

# 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.

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## WALKING WITH GOD.

BY ELIZA H. MORTON.  
(North Deering, Me.)

Walking with God  
 Gently along life's way,  
 Roses and lilies fair  
 Gathering all the day.

Looking for rays of light,  
 Rainbow and sun and star;  
 Walking with God to guide,  
 Nothing my peace can mar.

O it is heaven here,  
 Glory to thee, my King.  
 What is before that cloud?—  
 It is an angel's wing.

Walking with thee, O God,  
 Laying my hand in thine;  
 Knowing that all thy joy  
 May be forever mine.

Glory in waves of bliss,  
 Wonderful love so free!  
 O how it thrills my soul,  
 Walking, O God, with thee!

## The Sermon.

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

### NEED OF DEPENDENCE ON GOD.\*

BY MRS. E. G. WHITE.

JESUS said: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

We should constantly feel our dependence upon the Lord God of Israel, and know that God is our strength, and that the more we depend upon him, the more we shall draw from Christ, the living Vine, and have the mind that was in Christ. Our experience will be after the character of that upon which we feed spiritually. If we feed upon Christ, we shall have a Christ-like experience: and we cannot afford to make any mistake in regard to our experience here in the things of God; for eternal interests are involved. In the path of life we may go carelessly, stumbling along; we may make crooked paths for our feet; but it will be at the terrible loss of our own souls and the souls of others. We are running the risk of losing the eternal weight of glory when we do not follow Christ, and we can-

not afford to do this, because it would have been better for us had we never been born, than to lose eternal life.

We need to know and may know that Christ is abiding in our hearts by faith, and that we are abiding in Jesus by faith. Jesus says, "I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Now listen to the conclusion of the verse: "For without me ye can do nothing." From this you can see how our Lord Jesus Christ regards unsanctified, human ability. We may have an education in the sciences, we may have all the knowledge in the world, and yet if it is not sanctified, if it is not brought under contribution to God, if we are not depending upon his merits every moment, if we are not continually drawing from Christ, we cannot live the life of Christ; we can do nothing worthy of his name. We want to hear the voice of Jesus and invite his presence. We should open the door of the heart to Christ, and invite him to come in. He says, "Without me ye can do nothing." Is it because men work without Christ that we see so many efforts made without accomplishing any good? Is it because man depends upon his own efforts, and his own power, and thinks that he can do great things of himself? I know that this is why the Lord can do so little for man. He uses the gifts of God as weapons to destroy himself. We want Jesus simply, Jesus who offers himself to us as a free gift; and if we accept the offering with the whole heart and soul, we shall praise God at every step, we cannot help it, because he has given us this manifestation of his love and condescension. What we want is Jesus, and the power of his grace; and may God baptize us with his Holy Spirit. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

That is a wonderful promise, "If ye abide in me, and my words"—be careful to take that in—"my words abide in you." How are we to know that the words of Christ are abiding in us? how are we to understand them? It is by appropriating his promises to our souls that we feed upon Christ. We are to study his words carefully, and be doers of his word. Many trust in a flight of feeling, and think that in order to be accepted of God, they must have some special emotion come upon them, or they do not have the grace of Christ. But this is not what we are to look for. Jesus came that we might obey as well as receive; but we must believe in him, and receive, in order to obey. We are to ask, Are his words cherished by us? Are we doers of the word of Christ? This is an important question. If we are following the light just as far as it shines upon our pathway, if we are seeking to do the will of our heavenly Father, just so surely shall we be prepared for greater light to come into the heart and mind. Especially will this be the case when we are prayerfully searching the Scriptures. We have had the Spirit of God here in this meeting; we would dishonor God if we did not appreciate this, and praise his holy name that we have felt the manifestation of his Spirit in power.

Jesus said: "Verily, verily, I say unto you, He that believeth on me hath everlasting life, I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Then Jesus said unto them, Verily, Verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." When some of the disciples were offended at these sayings of Christ, he said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The word of Christ is spirit and life, and the more knowledge we have of his word, the more vigorous will be our spiritual growth.

Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the word of God, some are not benefited, because they do not take it into their very life, they do not practice it. We listen to the presentation of truth, it is all good; but do we listen to it as we would to a pleasant song, or receive it as the voice of God to us, and obey its precepts? Many go away after listening to the most solemn messages of truth, and pursue the same careless, unsanctified course they did before, as though they had not heard the appeal of God to them. They go away and live to please themselves, live to suit their own fancy, in a way directly opposed to the way and will of God. We should not seek to follow our own way; we have had enough of that; it amounts only to weakness. We need to have the Holy Spirit of God with us moment by moment. And where are we to find our soul consolation? In a happy flight of feeling?—O no; we are by faith to partake of the sincere milk of the word, that we may grow thereby, becoming partakers of the divine nature, and escape the corruption that is in the world through lust.

I want to know more and more of God's word and of his works. I do not want to build myself up in myself; for I am nothing. What I desire is to know the ways of the Lord. I do not wish to be so particular as to how my house is furnished; spending unnecessary time and money, so that everything may be just to my taste in this or that arrangement, and neglect the all-important question, Is it well with my soul? What is the order of my soul? Is the soul temple pure? Is the defilement of sin in my heart? Have I felt the necessity of cleansing my heart from all impurity? It is of the greatest importance to understand and practice the truth; for this sanctifies the soul. Our greatest anxiety should be to stand perfect before the Lord, clothed in the spotless garments of Christ's righteousness.

Souls are perishing for the bread of life, and every one of us should be engaged in earnest work for the Master. Jesus came into the world to be our example, and we should study and imitate his life. Moments are golden, and we

\* Sermon at Harbor Heights, Mich., Sabbath afternoon, July 25, 1891.

should constantly guard ourselves, lest we make a world of an atom, and an atom of a world. We should guard ourselves, lest we fail to magnify the things of eternal interest, and fail to appreciate the blessings of heaven. Why is it that the truth as it is in Jesus is made of so little importance? The words of Paul to the Galatians apply to those who fail to discern the worth of spiritual things, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Why is it that you do not walk in the light? Why is it that you permit the bewitching power of Satan to paralyze your spiritual energies? The influence of the world holds many of you in captivity. Satan has his allurements presented before every one professing the name of Christ, that if possible he may attract the mind from Jesus, and fasten it on the things of this world. He is the master of manifold temptations, and is prepared to find access to the hearts of those who have not made a complete surrender to Christ. Shall the enemy of all righteousness have possession of our souls?

The Christian should continually realize that every moment of life should be spent for the Master. We should not live to glorify ourselves; for it would be sin to serve self. Our life must be hid with Christ in God, that every power of our being, every talent given of God, may be used to aid on the influences that are constantly flowing heavenward. It is for us to fulfill the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ must be our only master, abiding in our hearts by living faith, that we may be laborers together with God. We should seek to know more of him day by day, dwelling upon his matchless charms, till by beholding, we become changed into his glorious image. We are to keep our eyes fixed upon the Author and Finisher of our salvation.

John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." No language can express this love; we can describe but a faint degree of love that passeth knowledge. It would require the language of the Infinite to express the love that has made it possible for us to be called the sons of God. In becoming a Christian, a man does not step down. There is no shame in having connection with the living God. Jesus bore the humiliation and shame and reproach that justly belonged to the sinner. He was the Majesty of heaven, he was the King of glory, he was equal with the Father; and yet he clothed his divinity with humanity, that humanity might touch humanity, that divinity might lay hold of divinity. Had he come as an angel, he could not have been a partaker with us of our sufferings, could not have been tempted in all points like as we are, he could not have sympathized with our sorrows; but he came in the garb of our humanity, that as our substitute and surety, he might overcome the prince of darkness in our behalf, and make us victors through his merits. Standing under the shadow of the cross of Calvary, the inspiration of his love fills our hearts. When I look upon Him whom my sins have pierced, the inspiration from on high comes upon me; and this inspiration may come upon each one of you through the Holy Spirit. Unless you receive the Holy Spirit, you cannot have the love of God in the soul; but through a living connection with Christ, we are inspired with love and zeal and earnestness. We are not as a block of marble, which may reflect the light of the sun, but cannot be imbued with life. We are capable of responding to the bright beams of the Sun of righteousness; for as Christ illuminates our souls, he gives light and life. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have been united with the living Vine, we shall give evidence of this fact by bearing rich clusters of fruit. If we are connected with light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, grasp the golden

chain which links earth to heaven, which binds finite man to the infinite God. The light that shineth in the face of Jesus, shines in the hearts of his followers, to the glory of God.

(Concluded next week.)

## 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.

### RIGHTEOUSNESS.

BY ELDER EUGENE LELAND.

(Millington, Mich.)

THE prophet Zephaniah exhorts all the meek of the earth to seek righteousness. The exhortation is not to the wicked world, but to the meek of the earth; and it is put in such words as to imply that their being hid in the day of the Lord is only a possibility. "It may be," says the prophet, "ye shall be hid in the day of the Lord's anger." Zeph. 2:3. The words of the apostle Peter are similar: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. If seeking for righteousness secures only a possibility of being hid in the day of the Lord's anger, and if those who are righteous are scarcely saved, how diligent must be the search for righteousness by those who are sure that they will be able to find a hiding-place in that day?

Righteousness is right-doing. It is that kind of doing which is done in conformity to a perfect standard of right. One may think that his action is right; another thinks that it is wrong. Now the only way in which the dispute can be settled, is by referring the action to a standard or rule of action which both are agreed is right. So in every action of life. The only way in which to determine its character, is to compare it with a perfect rule of right. Such a rule we find in the law of God. Says David: "The law of the Lord is perfect, converting the soul." Ps. 19:7. But the carnal heart "is not subject to the law of God, neither indeed can be." Rom. 8:7. And what is worse, every one is by nature in that carnal state; for, "As it is written, There is none righteous, no, not one." Rom. 3:10. In short, no one is righteous, because no one has ever done right; and no one can ever become righteous by doing right; because no one can do right; and therefore if righteousness is ever secured, it must be in some other way than by doing right. The carnal heart can do only wrong, and hence if the carnal heart could secure righteousness by what it could do, we should have righteousness secured by wrong doing. But that is absurd.

If righteousness cannot be obtained by anything that one can do, how can it be secured? The apostle Paul tells us: "With the heart man believeth unto righteousness." Rom. 10:10. But righteousness is doing, not believing. What kind of righteousness can it be that is secured by believing? Again the apostle Paul answers: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. Did God ever do wrong? Has not he always done right? Well, then, with his righteousness unto (into) and upon all of us who believe, we ought to be satisfied; we ought to rest in his righteousness and cease our wearied efforts to clothe ourselves with a righteousness which at the best is but filthy rags.

But does not the prophet admonish us to seek righteousness, in the text first quoted above? and is not seeking an effort?—It certainly is; but it is put forth in the direction of believing, and not of doing. Righteousness is a gift, and it must be accepted as such. The only condition upon which it is given is belief, and right there is where the effort is to be made; viz., to be-

lieve. But we are so accustomed to paying for what we get, to reciprocating gifts, even from our nearest friends, that to think of accepting as a gift, without our doing anything, that which is itself doing, is almost incomprehensible. Nevertheless it can be done. It must be done if we expect to be hid in the day of the Lord's anger. We must submit ourselves to the righteousness of God. The Jews did not do this, and so did not attain to the law of righteousness. "Wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. 9:32. Let us be careful lest we make the same mistake.

And when we have submitted to the righteousness of God, when we have accepted it as a free gift by faith of Jesus Christ, we shall find ourselves possessed of the very same righteousness that we would have secured by perfect obedience to the law, had sin never entered into the world; for this righteousness of God is "witnessed by the law and the prophets." That is, when the law sees in us the righteousness of God, its testimony as a witness is: "I see fulfilled in you the righteousness that I would have seen if you had always obeyed my requirements, and I am satisfied." This is plain from another scripture. The law could not give righteousness in that it was weak through the flesh. And so God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:1-4. "Thanks be unto God for his unspeakable gift."

### "A MITE OF MITIGATION."

BY W. E. CORNELL.

(Des Moines, Iowa.)

It has been noted that there is a disposition on the part of zealous religio-political guardians of Sunday sacredness, that they have a very broad mantle of charity to throw over questionable proceedings and misdemeanors of those who will uphold the sacredness of the day, and defend it against the onslaughts that are made upon it; while all the good deeds, questions of conscience, etc., count for naught from a man if his voice be raised against the papal fraud, or demands his right to worship on another day and labor on Sunday.

Now, if there is a thing in this world that is brutal; if there is a practice that is barbarous; if there is a place that the demons from the lower regions delight to visit, it is a prize fight. Here men who have trained for weeks or months to the point of the utmost possible endurance, enter a ring and deliberately and unmercifully punish each other until with broken ribs, arms, nose, or internal injury, one or the other succumbs. The motley crowd outside the ring—and it is always large—seem immediately bereft of every spark of manhood they ever had, and are transformed into veritable devils; their shrieks, yells, hisses, and oaths can do nothing else than sicken the stoutest heart, as those declare who have witnessed the scene. The country, and as for that, the whole civilized world, has been looking forward to the series of prize fights which have lately taken place in New Orleans to determine who will be the champion prize fighter of the world. That these demonstrations should receive a particle of recognition by men who profess to be civilized, let alone Christians, is hard to understand, yet they do; and in a late number of a leading daily paper, a writer, presumably a zealous advocate of compulsory Sunday worship, commenting on one of the participants of these bloody affrays, with only a mild protest against the practice, says:—

"There is just a mite of mitigation in it all, and this attaches itself to little Billy Myer, who, above and beyond his unholy calling, still recognizes a Being more omnipotent than the referee of a prize fight, and a duty more binding than the ordinary pugilist will acknowledge. Myer, blatant shame as it may appear, does not, has not, and announces that he never will, train or work on the Sabbath day; and of all the five gladiators now here, he was the only one to keep sacred the day so ordered in the decalogue."

Just as though an outward recognition of Sunday-sacredness was any "mitigation" of the evils of prize fighting! But the fact that he was the only one of the gladiators to "keep sacred the day so ordered in the decalogue," is heralded to the world as a "mite of mitigation" of the heathenish practice. Just about as much mitigation as was the practice of popery in the Dark Ages, when men were put to death to *save them in the faith!* It seems that we have come to a time when men may do almost anything, and they are considered all right if they only keep Sunday. With the popular Christianity of to-day, this is the "charity" and the gospel badge and cure-all that hide a multitude of sins. Is there not in this present drift of public sentiment a significant sign of the times,—the having a form of godliness, but denying the power? 2 Tim. 3: 1-5. Who can, in view of the fast fulfillment of the prophetic word, believe otherwise?

#### SOWING ERROR WITH TRUTH.

BY S. THURSTON.  
(*Jamestown, N. Y.*)

Nor long since, while conversing with a farmer upon the subject of present truth, and trying to show him the importance of obeying, he said it would cut off his children from attending Sunday-school, and thus they would be deprived of the good instruction they would get there.

He was fully convinced upon every point, and this seemed to be his last objection. I answered it in the following manner:—

Suppose when you had your fields all plowed and harrowed, ready for seeding, I came along with sacks of seed, and stated to you that I had some of the finest wheat in those sacks that you ever saw. There are some thistle seed among it, but I will sow the seed, and neither my labor nor the seed shall cost you anything. Would you want me to sow the seed? He said he would not.

I then tried to show him that the minds of his children were like those prepared fields, and must be sown with something, and that while I was free to admit that the Sunday-schools furnished and sowed some grand and glorious Bible truths, they also sowed some errors, which, when they had sprung up, would be like ugly thistles, and would have to be rooted out; and if he sanctioned the sowing of those evil seeds, when he came to uproot them, he would sow doubts to a certain extent; for his children would feel like the boy who had been taught by his mother that there was a Santa Claus, who brought the many nice presents upon Christmas eve. When he was older, and his mother wished to undeceive him, by telling him that Santa Claus was all a myth, that there was no such thing, the boy asked her if she had been lying to him about Jesus, and if all she had said about him was also a myth.

Thus we see that if we sow, or suffer others to sow, seeds of untruth in the minds of the young, when we undertake to uproot the evil, doubts arise at once in regard to the precious truths which have been planted there. The better way is, to keep the young hearts thoroughly cultivated by home training, both by precept and example, and thus gain an influence over them, and plant, or allow to be planted, only pure, precious seeds of truth, which will be a safeguard against the devices of Satan. Then will our children grow up as plants in the garden of the Lord, and bear fruit to his glory here, and be prepared for joys hereafter. And then the parents, in the glad time of the harvest, can come rejoicing, saying, Here, Lord, are those thou hast given me. And he in turn will say, "Well done, . . . enter thou into the joys of thy Lord."

The farmer saw the point, and promised to obey.

—"They went through *the flood* on foot" (the place where we might have expected nothing but trembling and terror, anguish and dismay): "there," says the psalmist, "did we rejoice in him,

#### A MESSAGE AND A JOURNEY.

BY JESSIE HOOKER.  
(*College Place, Wash.*)

LONG months have flown since on one summer's day,  
A message came to me from world's above,  
Borne from a city far across the way  
Where dwells a Brother, with a brother's love.  
'T was full of joy and peace and kindly cheer,  
And spoke with tender pity of my lot,  
And bade me come to him without a fear  
For the long journey,—he would fail me not.

A messenger he sent, whose love and care  
Goes on before, and ever comes at call;  
And his it is with tender joy to share  
My griefs and sorrows and my troubles all.  
Each night when sunset's golden gates are closed,  
I look far backward on the way I've come;  
It seems so far to where I last reposed,  
And each day's travel brings me nearer home.

Sometimes my path lies in the wash's hold  
Where fatal quicksands wait on every hand,  
The tracks of those who went, though far more bold,  
And yet had sunk, I've seen upon the sand.  
But sometimes in a lovely vale's expanse  
It lies beneath the shade of bowers fair;  
Beside its trend the silvery brooklets dance,  
And no rude cumbrance mars its beauty there.

Sometimes it leads me close beside the brink  
Of some wide, yawning cavern, void of light;  
Sometimes into the passes it will sink,  
While I with eyes upturned, see but the height  
Of those dark walls that frown on all egress.  
But whether in the depths of darkened wood,  
Or standing where God's sunlit air can bless,—  
'T is all the same,—my guide is wise and good.

Peaceful in sleep my weary limbs I lay;  
For well I know my faithful guide is near.  
But early, at the great red gates of day,  
He gently calls, No longer linger here.  
O, Holy Spirit, thou my faithful guide,  
How often I have bade thee from me go!  
And wandered into by-paths far and wide,  
And now I weep that I have grieved thee so.

The eventide is setting where we camp,  
But far across the valley's hazy dells,  
I see the flash of many a gleaming lamp,  
And joy! oh joy! 't is there my Brother dwells.  
I question him who is my Brother's friend,  
To know the distance that between us lies:  
'A few more sunsets till our journey's end,  
And then the light appears of fairer skies."

#### KINGS AND QUEENS AMUSED: A FEARFUL DECEPTION.

BY CHAS. F. WILCOX.  
(*Battle Creek, Mich.*)

SPIRITUALISM seems to be going forward to accomplish the work which the prophets have outlined, but in a way that deceives the great mass of mankind. New developments, and new manifestations of power are appearing; and one of the noteworthy facts of the present time is that some of the most marvelous feats performed are considered by those investigating the phenomena, to be wholly after the natural order of things; that is, they decide that there is nothing supernatural in the things performed. The attempt is coolly made to explain every feat, however contrary to natural law, upon the supposed recognition of higher laws which they think they are beginning to comprehend, and learn how to control.

Before noticing the instances which we shall sketch in this article, we will consider a few scriptures bearing upon the question. In Christ's great prophecy, he said: "There shall arise false Christs, and false prophets, and shall show great signs and wonders." John says in the Revelation that this miracle-working power shall "go forth unto the kings of the earth and of the whole world." Paul says that Satan shall work "with all power and signs and lying wonders." From this testimony it is apparent that wonderful things will be wrought; and it is also clear that those to whom this power shall go, will not understand what it is, but will be deceived by it, thinking it to be something entirely different from what it really is. The prophets spoken of in the Bible are teachers or public expounders; they may teach truth or error. It is not essential that it be religious

teaching either. Yet all the teaching in the world has a direct bearing upon religious matters, and is either for or against the religion of our Lord and Saviour Jesus Christ. The unseen forces of good and evil are not discerned by the world; for the world is carnal, and only those who are spiritual can know the truth as to the way in which many things are performed, which the wisdom of this world says is by natural means. The work and interference of evil angels is unknown to the wisdom of the earth. Yet we discern the arch-enemy's seal and super-scription on much of that which men of learning are to-day investigating with looks of deep interest, and over which they go into ecstasy. But oh, the terrible delusion! and yet not a few who ought to know better will be drawn into the snare, supposing that science does really account for that for which it claims to give scientific reasons, but which are in truth only the vagaries of satanic cunning, foisted upon unsuspecting men.

Over twelve double-column pages are given to matters pertaining to mind and spirit, and the experiences of various persons, in the September number of *The Review of Reviews*, a hundred and thirty-page monthly, published simultaneously in New York and London. Appearing as do these articles, in a paper of such high standing and wide-spread influence, the accounts of which we speak are significant. The editor says that the articles are "most strikingly illustrative of a certain trend of thought now observable in our own country as well as in England and France." He calls it the "old-new study of mind and spirit." He speaks of the "vaguely apprehended psychic force which begins to manifest itself in so many ways to the aroused spirit of inquiry." Yes, a force is responding to the spirit of inquiry, and ere long it will not only respond, but it will assume authority which man would release himself from if he could.

Quoting Herbert Spencer's statement that "any kind of molecules are affected in a special manner by molecules of the same kind, though situated in the most distant regions of space," he gives the opinion and word of another authority that "it requires but one step more for the admission that psychical communications may be established between an inhabitant of Mars and an inhabitant of the earth." With such thoughts as these as a basis, what will they not be ready to receive, and also quickly explain upon scientific principles! But he who knows the truth, will not fail to discern that it will be "science falsely so-called."

The first article upon these subjects is entitled, "How Miss Bently Lifted the Czar." A few points will be of interest. It describes "a séance with royalty at Copenhagen" and contrasting Napoleon's audience of kings with it, says it "put the great Napoleon's unique event into the shade." The company was composed of "the king and queen of Denmark, the czar and czarina, the princess of Wales, the crown prince and princess of Denmark, the duke and duchess of Cumberland, the crown prince of Greece, the Prince Nicholas of Greece, the Prince Waldemar of Denmark, the princesses Victoria and Maud of Wales, and the czar's youngest son, the Grand Duke Michael." Here were fifteen persons of royalty assembled, to witness the performances of Mr. Cumberland, a mind-reader, and Miss Bently, who uses "human magnetism."

Mind-reading experiments were successfully tried with every member of the company, the last feat being the finding of a picture in a distant part of the castle, up several flights of stairs, in a private room, and returning to the starting point, where the picture was given to the one previously thought of by the crown prince of Greece.

Science undertakes to explain all this by saying that it is the power of mind over mind and matter. This may be satisfactory to the world, but it is far from satisfactory to the believer in the unseen agencies of evil which control the minds of fallen men. It is only under certain conditions that these experiments are made, and



some of these conditions are just those necessary so that Satan can work and accomplish his purpose. The mind that is to be read must think of some object word, fact, or the like, and the reader then tells what was thought. This is easily explained, when we consider that Satan can cause a passive mind to think just whatever he wishes, and since both minds are under the same influence, he causes both to think the same thing. Instead of one reading the mind of the other, both think the thoughts suggested by the Devil himself. Two persons are duped, and the rest of the company are fooled. Yet science will come in and deliberate by the month upon the question, and at last say that it is all explainable upon natural laws, some of which, however, it says, are not fully understood as yet. And what is more, the laws governing these things will never be understood, only by faith, in this world. But the things of God are foolishness with man, so there is no hope of aught else but that they will go on deceiving and being deceived. But may God save his people from these delusions. May he keep them from investigating the matter personally; for they would thereby place themselves upon the Devil's ground, beyond where God would go to protect them.

A part of Miss Bently's performance consisted in being lifted, and in *not* being lifted. The czar, one of the most powerful men in Europe, could not lift her a hundredth part of an inch, unless she permitted, which she did at the first attempt, when the czar lifted her almost to the ceiling as easily as if she had been a feather. Another feat of Miss Bently's was to hold a billiard cue lightly in her hands, and let the czar and others endeavor to push it to the floor. "The czar grasped the cue with both hands and put his enormous strength into the effort to get the point of the cue to the ground. It bent and quivered; but all His Majesty's efforts, like those of his predecessor, were in vain."

Science pretends to know laws whereby such feats are explained, without allowing any of the supernatural. But all explanations which ignore the supernatural agency of unseen beings, fall on the side of delusion and error. And yet some very learned men are now formed into a committee to investigate all phenomena, of whatever sort, with a view of coming to a full and clear knowledge of what power and law controls in every work of this character. The only end that they will attain will be their own complete deception, and besides, the world will be greatly deluded by their decisions. And the wonder is that not a few who ought to know better, will be deluded, even when they know that Satan is working with all deceivableness to draw into his snare the whole world. And this, because "science" steps forward and claims to explain away all the supernatural, and because, forsooth, it is superstitious to believe in any power of an intelligent order, working in concert with man. Well has God warned us of the fact that Satan would work in ways unthought of, in directions wholly different from those which he has used in the past. Here we see things in which there is no claim of any connection with the dead, or any communication with the unseen, but simply an exhibition of the power of man, powers which certain individuals possess; and because it takes a turn, in which the communication with the dead is left out, it is decided that there is nothing supernatural about it. Here is just where the delusion comes in.

In the lifting tests, four men, weighing not less than eight hundred and forty pounds, were lifted three or four inches from the floor, and that, by Miss Bently's "merely placing a hand on each side of the back of the chair, with the thumbs slightly curved." Yet all these feats were so *completely* explained, that it is said: "Miss Bently completely knocked the bottom out of the supernatural theory, and in doing so, was of great service to the cause of common sense." So completely duped are they, that men who are "remarkably clear-headed upon matters of this kind," think they understand all about it. But

these latter-day miracles will increase more and more, the deceiver and the deceived will be yet more fully deceived, till as God has told us, every miracle of Christ will be explained upon natural laws, and it is to this end that these exhibitions before the kings of the earth, are tending. Let God's people beware how they look upon such things, lest they too, be deceived and led to destruction.

#### THE FRUIT OF THE SPIRIT.

BY ELDER A. C. BOURDEAU.

(Battle Creek, Mich.)

(Concluded.)

"MEEKNESS, temperance." Meekness is a virtue which has perhaps been sufficiently explained and supported in the remarks concerning virtues, which have already been examined. We will only observe here that this virtue was predominant in the character of our Lord. All the provocations which he encountered never excited in him anger or harshness. His meek and gentle spirit led him to forgive, and to pray God to forgive his enemies. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:3. He is the divine and blessed pattern that we are called to imitate. He was holy, harmless, compassionate, and merciful.

There is no virtue that can produce better results than temperance. As to the mind, the temperate man is always vigilant, joyful, and vigorous; is always supple in all his intellectual operations; is truly master of himself, and possesses a sound mind in a sound body, which give him the advantage of having success in his enterprises. He is not bound or embarrassed by obstacles proceeding from impure and insatiable appetites. He is in the happiest disposition to acquire knowledge and to obtain dignity, honor, reputation, and happiness. As to the body, man also participates, to a marked degree, in the happy consequences of this excellent virtue. It permits all the parts of the body to fill their respective functions with freedom, facility, and diligence, guards against the fatal results of maladies which are occasioned by intemperance, and prevents the ravages of that monster destroyer which has killed and massacred more persons among the human race than has ever been done by the sword.

How many persons there are who have destroyed their health and ruined their constitution forever by intemperance, and who have had to endure, in the bloom and freshness of early life, all the accumulating miseries of old age! For intemperance, as much as for every other sin, the wages is death. The wretched and dreadful spectacle of the individuals who have placed themselves in such an unhappy condition by the imprudent course they have followed, should be to the youth a serious motive to lead them to sobriety and the practice of virtue. He who transgresses obstinately the precepts of temperance, does not know to what length he may go, nor where his career will stop, if, by the grace of God and his own will, he may be enabled to stop before arriving at complete ruin. He does violence to his nature; he becomes brutish in plunging himself in a slough of intemperance; he degrades himself lower than the beasts which perish. The violations of the laws of our being injure our health, and often cut short the thread of life long before reaching the period that God assigned as a limit to its normal duration.

The principles of temperance cover our thoughts, words, and actions, and require that we should be "temperate in all things." Temperance contributes to our veritable well-being, and makes life a real blessing to the children of God. It guards us against "fleshly lusts which war against the soul," and which at the same time ruin and destroy the body. It declares that our "body is the temple of the Holy Ghost," and that consequently we should be wholly sanctified, spirit, soul, and body, in obeying the truth and in consecrat-

ing ourselves to purity, holiness, and temperance.

After having distinctly enumerated these Christian virtues, "the fruit of the spirit," the apostle says, "Against such there is no law," or, the law is not against such things. The typical law, even, with its civil regulations, which had been prescribed for the Jews, was not against such things. Evidently to-day every just law is in harmony with these virtues. And the moral law of ten commandments, which has been ordained by Jehovah for all ages and for the nations of the world, enjoins all these virtues, and sets forth their intrinsic excellence and merits, by its authority and its sanction. And all the precepts of this law, which is perfect, holy, just, good, and spiritual, have respect to our thoughts, words, and actions, and can never be changed or abolished. These statutes of heaven are a rule of action to man, and it is by this law that we must be judged in the great day of retributions. It is written, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Dear brethren and friends, let us each ask ourselves this question, Are these blessed fruits manifest in my conversation and actions? Do my family and the world know that they exist in me?

May the Lord help us always to bear the precious fruit of the Spirit!

#### WHAT IS THE MATTER?

BY ELDER E. VAN DEUSEN.

(Detroit, Mich.)

WHAT is the matter with that young man whose name is on the church-book, who has good health, plenty of work, fair wages, and his church record reads like this: "Tithes, none. First-day offerings, none. Fourth-Sabbath offerings, none. Religious Liberty membership, none. Petoskey fund, none. Camp-meeting expense fund, none. Sabbath-school offerings, twenty-five cents per year."

We will now look at him from another point: Two days spent at the county fair (at the rate he was working per month), \$1.50; tickets for himself and some young woman, \$1; for candy, nuts, and lemonade, \$1; horse and rig, \$3; that show and circus, tickets, \$1; day spent during haying time or harvest, \$1; horse and rig, \$1.50; candy, nuts, etc., \$1.50; dinner for two, \$1.50; horse in barn, \$1.25. Total, \$11.25.

Look at him again: That neat suit of clothes, \$25; that nobby hat, \$3; those kid gaiters, \$5; those kid gloves, \$1.50; that fancy neck-tie, \$1.50; that silk handkerchief, \$1; that watch and chain, \$35. Total \$71.

A neat, decent suit of clothes is all right. Good shoes and hats are necessary. Gloves and neckties are becoming. A good time-piece is useful. Whatever is necessary, is right. Whatever is not necessary, is wrong. Again we ask, "What is the matter?" When this young man united with the church, did he not promise thereby to help advance its interests? When he was baptized, did he not say, "Dead to the world and alive to God?" Did he not say in the sight of heaven, "All these I renounce and leave"? But has he? What is the matter? One of two things is true,—he has never been thoroughly converted, or else he has back-slidden. "Many of the young have not the Spirit of Jesus. The love of God is not in their hearts, therefore all the natural besetments hold the victory instead of the Spirit of God, and salvation."—*Testimony for the Church*, Vol. 1, p. 154.

—"Envy is the worst passion. If you envy your brothers or sisters, you are untrue to your flesh and blood."

—Real faith trusts God with consequences.

## The Home.

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

### PERFECT TRUST.

BY MRS. J. O. JOHNSTON.  
(Kathleen, Fla.)

My boat is on the open sea  
Where storms and tempests roar;  
I know not of the ills I'll meet  
Before I reach the shore.

I do not know how long or short  
The fitful way may be;  
But patient I'll abide His time,  
Who built the boat for me.

'Tis fully manned in every part;  
Hope is the anchor fair,  
The compass that it has is faith,  
And every oar is prayer.

And when I see the breakers nigh,  
And hear the waters roar,  
Then all I do is simply this:  
Bend closer to the oar.

At times the waves run mountain-high  
And threaten me to strand;  
I fear not; for He holds them in  
The hollow of his hand.

Full oft the fog obscures my course,  
I see the way but dim;  
But well I know I cannot drift  
Beyond the sight of him.

I know not where the shoals may lie,  
Nor where the whirlpools be;  
It is enough, dear Lord, to feel  
That they are known to thee.

And thus content, I glide along,  
If either slow or fast,  
Well knowing He will surely bring  
Me safe to port at last.

### A PLANT POLYLOGUE.

"THERE is considerable beauty in a thistle," remarked a benevolent little daisy, "and I have sometimes thought that if it were an uncommon plant, people would have it in their conservatories."

To this remark, a pepper-grass, growing near, archly replied: "People would doubtless rather have a few thistles in their conservatories, than have many in their fields. An elegant appearance can hardly atone for such dangerous sharpness; and, then, although its blossom and fruit may be soft as silk, they are also light as air. Folks find enough such characters among themselves, without patronizing plants of that sort."

"Dear, peppery creature!" soliloquized the daisy. "She's somewhat sharp herself. Still, it is easy to excuse sharpness that is kindly; and we know her entire life is in behalf of the birds, to whom she gives all she has."

After a time, the daisy ventured another commendatory remark; for, although she was not oblivious to the faults of her neighbors, she could also discern the virtues of the worst, and did not realize that her words of unqualified praise aggravated the contempt of those less mild than herself, for the ones praised.

"How cheery those poppies do look!"

"Cheery, indeed!" retorted a mullen, roughly. "Vain, audacious things! They have no sense of sobriety whatever, and are the cause of endless harm. Perhaps you do not know that they supply the opium trade."

"But opium is a real blessing in some instances. The user and seller, not the flower, are responsible for the harm done." It cost the timid daisy quite an effort to make so firm a defense; but, reticent as she was, she would champion the wronged.

"Ignorant thing!" sneered the jealous mullen, in an undertone. "I don't see why people rave so over those insignificant daisies!"

"And pray tell, in what does your great merit consist?" queried the pepper-grass, thoroughly indignant.

"Well, I'm not so vain as those miserable, upstart poppies, nor such a drone as those daisies, nor so deceiving as those thistle blows."

"Quite negative virtues, seems to me!" replied the pepper-grass. "However, it is true that you are no drone, for the gardener has about all he can do to keep up with you—or rather, to pull you up! As to vanity, though, I fail to perceive that yellow blossoms are any more modest than red, while they suggest much more jealousy. But if being rough is a virtue, you certainly are an 'awfully good' plant."

The mullen assumed a stolid disregard of this rebuff, and attempted to maintain her usual self-satisfaction.

The inoffensive (though much offending) daisy, when again she assayed to speak, addressed a dandelion: "What a delicate, spicy fragrance the pansies have! They furnish a great deal of comfort."

"Some people seem to enjoy you fully as much," replied the homely dandelion; at which personality the daisy blushed a deep pink, but managed to reply, "I am glad if they like me; but I see the children take great delight in you, too; and your foliage is so much prized as food. Besides, you possess medicinal value. You surely do much good in the world." The daisy, spurred to this effusion by sheer embarrassment, sighed softly as she thought of her own lesser capability, but did not repine, though her utmost effort had failed to make of her aught but a daisy.

The dandelion smiled benignly. She had long ago conquered all remorse for the humble nature of the service she could render to the world; and although her color might indicate envy of her more lauded associates, that morbid disposition could not be traced in her matured character. She had not excused the fault by saying, "I was made so, and cannot help it," but had proved the power of Him who created, also to transform, where it is the individual's choice.

"How stately those lilies are, and how sweet." (Dear little daisy! She should have been called "praisy.")

"True," assented the dandelion; "and very punctual in their habits. Yet I believe we should feel lonely if all the flowers about us were dignified lilies."

Who would have thought the lilies could hear that? But they nodded assent to the last sentence, and one said to another: "Indeed, we would be very lonely without the others. The lovely, old-fashioned pinks and roses—nothing else is so sweet as they, though they are accused of being behind the times."

The sweet peas, so accustomed to their own odor as to be quite unconscious of it, and wholly unaware of their much-prized beauty, continued the praise of their neighbors thus: "More noiseless, colorless fragrance does much to gladden the world. You remember it is said, 'If any . . . have not the Spirit of Christ, he is none of his,'—not 'the garb of Christ,' or 'the phraseology of Christ,' or 'the name,' but 'the Spirit.'"

"Yes," acquiesced a great sun-flower bending near; "it is said that a rose would be as sweet by any other name; and I have sometimes thought it would be as sweet with any other color, though it were brown or black, or even with petals harsh and course. Still, the significant fact remains, that the color of the rose is not a somber one, and the petals are soft and fine."

"Never a rose without a thorn," quoted a gladiolus.

"But the rose is greater than the thorn," added the cypress-vine, forgetting her reticence in eagerness to defend the rose.

And several of the flowers nodded so vigorously that they nodded themselves to sleep. Then a childish voice sounded through the garden, singing:—

"Little ones may be just like the fruitful trees,  
Buds are like our thoughts, which only Jesus sees;  
Blossoms are like faces, smiling, clean, and bright;  
Leaves are gentle words; good fruit is doing right.

Saviour, make us good and kind like thee,  
Then each one will be a fruitful tree,  
Bearing buds and blossoms, beautiful and sweet,  
Bearing precious fruit to lay at Jesus' feet."

MRS. ADA D. WELLMAN.

### A MEMORABLE SERMON.

The Mighty Work Accomplished by the "Poor Man from Bromley."

AMONG all the stormy Sundays in these modern times, there is one that ought to be memorable in the history of redemption. It was a day of violent snow-storm in the town of Colchester, Eng. A bright lad of fifteen (the son of a minister) wanted to go somewhere to divine service that day, and he decided to turn down an obscure street or court, and enter a little "Primitive Methodist" chapel. He found a dozen or fifteen poor people assembled, and presently a thin, plainly dressed man entered, who proved to be a local preacher from Bromley. The preacher, who was rather an illiterate man, thought that there were too few people to have any service, but the foreman in a coal yard said to him, "You must preach." So he mounted the pulpit and gave out as his text, "Look unto me, and be ye saved, all the ends of the earth." During his simple, unlettered sermon, he fixed his eye on the lad in the gallery, and said: "Young man, you will never get out of your trouble unless you look to Christ. Look, look, look to Christ!" That was the gist of the exhortation. The arrow struck.

That evening the lad's father said to him, "Come, Charles, it is time to go to bed." The boy replied, "Father, I have been under deep conviction of sin for some weeks, and this morning I went to the Primitive Methodist chapel and learned the way of salvation; the minister told me only to look, look to Jesus." Till a late hour the lad conversed with his father, and went to bed a happy and converted soul! Now, if there was a spot on earth that the angels beheld that day with joy, it was that pew in that humble chapel gallery. And of all God's ministers on the globe, the one that did the mightiest work was the "poor man from Bromley;" for the lad converted that morning was no other than Charles Haddon Spurgeon! The very name of the faithful exhorter has been lost, and no one knoweth now who he was. But when the Master bestoweth his crowns, there will be a diadem of glory for the "poor man from Bromley," who faced a hard snow-storm to bring the message of salvation to the greatest minister of modern times. That stormy Sunday has its record on high through all eternity.—*Theodore L. Cuyler, in Christian at Work.*

### HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real.

It does not make much difference whether you own your house or have one little room in that house, you can make that room a true home to you; you can people it with such moods, you can turn to it with fancies that will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem to think. If you will be but courteous to each other, you will soon learn to love more wisely, profoundly, not to say lastingly, than ever you did before.—*Farm and Fireside.*

—"An honorable man is never a coward."

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

CONDUCTED BY W. A. SPIGER AND P. T. MAGAN.

### SOUTH AMERICAN MISSIONARY HYMN.

FROM Chili's rugged mountains,  
From Fireland's stormy strand,  
And where Peru's bright fountains  
Flow down her silver sand;  
From Amazonian river,  
And from Brazilian plain,  
They call us to deliver  
Men's souls from error's chain.

What though in many a region  
God's precious gifts are found,  
And near the dark Fuegian  
His wondrous works abound;  
In vain his loving-kindness,  
In vain his chastening rod,  
Men walking still in blindness;  
The heathen knows not God.

Can we so richly gifted  
With wisdom from above,  
Behold his cross uplifted  
To draw men by his love;  
Can we withhold salvation  
Who hope in Jesus' name,  
And not to every nation  
His holy faith proclaim?

No; let the torch be lighted  
To show the better way,  
And lead the once benighted  
To trust and "watch and pray,"  
Till he shall come in glory  
To light up earth and main,  
Complete redemption's story,  
And with his people reign.

—Selected.

### AN UNTOUCHED FIELD.

As Christians, we are laborers in the Master's vineyard. Each has a place in the great field. The field is the world, and the world means the people; hence, wherever the people are found, there is our field. Where is the largest number of people, we have the greatest field. From this standpoint, Europe claims a good share of our attention. Her population approaches three hundred million, or nearly five times the population of the United States. About sixty per cent of Europe is Catholic.

What has thus far been done toward the spread of the truth in Europe has been almost wholly among Protestants; in fact, our whole work, in all parts of the world, has been among this class. All our experience having been in this line, it is but natural that our work should extend in this direction. Comparatively speaking, we are working among the smallest division of earth's population. About four fifths of the world are heathen, one fifth being nominally Christian, and but one third of these are Protestant. Hence, the class to which our efforts have been devoted compose less than one fifteenth of the world. Surely, we cannot always confine our labors to these; for the gospel must go to all peoples. A time must come, therefore, when attention will be given to the remaining fourteen fifteenths.

Has not this time come already? Has not the Lord called us to go to them as well as to Protestants? All will answer, Yes! Then why has our work not been among Catholics and heathen, as well as among Protestants? One reason doubtless is, that it has been easier to work among the latter. And this reason reveals an important fact,—that we have looked at the work, and engaged in it, with reference to its being hard or easy, which is too much from a human standpoint. The gospel worker should look at his work from the standpoint of faith; then the question of hard and easy does not weigh in his conclusions. When a man walks and works by faith, it is the Lord working through him, and is anything too hard for the Lord?

When we reach the point where the Lord works through us, no obstacle will be great enough to hinder. Whether we labor among Protestants, Catholics, or heathen, the Lord is able to give the victory. We have the gospel to carry to them.

The gospel is the power of God. In the days of the apostles, its power was sufficient to reach the heathen. Its power is just as great to-day, and according to the Scriptures, is to be manifested to a great extent in the last days. There is, therefore, no reason for leaving the Catholic field untouched. The greatest portion of this field, and also the most hopeful part of it, is in Europe; we believe that this field should be entered, and we long for the time to come when some will so fully yield themselves to God that he can send them to this field.

H. P. HOLSER.

Basel, Switzerland.

### EQUADOR.

EQUADOR is closed to the gospel. Her custom houses will not allow Bibles or Testaments to enter; evangelization would not be permitted. Her people are steeped in superstition, vice, and ignorance, to an extent that would not be credited in Christian England. Should not the representatives of the gospel devise some means to be at least represented there? Can anything be done for Equador?

I have thought much upon the subject, and will offer the results. Equador does not question the few foreigners who reside there of their religious belief, only that they do not interfere with Romanism. Why not plant there a colony of Christians? The country is fertile, and where well drained, healthy. In no part of the world will a little labor, well-directed, pay so well. Cocoa, tapioca, and other products would soon place such a colony upon a solid, self-supporting basis, in fact, in a flourishing state.

Such a colony would be a practical object-lesson to the people around, and by the wisdom of the serpent, coupled with the gentleness of the dove, better things could be done. At least in Equador the cross would be represented. Singly, any family could not hope to survive the ostracism, bigotry, and persecution which would fall upon them; but a colony, assisted from home until established, could stand.

Certain it is that Equador should have some one to represent the Master, so that we could not look to it as one of the countries where the gospel was excluded.—*Geo. D. Coleman, Concepcion, Chili.*

### A CATHOLIC FEAST-DAY.

WRITING from Argentine Republic, some months ago, brother Stauffer described a Catholic celebration which he witnessed soon after arriving in South America. When we think of these souls, many of whom are honestly striving for freedom from sin, and yet unable to loose the burden, does it not impel us also to more earnest prayer that the third angel's message may be proclaimed with a loud voice in South America:—

"The great feast-day of the Virgin Mary is celebrated, because it is supposed that the Virgin some years ago appeared at a certain place and performed miracles. Since then the place is held sacred, and thousands of pilgrims resort thither every year. It is a small town west of Buenos Ayres, and through the kindness of Major Barritt of the Salvation Army, we were privileged to attend this feast. But words would fail us in describing the superstitions that here met our eyes,—the worshiping of shrines, and the confessions to the priests. It was a very hot day, yet a great multitude had ventured to come through dust and heat from every direction. While the various forms of worship were going on in the church and adjoining buildings, selling and gambling were going on outside, a good specimen, we thought, of the Catholic's Christmas and a holy Sunday. Truly, man will not rise higher than the object he worships. Many of the worshipers were intelligent and refined men and women, yet as ignorant of the one thing needful as the heathen in China. With wonder and astonishment, we beheld them going through the various forms of worship, and I need not tell you that our witnessing this sight was a strong incentive to labor for the salvation of these benighted and deceived souls. We are glad that we are here, and can give the light of truth to these people; and praise God, he is giving his blessing to this end."

### BEYOND THE ARCTIC CIRCLE.

AN interesting work is being done for the people in northern Norway, and perhaps there are few countries where the message is going faster than in the far north. In this month's *Home Missionary*, brother Castberg has an article on

this field, in which he speaks of brother O. J. Olsen's work as a canvasser there. He sends us the following extract from a letter recently received from this brother:—

"The special way in which the Lord is blessing the canvassing work is a token that he is hastening to close up the message. A great responsibility rests upon us to perform the work intrusted to our care in such a way that the truth may go everywhere. Many think that a great work could be done if we only had more preachers; but I think the need of good canvassers is ten times greater. The books are silent preachers in thousands of homes, and as soon as they have done the work designed for them, the Lord will raise up men and women who will blow the trumpet and call out his sheep."

Brother Olsen appeals for a book in the Finnish language, as he finds the Finnish people along the Norwegian and Swedish borders anxious to buy good reading-matter.

### SWEDEN.

ELDER ÅHREN writes as follows:—

"Last Sabbath I visited Knifsta, a country place about thirty miles from Stockholm, where a church of eight members was organized. One of the members, and also elder of the church, is a well-to-do farmer, who for years has known the truth. He and his wife took a decided stand for the truth last winter. On the Sabbath his work is, of course, all laid down, and all his servants come together for service and Sabbath-school. He is a wonder to his neighbors. For many years the work done at this place has seemed to be all in vain; but now we hope that the truth has got a good hold here, and that others will soon accept it. Some brethren living near this place will soon join this church."

ELDER HUTCHINS writes from the Bay Islands:—

"Yes, the Lord is precious to us indeed, here in Ruatan. His blessing is here for us, and all we have to do is to take it. We fully believe Eph. 1:4, and we know that he hath already blessed us, so we just take his blessing because we know that the promise is true. I mean that we trust him, and we have evidence that he is our guide in our work. The same spirit of religious legislation is here among the leading ones as much as anywhere, but they have not made any appeal to the law, is all the difference. We can see that the words of sister White are being fulfilled to the letter in that respect, that the same spirit is universal. I refer to what brother Read wrote you from Norfolk Island."

## Special Mention.

### TIME'S CHANGES.

THOMAS COOPER, the last of that remarkable group of men called Chartists, who stirred England so deeply in the first years of the reign of Queen Victoria, died in Lincoln, Eng., July 15. As an illustration of the changes in public opinion in twenty years, it is enough to say that Mr. Cooper was a prisoner in Stafford jail two years, for maintaining principles which Disraeli afterward adopted, and in their defense rose to the highest place in English politics.

Manhood, and not property, as a basis of suffrage was insisted upon by the Chartists, and it is related that when Disraeli had brought this about by his famous reform bill, Mr. Cooper had an interview with the prime minister, and said: "I have a question to ask you, sir. How is it that you are justly receiving great honors for doing what I was sent to prison twenty years ago for simply asking that this thing might be done?"

"My dear Mr. Cooper," responded the prime minister, "it is quite impossible to account for the caprices of time." M. E. K.

### THE HOLD OF FOUL SPIRITS.

RECENTLY in conversation with a Congregationalist minister, he stated that all the churches of —, a large city, were permeated with, and perforated by, Spiritualism, Theosophy, and Christian Science; that all winter long, and sometimes all summer, meetings were held at private houses to which a few select church-members of most influence in society were invited, and where these sciences (?) were studied and indorsed; that public lectures on these subjects were more largely attended by church-members than were the churches themselves; and finally, that he had himself studied these questions, conversed with many people, and attended lectures, so that he knew whereof he affirmed. He did not indorse



these sciences himself, but believed it to be a minister's duty to study and investigate all such questions, that he might warn the people. But I replied that I thought he was carrying his investigation too far, and as an illustration, said that when I saw a movement of the grass, and on investigation, discovered a serpent, I did not think it necessary or prudent to pursue investigation by picking up and handling the snake, in order to warn others of its deadly character. A minister cannot properly go where he cannot lead his flock.

I asked him if he had reason to believe that in all other large cities in the United States the churches were as bad as in the city he had named. In reply, he said that he had been located in other cities as a minister, and observation led him to believe such to be the case. A. SMITH.  
*Grandville, Mich.*

#### PRESIDENT WHITE ON NATIONAL GODLESSNESS.

The following utterances of Andrew D. White, ex-President of Cornell University, in a lecture at Chautauqua, are timely and true:—

"To begin with the plain statement of another fact, the number of deaths by murder in the United States is more than double the average in the most criminal countries of Europe; and this number is increasing in our country every year, and at a ratio far greater than the increase of the population.

"Recent statistics published in sundry journals show very clearly this great increase. We have reached very high figures, and figures evidently destined to go higher. In 1890 the number of murders in the United States was stated by statisticians to be about four thousand; in 1891 it was close upon six thousand.

"At the time of the tenth census, there were 4,608 persons in prison charged with homicide, and in the eleventh census, 7,351. This seems enormous, especially in view of the fact that here is an increase of persons held for murder of over fifty-nine per cent, while the increase in population has been less than twenty-five per cent.

#### THE BAPTISTS AND RELIGIOUS LIBERTY.

[In the *National Tribune* (Washington, D. C.) of Aug. 20, 1891, R. S. Macarthur, D. D., of Calvary church, N. Y., gave a synopsis of the Baptist faith. The following extract contains what he claims are the fundamental principles of the Baptist belief in regard to the question of religious freedom and the relation of Church and State. In the crisis now visibly approaching on this subject, we wonder if the large body of Baptists will stand true to their principles.—Ed.]

There is another doctrine, which though originally a Baptist tenet, is now held outside Baptist circles; namely, the doctrine of religious freedom—the doctrine that the civil magistrate has no rightful authority in purely religious matters.

In the Hebrew nation, and in ancient Gentile governments also, the Church and the State were one. The Jewish high priest was a civil functionary, and the Roman emperor was Pontifex Maximus. The civil and ecclesiastical governments were identical, or at least affiliated, and the civil magistrate concerned himself about religious matters. In the Middle Ages, the prevalence of the doctrine of baptismal regeneration and the consequent practically universal baptism of infants, made every person a church-member as well as a citizen. Thus Church and State again became identical, or at least conterminous, and the civil magistrate concerned himself with religious as well as secular interests.

But the Baptist doctrine, that one became a true Christian and a—

#### RIGHTFUL MEMBER OF THE CHURCH

only when he personally made a profession of faith, left a vast number, indeed, a great majority, of citizens outside the church, and there was a separation between the ecclesiastical body and the civil community. The church became what it was in the apostles' day, a private society, a group of persons apart from the main body of citizens, and thus Church and State were divorced, and each was remanded to its own sphere.

Again: in the days when there was a full adherence to the doctrine of baptismal regeneration

and of direct spiritual efficacy of ecclesiastical ceremonies, it was logical for the civil power to attempt to make men Christians. If baptizing a person would change his spiritual nature and his relations to God, all that was necessary to make a nation a Christian nation was to compel its members to be baptized and to observe the other ecclesiastical rites. If salvation came through outward ceremonies, the observance of which could be compelled by force, it was possible for the civil power to compel men to become Christians. It could not only lead them to the water of life, but by thumbscrew and fagot could make them drink.

Thus Charlemagne and other Christian conquerors compelled vanquished barbarians to go down into the water by tens of thousands to be baptized. And such compulsion seemed a solemn duty to those who believe that the failure to be baptized left the—

#### SOUL TO BE LOST.

If baptism could make one a Christian, the colonel in our late war was sound, who gave orders for a detail of men to be baptized.

But the Baptist doctrine that a man could become a Christian only by the voluntary and free action of his own spiritual nature; made religion a matter which could be settled only between the man and his God, thus leaving nothing to be done by the civil magistrate, who could control only the man's outward actions, and could not reach his heart.

A moment's thought will show that there is no ground whatever for saying that the only reason why the Baptists did not strive to extend their doctrines by force as did others, was that they had no power so to do. It was a part of their fundamental belief that external force was utterly ineffectual to make men Christians. Others might abstain from persecution because their pity was stronger than their religious zeal; but the Baptists were restrained from it by logical deductions; namely, because they held that becoming a Christian was an act of the spirit which outward force could not compel.

So they always taught that the civil power should take no cognizance of religious beliefs or purely religious practices of men, whether orthodox or heretic, Turk or heathen, but that these should be left solely to the—

#### JUDGMENT OF GOD.

Other Christians have been very candid in recognizing that it was the Baptists who first preached the great doctrine of religious freedom. But it has not always been perceived that this doctrine was a logical outgrowth of the fundamental Baptist principle of a converted church membership, and that church ceremonies are to be used only when men have already become Christians.

The divorce between Church and State was not merely a lucky thought of astute Baptist philosophers; it was the logical outcome of distinctive Baptist principles. The Baptists preceded others in declaring the true relations of the civil and ecclesiastical bodies, not because they were superior to other Christians in their understanding of civil principles, but because they held an ecclesiastical tenet which was correct where others were in error.

#### A MOST MAGNANIMOUS OFFER.

France Offers to Take Charge of the Outside Garden Decorations.

Mr. BRUWAERT, the French consul at Chicago, has submitted to Chief Samuels the following cablegram from the French World's Fair commissioners:—

"Committee on horticulture offers to take charge, at its own expense, of the whole decoration, with gardens, of the spaces surrounding the horticulture and woman's buildings. Please insist for a prompt and liberal answer to the offer, and for final allotment to French horticulture of 60,000 square feet, at least, on the outside."

The French are among the greatest landscape gardeners in the world, and they would not offer to assume so great a responsibility unless they expected to surpass all previous efforts. The ex-

pense of procuring and transporting the necessary number of large plants, and the men to lay out the grounds and care for them, would be enormous. It illustrates the very great interest which has developed among the French horticulturists during the last six months, as previous to that time they refused to make an exhibit.—*Inter Ocean.*

#### CATECHISM OF THE WORLD.

THE *Gospel In All Lands* has furnished a concise statement of the religious condition of the world. It is given below, and is well worth preserving. Sometime when you have an address to give on missions, it will be a great help in giving a clear view of the field. It is in peculiar form, and the more readily remembered:—

What is the population of the world?—Some persons estimate it at 1,500,000,000, and others at 1,434,000,000.

How are these divided religiously?—Into Christians, Jews, Mohammedans, and heathen.

How many are called Christians?—About 390,000,000.

How are those called Christians divided?—Into Protestants, Greek and Oriental churches, and Roman Catholics.

How many are Protestants?—About 116,000,000. These are inhabitants of nominally Protestant countries, but there are about 30,000,000 who are the members of Protestant churches.

How many Jews are there?—About 8,000,000.

How many Mohammedans?—About 170,000,000.

How many heathen are there?—About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetish, etc.

What is the population of America?—About 100,000,000, there being 69,000,000 in North America, and 31,000,000 in South America. About one fourth of the people in North America, and nearly all the people in South America, are Roman Catholics.

What is the population of Europe?—About 332,000,000, of whom one third are members of the Greek Church, one third Protestants, and one third Roman Catholics.

What is the population of Asia?—About 800,000,000, of whom about one fifth are Mohammedans, and nearly all the others are heathen.

What is the population of Africa?—About 200,000,000, of whom one tenth are Mohammedans and three fourths heathen.

In heathen and Mohammedan lands how many Protestant missionaries are there?—About 6,700, of whom 2,700 are women.

How many native laborers?—About 33,000.

How many adherents?—About 2,250,000.

How many members?—About 150,000.

How many organized churches?—About 5,000.

How much money is expended each year by Protestants to give the gospel to the heathen?—About \$10,000,000. Of this about \$4,000,000 is raised in America and \$6,000,000 in Great Britain.

How many ministers are there in the United States to every 800 persons?—One.

How many missionaries are there to every 400,000 souls in foreign lands?—One.

What is expected of us?—To send the gospel to every creature.

—A German, visiting his father-land, says: One day I saw a review of cavalry in Berlin. There were thousands and thousands of men cantering gaily along for the entertainment of the young emperor, the War Lord, as he calls himself. The next day I went into the country to visit my people. Not very far from the capital, I saw a sight that was pitiful enough. One woman held a plow, and this was dragged through the earth by two other women and a dog harnessed together. Here were two pictures; the idle horses and the idle men capering about Berlin, and women and dogs doing the work of men and horses in the country.—*Selected.*

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 27, 1892.

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### ALL FOR GOOD.

THE secret of the Christian's peace and comfort under all circumstances is the assurance that the One upon whom has been conferred all power in heaven and earth, whose hand is on every lever that controls every wheel of life and providence, has a love and care for him, and has given him not only the privilege, but the unlimited invitation, to cast all his cares upon him. These cares are the things which cause anxiety and unrest, forebodings and perplexity; things which we feel ourselves insufficient to manage or control; and to cast them upon another is to commit them to him, leaving with him all results, dismissing all anxiety, believing that his power is such that he can manage all things wisely and well, and that his kindness is such that he will manage them much more to our interest than we could ourselves. And when he thus asks us to cast our cares upon him, it must grieve him if we do not do so, to the extent that this action on our part indicates distrust and lack of confidence in him.

Another statement of the ground of our assurance the apostle Paul gives us in Rom. 8:28: "And we know that all things work together for good to them that love God." Every jot and tittle of this declaration is vigorous with confidence and courage. The firmness of the Christian's vantage ground is first noted: "We know." It is not as it would be if there was any uncertainty or contingency involved in the matter. We do not have to calculate probabilities, and then modify our plans and actions according to the turn which they may possibly take. What is known, is settled, and admits of only one condition of mind, and only one course of action. And what the Christian knows, is, that all things work together to him for good. Not "will work," but, "work," or, are working. The working is now, the result is future, and will inevitably be good; for this is the end God has in view.

The "all things" include all events and experiences which in any way are connected with our lives or have an influence in molding our lot. All these are under the control of a Master power, which has our good in view. Assuring thought. On this point Alexander Raleigh, D.D., beautifully says:—

"The bosom of Providence is the great moral crucible in which things work, in which they work together. They assimilate, repel, interpenetrate, change each other, and then leave as a moral result, one grand influence in the main for each character, for each man. The innumerable things that mingle in that crucible, if taken separately, would be seen working to separate and diverse results, as indeed they still do, in a measure, within the sphere of the all-commanding influence. But the one master influence now rules the whole process, and so combines the specific elements as to perpetuate and increase its own sway. 'All things work together,' not in an aimless and capricious manner, for this end and for that, now in one way and now in another, as though a stream should one day flow seaward, and the next, back toward its fountain among the hills, but in one volume, along one channel, in one direction, toward the end."

But oftentimes circumstances assume such combinations that all looks dark and inexplicable to us, and we can see no light in the impenetrable barrier of gloom that rises up before us; and we may be tempted to exclaim as Jacob did, "All these things are against me." But hold; the apostle says, all things are working; and work requires time. We are not to see at once the whole process and result. Is the work finished?—No, it is still going on. So we are not to draw conclusions till the work is accomplished. The end is to be good. Those things which Jacob thought to be against him, were working for his good—a timely and happy deliverance for himself and family, from a peril which he did not foresee. And so it is the Christian's privilege to stay himself upon this wonderfully consoling thought, that all his trials, troubles, afflictions, disappointments, and reverses, are

simply elements in the process, which One who is all wisdom and all love, sees necessary for his good, and who is ordering them all to that end. For the eye may ever rest on that glorious destiny of which Milton writes:—

"New heavens and earth wherein the just shall dwell,  
And after all their tribulations long  
See golden days, fruitful of golden deeds."

And as we journey onward toward that land, we still may sing:—

"Let good or ill befall,  
It must be good for me,  
Secure of having Thee in all,  
Of having all in Thee."

### A NEW ARMY.

WHEN the masses are becoming leavened with the impulse of any new idea and movement, it is sure to come to the surface in various ways, some perhaps as grotesque as they are novel. The ideas now seeking for new avenues of manifestation are of the religio-political stamp.

We have had the Salvation Army before the world for many years, and now, it seems, there is coming up a new movement in this line, according to the *Montreal Weekly Star* of Sept. 6. It is to be called, "The Army of Heaven at Hand," and to carry on its work like the Salvation Army, with drums, tambourines, songs, marches, harangues, etc.

Its proprietors are General Stephen Maybell and wife of San Francisco, who are said to have started for New York to put their ideas into practical operation. His theory is that politics and religion should go hand in hand; and the trinity he proposes is, not the "Father, Son, and Holy Spirit," but the "Father, Mother, and Son." And then he makes politics the Father, religion the Mother, and the people the Son. Politics and religion he thinks should have an equal voice in the government of the people.

He does not propose to carry on his work with any special mark of plainness and humility, like the Salvation Army, but wears a uniform which is called by the *Star*, "as elegant a specimen of tailoring as San Francisco is able to produce," while "his wife wears a blue silk dress, in the Empress Josephine style," with "epaulets and gold buttons," to match.

The movement is calculated to appeal to the so-called higher classes, as the Salvation Army appeals to the lower. Several prominent "Reverends," are said to be already enrolled among the recruits. The significance of the movement to us consists simply in the indication it gives of how fully the minds of many are becoming engrossed with the idea of a union of Church and State.

### IN THE QUESTION CHAIR.

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

244.—DISCREPANCIES. 2 SAM. 24:24;  
1 CHRON. 21:25.

1. Please explain the difference in the amount paid by David to Araunah, for the threshing-floor, as given in these scriptures. In Samuel it says fifty shekels of silver, and in Chronicles six hundred shekels of gold. 2. Also please explain why two different days of the month are given in 2 Kings 25:8 and Jer. 52:12, as the time when the general of the king of Babylon entered Jerusalem. A. P. B.

Answer.—1. The first difficulty is most satisfactorily explained on the ground that the two scriptures refer to two different transactions. The passage in 2 Kings is dealing particularly with the place occupied by the altar only, and the oxen for the sacrifice, for which fifty shekels of silver were paid, which would be a proper sum for that amount of property. But the writer of the book of Chronicles takes in the whole "place," that is, the whole surface of the mount, which constituted the site of the temple. For this, fifty shekels of silver would be wholly inadequate, but the six hundred shekels of gold would be a fair valuation.

2. As to the different days of the month mentioned in 2 Kings 25:8 and Jer. 52:12, the statement in Kings was that it was on the 7th day of the month, and in Jeremiah that it was the 10th day of the month, when Nebuzar-adan, a general in the army of the king of Babylon, came into Jerusalem. But it will be noticed that in Jeremiah it is said in one sentence that he came into Jerusa-

lem and burned the house of the Lord with fire; whereas in Kings these facts are stated in two separate sentences. So, it is evident that Kings speaks particularly of the entrance into the city on the 7th day of the month, while Jeremiah has more prominently in his mind the burning of the house of the Lord on the 10th day of the same month.

245.—STONING STEPHEN. ACTS 7:59.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit!" Acts 7:59. Who was speaking, Stephen or his enemies? C. B. S.

Ans.—In the Greek the participles, "calling" and "saying," are in the singular number, agreeing with Stephen, showing that he called upon God as stated. And it would be nothing strange if his persecutors, in their insane hate and rage against him, should repeat in mockery his humble words of confiding trust in God. Sister White, in her description of the scene, says that they did so. Stephen prayed in faith to God, "Receive my spirit," and his murderers repeated in mockery the same words after him.

246.—THE RESURRECTION.

It is claimed by a Methodist minister here, that there would not be dust enough in the earth to form the bodies, if all the human family are to have a literal resurrection. Is this true? S. T. H. B.

Ans.—It is very far from true, as a little calculation will show. "Figures," it is said, "will not lie;" and therefore we will let figures speak on the question. Suppose, for the sake of making a very liberal estimate, that instead of a single pair, the human family began 6,000 years ago with the same number that are now estimated to be on the earth; namely, 1,400,000,000 people. Suppose, further, that a generation has passed off the stage of action, and a new generation of the same number come up to take their places, every thirty-three years. This would give us 182 generations in the 6,000 years from the creation to the present time. Multiplying this number of generations by the supposed number belonging to each, that is, 1,400,000,000, and we have a number of human beings represented by the figures, 254,800,000,000. A space two feet square, or four square feet, would give ample standing space for each individual. The ground required for these to stand upon would therefore be represented in square feet by these figures, 1,019,200,000,000. Dividing this by the number of feet in a square rod (272½), we have 3,743,617,998 square rods. Dividing this again by the number of square rods in a square mile (102,400), we have 36,558+ square miles, as the space which is sufficient to accommodate the whole human race. The area of Ohio is given in Lippincott, as 39,964 square miles. Hence, every man, woman, and child that has ever lived on this earth to the present time, could find comfortable standing room in the State of Ohio, and then there would be in the State, 3,406 square miles to spare.

From these plain facts the foolishness of the claim that there is not enough material in the earth to constitute the resurrected bodies of the human family, should they all be raised, can plainly be seen. It is one of those rash and flaunting declarations of "science, falsely so-called."

Try it from another point of view. This world was created, presumably, as large as it is now, before ever a human being was buried beneath its surface. But the bodies of all the human family, down to those who are now living on the earth, have been buried in the earth, and gone back to dust. Could they not all be taken out in the resurrection, and the earth be just as large as it was in the beginning?

247.—A SCRIPTURE COMPARISON.

James compares the unstable man to a wave of the sea, driven with the wind and tossed (James 1:6); while Isaiah (48:18) says that the righteousness of those who hearken to the Lord will be like the waves of the sea—two different characters represented by the same figure. How shall we understand it? J. W. E. B.

Ans.—It is the different qualities of the waves that are taken into consideration in the comparisons drawn. The ever-moving, restless condition of the waves well illustrates the instability of the wavering man. But, viewed from another standpoint, the wave has another quality, that of power and strength, as it sweeps along against all the obstructions that come in its way. So a person's,



righteousness should tower up as loftily and sweep forward as grandly, and with as much strength and power as a wave of the sea.

#### THE RIGHT TESTIMONY.

THE essential part of the worship of God is praise. Through the psalmist, God says, "Whoso offereth praise glorifieth me." We think it may be safely said that where God receives no praise, he derives no glory.

Men will worship the beast and his image by acknowledging the blasphemous claims of these powers. So also they worship God by acknowledging and testifying to the truthfulness of his claims. To Moses God proclaimed himself "the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." This was one special revelation of himself that God made in ancient times. The life of Christ was another revelation of the Father to mankind,—a special and perfect one,—of his wisdom, his mercy and goodness, and his power. In that life there was manifested the character of God, his purpose toward mankind, and his power to accomplish that which he purposed; and all the way down the course of human history, God has been revealing himself to the world in the lives of his followers. They know God, and know that he is just what he has represented himself to be in his word; and they should worship him by testifying to the truthfulness of that which he has said. By acknowledging the blasphemous claims of the beast, men worship the beast; and by acknowledging God's claims, they worship him.

But if men do this,—if they witness to the truth of what God has said of himself,—they must praise him; for God has revealed himself to man as a God of mercy, a God who pardons sin and desires the salvation of all men, who has made provision at an infinite sacrifice for their salvation, and has power to work out this salvation, and does work it out in all who will let him. If they acknowledge God's claims, they must testify that he has pardoned their sins, that Jesus Christ is working in them and subduing every evil with his infinite power, and that in him they find peace and joy and strength for every trial and temptation of this life. From such a testimony praise to God would be inseparable; it is praise in its very nature.

This testimony is being given by a few, and by it God is truly honored and glorified. God wants all men to know him, to know that he is not a stern, implacable judge, ever watching for an opportunity to punish the sinner, but a God of love, "merciful and gracious, longsuffering, and abundant in goodness and truth," who "will have all men to be saved," and is abundantly able to save all who will let him do the work. He wants men to know that there is a power in the gospel of Jesus Christ to save them from their sins, to give them peace and happiness amid all the vicissitudes of this life, and strength for every duty and every trial. And when we testify that this is true, that we are realizing this power, and that it is giving us the victory over ourselves and every evil besetment, and praise God that it is so, we say to all who hear us that God's word is true, that it means us, and that the gospel of Christ is the most desirable of all things on earth to possess. It is a testimony full of encouragement; for it says, God is working out my salvation and giving me the victory, and therefore he will do the same for you if you will let him.

It is not by talking of doubts and failings and discouragements that the professed follower of Christ should think to engage in the worship of God, but by acting in harmony with the words of 1 Pet. 2:9: "That ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." To talk of trials and discouragements, and of our own weakness, is to talk of the power of Satan; it is testifying to the truth of what he claims, namely, that the Christian life is a hard, toilsome, and gloomy one. Let the testimony in our social gatherings be one of praise, and the result will be most encouraging. L. A. S.

#### NICE CALCULATIONS.

THE *Examiner*, a Baptist paper, arguing that the State has the right to enforce a day of rest on the ground of man's physical needs, says:—

"The daily waste of reserved strength is not quite repaired by nightly rest, and there is need of such periodic rest as Sabbath observance supplies."

This reminds us of a story we once read of a professor of mathematics in an eastern college. He made a trip to Europe, spending several months there, and before going, he made such an accurate estimate of what his expenses would be, that taking the sum of money his calculation showed he would need, he made the trip and got back home with just one cent in his pocket!

This was remarkable calculation; but it only had reference to one individual, and therefore is nothing compared to that made by the *Examiner*, which takes in all the people of the world, with their varying physical powers and capacities for working and resting,—some laboring hard, and others idle every day, and determining in regard to every one of them that their "reserved strength" needs just the same period of weekly rest to make up the "daily waste."

The *Examiner* does not tell us by what system of logic it makes every person need precisely the same amount of rest, and we will not ask for it, lest we cause it needless embarrassment. But allowing that we all do need an equal amount of rest, we would like to ask this question: If a man should take his "periodic rest" the day before Sunday, and thus get his "waste" all repaired, and his "reserve strength" fully supplied, and is just spoiling to go to work again, what right has the State to compel him to rest another day? And would not this destroy the equilibrium of work and rest which the one day's rest had already adjusted? M. E. K.

#### EASTERN CAMP-MEETINGS.

FROM Maine we arrived on the 6th of September at Cambridge Junction, Vt., the place of the camp-meeting for that State. Elder Porter, Professor Caviness, and brother Spicer were in our company. The camp-meeting was ready to open, those at the workers' meeting having prepared everything in good shape, though they felt themselves a little belated on account of being hindered by the rain. We remained with them till the evening after the Sabbath; the attendance was in the neighborhood of three hundred. The Lord blessed much in the meeting, and his Spirit attended the preaching, which was well received. The work has not been making so rapid progress in Vermont for some time as would have been desirable. At times we have thought that it might be we could not look for as much success in the East as in the western States; on this subject our limited experience in the East would hardly warrant us in saying very much; but the impression that we received from the people and the situation would lead us to believe that there is yet very much to be accomplished in the eastern States. During the past season, the canvassing work has received a new impetus in Vermont. A number of students from South Lancaster have been canvassing in Vermont, and the success reported is truly remarkable and fully equal in every respect to the report from the most favored field. This would indicate to us that when the work is taken hold of with earnestness and the spirit of true consecration and perseverance, favorable results may be expected. As a consequence, the brethren and sisters generally felt very much encouraged, and the hope of better days for Vermont was freely expressed by all.

This is our first privilege to meet with our brethren in Vermont, and it was a great pleasure to become personally acquainted with the work in that State, and also with the brethren and sisters, many of whom have been long in the present truth. We were glad to see brother Hutchins so well that he was able to be at the camp-meeting and enjoy its blessings and privileges. He was of excellent courage in the Lord.

The business meetings passed off very harmoniously in every respect. Elder Wm. Covert of Indiana, at the request of the General Conference Committee, had come to Vermont to labor for awhile in that Conference, and we trust that this move will prove a blessing to the work there. If all of

our people could fully appreciate the times in which we are living, and the responsibility of the work of God with which we are connected, we are certain that greater earnestness would be shown in the work; and we pray that the spirit of true consecration may come upon us more and more.

Evening after the Sabbath we took our leave of the brethren in Vermont, to be present for a couple of days at the Atlantic camp-meeting, held at Newark, where we arrived the evening of the next day. Our brethren had been fortunate in securing a most beautiful location, and one very central for the Conference. As will be remembered, this is only the second annual camp-meeting in this new Conference, but the Lord has greatly blessed the work here during the past year, and a number of new churches have been raised up, the largest of which now numbers some eighty members.

It is always very encouraging to the members of a Conference when they can see the work progressing, and new souls added to their number, rejoicing in the word of God and the light of his truth. The meeting this year was very much larger than that of last year; indeed, they thought it was nearly double, while the outside attendance and interest were good. On the evening of our arrival (Sunday evening), on our way to the camp, we met a continuous string of teams all along the road. We were informed that there had been nearly three hundred teams on the camp ground during the day, aside from all the people who came on foot and on the cars.

The only minister present from abroad, on our arrival, was Elder Van Horn, but Elder Porter was expected the day that we left them. We were glad indeed to see the good courage and consecration in the work manifested by our brethren and sisters of this Conference. There is no more important field in this country than that embraced in this Conference. Washington, the capital of the nation, forms a part of this Conference, also the great cities of New York and Brooklyn, together with many other important places. We can hardly overestimate the importance of the work to be accomplished, preparatory to the things that are soon to come upon the earth; and it becomes our brethren to walk in great humility, and to live in the closest connection with their Saviour, that they may always know the mind of the Spirit of God, and work and labor to his honor.

It would have been a great pleasure to us if we could have remained through the entire meeting, but other pressing duties made it necessary for us to leave on Wednesday morning, the 14th, while the meeting would continue till the 18th inst.

We are glad to announce that during the summer Elder John F. Hansen arrived from Denmark, and is ready to begin labors among the Scandinavian population of the cities of New York and Brooklyn. There has long been a call for labor among the people of that tongue, and our earnest prayer is that he may have much of the blessing of God, and see many souls from these nationalities saved in the day of the Lord.

The evening of the 15th we returned to Battle Creek. We expect to be present during most of the Michigan camp-meeting, the importance of which meeting will be very great, and it is our prayer that the blessing of the Lord may be with us in a very large measure.

Since the close of the early camp-meeting season in the West, we have not been in a condition of health to accomplish as much labor in different ways as we have desired, and we find ourselves much more worn than we realized. We thought that a few days of rest would restore us to our usual health and vigor, but in this we have been somewhat disappointed; still we are glad to report at this time that we are feeling considerably better, and we hope by the blessing of the Lord soon to have our usual strength and vigor to give to the work. During this time many things which we had hoped to do, have necessarily been left undone, but our courage in the Lord is good, the truth is onward, and if our people and our laborers could sense the importance of that true consecration to God which every one acknowledges is proper, we should have the blessing of the Lord in a much larger measure than we have been having it, and we pray that this may be so. O. A. OLSEN.

## Progress of the Cause.

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

### "THE STARLESS CROWN."

WEARY and worn with earthly cares, I yielded to repose,  
And soon before my raptured sight a glorious vision rose;  
I thought, while slumbering on my couch in midnight's solemn gloom,  
I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me; a gentle whisper said:  
"Arise, O sleeper, follow me;" and through the air we fled.  
We left the earth so far away that like a speck it seemed,  
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went; my soul was rapt in silent ecstasy;  
I wondered what the end would be, what next would meet mine eye.  
I know not how we journeyed through the pathless fields of light,  
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's walls, most glorious to behold;  
We passed through streets of glistening pearl, o'er streets of purest gold;  
It needed not the sun by day, the silvery moon by night;  
The glory of the Lord was there, the Lamb himself the light.

Bright angels paced the shining streets, sweet music filled the air,  
And white-robed saints with glittering crowns from every clime, were there;  
And some that I had loved on earth stood with them round the throne.  
"All worthy is the Lamb," they sang, "the glory his alone."

But fairer than all else besides, I saw my Saviour's face,  
And as I gazed, he smiled on me with wondrous love and grace.  
Lowly I bowed before his throne, o'erjoyed that I at last  
Had gained the object of my hopes—that earth at length was past.

And then in solemn tones he said: "Where is the diadem  
That ought to sparkle on thy brow, adorned with many a gem?  
I know thou hast believed on me, and life through me is thine;  
But where are all those radiant stars that in thy crown should shine?"

"Yonder thou seest a glorious throng, and stars on every brow;  
For every soul they led to me they wear a jewel now.  
And such thy bright reward had been, if such had been thy deed,  
If thou hadst sought some wandering feet in paths of peace to lead.

"Thou wert not called that thou shouldst tread the way of life alone.  
But that the clear and shining light which round thy footsteps shone  
Should guide some other weary feet to my bright home of rest,  
And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake;  
A spell seemed brooding o'er my soul, which long I feared to break;  
And when at last I gazed around in morning's glimmering light,  
My spirit felt o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below;  
That yet another hour was mine, my faith by works to show;  
That yet some sinner I might tell of Jesus' dying love,  
And help to lead some weary soul to seek a home above.

And now while on the earth I stay, my motto this shall be:  
"To live no longer for myself, but Him who died for me."  
And graven on my inmost soul I'll wear this truth divine:  
"They that turn many to the Lord bright as the stars shall shine."  
—Selected.

### SOUTH AFRICA.

I HAVE not reported as often through the REVIEW as I had thought to do. The mail boat leaves here every Wednesday, and it is so easy to say, "Well, I have not time to get off a report this week, so will put it off till next week," and then repeat the same thing over and over, week after week. I find that one feature of the work in South Africa does not differ from the work in America; namely, that there is no lack of plenty to do.

There are many indications of the special providence of God in the work in this country. With the exception of two trips up country, I have spent most of my time in Cape Town and the suburbs. The new church building was dedicated in the latter part of April, and it was thought advisable that a series of special services be held, following the dedication. There has been considerable prejudice against our people and work, not only in Cape Town, but throughout the colony, our work having been misrepresented by those who are opposed to the doctrines we hold.

I think the move the brethren made here in the matter of building a good, respectable house of worship, and thus giving the work an appearance of permanency, was timely, and resulted in our work being looked upon with much more favor. We have held public services every Sunday evening, with a fair attendance and interest. We have had access to the papers, through the courtesy of the editors. In the Saturday edition of the daily *Cape Argus*, quite a number of my sermons have been published in full. In these sermons, which have been circulated all over the colony, many of the misrepresentations which had been circulated concerning our work have been answered. I have realized much of the blessing of the Lord in presenting the Saviour as the central theme in every discourse. I never saw before, so fully, that Jesus is the theme of the Bible.

The Lord has opened the way before some of our brethren in this country in a most remarkable manner, in placing means within their hands, and we are glad to note that they do not lose sight of the responsibility which is thus laid upon them. This has brought quite a large amount of tithe into the treasury, and we believe indicates to us that there is a great work to be done in this part of the world in connection with the last message of warning.

On our arrival here, at the beginning of the present year, we found that our brethren were agitating the school question, and after counseling with them for several weeks, and looking at the question on all sides, the conviction fastened itself upon us that the providence of God indicated to us that the interest of the work demanded an advance move in that direction. Our first plan was to ask for the counsel of the General Conference Committee and the Foreign Mission Board; but on further reflection, we discovered that the only possibility of our building the present year, would be to begin at once, as the time had about expired in which brick could be secured, before the rainy season would come. Thus there would be no time to spare in getting the building up and covered before the fall rains came on. Accordingly, a farm of twenty-three acres, in one of the suburbs, about eight miles out of the city of Cape Town, was purchased; the contract was let to a Mr. Green, the same man who built the church. Mr. Green immediately purchased all the brick that were for sale in the vicinity; and what seemed remarkable, was the fact that he had just enough to complete the main part of the building, with hardly a wheelbarrow load to spare, and it has been impossible to obtain any brick since. By the time the main building is completed, which is now quite well along, they will begin to burn brick again, when we will be able to obtain the material for the kitchen, which is to be built on as an addition. We have recognized in these things the providence of God.

When we had decided to build, we were reminded of the old saying, "Here's your church, and here's your steeple, but where's your people?" We thought, here is our school building, and here are our students, but where are our teachers? In our extremity, we appealed earnestly to the General Conference Committee, which we felt was almost like presumption on our part, inasmuch as we had entered upon so large an enterprise without the opportunity of their counsel. But after laying the matter fully before them, and waiting patiently until they had considered the question carefully, our hearts were all made to rejoice to learn of the generosity on the part of the committee in responding to the wants of the cause in this far-off land. We had a regular time of rejoicing when we learned that it was decided that Professor Miller and wife, Professor Lindsay, and Miss Peck had been selected to come here as teachers. We had been praying earnestly that the Lord would lead the minds of the committee. We believe the Lord heard our prayers and the prayers of our brethren of the committee, and that the right persons have

been chosen for this important work in this field. We feel to say from the depths of our hearts, God bless the General Conference Committee for their unselfish interest in the work in South Africa, where there are so many and such urgent calls coming from all parts of the world. Our prayer is that the Lord will help us all to be so faithful in the work that it may prosper in our hands.

We are to hold a general meeting in this vicinity about the first of January, when we hope to see most of our people in South Africa together, and when we hope to see plans laid for the coming year which will result in the salvation of precious souls and in greatly strengthening the work in this field.

God has greatly blessed the work of the canvassers during the past year. We have had an average of ten canvassers in the field, and they have actually delivered to the people (in American money) over forty-five thousand dollars' worth of our books. We look for great results from the work, when the refreshing showers of God's Spirit shall be poured out upon the seed thus sown. We expect brethren Peter and John Wessels and brother G. D. Scholtz will attend the next General Conference in America. We look back a few years in the past, to the time when the first news traveled across the water that there were Seventh-day Adventists in this land, and now see the large number of students from here who are in attendance at Battle Creek College, and our brethren traveling back and forth so frequently; and cannot but say, "What hath God wrought?" It makes it seem as if South Africa is not so far away as it used to be. We are glad of these links which bind us to our brethren in America, and we look forward with joyful anticipation to that glad day when the workers who are becoming so widely scattered in all parts of the world will be gathered to their glorious home. "What a gathering that will be!"  
A. T. ROBINSON.

Cape Town, Aug. 24, 1892.

### ILLINOIS.

COLETA, WHITESIDE CO.—I began a tent meeting here a week ago. There is a good attendance and good interest. Last evening 300 people filled our tent. There seems to be no prejudice, and the prospect for good seems encouraging. Brother D. Loughborough is assisting in the work.  
Sept. 19. L. D. SANTEE.

### IOWA.

CHARITON.—We came to this place Aug. 25, and were granted the use of the court-house square which to pitch our tent. We began meetings the 27th. The average attendance has been about seventy-five. There has been no open opposition, but the pastors and church deacons visit those who attend our meetings, telling anything and everything that would serve to prejudice the mind against the truth. At the same time, we have had to compete with bass drums, tambourines, comic singers, etc. Nevertheless, there are several that are deeply interested in the truth. Ten have signed the covenant, and six received baptism.

Thus we see the work of God is being carried on, and a people is being gathered out. While we work for others, we feel a work of grace going on in our own hearts, and we are being prepared for the final conflict.

From here we go to Unionville. We have petition with eighty-four signers, requesting us to come to that place.  
Sept. 15. MATTHEW LARSON,  
F. L. MOODY.

### OREGON.

GRAND ROUND VALLEY.—Sept. 8 I left Walla Walla for Union, Oregon, where brother Steward had appointed to hold a meeting the following Sabbath, this meeting closing his labors for the present in the Grand Round Valley. The meeting was held in the grove in brother Ames's yard. The brethren came in from the different parts of the valley, until about sixty were assembled.

After Sabbath-school, the morning sermon was upon the need of a connection with Christ to obtain the power to live a life of righteousness. At the close of the sermon, we repaired to the water, where seven willing souls were baptized by brother Steward.

In the afternoon the sermon was upon the humiliation and sufferings of our Saviour in behalf of a fallen race. The Lord came near, and the occasion was one of refreshing to all. Many expressed their regret that brother Steward was obliged to leave them, and urged that some one be sent to follow up the interest that had been awakened during the summer.

I was glad to meet with these dear brethren, and hope to visit them soon again, and to see one of two churches organized in the valley.  
R. S. DONNELL.

CONNECTICUT.

HARTFORD.—Since my last report, the Lord has been blessing the word, and the work has been advancing. Three more have taken a stand for the truth, making six who have started since the 1st of June.

One is a young man who speaks three languages, English, Turkish, and Greek, the Greek being his mother tongue. He has spent two years in the D. L. Moody school at Northfield, Mass., where they fit young men for the gospel work. As soon as it became known that he was keeping the Sabbath, the Methodist minister sent for him to come and see him, as he wished to set him right on the Sabbath, state of the dead, etc. Of course he went, and after the minister had spent an hour in telling him how little Seventh-day Adventist ministers knew, and how much he, the minister, knew, the young man came away more fully settled than ever in the truth of God, not having received one text of Scripture in all that time in support of the observance of the false Sabbath. Thus we see the word of God fulfilled which says, "We can do nothing against the truth, but for the truth."

This young man now desires to get a thorough knowledge of the truth, and then carry it back to his native land. I trust this may be brought about soon.

The interest here is still on the increase. I have more than I can do, and much work has to be neglected. Our Sabbath meetings are increasing in interest and numbers, and we hope to be able to have a church organized here before long. Truly the gospel is the power of God unto salvation.

Sept. 12.

C. L. KELLOGG.

MAINE.

LEWISTON.—Elder P. B. Osborne and myself pitched a tent in Lewiston, and began meetings the evening of July 28, continuing till Aug. 21, when we had to close on account of our camp-meeting. The interest to hear was good from first to last. We had a beautiful location on the Baptist college grounds. The Lord blessed, and some have accepted the truth; many others were deeply convicted, some of whom we have reason to believe will yet obey. We were sorry we had to close our meetings so soon, but will endeavor to follow up the interest by holding Bible readings and visiting from house to house. We received nearly twenty dollars in donations, and put into the hands of the public thousands of pages of reading-matter.

Maine is a good field in which to labor. I find the people in this State just as willing and ready to hear the truth as in any State in which I have ever been. I find, however, that as a general thing they are more deliberate about taking a stand than those I have found in other fields; but when one does take his stand here for the truth, you can depend upon him. They are very ready to help the cause financially here, when the needs of the different branches of the third angel's message are properly set before them.

Our camp-meeting in most respects was a grand success. We all felt thankful to the Lord for the valuable help we had during the meeting. Besides ministers in this Conference, we have with us Elders O. A. Olsen, R. C. Porter, G. E. Fifield, Prof. G. W. Caviness, and brother W. A. Spicer. The Lord helped his servants to deliver the messages he had for us. We cannot but believe that our brethren and sisters returned to their homes much encouraged, and will take hold with new energy. If they do, we are sure that a new impetus will be given to the cause in this Conference.

It was decided by the Conference Committee that my wife and myself remain in Auburn and follow up the interest which has been awakened in this city and at Lewiston; also that I still look after and work up the interest in Dist. No. 1. I wish to say to all the churches within this district, and to all others whom it may concern, that it costs a great deal to live in the city, and anything which you can give us to supply our temporal needs, will be thankfully received.

May God bless the Maine Conference and all who are connected with it. We are of good courage in the Lord. We would ask all to remember in their prayers the work in these two cities. Our address is 277 Minot Ave., Auburn, Me.

Sept. 14.

M. G. HUFFMAN.

NORTH PACIFIC CAMP-MEETING.

This meeting was held at Seattle, Wash., Aug. 23-29. The location was in the northern part of the city, on an elevated site overlooking the bay. There were about two hundred of our brethren in attendance, most of whom came at the beginning of the meeting and remained till the close. Elders S. N. Haskell and G. H. Derrick from abroad, with five ministers and two licentiates from the North Pacific Conference, were the laborers present. There being no Conference business to transact, the

time was taken up in leading the people to a deeper consecration to God, but it was difficult to get them to believe the goodness of God. Their faith did not grasp it till Sabbath, then light came in, and many rejoiced that Christ had made them free. Some came to the meeting with prejudice, but went away rejoicing to have a name with this people. One who had been hardened through intemperance and other vices, rejoiced that God had forgiven his sins.

Meetings were held each day with the youth, in which they were instructed in the way of salvation. Several of them started in the service of God. On Monday twenty-two were baptized. Meetings were also held each day in the interests of the canvassing work, with Elder Derrick as instructor. Professor Sutherland, principal of our new college at Walla Walla, which is expected to open about Dec. 1, was present, and spoke several times in the interests of true education, with good effect. Several of our young people who were at the meeting expect to attend the college the coming winter. The outside attendance was fair, and we believe many are much more favorable to the truth, as the result of the meetings.

The Sabbath-school numbered 260, and the contributions amounted to \$54. On first-day morning, after a talk on foreign missions by Elder Haskell, offerings were received to the amount of \$74. About \$380 were pledged on the *Signs of the Times* in clubs, and \$335 on the tent fund. We did not expect our brethren would give so liberally, as nearly all are quite poor in this part of the Conference.

Many went to their homes feeling that this was the best camp-meeting they had ever attended, and that they had received some of the advance drops of the "latter rain."

W. W. SHARP.

TEXAS CONFERENCE PROCEEDINGS.

THE fifteenth annual session of the Texas Conference convened at South Park, Dallas, Aug. 2-9.

FIRST MEETING, AUG. 2, AT 9:15 A. M.—President, W. S. Hyatt, in the chair. Prayer by Elder J. H. Durland. The Conference was organized with thirty-one delegates, representing thirteen churches. The President made a few opening remarks, presenting before the delegates the condition and needs of the Conference. The church at Ferris, with eighteen members, and the church at Navasota, with thirteen members, were admitted into the Conference after a report of their organization and condition by Elder McCutchen, and their delegates took seats in the Conference. The Cleburne church was also admitted, after a statement of its organization by Elder Drummond. The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, A. S. Chrisman, J. J. Cochran, B. F. Woods, Elisha Taylor, T. T. Stevenson; on Credentials and Licenses, W. A. McCutchen, R. A. Underwood, W. S. Greer, J. J. Spikes, H. Hunter; on Resolutions, W. T. Drummond, J. O. Beard, H. C. Chrisman; on Auditing, B. F. Woods, G. W. Henderson, W. W. Stower, A. Prewitt, T. H. McCollum, T. W. Field; Auditor, J. O. Beard.

The ministers of the Conference then gave a brief, verbal report of their labor during the past year, which was listened to with interest. Some sixty-one have accepted the third angel's message through the efforts of the ministry, since the Moline institute. The Committee on Resolutions presented the following report:—

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

1. Resolved, That we hereby return our sincere thanks to God for these manifestations of his love to us.
2. Resolved, That Article II, Section 5 of the Constitution be amended to read as follows: "It shall be the duty of the Conference Committee to appoint annually a committee of six to be selected from the delegates to the Conference, who shall not have been in the employment of the Conference during any part of the preceding year, who with the Executive Committee shall constitute an Auditing Committee to examine and settle all accounts which are presented against the Conference, and said committee shall meet for this purpose at the call of the President."
3. Resolved, That the Conference year shall close June 30, and as soon thereafter as possible all who have been at work for the Conference during the year, shall send to the Conference Secretary a fully itemized statement of all their accounts with the Conference.

Whereas, The General Conference has offered us the services of brother John A. Holbrook from the Upper Columbia Conference; therefore,—

4. Resolved, That we accept this offer, and invite brother Holbrook to make Texas his field of labor.

The report of the committee was accepted. Resolution 1 was adopted. Resolution 2 was tabled for a time, but subsequently taken up and passed. Resolutions 3 and 4 were unanimously adopted.

The Committee on Credentials and Licenses submitted the following report: For Credentials, W. S. Greer, W. T. Drummond, W. S. Cruzan, W. A. McCutchen; License, D. U. Hale, John A. Holbrook; Colporters' License, Elisha Taylor, Elijah Taylor, H. Hayden, H. B. French, W. W. Stower.

The report was adopted, and Credentials and Licenses granted. The Committee on Nominations reported as follows: For President, W. S. Greer; Secretary, W. S. Cruzan; Treasurer, T. T. Stevenson; Executive Committee, W. S. Greer, W. T. Drummond, Elisha Taylor, H. B. French, John A. Holbrook; Camp-meeting Committee, W. R. Ranson, B. F. Woods, T. M. Woodruff, Frank Green, T. H. McCollum. The report was accepted, and the nominees elected.

The Treasurer presented the following report, which was accepted by the Conference:—

RECEIPTS.	
Cash on hand, Aug. 1, 1891,	\$ 117 79
" received on loans,	250 00
" " " donations,	125 00
" " " note,	55 00
" " " tithes,	3,650 89
Total,	\$4,198 68

EXPENDITURES.	
Cash paid to workers,	\$3,215 05
" " on expenses of canvassing school,	158 75
" " freight on tents,	1 50
" " gasoline to tent company,	2 95
" " postage,	4 80
" " to General Conference,	514 54
" on hand,	301 09
Total,	\$4,198 68

During this session there were held six meetings. Adjourned *sine die*. W. S. HYATT, Pres. W. S. CRUZAN, Sec.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE fifth annual session of the West Virginia Conference was held at Berea, W. Va., in connection with the camp-meeting, Aug. 16-23.

FIRST MEETING, AUG. 16, AT 4:30 P. M.—Elder D. C. Babcock in the chair. Sixteen delegates responded to their names, this being the full authorized delegation. Report of last session read and approved. The Chair appointed the committees as follows: On Nominations, B. B. Johnson, T. E. Bowen, J. F. Meade; on Resolutions, Wm. Hutchinson, W. J. Stone, U. P. Long; on Credentials and Licenses, I. D. Van Horn, I. N. Russell, E. B. Hoff, D. N. Meredith, S. F. Reeder; on Auditing, J. R. Johnson, J. B. Ramsey, John E. Meredith, Stephen Bee.

The President delivered his annual address, giving a brief review of the work the past eight months. Thirty-eight have been baptized since the beginning of the year, and several others have commenced to serve the Lord and keep his commandments.

SECOND MEETING, AUG. 18, AT 10 A. M.—The Committee on Resolutions presented the following partial report:—

1. Resolved, That we express gratitude to our kind heavenly Father for the blessings bestowed upon us during the past Conference year. Death has not entered our ranks, and success has attended the efforts put forth in all the branches of the work. Especially do we thank him for the light of his word that is so brightly shining as we are nearing the end, and we renewedly consecrate ourselves and substance to his work.

Whereas, There seems to be a favorable opening in Pendleton county for the presentation of the truth, and a brother having offered to support a laborer there; therefore,—

2. Resolved, That a suitable person be provided for that field as soon as convenient.

Whereas, We have in our Conference several large cities, none of which have been entered except by our canvassers; therefore,—

3. Resolved, That steps be taken as soon as possible to place laborers in these cities.

Whereas, The West Virginia Monitor has proved a successful medium through which to reach all our brethren regarding the work in the State; therefore,—

4. Resolved, That we express our appreciation of the efforts of those who have contributed to its editing and support.

Whereas, We believe much more might be accomplished through the canvassing work if we had efficient colporters to follow up the canvasser, and labor for the people; therefore,—

5. Resolved, That suitable persons be selected at once to enter upon this work.

Resolution 1 was carried by a rising vote of the congregation. Resolution 2 called out an interesting statement of the way the work started in Pendleton county. Resolution 3 was spoken to by Elders Van Horn, Lane, and others. The plan recommended by all was to start the city work in such a manner that it could be supported and grow, rather than an expensive way, finally to be abandoned. Resolution 4 was heartily spoken to by many who had learned to appreciate its weekly visits. An amendment was added, which read: "And would recommend its publication another year." Resolution 5 called out remarks from several. The report was adopted, and meeting adjourned to call of Chair.

THIRD MEETING, AUG. 18, AT 4:30 P. M.—The Committee on Nominations presented the following report: For President, D. C. Babcock; Secretary, T. E. Bowen; Treasurer, B. B. Johnson; Executive



Committee, D. C. Babcock, I. N. Russell, S. F. Reeder; Delegate to General Conference, D. C. Babcock; Camp-Meeting Committee, Superintendent, David Haddix, Assistants, J. F. Meade, J. R. Johnson. Each name was considered separately, and each person elected to the office named.

The Committee on Resolutions reported again, as follows:—

*Whereas*, The education of our children has received some attention, and a successful primary school has been conducted the past summer; and,—

*Whereas*, Steps have been taken looking to the establishment of a primary school for the education of our children; therefore,—

6. *Resolved*, That steps be taken at this meeting to raise means to place this school in working operation not later than Nov. 1, 1892.

While this resolution was being considered, the meeting adjourned to call of Chair.

FOURTH MEETING, AUG. 19, AT 10 A. M.—Resolution 6 was again taken up. Some changes were suggested, but after careful consideration, it was adopted as above. Brethren Stone and Reeder presented the needs of such a school in the State.

The Committee on Credentials and Licenses reported as follows: For Credentials, D. C. Babcock; Ministerial License, Wm. Hutchinson; Missionary License, U. P. Long, S. F. Reeder, Mrs. E. J. Hutchinson. The committee also recommended that when brother W. J. Stone was free and ready to enter the work, the Conference Committee grant him credentials. The report was adopted.

Further resolutions were presented by the committee, which were adopted as follows:—

*Whereas*, The tent fund is now in debt, and money is needed on said fund for the purchasing of tents; and,—

*Whereas*, Pledges have been made in the past which are still unpaid; therefore,—

7. *Resolved*, That a fund of \$100 be raised at this meeting for this purpose. Also that our brethren who have unpaid pledges pay them at their earliest convenience.

Meeting adjourned to call of Chair.

FIFTH MEETING, AUG. 22, AT 5:30 P. M.—The Treasurer's report was presented, which read as follows:—

Cash on hand Jan. 1, 1892,	\$ 92 51	
Tithes received Jan. 1 to Aug. 15,	636 75	
Total,		\$729 26
Cash paid out, Jan. 1 to Aug. 15,	\$645 15	
Cash on hand Aug. 15,	84 11	
Total,		\$729 26

The Committee on Resolutions reported further, as follows:—

*Whereas*, Property has been purchased for the State primary school, and it is necessary to place said property legally in the hands of proper parties; therefore,—

8. *Resolved*, That the matter of the school property be left in the hands of the Conference Committee, in connection with W. J. Stone and D. N. Meredith.

*Whereas*, Marshall Meredith has kindly befriended us in giving the use of this beautiful plat of ground on which to hold this camp-meeting; therefore,—

9. *Resolved*, That we express our gratitude to Mr. Meredith for the same, and further, that we express our thanks for the many privileges and benefits bestowed upon us by the people of Berea and vicinity.

Resolution 8 was spoken to by Elders Lane, Babcock, and others, and adopted. Resolution 9 was adopted by a rising vote of the congregation.

Meeting adjourned *sine die*.

D. C. BABCOCK, *Pres.*

T. E. BOWEN, *Sec.*

#### MISSOURI CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the Missouri Conference of Seventh-day Adventists was held in connection with the camp-meeting, at Sedalia, Mo., Aug. 17-30.

FIRST MEETING, AUG. 22, AT 9:30 A. M.—The President in the chair. Thirty-three delegates were present, representing seventeen churches. Prayer by Elder Underwood. The President made a short address, stating that he had had but little time to get acquainted, and therefore knew but little of the needs and wants of the Conference, as during his short stay with us, he had put in but little time in visiting the churches. He had spent five weeks in the canvassers' school at Kansas City, Mo., and one month in Arkansas and Texas, and was therefore not prepared to advise in regard to the work in the future.

On motion, the reading of the minutes of the previous meeting was waived. Visiting brethren were invited to participate in our deliberations. On call for new delegates, two new churches were added to the Conference, one with ten, the other with twelve members, and their delegates seated.

The following committees were appointed by the President: On Nominations, A. E. Flowers, J. F. Klostermyer, H. K. Willis, C. J. Dasher, T. A. Hoover; on Credentials and Licenses, J. J. Nichols, R. A. Underwood, C. H. Chaffee; on Resolutions, C.

McReynolds, C. Santee, W. B. Tovey; on Auditing, T. A. Hoover, B. Coyt, J. W. Davis, W. C. Hough, A. Erskin, J. Brownlee; on Auditing Treasurer's Books, H. E. Giddings.

Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 9:15 A. M.—Thirty-six delegates responded at calling of roll, representing seventeen churches.

The Committee on Resolutions presented the following report:—

1. *We recommend*, That Section 5 of Article II of the State Conference constitution be so changed as to read: "It shall be the duty of the Executive Committee to appoint a committee of six, who shall not have been in the employ of the Conference during any part of the preceding year, who with the Executive Committee shall constitute an Auditing Committee, to examine and settle all accounts which are presented to them at their meeting, which shall be called by the President of the Conference at such time and place as may be agreed upon by a majority of the Executive Committee."

2. *We recommend*, That Section 1 of Article VI, be changed to read: "It shall be the duty of the laborers of this Conference to make a written report to the Auditing Committee at the close of each Conference year, of their labor each week during the Conference year, so much of the year as they have been in the employ of the Conference; therefore,—

3. *We further recommend*, That the word "laborers" be substituted for "ministers," in the first line of Section 2 of Article VI, as printed in the year-book for 1892, and the words, "by the Auditing Committee" be substituted for the word "thereof," in the second line of the same section.

*Whereas*, There is a lack of means to employ more laborers, or even to pay those who have been engaged during the past year; therefore,—

4. *Resolved*, That each of the societies connected with the State Conference be requested to consider the question of supporting its own officers and special workers.

The resolutions were considered separately. Resolution 1 called out remarks from several, favoring its adoption, after which all were unanimously adopted.

The Secretary reported 104 additions and seventy dismissals during the year, which with the two churches just added, of twenty-two members, makes our present membership 909.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 9:15 A. M.—Thirty-eight delegates responded to roll-call, representing seventeen churches.

The Treasurer reported as follows:—

RECEIPTS.	
Cash on hand at beginning of year,	\$ 688 66
Received during year,	4,819 29
Total,	\$5,507 95
EXPENDITURES.	
Paid out during the year,	\$5,327 42
Balance in treasury, June 30, 1892,	180 53

The Committee on Credentials and Licenses reported as follows: For Credentials, W. S. Hyatt, C. Santee, J. B. Beckner, C. H. Chaffee, H. K. Willis; for Licenses, A. E. Flowers, H. E. Giddings, H. L. Hoover, G. M. Ellis; for Colporters' Licenses, T. J. Sellards, P. E. Ferrin.

The Committee on Nominations reported the following: For President, W. S. Hyatt; Secretary, J. J. Nichols; Treasurer, W. B. Tovey; Executive Committee, W. S. Hyatt, H. L. Hoover, C. H. Chaffee, A. E. Flowers, W. B. Tovey.

Adjourned *sine die*. W. S. HYATT, *Pres.*

J. J. NICHOLS, *Sec.*

#### ILLINOIS CONFERENCE PROCEEDINGS.

THE twenty-first annual session of the Illinois Conference was held in connection with the camp-meeting at Ottawa, Aug. 24-30.

FIRST MEETING, AUG. 24, AT 9 A. M.—The President in the chair. After singing, prayer was offered by Elder O. J. Mason. By vote, the Chicago North Side Swedish church, with a membership of forty-three, which was organized last spring, was received into the Conference. The roll-call showed that there were present twenty-eight delegates, representing thirteen churches. The minutes of the twentieth session were read and approved. The President's annual address showed that encouraging advancement had been made in every branch of the work in the State during the past year.

The Chair was empowered to appoint the usual committees, which he announced as follows: On Nominations, J. W. Bagby, Geo. B. Thompson, C. Turnipseed; on Resolutions, O. J. Mason, H. W. Decker, L. D. Santee; on Credentials and Licenses, E. A. Merrell, J. W. Bagby, O. J. Mason; on Auditing, G. R. Smith, Cary Dryden, M. Fitch, D. R. Devereaux, Wm. Marsh, P. C. Hall; on Credentials of Delegates, A. W. Rothwell, A. J. Olsen, F. R. Gettman.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 9 A. M.—At this meeting seventeen churches were represented by forty-two delegates. The minutes of the last meeting were read and approved. The Committee on Resolutions presented the following report:—

*Whereas*, There is an indebtedness on our mission buildings, the interest on which must be paid annually, and unless the in-

terest is met by our people, the debt will be continually increasing; therefore,—

1. *Resolved*, That we request our brethren to contribute this interest fund by pledges and donations.

2. *Resolved*, That the President's address to the Conference be printed in convenient form, and sent to our churches to be preserved for future reference.

3. *Resolved*, That we express our appreciation of the kindness shown us by the city of Ottawa, especially through its mayor, the Hon. A. F. Schoch, and that we tender our thanks for the same.

4. *Resolved*, That we thank the city papers of Ottawa for the notices and reports of our meetings.

The resolutions were adopted, each being acted on separately.

The Treasurer's report being called for, was read as follows:—

RESOURCES.	
Cash on hand and in bank, Aug. 1, 1892,	\$2,345 40
Bills receivable,	27 08
Amount due from individuals,	60 72
“ “ “ Illinois Conf. Ass'n,	106 09
“ “ “ on new tents,	426 83
Total,	\$2,966 12
LIABILITIES.	
Bills payable,	\$ 138 00
Due laborers on year's work,	1,632 68
Credit on camp-meeting fund,	360 80
“ “ tithe fund, or present worth,	844 64
Total,	\$2,966 12
RECEIPTS.	
Cash on hand, Aug. 15, 1891,	\$ 1,285 20
Received on tithe,	11,155 15
“ “ camp-meeting fund,	878 12
Individual and miscellaneous receipts,	61 91
Total,	\$13,380 48
EXPENDITURES.	
Cash paid to Conference laborers,	\$8,195 01
Tithe to General Conference,	1,277 02
General expense,	446 82
Books and tracts for workers,	37 98
Paid Conference Association on account,	305 03
“ Illinois Tract Society on “	66 57
“ for new tents,	426 80
“ camp-meeting expenses,	279 75
Total,	\$11,034 98
Balance on hand, Aug. 1, 1892,	\$2,345 40

The above report was accepted. The Committee on Nominations presented the following names: For President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary and Treasurer, M. H. Loughborough; Executive Committee, J. N. Loughborough, O. J. Mason, J. W. Bagby, Allen Moon, E. A. Merrell; for General Conference Delegates, O. J. Mason, J. W. Bagby, E. A. Merrell; for Camp-meeting Committee, W. T. Hibben, A. Foreman; the others to be appointed at the spring council for Conference Association Officers: President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary, A. F. Ballenger; Treasurer, W. T. Hibben; Auditor, Mrs. J. N. Loughborough; Councilmen, A. Crow, R. Vickery. The report was accepted, and the nominees elected, each name being voted on separately.

The following report of the Committee on Credentials and Licenses was read and adopted: For Credentials, J. N. Loughborough, O. J. Mason, J. W. Bagby, E. A. Merrell, H. W. Decker, S. F. Svenson, L. D. Santee; License, Geo. B. Thompson, Allen Moon, A. J. Stone, D. N. Loughborough; Missionary License, W. E. Haskell, Mrs. E. A. Merrell, Mrs. H. H. Brand, Mrs. L. M. Sisley, A. J. Olsen, Mrs. D. N. Loughborough, Mrs. Geo. B. Thompson, E. Louise Alsberge, Marthina Sorenson, Alice Finch, E. Hiva Starr, Mrs. J. N. Loughborough, N. C. Bergerson, Vashti E. Kendall.

Adjourned to call of Chair.

THIRD MEETING, AUG. 29, AT 6 A. M.—The President presented before the Conference the subject of endowed beds at the Sanitarium Hospital, and it was voted that this Conference should have such a bed, and that \$200 be raised to pay for the same.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, *Pres.*

M. H. LOUGHBOROUGH, *Sec.*

#### PROCEEDINGS OF THE TEXAS SABBATH-SCHOOL ASSOCIATION.

THE fourteenth annual session of the Texas Sabbath-school Association convened at South Park, Dallas, in connection with the camp-meeting, Aug. 2-9.

FIRST MEETING, AUG. 3, AT 5 P. M.—President W. S. Cruzan in the chair. Prayer by Elder J. H. Durland. The minutes of the last session were read and approved. The President stated that some six new schools had been added to association during the past year. On account of so many going out to labor, several of our schools have been disbanded. The President also called attention to a resolution passed at the last session of our association, in regard to the *Sabbath-school Worker*, and that it was important that all our schools

all themselves of the offer made by the association. The Chair being empowered, appointed the usual committees, which were as follows: On Nominations, A. H. King, H. H. Chrisman, F. O. Eastman; Resolutions, J. H. Durland, T. H. McCollom, W. Kirkpatrick; on Auditing, J. O. Beard.

Elder J. H. Durland, President of the International Sabbath-school Association, read a letter written to our association by sister Vesta J. Olsen, corresponding Secretary of the International Sabbath-school Association, which was greatly appreciated for the instruction and zeal it expressed. Elder Durland occupied some time in giving valuable information in the Sabbath-school work. Adjourned to call of Chair.

SECOND MEETING, AUG. 5, AT 5 P. M.—The Committee on Resolutions submitted the following report:—

Whereas, The International Sabbath-school Association has made liberal offers to increase the circulation of the *Sabbath-school Worker*; and,—

Whereas, We believe that every school should have the instruction contained in this journal; therefore,—

1. Resolved, That it is the sense of this association that we accept this liberal offer the coming year, and instruct the Executive Committee to lay such plans as will give every teacher and officer access to this valuable help.

2. Resolved, That we request the Conference to consider the State Secretary in its employ, and the actual time spent in the duties of this office be presented to the Auditing Committee for consideration.

3. Resolved, That we make a donation of twenty-five dollars from the State fund to the International Association to assist them in supplying isolated schools with supplies.

4. Resolved, That we request all our schools to select such persons for secretaries as will be prompt in reporting, and corresponding with the State Secretary.

5. Resolved, That we recommend the President of this association to spend sufficient time in the work the coming year, and make at least one visit to each school.

The resolutions were considered separately and adopted as a whole.

The following report of the Treasurer was read and accepted:—

Balance on hand June 30, 1892.	\$82 38
RECEIPTS.	
Contributions to State association,	\$ 31 55
Schools, camp-meetings, and miscellaneous	
donations to missions,	253 06
Total,	\$284 61
EXPENDITURES.	
Contributions to General association,	\$ 3 00
Missions,	253 06
For supplies,	10 55
For clubs of workers,	11 00
Total,	\$277 61
Balance,	\$89 38

The Committee on Nominations not being prepared to report, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 8, AT 8 P. M.—The Committee on Nominations submitted the following report: For President, W. S. Cruzan; Vice-President, R. W. Robinson; Secretary, Mrs. M. J. Hayen; Executive Committee, W. S. Cruzan, R. W. Robinson, Mrs. M. J. Hayen, W. S. Greer, W. T. Drummond. The report of the committee was accepted, and nominees elected. Subsequently Mrs. W. J. Hayen handed in her resignation, which was accepted, the Executive Committee substituting the name of Miss Alice Conway as secretary.

Adjourned *sine die*. W. S. CRUZAN, Pres.  
MAMIE CRUZAN, Sec.

## The Sabbath-School.

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

### LESSONS FROM THE NEW TESTAMENT.

#### LESSON II.—DORCAS RAISED TO LIFE.

ACTS 9: 32-43.

Commit Verses 33, 34.

(Sabbath, Oct. 8.)

TEXT.—"This woman was full of good works and almsdeeds which she did." Acts 9: 36.

1. Where was Peter when we last heard of him? Acts 8: 4, 25.
2. To what place did he finally come? Acts 9: 32.
3. What afflicted person did he find there? Verse 33.
4. What did Peter say to him, and what was the result? Verse 34.
5. What was the effect of this miracle? Verse 35.
6. What pious woman lived at Joppa? Verse 36.
7. Upon her death what did the disciples do? Verses 37, 38.
8. What did Peter find on his arrival at Joppa? Verse 39.

9. What did he do? Verse 40, first part.
10. What was the result? Verses 40, 41.
11. How were many affected toward the word? Verse 42.
12. To what miracle of Jesus was this one similar? Luke 8: 49-56.
13. What signs did Jesus say should go with believers? Mark 16: 17, 18.
14. How great works did he say should be done by those who believe on him? John 14: 12-14.
15. Is this promise limited to believers in any particular age?

NOTE.—Jesus said: "These signs shall follow them that believe," naming several. And again, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What greater works can be done it is impossible to say; but we have the word of Christ that they shall be done. Those who ask, "Why don't we see some miracles, if they are to be in the church till the end of time?" do not realize that in every age the gifts of the Spirit have been manifested in the church, although often to a limited extent. But if it is asked why miracles are not so common now as in the first century, we can only reply by pointing to the conditions. When the same devotion, unselfishness, faith, and zeal are seen among believers, then the same power may be expected to be seen in the church.

#### ADDITIONAL NOTES.

1. REST FROM PERSECUTION.—The church at Jerusalem had been scattered by persecution, but this did not dampen the ardor of the disciples. They went "everywhere preaching the word." Satan's efforts to put out the light were overruled by God, and became the means of extending a knowledge of Christ to other countries. Some of the disciples "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word." Acts 11: 19. The violence of the storm of persecution had spent itself, the banner of the cross had been carried over a large extent of country, and when it abated, the disciples had not lost the intense spirit of labor and zeal which the persecution had so stimulated, and when they had rested from their persecutions, and were left free to go on with their work, then the disciples began to build up and solidify their work, with the result that the churches were "edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts 9: 31. The true disciples of the Lord will carry on the work of the Master under every circumstance. They do not stop for the storm, and they thank God for the calm, and improve it to the uttermost.

2. ACTIVITY OF THE APOSTLES.—Although but little is known of the labors of the most of the apostles, what we do know shows that they were intensely active. Of Peter we read that he "passed throughout all quarters." Acts 9: 32. No doubt this expression well illustrated the labor of all the apostles. Of themselves they said: "It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6: 2-4. They took especial oversight of the work, confirmed and established churches, and took into consideration and decided all important questions pertaining to the growing cause of Christ.

3. MADE WHOLE.—The gospel has the power to make men whole. Especially during the apostolic age, and also to some extent in all ages since the power of God has healed men of diseases. In a spiritual sense, every believer is made whole in Christ. A repenting sinner, pardoned of his transgressions through his faith in the Crucified, and washed in the blood shed on Calvary, is as truly made whole as though he was cured of leprosy or palsy. The disease is as real, and the remedy as efficacious in one instance as in the other. Both are illustrations of the working of that power which alone—

"Can change the leper's spots,  
And melt the heart of stone."

4. "IT WAS KNOWN."—The work of the Lord is done in a way to command the attention of the people. It may have a small beginning, and may be carried forward by humble means, but it is sure at last to gain the attention, if not the approval, of the world. God's work has never met the commendation of the majority of mankind. But while not generally received, it is generally known. Paul declared before Agrippa that the work of the gospel had not been "done in a corner." Acts 26: 26. The sound of the gospel has gone into all the world in fulfillment of Christ's prediction: "And 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. Especially is it true that the gospel is known when by some miraculous manifestation of God's power in any locality the attention of the people is called to it, as in Peter's experience at Joppa. Instances of healing from sickness and providential deliverances of God's children have often been the means in his hands of awakening a deeper interest in divine things, resulting in large accessions to the church of Christ. The more frequent these become, the greater advance is made in the work of the Lord.

#### LESSON III.—PETER'S VISION.

ACTS 10: 1-29.

Commit Verses 1-4.

(Sabbath, Oct. 15.)

TEXT.—"Of a truth I perceive that God is no respecter of persons." Acts 10: 34.

1. Describe the character of Cornelius the centurion. Acts 10: 1, 2.

NOTE.—In the case of Cornelius we have a striking illustration of Christ's words, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17. God wants to save men. He is on the lookout for men to save. So anxious is he to save them that he rejects no candidate, but wherever he sees one feeling after him, he at once takes his hand and leads him out into the clear light. Of his servant, in whose hands is the difficult task of making holy people out of the most unpromising material, he says: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42: 3, 4.

2. What appeared to him one day as he was praying? Verse 3.

3. What message did the angel bring him? Verses 4-6.

4. What did he do in response to the words of the angel? Verses 7, 8.

5. As the men drew near to Joppa the next day, what was Peter doing? Verses 9, 10.

6. Relate Peter's vision in detail. Verses 11-16.

NOTE.—There are probably few nowadays who take so superficial a view of this portion of Scripture as to suppose that it is meant to teach that all animals are equally clean, and may be eaten. The distinction between clean and unclean beasts was not an arbitrary one, but was inherent in the nature of the beasts. That nature remains the same to-day that it always was. Moreover, Peter plainly tells the object of the vision. It was intended as an impressive lesson to teach him that he was not to sit in judgment on men, calling one clean and another unclean. He is not to judge that one man is beyond the possibility of salvation, but is to sow beside all waters, not knowing "whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

7. What followed as soon as the vision passed? Verses 17, 18.

8. How was Peter prepared to receive the message which the men brought? Verses 19, 20.

9. In what words did they reply to Peter's question as to their business with him? Verses 21, 22.

10. When did they return to Caesarea? Verse 23.

11. What precaution was taken to have witnesses of what took place? Verse 23, last part.

12. What preparation had Cornelius made for Peter's arrival? Verse 24.

13. What took place when he met Peter? Verses 25, 26.

14. What did Peter say when he went in and found the company assembled? Verses 27-29.

15. What law forbade a Jew to keep company with one of another nation?

NOTE.—The student will search in vain throughout the Old Testament to find any law whereby God forbade the Jews to associate with the Gentiles. It is true that he forbade them to intermarry with the heathen, and so he still forbids his people to be unequally yoked with unbelievers. Likewise he calls his people to come out from the world and be separate. As in the old time, so now, he wants his people to be a peculiar people; but nowhere do we find in ancient times he wanted his people to be any more distinct and separate from the world than he does now. The law to which Peter referred was simply one of the traditions of the Jews by which they made void the law of God. (See Matt. 15: 1-9; Mark 7: 1-13.) God was emancipating Peter from the shackles of Jewish tradition. If he had not been so firmly bound, he would have learned the same lesson from the life of Christ, who never paid any attention to the traditions which Jewish bigotry had invented.

16. What did Peter say that God had showed him? Verse 28, last part.

17. What are God's people not to do? Matt. 7: 1; Rom. 14: 4; James 4: 11, 12.

18. When only is judgment to be rendered? 1 Cor. 4: 5.

19. When will the saints be allowed to judge men? Dan. 7: 22.

20. Until that time what is the church's only office? Matt. 5: 14-16; Phil. 2: 14-16.

21. State some of the evidences that before the first advent of Christ, as well as after, God wanted his people to be missionaries.

NOTE.—That God's design for the Jews was that they should be a missionary people, is plainly shown in the Scriptures. To Abraham God said: "In thee shall all families of the earth be blessed." Gen. 12: 3. He had also said to him, "Thou shalt be a blessing." Therefore all who are children of Abraham must likewise be a blessing. Long before the first advent of Christ, God had spoken of himself through Isaiah as "a light to the

Gentiles," as well as the Restorer of Israel. Isa. 49: 6. Moses had said to Israel: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4: 5, 6. This shows that they were to let the nations know of God's truth. The case of Naaman the Syrian, of the queen of Sheba, of Jeremiah, sent to the nations roundabout Israel (Jer. 27: 1-4, etc), and of Jonah, sent to the Ninevites, shows that God desired the salvation of other nations no less than of Israel, and that he wished to use the Israelites as the agents in their salvation.

#### ADDITIONAL NOTES.

1. CORNELIUS.—Cornelius was a Roman officer in the tenth, or Italic Legion, which Roman history declares to have been stationed in Judea at this time. The Roman centurion commanded one hundred men, and his rank was therefore about the same as that of a captain in a modern army. He was at Casarea, which was the seat of the Roman government in Judea, and the residence of the procurator. Like many other Roman officers and soldiers in Judea, he had become a convert to the Jewish faith. An instance of a Roman officer of the same rank coming to Christ seeking relief for his sick servant, is recorded in Matthew 8 and Luke 7. Of this Roman the Jews declared that he "loveth our nation, and he hath built us a synagogue." And of his faith Jesus declared, "I have not found so great faith, no, not in Israel." Cornelius was evidently a man of this character. He had embraced the Jewish faith with all his heart. He showed his faith by his works, and the angel bore to him this testimony, "Thy prayers and thine alms are come up for a memorial before God." That his influence had been exerted to make others believe, is evident from the fact that one of his household was a "devout soldier,"—one like himself, a believer in the true God. His conduct was approved of God, but this, instead of being a reason why he should receive no further light, was the best reason that he should receive it. And the fact that he was living up to all the light he had received, was no doubt the reason that the Lord determined to instruct him in the advancing light of the gospel. In his experience was fulfilled the words, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

2. "NO RESPECTER OF PERSONS."—It took a vision and a wonderful experience following it to remove from Peter's mind the long-believed notion that God looked with more favor upon the Jew than upon the Gentile. He now had learned that God does not respect men because of their nationality, but for their character. The blessing he had bestowed upon the Jews was because of Abraham's righteous character. God is a respecter of character; and "in every nation he that feareth him, and worketh righteousness, is accepted with him." The centurion was a worker of righteousness. He had the "faith that worketh by love." His alms were not bestowed to be seen of men, but from love to the poor and needy. God knew his heart, and respected his motives.

3. THE LESSON.—The object of God in giving this vision to Peter was, (1) to teach Peter that he must not call any man common or unclean. All mankind have a common origin. The same God fashioned all their hearts alike. The gospel of Jesus Christ which announces to man their brotherhood with the Son of the infinite God, does not allow any caste distinctions among the followers of Christ on earth. "For one is your Master, even Christ; and all ye are brethren." Matt. 23: 8. Those who have put on the new man are brethren. With them "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11. (2) The time had arrived for the gospel to go to the Gentiles, and the wisdom of God had provided a Gentile proselyte of unblemished character, beloved of the Jewish people, to be the medium by which the transition could safely be made without exciting exclusive feeling which still possessed the early church. Afterward when Peter was called upon to defend his conduct before the apostles at Jerusalem, he presented the case in such a way that "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11: 18.

### Special Notices.

#### VIRGINIA, NOTICE!

CHURCH clerks and all persons who may desire to correspond with the Secretary of the Virginia Conference may address me at Luray, Va., for three weeks, where I shall labor with brother Stillwell, in tent work. I desire a report from all the church clerks as early as possible after the October quarterly meetings, in order that I can make out my report in time. T. H. PAINTER.

#### COLORADO, NOTICE!

Will those who paid me money on the 11th and 12th of September please let me know to what fund it was paid, and the amount, and oblige. Elbridge Green, Box 204, Boulder, Colo.

### News of the Week.

FOR WEEK ENDING SEPT. 24.

#### DOMESTIC.

—The cholera has made no gain during the past week, and the disease appears to be subsiding.

—The State elections of Arkansas have gone Democratic by about twenty-five thousand majority.

—At the opening of the Chicago Exposition the pope of Rome will be represented by a special messenger.

—The mayors of New York, Chicago, Detroit, and fifteen other cities have joined in a memorial to President Harrison, urging the suspension of immigration.

—The New York Board of World's Fair Women Managers have expressed their mind that the Sunday-opening of the World's Fair will be for the best.

—A fire at Rockaway Beach, Long Island, Sept. 20, burned 100 buildings, and ruined 160 more. Twenty large hotels were destroyed. Loss, \$2,000,000. One life was lost.

—By a collision between an express and a freight train, near Shreve, Wayne Co., Ohio, Sept. 21, thirteen persons were killed. A sleepy engineer is blamed for the accident.

—President Harrison has accepted the invitation of Brazil and the Argentine Republic to act as arbitrator in the dispute between the two countries over an international boundary.

—The one hundredth anniversary of the French Republic was celebrated in Paris, Sept. 22. There was an immense concourse of people, an oration, processions, etc. Much enthusiasm prevailed.

—White Caps in Arkansas have been usurping the authority of the law by punishing petty crimes. Many negroes have been dragged from their houses and whipped, and several have been killed.

—That historical spot, the Andersonville prison grounds, has been purchased by the Georgia Department of the G. A. R. A monument will be erected there in honor of those who died there for the Union.

—Robbers derailed an express train near Osage City, Kans., Sept. 21. A large sum of money was in the express car, but it was buried so deep in the wreck the robbers failed to get it. Four persons were killed, and twenty-five seriously injured.

—The parade of the Grand Army of the Republic, in Washington, Sept. 20, was the most remarkable display seen in Washington since the great parade at the close of the war in 1865. Fifty thousand surviving veterans of the war once more marched through the streets of the capital, and were everywhere enthusiastically received.

—Members of the board of health of Detroit, Mich., have been inspecting the quarantine established at Montreal and Quebec. They were much pleased with the perfection of the arrangements in those cities, and they have decided to allow immigrants to pass through Detroit, who have been given clean bills of health by the Canadian authorities.

—That powerful Chinese organization in this country, known as the "Six Companies," has pronounced against the United States government regulation requiring Chinese in this country to register and have their pictures taken for the benefit of government inspection and identification. The "companies" declare that any Chinese who submits will not receive any help from them, if he gets into trouble.

#### FOREIGN.

—It is rumored that the pope favors a dreibund formed by France, Russia, and Turkey.

—There is renewed excitement in Dublin on account of the eviction movement of the landlords against tenants in arrears.

—A special corps of horse guards has been organized in Sicily to suppress brigandage, which of late has become quite common.

—Cholera has broken out among the troops of the ameer of Afghanistan, and he has been obliged to defer operations against the Hazara tribesmen.

—At a recent celebration at Genoa, Italy, it was demonstrated that the people of Italy are very friendly to France, in spite of the triple alliance. The Democratic Society of Genoa presented an address to the commander of the French fleet in Genoese waters, expressing sympathy with the French nation. This causes smiles at Paris, and frowns at Berlin and Vienna.

—The peace of Costa Rica is again threatened. The Liberal party charge their opponents, the clericals, with seeking an undue union of Church and State in matters of public education.

—The French colleges have paid a very delicate compliment to Russia. They have given the Russian language a place in their curriculums on the same footing as German and English.

—The sultan of Morocco has induced the Anghorite to promise the payment of a tribute of \$6,000 and a contingent of 500 men. Elkaran, the leader of the late rebellion, has fled to Algeria.

—The ameer of Afghanistan has written to his tributary khans to prepare for war, as he has resolved to defend his honor and land against the Russians, who have forcibly invaded his territory.

—Canadian government organs are urging the necessity of constructing a canal between Lake Erie and Lake St. Clair. This would make Canada independent of the United States, and save 130 miles of waterway.

—The Dominion Trade and Labor Congress in session at Toronto last week adopted a resolution declaring the admission of Chinese a menace and undeniable danger to the moral and material interests of Canada, and should be totally prohibited.

—Almost every day for the past three months, Guadalupe, Mex., has been shaken by earthquakes. The walls of the most substantial buildings are badly cracked. The eruptions of Mt. Colima are believed to have something to do with the tremblings.

—The French are pushing ahead their railroad across the Sahara. Two hundred and fifty miles have been laid, and the trains are running regularly from El Guerrah on the Atlas Mountains, to the Oasis of Biscara. It is proposed to end the line near Lake Tchad.

—It is said notwithstanding the fact that Germany, Austria, and Rumania are closed to Russian immigrants, and especially to Russian Jews, the Russian government has issued fresh and more stringent orders for the expulsion from the country of all Jews without the right of domicile.

—A deputation comprising twenty members of the Hungarian diet to-day waited upon Louis Kossuth, the Hungarian patriot, and presented him with a congratulatory address on his ninetieth birthday, signed by 15,000 Hungarians. The deputation also presented him with a large memorial fund.

—It is claimed that a French blacksmith near Quebec has discovered the lost art of hardening copper, so that edged tools of that metal would equal those made of the best steel. The Canadian government is taking an interest in the alleged discovery, with the idea of using hardened copper for armor plates for ships.

—The French column which is marching into Dahomey, was attacked at Dogba by 4,000 Dahomeyans at five o'clock, on the morning of the 4th instant. Repeated onsets and desperate fighting ensued, and the struggle lasted until nine o'clock, when the enemy retired, leaving a horde of their fierce dead on the field.

—A riotous mob of 6,000 persons gathered at Sydney, New South Wales, Sept. 20, to demand the release of the labor agitators who had been arrested in connection with the strike at the Broken Hill mine. The rioters attempted to force an entrance into the House of Parliament, but were repulsed by the police. Great excitement prevailed, and troops have been ordered to hold themselves in readiness.

—The ninetieth anniversary of the birth of Louis Kossuth, the Hungarian patriot, was fittingly celebrated in Buda-Pesth last Sunday. The birthday fêtes opened with a procession in which several thousand persons took part. After parading the principal streets, bearing old flags that were carried in the war for independence in 1848, the procession went to the park, where speeches and recitations were made glorifying Kossuth. A congratulatory telegram was sent to Kossuth, and also one to the Hungarian colony in Ohio. A delegation of the Independence party presented an address to Kossuth in Turin.

#### RELIGIOUS.

—A missionary steamer has lately been launched in Scotland for use on the Zambezi and Shiré rivers.

—The pope has forwarded to each of the survivors of the Irish Zouaves a medal, in recognition of their services in defense of the temporal power of the pope in 1860.

—The conference of the Evangelical Methodist Church (colored) will be held at Cleveland, Ohio, Oct. 15 next. It will be presided over by Bishops Lennox and W. B. Campbell.

—Because of the cholera, the pope will cause the usual October pilgrimage to Rome to be postponed, and the holding of the Papal Consistory will be delayed two months for the same reason.

—A pastoral was read in the Catholic churches in Illinois, Sunday, Sept. 11, signed by the archbishop of Chicago, and the bishops of Peoria, Belleville, and Alton, strongly denouncing the Edwards Compulsory Ed-



on law, and calling upon Catholic voters to en- a demand for its repeal. The letter is the first orized utterance of this church in Illinois on the ation matter, and is taken to mean that the Catho- of Illinois will join the Lutherans, as they did in onsin, in the fight against State interference in de- national schools.

The great pan-Presbyterian council convened at onto, Ont., Sept. 21. The council is the fifth nial meeting of the Alliance of the Reformed churches ing the Presbyterian system. This is the second ing held in America, the former one having been in Philadelphia, in 1880.

Appointments.

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

EMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

Table with columns for District Number, Location, Date, and Days. Includes District Number One (New York, Little Valley, Sept. 15-26), District Number Four (Minnesota, Mankato, Oct. 4-10), and District Number Five (Oklahoma and Indian Territory, Edmond, Oct. 4-11).

BUSINESS NOTICES.

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

WANTED.—A competent Christian woman to take full charge work in family of two persons. Sabbath-keeper preferred. od references required. Address Mrs. J. J. Fellow, Phlox, d.

WANTED.—A jeweler who has had at least two years' experi- ce. Must be a Sabbath-keeper, and have a pleasing address, apt, tasty, careful, etc. Address H. J. Sevy, 223 W. Main e, Battle Creek, Mich.

WANTED.—A good girl, who likes children, to do general ase work in family of four. Good references required. Mrs. stin Robbins, Winton Place, Hamilton Co., Ohio.

WANTED.—A good, trusty, reliable person to work on a rm, on shares or by the month. Must keep the seventh day. dness N. S. Raymond, Wheeler, Steuben Co., N. Y.

LABOR BUREAU.

ROOMS to rent to a small family or to students wishing to at- end a good school, taught by a Seventh-day Adventist minis- r. Address Mrs. H. C. Clapp, Bedford Center, Mich.

PAPERS WANTED.

BROTHER E. S. OPDYKE, Mansfield, Ohio, can use in mission- ry work REVIEWS, Sentinels, and Signs. Send prepaid to above address.

THOSE having unstolled copies of Signs, Sentinels, Youth's In- tructor, health leaflets, or Little Friend, will confer a favor by ending the same post-paid to Mrs. Carrie Block, Box 949, Mitchell, So. Dak.

ADDRESS.

My address for the present will be Jonesboro, Grant Co., nd. F. M. Roberts.

HEREAFTER my address will be College View, Nebr., instead of Ft. Calhoun, Nebr. O. A. Johnson.

ADDRESS WANTED.

ANY one knowing the address of August Nystrom, will con- fer a favor by sending it to Angie Stroud, Rockbridge, Indian Per.

CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

This work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

Its chapter headings embrace the following: The Sabbath a living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say About the Change, Testimony of Protestants, etc. 218 pp. Price 20 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

MELLIS.—At Castle Rock, Oregon, July 25, 1892, of diphthe- ria, Kittie Mellis. M. E.

OLSEN.—At Morgan, Redwood Co., Minn., Sept. 13, 1892, Hans Peter Olsen, aged 31 years and 4 months. NELLIE J. MORTENSON.

BLISS.—Near Freeiland, Mich., Jennett Bliss, aged 42 years, 1 month, and 20 days. Remarks from Heb. 9: 27. H. C. BASNEY.

BELDEN.—At South Bay City, Mich., William S. Belden, in his seventy-ninth year. Funeral services by the writer. H. C. BASNEY.

CLOAK.—At College Place, Wash., Aug. 19, 1892, of diph- theria, Elvira Cloak, aged 9 years, 11 months, and 30 days. M. E.

FOSTER.—At Owatonna, Minn., of Bright's Disease of the kidneys, Abner Foster, aged sixty-six years. Discourse by the writer. J. W. COLLIE.

SHAFFER.—At Noblesville, Ind., July 24, 25, 1892, Oren Dell and Lora Dell, children of Absalom and Mary Shafer, aged seven months. Funeral attended by the writer. F. D. STARR.

LEWIS.—At Waldron, Ind., Sept. 3, 1892, from spinal af- fection, Louisa J. Lewis, aged 38 years, 2 months, and 26 days. Funeral services by the writer. A. W. BARTLETT.

ELLIS.—At Maple Grove, Wis., Sept. 7, 1892, of consump- tion, Mrs. Nellie Ellis, aged 20 years and 7 months. Comfort- ing words by the writer, from 2 Sam. 14: 14. MORRIS REED.

MARVIN.—Near Trustin, Mich., Sept. 14, 1892, of typhoid fever, Josie, wife of Seymour Marvin, aged 18 years, 10 months, and 10 days. Sermon by Elder Root (Methodist), from Job 14: 14, first part. E. E. B.

VIEWS OF NATIONAL REFORM.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table with columns for EAST, WEST, STATIONS, and various train types (Day Express, N. Shore Limited, N. Y. Express, N. Falls & Buffalo Special, Night Express, Detroit Accom., Au'tie Express). Lists times for stations like Chicago, New York, Syracuse, Rochester, Buffalo, Detroit, Ann Arbor, Kalamazoo, Battle Creek, and Niles.

\*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday. Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists times for stations like Port Huron, Port Huron Tunnel, Lapeer, Flint, Detroit, Bay City, Saginaw, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, and Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passen- ger, and Mail trains, daily except Sunday. Pacific, Limited, Det. and Atlantic Expresses, daily. Meals served in C. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt. Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

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# The Review and Herald.

BATTLE CREEK, MICH., SEPT. 27, 1892.

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## REMAINING CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

## NO PAPER NEXT WEEK.

NEXT week's issue of this paper will be omitted, as previously noticed, on account of the Michigan camp-meeting, now in progress at Lansing, Mich. The next issue will be dated Oct. 11. Two Sabbath-school lessons are accordingly given this week.

The Battle Creek College opened its present year at the appointed time, Sept. 14, with an attendance of two hundred and eleven. The number of students has now increased to some three hundred. The prospect is good for a successful year of school work.

A very disastrous conflagration occurred in Battle Creek, on the evening of Sept. 22. The extensive works of the Union School Furniture Co., manufacturers of the "Automatic School Seat," were entirely destroyed. Loss \$200,000, insured for \$65,000.

The New York *World* opens a column for the women of New York to express their opinion in reference to the closing of the World's Fair on Sunday, for or against. The object is to ascertain if the women of the State indorse the action of the New York Women's Board in voting for its opening.

The "Monthly Summary" for the Australian field for June, notes the fact that the times are exceptionally hard in that country, poverty being the rule and not the exception. Yet the book sales for the month show only a slight decrease in the sales for the corresponding month last year, showing that really more successful work has been done the present year than was done a year ago.

The Haskell Memorial Home for orphans in this city, is now progressing quite rapidly. The stone work is nearly completed to the commencement of the first story. Excavations are made for the boiler and engine room. Architects' and carpenters' quarters present a busy scene. Stone is also drawn for the adjoining James White Memorial Home for aged people.

The energetic action of the Chicago *Herald* to secure petitions for the repeal of the Act of Congress, closing the World's Fair on Sunday, is meet-

ing with much success. We would not be surprised if this one American newspaper should be able to secure in a few months, and present to Congress, as many individual petitions against Sunday-closing as the various religious organizations have secured for its closing in all the time they have been engaged in this work. Some of the religious press are not happy in view of the *Herald's* probable success, as it is their manifest intention to ride roughshod over the liberties of the people.

The New York Board of Women Managers for the World's Fair have adopted a resolution, with only one dissenting vote, requesting the National Board to open the Exposition on Sundays. The *Christian Herald* (Detroit) complains of this action as being taken in utter disregard of the action of Congress, which "is final unless repealed" (?). Of course. But the fact that it may be repealed shows that it is not final. The Chicago *Herald* is instituting a vigorous campaign in favor of opening; and it would not be surprising if the people should teach Congress that they still have some voice in the action of the government.

The cholera continues about the same as last week. It is believed in Hamburg that the disease there has passed its worst, and that it will now gradually subside. It does not appear to be making headway anywhere else in western Europe or England. In the latter country the disease was immediately stamped out. A few scattering cases have been developed in New York City the past week, but the vigorous action of the health officers have prevented the disease from being communicated to other persons. Many do not realize what a task was imposed upon the quarantine officers at New York, to inspect so many thousand emigrants, and to prepare them and their baggage for a safe introduction into this country.

While the ravages of the cholera plague in Europe and its prospective entrance into our own land furnish a situation which is engaging almost universal attention, it is a fitting time to bear in mind the fact that occasions like the present are to a greater or less extent associated with the work of evil spirits. We quote on this point a paragraph from "Great Controversy," Vol. IV, p. 589. It is perhaps familiar to the reader:—

"While appearing to the children of men as a great physician who can heal all their maladies, he [Satan] will bring disease and disaster, until populous cities are reduced to ruin and desolation. . . . He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."

Here is a method by which the bacilli of cholera and other deadly diseases can travel from one point to another, against which all the precautions of sanitary science would be utterly in vain. Here is an explanation that will account for appearances of the plague which science is wholly at a loss to understand. To what extent this may be so at the present time we would not pretend to say; but certain it is that the agency of evil spirits is a factor in the visitations of death and disaster which cast so heavy a shadow over the records of the passing months, and will be so more and more to the end. The only position of safety is that described in the language of the psalmist: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

## THE MICHIGAN CAMP-MEETING.

THURSDAY, Sept. 22, was an exceedingly busy day at the camp. Every train brought crowds of people to the grounds, but everything was in such a state of readiness that all were provided for without difficulty.

The weather is all that we could ask, and the attendance already larger than at any former camp-meeting. Sabbath, the 24th, was an exceedingly precious day. The Lord blessed the preaching of the word, which was practical, and meat in due season. Many sought the Lord, and found him to the joy of their souls. The praise meeting in the afternoon just before the close of the Sabbath, was blessed and free beyond anything we have seen in any

camp-meeting heretofore. More than fifty were on their feet to speak at the same time, and they continued to speak all over the tent. The meeting will continue all next week and over first day. We look for still more of the outpouring of God's Spirit.

O. A. OLSEN.

## WHAT CONSTITUTES THE SABBATH.

A CORRESPONDENT of a religious paper, speaking of the lax way in which Sunday is observed in California, says, "It is said, and perhaps with a modicum of truth, that west of the Mississippi there is no Sabbath."

We quote the above simply to show the misconception that existed in the writer's mind as to what constitutes the Sabbath. With him the actuality of the Sabbath rests upon the popular usage of the day. This is about the same kind of reasoning that where there is no Sabbath law on the statute book of the State, there cannot be a Sabbath. The truth is that the Sabbath exists whether men make laws for or against it; and our obedience or disobedience has no effect upon the existence of the Sabbath. The Sabbath is not affected by human laws or human customs. It rests on the authority of God, and it exists as truly where it is not observed as where it is kept. The commandment says, "Remember the Sabbath day to keep it holy. It is holy. Thousands profane it, but it is the Sabbath still. The world, and no part of the world can be without the Sabbath as long as the fact remains that God blessed and sanctified the seventh day.

M. E. K.

## IN FOREIGN TONGUES.

THERE has come to our table a few tracts, which though clothed in what is to us an unknown tongue, we can but look upon with great interest. They are tracts for the Turkish and Armenian people, as follows: "Is the End Near?" "Why not Found out Before," and, "Is Man Immortal?" in the Greek Turkish; and the same in the Armenian Turkish. It will be gratifying to all to know that these tracts are issued in these languages, and possibly some may know of those even in this country who can be benefited by them.

## INTERESTING TRACTS.

WE have received from the London office, 48 Paternoster Row, a package of six very neat and nicely printed tracts: "Righteousness, Where to be Found," 10 pages; "The Sure Foundation and the Keys of the Kingdom," 14 pages; "Can We Keep the Sabbath? Objections Considered," 14 pages; "Living by Faith," 16 pages; "The Full Assurance of Faith," 16 pages; "Bible Election," 24 pages. The first five are by Dr. E. J. Waggoner, the last by Elder M. C. Wilcox.

## LITERARY NOTICE.

WE have received a pamphlet containing a "Special Report on the Jewish Work carried on by Mr. Hermann Warszawiak, at the DeWitt Memorial Church, 280 Rivington St., New York." Mr. W. is an educated Jew, who has embraced Christianity, and is doing a very remarkable work among his countrymen. We wish all such work much success. Price of the pamphlet, 10 cents, to be had at the rooms of the "New York City Mission and Tract Society."

## THE AMERICAN SENTINEL.

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## A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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