

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 68, No. 38.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 29, 1891.

WHOLE NO. 1934.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

THE BLESSED BIBLE

BY WILLIAM BRICKEY.
 (Kingston, Minn.)

My blessed old Bible, how dearly I love thee,
 Each clasp on thy cover is dear to my sight;
 No treasure on earth doth my soul prize above thee,
 To ponder thy word is my chiefest delight,
 Thou art my companion in cottage or palace,
 At home or abroad, on the land or the sea,
 One draught from thy fountain cures envy and malice,
 Makes even my enemies dear unto me.

Thou speakest to me of a glorious city
 And mansions that Jesus has gone to prepare,
 How he in his tender compassion and pity
 Redeemed me from darkness and sin and despair;
 Thou openest up the dim future before me,
 The dead past seems even to live at thy word,
 Thy present truth shines like a halo of glory,*
 Encircling the people that wait for the Lord.

O where is another book spanning all ages,
 And leaving its imprint on manhood and youth,
 Whose devotees number such martyrs and sages
 As yielded their lives in defense of thy truth?
 Where, where is the book with such soul-cleansing power
 To lift up the fallen that faint by the way,
 And point them to Christ in temptation's dark hour,
 And guide them to realms of ineffable day?

Where else can I find such unsearchable riches,
 Such measureless depths of a dear Saviour's love?
 The wealth of this world no longer bewitches
 My soul, I'm entranced with the Eden above;
 How sweet is the warning and even the chiding
 In this grand old volume of heavenly lore,
 Down deep in my heart may its precepts abide,
 Spring up and bear fruit unto life evermore.

When sad disappointment and heart-rending sorrow
 Sweep over my soul, like a deep heaving sea,
 With cares for the day and with fears for the morrow,
 For counsel and hope, let me turn unto thee;
 When sickness and death overtake this frail mortal,
 And Satan's foul hands blight my soul with decay,
 Thy promise of life shall light up the dark portal,
 And usher me into a glorious day.

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.

MISSIONARY WORK.

BY MRS. E. G. WHITE.

(EVERY eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here, in this atom of a world, an earnest warfare is going on,—a battle in which Christ, our substitute and surety, has engaged in our behalf, and conquered. Now we, Christ's purchased possession,

*Rev. 18:1; Isa. 60:1-3.

must become soldiers of his cross, and conquer in our own behalf, on our own account, through the power and wisdom given us from above. The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ.

The promulgation of the gospel is not a haphazard work, operating at random. In the aggressive warfare of truth against error, light against darkness, there is work to be done both in heaven and on earth, and the workers on the earth are to move in perfect harmony with the heavenly agencies. Then the world will see the work moving in wisdom, and although they cannot understand or explain it, they note the effect. But when we, the human agencies, step outside of God's plan, the beauty and harmony of the arrangement is marred, and the work intrusted to our hands does not present the divine characteristics. Adherence to God's plan, which is comprehensive and connected in all its parts, is positively essential to success in the conversion of many souls to Christ.

Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. We are to influence one another for good, keeping the Lord ever before us, working with the unseen world in view. The work of Satan is to interpose his sophistry, his lying statements, to lead men to believe a lie rather than the words of God, which are the truth. It is thus that he leads men into presumptuous sins. Satan is ever at work to keep out of our minds the doctrine of the cross of Christ; for this is the counter-influence through which sin is to be vanquished and man be brought back to his allegiance to the law of God.

The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God. He makes human beings his instrumentalities for drawing all men unto himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men co-laborers with God.

"Be ye perfect," said Christ, "even as your Father which is in heaven is perfect." There cannot be a complete, harmonious development of Christian character when Christians exclude themselves from the world; for in this they are not following the example of Christ. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Not in the closet alone is perfection of character reached, nor solely in the public assembly; it should be our first work to seek the Lord with humble hearts, to learn his way; then we are to take him with us into the public assembly. Thought and action, prayer and work, are all essential. "Ye are laborers together with God." It is our privilege to be so closely connected with God that we shall know his will.

I have seen so much of the disposition to ask, "Am I my brother's keeper?" that I have wondered how the Lord could bear with our perversity. The True Witness looks on, beholding all our works.

He marks the selfish, self-caring spirit shown toward our brethren which is so unlike the spirit

and works of Christ, which misrepresents his character. As we drink at the fountain and are refreshed, we are to search for other souls who are thirsty, and in love direct them to the same fountain, that they may be refreshed. If we do this, the choicest of heaven's blessings will be ours.

Mighty truths have been committed to human agencies, truths which, when unfolded, quicken into activity the minds of men and women who are in the darkness of error, and call to them, "Come; for all things are now ready." The knowledge of truth is the great power of God unto salvation to all who believe. The atoning sacrifice, the righteousness of Christ, is to us the vital center of all truth. In the cross of Calvary, mercy and truth are met together, righteousness and peace have kissed each other. The law and the gospel are in perfect harmony; they are interwoven as the warp and the woof. They shed a flood of light amid the moral darkness of the world, stimulating, renovating, sanctifying, all who will believe the truth, all who will gladly and gratefully accept the light coming from the throne of God.

We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? (When the Church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields.) Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of his spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness? In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of his word. If there is only a small number present, they can read a "Thus saith the Lord," without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them.

There are many souls who are starving for the bread of life. You may not know where to find them; but Jesus knows, and he will lead them into the light. It may seem to you that this is not a heroic work, nothing that will bring any special glory to yourselves; but that is not what you should labor for. You must walk humbly with God. Let him work; let him lead you. Con-

secrete yourselves to him daily, as workers, and submit yourselves to the influence of his Holy Spirit.

There are some churches that are doing very little except to get into trouble, and then call the ministers of Christ from important labor to settle their perplexities and grievances which are the result of their own unsanctified course of action. It is the wickedness of the human heart that creates dissension. This it is that is raising the greatest barriers to the union which Christ prayed might exist among his disciples. Men and women who profess to love God will sit down at ease in their fancied prosperity, content to while away precious, golden moments in pleasing themselves, and doing nothing to enlighten those who have never heard the truth. It is for us to fulfill the commission of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do. Let all our churches be active, zealous, filled with enthusiasm by the Spirit and power of God. It is the intelligent use of the means, the capabilities, the powers, given you by God, consecrated to his service, that will tell in the communities where you may labor. It may be that you will have to make a very small beginning in some places; but do not be discouraged; the work will grow larger, and you will be doing the work of an evangelist. Look at Christ's manner of working, and strive to labor as he did.

When Jesus came to this world, he found it in a deplorable state of sin and rebellion. He did not move far away from this rebellious multitude, but he came and dwelt among them. Because iniquity abounded, he came close to man in sympathy and tender, pitying love. In Christ dwelt all the fullness of the Godhead bodily; yet he came to earth to be one with the oppressed, the poor, the needy; he came to demonstrate how much a God can love, a Saviour suffer, in order to save men from perdition, and bring eternal life within their reach.

Character is influence. Christ's work was to draw minds into sympathy with his own divine mind. He gave his whole self as a sacrifice. We need to regard the Lord Jesus as our personal Saviour. When we do this, we shall, by the grace of Christ, make simple, tender, earnest personal appeals to those who are not Christians. The trouble with many in the church is, they will do anything but the thing which is of the most importance, that which God wants them to do. They feel that they cannot approach men and women in simplicity, and try in the name and strength of Jesus to come close to their hearts. This heart-to-heart work is strangely neglected. If those who profess to be Christians, believing the truth for these last days, would consider the result of their inaction, their wicked indifference to the welfare of the souls for whom Christ has paid the price of his own life, there would be a decided change for the better in our world.

(Concluded next week.)

SOWING, GROWING, AND HARVEST.

BY ELDER WM. COVERT.
(Indianapolis, Ind.)

WHEN Christ's disciples requested a lesson upon the subject of coming events leading to his second advent, he complied with their wish. Among other things he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The above statement of our Saviour is positive.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations. The commission says: "Go and teach all nations." "Go ye into all the world, and preach the gospel to every creature." This is more than a commission; it is a commandment binding on Christians in the aggregate to preach the gospel to all mankind. It is called the "gospel of the kingdom," because it is through the gospel that the kingdom of God is to be established in the earth. The gospel is the seed of the kingdom, because Christians grow from this seed, and become citizens of the kingdom. This seed is sown by laborers in the gospel field.

There is a parable in Matthew 13, in which the various soils and their environments are made to represent the multiplicity of conditions in the human heart. As seed must be planted in the soil, in order that it may bring forth fruit, so must the gospel be sown in the hearts of men, in order to produce Christians. In the parable, the seed sown on soil by the wayside was devoured by the birds; that sown among thorns was choked and smothered to death. The seed sown on stony ground soon began to grow, but the soil was so shallow that the plants soon withered. Only the good soil rewarded the sower with an abundant crop.

It is seen from the parable that nothing was realized from at least three fourths of the labor bestowed. Of course there are many varieties and conditions met with in the soil, that are not included in the lesson; but enough is introduced to teach us not to be discouraged, if many should fall away even after they have promised to obey the truth. Then in addition to these adverse conditions of the human heart, there will be found minds so sterilized, and consciences so burned over by sin, that the seeds of gospel truth are resisted and rebound like kernels of wheat falling upon granite stone. As in the vegetable so in the spiritual kingdom, seed must first be sown or planted in the soil, then it must germinate and spring forth a living plant, and develop fruit, before there can be a harvest. Jesus puts this proposition in the following language: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4: 26-29.

Man may plant seeds, and cultivate the soil, but he will receive no reward for his labor unless the Lord gives the essential light, heat, and moisture. Paul wrote: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3: 6, 7. Christians are grown from the living word: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 23.

They also increase in Christian stature by feeding on the spirit of the word. "As new-born babes, desire the sincere (spiritual) milk of the word, that ye may grow thereby." 1 Pet. 2: 2. Deciding from the above quotations, we conclude that the principal business of the gospel worker, whether in sowing seed or cultivating the plants, consists in seasonably and properly teaching the word.

Some laborers are quite eccentric. Even the apostle Paul was not free from this. His peculiarity consisted in wanting a field all to himself, or at least to be the first man to preach in that field.

His rule as stated in his own words was this: "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." 2 Cor. 10: 16. He was emphatically a planter of the gospel seed, a missionary indeed. In fact, the apostolic age

may be properly regarded in the aggregate as a season of planting. The copious effusion of the Holy Spirit was the "early rain" that watered the seed, and caused it to spring forth so readily. But soon after the apostles fell asleep, a terrible dearth set in and many tares were sown by the emissaries of Satan. These made a luxuriant growth, and when the Reformers went forth to view the condition of the growing crop, they found the deceitful cheat growing everywhere, but they were powerless to root it up. But thanks be to God, as we are nearing the harvest time, angels of God are binding the tares in bundles (various associations) to be burned. Our message relates mostly to the harvesting of the grain. God works through the proper preaching of the closing messages, to make the separation between the wheat and tares.

Our order of work so far has differed from that of the apostles. They labored much of the time in communities where Christ had not previously been preached. Therefore they labored to have the people accept Jesus. Then those who received him were baptized, and the practical duties of Christian life were taught them after their baptism. This order of labor was in conformity to the gospel commission, which says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. As soon as a person accepted Jesus as his Saviour, he was baptized. This order is followed at the present by many of the Protestant missionaries who are laboring in heathen lands. They can safely do this, as those heathen who yield themselves to Christ wholly, do not have their minds filled with the false doctrines of papal superstition and error. If the mind of the missionary is free from these baleful things, then those who are converted and taught through his labors, will not receive these noxious theories. But as all nations have been made to drink of the wine of Babylon that has been distilled from the seed of tares, the Lord would have them cease to drink and renounce the cup, or else take the wine cup of his fury from his hands, and drink of the last plagues. Therefore those who have labored in the proclamation of the harvest messages of Revelation 14, have entered into other men's labors, and are reaping where others have sown.

Right here we meet the opposition of the former laborers. They regard their work as having been completely done, and therefore they feel offended when we follow over the same field, correcting their errors. And what we call missionary work, some of them call church robbery.

But fellow-laborers in the closing message, let us remember that every time we say "the fields are white for the harvest," we thereby acknowledge that somebody before us has been sowing and cultivating the grain, and that we are only proposing to go out to reap and receive our wages from fields where many earnest, pioneer workers have preceded us.

It may be that some of us may yet have to go to Central Africa or South America to sow seed among the heathen, before the harvest is complete. This seems to be predicted in the prophecy of Amos, when he says: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Amos 9: 13.) Read also verses 11, 12.) Here the planting and the reaping have come together. Then follows the gathering of the people of God, to be planted in their own land, never to be pulled up any more. Then the wheat will be safe in the garner. Then tares will no more infest the ground. Beyond this age of toil, planters, tillers, and reapers of all ages and climes will joy in the harvest home.

—They who surrender the most of earthly things, are the most richly endowed with spiritual things.—*Sel.*

WHICH SHALL IT BE?

BY C. EDWIN JOHNSON.
(Clermont, Fla.)

When the Bridegroom comes, will he find us watching,
Our lamps trimmed, and burning bright?
Will he find us clothed in the wedding garment,
In the blood-washed robe of white?
Will he find us ready to enter with him,
As honored guests of the feast?
Or will he find in our hand, or our forehead,
The mark of the papal beast?
O, which shall it be, my sister? my brother?
It is left for us to decide;
Shall we not accept this kind invitation,
Given by the Groom and the Bride?
All who accept it, true friends will be counted,
On his wedding day by the King;
For them he'll prepare a royal reception,
While the joy-hells of heaven ring.
If, when he comes, our lamps are all burning,
And filled with oil to the brim,
Do you not think it will please him, to find us
Waiting and watching for him?
But, if when he comes, he shall find us sleeping,
And our oil burning low, and lights dim,
He surely will count us as foes and traitors,
For not "waiting and watching for him."
O, which shall it be, my sister? my brother?
Shall we the song of the ransomed sing?
Or, neglecting his gracious invitation,
Be rejected at last by the King?

JUSTIFICATION BY WORKS.

BY ELDER J. F. HALLENGER.
(Covert, Mich.)

"Ye see then how that by works a man is justified, and not by faith only." James 2:24. By the above heading we do not want our readers to get the idea that we are going to array scripture against scripture, or that we antagonize those who teach the Scriptural doctrine of justification by faith. Yet we do think that some in their zeal to exalt the doctrine of faith, have, not intentionally perhaps, left the impression upon the minds of their hearers that man is wholly released from any action on his part as a condition of justification. If this be true, there is much both in the law and the testimony that we cannot understand. The text quoted at the head of this article, plainly shows that in some way works do enter into man's justification, and we think that it does not conflict with those scriptures that teach justification by faith.

Are we to understand that when Paul says, in Rom. 3:28, "that a man is justified by faith without the deeds of the law," he means that our actions are just the same while in the act of seeking to be justified as before?—No; for he strongly condemns this idea in Gal. 2:17, where he says, "But if, while we seek to be justified by Christ, we ourselves are found sinners (transgressors of the law), is therefore Christ the minister of sin? God forbid." To teach that man can be justified by faith while transgressing the Father's law, would be to make Christ the minister of sin. To do this would be to build again the very thing Paul had labored to destroy, and what was that?—Why, that a man could be justified while a transgressor of the law. And where had he destroyed that idea? We turn to Rom. 2:13. There he says: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Now if he should teach the Galatians that they could be justified while simply hearing the law and not doing it, he would contradict what he had taught the Romans, and thus become a transgressor himself.

In Acts 20:21 he testified to both Jews and Greeks repentance toward God and thenceforth toward our Lord Jesus Christ. And what is it to repent? Webster says, "It is to feel such a sorrow for sin as leads one to turn from it, and seek forgiveness." Then to seek justification before we are sorry for sin, and turn from it, is to make Christ save us in our sins instead of from

them which the apostle says, "God forbid." Then he continues in Gal. 2:19, 20: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ."

The law must slay the Saviour before he could enter upon a new life with the Father. So it must slay us before we can enter upon a new life with Christ. (See Rom. 7:9, 11.) But this life can never be given unless we yield ourselves the obedient servants of sin; or our members as instruments or servants of uncleanness and iniquity. (See Rom. 3:13, 16, 19.) But let me ask, Is the yielding, obeying, and serving, a matter of will and choice on our part to be exercised before we are counted just and as a condition of justification? or are we accounted just before we yield and lift the cross in the act of obedience?

Notice again the apostle's words in Gal. 2:17. He does not say, *After* we are justified, but while in the act of *seeking* to be justified, we are found transgressing the law, we cannot be counted just. This being true, is it not evident to all that "ceasing to do evil" is a condition of justification? If it is not, then we fail to understand the apostle's reasoning. How then, says one, do we understand (Rom. 3:28) "that a man is justified by faith without the deeds of the law?" You will notice that this is a conclusion drawn from what precedes it. In verse 25 Paul says that Christ is "set forth to be a propitiation (or satisfaction), through faith in his blood, to declare his righteousness for the remission (or *passing over*, margin) of sins that are past."

No amount of present or future obedience can make satisfaction for past sins. Therefore, it is evident that nothing but the death of Christ can ever satisfy the demands of the law for past transgressions, and all the righteousness that we can have for the past is declared or imputed unto us (see Rom. 4:6) so that the justification that comes through faith alone is from the sins of the past. But will the Father declare or impute his righteousness unto us while we are knowingly violating one of his commandments?

But let none deceive themselves with the belief that God will accept and bless them while they are willfully violating one of his requirements. . . . Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.—*Great Controversy*, Vol. 4, p. 300.

The above being true, let me ask, Does God force us to obey? You say, no; then the act of obedience is left to our own will and choice, and therefore becomes a condition of our justification. Before we quote further from the Scriptures in proof of the above conclusions, let me introduce a familiar illustration. A sinner hears the word preached. The law is held up before him. He sees that his actions are a direct violation of the law, and is convinced that unless he stops sinning and changes his conduct, accepts the condition of pardon, he is lost. It may be the fourth commandment is the source of condemnation, as is often the case. Is it not true that many times the fate of the individual hangs for days or months upon the decision he himself makes? Satan presents before him honor, wealth, friends, appetite, or some other worldly consideration, while the Spirit of God is presenting to him the blessings of pardon, peace, eternal life, with all the glories of the world to come, and is it not oftentimes the case that the individual is so stubborn and unyielding, and the conflict so great, that he is driven almost to despair and sometimes to insanity? We know that it is, and in some cases when the person decides against the truth, we have reason to believe that the Monitor never returns, but leaves him to go his own way and be lost. How sad when we think he might have been saved and happy to all eternity, if he had yielded to the voice of conscience and obeyed the command of God.

But the point we wish to make in the above illustration is this, On what did the condemnation or justification of the person depend? Is it not his own action? He needed no more evidence to convince him what duty was. His life depended

upon his acting upon the evidence he had. Therefore we say that he could not be counted just, till he heeded the Monitor, and obeyed the command.

(To be continued.)

TRUTH.

BY FRED ALLISON HOWE.
(Saginaw, Mich.)

"Pilate saith unto him [Christ], What is truth?" John 18:38.

For 6,000 years the human race has been repeating that question, and seeking the answer to it. That is the goal of all our efforts from the time we lie in our cradles, with wondering, inquiring eyes and curious touch, until we can strive no longer. Belief is implied in every act of mind, and we cannot believe the truth, except we find it.

The ability to recognize truth is a priceless gift; for the more a man conforms to truth, the more he is like an angel, the less like a brute. It is well that that question Pilate asked of Christ, ever arises in the human mind. It would be better if every soul could say, "I will seek the truth, and will make life out of it."

Truth in its existence or nature, is not conditioned upon human conception of it. Man is particular and finite; truth is infinite and universal. It is the one thing unchangeable. Men may despise it, but it endures. It cannot perish any more than eternity can end.

Take an item of truth. Let reason scrutinize it; explore it; sweep through its spaces; seek its limits, and find it limitless—infinite. It has expanded; it has become the universe. In it is all truth, and but one in all. Truth is self-consistent, being a unity.

Truth is the test of rationality; for it is a law of the rational mind that it must agree with the truth—must not deny its own perceptions nor the realities they present to consciousness. You are irrational so long as you do not believe what you see and feel and hear. You are hypocritical so long as you do not live what you believe.

A single sense may sometimes report falsely; but we cannot doubt the combined evidence of our senses. Whoever can see a flower, touch it, inhale its fragrance, and then believe it to be a delusion, has a disordered mind.

Many persons are endeavoring to subvert a natural, and so, universal, law. The most they can do is to bring themselves into discord with it, and so become irrational. These people are trying to disbelieve the truth. They have perceived it. Circumstances made it unwelcome; it was unpopular. They could not live it, could not doubt it. So they must be hypocritical while they are rational; they try to become irrational because it is not pleasant at first to be a hypocrite. If they succeed, they doubt everything. Refuse truth, and find hypocrisy, irrationality, infidelity.

He is warping his own being who avoids churches because he fears he will believe the truth. Afraid of truth! Afraid of liberty! His mind, instead of more and more realizing itself in reality, and becoming more universal in such realization, is growing narrower and deformed.

One stands often before these conditions, and chooses inconvenience and sincerity, or insincerity and convenience. Is not a sincere infidel better than a hypocritical "Christian"? It is easy to adopt a popular truth; truth is not always popular. When selfishness and short-sightedness dictate, convenience is chosen, and popularity is convenient, whether truth is popular or not.

Men go to the mountains and brooks of "evolution" and "science" and error, and gather pebbles, and tug huge rocks, and labor with granite slabs to cover up the good soil of their minds, so that the seeds of truth that fall there cannot thrive because truth is not always popular. They are safe; for if the truth enjoyed popularity, and the seeds grew, persecution that will sometime come, will wither up the plants; the truth will not take them out of the crowd.

Pilate stood before Christ, and asked, What is truth? Paganism before Christianity, asks for truth. Ignorance seeking knowledge from the fount of wisdom! Darkness praying light from the "Sun of righteousness!" The blind praying, "Lord, that I might receive my sight!"

But did Pilate hurry away because he feared that he might hear and believe? He listened to the voice of the multitude. His ideal was to be true, but his will was too weak to battle with inconvenience for the truth.

When a truth is freely admitted into a mind, it expands it, not by accretion, but by permeation. It keeps changing the man. He talks differently, thinks, acts, lives, does all things differently. He will never be again what he was. He cannot help it. It makes a hero of him—a martyr sometimes—in persecution for that truth.

As Christians and as a people, we often speak of "the truth;" possibly sometimes, with a complacent feeling of having a peculiar right to it. But it is God's universal truth, and all men have a right to it. That question of Pilate's—almost a prayer—comes to us to-day across the blue waters. The palms of India beckon to us. The fields are white; the Macedonian cry comes from all around us. Shall we labor?

There is a time before us that will test the spirit in us. The gale that will clear the chaff from the pure grain already breathes over us. There are those with us, who, in the strength of faith and God, will develop the attributes of heroes, others, who, when the clouds lift, and "the tempest is all past," will not be in that company "made perfect through suffering."

If we have truth, we are free. Some of the freest men who have lived, spent their lives in dungeons for the truth. Shackle the limbs—that does not enslave. He is a slave who is such to himself, and to error through himself. Truth, like pure gold, comes through the fiercest furnace unlightened. Truth may be dispensed without impoverishing the giver. The truest Christian is the greatest missionary; he casts the grain abroad, the harvest is garnered into heaven.

Let us welcome the truth, seek to live the truth in his name, and, overriding the vicissitudes of time, grow up toward the heights where God is.

WARLIKE EUROPE.

BY ELDER A. O. TAIT.
(Battle Creek, Mich.)

THE condition of the world at the time when the dead are to be judged, is clearly and vividly described in Rev. 11:18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Thus, in language too plain to be mistaken, are we told that when the dead are to be judged, the nations will be angry. Men are forming their peace societies, and having their peace congresses, and enthusiastically talking of a time of world-wide peace, when war will be a thing wholly of the barbarous past. Such a condition is indeed pleasant to talk about, and such a time of peace would certainly be the highest ideal of bliss for this world. But experience ought to teach any man that fanciful ideals seldom get beyond the limits of air-castles.

God who knows the fallen, human heart better than man can possibly know it, has given many statements in his word to show us how thoroughly the world would be given to wickedness at the second advent of his Son, and that especially would the general attitude of war be a leading characteristic among the nations of earth. And while he has given us the promise that he will hold the threatened wars in check till he has sent his servants to the ends of the earth to proclaim the message of the Lord's glorious return, we have every evidence to show that it is nothing less

than supernatural power that keeps the whole world from plunging into one general scene of strife and bloodshed. The following from the *Toronto Daily Mail* of Aug. 27, gives something of an idea of the general disposition in Europe to engage in war:—

The report that France and Russia have virtually agreed that in the event of a victory over Germany they would have Schleswig re-annexed to Denmark, has caused considerable comment in Berlin, where the war feeling has been mounting high for some days past. This rumor, however, has called to public attention other rumors of a similar nature, regarding the Triple Alliance. It was stated recently on high authority at Vienna, that one of the unwritten agreements of the alliance was, in the event of success in a Continental war, to disable Russia forever, by taking from the Empire, Poland, Finland, and the Baltic provinces, and compelling the czar to abandon St. Petersburg for Moscow; France at the same time to be compelled to give up Nice and Corsica to Italy. These arrangements are understood to be merely provisional, but the fact that they are talked of, shows the deliberate way in which European nations are preparing for the gigantic struggle. The Russian rifle factories are running night and day on the new breech-loading, repeating rifle with which it is proposed to arm all the infantry, both the active army and the reserve. But although the greatest diligence is shown in the manufacture, it is believed that at least two years will elapse before the whole military force of the Empire will be provided with the weapon. This would not prevent Russia from going to war in the meantime, as not less than 400,000 men will have the rifle within this year.

As we read our Bible and learn its predictions, and then turn to see how clearly they are fulfilled around us, how is it possible to be led into the delusions that we are on the border line of a universal peace? The only explanation is to be found in the fact that some cherished fancy is exalted above the word of God, so that its plain utterances are powerless to impress the mind and heart. And those who thus disregard the plainest word of sacred writ, and close their eyes to the plainest facts as they are seen in the movement of the nations, are preparing to meet the fulfillment of 1 Thess. 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

HONESTY VS. POLICY.

BY E. L. STEWART.
(Des Moines, Iowa.)

HONESTY as defined by Webster is, "Acting, and having the disposition to act, at all times according to justice or correct moral principles." The definition of policy is, "Management or administration based on temporal or material interest, rather than on principles of equity or honor."

The old adage, "Honesty is the best policy," implies, in reality, a conflict of terms; for honesty is not policy at all. The honesty that is practiced for policy is the meanest kind of dishonesty, because policy is only acting from a selfish motive, and honesty is used as a cloak to cover the real intent. In "Testimony No. 31," p. 92, we read:—

Honesty and policy will not work together in the same mind. In time, either policy will be expelled, and truth and honesty reign supreme, or, if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God.

Pope well said, "An honest man's the noblest work of God;" that is the man who does right because it is right, and not because he is to be benefited by it, or even because some one else is to be benefited by it, but because it is right. God has given his people a glorious opportunity in these last days, to stand for the right, for principle, for the truth. Augustine once stood firm for religious liberty (See Neander, Vol. 2, p. 236), but finally apostatized from this doctrine, because he did not give precedence to the question, "What is right?" over the question, "What is expedient?" Vol. 2, p. 250. But says D'Aubigné, "Luther put right above everything."—*History of the Reformation*, p. 209.

The Lord forbid that any in these days, should yield an iota of truth for the sake of pleasing any man or set of men. A man may be as gentle

as a lamb, and yet as firm as a rock. Policy says, "Speak smooth things," "Be very judicious," "Speak general truths in a general way," "Mention no objectionable truth," "Win them over." But the devil can never be won over either in this way or any other, but this is the way he wins men over, and we may as well put it down first as last, that the man who pursues this course with the hope of winning everybody over, will, instead, usually be won over himself.

SYMPATHY FOR THE AFFLICTED.

BY I. H. BEE.
(Kettle, W. Va.)

WHEN Jesus sent his disciples forth to preach the kingdom of heaven, there was no more positive directions given concerning their mission than that they should heal the sick. When John sent his disciples to inquire of Jesus if he was the true Messiah, the reply was to go and show unto John that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:5. The nature of Christ's work proved the divinity of his mission. That tender care for the afflicted, that supreme sympathy for the suffering which led him to devote much of his precious time while on earth to the healing of the sick and caring for their physical well-being, drew a sharp line of contrast between the religion of Jesus and that of the hypocritical Pharisees who taught that all sickness was the result of sin. John 9:2.

Being himself "a man of sorrows and acquainted with grief," he knew how to sympathize with the sufferings of others, and there was no part of his ministry that afforded a clearer evidence of his relationship with God than his tender compassion manifested toward the sick and afflicted. And we, as the humble disciples of the world's Redeemer, as we go forth to labor in his cause and in his name, should manifest in our conduct toward our fellow-men the same spirit and the same tender compassion for the sick that was ever to be seen in the ministry of our precious Saviour. In order to do this, it may be necessary for us to cultivate a kind, sympathetic spirit. This will win for us an influence wherever we may go, that worldly wisdom and selfishness can never procure, an influence which may enable us to reach with the truth many who could not otherwise be approached. This will also show to the world that we have been with Jesus and learned of him.

Fellow-laborers in the Master's vineyard, do you find in your heart no emotion of sympathy, when in the presence of the suffering? Do you feel no longing to be able to bring relief to the aching head and the throbbing pulse? Can you shed no sympathetic tears, when you behold the agony of mind of those bereft of their friends? Do you find it impossible to "weep with them that weep?" Then go to Jesus and ask him to give you of his kind, tender-hearted, sympathetic spirit, and cease not your supplication until you feel the touch of your sympathy in your heart that will prove that you too are closely related to a God of infinite mercy and love.

—Has it not happened to you to be unexpectedly taken into the confidence of some brother whom you have harshly judged, only to find with surprise that he was staggering all the time under such a burden of trouble and temptation as to make your judgment inexpressibly cruel? Have you never set at naught your brother, only to find out at last that, if not more loyal, he was at least more ready to suffer and sacrifice for Christ's sake than you were? The police arrested a man the other day, who had been sandbagged and robbed, and hustled him off to the lock-up for drunkenness, when he was only dazed. Upon the highway of life there are many who have been so knocked about and robbed that they are morally and spiritually dazed, but they are not drunken as we might suppose. They need medicine more than mauling.—*Sel.*

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 lapidary.—Ps. 144: 12.

ROGER WILLIAMS'S FAREWELL.

BY L. C. H.
(Fennville, Mich.)

Note.—Roger Williams was sentenced to be returned to England, and left home in the night; was rescued from the wolves that surrounded his fire at night, by a friendly Indian. Spent some years among the Indians, learned their language, and gained such influence over them, that some were converted, and he was able to persuade the tribes from massacring the white population of Massachusetts, after a combination had been formed to do so.

His wife:—

And thou must wander weary!
My heavy heart is sad.
Left lone amid thy foeman,
How can I e'er be glad!
Would thou might'st bide till dawning
Shall usher in the day,—
Ah Roger; ere the morning,
To take thy lonely way!"

His reply:—

Nay, Mary, I must hasten;
Full soon the foe will come.
One kiss for thee and baby,
And then afar I roam.
Farewell; the angel cohorts
Are ever at our side.
God be thy shield and comfort;
His presence with thee bide."

Bleak wintry winds are howling,
Snow heaped behind, before,
Where wild beasts free are prowling
Amid the forests roar.
Mid darkness, cold, and hunger,
Behold a lonely fire.
He fled from persecution,
And 'scaped the bigots' ire.

In friendly, lowly, wigwam
He tells the gospel tale;
There measures to his foemen
The love that may not fail;
Thence down the fleeting cycles,
There floats the humble name
Of one who loved his duty
Above all worldly fame.

Revere the Pilgrim Fathers
For what was truly great.
But shun by banished Baptists,
"Religion and the State."
Remember Roger Williams
While Washington we sing,
Uphold the right to worship,
And make the conscience king.

NOW.

PEOPLE eulogize their friends and acquaintances when they are dead; but when they are alive, they forget eulogies, and treat them in a far different manner. Why is this so? Is it because they fear the wrath of a departed spirit, or of the God into whose presence they think that spirit has now gone, and that tells of its trials here below? or is it because man likes to worship and show regard for what he sees not, and which is not, more than that which is?

However this may be, we all know it to be a fact, that people save their love and kindness till friends are dead, and then they have any amount of good things to lavish on them, when they are not able to receive and enjoy them. They are more willing to garnish the sepulcher than the home. There are a few happy and noble exceptions to the rule, but, how few! They are as cooling streams in the desert, as a shelter of a rock in a weary land.

Now is the time to water, and to let the bright and beautiful sunlight fall upon the flowers that God has planted around us,—now while they may grow still more beautiful and send forth in return their sweet aroma to delight the senses with its fragrance, to fill our hearts with joy, and ascend as acceptable incense to that throne where sits the great Father of all, lovingly watching his works, and rejoicing to behold his image in them.

Now is the time to show our love. If it takes root now, it may live in eternity and be crowned with the glory of God. If it fails now, it will never exist again, but go out in the darkness of

vanity. Do we say, it is too precious to give? Does the farmer think the best grain he has, too precious to sow?—No, never! And he receives in return a hundred fold. He is wise. Let us be wise.

Garnish the home, my friends, and the sepulcher cannot fail to be beautiful. Then, in a little while it will burst its solitude with the bloom of immortality—an eternal star, in the resplendent diadem of our Redeemer—a joy in our own soul while never-ceasing ages roll on their course through the ever-revolving cycles of eternity.

Give me, dear Lord, a heart like thine,
With deep compassion full;
A tongue to tell of love divine,
Of grace so free for all.

Give me thy pitying tenderness,
That I may show it now;
Give hands to bless the suffering ones,
And cool the fevered brow;

Give feet to walk in paths of right,
Where dying souls may live;
Give ears to hear the hopeless cry,
And bread of life to give.

Yes give, O give thyself, dear Lord,
Thy Holy Spirit free,
That thou may'st prove thy love in me,
And here thine image see.

Adel, Iowa.

H. M. J. RICHARDS.

COUNSELS TO YOUNG CHRISTIANS.

REV. DR. CUYLER, whose words, whether of warning or advice, are bedewed with the wisdom that has come with the experiences of so many years of loving and faithful and successful pastoral work, counsels the young Christians who are now at the beginning of the divine life. Commending them for having wisely come to Jesus and uniting with the Christian Church, he impresses them with the fact that what they have done is only the beginning. Service is expected of them. His suggestions are practical, and such as all beginners in the Christian life should heed.

1. Remember that He who has called you into His service has His eye upon you. He knows your name; he heard your solemn vow and promise to be His follower. This need not frighten you, but ought rather to give you hope and courage. The Master of the vineyard has a place for you; there is not only a soil in your own heart to be cultivated, but a plot for you to work in for the good of others. He will provide you with needful tools and the seed bag; he promises the rain, the dew, and the sunshine; he assures you that in due season you shall reap. Have you picked out some place to labor in? Whether it be in the Sabbath-school, or the Society of Christian Endeavor, or a mission school, or in the "Christian Association," or the temperance reform,—wherever it be, find your place and then stick to it. Do not seek an easy place to gratify laziness, or a prominent place to gratify pride. The moment that you think it is beneath you, and that you are "too good for the place," then is the place too good for you. The foremost Christian worker that I know in this city, began with a small class on a back seat in a mission school.

2. In spiritual work, as in gardening or agriculture, remember that the deeper the plowing and the digging, the better will be the crop. Thorough work with your own heart, thorough cutting up of the weeds of bad habits, thorough study of your Bible, thorough labor with the class you take charge of, thorough efforts to do good to everybody's soul, and thorough consecration to your Master will insure success. Jesus Christ never disgraces fidelity with failure. To all hard, humble, honest work for Christ, success is the rule—not the exception.

3. Determine from the start to be a growing Christian. Only living things grow; the fruit-trees in the orchards and the maples in the parks, that do not answer to the roll-call of April, by putting out their buds and blossoms, will soon be only fit for fire-wood. Spiritual growth is from within; it is from a vital union with Jesus Christ

in your heart. Just as soon might you attempt to increase the dimensions of a tree by padding its trunk with cotton, or tying twigs upon its boughs, as to increase the volume of your holy character by external formalities of religion. The church-going, the sermons, the Bible reading, the prayers, that do not take hold of the heart and develop more of Christ in you, end in merely padding out the bulk of your religious profession; they do not increase your piety or your power. Growth means more of Christ in your affections, more of Christ in your will, and more of Christ in your character and early life. "First the blade, then the ear, after that the full corn in the ear." Such a full-grown fruit-laden palm-tree of the Lord as the late Howard Crosby, was the result of forty years or more of development of the original seed of grace in his warm heart. The young recruit in Christ's army became at last the veteran, with the dents of a hundred conflicts on his armor, and the plumes of a hundred victories on his crest.

4. Pitch your standard of conduct high at the outset, and then work up to it. Do not be discouraged by some failures or repulses; there is no soldier that has not suffered some defeats. Peter was badly defeated, and his self-confidence was awfully humbled in Pilate's court-yard; but the bitter experience made him a more watchful warrior ever afterward. In a garden, every plant may not fulfill all the promises of May's blossoms. Do not be satisfied with what you are to-day, or else you will be a weaker Christian to-morrow; the moment you stop rowing, you drift backward. Keep Christ in your eyes every moment, and in spite of all currents, push toward him.

5. Aim to be the Christian—the Christ's man—everywhere. Carry the savor of your closet interviews with Jesus, wherever you go, as Jacob brought the sweet savor of the barley field and the vineyards when he came into the presence of his old father. Determine to be the outspoken servant of Christ in your place of business, in your social circle, when you are at home and when you travel, when you are among scoffers as well as when you are at a sacramental table of God's people. A lighted lamp always shows its own whereabouts.

We welcome you to the service of the best of Masters. It is the only life worth living, the only character worth having, the only crown worth wearing. Never disappoint the expectations of your new and loving Master, and he will never disappoint you, when he "giveth to every man" in his vineyard "according as his work shall be." Keep your eye steadily on Jesus, and the more you look at him, the more you will look like him. By and by we shall be changed into his own image from glory to glory.—*Religious Intelligencer.*

TIMELY AND SUGGESTIVE.

HERE are some excellent questions which can be used to test all amusements. They are found in a Western paper:—

First, do they rest and strengthen, or weary and weaken, the body and brain?

Second, do they make resistance to temptation easier or harder?

Third, do they draw one nearer to, or remove one further from, Christ?

BE WATCHING.

IN Edinburgh, when our queen first came, the vessel that brought her landed in the evening. It was concluded, "Oh, she will not come ashore till nine in the morning!" and our Lord Provost had that idea. What happened? The queen was very famous for taking people by surprise, and she landed between six and seven. The chief magistrate was sadly ashamed of himself. He did not lose his place, but he bitterly regretted that he had not been waiting for her, to welcome her when she set foot on the shore. I think it will be so with those who are not looking out for Christ's coming. They will regret not being ready to give him a hearty welcome.—*Bonar.*

The Mission Field.

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

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

THE GERMAN MISSION FIELD. 9

SINCE our last report, we have had many reasons to feel grateful to God for the progress in this field. After the London Institute, which proved a blessing to many, Elder Waggoner and myself went over to Holland, where we visited Bro. Grul. We then came on to Hamburg, where Bro. Waggoner stopped with us over Sabbath and Sunday. All appreciated his remarks. Our quarterly meeting was a season of blessing, four souls were baptized, and our membership has now risen to sixty. On the 11th and 12th of July, Elder O. A. Olsen was with us, and as he related the experience of the early pioneers of the first and third messages, many hearts seemed to burn with a new and more fervent zeal. His counsel and advice was a great help to us here. We can but thank our brethren in America for the sacrifice they have made in sending these servants of God to Europe.

In company with Bro. Olsen and a few members of the Hamburg church, we went to the Swiss camp-meeting, where we found several of our canvassers from Germany, also Bro. Grul from Holland. We were glad to meet so many of our brethren and sisters, and they have had this year many privileges, for which they felt truly grateful to our brethren in America. The talks of Bro. Olsen as to the rise and progress of the work, and the right spirit of the message, gave to many a broader idea of the responsibility of the hour, and their relation to the work. Bro. Waggoner's Bible lessons set before them the privileges of a Christian in a clear light, and many, grasping the promises, felt to praise God as never before. Bro. E. M. Morrison gave timely instruction to our canvassers, and from all we have thus far seen, it has been productive of much good. We are grateful for the promise that Bro. Morrison can be with us at the institute in Hamburg the coming winter, and we are sure that it will greatly help in placing the canvassing work in the German field on a better basis.

After camp-meeting, while our committees had their sessions, Bro. Holser and I spent considerable of our time in helping our canvassers in becoming better acquainted with their prospectus, and we can already see good results from it.

From Basel I went to Württemberg, and visited the scattered Sabbath-keepers at Wildbad, Stuttgart, Göppingen, and Wallhausen, near the Bavarian border. All these were indeed glad to see a minister again, and their daily prayer is that soon a laborer may be found for this kingdom. There are some ten Sabbath-keepers in these places, only two of whom are church-members. I had a most interesting visit with the friends at Wallhausen, among whom was an old lady who had been in the 1843-44 movement, in Württemberg, and she told me that when the ministers could not stop the movement, some were put in prison, and their meetings were broken up. After the passing of the time in 1844, the Sabbath question came up, and at the close of 1844 she commenced to keep the Sabbath, and has kept it ever since. There were some fifty at that time, but they scattered into different parts. Since 1855, three others have been with her. I had two meetings at their house, and at the close, they gave forty dollars toward the support of the good work. During my stay in Stuttgart, I was also able to earn the title of a pamphlet that appeared there in 1841, in which it was shown that the end was to come in 1843. It was written by a Bavarian school-teacher, and called, "The End is Coming." The second edition appeared in 1841, in Stuttgart. I hope yet to find a copy of it, and will then see how the author reached the above conclusion, and whether he knew something about the movement in America. The pamphlet must have

been considerably noticed, as a brother who then resided in the province of Silesia, had seen a notice of it in the county paper, and bought a copy, and read it with his friends behind locked doors.

My next visit was to Wiesbaden, a renowned watering-place. The number of visitors in summer is above 60,000, and during the winter there are from 5,000 to 6,000 persons here to take treatment. Through our canvassers, some persons became interested, and then Bro. Perk came here to follow up the interest by Bible work. Three kept their first Sabbath while I was there. Sabbath and Sunday we were together nearly all the time, and I set our work, and the responsibility of church-members before them. During three evenings we had public meetings, and several persons thus became interested. After a thorough examination of the candidates, we decided to have our baptism on Monday. The owner of a fine bathing resort offered his swimming basin, with the one condition that the guests might have the privilege of witnessing the scene. This was readily granted. The candidates, nine in number, had prepared some nice white robes, and as there were some thirty guests, apparently of the better classes, besides our own people present, I first spoke about ten minutes with regard to the step we were about to take. The Lord gave his blessing, and everything moved off in order. It was a solemn scene, and all seemed very quiet and interested. We hope that the impressions made may go with some of these persons, and prepare their hearts for the truth. Tuesday we had the ordinances together, and eleven in all joined the church. Bro. Perk was appointed leader, and we organized a tract society and Sabbath-school.

From here I went to Barmen, where I was met by Bro. Böttcher. Here I counselled with our canvassers in this part of the field. Four sisters have now begun to canvass the city of Cologne for "Life of Christ." In the evening I spoke in Barmen, and was glad to see some new faces. Next day we went to Vohwinkel, and met the friends there, and on Friday morning we visited the friends at Solingen. We had a reading with a man of some influence. He had attended the Sabbath meeting in Barmen, and even took part in the social meeting. We hope that he may take a stand and strengthen the brethren at Solingen. By the removal of Bro. Fleck to Gladbach, the company here is without a leader. In the afternoon we went to Gladbach, and were glad to find all so favorably disposed. Sabbath forenoon I spoke in Gladbach, then went to Barmen at noon, and spoke some two hours about our work and its progress. Our brethren from the churches named, had gathered with some strangers. They had hired a special hall, and we were glad to have such a large representation. In the evening I spoke again at Gladbach, and Sunday we combined Gladbach and Solingen into one church, and three new members joined. There are good prospects for others. All these friends gave of their means for the work, and one brother, not yet fully with us, gave twelve dollars to the cause. The prospects for the cause in Rhenish Prussia are brighter than ever, and if the members try to walk in the footsteps of the Master, we may yet see many souls around them gathered into the kingdom.

On my way back to Hamburg I stopped two hours with Bro. Benecke, who is canvassing in the city of Hanover. Last week he took eight orders for "Great Controversy," at the raised price, and he feels confident that work with a prospectus, especially in the cities, will prove a success. While with him in Hanover, he showed me a curious sight. In the city grave-yard I found an old grave with the inscription: "This grave shall not be opened for eternity." This very grave has been opened in a remarkable manner without any human aid. A seed of a beach tree fell through a crack in the stone, and sprouted. The roots of the tree have lifted the heavy stones, and burst the iron bands wherewith these stones

were held together. The huge tombstone is now raised up, and one can look into the grave. Thus man thinks, but God directs.

On my return to Hamburg I was glad to learn that the outside attendance is increasing as we are nearing the long evenings again, and we hope that soon more souls may be gathered in this large city. At the council held while Bro. Olsen was with us, it was decided that Bro. E. Severin, who had been an officer in our church, and who had given himself to the work, should go to America to aid in Lincoln College. While we are sorry to part with him here, where we need laborers so much, we are glad that our German field is getting where we can give, as well as receive, laborers. The outlook in the field is good, and we receive many interesting reports. In the eastern portion of Prussia on the Baltic, there are about ten Sabbath-keepers whose address our tract society found in a Baptist paper, and they desire to come in closer contact with us. They have ordered the *Herald*, and other of our publications, and they express themselves in harmony to quite an extent. When we start to Russia, in about four weeks, we plan to visit them, and become better acquainted with them. Thus the work spreads in this great Empire. Bro. Grul writes encouragingly from Holland, and states that he finds persons who are becoming deeply interested since reading the book, "Daniel and the Revelation." We also look forward to the visit of two friends from Transylvania, whose daughter is with us at the Hamburg Mission, and we hope and pray that the visit may be of profit to them, and of benefit to the work in Austria. Our hearts go out in prayer that the Lord may send some of the showers of the latter rain on his people and workers, and that we may see a harvest gathered in the heavenly garner from this field, as well as others, to glorify the Master of the great harvest field.

L. R. C.

FRANCE AND THE GOSPEL.

FROM its issue of Aug. 15, 1891, we translate the following from the *German Evangelical Church Paper*, published at Berlin.

H. P. H.

Meetings of religious societies were held the third week in June at Geneva, Switzerland. On the evening of the 21st, Pastor Theodor Monod of Paris, spoke on "France and the Gospel." He first gave a review of the great events in the history of French Protestantism, and then turned his attention to the present. What great event shall distinguish the close of our century?—It will be the event that we make. To prepare for the future, it is useful to consider the present. What is the present condition of France with reference to the gospel? One part is hostile to the gospel. Next comes the clerical party with its adherents. Then Atheism, usually concealed under some philanthropic or hidden name, carrying on its banner, "Neither God nor Master." Another enemy is the infamous press; likewise the laity-circles, the leader of one of which, Ernest Renan, finds pleasure in making Protestantism ludicrous by his witticisms at public banquets.

Another part of France is indifferent. It is composed of those who say with contempt that they have no interest in religion, and those who, strange as it may seem, are earnest in frivolous matters and frivolous in earnest things. From this source comes the ludicrous ignorance concerning the gospel, as manifested in the most spirited Parisian journalists. But, thanks be to God, this indifference is beginning to abate. People begin to feel that to it is due the decrease of morality, and the increase of immoral literature, which is so degrading. It is also felt that, in the profound researches in science with which the present generation is occupied, it is a mistake to leave such a weighty element as religion entirely out of the question. People feel that, to settle the great social problem, they need just such an element of mercy as the gospel brings. In brief, according to an expression of Julius Lamaitre, a moving of souls is manifesting itself. Finally, there is also a part of France that is already won for the gospel, or about to be.

The speakers then described the various societies which are working for the spread of gospel in France. The oldest of these is the "Evangelical Society of Geneva," which has for a long time, with visible success, been sowing the good seed. "The Evangelical Society of France" is occupied with the scattered Protestants; this is an interesting, and apparently needful work. "The Protestant Central Society of Evangelization," which is connected with the Reformed Church, manifests great activity; it has established the theological preparatory school of Batignolles, furnished 200 pastors, and

erected seventy houses of worship. The "Home Mission" works for the elevation of France. Mr. Monod gave interesting items from this and the Mc All Mission touching their meetings, and their Woman's and Young People's Unions. He also gave an account of the original idea of the gospel ship, which, during the year, arrived at the bridge de la Concorde, and to which many visitors were drawn by the sneering articles of the Paris Press. Another interesting work is that carried on under the name "For the Downcast." At two cemeteries, chapels have been built, that the dead may be buried under the auspices of the church, and that the mourners may receive comfort from the word of God.

Although from a religious standpoint, the future of France cannot be predicted with any degree of certainty, there are still indications that the work of evangelization of France will make good progress in the future, and lead to happy results; and this very naturally tends to encourage the work of the present.

Special Mention.

REVISING SINAI. 10

THE revision craze, it seems, has gone so far in Presbyterian circles that it is proposed to change the wording of the fourth commandment, making it read, "in six creative days the Lord made heaven and earth," etc., instead of "in six days," as it now reads. In reference to this, the Philadelphia Press of Aug. 31, 1891, quotes the following from the Presbyterian Journal, under the heading—

"A WOMAN'S PROTEST."

[The following is from one of our intelligent laborers in the foreign mission field. P.]

July 16, 1891.

"Dear Dr. Patterson:—

"I am 'only a woman,' and I am very far away from the scenes of battle, but I hear some echoes of the noise in my far-away home. I am glad, very glad, that you contend so earnestly for the faith once delivered to the saints, and for which so many of them have lived and died. I have no doubt you are right about the ability of that 'grave and reverend Committee on Revision,' but I do wish they could have left without revision what God wrote with his own blessed fingers on the first table of stone.

"When I read that clause, 'six creative days,' it reminded me of what a brother-in-law of mine once said to his father: 'I think, sir, if you had been at the creation, you would have risen to move an amendment.' And it seems to me these 'fathers and brethren,' if they had been on Sinai, would have surely said: 'Dear Lord, it will never agree with the views of the nineteenth century, and with the feeling of the Church of that day, for you to write, 'for in six days the Lord made heaven and earth,' please do revise it, and write to please the advanced thought of that time 'in six creative days.'

"Now that may sound as if I think them presumptuous, and I do. They may finker at Calvin's work and at the work of the Westminster divines, and I shall never dispute their right; but when they attempt to change the word of the Lord of hosts, I think it is time for all reverent souls to let their voices be heard. It may be possible that they can use much more fitting words than the Creator could in describing his own work, but I doubt their ability very much, and think they might at least step reverently where angels would fear to tread.

"Now, Dr. Patterson, you see I did not write to the editor; I do not mind letting you have my views, but I would not dare to question so much learning. How quenched I would be! But does it not seem terrible to you for them to dare change his own word? and am I wrong just to feel indignant at the very sight of that clause?"

THE ROOT OF SOCIAL DISCONTENT.

UNDER this heading, the *New Nation* (Boston) of July 18, in the following article, attempts to show how it is, that though the conditions of the laboring man are not now so hard as they were fifty years ago, there is so much friction and discontent now that did not exist then. And in this explanation we find an element clearly indicated in prophecy to characterize the last days; namely, the great increase of riches which is introducing antagonistic and class distinctions among the people. James 5:1-6. The *Nation* says:—

It is an unquestionable fact that the hours of labor in the mills which now in Massachusetts have been reduced to ten, fifty years ago, were twelve and even thirteen. It is also a fact that the tenements for operatives are generally better now than then, and that operatives are as a rule, much better clothed and proportionately better paid. This is also true of workers in general. The conditions of life in all respects were harder, ruder, and more toilsome then than now.

How, then, account for the fact that fifty years ago there was not a whisper of social discontent among the toilers, while nowadays they are fairly seething with it? The answer we believe to be found chiefly in the growth of social inequality and the disintegration of society into classes, animated by mutual jealousy and hostility. Fifty years ago there was no such term as "the working class." Everybody worked hard. There was little social distinction between employer and employed.

Young men no longer feel that the world is before them; their world they now see to be the class they were born into. In mockery of these new limitations, which now hem in their careers, they see about them a license of wealth, a pride of ostentation, a prodigality of luxury such as the rich men of their fathers' day never dreamed of.

Hard work or hard conditions in themselves do not produce social discontent, so long as they are equally shared; for there is then nobody to be discontented with. Among free men contentment can only be nourished by equality, which is the ancient and only true name for justice. The people are discontented because they realize that the vast growth of the national wealth in the last fifty years has been most unequally distributed. If it has to a certain degree benefited the masses, the great bulk of it has gone to a few. Whatever the legality of the devices by which this unequal distribution has been accomplished, the people recognize it as a substantial injustice, and it is the sense of this injustice which is at the bottom of the present discontent.

ANOTHER BAPTIST PREACHER GIVES UP SUNDAY. 12

THE Chicago Evening Journal of Sept. 7, under the heading "Another Preacher Gone Wrong," has the following spicy remarks on the repudiation of the Sunday institution by Rev. Dr. Lorimer, formerly of Chicago, now of Boston:—

There is an epidemic of free and independent talk among our supposedly orthodox clergymen, that may end no one can tell where. Almost every day some more or less eminent preacher takes up the doctrine of liberalism, and enlists in its cause. The latest pulpit orator to repudiate a Puritan Sabbath has furnished a profound surprise.

Rev. Dr. G. C. Lorimer, once the pastor of Immanuel Baptist church in this city, but who now, we regret to say, "lives and moves and has his being" in Boston, is one of the ministers who is so much in demand for his eloquence that he can afford to say in the pulpit pretty much what he pleases. He gave an illustration of this yesterday morning in his dedicatory sermon at the new Fourth Baptist church in this city—a sort of vacation sermon previous to his return to his Boston labors. In this discourse he took the position, in a very flat-footed way, that there was no such thing as a divinely appointed Christian Sabbath. He approved of celebrating the first day in the week with religious worship, as a commemoration of the resurrection of Christ, but absolutely denied that the day had any sacred character. No wonder the deacons looked dazed, and pinched themselves to see if they were really live Baptist deacons.

We are not theologians, and for all we know Dr. Lorimer may be right about it. But the question of the hour is, Whereunto will all this grow? Are such things to be said without being answered? What does Rev. J. Wolfenden, the pastor of the Fourth church, propose to do about it? What will his neighbor, Rev. Dr. Withrow, have to say? How will this sermon strike Col. Elliott F. Shepard? What will Rev. P. B. Mills and Rev. Dr. McLean of the American Sabbath Union, have to say about such a heretic? Above all, how will Dr. Lorimer's utterance strike upon the tympanums of the commissioners and directors of the World's Columbian Exposition? If this Baptist bomb has not knocked these gentlemen senseless, will they please speak?

We do not wish to be impertinent, but we feel constrained to inquire, What is the matter with the Baptists now, anyhow? Are they really going over to the enemy, body, soul, and boots? Dr. Harper denounces the Bible as full of errors, and is made president of the great Baptist University for it; and before people recover from the shock of his lapse, Rev. Dr. Lorimer comes along, denying the sanctity of the Christian Sabbath, and advising people to do as they please on "the first day of the week, commonly called Sunday." What may we expect next? Will this large and growing denomination proceed shortly to deny the validity of baptism by immersion or the sanctity of close communion?

AMERICA'S GOLD AND SILVER.

A BULLETIN relating to the production of gold and silver in the United States, has just been issued from the Census Office. The bulletin shows that the product of bullion during the year 1889 was, gold, 1,590,869 ounces. United States coinage value, \$32,886,744; silver, 51,354,851 ounces, United States coinage value, \$66,396,988. In gold this is nearly twenty-eight per cent. of the world's product, and in silver forty-one per

cent. The bulletin further says: "The number of gold and silver mining claims or 'locations,' commonly called 'mines,' in the United States, is practically beyond computation. The names of nearly 100,000 such claims or mines were received by the Census Officer, but upon limiting the investigation to producing mines, mines working but not producing, mines temporarily stopped, but which had produced, and upon tabulating only such mines as make production returns or labor statistics, the list was reduced to 6,004.

The expenditures during the year, including wages, value of supplies, etc., were \$63,451,136. The total value of mining plants is \$465,960,566, made up of buildings, railroads, machinery, and under-ground improvements. Mine supplies and cash and estimated value of mines, exclusive of the above items, is \$338,094,821. The value of mills and reduction works is \$20,362,772. The total value of mines and works is \$486,323,438. Of the 6,004 mines on which returns of production on labor statistics are made, 268 are reported idle; 1,000 are reported working but not producing bullion; twenty-eight producing over \$500,000 worth of bullion; forty-four producing \$250,000 to \$500,000; 107 producing \$100,000 to \$250,000; ninety-five, from \$50,000 to \$100,000; 437, from \$10,000 to \$50,000; 1,408, from \$1,000 to \$10,000; and 1,610, less than \$1,000. From the statistics, it appears that the labor employed in the actual production of precious metal is better paid and more productive, in fact, than in any other industry thus far reported in the bulletins of the eleventh census. The average earnings of all persons employed at gold and silver mines (57,635) was \$725 per year, while the average output per man amounted to \$1,723 per year.—*Weekly Republican*.

WHERE DOES THE LORD ENJOIN SUCH WORK?

In the *Eye*, of Snohomish, Wash., of June 20, we find the following:—

The ladies of the M. E. Aid Society will give a bazaar and supper on Wednesday evening, June 24, beginning at 6 o'clock. The entertainment will be very unique, and one that every one will enjoy. Read the following list of delicacies:—

MENU.

Women of Grit, An Unruly Member, A Young Man's Sweetheart.

Impertinence, Fruit of the Vine.

Spring's Offering, Boston's Overthrow, A Cold Vowel.

Tree Cake, Skipper's Retreat.

Tabby's Party, New England Brains.

A Sound Head, Mixed Type.

Each of the above, five cents, or all for fifty cents. The above menu is a very uncommon one, and will therefore be enjoyable. Be careful or you will call for pastry first. Remember the date. Don't fail to attend.

If the Church has completed its legitimate work, and has time to engage in worldly amusement, why don't it try to have something a little more dignified, and not advertise such silly nonsense for the edification of persons supposed to be men and women? We look that menu through in vain for anything that has even the remotest semblance to the "bread of life." How many would want to be engaged in such work at the appearing of their Lord, whom they profess to love? Could they turn from such revelry to behold him with joy? Who can read of such things being done by the professed Church of God, and not be impressed with the thought that we are in the time foretold by Paul in 2 Tim. 3:4, when the professed Church would be "lovers of pleasures more than lovers of God"? A. O. TAIT.

—The *Methodist Times* gives an account of the oldest Methodist church in the world. It is at Mount Orfano, Italy. The pastor of this Roman Catholic church was converted under the preaching of a Wesleyan missionary, and last fall the inhabitants decided to become Protestants, and a Methodist class was organized. Arrangements have been completed whereby the old parish church is transferred to the new society. The church is said to date back to the year 815.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 29, 1891.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

CONSCIENCE.

WHEN Martin Luther, standing before the august Diet of Worms in defense of his principles, declared that "it is neither safe nor wise to do anything contrary to conscience," he uttered a truth which applies to every individual within whose soul this silent monitor has been placed. Whatever may be the occasion, or the thing which is to be done, conscience must not be violated. It may be that the act is in itself a good one; or that what seems not to be duty is in reality duty; in either case it must not be performed if contrary to the dictates of conscience.

Consider for a moment, what dependence can be placed upon the individual who does not obey conscience. What power, when this is gone, is to keep him separate from any and every form of evil? When an individual does deliberately that which he believes to be wrong, what guarantee remains of his good conduct in anything?—There is none. The safeguard has been removed, and there remains between him and the act only a motive of policy, a dread of staining the hands with crime, or a fear of the consequences of evil-doing. But policy may seem to dictate the act, the natural aversion to crime wears away by contact therewith, and he may think to escape the consequences. These, therefore, count for nothing. In place of the dictates of conscience, the dictates of circumstances control, either for good or evil, as the case may be.

This is the worst condition morally into which an individual can come. He is like a rudderless ship at sea, at the mercy of wind and waves. Better that he should be conscientiously in the wrong, than without any conscience at all. Whatever an individual believes to be right and duty, that he is bound to do, however mistaken he may have been in the thought. However other people may differ from us in religious belief, they must be allowed and expected to act according to conscience, so far, of course, as they do not invade rights. We should not wish them to act otherwise. And the fact that all are so bound to act, only emphasizes the importance of their having an enlightened conscience, one that is able always to discern between good and evil.

L. A. S.

FIRST-DAY OFFERINGS AND THE FOREIGN MISSIONARY WORK.

(Continued.)

15. It was in the church of Antioch in A. D. 45 the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," and they were especially called to go to the heathen. Acts 13:2; Gal 1:16; Acts 9:15. This appears to be the first general organized effort to plant the gospel among the heathen.

NOTE.—It seemed at this time, in A. D. 45, when Barnabas and Saul were ordained, the faith of the disciples fully grasped the idea that the living preacher was to preach the gospel to the heathen nations throughout the world, not expecting to convert all the nations of the earth, but "to take out of them a people for his name." Acts 15:14-17. Fifteen years after this, concerning the church of Rome Paul says, "Your faith is spoken of throughout the whole world." Rom. 1:8; 10:13-18. Four years later, concerning the extent of the gospel in the world and its fruit, he writes to the Colossians, "It is in all the world; and bringeth forth fruit, as it doth also in you," and that it was "preached to every creature which is under heaven." Col.

1:6, 23. When we consider that the world at that time was as large as it is now, and that over 2200 years before Christ, he divided up the nations, set bounds for their habitations, and scattered "them abroad upon the face of the whole earth" (Gen. 11:4-9; Acts 17:26, 27), and that in the days of the apostles they had no facilities of steam travel as we of the nineteenth century have, it shows a most wonderful triumph of the gospel in a brief period of time. Thus it will be seen that the soul-inspiring theme of the early disciples was Christ and him crucified, and the establishing of his kingdom on the earth. They looked forward to his coming as the consummation of their hope. This is evident from the general tenor of the Scriptures, and when we consider Paul's second letter to the Thessalonians, to correct their ideas concerning the time of the event, and that it was he who raised up their church, it shows that Christ and the resurrection was the leading theme of his teaching. 2 Thess. 2:1-10; Acts 17:1-4. "He declared that Christ would come a second time in power and great glory, and establish his kingdom upon the earth, subduing all authority, and ruling over all nations. Paul was an Adventist, he presented the important event of the second coming of Christ, with such power and reasoning, that a deep impression, which never wore away, was made upon the minds of the Thessalonians. They had strong faith in the second coming of Christ, and greatly feared that they might not live to witness the event."—*Sketches from Life of Paul*, p. 83. It will also be noticed in his first epistle that each chapter closes with the direct reference to the second coming of Christ. We can therefore but conclude that the grand theme and expectation of the whole apostolic church was an unconditional faith in Christ, his second coming and the establishment of his kingdom. This cut them loose from the world, and brought peace, joy, and comfort in the Holy Ghost.

16. During the first fourteen years, after the ordination of Barnabas and Saul, Paul preached in Galatia, Macedonia, Achaia, and Corinth; and established the system of first-day offerings in the churches, which was said to be for the benefit of "all men" (2 Cor. 9:13) as well as the poor saints at Jerusalem. 1 Cor. 16:1-3; 2 Corinthians 8, 9.

NOTE.—The date given for this second epistle to the Corinthians is A. D. 60, one year after he wrote the first, where he instructed them to lay aside on the first day of the week as the Lord had prospered them. In the first epistle he commended them highly in the following words: "That in every thing ye are enriched by him, in all utterance, and in all knowledge," so they came behind in "no gifts." They had been so forward in taking hold of the first-day offerings, that the apostles had boasted of them to the brethren in Macedonia, and their zeal in this respect had greatly encouraged these brethren. (See 2 Cor. 9:1-3; 1 Cor. 8:1-5.) As some of the friends from Macedonia talked of visiting the church at Corinth, with the apostles, he sent Titus and others to work the matter up and make collections, as it seemed they were behind. 2 Cor. 8:6; 9:3-5. He states to them that they were inferior to other churches upon this particular point, and he attributes it to himself for not properly educating them at the start. Let the 8th and 9th chapters be carefully studied with these facts before the mind, and much light will be elicited upon this subject.

17. The instruction given to this church to lay aside upon the first day of the week as God had prospered them, was designed by the Spirit of God, for the saints with all in every place, calling upon the name of the Lord Jesus, and to those who are "waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:2-8.

NOTE.—It will be noticed,—

(1.) The fund raised at Jerusalem by the early disciples was really the origin of the first-day offerings.

(2.) At the time of the ordination of Barnabas and Saul, they were instructed to remember the poor.

It is therefore quite evident that at that time the Spirit of God instructed them into the system of laying aside on the first day of the week.

(3.) It is also seen that there was an intimate relation between raising and using this fund, and the foreign mission work.

(4.) When the apostle wrote this first epistle, the Spirit of God opened before his mind the remnant church who "are waiting for the coming of our Lord Jesus Christ." So this epistle is as really addressed to them as though it were written in 1891.

(5.) The following is from Testimony 5, p. 190:—

"The plan of systematic benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of his Holy Spirit, and that by the gift of prophecy he counseled his people in regard to the system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things."

Again, on p. 537 of Testimony 6, vol. 1:—

"I saw that God's people must bring to him a free-will offering; and the responsibility should be left wholly upon the individual, whether he will give much or little. It will be faithfully recorded. Give the people of God time to develop character."

On p. 237 of Testimony 6, vol. 1:—

"They were not to bring a yearly gift merely, but should also freely present a weekly and monthly offering before the Lord. This work is left to the people,—for it is to be to them a weekly, monthly, living test. This tithing system, I saw, would develop character, and manifest the true state of the heart."

18. The expression in 1 Cor. 16:2, "Let every one of you lay by him in store, as God hath prospered him," was a quotation from Deut. 16:10, 17.

19. The giving referred to in this chapter had reference to the offering brought to each of the three annual feasts of which it was said, "And none shall appear before me empty." Ex. 23:15; Deut. 16:9-17.

NOTE.—Testimony 6, vol. 1, p. 220:—

"God required of them all, both poor and rich, a sacrifice according as he had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial. And if any were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest."

20. These offerings with a tithe were taken to Jerusalem and eaten with the poor and the strangers, including the Levites and their families at the three annual feasts. Deut. 23:21-23; 12:17-19.

21. There were offerings besides these, including a first tithe wholly devoted to the priesthood. Num. 18:8-24. But the offerings brought to the annual feasts, including a second tithe, were to be partaken of with all the poor attending these annual gatherings, with the Levites and their families. Deut. 14:22-27; 26:2-11. S. N. H.

(Concluded next week.)

A GOOD CAMP-MEETING.

THIS is what we call the Michigan camp-meeting just closed. Notwithstanding the inconveniences occasioned by new ground, much rain, and cool weather, the meeting was in every respect a good one. The citizens of Lansing seemed to manifest much interest for this meeting. The street-car company extended their electric railroad up to the ground, so that passengers could take the street-car from any depot, direct to the ground. This was a great convenience to all who attended the camp-meeting, and was much appreciated.

The attendance of our brethren and sisters was large. It is with difficulty that a camp-meeting

Committee can realize from the beginning, the demands that will be made upon them by so large an attendance. For two years there has been no general camp-meeting held in Michigan, but instead of the general meeting, there have been three meetings in different parts of the State. While there are many things favorable to holding meetings in different parts of the State, yet a general gathering, where the brethren and sisters can all gather in one meeting, is very desirable for many reasons. I am certain that no one who attended the late meeting will begrudge the time, the expense, or the inconvenience they may have suffered, for the privilege they enjoyed and for the benefits received.

The meeting was favored by the presence of Sister White during both Sabbaths of the regular meeting, and also a part of the week. It was hardly expected that she would be able to attend, as she was much hurried in making her arrangements preparatory to leaving for her journey to Australia; but her mind was drawn out in behalf of the meeting in a special manner.

The Lord gave her great freedom and much power in speaking to the people. I do not think I ever heard her speak with more force, clearness, and the power of God, than on this occasion. She dwelt especially upon our need of the converting power of God and a deep religious experience. She felt a great burden for the ministry, and entreated the servants of God to seek the Lord for a fitting help to bear the message of truth to his people. With much earnestness, she entreated the ministers, as Christ's ambassadors, to walk worthy of their holy office, and not condescend to the light and common ways of the world, but be exemplary in all their conduct. She stated that our churches were languishing on account of not receiving the efficient labor that was necessary, and that earnest efforts should be put forth to build up and strengthen our churches. All appreciated the testimony borne, and felt that it was meat in due season. God grant that its designed effect will be realized, and that it will be as seed sown in good ground, that will bear fruit to God's glory.

In the arrangement of the camp, some tents were seated and set apart for small meetings, district meetings, ministers' meetings, and inquiry meetings. This was a very valuable arrangement. Regular appointments were kept up several times a day in these tents, during the camp-meeting. A large number who felt a special burden and a need of special counsel, embraced the opportunity thus given, and great blessings were the result. We have been anxious that the labor in our camp-meetings should be so arranged that it would meet the needs of all classes. Many come to these important gatherings with perplexities on their minds; they wish counsel and instruction on many different points. We have felt in the past that we have not done all that we ought to have done to meet the wants of such. Many need instruction in reference to how to appropriate the promises of God. They have so little confidence that they hardly dare to take God at his word. All such would receive great help from intelligent instruction. We consider this a matter of much importance, and one which should receive proper attention when arranging for our camp-meetings. It is impossible to reach every individual case by general labor for the large congregation. We must get nearer to the people, and arrange our program and labor to favor it.

The young people's and children's meetings were of much interest. Our hearts were touched on entering the fifty-foot tent and seeing it crowded with young people whose faces beamed with brightness and intelligence; and as we listened to their testimonies, it made us rejoice to see so many having an actual experience in the power of God's saving grace. The Michigan Conference has great resources in this large number of young people in its midst, and a great responsibility to educate and develop this talent so that it may all be useful to the cause. The children's meetings, too, were very large. They

found it necessary to make several divisions in order to do them justice. A number of the sisters worked very faithfully for the children; and we know that their labors will not be lost.

The business proceedings of the Conference passed off very harmoniously. Bro. I. H. Evans was elected President of the Conference for the coming year. This was a new departure, and quite unexpected to many; but after carefully considering the question in all its bearings, it was thought to be for the best to make this change; and that, while we have old and experienced brethren to act as advisers, younger men should be brought in to take responsibilities and be gaining an experience that will fit them to bear these burdens which must soon be laid on them. Bro. Van Horn has stood at the wheel a long time, and his faithful work has been highly appreciated. The care and anxiety connected with the work of this large Conference, have been very wearing, indeed, and we cannot afford to see such men break down in health. The cause needs their labors and valuable experience. Our work in every department is in need of experienced and consecrated talent. Hence the importance of bringing in younger men while we can have the help and counsel of older brethren in the work. By the full vote of the delegates on this matter, we know that Bro. Evans will have the hearty support and co-operation of all his brethren in the Michigan Conference, and our prayer shall be that God's blessing may be with him in a large measure.

In years past Michigan has sent out its most efficient and faithful laborers to other fields and to strengthen weaker Conferences. This has been done to such an extent that the home work has been left to suffer. The General Conference Committee, in considering this matter, voted to have Elder E. W. Farnsworth come to Michigan and labor. He arrived on the ground during the camp-meeting, and has already entered upon his duties. No doubt there will be those in other fields that will feel as though he ought to be sent there; but we are satisfied that there is no field that needs his help more than Michigan. We believe that by the blessing of God, his labors will be a blessing to this Conference.

The Committee on Credentials and Licenses gave more attention and care to their part of the work than has been customary on most occasions. Nothing can be more important to the building up and strengthening of the work than the proper development of the ministry. We have not always given this subject all the care that its importance deserves. Conferences have voted credentials and licenses without giving the necessary thought and care as to the proper fitness of the persons who are to receive them. We need more laborers, it is true; but we also need more consecration and ability with those who are already in the work. Our ministry is in need of greater power from God. Why do we as ministers permit ourselves to be so weak-handed, and so feeble, when there is such an abundance of grace and wisdom at our command? God says he is more willing to give his Spirit to them that ask him, than parents are to give good gifts unto their children. The practical instruction Paul gave to Timothy should be carefully studied by every minister. Our time and work demand faithful and efficient men. (Read 2 Tim. 2: 15; 1 Tim. 4: 12-16.) We do pray that this will be so, not only with the ministry in Michigan, but all over the great field. God forbid that we should be so indifferent and negligent as to under-value our opportunities, and thus fail to secure the blessings and help that God desires to bestow upon us.

Besides the ministers of the Michigan Conference, the brethren and sisters at the camp-meeting were favored with the labors of Elders E. J. Waggoner, J. O. Corliss, and E. W. Farnsworth. Elder U. Smith and the writer spoke once each. Many who came to the meeting with an uncertain experience, went away rejoicing in the love of God. There was no special excitement in any way, but ev-

ery heart was deeply affected, and there seemed to be a sense of God's presence that was remarkable. Without an exception among those we met, all expressed their thankfulness to God for the good meeting. God grant that it may be the beginning of a rising of the work in this important Conference!

O. A. OLSEN.

AN APPEAL IN BEHALF OF FOREIGN MISSIONS.

THERE never was a time in our experience, or in the history of our work, when the outlook for the work generally was so encouraging as now. Everywhere we see the providence of God going out before us, opening the way for the truth of God in a most remarkable manner. Good reports come from our brethren who are laboring in foreign fields, and most earnest Macedonian calls are coming from many localities where as yet we have not put forth any labor.

The reports from the late camp-meetings are full of interest, and of a very encouraging nature. Truly the Lord is drawing near his people. All these things should stir our souls to greater earnestness and more complete consecration to God.

Our canvassers, too, are meeting most encouraging success, not only in our own country, but in Australasia, South Africa, and all through Europe. Our publishing houses are working to their utmost capacity to prepare the books and periodicals for which our canvassers are taking orders. All these things are very encouraging tokens, for which we feel to praise God and rejoice. And this is right that we should do so.

But every blessing brings with it a corresponding responsibility; and the greater the blessings, the greater will be the demand for thorough consecration and devotion. The remarkable openings for labor in foreign fields, create great demands on us for laborers. We have done all that we could do in supplying laborers for these fields; and yet, while we have done all we could, even to the extent of almost endangering our home interests, when we consider the foreign fields from the standpoint of their needs, we have only done the very least that we possibly could do. Much more ought to have been done. Many more missionaries ought to have been sent to the many places that are calling so earnestly for some one to come over and help them. But, brethren, we have lacked both the men and the means, and just now we are in a great strait for means to carry on the work that has already been begun.

The efforts to organize the canvassing work in Australia, Africa, and Europe, have been so successful that we have not been able to supply the books in time for their delivery. Nothing can be more discouraging than for a colporter to go forth among the people, taking orders for books to be delivered at a specified time, and then find that when the time comes to deliver, he cannot get the books, and this because there were not funds on hand with which to print and bind the books. Many of you will think that this is not possible, but such is verily the case. Our colporters in Africa have been put to great inconvenience, and suffered a considerable loss just because they could not obtain the books ordered in time. This must not occur again; and yet what can we do, brethren, unless you furnish us the necessary funds? Just now the General Conference needs \$10,000 for this very object, and in a short time will need more, in order that we may be able to go on with the work. This money must be raised at once, or else we must call the workers from the field. Who of you think that this is the time to do such a thing, when we see every indication that time is fast closing?

Neither have we been able to send the regular monthly installments to our missionaries in the different parts of Europe. We need \$10,000 more for this. Unless this amount can be forthcoming very soon, our missionaries will find themselves in extreme embarrassment.

We feel it our duty to place these facts before

you. We are but your servants, and you demand of us that we shall be faithful to care for the interests and responsibilities you have placed in our hands! Now, what we need is this:—

1. That our brethren and sisters everywhere show faithfulness in contributing to foreign missions by giving an amount according as God has prospered them, on every first day, their first-day offering.

2. We ask those who have means, and who feel called on by the Spirit of God to do so, to send their contribution at once to W. H. Edwards, Review and Herald, Battle Creek, Mich. We shall look for liberal contributions.

3. Then there are others who could, without any inconvenience to themselves, loan to the General Conference larger or smaller amounts of money, without interest or a very small rate of interest, for a longer or shorter time, according to circumstances.

We know that our brethren and sisters are interested in the work, and do not wish the work crippled in any manner. Therefore we feel it our duty to place these facts before you, and give you an opportunity to help us in this time of need. The money we place in the books will not be consumed, but will be returned again to the publishing house, and be used to bring out more books. Our foreign publishing houses have not capital enough to meet the demand for the large orders that are being made at this time. Especially is this the case with our London house. Now we ask you, brethren, to place funds in the General Conference so that the General Conference can do its duty in carrying on the work that you have undertaken.

We ask for a speedy response to this appeal, for the case is an urgent one. All money should be sent to W. H. Edwards, whether it is a donation or a loan. Just now a number of laborers are either already on their way, or are making ready for a speedy departure for different foreign fields. Sister White, Elder W. C. White, and Elder G. B. Starr and wife are on their way to Australasia. They expect to sail Oct. 15. Elder L. C. Chadwick will soon start on his tour, to visit Mexico, Central and South America, the West Indies, and return by the west coast of Africa. This will be a very extended and important trip. Elder A. T. Robinson is closing up his work in New England, preparatory to leaving for South Africa. All this will require funds; for the outlay, as all can see, must be considerable.

Some may think that we are undertaking more than we ought to do. But, brethren, who can for a moment think of doing less? The great regret, as it appears to us, is that we are doing so little. We ought to be doing twenty times more than we are now doing.

But we will not argue the matter with you. We know that our people would not for a moment think of retrenching. We are intrusted with a great and important work,—a message to every kindred, tongue, and people, and there certainly is no time to retrench or delay. The harvest is fast being ripened for the day of God, and the wheat must be garnered for the kingdom of God. The chaff will soon be given to the flames. May we all sense the responsibility of the present now, and quit ourselves like men. In a short time the labor will be over, the world warned, the work accomplished, and God's remnant people made ready to meet their Lord. May it be ours in that day to hear the "Well done, good and faithful servant!"

O. A. OLSEN.

EDITORIAL NOTES.

TRADITIONS OF THE DELUGE.

E. Babelon, in *Revue de l'Histoire des Religions*, Paris, March and April, 1891, opens an article on "The Phrygian Tradition of the Deluge," with these words:—

"The scholars who have devoted themselves to Biblical exegesis have all been struck with this fact, that among a great many of the peoples scat-

tered over the globe, there exists a tradition relative to a deluge or inundation, which, in primitive times, swallowed nearly a whole race of men, or even the entire human race."

FIGHT OR DISARM.

The "armed peace" of Europe is almost as exhaustive as continual war. There must therefore be a change soon of some kind. The question ever recurring to the minds of the people is. How will it end? In what direction will the change take place? It is either fight or disarm. Which will it be? The *New York Recorder* of July 20, 1891, speaking on this point, says:—

"Germany cannot go on forever arming, arming, arming."

"When Kaiser Wilhelm was saying this to Lord Salisbury, his Berlin organ was urging the crowding of German troops to the Russian frontier in order to counteract 'the threatening concentration of the troops of the Czar.'

"Republican France, like imperial Germany, constitutional England, autocratic Russia, double-governed Austro-Hungary, and poverty-stricken, but ardent, Italy, keeps on arming, arming, arming, as requisite to preserving general peace, scarcely less ruinously costly than universal war.

"How will it all end? When will the strained bow break? Will Europe fight or disarm? If Germany's young sovereign really has the moral force to set the example which Salisbury is reported to have declared to rest with him, then, indeed, will the Kaiser prove himself worthy of the mission of 'The people's Emperor.'"

CHURCH AND STATE ALL WRONG.

The *Minneapolis Journal*, of July 17, 1891, speaking of the trouble in the Indian Bureau, about the Indian contract schools, says:—

"It is needless to say that this whole Church and State arrangement, by which our Government is paying the religious sects several hundred thousand dollars a year to teach sectarian religion in the government schools, is wrong and unlawful."

A LIVING WITNESS OF THE DARK DAY.

The *Kennebec Daily Journal* (Augusta, Me.), of Aug. 4, 1891, publishes an interview between a reporter and Mrs. Nancy Britt Kennedy, now living in Hallowell, Me., and being 118 years of age. During the course of the conversation, the subject of dark weather came up, when Mrs. Kennedy is reported to have said:—

"You should have seen the Dark Day. I remember it well. The hens went to roost. All the cattle came home. It was just like night. We had to light the candles. Oh, it was awful. I was six or seven. I was awful frightened. There hasn't been anything like it since. No, I don't remember what year it was. 'T was while father was away."

"Upon his arrival home, the reporter looked up the Dark Day in the encyclopædia, and found that it was on May 19, 1780."

Religious Liberty.

SUNDAY LAW AT DU QUOIN.

A BROTHER has just sent us the following clipping from a recent issue of a paper in Du Quoin, Ill., in regard to the "Law and Order League" of that place:—

"Brief mention was made in last night's *News* about the organization here by a large number of our best citizens for the purpose of suppressing all desecrations of the Sabbath within the corporate limits of this city. Investigation has developed the fact that the organization is being perfected, and is ready for action now. Able counsel has been retained, and the society proposes to prosecute, with vigor, all violations of our ordinances, regarding the Sabbath day in Du Quoin. And where the laws are violated near, or close to, the city limits, the violators will be prosecuted under the laws of this State. Base-ball, picnics, ratifications, etc., cannot be held with impunity in Du Quoin upon Sunday, without having to answer before our courts for it on Monday morning. Each and every case

will be prosecuted without fear or favor. The matter is not only generally being talked about, but very warmly and seriously considered openly above board."

The fact that "Law and Order Leagues" are being formed in so many parts of our land, is a subject worthy of our consideration. Their ostensible purpose is to secure the enforcement of neglected laws. The work that they usually do, is to endeavor to enforce the observance of Sunday, and go through the farce of trying to suppress the liquor traffic by undertaking to close the saloons on that day, and what is now being attempted in Du Quoin, is only a sample of what is being done in many parts of the country, and what we may soon expect to see all over the world. The evidences of the fulfillment of Revelation 13 are so clear, that no one who is observing can fail to see it.

The ordinance referred to in the above clipping reads as follows:—

"That no person shall on Sunday keep open his or her place of business, or shall pursue his or her daily labor or occupation within the city; provided this section shall not be applicable to persons who conscientiously observe some other day of the week as Sabbath; nor in cases of necessity or charity, nor to hotels, eating-houses, drug-stores, butcher shops, tobacco stores, livery stables, or street-cars. Any person violating any of the provisions of this section shall be subject to a fine of not less than five dollars and not more than one hundred dollars."

It will be seen that among the things allowed on Sunday is the sale of tobacco; thus placing tobacco selling above honest labor, for a man in Du Quoin may sell tobacco every day in the week; but if his conscience did not smite him for working on Sunday, he would have to suffer the penalty, if he chose to work, provided he would not keep another day. And that exemption to those who keep another day is only a little bait thrown out to keep us from opposing the movement until they can make it general, and then we know from the sure word of God what will be the consequences.

A. O. T.

IOWA THREATENING.

A BROTHER from Manson, Ia., writes us that he has been threatened with prosecution for Sunday labor. Although such a prosecution could not justly be made under the laws of Iowa, he says since Bro. Longnecker's experience in Illinois, he doesn't know what will be attempted.

A. O. T.

—A State "Sabbath" convention is announced for Indianapolis, Ind., Sept. 29, 30. J. P. Mills, R. J. Wylie, and other prominent Sunday-law advocates are on the program. "National Responsibility touching the Sabbath," "Responsibility of the Church for Sabbath Desecration," "The Civil Sabbath," "Aims and Status of the Movement," are among the subjects to be discussed. The National Religious Liberty Association will have a representative there, and full reports will be given.

—We give below a letter just received at the office of the National Religious Liberty Association. It gives something of an idea of the expressions of interest that we are receiving in regard to the King case. The letter reads:—

"I saw an account of the decision of the United States District Court of Tennessee in the King case, and although I am not eligible to become a member of your honorable body, still I feel as though I would like to do something to help. Inclosed, find five dollars, which please apply on this case, and oblige."

"P. S.—If I knew that you had anything published on this case that would be handy to distribute, I would send for it, as I have not seen much of it myself, and I would like to show it to my friends."

In replying to his letter we were pleased to be able to send him some tracts bearing on this case, and also to call his attention to the proposed articles in the *Sentinel*, reviewing the decision of Judge Hammond.

A. O. T.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall bring it in with rejoicing, bringing his sheaves with him." *Mat. 13: 6.*

SURE AND STEADFAST.

BY MYRTA B. CASTLE.
(*Battle Creek, Mich.*)

BEYOND the sky-line, gray and silent,
With its mysteries-unknown;
Beyond the cloud-land, black and lowering,
With its menace and its frown;
Beyond the shifting and the changing—
Aye, beyond the farthest star,
With its dim light faintly reaching
Down the ages from afar!—
There, unchangeable, unchanging,
Written by the hand divine,
Glams the everlasting message,
"I have loved you. Ye are mine."

WEST INDIES.

I AM most happy to return my warmest gratitude to the Conference of the Seventh-day Adventists for the love they have manifested in sending to warn the people of the West Indies of the third angel's message. We can say, The good Lord has not forgotten us, but dealt kindly toward us. He has remembered his promises to his people; for in every nation he that feareth the Lord and worketh righteousness, is accepted of him. I thank the Lord that he has raised up men to show his truth to the world; to convert them from the error of their ways and to prepare them to meet their blessed Redeemer; to rest according to commandment here that we may enter into that rest which remains for the people of God.

We do heartily thank God that the seed is sown here by a faithful servant. May he be spared to watch it until he sees the increase from the hand of the Master. About twenty-nine on this island have taken hold of the truth, and feel a happiness never felt before, although all the time members of a church. I believe I write the testimonies of all. We regret to say that we are not of great influence in the island, but we say, The Lord's will be done. He has chosen the poor of this world, rich in faith, and heirs of that kingdom which he has promised to those who love him. This is the Lord's doing, and it is marvelous in our eyes. Our earnest prayer is that he may spread his word, and give it a place in the hearts of those that love him. In one of the neighboring islands there are some who would like to learn more of the truth, but we are loth to part with Elder Ball as yet. We see the fields are white already to harvest, but alas, the laborers are few! May the blessed Lord send forth laborers into his vineyard. There are many honest hearts among the people of these islands that are only waiting to hear the truth explained to them, when they will be ready to obey the commandment of God and to leave the tradition of men. Faith comes by hearing, and hearing by the word of God. The cry has gone forth; may the Lord give it speedy answers, is my heart's petition. *Barbadoes, West Indies.* E. N. ROGERS.

CANADA.

SPRINGFIELD, ONT.—Since last reporting, we have been laboring in this town and community; and for the marked success which has attended the efforts put forth, we feel to praise Him whose we are and whom we serve, and would cry from our hearts, "Not unto us, O Lord, but unto thy name give glory."

The interest has been increasing in the hearts of those who have been earnestly inquiring, "What is the truth?" until no less than nine honest souls, after having counted well the cost, have chosen the better part, by building upon the Rock instead of the sand—the quicksand of error, superstition, and tradition. One of these bold soldiers of the cross of Christ who has taken her "stand like the brave, with her face to the foe," in the face of more than ordinary opposition, has been engaged in evangelistic work for some time in the past, and is now making preparation to attend the Sanitarium this winter, with a view to becoming a medical missionary. Another of the new Sabbath-keepers is quite aged, and also are some of the others. She was taught any of the precious truths of the third angel's message in her father's home during her childhood;

but she tells us that she never felt the importance of these truths until this summer, during our tent meetings. Now she wonders why she never saw the light before, and rejoices in that she has at last obtained mercy. Some of these proselytes have been members of the Methodist Church, and others have been Baptists, but since they have heeded the injunction, "Come out of her, my people," they do not feel at home in the services which they formerly enjoyed.

We are satisfied that the Lord has begun a great work in this place, which will be carried forward, in spite of the enemy's opposition, by him with whom "all things are possible." One of the indications that the Lord has been working mightily, is that a disinterested man at a distance from the place, who is a prosperous farmer, told one of the wise few, who began the observance of the Sabbath, that half the people in the town and country around, are going crazy over what has been taught in the tent. Our temporal wants have been well supplied by kind friends, and the donations in money have been \$5.63.

Sept. 15.

J. E. EVANS.
S. MIDGELEY.
E. J. HARVEY.

WISCONSIN.

LA CROSSE.—As I had to attend some general meetings in the State, we closed our tent meetings at La Crosse, Sept. 6. Our labors were not fruitless. A few decided to obey God according to the light they received. Others, we hope, will do likewise as there are several more who believe the truth. Three were baptized. Fully 3,000 pages of tracts were sold, and about 2,000 given away. Total amount of tracts and pamphlets sold, was \$12.47. Donations in cash, \$17.51.

Bro. O. Opegard went to Chicago some three days before the meetings closed to work there, and Bro. S. Swinsen is now in La Crosse holding Bible readings, visiting, and holding meetings, as the way may open. Bro. J. C. Nielsen will return home for a short time to prepare for the fall and winter work in the Master's cause.

H. R. JOHNSON.

FOND DU LAC.—After an effort of ten weeks, we have just taken down our tent at this place. The attendance was very limited from the beginning, ranging from five to twenty, and at times the prospects seemed very discouraging. The ministers manifested much opposition, warned the people not to come to the tent, and commanded us not to labor among their flock.

Our hearts were made to rejoice last Sunday to be permitted to bury four precious souls with Christ in baptism. These have received the true missionary spirit, and are laboring by correspondence and otherwise, with their friends here and in Switzerland. One or two others are keeping the Sabbath, and a few more are interested. J. W. Westphal and Reinold Klingbeil will remain here for a little time to follow up the interest, by visiting and holding meetings. F. H. Westphal will attend the camp-meeting at Menomonie, and soon after go to Lincoln, Nebr., to connect with the German department of the College. The meetings have nearly all been held in the German language, and the Lord has at times come very near to us. Sister Florence E. Strong has rendered valuable assistance by visiting and holding Bible readings.

Sept. 15.

F. H. WESTPHAL.
J. W. WESTPHAL.
REINOLD KLINGBEIL.

LOUISIANA.

BATON ROUGE, BODOC, EVERGREEN, NEW ORLEANS.—We closed the tent meetings at Baton Rouge, Aug. 23. The attendance was not very large at any time, and only a few were regular in their attendance. These became deeply interested in the truth, and we did considerable personal work with them. One took a decided stand to obey the truth; several others are carefully investigating, and seem almost ready to come out on the Lord's side. The interest which these have taken, is helping to give our work a good standing in the minds of the intelligent people of the place. We have been offered a good place in which to hold future meetings, and we will fill the opening as often as we can. We are fully persuaded that this effort was not in vain, but that the Lord will bless the seed sown; and that the work here commenced, will increase until a permanent work shall be established.

After closing the tent meetings we went to several other places, where the work had been waiting for several months. The first of these places was BODOC. Here two were buried with Christ in baptism, and a small church was organized. Several others expect soon to unite with them. Love and harmony prevail, which we trust will always characterize this little company. We left them full of courage and zeal in the blessed truth.

At Evergreen one more was baptized and added to the church. We next spent a few days with the church in New Orleans. Our meetings were good, for the Lord was with us. Here, also, one dear soul was baptized and added to the church. To the Lord be all the praise.

We are now enjoying the excellent institute and council at Austell, Ga., but expect to return to Louisiana about Oct. 15.

Sept. 15.

B. F. PURDHAM.
F. T. PURDHAM.

OHIO.

AMONG THE CHURCHES.—Since my last report I have visited the Akron church and settled difficulties of long standing. One was baptized. At Cleveland we had a good meeting, and found a goodly number making preparations to attend the camp-meeting, which was one of the best I ever attended. It was decided that I should accompany Bro. J. S. Isles in a series of meetings at Darrowsville, a thickly settled neighborhood two miles south of Hudson. Upon reaching this place I found that Bro. Isles had held four services with fair congregations, considering the rain. Our congregations have gradually increased up to Sunday evening, at which time we received a collection of nearly five dollars.

We seemingly have the confidence of the people. Our temporal wants are abundantly supplied. We give our first Sabbath discourse to-night. We feel encouraged, and believe that the Lord is going to work for us here.

Sept. 15.

C. P. HASKELL.

INDIANA.

WEST POINT.—In harmony with the decision rendered at our recent camp-meeting at Noblesville, we have pitched our tent at the above-named place. We began meetings Sept. 8, with an audience of about seventy-five which gradually increased each night until all the seating capacity of our forty-foot tent is occupied, and on Sunday nights it is impossible to accommodate all who come. The interest thus far has been as good as could be wished for. An investigative spirit has taken hold of some, and the subjects that we have preached on, have been the topics of conversation. Many have already acknowledged that we have the truth on the Sabbath question.

Some who attend our meetings regularly have never before taken an interest in religion. The people are friendly, and are bountifully supplying our temporal wants. They have provided us with an organ, and several are helping us in the singing. We hope to see many of these embrace the truth. We are of good courage in the Lord. To his name be all the praise.

Sept. 17.

H. M. STEWART.
J. M. ELLIS.

ARKANSAS.

ZION.—I came to this place July 24, and began meetings the 26th. At first the attendance was rather small, on account of rains, and other meetings in the vicinity, but the interest gradually increased, till the house would not hold the people. Excellent attention was paid to the truths presented, and as a result of the effort put forth, five began the observance of the true Sabbath. I had to leave the work here Aug. 17, to attend our camp-meeting at Van Buren, after which I returned in company with Elder Geo. W. Page.

When we reached our field of labor, we found that a First-day Adventist minister had an appointment to speak against our work. He spoke four times, taking the position that Christ died to abolish the ten commandments. Such a spirit of enmity was exhibited, that most of the people turned against him, and friends were made for the truth. God greatly blessed his servants in presenting the truth, as we reviewed the positions of the antinomian. The people manifest a great interest to hear the truth, and we trust in God to see other honest souls take a stand for God's blessed truth.

Sept. 9.

W. F. MARTIN.

COLORADO CAMP-MEETING.

In company with Elder E. W. Farnsworth, I left the Arkansas camp-meeting, which has been already reported by Elder W. S. Hyatt. Elder Farnsworth went to Michigan, while I stopped one day at Springdale, Ark., and spoke at night to a full house of the best citizens of Springdale. I then went to Colorado Springs. The camp-meeting at this place was not a large gathering, but one which we trust will prove a great blessing to the cause in this Conference. There were not more than 150 of our people camped upon the ground. The camp was well located in a grove about one mile from the center of the city, with a street-car line passing near the camp. Prof. C. C. Lewis, N. P. Dixon, and myself were present during the workers' meeting. So few of our brethren and sisters came to this meeting that the work was done by a few, and the object of the meeting was in a measure defeated. I hope next year that there will be an improvement. Elders G. B. Starr, J. G. Matteson, and E. W. Whitney came the first of the camp-meeting, and sister White came on Friday, which gave us excellent help. The preaching was largely done by Elders Matteson, Starr, Prof. Lewis, sister White, and the writer. We were all made glad to have Elder Matteson with us, and to enjoy his timely counsels and labors at this meeting. Those who remained away for lack of interest, will never realize the loss they have sustained.

Sister White gave most important instruction, which, if regarded by our brethren and sisters in this Conference, will bring better days to the cause in this field. Some who came to the meeting much discouraged, found hope and courage in trusting in the unmerited grace of Christ. Ministers as well as the lay members went home feeling that surely the Lord had visited his people at this gathering. It seemed to be the universal testimony, that "this is the best meeting ever held in this Conference." Nine or ten were baptized on Monday. One minister will make New Mexico his field of labor the coming year. Bro. Palmer, who was elected President of the Conference again, was ordained to the solemn work of the ministry. May the blessing of the Lord attend the laborers, and the spirit of love bind all more closely to Christ our King.

R. A. UNDERWOOD.

INDIANA CAMP-MEETING.

It was my privilege to arrive on the Indiana camp-ground on the afternoon of Aug. 26, the second day of the meeting. The meeting continued until the early morning of Sept. 1. During this time, the religious services were conducted mainly by Elders A. T. Jones, W. W. Prescott, and the writer. The Bible doctrine of justification by faith, the power in God's word, his willingness to bless his people, and his leadings in the rise and progress of the third angel's message, were the principal themes discoursed upon. In the testimony meetings many found peace in believing and asserting their liberty in the name of the Lord. Only a very little time of the camp-meeting proper was occupied with business meetings, but instead, it was devoted to seeking the Lord and learning of his precious, saving truth. The necessary business of the Conference was not neglected, but condensed into as little space as possible. The result of this was more time to seek the Lord. While there was much of the blessing of God at this annual gathering, and the brethren and sisters testified that it was the best camp-meeting they had ever had in the State, there was not that coming up to claim healing power, which has been witnessed in so marked a degree on some of the other camp-grounds this season. Aug. 31, there were twenty-eight souls baptized in the White River. At the closing meeting, on the morning of Sept. 1, W. A. Young and H. M. Stewart were ordained to the work of the gospel ministry, by prayer and the laying on of hands.

Our camp itself was all that could be desired, being a grassy grove of tall, sugar maples, in the edge of the town of Noblesville. The camp was well lighted by natural gas, conveyed in pipes to the grounds from a gas well not far from the camp, which well shaft is 1,000 feet in depth. The citizens of Noblesville gave a large attendance at the meeting. The attention was good, and the most perfect order pervaded the camp. There were in all eighty-nine tents upon the ground, eighty-three of these were occupied as living tents, in which 495 persons were encamped.

The report of standing showed that the membership of the Conference in 1890 was 50 churches, 1,179 members, and \$6,410.97 tithe. The number at the time of the camp-meeting, was 55 churches, 1,282 members, \$7,226.25 tithe; or an increase during the year, of 5 churches, 103 members, and \$815.28 tithe.

The report of the Sabbath-school work showed in 1890, 57 schools, 1,180 members, who donated of their contributions for the support of foreign missions, \$327.81. This year they report 60 schools, with 1,150 scholars, and donations of Sabbath-school funds to foreign missions, \$273.81.

The report of the canvassing work was, in 1890 an average of 20 canvassers in the field, who sold \$14,000 worth of books. In 1891, 30 canvassers, who sold books to the amount of \$19,000. From the camp-meeting thirty-five canvassers were to engage in the work.

As this was the first time I had visited Indiana for a period of over twenty-four years, my mind was carried back to some of the past history of our cause in the State. The first introduction of the truth into the State was by Elder Joseph Bates, in the winter of 1850 and 1851. He visited a family by the name of Locke, who were advent believers, residing at Salem, Steuben Co., on the north line of the State. As the result of his fire-side discourses, they fully accepted the truth. About the same time he visited another believer in the 1844 movement, at Kingsbury, by the name of Joseph Catlin, who accepted the truth and commenced the observance of the Sabbath. These pioneers have now passed to their rest.

In the autumn of 1853, Elder M. E. Cornell and myself, on our return trip from Illinois and Wisconsin, spent a Sabbath and first day with Bro. Catlin at Kingsbury, and the following Sabbath and first day, we held a good meeting at Salem. As the result of that meeting, several accepted the truth, and were baptized, the last of the number coming to have us baptize him in the night, as we were to leave early the next morning. Some of these persons used to come to our general meetings in Battle Creek, and thus were encouraged to steadfastness in the work. In the winters of 1857 and 1858, Geo. Smith of Norwalk, Ohio, went to work at his trade in La Porte, Ind. There he formed the acquaintance of Peter Palmbad, whose son, at the age of five, in 1844 was among the children in Sweden who proclaimed the advent doctrine. Bro. Smith also became acquainted with a Bro. Swartz who, in 1843 and 1844, was a member of a church in Wittenberg, Germany, whose pastor preached the doctrine of the Lord's coming. These two families accepted the third angel's message, and held their meetings in the house of Bro. Palmbad. They wrote for some ministers to come to La Porte, but their call was not responded to until the early spring of 1858, when James Harvey, then an infidel, had received some of our tracts and papers at North Liberty; becoming interested, he wrote for some minister to come and hold meetings. It was decided that I should go. On the way, I spent a few days with the brethren at La Porte. As the result of the meetings at North Liberty, Bro. Harvey gave up his infidelity and accepted the truth. Bro. Rupert and family and some others also came out at that time.

When the Michigan Conference was first organized, it was called the Michigan and Indiana Conference. Thus the case stood until under the labors of Bro. S. H. Lane and others, the work was so enlarged in the State that it was deemed best for Indiana to be a Conference by itself.

We praise the Lord that so goodly a number have already accepted the truth in that State. If these press on in the strength of Israel's God, they will see their numbers greatly increased. May the watch-word all along the line be "onward and upward," is my prayer.

J. N. LOUGHBOROUGH.

MICHIGAN CONFERENCE PROCEEDINGS.

THE thirty-first annual session of the Michigan Conference of Seventh-day Adventists was held in connection with the camp-meeting at Lansing, Aug. 27 to Sept. 8.

FIRST MEETING, AUG. 28, AT 9 A. M.—The President, Elder I. D. Van Horn, presided. Dr. E. J. Waggoner led in prayer. The Secretary being absent, I. H. Evans was elected secretary *pro tem* for the session. The Conference proceeded to organize by receiving credentials from delegates. Sixty-two churches were represented by 117 delegates. The Chair then opened the way for churches to be received into the Conference. The Bay City, Mundy, Covert, and Frankfort churches requested

admittance, and were unanimously received, and their delegates present seated.

The committees were appointed as follows: On Nominations, I. H. Evans, J. T. Carman, D. E. Wellman on Resolutions, J. O. Corliss, J. Fargo, E. J. Waggoner on Credentials and Licenses, J. Fargo, O. A. Olsen, R. C. Horton.

SECOND MEETING, AUG. 30, AT 9 A. M.—Delegates from several churches, who had forgotten their credentials, but were duly elected, were then seated. The President spoke briefly of the field, stating that this had been a good year for Michigan; that our ministers had done good work among our churches; that our tent companies have had success; and that the tithes had increased from \$30,000 to over \$34,000. He thought our people generally felt of good courage.

The Treasurer being absent, the Secretary read the following financial report:—

Cash on hand Oct. 1, 1890,	\$10,690 87
Tithes received during the year to Aug. 1, 1891,	34,481 13
Total,	\$45,172 00
EXPENSES.	
Stamps, freight, etc.,	\$ 124 82
Paid to laborers during the year to Aug. 1, 1891,	25,132 42
Tithes to General Conference,	3,548 58
Sanitarium pastorate,	450 00
Donation to General Conference,	5,000 00
Petoskey Mission,	3,700 00
Cash on hand Aug. 1, 1891,	7,216 18
Total,	\$45,172 00
Cash on hand Aug. 1, 1891,	\$7,216 18
Due Mich. tent and camp-meeting fund,	6,000 00
Available balance in treasury,	\$13,216 18

The Secretary then stated that the laborers were yet to be settled with for their year's work, which would take about \$9,500, the Conference being in debt over \$8,000.

Elder Olsen spoke concerning the General Conference Treasury, that they were some \$20,000 behind, but he knew God would come to the rescue. The President stated that Michigan had given the General Conference about \$19,000 during the last year. The Treasurer's report was then accepted, and the meeting adjourned.

THIRD MEETING, AUG. 31, AT 9 A. M.—Two delegates presented credentials and were seated. The Committee on Resolutions then submitted the following partial report:—

Whereas, The work of the gospel minister is to "feed the flock" of Christ; therefore,—

1. *Resolved*, That we are in hearty accord with the recommendation passed by the last General Conference, that credentials and licenses be not continued to those who do not give this proof of their ministry; and we ask the executive committee of this Conference to act in harmony with said recommendation.

Whereas, The interests of the cause of truth have long demanded that a special effort be made in Petoskey and vicinity; and,—

Whereas, The required effort could not well be put forth without first erecting a house of worship there; therefore,—

2. *Resolved*, That this Conference indorse the late action of the Conference Committee in erecting such a building; and that we recommend to our people throughout the State to contribute liberally toward the enterprise, that the Conference funds may not be required to meet the financial demands of the undertaking.

Whereas, The fact that the Treasurer's report shows a deficit at the close of the present fiscal year to the amount of more than \$8,000, which greatly embarrasses the Conference in meeting its financial responsibilities; therefore,—

3. *Resolved*, That this Conference deems it advisable now to discontinue the contribution of seventy-five per cent. of the tithes of the Battle Creek church which the General Conference has been receiving the past year, believing it to be far better to make our contributions in that direction at the end of each year, as the funds of the Conference may seem to warrant.

Whereas, It is the special duty of the Conference Committee to direct the work of those laboring in the Conference; therefore,—

4. *Resolved*, That all ministers and licentiates in the State should be guided in their plans of labor by the Conference Committee; and that those who choose to labor without such direction, especially in old churches, should not expect to be remunerated by the Conference for time thus spent.

Whereas, The Michigan Conference pays the salary of a State canvassing agent, whose time is wholly engaged in superintending the sale of books, from which no profits whatever accrue to the Conference; and,—

Whereas, The same business requires extra help in the office of the tract society, the expense of which has hitherto been paid from the Conference treasury; therefore,—

5. *Resolved*, That equity would seem to demand that the expenses incurred on account of the employment of these persons, should be met by those who receive the profits from the sale of these books. And as the tract society does receive a profit in this direction, the Conference recommends that all such expenses hereafter be paid by that society.

Resolution 3 was then called for. No objections being offered, the Chair requested the Secretary to read it. A lengthy discussion followed, participated in by many speakers. Kindness and love prevailed. The meeting then adjourned.

FOURTH MEETING, SEPT. 1, AT 9 A. M.—Many new delegates presented credentials, and were seated. The Chair then announced that Resolution 3 was then on for special order, and requested the Secretary to read the

After a few remarks by different ones, the question was called and almost unanimously adopted. Resolution 1 was then read, and discussed. It was stated that its object was not to cut off aged ministers whose work has been efficient, but those who seem to labor long and without pay, and accomplish but little. It was unanimously adopted. Resolutions 2 and 4 were then adopted. Resolution 3 was then read, but before a vote was taken, the Conference adjourned.

FIFTH MEETING, SEPT. 3, AT 9 A. M.—Resolution 5 was opened for discussion, and after Elder Olsen stated that the Tract and Missionary Society favored it, it was adopted. The Secretary then presented a petition from the Climax church to the Conference, requesting that their name be changed from that of Climax to that of West Leroy. Granted. The Maple Grove church, of Maginaw County, requested that they be known as the Mesanin church. Granted.

The Chairman then announced that sister White had some things to say to the delegates. She spoke and read length what God had said of the Michigan Conference. Her testimony was plain and pointed. She stated that resolution 3 was wrong. It was displeasing to God, and would work only evil. The delegates immediately voted that it be rescinded. After statements of several who had lent their influence in its favor, it was unanimously rescinded.

Meeting then adjourned.

SIXTH MEETING, SEPT. 4, AT 4:30 P. M.—The Committee on Resolutions submitted the following report:—

Whereas, It is very necessary to the success of our tent-meeting and camp-meeting work to raise an expense fund for these purposes; therefore,—

Resolved, That we approve the effort made the past year by the Conference to raise such a fund, and that we recommend a systematic canvass of the State the coming year, in behalf of the same work, that this fund may be adequate to the demands made upon it.

Resolved, That we do hereby express our appreciation of the gentlemanly conduct toward, and the liberal treatment given to, in attendance at the present meeting, by the management of the Lansing Street-car Company, and that we express our sincere gratitude for the same.

After a free discussion of Resolution 6, these resolutions were unanimously adopted.

The meeting then adjourned.

SEVENTH MEETING.—The Committee on Nominations submitted the following: For President, I. H. Evans; Secretary, J. S. Hall; Executive Committee, I. H. Evans, A. Olsen, J. Fargo, E. W. Farnsworth, D. E. Wellman.

It was moved and seconded that this report be adopted. H. Evans said this was not the desire of his heart. The burden seemed greater than he could bear. There were those aged brethren whose voices have seemed to him the voice of God, whom he had looked upon with reverence, that it seemed almost presumptuous for him to think of taking their place. He begged of the delegates to place an older man at the head.

Elder Olsen remarked that these aged men were God's men. He loved them, and he knew that God did. They are getting old, and soon will not be able to take the lead, so they wished to select a young man to take part of the burden while these brethren are alive to counsel and advise. These names were considered and unanimously adopted.

The Committee on Credentials and Licenses then submitted the following: For Credentials, U. Smith, I. D. Van Horn, J. Fargo, R. J. Lawrence, J. O. Corliss, H. M. Kenyon, E. Van Deusen, J. L. Edgar, E. H. Root, A. O. Merrill, H. S. Lay, R. C. Horton, Wm. Ostrander, M. S. Burnham, I. H. Evans, L. G. Moore, M. E. Cornell, H. Randall, J. W. Covert, Eugene Leland. Referred to the Conference Committee, T. M. Steward, J. T. Balinger; for License, John Kolyoord, W. A. Colcord, A. J. Laysmer, Fred Brink, D. E. Wellman, E. S. Griggs, B. Hughes, H. C. Basney, J. Harris, W. H. Falconer, E. Evans, S. M. Butler, Charles N. Sanders, Warren Kneeland. Referred to the Conference Committee, T. I. Richardson, Homer Day, Peter Howe.

We also recommend that the directors be granted director's license. It was moved and carried that E. W. Farnsworth be granted credentials.

The Committee on Resolutions submitted the following, which had been handed them:—

Resolved, That we indorse the steps taken by the committee having in charge the erection of the James White Memorial Home, and that we urge our brethren and sisters, who have means, to rally to the support of this much-needed institution.

It was moved and seconded that we indorse the recommendation of the General Conference that a minister's school be held in this General Conference district, this fall. Adopted.

The Conference then adjourned.

I. H. EVANS, *Sec. pro tem.*

L. D. VAN HORN, *Pres.*

10:30 A. M., for the election of a Board of Trustees, and the transaction of all other business that may properly come before said meeting.

- A. T. ROBINSON,
 - G. W. CAVINESS,
 - E. P. FARNSWORTH,
 - W. W. PRESCOTT,
 - C. W. COMINGS,
 - F. W. MACE,
- } *Board of Directors.*

SPECIAL NOTICE FOR NEW ENGLAND.

I EXPECT to be present at our general meeting to be held in South Lancaster, Oct. 2-11, to give instruction and information in regard to canvassing for our health and temperance publications. We have on our list over fifty agents already appointed for *Good Health*. Many of these are doing well. We shall be glad to see all these agents present at our meeting, and to give them such assistance and encouragement as we are able.

S. L. EDWARDS.

ATLANTIC CONFERENCE, NOTICE.

AGAIN we appeal to those who are undecided about the camp-meeting at Mt. Holly, N. J., to let no small matter at home prevent your attendance. We are already assured of a large gathering for this new Conference, and all indications point to a very pleasant and profitable meeting. Remember to bring a tick for bed, as it will be expensive and difficult to get beds on the ground. Gasoline stoves can be purchased after arriving here, if desired, but the prices are a little higher than in the large cities. Good board will be furnished at low price to those who prefer not to cook for themselves. Card orders, granting two-third rates of fare on the Penn. R. R. and on the B. & O. R. R. as far as Philadelphia, will be sent to any person on application to T. A. Kilgore, 43 Bond St., N. Y. From Philadelphia to Mount Holly, all will use the Pennsylvania Road, so an order is needed for this, even where another road is previously used. These orders are good to purchase tickets at any time, going from Sept. 21 to Oct. 4 and good for return till Oct. 7. Accommodations will be found for all who come who have not ordered tents in advance.

H. E. ROBINSON, *Pres. Atl. Conf.*

NOTICE FOR KANSAS, ARKANSAS, AND INDIAN TERRITORY.

Who will come and help carry the last message of mercy to a dying world? As I look over the field, I am led to exclaim, "The harvest truly is great, but the laborers are few;" also to do the Lord's bidding, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

We have plenty of good territory in Arkansas; also many good openings in the Indian Territory and Kansas, where canvassers can do well. The Lord has indeed gone out before us, and he is greatly blessing the workers. All who put in good time are doing well. Brethren and sisters, are we doing all we can to spread the truth? Jesus has "given to every man his work." If your work is in the canvassing field, consider it carefully; for God holds us responsible for the spread of the truth which he has given unto us. I shall be glad to correspond with any who may have a burden for the work.

If the Lord is willing, Bro. Dixon, our district agent, and myself, will be at the Topeka camp-meeting, and will be glad to arrange for many to go into the work from there.

S. C. OSBORNE, *State Agent.*

WEST VIRGINIA.

QUITE a number of letters of inquiry have been received lately by us, respecting our coming State Conference, when it will be held, etc. We are glad to see an interest manifested on the part of our brethren and sisters concerning our annual gathering; and just as soon as we find out when we can hold this meeting, we will be glad to let you know. In a letter received some time ago from the District Superintendent, he stated that his time would all be occupied until after the institute to be held at South Lancaster, from Oct. 13 to Nov. 15, so we could not expect help from him until after this time.

While we are waiting for the time of our meeting, we need not be idle. There are many questions we wish our brethren and sisters throughout this field to consider. All branches of the cause need our earnest, prayerful consideration. You, brethren and sisters, constitute the Conference. It is not composed simply of a President, Secretary, and an Executive Board. These persons keep a record of your desires expressed in words at our annual meetings, and put the same into action; and then they cannot carry out your plans without your hearty co-operation. I trust you can begin to see that there are responsibilities resting upon you. Begin now to consider the wants of the cause in West Virginia. Let your minds begin to grasp the much-neglected cause of our Saviour in this State. We must not be at ease in Zion. Let your ideas deepen, and your plans be laid broader. But some may say, Are we not doing all in our power?—No. If all the Seventh-day Adventists in this State would wholly consecrate themselves to God with all their

possessions, including the children God has given them, then we could behold the salvation of the Lord here, as never before.

Christ is coming. Do we believe it? "Look up, and lift up your heads; for your redemption draweth nigh." Are you looking up and lifting up your heads when you are adding land to land? Brethren, we beg of you, follow not this course any longer. Consider you are the stewards of Christ, and the means he has intrusted you with, are not for self-gratification, but to be used for the salvation of perishing humanity. The cause is sadly in need of means. Our Conference is very much behind in its accounts with laborers during the past year or two. These accounts we are anxious to see canceled. How can this be accomplished? Let every one give himself wholly to the Lord, and the question will be settled. We find also quite a debt on tents. A part of this account has been standing for two years or more. Let all who have pledged, send in their donations to Bro. B. B. Johnson, Kanawha Station, W. V.

Our depository at Newburg needs now your careful consideration. We have placed before you the report of the Building Committee, dated May 13, by circular letters sent out to all our members. Some have done quite nobly; but there are others who are able, of whom we expect much more. As one of the committee, I feel we have gone as far as we can, until we hear from you in regard to this part of the work.

Our tract and missionary society next presents many features that need careful thought. The real missionary part of this organization is almost a blank. Of course our local societies are doing something, but there is a line of work our State organizations ought to follow; and while we know our society is financially embarrassed, we should not lose sight of the real object for which it was formed. Our society should be alive to the questions now agitating the people of almost every State in the land relative to Religious Liberty. But we inquire what is being done? The enemy will come in upon us like a flood, and we will not be ready. Let each local society take a large club of the *American Sentinel*. The State society is already laying plans to send this defender of the United States Constitution to some members of our State Legislature. But we must see broader plans laid at our coming meeting than we can even now speak of in this article.

We are very anxious to see our canvassing work enlarged the coming winter. Let us come to the front of the battle. We are in the enemy's land, but the victory is ours. In the time of our late rebellion, when the cavalry was going into battle, they would count off by fours, and every fourth man would hold horses, and three go to the front. Now we do not ask this much, but let us count off by fours, and have every fourth person in the State push the canvassing work, and our anticipations will be met.

And now we ask you to consider these questions, and by the time your minds and hearts are fully prepared for our Conference, it will be upon us. Come with your minds filled with good plans, and your hearts burning with love for the glorious gospel of Christ.

D. C. BABCOCK, *Pres. W. Va. Conf.*

MINISTERIAL INSTITUTE FOR DISTRICT NO. 1.

THIS Institute, as previously announced, will be held in Lancaster, Mass. (one mile from South Lancaster), beginning Tuesday morning, Oct. 13, and will continue nearly five weeks, closing Sunday, Nov. 15. It has been recommended and strongly urged by the General Conference that all ministers and Bible workers attend the institutes held in their respective districts, and that church elders and leaders be encouraged to attend, as far as their circumstances will permit them to do so. We earnestly hope that none of the laborers in Dist. No. 1 will feel that they can afford to miss this opportunity. We trust that the officers in the different Conferences will see that the work is so shaped that all can attend, and that all the laborers are encouraged to do so. We feel certain that these weeks of prayerful study of God's word, by all our ministers, Bible workers, and others will mark a new era in the history of our work.

The plan of the Institute will be to hold three sessions each day (six days in the week), devoted exclusively to Bible study; and one session each day to the study of history, in which Elder A. T. Jones' new book will be used as a text-book, and which may be obtained at the Institute. There will also be devotional exercises each morning and at such other times as may be deemed advisable by the class. The Bible study is not to be so much a study of the doctrines and theories of the Bible as a prayerful searching for the deep and hidden things of God's word. Elders A. T. Jones and E. J. Waggoner will be present as instructors during the entire time, and we also expect the labors of Elder O. A. Olsen and Prof. W. W. Prescott part of the time.

The expense for each individual for board and room-rent will be three dollars per week. This is for two meals per day and two persons occupying one room. Those wishing the third meal or a room by themselves can have them by paying a moderate, extra charge. The Institute is to be held in the capacious rooms of the Hotel Lancaster, the proprietor of which, Mr. Harvey Scribner, knows how to make all feel comfortable and at home.

Special Notices.

SOUTH LANCASTER ACADEMY STOCK-HOLDERS' MEETING.

The next annual meeting of the Stockholders of South Lancaster Academy, will convene at South Lancaster, Mass., in the S. D. A. church, on Tuesday, Oct. 6, at

and who has kindly offered to entertain all who desire accommodations during the Institute, at the very reasonable price above mentioned. We would be glad to hear from all who wish accommodations, as early as possible.

Those coming from the New York, Atlantic, Pennsylvania, Virginia, and West Virginia Conferences, should secure clerical rates over some line to New York City, and we will announce later a special arrangement with one of the Sound Steamer lines from New York to Lancaster. The president of each of the above-mentioned Conferences should make arrangements through Bro. T. A. Kilgore, 43 Bond St., N. Y., for tickets or permits for all the laborers in their respective Conferences. Those coming from Maine, Vermont, Canada, and Nova Scotia should secure, as far as possible, clerical rates to Boston, and we will announce later a special arrangement from Boston to Lancaster. We will be pleased to answer any questions that may be asked.

A. T. ROBINSON, Dist. Sup't.
South Lancaster, Mass.

CHICAGO BIBLE SCHOOL.

This school for the training of Bible workers, will open its seventh annual winter term, Nov. 18, 1891, and continue for a period of twelve weeks, or until Feb. 10, 1892. The first eight weeks Bible lessons will be given each day by E. J. Waggoner. During the whole period lessons will be given on the preparation and delivery of the readings, and for the last four weeks of the term the instruction will relate especially to the question, "How to make the Bible readings an efficient means of leading souls to Christ."

Those wishing the annual announcement can obtain a copy by writing to 28 College Place, Chicago, Ill., and thereby learn terms, etc. J. N. LOUGHBOROUGH.

AN APPEAL FROM THE GERMAN MISSIONARY SOCIETY.

DEAR BRETHREN IN THE CANVASSING FIELD:—The German members of the Battle Creek T. and M. society are desirous of pushing the missionary work among their countrymen throughout the State of Michigan. They have given special thought to this matter, and are determined to try to do all they can in sacrificing, praying, and working for this end.

Their first object will be to support the semi-monthly, twenty-four-page German paper, the *Christlicher Hausfreund*, which paper up to the present time, leaves a financial loss to the Executive Office. God must have a way to bless the time and energy spent on that paper, and it is for us to be led by his Spirit to discover it, and to see the number of subscribers increased.

Now, as it is a fact, that we depend in the first place upon your interest in this good work, we would kindly ask you to procure us reliable addresses of all the religious and interested Germans you meet with in your canvassing work.

We shall send you blanks; it will be best, however, to have slips of note paper with you, and get the German people to write their names and addresses themselves. From these slips you will please fill up the list with great accuracy, to the best of your ability, and send it to the office of the *Christlicher Hausfreund*, 249 W. Main St., Battle Creek, Mich.

Just realize, dear brethren, that upon the reliability of the addresses collected, rests our whole success. We therefore entreat you to be careful, looking upon it as a missionary work for the Lord. We certainly should serve the Lord in no less degree than any business man would expect us to do. God blesses the faithful.

E. SEVERIN.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XV.—"WHO IS THE GREATEST?"

MARK 9:30-50.

Parallels: Matt. 18:1-9; Luke 9:44-50.

(Sabbath, Oct. 10.)

CHRIST'S SUFFERINGS FORETOLD.

1. From the mount of transfiguration where did Jesus and his disciples go? Mark 9:30. (See note 1.)
2. What did he teach his disciples? Verse 31.
3. How did this teaching affect them? Verse 32; Matt. 17:23; Luke 9:45.

THE GREATNESS OF LITTLENESS.

4. What question did Jesus ask his disciples when in Capernaum? Mark 9:33.
5. What had been the subject of the dispute? Verse 34.
6. What course should one pursue who desires to be first of all? Verse 35.
7. In what way is true wisdom and greatness shown? Ps. 111:10; 119:98-100; Prov. 16:32.

8. In what is truest love shown? 1 John 5:3; John 14:23.

9. How does God regard those who are thus truly humble? Isa. 57:15; Ps. 51:17. (See note 2.)

10. What is the truest greatness in God's sight?—*Id.*

11. How was this lowliness of character manifested in Christ? Matt. 20:28.

12. What illustration of humility and trust did Jesus present before his disciples? Mark 9:36, first clause.

13. What change did he say must take place in his disciples and every one else to fit them for his kingdom? Matt. 18:3, 4.

14. Would he have us remain children in understanding? 1 Cor. 14:20. Murdock's Syriac reads: "My brethren, be ye not children in your thoughts; but to evil things be ye infants; and in your thoughts be men."

15. How does Christ's standard of greatness compare with that of the world? Matt. 20:25-27.

16. With whom does Christ identify those who thus humble themselves? Mark 9:37.

17. How was the unwise zeal of John rebuked? Verses 38-40.

18. What did Jesus say of those who for his sake helped his disciples, however small these disciples might be in the eyes of the world? Verse 41.

19. What did he say of those who should cause one of his little-ones to stumble? Verse 42.

PUTTING AWAY OF STUMBLING-BLOCKS.

20. How anxious should we be to put away everything which would cause us to stumble? Verses 43-48. (See note 3.)

21. With what illustration and injunction does he show the necessity of having the inward life as it should be? Verses 49, 50. (See note 4.)

NOTES.

1. The reason, evidently, why Jesus would have no one know of his passing through, only that part of Galilee lying north of Capernaum, was that he might not be delayed on his way to more important fields, and that he might have opportunity of instructing his disciples when alone with them.

2. There is no more precious grace in the eyes of the Lord than true humility; and there is a reason for this: for he who has a low opinion of his own wisdom, his own righteousness, his own strength, will seek the wisdom and righteousness and strength of God. Hence the high and lofty One dwells with the humble and contrite ones, to revive and encourage them. Isa. 57:15; 66:2. The truest wisdom is that which is of the greatest use; and as in the way of righteousness alone is eternal life found, so that wisdom which leads to righteousness is the greatest wisdom. So while man may not glory in the wisdom, and might, and riches of the world, he may glory in that which is infinitely greater—the knowledge of God, who exercises "loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord," and the knowledge of God is revealed in the meek and lowly. Ps. 25:9, 14; 139:6. The smallest in their own sight are greatest in the eyes of the Lord; for these only can he make great. The greatest faith is that which believes all which God says without question; and true faith is inseparably connected with that love which keeps all the commandments of God. Gal. 5:6. True greatness in God's eyes is, therefore, wise, faithful, loving service, a losing of one's self in the will of God.

3. "Offend," in verses 42, 43, 45, and 47, should be translated as in the Revised Version, "cause to stumble," "Whosoever shall cause one of these little ones that believe on me to stumble," etc., and, "If thy hand cause thee to stumble," etc. It is not to be understood that the hand, or the foot, or the eye, should be literally cut off or plucked out; for these members but follow the desire of the heart and command or assent of the will. But we should sever from us everything which would cause us to stumble, even though it be as dear as a hand or foot or an eye. This is true as a church, it is true as individuals. "The fire that never shall be quenched," ought to be, as in the Revised Version, simply "unquenchable fire," that is, fire which cannot be quenched till it consumes what it has preyed upon, the worm which does not die till it has devoured the carcasses, and there is no more left. An example of this unquenchable fire is given in the destruction of Jerusalem and the temple. (See Jer. 17:27; compare with 2 Chron. 36:19, 21; or Jude 7 with 2 Pet. 2:6.) In both cases the fire burned up, and then went out. The word "hell" comes from *Ge-en-na*, the Valley of Hinnom, a place outside of Jerusalem where the dead carcasses of malefactors and all manner of filth and rubbish were cast. Here worms preyed upon it, and what was left was consumed by the fires which were kept constantly burning. The word is

therefore used as symbolical of the punishment of the wicked, denoting utter and final destruction.

4. The necessity of the inward work of grace on the heart is shown by verses 49, 50. Salt is known for its power to preserve. In this sense it is a symbol of righteousness. It matters not what the deed is, the inward motive, the state of the soul, the inner life, is what determines its worth. If righteousness is not in the heart of the believer, he is like salt without saltiness.

News of the Week.

FOR WEEK ENDING SEPT. 29.

DOMESTIC.

—The sale of beer has been stopped in the Indian Territory.

—Snow, the first of the season, fell at Leadville, Colo., Thursday night, Sept. 24.

—A severe earthquake shock was felt at Healdsburg, Cal., Wednesday afternoon.

—Indications of silver in paying quantities have been discovered at Croix Falls, Wis.

—Peter Johnson, of Dassel, Minn., claims to have rediscovered the lost art of tempering copper.

—Wash-outs in Central New Mexico have made it impossible for trains to move for several days.

—Inlay City, Mich., is scourged with diphtheria. The churches and schools have been closed for ten weeks.

—Forest fires Tuesday destroyed the village of Comstock, Wis. Great damage has been done in the vicinity of Ashland.

—President Harrison appointed a committee Tuesday to relocate the boundary line between Mexico and the United States.

—Mary E. White, at Dansville, Mich., has been sleeping for nearly 100 consecutive days. She has been taken to Jackson for treatment.

—The census men found in the United States 14,056,750 horses, 2,296,532 mules, 16,019,591 cows, 36,875,648 oxen and cattle, 43,431,136 sheep, 50,625,106 swine.

—A freight-train ran into a work-train at McKim's Siding, Pa., Thursday morning, killing the engineer of the freight and eight Italians and wounding twenty others.

—At Cincinnati, Friday, a fly-wheel twenty feet in diameter, weighing twenty tons, burst in an electric power-house. Two men were slightly injured and the building damaged to the extent of \$30,000.

—At noon Tuesday the Sac and Fox and Iowa Reservations were thrown open to settlement. There were three home-seekers to every quarter section of land, but so far as heard from, the land was settled peaceably.

—The first flag of a foreign nation raised on the World's Fair ground, was floated to the breeze Sept. 21, with interesting ceremonies. It was the flag of Turkey, and was raised on the site of the midway Plaza, which has been given to the street in Constantinople exhibit. This enterprise is to consist of a reproduction of the Constantinople public square, and will include mosques, booths, residences, native weavers, rug-makers, and other manufacturers at work. Exhibits from Persia, Circassia, Asia Minor, and Arabia will be included.

FOREIGN.

—Fifty grain vessels are lying at Hamburg unable to discharge their cargoes.

—Henry M. Stanley, it is said, is to resign his position as governor of the Congo State.

—The Valley of the Dee in England is inundated so that only the hedge tops are visible.

—Workmen on the Siberian Railway have revolted on account of poor and insufficient food.

—Russia has encroached, it is reported, upon territory 230 miles beyond the frontier defined in the Russo-Afghan treaty.

—A combined naval demonstration against China has been decided upon by Italy, England, Germany, and the United States.

—Two thousand seven hundred persons perished in the floods in Spain, and \$5,000,000 worth of property was destroyed.

—One London correspondent in Paris declares that the feeling is growing hourly in France that war with Germany is imminent.

—It is reported that the Chinese authorities expect the European governments to unite in a demand for redress for recent outrages upon foreigners in China, and that they are therefore preparing for war.

—The Russian Government has provided the sum of 22,000,000 roubles, to be used as a fund for the relief of the distress existing among the poorer classes, owing to the failure of the grain crops and other reasons. This

of money will also be used to purchase and distribute a supply of seed for winter sowing.

RELIGIOUS.

It is estimated that the total number of pilgrims from the holy coat at Treves will reach 2,000,000.

The pope has sent a letter to the German and Austrian emperors, urging them to endeavor to eradicate the custom of dueling.

The matter of Sunday theatricals at Grand Rapids, Mich., is being tested in the courts. A squad of police arrested the manager and actors of a city theater, Sunday night, Sept. 20.

Appointments.

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

MEETINGS FOR 1891.

DISTRICT NUMBER ONE.

ATLANTIC Conf. camp-meeting Mt. Holly, N. J., Sept. 24-Oct. 4
N. E. Conf. at So. Lancaster, Mass., Oct. 2-11
Ministerial Institute for Dist. No. 1, " 13-Nov. 15

DISTRICT NUMBER TWO.

Southern council and institute, Austell, Ga., Sept. 11-Oct. 12

DISTRICT NUMBER FOUR.

Minnesota camp-meeting, Good Thunder, " 29-Oct. 6
Wisconsin " Menomonie, " 15-22
" " Milton, " 22-29
" State meeting, Reedsburgh, Oct. 6-13

DISTRICT NUMBER FIVE.

Kansas camp-meeting, (genl.) Topeka, Oct. 1-13

DISTRICT NUMBER SIX.

Southern California meeting, Oct. 15-26

Appointments marked by a star will be preceded by a star.

There will be a two days' general meeting held in Reedsburgh, Mich., Oct. 10, 11. The dedication of the new meeting-house, recently completed, will take place on Sunday, the 11th. We shall expect a general attendance of our people in Dist's No. 11 and 12, and some from other parts of the State. In order that all may be as comfortable as possible, those coming from other districts should bring bedding. This will be an important thing for the northern part of the State.

APPOINTMENT BY THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, Elder A. O. Tait will meet the church in Bedford, Mich., next Sabbath, Oct. 3. All attendance is desirable as this is the regular monthly meeting.

BUSINESS NOTICES.

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

FOR SALE.—A farm of seventy acres, one mile from Duffield, Mich., on the Chicago & Grand Trunk Railroad. Excellent land, gravel, soil. There are two wells, house, and new barn, 72 x 42 ft. Orchard, cherry-trees, pear trees, currant, and raspberry trees. Farming tools to go with the place, if desired. For further particulars address J. Harle, Duffield, Mich.

FOR SALE.—A good farm of ninety acres, located less than a mile from a thriving village in Michigan, where there is a church of Seventh-day Adventists, and good school privileges. The farm has good buildings, orchard, sugar-bush, etc. Reasonable. For particulars, address L. C. Chadwick, REVIEW AND HERALD, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A good trusty man to work on my farm a number of months. Address J. Harle, Duffield, Mich.

ADDRESS.

My address during the Wisconsin State meeting, Oct. 6-15, will be Reedsburgh, Wis., care of camp-ground. Conveyances and persons should make a note of this, as there will be no one in charge at Milwaukee. S. D. HARTWELL.

Obituary Notices.

Those who are dead which die in the Lord from henceforth, shall not be subject to the second death. 1 Cor. 15:54.

—Laura L. Fuller was born Nov. 22, 1866, in Seville, Ill. She died Sept. 4, 1891. She became a Christian by joining the Baptist Church when she was fifteen. She was married to Franklin Snyder, Nov. 22, 1887. She embraced the Seventh-day Adventist faith two years ago.

She died rejoicing in the hope of a resurrection at Christ's coming. She leaves a husband and two little ones, with many relatives and friends to mourn their loss.

MRS. H. L. KIRKENDALL.

SEELY.—Died near Portis, Kans., June 16, 1891, sister Emeline Seely, aged 36 years, 10 months, and 22 days. She was born in Deer Park, Labelle Co., Ill. She came with her parents to Osborne County, Kans., in the year 1880. She was an only daughter. She leaves two children, father, mother, and four brothers to mourn their loss. Words of comfort were spoken by Elder Brumbaugh (Dunkard.) MRS. NETTO DIXON.

GOOD.—Died at El Dorado Springs, Mo., Dec. 16, 1890, Mrs. L. Good, in the fifty-second year of her age. She accepted the truths of the third angel's message in 1874, under the labors of Elder C. L. Boyd, in Monona County, Iowa. Removing to Missouri, she lived ten years without seeing any persons of her faith. In 1889 she attended the camp-meeting at Kingsville, Mo., a privilege she enjoyed very much. Her last words were, "God's will, not mine be done." She leaves a husband and five children to mourn her loss. Her life before her family was exemplary, and on her dying bed, she asked her children to take the Bible as their guide, and follow its direction. F. S. GOOD.

ALTHOUSE.—Fell asleep in Jesus, Sept. 6, of diabetes, terminating in gangrene, at her home near Hastings, Mich., sister Sevilla Ulrich Althouse, aged 59 years, 8 months, and 23 days. She was born in Yorkville, Pa. She came to Michigan with her husband in 1852. In 1867 she was left a widow, with six children, five of whom survive her. She and her husband were among the first to embrace present truth at this place. Our sister has always lived a consistent Christian life, firm in the hope of being one who should see the Lord in peace. Her last testimony was that she had committed all to his keeping. Words of comfort were spoken from Acts 20:32, by Elder Wm. Ostrander. We mourn not as those who have no hope. F. S. CLARKE.

HORNER.—Sarah Horner, aged 71 years, 4 months, and 14 days, died Sept. 4, 1891, from old age. Sister H. had her first experience in the things of Christ about eight years ago, when she embraced the present truth with all her heart. She had a struggle for her faith, but died triumphant, saying "Jesus is so good." She was a faithful member of the church at Camden, N. J. She had lived at this place for more than fifty years. Three sons and a daughter, a sister aged eighty-four and a brother aged eighty-seven years, are left to mourn her loss. The writer offered comfort to the bereaved from the words, "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. D. E. LINDSEY.

BUTLER.—Died in Battle Creek, Mich., of cholera infantum, Annie Jeannette, infant daughter of Brother and Sister Hiland G., and Clara Butler. Little Annie was born Jan. 23, 1891, and died Sept. 16, 1891. The attack of the disease was very sudden, and from some unexplainable cause, and despite the most skillful treatment available, in three days accomplished its fatal result. Though so brief was her life, she had endeared herself to her parents by the tenderest ties. In their sorrow they have the consolation of feeling that their treasure is in safe keeping with Him who has the keys of death and the grave, and whose word, which can never fail, is pledged to bring her back from the land of the enemy. And so with new interest they wait the glad hour when the kingdom of death shall be overthrown, and his prisoners be released to come again to their own border. U. S.

BABCOCK.—Died Aug. 8, 1891, at the residence of his daughter, Mrs. A. L. Green, in the vicinity of Avon, Rock Co., Wis., our dear father, Reuben Babcock. The deceased was born in Cortland County, N. Y., Oct. 4, 1802, being now nearly eighty-nine years of age. He was married to Louisa Palmer in 1824. His aged companion and eight children are left to mourn their loss. Our father was brought up a Seventh-day Baptist, but on hearing the third angel's message proclaimed, in 1857, he with his wife, and part of the children, embraced the faith. He was a firm believer in all the doctrines held by Seventh-day Adventists, and although not a member of any church, he always observed the Sabbath, and we have reason to hope that when the Saviour comes to gather his loved ones, he may be among the number. Words of comfort were spoken by Elder Kaye, Congregational minister, as no Seventh-day Adventist was near at the time. MATTIE A. KERR.

PUTNAM.—Died in Battle Creek, Mich., Aug. 26, 1891, of consumption, William W. Putnam, aged 75 years, 1 month, and 15 days. Bro. Putnam was born in Anson, Me., July 11, 1816. His father, John Putnam, was a Baptist minister, as was also his grandfather. He was lineally descended from Gen. Israel Putnam, that well-known patriot of the American Revolution. At an early age Bro. P. was converted and united with the Free-will Baptist Church, in which he was a local preacher for a number of years. About the year 1868, under the labors of Elders J. N. Andrews and M. E. Cornell, at South Norridgewock, Me., he accepted the advent doctrine, and began the observance of the Bible Sabbath. In 1880, at the solicitation of Elder James White, he moved to Battle Creek, to care for the family of a beloved daughter, who shortly after, died of consumption. During his residence in this city, he faithfully performed the office of deacon in the S. D. A. church. He will be especially missed by the needy and afflicted. He leaves a companion, two sons, and eight grandchildren. Funeral Aug. 27, 1891, attended by the writer. The words chosen as most applicable to his case, were 2 Tim. 1:12. U. S.

LINDSAY.—Died at her home in Vienna, Dane Co., Wis., July 8, 1891, of pneumonia and heart failure, Catherine Lindsay, aged 76 years and 3 months. Mother was born in Stirlingshire, Scotland, April 10, 1815, and after her marriage in 1841, sailed for America where, in the then far west of southern Wisconsin, she endured all the hardships of pioneer life. In 1859, under the labors of Bro. Sanborn, she embraced present truth, and ever after was an earnest worker in the cause. She loved to think of the soon coming of the Lord, and hoped to live to meet him at his coming and kingdom. In the winter

of 1890, father and mother had la grippe in a very severe form. Mother partially recovered, but was ever after a great sufferer, and after father's death longed for the blessed rest of those who die in the Lord. She died triumphant, the last scripture text she quoted being, "O death, where is thy sting? O grave, where is thy victory?" Elder Shrook of Milwaukee preached the funeral discourse from 1 Cor. 15:57. Thus in one short year we were bereft of a father and mother, but we mourn not as those without hope, and feel to thank our Heavenly Father that we had our parents so long with us. DR. KATE LINDSAY.

JOHNSON.—Died in Drain, Douglass Co., Oregon, Hazel, daughter of J. D. and Julia Johnson, aged 2 years, 8 months, and 18 days. Her death was caused by tuberculosis of the bowels, after a painful illness of eighteen days. Little Hazel was a child of more than ordinary attractiveness. Her round, bright eyes, and sweet, sunny face made her the pet of all the neighborhood, while her intelligent words and old-fashioned ways, made her appear like a child of more mature years. But "death loves a shining mark." We hope this bereavement will tend only to draw the parents and friends closer to Him who is soon to come and bring little Hazel again "from the land of the enemy." Funeral services conducted in our preaching tent, by the writer, from 1 Cor. 15:26. R. D. BENHAM.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST and WEST stations, times, and fares. Includes stations like Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

Daily, *Daily except Sunday, †Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 p. m., arriving at Jackson at 7:55 p. m., daily except Sunday.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes stations like Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit.

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

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

THE Chicago & Grand Trunk Railway Co. announce very low excursion rates to Chicago and return for the Exposition. The round-trip rate from Battle Creek, including one admission to the Exposition, is only \$4.50. Tickets will be sold on Tuesdays, Sept. 22, 29, Oct. 6, 13, and 20, good going on date of sale, and good to return up to and including Monday next following date of sale.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 29, 1891.

CONTENTS OF THIS NUMBER.

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

Poetry.

The Blessed Bible, WILLIAM BRICKEY	593
Which Shall It Be? C. EDWIN JOHNSON	595
Roger Williams's Farewell, L. O. H.	597
Sure and Speedy, MYRTA B. CASTLE	603

Our Contributors.

Missionary Work (continued), MRS. E. G. WHITE	593
Sowing, Growing, and Harvest, ELDER WM. COVERT	594
Justification by Works (continued), ELDER J. F. BALLEW	595
TRUTH, FRED ALLISON HOWE	595
Wardline Errors, ELDER A. O. TAIT	596
Honesty as Policy, E. L. STEWART	596
Sympathy for the Afflicted, I. H. BEE	596

Home.

Now, H. M. J. RICHARDS	597
Counsels to Young Christians, <i>Religious Intelligencer</i>	597
Timely and Suggestive	597
Be Watching, <i>Bona</i>	597

Mission Field.

The German Mission Field, L. R. C.	598
France and the Gospel, H. P. H.	598

Special Mentions.

Revising Staff, <i>Presbyterian Journal</i>	599
The Root of Social Discontent, <i>New Nation</i>	599
Another Baptist Preacher Gives up Sunday, <i>Chicago Journal</i>	599
America's Gold and Silver, <i>Weekly Republican</i>	599
Where Does the Lord Enjoin Such Work? A. O. TAIT	599

Editorial.

Conscience, L. A. S.	600
First-day Offerings and the Foreign Missionary Work (continued), S. N. H.	600
A Good Camp-meeting, O. A. OLSEN	600
An Appeal in Behalf of Foreign Missions, O. A. OLSEN	601
Editorial Notes	602

Religious Liberty.

Sunday Law at Du Quoin, A. O. T.	602
Iowa Threatening, A. O. T.	602

Progress of the Cause.

Reports from West Indies—Canada—Wisconsin—Louisiana—Ohio—Indiana—Arkansas	603
Colorado Camp-meeting, R. A. UNDERWOOD	604
Indiana Camp-meeting, J. N. LOUGHEROUGH	604
Michigan Conference Proceedings, I. H. EVANS, <i>Sec. pro tem</i>	604

Special Notices.

New England—Atlantic Conference—Kansas, Arkansas, and Indian Territory—West Virginia—Ministerial Institute for Dist. No. 1—An Appeal from the German Missionary Society—Chicago Bible School	605, 606
--	----------

The Sabbath-school.

	606
--	-----

Appointments.

	607
--	-----

Obituaries.

Snyder—Seely—Good—Althouse—Hörner—Butter—Babcock—Putnam—Lindsay—Johnson	607
---	-----

Editorial Notes.

	608
--	-----

REMAINING MEETINGS FOR 1891.

See appointments on page 607.

Several interesting communications have been received too late for this issue, and will appear next week.

The editor left Battle Creek last week for Lincoln, Neb., to attend the dedicatory exercises at Union College. A full account of these will be given in our next issue.

Our readers will observe in this issue a new department, headed "Religious Liberty." The intention is to make this a permanent feature of the paper. The prominence which this subject has attained as a theme of political and religious discussion, warrants its receiving weekly attention in our columns. Matter for this department will be furnished by Elder A. O. Tait and others prominently connected with Religious Liberty work.

The agitation for the restoration of the temporal power of the pope is again under way in Catholic circles in the Old World. But how this could be accomplished seems to be a difficult question. It would not do to give the pope the territory of Rome, because that is necessary to the Italian government; and any other locality would not well answer the purpose so long as "his holiness" resides in Rome. On the whole, we think the pope might as well accept the situation in which the evolution of progress has placed him, and make up his mind that the days of papal temporal dominion are forever ended.

SOUNDING THE WARNING.

THE awful day of the final consummation of earthly things stands not in close proximity to our age without premonitions of its presence in the natural and spiritual worlds. The Christian Alliance of New York, recently assembled in religious convention, were moved to the utterance of these words:—

"We are approaching perilous times. Those who live very near to the Lord have felt very earnestly, especially during the last year, that we are touching the border line of mighty supernatural and satanic influences, that are the precursor of the days that Christ has promised should come. Unusual forms of disease, and causes that suggest strange personal, spiritual influences, tremendous spiritual conflicts, and the unsettling of religious opinion on the part of many, are the indications of a day when we need to hold fast our sure anchorage to the word of God, the person of Jesus Christ, and a simple consecration to and abiding in him. Voices are whispering, 'Behold, I come as a thief; blessed is he that watcheth and keepeth his garments.'"

Thus by one means or another, in the mysterious providence of God, the warning is going to the world; and the most intelligent student of prophecy could hardly have sounded it more clearly than has been done by the Christian Alliance.

ANOTHER ADVANCE IN THE MILITARY ART.

THE art of producing instruments of destruction is apparently about to take another step in advance. Lieutenant G. N. Whistler, of the United States army, has been at work for some time past upon a new gun, the characteristic feature of which is a segmental core of steel wire, which is wound tightly around a steel tube and covered with a cast-iron jacket,—a method of construction which secures an enormous increase of strength over the gun of ordinary make. The *New York World* says of it, "Should the gun prove a success, it will revolutionize the art of modern gun-making the world over, and no iron-clad, however heavy its armor plates, would be safe from being pierced from end to end by a single shot."

The philosophy which lies behind all this waste of energy, time, and money in the production of death-dealing weapons, is of a somewhat curious nature. We say "waste," because the world would be just as well off in every respect without these things as with them, whether for purposes of peace or war. How much better prepared is one nation to cope with another nation when both are well supplied with all the latest inventions in arms, warships, and other military instruments, than when they possess only the wooden ships and old-style weapons which were in use before all this mania of military invention began?—Not any better; for in each case the ratio of strength between them is exactly the same.

Yet this philosophy persuades the nations of the world to go on investing in new guns and iron-clads, at a most enormous expense, in order that they may all be on exactly the same footing as before as regards their relative strength! But this is not all; for as there is both an aggressive and a defensive side to the military art, there are two antagonistic fields of military invention, the efforts in one of which only serve to neutralize those in the other. When the famous iron-clad "Merri-mac" made its deadly attack upon the wooden warships of the United States in Hampton Roads, the shot from the guns of the latter glanced from the armored sides of the rebel ship without producing any damage whatever, and the advantage lay for a time on the side of defense. Then new guns were invented, capable of piercing any kind of armor in existence. Then new armor was made, strong enough to withstand the missiles of the heaviest guns; and thus the contest has kept up, without any particular advantage to either side. A new gun having been now produced, capable, if expectations are realized, of piercing the heaviest iron-clad from end to end, it will be in order for in-

ventive genius on the other side to come forward with a new armor which shall bid defiance to all the guns in the world.

If this new wire gun proves successful, our gun factories will at once begin its manufacture, and it will speedily find its way, regardless of expense into the arsenals of Europe, unless in the meantime that country should produce something better. But what a condition of affairs has the world reached when all its great nations stand ready under a necessity which they cannot disregard, to expend untold millions in supplying their vast armies with new weapons of war as fast as the inventive genius of man (which is a very fertile genius, in that line) can create them! Suppose Edison, for example, should turn his attention from the field of electrical appliances to that of war. He could keep all the nations of Europe busy turning out weapons of destruction for an indefinite time to come; for whenever a superior implement of war is invented and comes to light, a stern necessity compels its adoption by all the armed powers, no matter how crushing the expense. How long can the expenditure continue? How long can Europe stand the strain? Inevitably there must be a limit, and it would seem that the limit is now just about reached. L. A. S.

FIRST-DAY OFFERINGS.

THE report of first-day offerings for the quarter ending June 30, 1891, is published. These offerings are used only for the preaching of the gospel in foreign countries. It is encouraging that our brethren help to advance this work by bringing their gifts to the Lord's treasury on the first day of every week, according as he has prospered them; but it would be still more encouraging if their interest in this work was considerably increased. It may be profitable to notice a few points in the report which is found in the *Home Missionary Extra* for September, 1891.

The Scandinavian church in Chicago has given \$55.24. The English church in the same place gave \$17.41. Boulder, Colo., has given \$26.67. Denver, with twice as many members, gave only \$5.03. The whole Conference has given \$58.75. There is in Colorado a church which is interested in helping the foreign mission by first-day offerings. This church has not over sixty members who live in the city and its vicinity. Most of these are sisters, who earn but little. Only a few members have real estate, and all have to work for their daily bread. A few pay twenty-five cents a week in first-day offerings, and most of the rest help according to their ability. The consequence of this interest in a single church is that Colorado, in proportion to her members, stands high on the list. Colorado has 360 members. This Conference has in said quarter given \$58.75, which is more than either New York, with 830 members, Missouri, with 815 members, Upper Columbia, with 493 members, or Vermont, with 409 members, gave, each of these having given less than \$50.

The cause of this backwardness is not a lack of means, nor, perhaps, that of unwillingness, but we forget to think of this matter in time. We do not consider, as we ought to, how important this work is, and we forget to encourage each other to true love and the offering of a willing share in proportion as the Lord may prosper us.

J. G. MATTESON.

SAMPLE SONGS

From "Bible Object Lessons and Songs for Little Ones."

As letters still continue to come in containing inquiries concerning these songs, four of which have been issued as an advance leaflet and advertised in the *Instructor*, we call attention in this paper to the fact that the sample leaflets may be obtained by addressing the Review and Herald who are to be the publishers of the book.

The songs were written by F. E. Belden, especially for the little ones, and are not only easily learned, but pleasing and forcible.

Price of leaflets, 6 cents each; or 25 cents per dozen, postage paid.