutions, still constitute, the day. And on the first, or dark part of the day, the meeting of Acts 20:7-14 was held.

But with the desperation of a drowning man, the editor of the *F. M.* will have it that a meeting was held in the day-time of that first day. We do not blame him; for if there was no *day* meeting then held, as we shall presently *prove* that there was not, this text, the sole stay, support, and dependence of Sunday-keeping in its old age, becomes bankrupt to them, and leaves the Sunday institution to the pauper's fate. So he says:—

"To say that because Paul preached in the evening, they did not meet together in the *day-time*, is too absurd to need even contradiction. What possible proof can a Sunday evening meeting be that there was no religious service there in the day-time? To such extremities are these mistaken people driven in order to support their absurd, unscriptural notions!"

If our friend would spend less time in hurling epithets at us, and more on his argument, while it would not help his argument any, it would make him appear more respectable. Will he give us a little proof that there *was* a meeting in the day-time? If there was, the text says not one word about it; there is n't the first shadow of intimation that there

was any such meeting; and to say that there was, is a purely gratuitous assumption prompted by the necessities and desperation of the case.

But we will now *prove* that there was no day meeting on that occasion. The meeting described was an evening meeting; and the evening, as already noticed, was the first part of the day. An *evening* meeting on any day could be held only before the daylight part of the same day came. An evening meeting on the first day of the week, would necessarily occur, therefore, before the light part of that first day of the week came. It would correspond, to use the common names, to our Saturday evening, the first day of the week beginning at the going down of the sun on Saturday (the seventh day of the week), and ending at the going down of the sun on Sunday.

Having now located the beginning of that meeting on Saturday evening, the early part of that first day (and any man who disputes this point only makes himself ridiculous), let us follow the record on through the hours of that day. Paul preached till midnight (verse 7), then went down and restored to life Eutychus, who was killed by falling from the window of the third story where the meeting was in progress. He then went back into the hall, broke bread (after midnight), and talked on even till break of day. Verse 11. What day was that?—*The light part of that same first day of the week.* What did he do then? keep on holding a meeting through the day-time of that first day, as the editor of the *Free Methodist* asserts?—Not by any means. The record says: "*So he departed.*" Verse 11. Men may beat their brains out against this record if they choose; but there it stands. Instead of holding a meeting on that day-time, he was off on his journey, going afoot across the base of the peninsula to Assos, a distance of nearly twenty miles. His companions in travel had taken the ship the evening before, to sail the longer distance around the promontory, and meet Paul the next day at Assos. Why did not Paul go with them?—Because he could save a few hours more with the church at Troas, and hold another meeting with them, by tarrying there till morning and then going on foot to Assos. Why did not Luke and the others of Paul's company wait with Paul till morning?—Because then they would not have had time to take the ship around the longer distance by water, and reach Assos by the following evening. The record of all the movements of the disciples on this occasion, and the reasons therefor, are just as plain as a sunbeam. And the testimony renders it impossible to suppose that Paul and his companions were holding a meeting at Troas in the day-time of that day; for they were all off on their journey to Assos. Shall we believe it? or shall we set it aside as absurd? It is pitiful to see men, wedded to a wretched theory, blindly cling to it though to do so they have to deny at almost every turn the testimony of the Scriptures. As intimated above, Acts 20:7 is held, by a certain class, to be the strong proof for Sunday-keeping in the Christian Church; and it is the very strongest there is. But when we take the whole record down to verse 15, a more complete demolition of the Sunday institution, in its modern Protestant-papal habiliments, could scarcely be found. The Sunday gun loaded with Acts 20:7-14 is more dangerous at the breech than at the muzzle.

An examination of the other points in this *Free Methodist* article we must defer to another week.

## IN THE QUESTION CHAIR.

ISAIAH 65:20.

THERE is, perhaps, no passage of Scripture more frequently called up for exposition than Isa. 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." This scripture has many times been explained in the REVIEW, once or twice quite recently. But in response to two questions on the point now in hand, we notice it again. When does

it apply? What data have we to guide us to an answer to this question?

1. It applies in connection with the creation of the new earth; for in entering upon the line of thought in which this passage occurs, God says, "Behold, I create a new heavens and a new earth." Verse 17.

2. "Thence" means "from that time, after that." Hence, from that time there will be no more helpless infancy, nor men prematurely old and broken down. But,—

3. The flames that purify this earth, from the ashes of which the new earth is to spring (2 Pet. 3:7, 10, 12, 13), are the fires of the burning day which consume the wicked, after the second resurrection. Mal. 4:1; Matt. 25:41; Rev. 20:9, 10; 21:1.

4. After this there is no more death (Rev. 21:4), hence the last part of Isa. 65:20, must apply at some time previous to the formation of the new earth; and it is natural, we might say, necessary, to apply it to that great death scene in the lake of fire, the last event of the kind before the new earth is made, which is the subject of the prophecy. Verse 17.

5. But how does the child die an hundred years old?—*Ans.* In the multitudes that perish in the lake of fire, all classes and all generations will be represented, from the antediluvian rebel to the nineteenth-century sinner. But the antediluvians lived nearly a thousand years, and a person at that time a hundred years of age was but a "child." All who were a hundred years old at the time of the flood, and who perished therein, were, in that age, only children; and there must have been hosts of them. These all appear again in the second resurrection, to perish in the lake of fire; and in comparison with the men of their own generation who perish with them, men from six hundred to nine hundred or more years of age, they are still but children. But the sinner of to-day who lives to be a hundred years of age is considered a very old man. And as the hundred-year-old antediluvian child was not too young to be a sinner, the sinner of to-day who is a hundred years of age, is not too old to be shielded by his venerable age from the punishment of sin. They both alike perish in the lake of fire.

The conclusion, then, is this: that "the child" that dies "an hundred years old," is the antediluvian child; and the sinner who being a hundred years old is accursed, is the sinner of all those subsequent generations, who at a hundred years of age is considered an aged man. The point of time at which they die, is the second death; and after that there will be no helpless infant, nor decrepit, broken down old man; for there will be nothing to hurt or destroy in all God's holy mountain. Verse 25.

## THE NEW BIRTH.

A. R. M., and C. H. S. ask: When does the new birth take place? at the resurrection, or in this life?

*Ans.*—The expression "the new birth," as if there was but one event of that nature, is probably derived from the words of Christ to Nicodemus, "Ye must be born again." John 3:7. There are four different births spoken of in the Scriptures: 1. Born of the flesh (John 3:6); 2. Born of the Spirit (*Id.*); 3. Born of water (John 3:5); and, 4. Born of the resurrection, or an expression equivalent thereto—"children of the resurrection." Luke 20:36. The first is also called, "Born of blood," and "the will of man" (John 1:13), and of "corruptible seed." 1 Pet. 1:23. The second is also called, "Born of God" (1 John 3:9), and born of "incorruptible" seed, "the word of God, which liveth and abideth forever." 1 Pet. 1:23. Still another expression is used with reference to Isaac, who is said to have been "born after the Spirit" (Gal. 4:29) an expression referring to the direct agency of the Holy Spirit in the production of a *natural* birth.

It will aid us to understand to what time and event these expressions severally apply, if we bear



in mind the principle that the process by which we are introduced to a *new life*, of whatever nature, is called a "birth"; so we have only to consider what *life* is the subject of discourse, to know what the birth is, which is spoken of in connection with it.

There are two coporeal states of existence to which we are introduced by a birth: first, this present mortal life, by a natural birth; secondly, the future immortal life, to which we are to be introduced by a change, fitting us thereto, corresponding to that life, as natural birth corresponds to this present life. "We shall all be changed." "This mortal must put on immortality." "Who shall change our vile body, that it may be fashioned like unto his glorious body." 1 Cor. 15:51, 53; Phil. 3:21. This change or birth is the result of the operation of the Spirit of God; for it is by the Spirit of Christ, if it has dwelt in us while we were alive, that our mortal bodies are quickened, or made alive, from the dead. Rom. 8:11. (The change of the righteous living at the coming of Christ is of course accomplished by the same means.) And the bodies we have in the immortal state are "spiritual" bodies. 1 Cor. 15:44.

But there are spiritual states of existence, distinct from each other, to which we are introduced by a change which may be, and is, called a spiritual birth. Thus the unconverted are said to be "dead in trespasses and sins." Eph. 2:1, 5. And when they are converted and pardoned, they are "quickened" or *made alive* to a new condition of spiritual life. Col. 2:13. In the first condition a person walks or lives after the flesh; in the second, after the Spirit. Rom. 8:1. In the first condition he is a child of wrath (Eph. 2:3); in the second, a son of God. Rom. 8:14. This change is wrought by the Holy Spirit, and is being "born again," or "born of the Spirit." John 3:6, 7. And this is the essential change to be wrought in any one's character, for without this the birth of the resurrection to immortal life and a part in the kingdom of God will never follow.

To illustrate the subject more fully by a personal example, take the case of Adam. His creation, equivalent to a natural birth, introduced him to natural life. He was pure and innocent. That condition he lost when he fell into sin. He then entered upon another life. He was born of the Devil. Christ said to the unregenerate Jews, "Ye are of your father, the Devil." John 8:44. But when a Redeemer was promised, and Adam took hold upon him by faith, yielding obedience to the promptings of the Spirit of God, as any penitent convert does to-day, then he was born of the Spirit, and entered upon another life, to walk not after the flesh, but after the Spirit. Still another birth doubtless awaits him, the birth of the resurrection to immortality.

To be "born of water" (John 3:5), seems naturally to refer to baptism, as that is the act by which we "put on Christ," or enter upon the new life characterized by a public profession of his service. And the being "born again," which Christ in that conversation urged upon Nicodemus, we feel very confident refers to the great change from the flesh to the Spirit, from a life of sin to a life of obedience and righteousness, which must be wrought in every one before he can have a part in the kingdom of God.

ELIJAH.

(Continued.)

His Translation to Heaven.

ACCORDING to the chronology of Mr. Usher, Elijah was engaged in his great work of reformation about fourteen years. Nearly four of these years passed from the time he first announced to Ahab the drought and famine, till he fled to Mt. Sinai, when Jezebel threatened his life at the close of the great trial by fire. Then came Elisha's call, so there were about ten years of constant association between Elijah and Elisha, during which the former appeared to Ahab and gave that fearful

threatening after the king had killed Naboth and taken possession of his vineyard; and then when some years elapsed after Ahab's death in battle, he appeared to his son Ahaziah, when the fire had destroyed the two captains and their fifties. No other circumstances are narrated of him except his writing a letter to the king of Judah, threatening judgments because of his alliance with the house of Ahab (2 Chron. 21:12), till his translation. The question would naturally arise as to what he was doing during these ten years. We may not know that it was precisely ten years, as the chronology places it (for the chronology is the work of uninspired men); but from the circumstances mentioned in the record, it must have been a long space of time, and about ten years. We may be sure such an earnest man as he, was not idle. He would not keep a man like Elisha with him to do nothing. (The latter was a person of some wealth and prominence.) We can only conjecture what occupied his time, since the record says nothing concerning it. Yet from all the circumstances, our conjectures may be reasonably certain, so that they will not be mere guesses.

Elijah's great mission was the reformation of his nation, breaking the spell which idolatrous rulers and surrounding nations had thrown over a backslidden people. He found them when he began, apparently completely under the influence of the court, and he really believed nearly all, if not quite all, were unfaithful to God. But the Lord assured him that at least 7,000 had not bowed the knee to Baal, and were not his worshipers. What, then, should we suppose would be the burden of his work? Would it not be the instruction of the people and the training and organizing of workers? Would he not seek out the 7,000 or more faithful ones, animate them by his presence, exhortations, and example, and prepare them to be laborers when he should be called away, as well as during his continuance with them?

One fact of some significance is incidentally referred to in the Bible record, which we believe has a bearing on this subject; namely, the prominence of the "schools" and "sons of the prophets." It seems to be a well-established fact that Samuel the prophet organized schools for the instruction of young men in the law, training them to be teachers of the people. Samuel himself presided over a company of these. 1 Sam. 19:20. There seems to have been a *prophetic order* established from his time forward till the captivity. We do not see it mentioned before his time. The priestly order had existed since Moses. They had been the ones who had charge of the offerings, tithes, ceremonies, and religious instruction. But in Eli's time the priesthood became greatly degenerated, yea, absolutely wicked, and lost their hold on the people. Samuel was a most important character, a great reformer as well as a prophet, and probably of the priestly order also. From his time forward the prophets came in a regular succession, and not at irregular intervals as before. We find them at times in large numbers. 1 Kings 18:4, says that 100 of them were preserved alive by Obadiah from Jezebel's persecutions. And 1 Kings 22:6, speaks of 400 of them being gathered together for consultation. We are not to suppose that these all had the prophetic gift, but they had been in the schools of the prophets, and were of the prophetic order; yet often God chose those who were of the prophetic order, and bestowed the supernatural gifts upon them, but not always. Thus Amos, when told not to prophesy any more at Bethel, said: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Amos 7:14. That is, he was not of the prophetic order, and had no previous training in the schools of the prophets. We find references to these in various places: at Bethel, 2 Kings 2:3; at Jericho, 2 Kings 2:5; at Gilgal, 2 Kings 4:38; and at other places, 2 Kings 6:1.

But we have wandered somewhat from our narrative. From the fact that from Solomon's time to that of Elijah, we find not a single recorded mention of these schools of the prophets, and from the fact that from his time onward we find them very numerous, and often mentioned, we draw the conclusion that he was one who brought them into great activity.

How could he have wrought more effectually toward the reformation of the people than by training young men under his immediate influence, imbuing them with his spirit, and teaching them the fear of God? We believe he gathered scores and hundreds of these together, and spent months and years in their instruction, personally superintending the work himself. And as Elisha, after his call, by associating with, and partaking of, the spirit of the great reformer, was able to worthily succeed him, so these sons of the prophets became worthy helpers; and mingling generally with the people, affecting them by their influence of devotion to God, the work of reformation gained much in volume and power. No doubt these held religious meetings weekly and monthly, and presided over them, and thus drew the people back to the worship of the true God. The husband of the Shunamite woman asked her, when about to visit Elisha, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath." This implies that it was customary for the people to visit him on such days, and what else but for religious instruction?

G. I. B.

(To be continued.)

#### FROM AUSTRALIA.

WE had scarcely closed our mail for the United States in the early part of August, when we received a telegram from Bro. S. N. Haskell, which read, "Meet me at 11 o'clock." We had a little over an hour's notice, although his coming had been anticipated for some time. It was with sincere joy that we greeted this honored and beloved brother in Christ. The few years that had intervened since we last saw him had not made any deep impression upon him as indicated by his appearance. We were grateful that through God's goodness he was spared to meet with us in so good a degree of strength and courage. There were quite a number of those who were acquainted with him at his first visit to Australia, who were very glad to welcome him back; and all of us who have known him in the past, felt likewise. His traveling companion, Bro. Magan, remained with us but a short time, proceeding on his homeward voyage by the next mail steamer.

At the time of the departure of the last mail, in company with Bro. Haskell I was on a visit to Sydney. A small company have been observing the Sabbath there for two years past. Eight months ago Bro. David Steed, with his family, removed to that city, and began active labor. The interest has been great at no time; indifference, prejudice, and opposition have had to be met, and yet in this time there has been a steady increase. At one series of meetings the attendance averaged eight, seven of whom embraced the truth. On the occasion of our visit, it was thought best to take steps for the organization of a church. Twelve were baptized, and seventeen united with the church, all of whom had lately come to the faith. There are others who will unite when they obtain letters, which will bring the number up to about twenty-five. We are thankful for this work, which has been carried on without any great demonstration, but which has been successful in laying the foundation for good work. Returning to Melbourne, we began preparation for the Bible institute, during which time Bro. Haskell spent one Sabbath with the new company at Sandhurst.

The institute was called in response to the unanimous wish of our Australian brethren and the advice of the General Conference Committee. Advantage was taken of the presence of Bro. Haskell. Brn. Daniells and Israel of New Zealand,

accepted invitations to be present and participate in giving instructions. The institute opened on Sunday, Sept. 14, with an attendance much better than we had anticipated. Over two weeks of the time have passed away, and we can already say that it has been a most profitable occasion; interest does not lag but seems to increase. Tasmania, South Australia, New Zealand, and Sydney are all represented, and quite an interest is taken by the church in Melbourne. Upon last Sabbath we felt that the blessing of the Lord came very near. Bro. Haskell spoke on the importance of the work, and the importance of the Holy Spirit as connected with the work in which we are engaged; and a deep sense of our dependence on its divine aid was impressed upon us. In the afternoon, the meeting took the form usual in our camp-meetings, and the whole congregation seemed to unite in seeking the promises of the Holy Spirit.

There are sixty-five names on the roll of the classes. Three lectures are given each day, besides the evening services. One class is upon prophecy and history, one on Bible doctrine, and another on Christian work. Quite a number not of our faith are interested, and before the meetings close we shall have occasion for baptism. Our Conference and annual meeting will immediately succeed the institute. We look forward to these with much interest. We feel that God has blessed us in this field. We are encouraged when we see his Spirit moving upon the hearts of our people, uniting them closely to his truth; also to see men and women willing to devote themselves to the interests of the work. If we are faithful to him, God will certainly do a great work in these colonies in the near future.

Outside of our work, the colonial world is all confusion at the present time. A stupendous "strike," involving all classes of business, is now in progress. It has continued over one month, with but little signs of settlement. It originated with the steam-ship officers' association seeking to affiliate with the Trades Union. This the steam-ship owners would not permit. The result was that the Trades Union took the matter up, and called out the various branches of maritime labor,—officers, sailors, cooks, stewards, stevedors,—and all withdrew at once. This meant nearly as much for the colonies as a general railway strike would mean for Chicago. Next the Trades Union ordered out the gas stokers, thus endeavoring to place Melbourne and Sydney in darkness. Many other classes of laborers have been withdrawn; collieries are closed. Now we are threatened with a withdrawal of all forms of labor. Mechanics, grocers, butchers, bakers, etc., will be called out, unless the demands of the union are acceded. Sympathy is turning against the strikers, and there is quite a general feeling that the employers should continue the struggle until the unions are made to concede some of their arrogant claims. The Trades unions have heretofore been very popular in this country, and have had things all their own way until people begin to see that it is possible for labor to become as oppressive as capital.

This state of things interferes with our canvassing work quite seriously, both in the transportation and the delivery of our books. But it confirms us in the belief that we are reaching the troublous time of the last days. I wish especially to request the prayers of God's people in behalf of our work. They have helped us much in the past, and we still depend upon the help of God. G. C. TENNEY.

#### CALIFORNIA AND OREGON.

AFTER the close of our good camp-meeting at Oakland, we remained another week in California, acquainting ourselves with the various branches of the cause, and the work of the Pacific Press. We believe that the time was profitably spent, as we now know more of the conditions both as to their advantages and the difficulties under which our brethren on the Pacific Coast are laboring, and will thus be better prepared than before, to give intelligent counsel on various matters. We are glad to say that we found the Pacific Press running at full

speed, and all the departments crowded with work. Business in California is rising above the depression occasioned by the severity of last winter.

We also paid a short visit to the Health Retreat at St. Helena. This, too, is occupied to its utmost capacity. Not only were all the rooms in the main building and the cottages filled, but about a dozen tents had been pitched on the hill-side for the accommodation of helpers and patients. They are greatly in need of a large addition. The doctor informed us that many more patients would have come had they only had room for them. Dr. Burke, the medical superintendent, is filling a very important position, and seems to be a man well fitted for the place. Elder Fulton has returned to the Retreat. He is much improved in health, and is enjoying his work. It was our intention to visit Healdsburg College also, but circumstances did not afford us this privilege.

At this time the missionary ship, "Pitcairn," was being fitted up and stored for the long voyage before her. We were glad that Capt. Eldridge could be on the coast while this work was in progress, as he was able to render most efficient help. He expressed himself as being well pleased with the vessel, and said that he had never seen a schooner leave port manned by a better crew. Aside from being efficient sailors, they are all earnest Christians, and many of them have distinguished themselves in the canvassing and Bible work. May the special blessing of God rest upon the "Pitcairn" on her voyage, and may this be a means of bringing the commandments of God and the message of the near coming of our Saviour to thousands who are now in darkness.

On Oct. 8, in company with Elders Underwood and A. T. Jones and Bro. Magan, we started for Portland, Oregon. Our former intention had been to go directly east; but at the earnest request of our brethren of the North Pacific and Upper Columbia Conferences, we decided to journey via Portland and Milton. At Portland we held meetings on Sabbath and Sunday. The brethren and sisters had come in from other places, so that the church was filled to overflowing. The Conference committee and representatives from the school board of the Upper Columbia Conference were present at these meetings, and a profitable council was held in regard to their school interests. The Spirit of God came near, and we were greatly blessed. The following resolutions received a unanimous vote, and we feel that it is in harmony with the Spirit of God that the brethren have decided to unite their school interests.

1. *Resolved*, That the States of Washington, Oregon, Idaho, and Montana unite in sustaining such a school, which shall be centrally located.

2. *Resolved*, That until such time as the location is fully decided upon, we recommend our brethren in the above territory to sustain, as far as consistent, the Milton school.

Elder Jones gave some soul-stirring instruction on faith, and Bro. Magan spoke on the missionary work, and the fields of interest that he had visited with Elder Haskell.

From Portland we went to Milton, accompanied by the North Pacific Conference Committee and members of their school board. The brethren in this Conference also voted to unite their school interests, passing the same resolutions as were passed at Portland. All seemed anxious to decide upon a place for the location of the school, that would best serve the interests of the cause at large. We believe that the Lord will help our brethren in the Northwest to select the right place, and that by uniting their efforts they can have a very efficient school.

The school at Milton is largely attended. At this time there were 130 students in attendance,—a much larger number than were there at the same time last year.

Besides counseling with the brethren over the work and its different branches, we made a brief visit to Walla Walla, Washington. This city is located in the midst of a very fertile valley, which is especially adapted to fruit-raising. The citizens of Walla Walla showed much interest to secure the location of the school in their city. They will evidently offer substantial inducements to secure it.

We left Milton early on the morning of Oct. 15, journeying by way of the Rio Grande and Santa Fé routes. The scenery on the former was the most magnificent we have ever witnessed, and the engineering through the Marshall Pass is a feat which no age but the nineteenth century has witnessed. We arrived in Battle Creek on Oct. 20.

O. A. OLSEN.

## 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.

#### MAINE.

A RECENT communication from Elder J. B. Goodrich, State agent in Maine, to the *Atlantic Canvasser* says:—

I feel encouraged about our canvassing work in Maine. I believe it will succeed. The Lord is in it, and it cannot fail. One young lady in Augusta canvassed last week for "From Eden to Eden," and took eleven orders. It was her first attempt. She is not of our faith. A man, not a Sabbath-keeper, has taken a contract for "Marvel of Nations." It is time for our own people to wake up when those from without come and ask the privilege of canvassing for our books.

#### WISCONSIN.

MILWAUKEE.—Our days for fasting and prayer, Oct. 3–5, seemed to be welcomed by all the friends of the truth here, and we were not disappointed in our hopes for a drawing near unto God. The good Spirit of God was manifest in all our meetings. The youth and children were not forgotten in our exercises. Since then we have had seven additions to the church, one by vote, and six by baptism. Of the latter there was one Scandinavian, two English, and three Germans. Among those baptized were four Sabbath-school scholars, youth from among our own people. Our church enterprise is progressing. The frame-work is nearly finished. Roofing and brick veneering will begin next week. We feel very thankful for this good weather. S. S. SHROCK.

Oct. 21.

#### MINNESOTA.

DULUTH.—Since our last report, there has been quite a disturbance here. Three ministers have influenced the people against us, and have used every means to oppose us. The Lutheran minister, when asked by one of his members, how it could be error we preached when we taught the keeping of the ten commandments, replied that it was a mistake in the catechism. But the stronger the opposition, the better the interest we have had, and when we reviewed those who have spoken against us, we had several hundred people to hear us. The last Sunday we spoke in the tent, the Spirit of the Lord came very near to us, and six souls said that they wanted to begin to serve the Lord. Three of them were baptized last Sunday. Bro. Hoffman has stayed in Duluth, but I have visited the brethren at Elm Dale, Verndale, and Rock Creek. In Verndale, three were baptized, and one in Rock Creek.

We yet have hope that several in Duluth will come out and take a stand for the present truth. We are of good courage in the Lord, and the truth shines brighter than ever before. We wish to be faithful workers in the great harvest-field. We hope that you will remember us in your prayers.

Oct. 2.

C. NORLIN.

JOHN HOFFMAN.

#### MISSOURI.

ST. LOUIS AND POPLAR BLUFF.—I left my home in Indianapolis Sept. 11, and went to St. Louis, where I continued holding meetings during the month, as I could then secure room for the purpose. I succeeded in holding ten services, besides some social meetings. One was baptized, and added to the church. Although I could not hold meetings all the time, I found an abundance of other work to do. I visited most of our people in the city, and other persons who are interested in the truth, yet I did not find time to see all who ought to be visited. I had an interesting call at a home for old and afflicted ladies. We have a sister in this institution who is about seventy-five years old. She chooses to pay the expense of her living, and remain in this place. She is not able to attend our meetings any more, as she is partially paralyzed, but she continues to do missionary work, for her afflictions have become the gate-way of approaching others with the truth. The paralysis in her eyes prevents her from reading, yet she takes the *REVIEW*, and prevails upon other inmates of the Home to read the paper to her. They became so much interested in it that two of those who have been eyes to her, are now keeping the Sabbath, and are quite earnest. One of these is sixty-seven years of age, and the

other eighty-two. They are rejoicing in their newly found treasure. The visits and prayers with these sisters were a benefit to me, and a source of great encouragement to them.

From St. Louis I came to Poplar Bluff, in Butler Co., Sept. 30. I have spoken fourteen times, and held three other meetings. Our meetings were quite successful in breaking down prejudice at this place. The Christian Church called in their appointment for Sunday-school and communion services, to attend our meeting yesterday morning. I do not remember of an incident of this kind occurring before in connection with my work. They had no minister present, and their elder seemed to think the practical talks that we were giving to our own people, were what everybody needed, so the Lord worked to allay prejudice. This opened the way for us to organize an encouraging tract society, a work the utility of which our people at this place could not before see. We go from here to Fredricktown, Madison Co.

WM. COVERT.

Oct. 13.

#### ARKANSAS.

VAN BUREN.—We closed our tent-meeting here Sept. 14, having continued it nearly six weeks, including the time of our camp-meeting. The attendance and interest were good to the close, but the people are slow to take a decided stand, and put into practice what they acknowledge to be true. Up to date, eleven have signed the covenant, and we know of several others who are keeping the Sabbath. With the blessing of God, we hope to establish an organization at this place.

Oct. 9.

J. G. WOOD.

DANIEL NETTLETON.

#### GEORGIA.

ATLANTA.—When our last report was sent in, Aug. 20, we were on our way to the Bloomington camp-meeting, to meet and counsel with Brn. Olsen, Kilgore, and Bagby, in reference to our new field of labor in North Carolina. We felt sad to leave the true and tried friends in Kansas City, where we had labored for the last six years, but we hope to meet them soon in the city of God, where we will meet our blessed Saviour. We arrived on the campground, and found old friends who have been long in the truth, and many new and earnest workers in the vineyard of the Lord. May our heavenly Father bless the unselfish worker as he leaves his friends and home to place the truths of the Bible in the homes of the people. After this meeting, I visited friends in Gibson, Ill., where on first-day I had the privilege of speaking to an interesting congregation, on the subject of the coming of the Lord.

On our way to Atlanta we stopped a few days at the Tennessee River camp-meeting, where the Lord came very near to his people. We were glad to meet the people of this Conference, some of whom were old friends we had not seen for more than twenty years. From this meeting we came to Atlanta, the last of September, where we spent one Sabbath. By request of Elders Crisler and Wilson, we visited the church at Alpharetta, Ga., to spend the days of fasting and prayer with them. We remained at this place over two Sabbaths, and felt that the Lord was with us. We returned to Atlanta to attend the institute and council meeting. We were happily surprised to see so many at this meeting. All seem to be anxious to learn the best method for labor in the cause. We believe the Lord is stirring the hearts of the people as never before. We find earnest inquirers wherever we go.

Oct. 21.

D. T. AND A. SHIREMAN.

#### INDIANA.

NEW LEBANON.—Bro. J. M. Ellis and myself came to this place on Friday, Aug. 12, and began meetings the same night. The interest has been good. We shipped our tent Oct. 20, and since then we have been holding meetings in a large school-house. Six, including two who were keeping the Sabbath, have signed the covenant, and others are preparing to keep the Sabbath.

Our expenses have been light, the friends having supplied all our wants. The collections have been very good, amounting to \$22.95; book sales, \$7.97; pages reading-matter sold, 6,700.

The interest is still good, and some are very anxious that we should build a church here. We have organized a Sabbath-school with about twenty members, and I am sure the membership will in-

crease soon. I leave the work to go to Battle Creek, to attend school. Bro. Starr is here, and Bro. J. M. Ellis will stay to complete the work. We praise the Lord for the success we have had thus far. My address until further notice will be Battle Creek, Mich.

F. M. ROBERTS.

Oct. 23.

#### PENNSYLVANIA.

WASHINGTON.—Since our last report, we have held about 100 meetings in this city, which has 12,000 inhabitants. The interest from the first has been good, but the people have been slow to decide the great questions that have been presented. We have introduced justification by faith all the way through our effort here. The influence has been against us, although there has been no open opposition. Many of the best families are now investigating. Only last evening about six requested to be prayed for, that they might become Bible Christians.

As a result thus far, thirty-nine have signed the covenant. Our donations up to date have amounted to about \$60.00. We are of good courage to keep pace with the truth. Brethren, pray for us here.

Oct. 9.

J. B. STOWE.

J. G. SAUNDERS.

FLEMINGTON, CLINTON Co.—The interest in our tent meetings here has increased since our last report, and as is usually the case where the Lord is working, Satan is present with his forces to oppose the progress of God's work. Much of the opposition has been waged by one of the resident ministers, but it was of such a low and debasing character that even his own members took objections to it. How often in this work we see verified the forcible words of the apostle Paul in 2 Cor. 13:8: "For we can do nothing against the truth, but for the truth." Elder J. S. Shrock, with whom I labored, was taken with a sudden and severe attack of malaria, Sept. 18, which necessitated his leaving the work and returning to his home.

On account of the cold weather, we held our closing service in the tent, Sunday evening, Sept. 28, with our usual good attendance. One of the leading citizens of the place showed his interest in our work by giving us the use of a large store-room, free of charge, until next April. The room will seat 150 people. The friends of the truth have succeeded by their untiring efforts, in fitting up our place of worship into a cheerful and pleasant place, such as will do honor to our work here. Elder J. W. Raymond made us a flying call, and delivered an impressive sermon Tuesday evening, Oct. 7, on the subject of the "Gospel," which was appreciated by all. Over a dozen souls have commenced the observance of all God's commandments; several others, we are confident, will soon take a stand for the truth. We organized a Sabbath-school last Sabbath of twenty members, including children. We expect that as soon after our State meeting as is consistent, a church of from twenty to twenty-five faithful members will be organized, which will be composed of the Sabbath-keepers in Lock Haven and this place, as they are only two miles apart. Bro. E. W. Snyder, our State agent, has just finished giving a course of instructions in canvassing to three of the brethren here, who will at once begin canvassing for "Bible Readings," thus making five of those who have taken hold of the truth here since its introduction last spring, who have taken up the canvassing work. We would solicit your prayers to the end that the good work which has been begun may continue to grow. To the Lord belongs the praise.

K. C. RUSSELL.

Oct. 14.

#### KANSAS.

OTTAWA.—After the close of our excellent camp-meeting, I came to this place to assist in arrangements for the opening of the school, and to look after the interests of the church, for a few days. Last Sabbath was a good day for all present. Bro. J. C. Rogers spoke in the forenoon, and in the afternoon, after a short service, we had the privilege of leading four willing subjects into the water, to exemplify their faith in the dear Saviour. Meetings the two following evenings were occasions of solemnity, and the unusually large number who attended, were benefited by being there. A great field opens before this church, as our people come in from all parts of the State, and especially the young, to attend school. We trust that the responsibility may be felt by the dear brethren and

sisters here, and that they will consecrate themselves to the Lord, as the work before them demands.

The Sabbath-school numbers at present about 125, and will soon exceed that considerably. The burden of work in this line will fall upon those who are willing to be "laborers together with God."

Oct. 20.

C. MC REYNOLDS.

#### WEST VIRGINIA.

AMOS, NEWBURG, AND KANAWHA.—Oct. 2-6 I was with the Amos church. We observed the days of fasting and prayer, holding two meetings each day. The quarterly meeting was also held at this time. As we tried to draw near to God, we felt his presence and blessing in our meetings. The brethren were much encouraged, and a debt of about \$80.00 on the church was provided for, which now clears their church property. One was added to the church. Oct. 8-13 was spent with the new company at Newburg, assisting in making preparations to build a meeting-house. Two were baptized.

The quarterly meeting of the Kanawha church was held Oct. 18, 19. I was glad to have the privilege of again meeting with the brethren there. Some of the members of the church drove over twenty miles to attend this meeting. I spoke three times, besides holding some other meetings. Two were baptized, and three added to the church. The tithe of this church this quarter was over \$100. This was encouraging. A small club of the *Signs of the Times* was taken, with which to do missionary work. May God greatly bless all these companies.

Oct. 22.

W. J. STONE.

#### NEW YORK.

AMONG the CHURCHES.—At the close of the general meeting at Adams Center, Elder F. M. Wilcox and the writer attended the district quarterly meeting of Dist. No. 4, held with the Silver Hill church, near Russell. There was a large attendance from the churches of Norfolk, Buck's Bridge, West Pierpont, and Gouverneur. All enjoyed the good meetings of the occasion. The attendance of those not of our faith was so large that all could not be well seated at our meetings. Especially was this true at the services which were held at night.

We discussed the propriety of the brethren and sisters of the Silver Hill church erecting a meeting-house. The sentiment was in favor of so doing. It is expected that the work will be commenced during the coming winter.

The district tract meeting was a good one. We talked of the work to be done in the district and in foreign fields, to such an extent that we trust a new interest will be manifested in both fields, which will be seen by more labor being performed in the home field, and in the donations of means to aid the work in foreign fields.

On Monday night, Oct. 20, we spoke to the brethren and sisters living near Gouverneur. They were much encouraged.

On Tuesday and Wednesday, Oct. 21, 22, we gave three discourses to the members of the Watertown church. On Wednesday, after the forenoon discourse, we repaired to the water, and two willing souls were baptized,—a young man and a lady. After the afternoon discourse, the two baptized united with the church, and we celebrated the ordinances. The meetings of the day were good, and constituted an occasion long to be remembered by all who were present. There are a few honest, God-fearing brethren and sisters living at Watertown, and we are glad that the Lord is adding to their number other honest souls.

The calls for labor in the Empire State are many, while our laborers are very few. We are glad, however, to report that the Lord is moving on the hearts of some to begin to labor.

S. H. LANE.

#### SOUTH DAKOTA CAMP-MEETING.

THIS meeting commenced Oct. 1, and closed Oct. 6. It was held at Swan Lake, about five miles from Hurley. Meetings were held every day in the English, German, and Scandinavian languages. This meeting was held for the special benefit of the Scandinavians and Germans who live in this part of the State. The Scandinavians turned out well, especially those at Swan Lake. On Sabbath and Sunday there was a large attendance; but many of them went home every evening, and thus they lost much, and it was also a drawback to the meeting.



Quite a number of the Scandinavian outsiders attended the meetings. There was also quite a good attendance of the Germans; but had it not been for the drought among them, more of them would, no doubt, have attended this meeting. Elder Shultz, assisted by others, labored in the interest of the Germans.

Elders W. B. White, Kauble, Smith, and Whitney labored principally for the American brethren, though there were not many present, as the meeting was designed for our foreign brethren. The meetings held were good. The Germans also had good meetings, but many of them, like the Scandinavians, went home every evening. God came near and blessed on the Sabbath, and hearts were deeply moved. The Scandinavian brethren felt greatly encouraged. Several of them were baptized, and others expected to be baptized at home. The Sabbath-school and the Health and Temperance departments received some attention, and good instructions were given in these branches.

As this was the time appointed for the fast, the brethren proceeded to carry out the instruction given in Isaiah, "To deal thy bread to the hungry," when we fast (Isa. 58 : 6, 7), by organizing to send at least a car load of food of different kinds to the German brethren who are in want, and will really suffer unless relieved.

While we did not see so much of the spirit of earnestness and desire to seek God, as we could have desired, yet God came near and blessed us in a measure. May God help the youth as well as the older brethren to seek God as many will wish they had done when the decree goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." O. A. JOHNSON.

#### KANSAS CAMP-MEETING.

This meeting was held at Eureka. Brn. Breed, Chadwick, O. A. Johnson, H. Shultz, Prof. Prescott, and the writer attended, as laborers from abroad. All of the ministers and licentiates of the Conference were present. When I arrived, the day before the workers' meeting began, I found three of the large tents up, and nearly one half of the camp pitched. I am certain I never saw a camp with the work so far along at so early a period.

All who came, "had a mind to work," and they worked willingly and cheerfully. By Friday evening of the workers' meeting, nearly 200 persons were present. We enjoyed this part of the meeting very much. There was a spirit of union and love among the workers that brought with it the blessing of God. The brethren and sisters continued to come till nearly 600 were encamped on the ground. The interest in the meetings was good till the close, and also the interest among the citizens of the place. The large tent was well filled every night, and the best of attention was given. We can but believe that some seeds fell where they will spring up and grow.

The general features of the meeting were about the same as those which characterize our camp-meetings generally. There was a great amount of labor to do, and many perplexing problems to solve; but we think that God led and guided. The business meetings passed off with spirit and energy, and also with union. Bro. Hall was again elected president, and most all of the old officers were returned to their places. On account of the drought in the western part of the State, a great many of the brethren and sisters have moved away; and although over 200 have embraced the truth during the last Conference year, their numbers will not be kept good. The eastern portion of the State has not suffered so much. The harvest there this year is not as large as usual, but they get more for what they sell, and so the increase in the price will largely make up for the lack in quantity. There is more fruit in Kansas this year than in any other State where I have been.

The two points the most dwelt upon during the meeting, were the missionary and the educational interests. Bro. Chadwick's labors in behalf of the missionary work were very acceptable, and were appreciated by all, as well by those from without as by our own people. The lessons given were an inspiration. Prof. Prescott's lectures in the interests of education and our educational institutions were most timely.

We tried to do what we could for Union College. The Conference voted to raise \$6,000. About \$1,200 of this was raised in pledges at the meeting. Some \$800 had been raised before, making about \$2,000 already raised. We expect the brethren in

Kansas will take hold and speedily make up the remainder, as they voted to raise it by June 1, 1891.

There were quite a number of Germans on the ground, but not as many as there should have been, considering that there are about 500 German Sabbath-keepers in the State, many of them living not far from Eureka.

Our camp-meeting had in one respect, rather an unfortunate ending. The brethren had planned to have the meeting close on Sunday evening, which we think was a great mistake. In this case there came on a rain Sunday forenoon, which continued nearly all day and far into the night, and some of the time it rained very hard. The water ran under some of the tents, and ran through many more, so that in a large number of them, both great and small, there was a mixture of mud and water, sometimes including bedding also. Many of the tents owned by the Conference were manufactured in Kansas City or St. Louis, and even the new ones, recently bought, leaked like sieves, and nearly everything in them was wet more or less. If a man or a Conference wants to purchase tents with the express understanding that the occupants will get wet every time a hard rain comes, we have no objections; and we would suggest that they be bought at Kansas City, St. Louis, Columbus, Ohio, or Rochester, N. Y., or other places that might be mentioned, and we will guarantee the occupants will get wet every time,—at least this has been the experience of the writer whenever he has been shaded by one of those screens for the past ten years, and we are weary of them. We prefer to be sheltered by one of the good, substantial tents that are proof against wind and rain, manufactured by the General Conference.

Some brother may say, "Those tents of which you have spoken are cheaper." *Indeed they are.* But there is such a thing as having an article too cheap. The first cost of an article is not the only element that decides its expensiveness. The satisfaction it gives while in use, and the length of time it wears are elements that decide the cheapness of anything. In addition to this, the Conference that gets its tents of the General Conference not only knows that it will get a good thing, but it also has the consolation of knowing that whatever is made on the tents purchased, goes to buy tents for new and foreign fields; and this is no small item to those who love the cause of present truth.

The brethren and sisters in Kansas came out Monday morning smiling and apparently happy. A strong wind began to blow, and the ground being softened by the rain, the tent stakes were easily drawn, and three of their large tents were blown down; one of these was the large pavilion, another was the book tent. We understood that about \$100 worth of books were lost in the rain. A large part of the brethren left on Monday morning. We were informed that they would have a baptism after we left. The meeting will be regarded as a good one, and as one of blessing and profit. The Conference has made advancement in some respects during the past year, and God's blessing was with the people at this meeting.

Thus closed the last of a series of thirteen camp-meetings this season which the writer has attended, spending sixteen weeks in this manner, having been thus engaged most of the time since the middle of May. We are not sorry for a little rest.

After the meeting closed, I came with my wife to Colorado. She has been sick all summer, and has become so feeble as to need my almost constant care. She sits up a portion of the time. We hope the blessing of God and the climate of this State will restore her to health. I shall remain here with her for some time. Letters may be addressed to me at Colorado City, El Paso Co., Colo.

E. W. FARNSWORTH.

#### TO THE FRIENDS OF THE CAUSE IN WEST VIRGINIA.

THE church reports for quarter ending Sept. 30, have been received, and we feel thankful to the clerks for their promptness in reporting immediately after the quarterly meetings. We are pleased to notice the increase of tithes sent to the State treasurer. As far as we are able to ascertain from the books, more has been sent in this quarter than ever before. While some fail to return to the Lord that which he claims as his own, still we have reasons for gratitude that others have faithfully brought in the tithes into the store-house. These will certainly receive the promise of God (Mal. 3 : 10), and will realize of his blessing both spiritually and temporally; for "the Lord is not slack concerning his promise." Several have decided to honor the Lord with their substance,

who have been unfaithful in this respect in the past. We trust others will follow their good example, and see if God has not rich blessings in store for them also. We were pleased to learn that some of the children who were not church-members paid tithes. This is right, and should be encouraged by parents generally. "Train up a child in the way he should go: and when he is old, he will not depart from it."

If there are those believing the truth who are isolated and who wish to pay tithes, they can send the same to the State treasurer, B. B. Johnson, Kanawha Sta., W. Va., at the same time sending to my address a report of the amount sent him.

The work upon the church building here is well begun. The excavation for the basement is completed, and the building committee hope to have the building inclosed this fall. We trust all our brethren will plan to assist this work with their means, that it may not be hindered.

T. E. BOWEN, Conf. Sec.

Newburg, W. Va.

#### KANSAS CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Kansas Conference, held in connection with the camp-meeting at Eureka, convened Oct. 6, 1890, at 4:30 P. M. President, C. A. Hall, in the chair. Prayer by Elder E. W. Farnsworth. The reading of the minutes was waived. The President gave a brief synopsis of the work of the past Conference year, showing the number of ministers, Bible workers, and canvassers employed in the Conference, and the work performed by each class; also the number of tent companies in the field, and the places visited by each. A financial statement of the past two Conference years was also read.

The Chair being authorized to appoint the usual committees, responded with the following: On Nominations, W. W. Stebbins, E. B. Potts, L. Winston, A. A. Maier, J. E. Welch; on Auditing, T. J. Eagle, J. E. Welch, M. W. Neal, L. Winston, T. B. Dewing; on Resolutions, A. J. Breed, C. P. Haskell, James Morrow; on Credentials and licenses, E. W. Farnsworth, L. Dyo Chambers, Oscar Hill, F. Schaeffler, John Gibbs; on Credentials of Delegates, Oscar Hill, Wm. Mills, John Gibbs; on Auditing Treasurer's Accounts, Wm. Mills, T. M. Thorn.

On motion, the usual courtesy was extended to members of the General Conference in attendance.

Adjourned to call of Chair.

In the four subsequent meetings, the following business was transacted: The churches of Burden, Neutral, and Galena were admitted to membership in the Conference. The name and location of the church of Effingham was changed to Nortonville; also the name of the Reese church, to Eureka.

The Committee on Nominations reported as follows: For President, C. A. Hall; Secretary, Wm. Mills; Treasurer, J. D. Rockey; Executive Committee, C. A. Hall, C. Mc Reynolds, John Heligass, F. Schaeffler, L. Winston. The report was adopted without dissent.

The following resolutions were adopted:—

*Whereas*, Experience has shown that Bible workers can reach the hearts and homes of the people in large towns and cities better than they can be reached by any other means; and,—

*Whereas*, There are many openings for such labor; therefore,—

1. *Resolved*, That suitable persons be selected and educated to enter the Bible work.

*Whereas*, There are in Kansas City, Kans., quite a number of Sabbath-keepers who are either members of the church in Kansas City, Mo., or are not affiliated with any church, who are anxious to have membership in a church in this State; and considering the interest developed there by our Bible workers, which we have faith to believe will soon bring others to obedience to the truth; therefore,—

2. *Resolved*, That it is the sense of this Conference that the Conference Committee should locate in that city some worker competent to develop the interest, assimilate and organize the believers, and act as leader for them while he extends the work and brings in others.

*Whereas*, The Sabbath-school Association has for several years asked that the president of that association be granted the privilege of devoting his time to the work of the association; and,—

*Whereas*, The Sabbath-school work is so closely connected with the tract and missionary work that an increased interest in the one would benefit the other; therefore,—

3. *Resolved*, That we recommend that a man be placed in the field in the interests of these two societies.

4. *Resolved*, That we indorse the action of the General Conference and of the Central Conferences in locating Union College at Lincoln, Nebr., and that we pledge our sympathy and prayers to its support, and also that we will encourage our young people to attend.

While considering resolution 4, Prof. Prescott gave an entertaining account of the events that led to the location of Union College at Lincoln. Elder E. W. Farnsworth also spoke in regard to the proposed facilities for the education of our people of foreign birth, and the need of a place where their children can learn to use their mother-tongue correctly. He also made some pointed remarks, on the general need of a more thorough education of our people, especially the young. The resolution was adopted.

5. *Resolved*, That the Kansas Conference assume the payment of \$6,000 to Union College, which shall be paid as soon as possible, and not later than June 1, 1891.

After remarks, the resolution was adopted without

dissent. Donations and pledges to the amount of \$1,225 were raised for this purpose.

Whereas, The field into which the third angel's message must go is the world; and,—

Whereas, The laborers for the foreign field must come largely from the Conferences in America; therefore,—

6. *Resolved*, That as a Conference we will take broad views of the work of God, and will encourage the selection and education of young men and women for laborers in the foreign field.

Whereas, The General Conference has deemed it advisable to establish a Ministers' School for the special study of the Bible; and,—

Whereas, Great benefit has been derived by those who attended the school of last year; therefore,—

7. *Resolved*, That we approve of the plan, and recommend that all ministers and licentiates, as far as possible, attend the Ministers' School the coming year.—Adopted.

Whereas, We consider the work of the National Religious Liberty Association a most important work; therefore,—

8. *Resolved*, That we pledge ourselves to greater diligence in assisting it by our prayers, our labor, and our means; and that we heartily recommend that a suitable man be placed in the field, who shall devote such a portion of his time to this work as the interest of the work demands.—Adopted.

Credentials were granted to the following ministers: C. A. Hall, C. McReynolds, W. W. Stebbins, L. J. Rousseau, John Gibbs, R. H. Brock, C. P. Haskell, Oscar Hill, James A. Morrow, M. H. Gregory. Licenses were granted to the following persons: O. S. Ferren, L. M. Thorn, E. P. Dexter, R. Dobbins, A. A. Maier, Ruie Hill, Edward Loepke, Joel C. Rogers, E. A. Morey, E. L. Fortner. Missionary credentials were granted to N. P. Dixon, Nora Stebbins, Mary L. Doan, Lucy Philips, Olive Philips, Anna Neal, and E. B. Potts.

Adjourned *sine die*.

C. A. HALL, *Pres.*

E. P. DEXTER, *Sec.*

#### ORGANIZATION OF THE TENNESSEE RIVER HEALTH AND TEMPERANCE ASSOCIATION.

A MEETING in the interests of the health and temperance work in Tennessee was called Sept. 16, 1890, at 10:45 A. M., on the camp-ground at Guthrie, Ky. Elder E. E. Marvin occupied the chair.

The object of the meeting was to consider the feasibility of organizing a Health and Temperance Association.

It was voted that the Chair appoint a committee to consider the matter, and to nominate officers.

It was voted that the Chair appoint a Committee on Resolutions, and to consider the matter of a Constitution. Committee on Nominations, R. M. Kilgore, R. G. Garrett, Geo. B. Starr.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 19, AT 10 O'CLOCK.—The reading of resolutions was participated in, after which memberships were solicited.

Thirty-two members were obtained. The report of the Nominating Committee was as follows: For President, W. D. Dortch; Secretary and Treasurer, Mrs. Mollie Dortch. Good instructions were received from Bro. Starr and others.

Adjourned *sine die*.

E. E. MARVIN, *Pres.*

I. D. KIVETT, *Sec.*

#### MICHIGAN H. AND T. SOCIETY PROCEEDINGS

THE tenth annual session of the Michigan Health and Temperance Association was called at 3 P. M., Oct. 23, 1890, at the tabernacle in Battle Creek, in connection with the Michigan Conference.

The President being absent, the Secretary called the meeting to order. After prayer, Elder W. H. Wakeham was elected chairman *pro tem*. No record of the last session having been made, the Secretary only read a financial statement, showing the amount on hand to be \$42.19. The Secretary was then empowered to appoint a Nominating Committee of three, and the Chair a committee of three on Resolutions. Meeting then adjourned.

The Secretary subsequently announced as Nominating Committee, Elder I. D. Van Horn, Dr. J. H. Kellogg, and Elder Eugene Leland. The Chair announced as Committee on Resolutions, I. H. Evans, Dan. T. Jones, and J. Fargo.

SECOND MEETING, OCT. 26, AT 9 A. M.—The Committee on Resolutions submitted the following:—

Whereas, We believe healthful cookery to be an important part of health reform; therefore,—

1. *Resolved*, That we recommend the holding of cooking schools, by competent persons in our churches, when practicable, and at the workers' meetings or in conventions called for that special purpose, where instructions may be given on this subject.

2. *Resolved*, That we request the Michigan Conference to select twenty or more young men and women to prepare themselves for temperance work, and that they be recommended to take the course of instruction at the Sanitarium this coming winter, with the view of giving themselves entirely to this branch of the work.

These resolutions were freely discussed and unanimously adopted. The Committee on Nominations then submitted the following: For President, W. H. Wakeham; Secretary, Mrs. D. H. Cress. This report was adopted.

Meeting then adjourned *sine die*.

W. H. WAKEHAM, *Pres. pro tem.*

I. H. EVANS, *Sec.*

#### CHICAGO ENGLISH CHURCH.

It was my privilege after an absence of over three months, to be at home again for a few days with this church, and to enjoy the quarterly meeting, and the season of fasting and prayer with them. We had a very precious season. The ordinance of baptism was celebrated, and six united with the church, two by letter. Several persons presented themselves for different branches of the work, and will make preparations at once to devote their entire time to it. Some will attend school; others will connect themselves with the canvassing work. We believe God's Spirit led his people to set apart this season of prayer for laborers, and we hope to see great results from it.

GEO. B. STARR.

Oct. 9.

#### THE CLEVELAND MISSION.

In harmony with the recommendation of the State Conference at its last session, the Cleveland city mission has been removed from 1103 Case Ave., where it has been located for the last three and one half years, to 74 Kinsman St., where we have good buildings, well and pleasantly located, with the sanitary conditions and surroundings of the best. Our family will consist of about thirteen members. Ten are present; the others are expected soon. A few are beginners, and will probably spend part of their time canvassing, while studying and preparing for Bible work. This will not only help pay expenses, but will furnish a necessary experience in becoming efficient Bible workers. Successful labor is being done by those now actively engaged. Additions to the church, from among the best families of the city, are being made. The workers are well received, and the cause has a good standing. The late fast was a great benefit to the church.

We are all of good courage in the Lord. Through the power of his grace we hope to see much accomplished in this city the coming year. We hope to be remembered "after a godly sort" by our good people of Ohio. Provisions of all kinds are unusually high, the mission family is quite large, and the fund low. Any donations of provisions in the way of potatoes, apples, or any fruit (fresh, dried, or canned), beans, peas, butter, or anything of this kind, sent in from time to time, will make you "fellow helpers to the truth," and will be greatly appreciated by us all. Send goods and shipping receipts to the undersigned.

J. D. RICE.

Oct. 9.

#### AN APPEAL TO PARENTS.

PARENTS, why is it that so few children of Seventh-day Adventists engage in spreading the solemn message which has been intrusted to us? God has given us children to train up, so that they may serve and honor him in this life. If they do not do this, why do they not? This is a question to which every parent should seek to know the answer. Each should inquire, Is my daily walk an example that will tend to lead my children toward God, and to love and espouse his cause? or does it have the opposite effect? Have I given them of my means that they might educate themselves to become efficient workers for God and his despised and down-trodden truth? If they receive a preparation to enter the vineyard, they will find numerous openings for almost every variety of talent.

Parents, you have been praying that God would raise up laborers. But has not God's Holy Spirit impressed you to take immediate steps to give your son or daughter a fitness to enter the harvest-field? What earthly sacrifice can be too great to provide one gleaner of sheaves for the heavenly garner? To do this may cause you to sell a few acres of your farm, or a city lot, or some of the horses and cattle on the farm. Or let it be more than this; let it pinch the daily living, depriving you of some comforts. What can afford more earthly pleasure than to see your children heralds of light in this dark world? or to look upon their heavenly illuminated faces as they stand in noble defense of God's precious word.

There never was a time in the history of our people when so much was required of them as now. The most urgent appeals are being made for help at home and abroad. And never was there a time when there was demand for such a variety of talents. Parents, if your children are not adapted for one place, they may successfully labor in another department of the work. Then it is your duty to become informed of the varieties of talent needed in the cause, and to daily fit your children to enter

that place for which they are the most capable.

At the present time much is being done and said to secure a goodly number of suitable persons to attend the health and temperance class, and prepare themselves to become medical missionary workers, as lecturers, colporteurs, canvassers, and teachers, by conducting cooking-schools, mothers' meetings, social purity work, etc. The importance of this work cannot be overestimated. The health and temperance class will last 24 weeks from the beginning, Nov. 2. A goodly number are here engaging in the class work. Now, parents, have you not a son or a daughter of suitable qualifications and age whom you could send to receive a fitting up for this line of work? If so, spare no pains to send them.

If your children are too young for any place in the work, remember that now is your best opportunity to attend to their spiritual condition. As a general thing parents do not realize how many embrace Christ before the age of twenty, and how few afterward. That this may be more fully realized, a few observations will be given.

Dr. Spencer speaks as follows:—

I once made an examination in respect to 253 hopeful converts to Christ who came under my own observation, at a particular period. Of these 253 there were converted—

Under 20 years of age,	138
Between 20 and 30 years of age,	85
“ 30 and 40 “ “	22
“ 40 and 50 “ “	4
“ 50 and 60 “ “	3
“ 60 and 70 “ “	1

Beyond seventy, not one!

What a lesson is this on the delay of conversion!

Rev. Munhall, while holding meetings in St. Paul, Minn., in his meeting of May 2, 1888, made the following requests of his congregation, numbering about 2,500 people:—

As many as were converted at the age of 70 or over, arise. Not one arose.

Those between 60 and 70 years of age,	1
“ 50 and 60 “ “	6
“ 40 and 50 “ “	15
“ 30 and 40 “ “	100

Those under 20 years of age, 1,500

What an emphatic lesson upon delay! May God forbid that our youth trifle thus with the precious interests of the soul. Parents, do well your part in the conversion of your children.

During the appointed time of fasting and prayer, I took the following observation from those who are helpers at the Sanitarium. Of the ninety who have embraced the religion of Jesus Christ, there were converted,—

Under 20 years of age,	68
Between 20 and 30 years of age,	18
“ 30 and 40 “ “	4

Beyond forty, not one.

I could give further observations, but these will suffice to show every parent who may read these lines, that in reference to man's salvation, *youth is the golden season*.

H. W. REED.

Battle Creek, Mich.

### Special Notices.

#### AN IMPORTANT MEETING.

A SPECIAL meeting in Michigan for the arranging of, and planning for, the tract society and other work for the winter, will be held Nov. 26-30; first meeting at 7 P. M., the 26th. We request all the directors to be present. Some directors have been appointed that were not present at the time of the Conference; therefore we could not organize the work for the winter at that time.

The place where the meeting will be held will be announced next week, by Elder Van Horn. If any of our brethren or our churches have any special request to make in reference to labor in their immediate vicinity, or any special interest to mention, they will confer a great favor by writing to us, and making known their requests and the reasons for them.

We shall also be glad to see a large attendance at the meeting. We have important work before us, which demands energetic and prompt action.

Direct all letters to REVIEW AND HERALD, Battle Creek, Mich.

O. A. OLSEN.

—It is always a more wholesome exercise to discover our duties than to assert our rights.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 8.—THE ARK TAKEN.

(Sabbath, Nov. 22.)

(Read "Patriarchs and Prophets," pp. 581-588.)

1. What was the result of a battle between the Israelites and the Philistines, that was fought near Ebenezer? 1 Sam. 4:1, 2.
2. What did the elders of Israel decide to do to guard against a like result another time? Verses 3, 4.
3. When the ark came, how was it received? Verse 5.
4. How did the Philistines feel when they heard that the ark of God had come into the camp of Israel? Verses 6-8.
5. With what words did they encourage one another? Verse 9.
6. What was the result of the battle that followed? Verses 10, 11.
7. What may we learn from this? Ans.—That the mere possession of the truth of God will not protect anybody. (See note 1.)
8. Yet what will the truth be to some in the day of trouble? Ps. 91:4.
9. Where must a person have the truth in order to receive benefit from it? Ps. 37:31; 1:1-3.
10. When men who make their boast in the law are guilty of violating it, what is the result? Rom. 2:23, 24.
11. What naturally resulted from the Israelites' wrong use of the ark? Ans.—The Philistines lost their fear of it, and of God, whom it represented.
12. How did the Philistines dishonor the ark? 1 Sam. 5:1, 2.
13. How did God assert the supremacy of his law? Verse 3.
14. What proved that this was no chance occurrence? Verses 4-7.
15. What was there in this that was calculated to show to the Philistines the vanity of their idols? (See note 2.)
16. What does the Lord say of the idols of the heathen? Ps. 115:4-7.
17. What of those who make them and trust in them? Verse 8.

#### NOTES.

1. The fact that Israel was defeated notwithstanding the presence of the ark of God, is designed to show that the truth is not to be used as a charm. The possession of a cart load of Bibles will not keep any one from harm or from the assault of the enemy of souls. It is only when the truth is hidden in the heart, and is a part of the life, that it acts as a shield, to quench all the fiery darts of the enemy.

2. A most striking point against the vanity of idols is made in the description of the downfall of Dagon before the ark. Dagon was an idol with the body of a fish, and the head and hands of a man. When the idol fell before the ark and lost his head and his hands, only the fishy portion remained. The record says that "only Dagon was left to him." Now, the word "Dagon" is the diminutive of the Hebrew word for fish, so that we have in reality the statement that when Dagon fell before the ark and lost his head and his hands, "only a little fish was left." That is all that there was to the idol in which the Philistines trusted.

## News of the Week.

FOR WEEK ENDING NOV. 8.

#### DOMESTIC.

- The Virginia pea-nut crop is estimated at 3,000,000 bushels.
- The Farmers' Alliance cast nearly 14,000 votes in the State of Kansas at the last election.
- Sixty counties of Nebraska give a majority of 43,000 against prohibition.
- Gideon L. Pace, the last survivor of the Black Hawk War, died Nov. 3, aged 84, at East Wilton, Me.
- Every house in Winslow, Pike Co., Ind., was burned Friday morning. There will be much suffering among the inhabitants.

—An infant was born in Wabash, Ind., Sunday night, weighing but one and one-half pounds. She is perfectly formed and healthy.

—The Missouri State Grand Jury, at St. Louis, has delivered a sweeping denunciation of the whole grand jury system, and called for its abolition.

—Fifty-six convicts, twenty-three being from Cook County, will be discharged from the Illinois Penitentiary at Joliet during the month of November.

—The visible supply of wheat and corn is, respectively, 21,235,881 and 7,017,335 bushels. Since last report wheat increased 1,520,356 bushels, while corn decreased 189,108 bushels.

—The public debt statement shows that the reduction of the public debt, during the month of October, amounted to \$3,668,012.78. The total cash in the Treasury is \$681,316,480.88.

—Three children of the family of Robert Paul, of Middleton, Wis., contracted black diphtheria from a stray cat, which found its way to their home. All three of the children died.

—Notice was given Monday, that the provisions of the act of Congress, approved Aug. 30, for the inspection of salted pork and bacon and cattle for export, would be put in force Nov. 10.

—A party of Galena, Ill., hunters discovered a cave Oct. 21, near Pilot Knob, about four miles from Galena. It was explored to the distance of half a mile or more, and found to contain many rooms or vaulted openings.

—Four pairs of gloves and a glove pocket, which came from England through the mails to Mrs. Grover Cleveland, were seized, Monday, at New York, by the Custom House authorities. The articles will be released upon payment of duty.

—Last Saturday, on the old Rupert homestead, near Argentine, Kans., two men uncovered an iron pot which contained gold coin amounting to \$5,000. It is believed that the pot was buried during border-warfare times, and that the owner was killed.

—Almost in the exact geographic center of Wyoming is a mountain of solid hematite iron ore, more than a mile wide and over two miles in length. Besides the iron, the mountain contains lignite coal enough to warm the world for a century, and a dozen of dried-up lakes of soda, where the soda is deposited to a depth of over 300 feet.

—An important enterprise of the W. C. T. U. is the building of a temperance temple in Chicago, which will cost \$1,100,000, and be thirteen stories high, of French-Gothic style. Saturday, Nov. 1, at the close of appropriate ceremonies, Miss Francis Willard and Mrs. Carse placed the mortar for the laying of the ten-ton corner-stone.

—The corner-stone of the Masonic temple, Chicago, was laid Thursday, Nov. 6. This great structure will cost \$2,000,000, and will reach a height of 275 feet, containing twenty stories, whose floors will be reached by means of sixteen elevators, with a carrying capacity of from 36,000 to 40,000 persons daily. No available means will be spared in making this building a model of beauty and excellence.

#### FOREIGN.

—The Russian authorities are deporting to Siberia many Hebrews falsely charged with connection with Nihilist plots.

—Peasants in Southern Russia, aroused by fiendish acts of the authorities, have risen in revolt, and military forces have been sent against them.

—It was reported Monday, that the Dominion Government had decided to reduce postage throughout Canada to the United States from three to two cents.

—Cuba has forwarded an earnest petition to the Spanish Government, asking that a treaty of reciprocity with the United States be speedily concluded.

—Recently the 111th birthday of Mme. Condere, of Bergerac, France, was the occasion of the entire town appearing in gala attire, and the suspension of all business.

—The world's annual production of iron ore is placed at 53,289,000 tons; that of coal, 462,000,000 tons; that of pig-iron, 24,869,000 tons; and that of steel, 10,513,000 tons.

—The Catholic ticket in Brazil is beaten out of sight, receiving less than 4,000 votes in the State of San Paulo, where the government received an absolute majority of 40,000 votes.

—The Dominion Government has decided to expend \$2,000,000 in constructing a new canal on the north side of the St. Lawrence, at Coteau, Quebec, in order to overcome the Cedar Rapids.

#### RELIGIOUS.

—The czar has been advised by a member of the Holy Synod, to banish foreign missionaries from Russia.

—A number of educated and wealthy Russians, men and women, have founded a colony at Vishnee Volotchok, where they will practice the doctrines of Count Tolstoi.

—The Salvation Army mourn the loss of one of its origi-

nators, Mrs. Booth, wife of General Booth, who died of cancer, at Clacton-on-Sea, Oct. 4, 1890.

—The evangelist, Thomas E. Leyden, an ex-Romanist, who was to expose Romanism at the opera-house in Amesbury, Mass., Tuesday evening, was struck by a piece of brick from across the street while proceeding to the hall. The populace are indignant at such cowardly work. The culprit is unknown.

## Appointments.

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

THERE will be a district meeting for Dist. No. 5, Ohio, at Hamler, Henry Co., commencing Friday, Nov. 14, and closing Monday evening, Nov. 17. On Sunday the new church will be dedicated. The president of the Conference and the Tract and Missionary Society requests that all librarians and church agents be present with their books at this meeting.

GEORGE KLOPFENSTEIN, Director.

#### 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.

#### LABOR BUREAU.

WANTED.—A good, stout young man on truck farm. Good wages. Do not apply unless you can come on short notice. Address S. T. Page, Barstow, Page Co., Fla.

WANTED.—A boy ten or twelve years of age, with a view to adoption. Address John Evitts, Brownsville, Kent Co., Del. Reference, Elder D. C. Babcock, 148 Champion St., Battle Creek, Mich.

#### ADDRESS.

THE P. O. address of Elder B. F. Purdham and A. F. Harrison is now 120 Third St., New Orleans, La.

THE P. O. address of Elder W. J. Stone, until further notice, will be Amos, Marion Co., W. Va.

#### A GIRL LOST.

BRO. N. S. RAYMOND, of Wheeler, Stueben Co., N. Y., writes us that the girl who has lived with them ever since she was three years of age, left her home without any known cause, while they were away attending meeting, Oct. 18, 1890; and her whereabouts cannot now be ascertained. She bought a ticket at Bath for Buffalo, and inquired of the ticket agent the price of a ticket to Kansas City. It is supposed that she has gone west. Name, Ida Raymond. Height, 4 feet 10 inches; thick set, full face, brown hair, blue eyes. Weight, 108 lbs. If any one can give any information concerning her, it will be thankfully received by Bro. and sister Raymond. Direct as above.

## Obituary Notices.

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

HOYT.—Died at West Union, Iowa, April 9, 1890, our beloved father, Nason Hoyt, in the seventh-eighth year of his age. Father Hoyt was born in Canada. Early in life he recognized the claims of his Saviour, and gave his heart to him. He was a believer in the movement of 1844, and experienced some of the bitterness of the disappointment which followed the passing of the time. In 1856 he removed to the State of Iowa. About the year 1862 Elder M. E. Cornell preached present truth in West Union. Father Hoyt then heard for the first time, the third angel's message. The light seemed precious, and he determined to walk in it without delay. He was chosen elder of the church in West Union, which position he held until near his death. Although the coming of the Lord was delayed longer than he had expected, his faith never wavered. He was always at his post of duty, and present truth was of the first importance to him. His constant prayer was that the Lord would keep his face as a flint toward Zion. His death resulted from la grippe. He was fully aware that his departure was near, and rejoiced in his Saviour's love. His last words were praises to God, although unconscious at the time. The funeral service was held in the U. B. church. Elder H. Nicola preached the funeral sermon to a large audience. In his death we have lost from our midst a child of God, yet we cannot mourn as those without hope. He rests in peace, awaiting the call of the Life-giver.

MRS. A. G. DANIELLS.



**SCHINDLER.**—Died near Boise, Idaho, Sept. 14, 1890, Tessie Fair, infant daughter of Adam and Agnes Schindler, aged 7 months and 28 days. Her disease was gastro-enteritis. At the funeral the writer addressed the friends from Jer. 31:16, and the little one was laid in the cemetery near Caldwell, to await the fulfillment of the promise. D. T. FERRO.

**TALBOT.**—Fell asleep in Jesus at Council Bluffs, Iowa, Sept. 24, 1890, Hildred, youngest daughter of D. P. and J. E. Talbot. Little Hildred was permitted to brighten their home for two years and two months. Her illness was of short duration, only ten days, the disease being membranous croup. We trust that this affliction upon this dear family may lead them to keep all of God's commandments. In the absence of a minister, prayer was offered and a few comforting texts of Scripture were read by a member of like faith. N. B. SMITH.

**HAM.**—Died at Irving, Minn., Sept. 10, 1890, Clara May, youngest child of Charles S. and Ella J. Ham, aged 1 year, 8 months, and 9 days. She was an affectionate, loving child, with always a smile for every one. Sadly we miss our "laughing baby," but we remember that "of such is the kingdom of God." May we so live as to meet our darling little one when Jesus shall call his children home. In the absence of a minister of our faith, words of comfort were spoken by Elder Longly (Methodist), from John 16:18. CHAS. S. and ELLA J. HAM.

**ERSKINE.**—Died of diphtheria Sept. 21, 1890, at the age of 9 years, 4 months, and 20 days, Grace, daughter of Andrew and Maggie Erskine, of Rich Hill, Mo. Her death was very sudden, she being sick only three or four days. She was a regular attendant of the Sabbath-school, and was loved by all who knew her. Her desires were to do right, and we trust that she sleeps in Jesus. She will be missed from the home and from the school, but as we laid her away to sleep till the Lifegiver comes, we knew that "the Lord giveth, and the Lord taketh away." Remarks by the writer, from Job 14. JAS. KLOSTERMYER.

**ROBINSON.**—Nicholas Robinson was thrown from his wagon last April; one wheel passed over his back, above the hips, injuring his spine so badly that he lost the use of his lower limbs. He died at La Grange, Wis., Oct. 9, 1890, at the age of 46 years, 10 months, and 21 days. He suffered much, and it required much anxious care on the part of his friends to care for him during his lingering illness. He leaves a faithful wife and five children to mourn their loss. Words of comfort were spoken by the writer, from Job 14:14, to a large company of relatives and sympathizing neighbors. I. SANBORN.

**STEELE.**—Died at Wieland, Hunt Co., Texas, Oct. 12, 1890, Emberce Olvi, son of A. D. and S. E. Steele, aged 8 years, 11 months, and 21 days. He was afflicted with rheumatism, and had not been able to walk for two years. He bore his sufferings with great patience, and was always cheerful. We shall greatly miss him, but we do not sorrow without hope, for we expect to meet him in the first resurrection. He loved the Sabbath, and often said that he should keep it if the rest of the family did not. That we may be faithful to the end, and be prepared to meet our Lord and Saviour, is my prayer. A. D. STEELE.

**KNUDSON.**—Died of consumption of the bowels, Sept. 14, 1890, Hattie May, infant daughter of O. E. and Bertha Knudson, aged 14 months and 11 days. Although the little child had been sick nearly all its life, yet its patience and sweet disposition were remarkable for such a babe. And when she lay asleep in death, the same pure look and sweet smile were still upon her face. Words of comfort were spoken by Elder G. W. Anglebarger. Though the little one has been laid away, the parents are comforted with the thought that, if faithful, their darling will be restored to them when the Life-giver comes. MARIAN KLAIBER.

**PETTERSON.**—Died after an illness of nearly three weeks, from a complication of diseases, at his home near Clifton, Bosque Co., Texas, Sept. 28, 1890, my dear husband, Olof Pettersen, aged 66 years and 29 days. My husband was born in Holland, Sweden, Aug. 30, 1824. He came to America in 1870, and here accepted the truth under the labor of Bro. A. W. Jensen. He was baptized in 1881, and tried to live up to the blessed truth until the last. Myself, one son, and four daughters are left to mourn his loss. Words of comfort were spoken by a brother, and also by a friend, to a large gathering of relatives and friends. CHRISTINE PETTERSON.

**DEBOLT.**—Died at the home of her daughter, in Clarissa, Minn., Sept. 23, 1890, Sarah J. Debolt, aged 63 years, 6 months, and 12 days. Sister Debolt accepted the truths of the third angel's message about four years ago, rejoicing in the hope afforded thereby, until the time of her death. She leaves a large family of children to mourn her loss; but they mourn not without hope, as their mother, during her last sickness, showed evidence of her acceptance with God; and if faithful, they hope to meet her at the time of the resurrection of the just. Words of comfort were spoken by the writer, from John 11:23 and 1 Thess. 4:13. BYRON TRIPP.

**GREEN.**—Lucy M. Green, of Otsego, Mich., died Oct. 10, 1890, of inflammation of the bowels, induced by a cancer of the rectum. Sister Green was born in Livingston County, N. Y., June 8, 1836, and at the age of 21, was married to James G. Sterling, at that time a minister of the Methodist denomination. He, however, in 1868 embraced the third angel's message, and became a minister in the Seventh-day Adventist Michigan Conference, which connection he held until his death in 1875. The widow, being left with five small children, was again married in 1876, to John H. Green, and, with him, was a consistent member of the Otsego church, till her death. About one year ago, sister Green first learned the incurable nature of her disease, and returned home from the Sanitarium to make preparations for her final removal from the scenes of earth. In her case, death has caused the loss of a devoted wife, a fond and loving mother, and an earnest Christian worker. A large and sympathizing audience were present at the funeral services, and listened to remarks from the writer, based on the words in Heb. 13:6: "The Lord is my helper." J. O. C.

**NELSON.**—Died in Worthing, So. Dak., July 25, 1890, of inflammation of the bowels, Westley, twin son of Rastmas and Hattie Nelson, aged 8 years, 5 months, and 3 days. The cruel enemy, death, has ruthlessly entered another happy home, and taken a loved son and brother, leaving an aching void in each heart; but the blessed hope of the glorious resurrection sustains the bereaved ones, and with tear-dimmed eyes they can look up and say, "Joy cometh in the morning." Just before his death, the little sufferer said, "On Christ the solid Rock I stand, all other ground is sinking sand." His parents, three sisters, and twin brother are left to mourn their irreparable loss. I. B. E.

**TYSZKIEWICZ.**—Died of typhoid fever, in Colorado Springs, Colo., Oct. 5, 1890, Beatrice, only daughter of Bro. and sister Tyszkiewicz, aged nine years. Bro. and sister T. came to Colorado Springs in the interests of the proposed sanitarium, but Beatrice was taken sick the next day after their arrival; and although all was done that medical skill and the very best and closest attention could do, she gradually failed until at the end of five weeks of suffering she calmly closed her eyes in death to await the last trumpet. The fond parents sorrow not as those that have no hope, for clothed in immortality they expect soon to see their loved one. Words of comfort on the occasion, from Rom. 8:28. SMITH SHARP.

**LILLARD.**—Died of a complication of diseases, at Savoy, Fannin Co., Texas, July 23, 1890, little Dock M. Lillard, aged 6 years, 1 month, and 22 days. He was taken, last January, with what we thought to be la grippe, but the disease assumed a more aggravated form, and he lingered for seven months. At times his suffering was very intense, but he exhibited remarkable patience till the last. His father having died nearly two years ago, he was brought from Tennessee to our home in August, 1889, where he was received as a member of our family circle. Though he had been in our home scarcely a year, his sweet disposition had won our affections, and we greatly lament the loss so soon and sadly broken. The resurrection and the future inheritance were themes of the funeral discourse given by Elder W. S. Greer. LIDA GORRELL.

**YOUNG.**—Our beloved brother Jedediah Young was killed by lightning, at his home near Madison, Nebr., Sept. 6, 1890, at the age of twenty-four years. He was the only remaining son of James M. and Rebecca S. Young. Though we greatly miss him as a loving and obedient son and a true brother, we mourn not without hope. He became acquainted with the views held by S. D. Adventists, through a series of tent-meetings conducted by Elder A. J. Cudney, in 1882. From that time he was a firm believer in present truth, and lived in obedience to it. During his long residence here, his gentle manners and upright dealing secured the respect and esteem of the entire community, which was manifest in the large attendance at his funeral, and in marked tokens of respect shown in various ways. The funeral services were conducted by Elder W. E. Kimball (Presbyterian), at the Presbyterian church in Madison. JOHN ARNOLD.

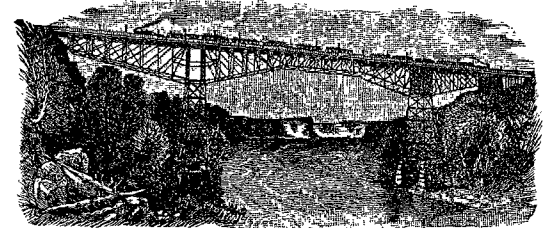
**BAKER.**—Died of scrofulous consumption, at the home of her parents, in Springville, Erie Co., N. Y., Oct. 9, 1890, Nina, youngest daughter of Norton W. and Harriet M. Baker, aged 10 years, 9 months, and 5 days. Bro. and sister Baker embraced the truth one year ago last summer, under the labors of Elder A. E. Place and the writer; since that time little Nina has always been very particular in keeping the Sabbath with her parents, and manifested a regard for the truth which was marked for one so young. As expressed by another, "Her life has been a sweet example for others to profit by." Her suffering was great, throughout her sickness, which was long, and especially so the last two weeks of her life, but her sufferings were patiently borne. She leaves a father, mother, and two sisters, who mourn their loss, but who sorrow not as others who have no hope. Elder R. F. Cottrell wrote to the family some very comforting lines on the occasion. The funeral was held in the Free Methodist church at Colden Centre. Remarks by the writer, from Jer. 31:16, 17. H. L. BRISTOL.

**SAMS.**—The pale hand of death has entered the home of Jefferson Sams, of Delphos, Ringgold Co., Iowa, and stricken down the aged mother, Mrs. Cintha Sams, the husband, Jefferson Sams, the wife, Mrs. Alice Sams, and Clemmer, a son of seven years. Mrs. Cintha Sams was sixty-five years of age; Jefferson was thirty-three; and Alice was twenty-four. Typhoid fever began its work, and the aged mother was the first one summoned by the silent messenger of death. She fell asleep September 3. Little Clemmer survived her but three days. The wife died Sept. 8, and Jefferson Sept. 11. The mother had been a member of the Baptist church for a number of years. Mrs. Alice Sams had been a Sabbath-keeper for some five years, but for some reason had never united with the church. She bore her illness with Christian fortitude, and her faith in Christ cheered her in the dark valley. Jefferson expressed the wish several times to join the church, and had fully determined to do so. Two small children, aged three and five years, are left to the guardianship of relatives. It seems a strange dispensation of Providence that should order thus; but He who hath given can take away, and we know that he doeth all things well. C. NICOLA.

**CLARK.**—Sarah A. Clark, daughter of Mary M. Parish, and wife of John Clark, died of consumption at her sister's home in the town of Lorraine, Jeff. Co., N. Y., Oct. 1, 1890, in the twenty-sixth year of her age. Sister Clark was early taught the present truth, her parents being observers of the Sabbath. In 1882 she became converted, was baptized, and joined the Pulaski church. Her health for some time was poor, she being troubled with weak lungs; but her condition was not thought to be serious until last June, when she had the first hemorrhage. From that time she began to grow worse. In July she moved to Lorraine, and transferred her membership to the Mannsville church; but she was not permitted to meet with that church, on account of rapidly failing strength. Though young in years, when she saw that she must soon give up life, she became resigned, and prayed that God's will might be done. The day before her death, while in great suffering, her mother came with her medicine, but the sufferer looked up and said, "Mother, pray for me; it will do me more good than medicine." Her last moments seemed to be full of trust in the Saviour. She leaves a husband, mother, one sister, and one brother, besides many friends, to mourn her loss. Remarks at the funeral by the writer, from 1. Cor. 15:26. A. E. PLACE.

**MORRISON.**—Died at College View, Lincoln, Nebr., Sept. 30, 1890, of malarial fever and blood poisoning, Clara Vista, only daughter of Jno. M. and For a V. Morrison, aged 15 years and 25 days. She gave her heart to God three years ago, at Grand Island camp-meeting, and was baptized and united with the church at Broken Bow, where they then lived. At her death she was still a member of this church. During her sickness of four weeks, she expressed entire confidence and trust in God and his promises, and when her parents and sorrowing friends stood by her bedside, she said, "Do u't worry, mamma, for it matters little whether we wake or sleep; Jesus will soon come." Her admonitions of faith in God, to members of the family, seemed from one beyond her years in experience. Clara's death was the first to occur at College View. It was sad indeed, as the procession passed on to her last sleeping place, to listen to the mournful bell tolling the first dirge of our little village. She was laid to rest in Wyuka Cemetery. Her stricken parents and two brothers mourn her loss, but with full hope that she will come forth in the morning of the first resurrection, when the Master brings the righteous ones with him. Remarks from 1 Thess. 4:14. G. E. LANGDON.

## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.		† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At. P. Co. Express.	† Amer. Express.	† Kal. Accom'n.	† Niles Accom'n.						
STATIONS.															
Chicago.....	am	7.05	am	9.00	pm	12.20	pm	3.10	pm	10.10	pm	9.00	pm	4.50	
Michigan City		9.10		11.10		1.56		4.48		am	12.20		10.53	7.60	
Niles.....		10.20		pm	12.5	2.53		5.55		1.52	am	12.00		8.25	
Kalamazoo .....		11.50		2.20		3.58		7.04		3.35	am	1.18		pm	10.05
Battle Creek...	pm	12.55		3.03		4.30		7.37		4.5		2.03		7.55	
Jackson.....		3.10		4.30		5.38		8.52		6.1		3.40		9.55	
Ann Arbor.....		4.45		5.32		6.29		9.45		7.45		4.55		11.00	
Detroit.....		6.15		6.45		7.30		10.45		9.20		6.20		pm	12.10
Buffalo.....	am	9.25	am	3.25	am	3.25	am	6.25	pm	4.55	pm	2.15		8.80	
Rochester.....				6.00		6.20		9.20		8.00				11.20	
Syracuse.....				8.00		11.35		10.20						am	1.30
New York.....				pm	4.00	pm	8.50	am	7.20					9.42	
Boston.....				8.30		10.57		9.35						pm	2.50
WEST.		† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	† Kal. Accom'n.	† Niles Accom'n.							
STATIONS.															
Boston.....			am	8.30		pm	3.00	pm	7.00						
New York.....			11.50	pm	4.45	6.00		10.00							
Syracuse.....			pm	3.30	11.55	am	2.10	am	8.00						
Rochester.....			10.40	am	1.42	4.20		10.45							
Buffalo.....	pm	11.30	11.30		5.30	11.50	am	8.45							
S. Shore Bridge	am	12.28	am	12.28	8.05	6.25	pm	12.50							
Detroit.....		9.05	7.50	9.25	pm	1.20	9.15	4.45	pm	5.55					
Ann Arbor.....		10.37	8.55	10.19	2.17	10.30		5.58		7.15					
Jackson.....	pm	12.15	10.05	11.18	3.20	11.50	7.15	pm	8.30						
Battle Creek ..		1.50	11.35	pm	12.22	4.30	am	1.28	8.47						
Kalamazoo. ...		2.37	pm	12.12	12.59	5.02	2.17	am	7.00						
Niles.....		4.17	1.23	2.05	6.17	4.05		7.40	8.39						
Michigan City		5.42	2.25	3.18	7.20	5.45		8.55	10.05						
Chicago.....		7.55	4.15	4.50	9.00	8.05		11.20							

\* Daily. † Daily except Sunday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:10 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.

Time Table, in Effect May 11, 1890.

GOING WEST.					STATIONS.		GOING EAST.				
.....	p.m.	3.00	p.m.	7.00	.....	Boston.....	.....	a.m.	8.30	p.m.	7.30
.....	p.m.	5.00	p.m.	8.00	.....	New York.....	.....	p.m.	11.10	p.m.	10.10
.....	a.m.	8.20	a.m.	7.20	.....	Buffalo.....	.....	a.m.	9.50	a.m.	8.50
.....	a.m.	7.45	a.m.	6.45	.....	Niagara Falls.....	.....	a.m.	8.15	a.m.	7.10
.....	p.m.	8.30	p.m.	1.00	.....	Boston.....	.....	a.m.	9.50	p.m.	12.10
.....	p.m.	8.30	p.m.	11.55	.....	Montreal.....	.....	p.m.	8.00	a.m.	7.45
.....	p.m.	8.30	p.m.	1.00	.....	Toronto.....	.....	p.m.	8.40	p.m.	7.25
.....	p.m.	8.30	p.m.	1.00	.....	Detroit.....	.....	a.m.	9.45	a.m.	11.50
Chas.	B. C.	Lmtd	Pacific	Pacific	N. Atl		Mail.	Lmtd	Atto	Day	Prt. N
Pass.	Pass.	Exp.	Exp.	Exp.	Exp.			Exp.	Exp.	Exp.	Pass.
a.m.	a.m.	a.m.	a.m.	a.m.	a.m.	Dep.	Arr.	a.m.	a.m.	a.m.	a.m.
5.59	4.14	1.04	8.59	7.24	7.16	Port Huron	10.31	1.05	7.55	8.21	10.50
7.28	5.40	2.14	10.00	8.55	8.31	Lapeer.....	8.55	11.48	6.17	7.01	9.17
8.05	6.27	2.40	10.43	9.50	9.03	Flint.....	8.07	12.17	5.40	6.27	8.38
10.48	7.30	3.09	11.26	10.30	9.55	Durand.....	7.20	10.48	5.03	6.00	8.00
10.06	7.30	3.09	11.26	10.30	9.55	Lansing.....	5.37	9.09	4.25	5.00	6.35
6.37	3.88	4.43	1.08	12.05	11.01	Charlotte	5.06	9.27	3.25	4.3	6.02
1.00	10.00	5.80	2.00	12.00	12.05	BATTLE CREEK	4.05	8.45	2.35	3.55	5.15
1.48	p.m.	2.50	1.48	12.00	12.05	Vicksburg	2.55	8.01	1.48	.....	.....
1.38	p.m.	.....	1.58	1.00	1.00	Schoolcraft	2.42	.....	1.38	.....	.....
2.52	6.47	3.45	2.45	1.50	2.05	Cassopolis	1.50	7.17	12.45	2.35	.....
3.40	7.28	4.25	2.30	2.35	2.35	South Bend	1.50	6.40	12.00	1.67	.....
5.00	.....	.....	4.52	.....	.....	Haskell's	11.21	.....	.....	.....	.....
5.20	8.45	5.55	5.10	6.25	6.25	Valparaiso	11.25	2.20	10.30	12.40	.....
p.m.	10.45	8.10	7.30	6.25	6.25	Chicago.	8.40	3.15	8.15	10.30	.....
.....	p.m.	a.m.	p.m.	p.m.	p.m.	Arr.	Dep.	p.m.	p.m.	a.m.	.....

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 11, 1890.

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One number of the REVIEW has now been issued for every year in the Christian era, the present issue of the paper bearing the same number as the current year—1890.

We have received from Bro. W. E. Cornell, of Des Moines, Iowa, an interesting report of the visit and efforts of Mr. W. F. Crafts, in that State, to increase among the people an interest in the question of Sunday legislation. This report, we regret to say, came just too late for this issue. It will appear in our next.

### A BAD FLAG.

DR. LYMAN ABBOTT is credited with saying, "We run up the Puritan flag, and emblazon on it the motto of a modern and modified Puritanism: A State Christian but not ecclesiastical; with faith but no creed; reverence but no ritual; a recognized religion but no established Church." The less such flags are run up the better. For the State to be Christian, or profess to be, to have faith, reverence, and a recognized religion is nothing short of its being ecclesiastical, having a creed, a ritual, and an established Church; for ecclesiastical means, simply, "pertaining to the church;" the definition of the faith is the creed; the manner in which reverence is to be manifested is the ritual; and the religion recognized by the State is the established Church. It is all right for the people of the State to be and to have all these things. If this is what Dr. Abbott means, we agree with him; but, if so, he does not state what he means. But we are utterly opposed to the State, as such, making any profession of religion whatever. W. A. C.

### THEY SEE IT.

The Great and Final Conflict Approaching.

THE following is taken from the reports made before the Ohio Presbytery of the Reformed Presbyterian Church, Oct. 14, and printed in the *Christian Nation* of Oct. 29, 1890:—

"Your committee on National Reform would respectfully report,—

"That the signs of the times are worthy of the careful study of all Christian people. The wheels of Providence are moving rapidly toward some great crisis in the history of our world. We live in an age of wonderful activity, and hence of rapid and great changes. The developments of science have brought all nations and tribes of men into such easy communication, that they may all be regarded as one great family, hence whatever changes occur in one part are soon communicated to the whole race. The great questions that are agitating the minds of men to-day are questions of morals and religion. Along these lines the world's forces are marshaling for a great and perhaps final conflict. What a grand age in which to live and act, if only we are on the Lord's side!"

There is much truth in this, and the case is stated as well as it could well be, viewed from a human stand-point. But to the student of prophecy there is no "perhaps" about it. The great and final conflict is at hand. The lines are being drawn, and the battle will soon be on. And, thanks to Him who in His word has lifted the curtain of the future, prophecy enables us also to know for a certainty which is "the Lord's side." It is the side which contends for his moral and immutable law. Truly—

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

W. A. C.

### A CORRECTION.

By an error of the stenographer, the name of U. Smith was left out of the list of teachers in the Ministers' School, last week. The instructors are, Prof. Prescott, Eld. U. Smith, Dr. Waggoner, and W. A. Colcord.

The school is starting out with most encouraging prospects. Every day we have new names to put on the roll, and we hear of a number who are yet to come. They should make haste to be here soon.

O. A. OLSEN.

### PHOTOGRAPHS OF THE "PITCAIRN."

Our readers will be glad to learn that several fine photographs of our missionary ship have been taken, as follows:—

1. View the evening before the launch.
2. Full view with sails furled.
3. View at time of dedication.
4. Full view with sails spread, taken the day before she sailed.

These photographs are the regular boudoir size,—about 5x8 inches,—and will be sent, mounted, post-paid, for 40 cents each, or 3 for \$1.10. The set of 4, mounted, \$1.45: Unmounted, 25 cents each, 3 for 65 cents, 4 for 85 cents.

Two groups have also been taken, one including the missionary workers, and the other the crew. These will be furnished, mounted, at 40 cents each. Order photographs of the ship by number, as given above. No. 3, the view taken at the time of the dedication, shows a crowd of people, but very little of the ship can be seen. Nos. 2 and 4 give the best views of the ship. All profit arising from the sale of the photographs will go toward the running expenses of the ship. Address, International Sabbath-school Association, Oakland, Cal. C. H. J., in *S. S. Worker*.

### 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.

### S. D. A. PUBLISHING ASSOCIATION.

Thirty-first Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-first annual session in Battle Creek, Mich., on Wednesday, Dec. 3, 1890, at 3 o'clock, P. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

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

Trustees.

### S. D. A. EDUCATIONAL SOCIETY.

Sixteenth Annual Session.

THE sixteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Dec. 4, 1890, at 9 o'clock A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society, as may come before the meeting.

U. SMITH,  
W. W. PRESCOTT,  
O. A. OLSEN,  
A. R. HENRY,  
C. ELDRIDGE,  
H. LINDSAY,  
W. C. SISLEY,

Trustees.

### HEALTH REFORM INSTITUTE.

THE twenty-fourth annual session of the Health Reform Institute will be held in Battle Creek, State of Michigan, Thursday, Dec. 4, A. D. 1890, at 3 o'clock P. M. Standard Time, for the purpose of electing a Board of Directors for the ensuing year, and transacting such other business as may come before the meeting.

Any shareholder who cannot be present has the privilege of selecting and empowering some one to represent him or her by proxy.

Blank forms for proxy will be sent to any who may request it.

J. H. KELLOGG,  
A. R. HENRY,  
D. T. JONES,  
W. H. HALL,  
G. H. MURPHY,  
J. FARGO,  
LYCURGUS MC COY,

Directors.

### 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, \$1,368.)

W. H. Lengel - - - - - \$10 00  
Maria Jones - - - - - 10 00  
J. B. Ingalls - - - - - 10 00

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

### \$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West, where there are no local Conferences or State organizations:—

(Previously reported, \$2,900.)

Mrs. Mary B. Gibson - - - - - \$50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.