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The Advent HOLY BIBLE REVIEW AND HERALD And Sabbath

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

VOL. 70, No. 42.

BATTLE CREEK, MICH., OCTOBER 24, 1893.

WHOLE No., 2037.

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

TWO DOLLARS A YEAR, IN ADVANCE.

When Donated to Friends, \$1.50.

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REVIEW & HERALD, Battle Creek, Mich.

"THE INVISIBLE THINGS . . . ARE CLEARLY
SEEN."

BY ELIZABETH ROSSER.

(Fruitland, Oregon.)

THE sun comes smiling up at morn,—
This hope to mind it brings,
"The Sun of Righteousness shall rise
With healing in his wings."
And when the evening star shines forth,
A pure and glittering gem,
I see again the holy Child,
The Star of Bethlehem.

Across the gray and misty sky
Gleams bright the promised zone,—
I catch a glimpse of jasper sea
And glory-circled throne.
The twittering sparrows in the trees,
The valley lilies fair,
The springing grass and golden grain
Recall his loving care.

And when I see the rising cloud
On swift and silent wing,
I long to see the cloud which bears
My Saviour and my King.
And, O, may it be ever thus
As long as time rolls on,
"From nature up to nature's God,"
May all my thoughts be drawn."

Our Contributors.

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

BROTHERLY LOVE NEEDED.

BY MRS. E. G. WHITE.

THE Lord and the intelligences of heaven are looking upon the church that has been favored with great light. If the people who have heard the truth for this time, walk in the light as Christ is in the light, they will have the regenerating influence of the Holy Spirit. Their hearts will be softened and subdued, and they will be meek and lowly of heart, like their Saviour, and it can be said of them, "By their fruits ye shall know them." They will love their Redeemer with supreme affection, and honor all those who love him, and who follow his precepts. They will not mount upon the judgment-seat, to judge their brother's motives and work, because they will remember that Christ has hidden them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

I am filled with sorrow as I see finite men who

claim to be the sons of God, filled with evil surmising, and ready to speak evil of their brethren in the truth, ready to weigh others in their own scales of human opinion, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by some one's hearsay of another's action or character. By this course God's Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the tale-bearer who would make a condemned brother's course appear as bad as possible? The true brethren of Christ are those who guard the interests of their brethren and sisters. How inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence.

O that the mercy and love of God were cultivated by every member of our churches! O that brotherly love might be revived, never to wane, but to grow more and more fervent! It is true that words of admonition and counsel are frequently needed in the church, but they are never to be given by those who are filled with suspicion and distrust, who are eager to weigh others in the scales of their own opinions. No one can do the work of reproof and counseling in the way that Christ would have it done, whose heart is not filled with peace and love. We are near the end, there is no time to waste in educating ourselves in the line of accusation of brethren, and we are not to take up a reproach against our neighbor. Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother.

The powers of darkness will assault every soul, but let us not join with the evil one in his work, and deal with severity to discourage and dishearten the weak and erring. Let us be pitiful, compassionate one to another, and let an influence go out from us to heal, to bind up, to establish, rather than to wound and to uproot. There is altogether too much haste in doing what is called "the square thing," and often that which we think is justice, the Lord writes in his book as oppression. The vows we take on entering the church either mean what they say, or they mean nothing. Let us love one another, be kind and courteous. O how much better would we have appeared before God if we had manifested an appreciation of the labor that has been done among us. Those who have not had the burden of different responsibilities, may look back when some mistake is apparent, and say, "How much better could such and such an enterprise have been carried on;" but it may be that

had they been placed in similar circumstances to those of the one they think erring, they might have done no better, or not as well.

Prejudice is a terrible thing in the sight of God. It was prejudice that crucified the world's Redeemer. Let us as a people put away all prejudice; for it blinds the mind, and makes men incapable of doing justice to those they imagine blameworthy. It will cause men to sit in judgment upon brethren whose inmost souls they cannot read, and if they could, would not understand. Instead of creating discords, of judging others, we need to bind the members of our churches together by the cords of strong brotherly love in heavenly union. If a brother is halting, it is a great sin to set his case before the brethren in a discouraging light, and set others on his track, that they may discover his many frailties. This is a Satanic proceeding, and altogether out of harmony with the Spirit of Christ. Instead of looking for the faults of our brethren, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. Instead of drawing apart, let us press together as never before, working shoulder to shoulder. There must be no discordant notes struck now, there must be no alienation. We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to be one in him as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment.

God desires that we should have tender, sanctified regard one for another, and as dear children in his family, we need to have the pure love of Christ. O, shall not the seed that produces roots of bitterness and unseemly fruit be banished from our hearts, that we may cherish the heavenly plant of love? As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them. We shall not then act the part of accusers, and treat our brethren and their labors as worthless. Let us daily pray that we may be led to a higher plane of thought and living, that we may love in sincerity and in Christlike deeds.

We are to watch for souls as those that must give an account. Instead of criticising, pray for deliverance from this evil habit; for while our time is occupied with this kind of doing, souls for whom Christ died are perishing, whom we might save. Many are starving for the bread of life, and there is no time for accusing the brethren; rather pray one for another that ye may be healed, and go forth to seek and to save the lost and wandering sheep. Find the erring, discouraged ones by careful, diligent search, and

bring them back to the fold. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Strive to have a real connection with Christ, and become laborers together with God. "Ye are God's husbandry, ye are God's building." Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will give wisdom to the under shepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves, but to lift up Jesus; then they may go in and out and find pasture. They will then be partakers of the riches of the grace of Christ, which passeth knowledge.

God cannot commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. But this state of inefficiency need not continue; for we may have high thoughts of God's mercy and infinite love.

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs. Not only have the sheep and lambs been dealt with in hardness, but even the shepherds themselves have been treated with reckless disregard. They have been spoken of in a way that shows that many in high and lower positions have little courtesy to give to God's ordained ministers. The churches themselves have been educated in such a way that they have had too little respect for those who preach the word of God, and who for years have given full proof of their ministry. But this way of dealing with the ministers and with the members of the family of God must be changed. The blessing of God cannot rest upon those who manifest little respect for the workers together with him.

My brethren, I charge you to close your ears to faultfinders, close your hearts that they shall not be recipients of evil seeds of suspicion and distrust, and open your hearts to the bright beams of the Sun of Righteousness. In the fold of Jesus Christ the sheep and the lambs are to be gathered in one flock, to be nourished, to be defended from the attacks of wolves. Those who come newly into the faith are to be encouraged so that they shall have confidence in the ministers who walk worthily before the flock of God. They are to be fed with the sincere milk of the word, that they may grow thereby.

We are waiting for the coming of the Son of man in the clouds of heaven, with power and great glory. This faith distinguishes us from all other denominations, and as those who wait for the Lord, let us put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

LIGHT FROM THE SCRIPTURES.

BY FRANK THORP.

(Oakdale, Cal.)

LET us examine the charge made against Christ by prejudice, throwing the light of the Scriptures upon it. Read Mark 3: 21, and note how far the Saviour's friends ("kinsmen," margin) were from the truth. His kinsmen were so spiritually blind at the beginning of his ministerial labors that they did not discern the true character of his mission. No doubt they really believed he ought to have a guardian over him to order his steps aright; for the text reads, "They went out to lay hold on him." Think

of it; the Son of God, into whose hands all power in heaven and earth is given, must be seen to, lest he bring the minions of the law down upon him, and get shut up for lunacy.

Read Acts 26: 24, and see what Festus said to Paul. Read on, and note how Paul was able to answer his charge. Two years before he says, "For whether we be beside ourselves, it is to God." 2 Cor. 5: 13. Paul must here refer to his being led by the Spirit of God, which to the unregenerate is foolishness. This remark by Paul might have been called out by some false accusation which was of the same character as that found in Acts 2: 13, which reads as follows: "Others mocking said, These men are full of new wine." Such remarks are easily explainable on the ground that God does not reveal himself to scoffing skepticism. The precious truths of God are indeed choice pearls. They are spiritually discerned through saving faith.

Inquire of Isa. 59: 15, margin. We here learn one of the methods that the wicked sometimes use to get the righteous, who exhibit too much Christian zeal to suit them, into the toils of the civil law to wrong them, with safety to themselves, and make merchandise of them. All these charges in the texts quoted, are made by spiritually blind and ungodly persons, who do not gather with Christ, but "scatter abroad." Now read 1 Cor. 2: 14, and learn why men judge so erroneously of the motives and characters of those who are of the household of faith. The ignorant man, doing the most menial labor, when enlightened by the word of God, through faith and obedience to God, has a prospective inheritance in the new earth, while his earthly, highly educated, opinionated, lofty neighbor has no such heirship, because of his unbelief.

Now read from 1 Cor. 1: 26 and onward, and observe how God deals with the proud and self-sufficient, and, contrariwise, encourages and exalts the humble. The texts which we have quoted, if duly pondered, will furnish abundant material for several first-class practical sermons, and that, too, on subjects the people of the world, judging from their words and conduct, are woefully ignorant of. So, my brother, let it not distress you when misguided people call you a lunatic, a crank, a fool, and such like uncharitable names. The spiritually blind called the Saviour and his disciples hard names also. These hard speeches that contravene the golden rule will have to be met in the judgment. Read Jude 14 and onward, and see the end of all who repent not of their hard speeches.

Dear brethren, let us love one another without dissimulation, as enjoined by Paul in Rom. 11: 9. Those who truly love the Lord ought to deal with one another in perfect candor. (See Rev. 14: 5.) We *must* be without guile if we are to be numbered with the 144,000. There is too much of the serpent's wisdom, secretiveness, among those who have claimed to put on Christ in these last days. Eden restored will be *thus*, because mankind, redeemed, will be honest and truthful in *all* they say and do. Guile is an awful thing, when we measure it by the offenses and alienations it has caused and is still causing, and the part it plays in the hands of Satan to hinder the free course of the gospel.

Guile and lies and conceit are practically of the same ghastly brood. Those who love to deal in them are not righteous, but workers of iniquity. Rev. 21: 8. "All liars." As there are many phases of what is false, and these phases are represented by such names as dissimulation, deceit, duplicity, guile, imposture, intrigue, cheat, etc., it logically follows that all false words and ways are in effect lies, originating with the father of lies; and those who deal in them must inevitably come under the condemnation of "all liars;" consequently, those who die or meet the Lord enshrouded in lies, will surely have to suffer the second death. The truly converted sinner will hate and put away every false word and false way. Ps. 119: 104.

Since every false word and act is practically truckling to Satan, how can those "very good people" who habitually lie for profit in deal at the behest of a covetous disposition, excuse themselves while their names are on the church record of membership? O, how easy Satan deceives men and women with mythical hopes of salvation, when covetousness, "which is idolatry," is fostered in the heart! Can a liar, or deceiver be a just person in the pure and impartial eyes of God? When each case is decided in the investigative judgment, and the fiat goes forth, "He that is unjust let him be unjust still," there will be some terrible disappointments, I fear, among those who are called pretty good Christians, but who are blind, in fact, to their everyday unrighteous practices.

Some are afraid to be strictly sincere, lest they be taken at a disadvantage in this deceitful world. But God knows that all these distrust his promises of protection. Those who dare not be sincere, lest the world get the better of them, practically, deny God in doubting his promises. God *can* and *will* protect his elect, who trust in him by daring to tell the truth when they know that they will be called fools or other disreputable names, for so doing. The practice of invariably telling the truth, when they speak at all, will enable men to preach the gospel to a gainsaying world in one of its essential features in the most effectual manner. For when the preacher fails to preach the truth, he is a failure of the most conspicuous kind. Such would better quit than to continue and deceitfully handle the truth of the Lord to the immeasurable loss of souls. A terrible woe is pronounced against false shepherds in the word of God. Jer. 25: 34.

But some may inquire, "How are we to be wise as serpents and as harmless as doves, and not lie and deceive just a little?" "Harmless" is rendered "simple" in the margin. "Simple" means plain, straightforward, without guile. When the Lord forbore to answer the insnaring questions put to him by crafty men, his silence was the best rebuke to the effrontery of those wicked men who clamored for his life. Under the trying circumstances of his mock trial, he illustrated to the world by his silence that it is the perfection of wisdom sometimes to resolutely hold one's peace. When to speak, would entangle us in the meshes of deceit, or give our cause away, it is best to thwart the wiles of Satan by silence. Satan has no right to pervert our speech. Christ gave him no chance. Praise the Lord for his faultless example!

OUR LIGHT.

BY E. H. REES.
(Philadelphia, Pa.)

In John 8: 12 the Saviour says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life;" and again, in chapter 9: 5: "As long as I am in the world, I am the light of the world." In Col. 1: 23, Paul speaks of the "hope of the gospel," and in the 27th verse he defines it to be "Christ in you, the hope of glory." The Saviour says, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14, 16. In John 1: 4 we read, "In him was life; and the life was the light of men." Then it is the life of Christ, which is spoken of as our light, which we are to let shine. That being the case, should we not show the same charitable, winning disposition that Christ had? and if we should, would we not refrain from attacking those who are not of our faith as soon as they come into one of our assemblies? Instead of letting our light shine, thus bringing them to Christ, we may make the cause repulsive by misrepresenting the followers of Christ, and thus belittling them

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in the minds of others. I speak particularly of the habit of crowding in the claims of the Sabbath in such a way that people can see no gospel in it, and therefore no attraction in it. Let us arise, and hold aloft the light, letting it shine to all around.

THE GARMENT OF LIGHT.

BY ELDER JOHN W. COVERT.
(Maple City, Mich.)

In the beginning the Lord made man upright (Ecc. 7:29) and in the image of the Creator. Gen. 1:27. There was not a murmur of complaint to pass from his lips, nor an emotion of shame to tinge his cheeks, while he remained in that original upright condition. Satan knew that if he could deceive man into sin, in attempting to justify himself, he would complain of God. He also knew that a new physical condition would exist; that he would lose his garment of light, and be naked. Therefore he said, "Ye shall be as gods, knowing good and evil." It was not because of increased mental ability, that Adam knew he was naked, but because a new condition existed. When he knew he was naked, he knew something that was a fact then, but had not been before.

Paul, in contrasting our present condition with the future, says: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 2 Cor. 15:49.

Let us notice a few things that are revealed to us concerning the heavenly. We read, in Dan. 7:9, "And the Ancient of days did sit, whose garment was white as snow." In Rev. 1:13 John saw "one like unto the Son of man, clothed with a garment down to the foot." In "Early Writings," p. 12, we read: "And they were all clothed with a glorious white mantle from their shoulders to their feet."

But before we can wear the white robes (Rev. 7:9), there must be an internal work, whereby we are changed spiritually. Our condition before we turn to the Lord, is shown in Isa. 1:5,6: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Our condition when we attempt to bring forth righteousness ourselves is shown in Isa. 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

Our nature, as borne by our great High Priest, is shown in Zech. 3:3 to be "filthy garments." But a glad thought comes to us when we read in verse 4 that the command is, "Take away the filthy garments, . . . and I will clothe thee with change of raiment."

When Moses came down from the mount where he had talked with God, the skin of his face shone with such brightness that the children of Israel could not steadfastly behold his face. We read in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We are also to be partakers of the divine nature by believing the promises that are given us. 2 Peter 1:4. Again, we read in 2 Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But the physical change has not yet taken place. The apostle continues, in chapter 5, to express a desire "to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked." In verse 4 he shows that to be clothed, is that "mortality might be swallowed up of life." In Phil. 3:21 we read: "Who shall change our vile body, that it may be fashioned like unto his glorious body."

We conclude from the scriptures quoted above

that man was clothed with a garment of light before he sinned, and that Christ came to restore in man the divine image. That work is now done spiritually in every one who comes to Christ. When Christ comes to gather his jewels, the image will be restored physically, and we will be clothed with white robes, and ever bear the image of the heavenly.

"LIKE THE MORNING SPREAD UPON THE MOUNTAINS."

BY ELDER D. H. LAMSON.
(Camp Clarke, Nebr.)

'T WAS dewy eve, the stars' expanse
Spread over glen and silent river,
From verdant vales and mountains glance
Retiring rays from sunset's quiver.
A moment more, and day is done;
A lingering look, and night is come.

The narrowing firmament of blue
All sublunary beauties cover;
But glinting from the azure hue,
The starry copses seem to hover.
A joyful heart the heavens con;
'Tis silent awe while night is on.

I listen, and the heavenly lyre
Is strung to touch of angel finger,
And voices sweeter, gentler, nigher,
In spirit's thralldom willing linger.
Creation vast seems floating by;
It quickly hastens, morn is nigh.

Yes, morn is breaking; soon the day,
The stars wink out, a fading splendor;
From glen and vale the shadows play,
Their last fond worship cheerful render.
To stars and moon a joyful rout;
For brighter rays their light goes out.

The mountain shadows flee away,
Once more, just touched by sun's bright quiver,
The clouds have spent their silver spray,
And kissed to life the shining river.
'The morning's on the mountain spread;
The day is come, the night is dead.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued.)

WE have now gone the round of the six texts, in which, alone, the words "immortal" and "immortality" are mentioned in the Scriptures. From them we have learned: (1) That God only among all kings is immortal (1 Tim. 1:17); (2) that immortality is a thing to be sought after (Rom. 2:7); (3) that this mortal must put on immortality (1 Cor. 15:53); (4) that immortality will be put on at the resurrection of the dead (verse 54); (5) that Christ brought immortality to light through the gospel (2 Tim. 1:10); (6) that God only hath immortality. 1 Tim. 6:16. It is not necessary to go outside of these texts to reach the conclusion that the natural immortality of the soul is a fiction. A doctrine which is so squarely antagonized by the only texts which mention directly the attribute which it claims for man, must be mythical in its character.

It would seem superfluous, after what has already been said, to discuss the question of natural immortality from the philosophical standpoint; nevertheless, I have decided to devote to it a little space. To begin with, it should be stated that nine out of every ten systems of philosophy, which have hitherto commanded the respect and secured the adhesion of the greatest and even the best of men, have been exploded and abandoned. It is with great caution, therefore, that one should build his faith in the doctrine of the undying nature of the soul, upon the deductions of logic, pure and simple. Every doctrine which is true, is necessarily philosophical; but it is safer to test philosophy by the truth, than it is to test the truth by

merely human philosophy. "Thy word," says Christ, "is truth." John 17:17. The word of God, therefore, is the touchstone by which all questions relating to the spiritual nature of man should be tried. That touchstone in ages past was applied in turn to the philosophies of Plato, Aristotle, and the other Greek sages of the early times, and they were found to be utterly worthless. If systems of philosophy formulated in an age peculiarly adapted to philosophical thought, and developed with the greatest care by minds of the rarest capabilities, paled before the rising splendor of the gospel of Jesus Christ, how futile it is to expect a better fate for the purely intellectual deductions of our time, when revelation has so largely taken the place of speculation.

As already seen, the Scriptures declare emphatically that God alone has immortality. He, therefore, who would undertake to prove the immortality of the soul of man, from the standpoint of philosophy, must overturn the word of God before he can achieve his purpose. Under these circumstances we have a right to expect that the arguments which he will advance shall be of the clearest and most conclusive character. If they are not, they would not be worthy of a passing thought in view of the Scriptural argument already made. If the writer justly apprehends the situation, the candid seeker after truth will be astonished at the utter weakness of the argument of those who maintain that the deathless nature of the soul can be demonstrated from the reasonable point of view. To show that such is the case, a few of the more weighty among their arguments will be briefly touched upon.

1. It is urged that the universal desire of men for endless life is evidence that this desire must have been inborn and, therefore, that it will ultimately be gratified. But pause a moment before indorsing this conclusion. Is it the case that every desire found universally in the human heart, is destined, sooner or later, to be realized? What is the basis of the desire under discussion? It is not for life merely, without reference to the condition of that life, is it?—Certainly not. Where is the human being, for example, who would crave an endless life made up of nothing but excruciating agonies? Such a person could not be found among rational beings. Thousands of suicides are occurring every day, where no physical torment is involved as a provoking cause, the object of the unfortunates being wholly that of getting rid of a life, which, from social surroundings, has become intolerable. No; if men universally desire life in the hereafter, the life which they crave is one where, as they believe, there will be joys and pleasures without alloy. Is there such a life for all men? If so, Universalism is substantially correct, and the Bible is a fraud. Are you ready to adopt this conclusion? Would you reject the teaching of the Scriptures, and take in its place a chimerical notion, that because men desire a thing, it follows as a matter of course that their wishes in the particular in question will be gratified? All men desire riches, honor, ease, and power in this world; nevertheless, there is not one in a thousand who ever reaches the fruition of his hopes. The same God who made this world is the author of the world to come.

Revelation aside, we know literally nothing about the latter. With the former we have a practical acquaintance, and understand its conditions thoroughly. Logically speaking, therefore we are shut up to the conclusion that in the world to come (if there is to be such a world), as in the one which is, there will be a mixture of good and evil, joy and misery. This is so because it is natural to infer, the author of the two worlds being the same, that the condition of both, morally speaking, would be similar, if not identical. Such being the case, the theory that the desire of men in this life furnishes a just measure of the order of things in the life to

come, is utterly overturned from the logical standpoint. This is so, since the future which they desire is one of unmixed good, whereas the only one which can be inferred from our present surroundings, is one where joy and sorrow, vice and virtue, good and bad, will be commingled. All that the general desire for immortality could possibly be forced to prove, is that such a thing as life hereafter, under certain conditions and limitations, is devoutly to be wished, and therefore comprehended, perhaps, in the plan of Him who gave to the human soul its legitimate aspirations and ambitions. The limitations and conditions, as well as the eternity of being in question, are all provided for in the gospel through the gift of endless existence to all who accept Christ and purify themselves from sin. Those who will not comply with these terms, will find, and ought to find, their aspirations for eternal life delusive and visionary. The Scriptures say that without holiness "no man shall see the Lord." Heb. 12:14. Reason indorses this conclusion as sound; for to perpetuate the life of the sinner through the eternal ages of the future would be a misfortune to him, and insure an endless blot upon the universe.

2. An argument akin to the one just discussed, is based upon the claim that the great majority of mankind in all ages have believed in the immortality of the soul. It is sufficient to say, in replying to this argument, that the claim upon which it is based is not true. If the doctrine of the soul's immortality has any significance whatever, that significance lies in the circumstance that it insures the survival of the spirit of man as a distinct individuality throughout the cycles of eternity. Those nations, therefore, who have not believed in such a survival as this, cannot be said to have been believers in the natural immortality of the soul. The myriads of India, for example, who hold that the souls of men are finally absorbed into the being of the first great cause of all things, can by no just principle of logic be classed with those who indorse the tenet in question. Believing, as they do, in the ultimate merging of all minor individualities into the one individuality of the Creator, they virtually deny one of the fundamental doctrines advanced by those whose opinions are antagonized in this article.*

Besides the class just mentioned, there are millions upon millions of the human family who unhesitatingly avow the doctrine that there is no conscious existence beyond the grave. This is not only true now, but it always has been true. Among the Greeks and the Romans there were whole schools of philosophy with whom the final extinction of the soul was a clearly-defined and openly-declared opinion. In the less enlightened portions of the pagan world of the past, the same view was largely entertained. At one time in the history of the French nation the legend, "Death Is an Eternal Sleep," was written over the gates of the cemeteries of the land. This could never have been done had the conviction in question been intuitional in its character. It is worthy of note right here also that even those who in the past have nominally adhered to the future life of the soul, have always experienced serious misgivings upon the subject. Cicero was full of doubts on the question, and Seneca truthfully said that "immortality, however desirable, was rather *promised* than *proved* by these great men." In view of these facts, what shall be said of the strength of the conviction in question in the minds of the masses? Can it be sufficiently well defined and strong to justify its use as the corner-stone upon which to rear such a stupendous structure as that of the deathless nature of the soul?

(To be continued.)

*The following extract, written by one who believed in the immortality of the soul, is conclusive in the matter of showing that the majority of mankind have held either to the final annihilation of the soul, or its absorption into the soul of the great first cause: "With us, this [the soul's immortality] is a matter of general belief; but not so with the generality of either ancient or modern pagans. The same darkness which obscured the glory of God, proportionately diminished the glory of man,—his true and proper

OUR DEPENDENCE ON GOD.

BY C. MOENCH.

(Battle Creek, Mich.)

In everything that relates to the present life, we are to cherish a due sense of dependence on God. Trivial as the interests of this life may seem, compared with those of another, they still have their importance; and, when considered in their relation to a future life, an importance that outruns all calculation. In respect to these interests, no matter whether they be the higher or the lower interests of life, infinite power, wisdom, and goodness, are to be acknowledged. For instance, we are to watch carefully the indications of Providence, and to seek the higher aids of God's Spirit, in regard to the choice of our profession or occupation for life; for, if we make a mistake here, and make a choice which our talents and circumstances do not justify, we may bring upon ourselves calamities from which no subsequent effort will be able to deliver us. We are to trust in God, not only in respect to the field which we are to occupy, but for the ability to occupy it with success, and for a blessing to crown our labors. We may sometimes be placed in circumstances of difficulty and embarrassment, and see our worldly prospects clouded, and our path apparently hedged up. Here, again, we are to direct our eye upward, we are to seek relief from the power that rules the world. In a word, we are to trust God for every needed temporal blessing; we are to trust his wisdom to decide what blessings are best for us, and his power and goodness to bestow them.

But there is a nobler life than this; there is an inward, spiritual life, which develops itself in holy exercises and actions; there is a future immortal life, that is to be the theater of the endless growth and glory of the spirit, and for which the present is chiefly important as constituting the scene of preparation. And in all that concerns these nobler forms of existence and action, our dependence on God is especially to be acknowledged. First of all, we are to cast ourselves upon him as offending creatures. Deeply sensitive of our unworthiness, we are to rely on his mercy, through the mediation of Christ, for the pardon of our sins, and on his grace for the cleansing and renovating of our soul; in all our temptations, for succor; in all our sorrows, for comfort; in all our weakness, for strength. In all these circumstances, what we have to do is to bring to our aid, by living faith, the resources of boundless grace. Thus, making God our refuge and strength, we will forget the things that are behind, and press forward; and our path will shine brighter and brighter unto the perfect day.

The great importance of cultivating this principle of dependence on God, will be obvious from two considerations. It is itself the primary element of religious character, and it is that which gathers around it some of the loveliest graces and virtues of the Christian. It is not till the soul feels its absolute dependence on God, that it is brought to yield up itself to him in acts of repentance and faith. Without this spirit, no one ever offers up acceptable prayer. The publican could not have exclaimed with sincerity, "God be merciful to me a sinner!" if he had not felt that he was entirely dependent on God for the blessing that he supplicated. Let us remember, then, if we have not had such views of our own weakness and guilt and unworthiness as to make us deeply realize that salvation, if it comes to us at all, must come from God, we have never been the subject of a genuine conversion, we have never offered to God acceptable homage.

immortality. The very ancient notion of an absorption of souls back again into the divine Essence was with the ancients what we know it to be now in the metaphysical system of the Hindus, a denial of individual immortality; nor have the demonstrations of reason done anything to convince the other grand division of metaphysical pagans into which modern heathenism is divided, the followers of Buddha who believe in the total annihilation of both men and gods after a series of ages.—a point of faith held probably by the majority of the present race of mankind."—Bishop Watson.

But we are to view this spirit also in its relation to other Christian qualities, particularly humility, submission, gratitude, and activity.

What is there that can make us humble, if it be not a sense of our dependence on God? If we feel that we are indebted entirely to our own industry or skill for our temporal blessings, and that we may safely trust to our own merit for all the spiritual blessings that we need, the consequence will necessarily be that we will be full of pride and self-confidence; we will never come to take lessons from the cross; we will scorn the humbling provision—the *only* provision—which the gospel makes for our salvation.

So also a suitable dependence on God is a security for submission to the divine will. If we trust to our own wisdom, or that of our fellow-creatures, to order our lot, scorning the idea that we stand in need of any superhuman guidance, we will be poorly prepared for disappointment; and, when it comes, we will indulge in unavailing regrets, and equally unavailing reproaches. We will blame the eye that was so blind, or the hand that was so feeble, or the heart that was so base, as to frustrate our favorite purposes. But if we cast all our cares upon God, and confide all our interests to his providence and grace, recognizing his hand, not only in the blessings that cheer us, but in the sorrows that make our heart desolate, then we will be prepared for scenes of trial, because *that* wisdom in which we are accustomed to exercise an implicit confidence, has ordained them. We must expect days of trial, and as we would desire to be calm when the storm rages, to be resigned when earthly comforts fly away, let us have a habitual feeling of *dependence on God*.

FILLED.

BY J. G. LAMSON.

(West Bay City, Mich.)

Did you ever go along in a half-hearted way, with a half blessing, and feeling that God was leading you a *little*? Did you ever feel that you must have more of the Spirit of Christ, and really desire to be filled? and did you ever wonder if God ever does fill one completely full of his Holy Spirit? I have, and almost instantly the words of Matt. 5:6 have come into my mind: "Blessed are they which do hunger and thirst after righteousness; for *they shall be filled*," and then I thought, we must "*hunger and thirst*" for it, if we want to be filled.

If you were very hungry and thirsty, nearly starving, would you sit idly down, with hands crossed, a frown on your face, and with a whine in your voice murmur, "I'm hungry?" or would you go out into the street, to the store, to the neighbors, to strangers even, and ask for food? I know you would hunt for what you needed. If you wanted bread would you go to a hardware store? If you wanted to be filled with righteousness, would you go to one of Satan's business offices?

Whose righteousness do you want? Some man's? Just read Isa. 64:6. Where alone can we get the righteousness we need? "O Lord, righteousness belongeth unto thee." Dan. 9:7. "Even so by the righteousness of *one* the free gift came upon all men unto justification." Rom. 5:18. Now we know where to get it.

The next thing is to go to brother so-and-so, and say, "I wish the Lord would bestow his righteousness upon me;" or at the next social meeting say, "I wish the Lord would bless me a little more by his Spirit." That is the way, is n't it?—O, no. Mere wishing for it, will not get it. The Lord does not give us a blessing when we send by proxy. He says to us individually, "And all things, whatsoever ye shall ask in prayer, believing, ye *shall receive*." Matt. 21:22. Not *may* receive, not *maybe* will receive, but *shall* receive. Not half a blessing, not half or two thirds filled, but *shall be filled*. Now let us follow Heb. 12:1, 2.

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The Mission Field.

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

QUESTIONS OF CHURCH AND STATE TO BE MET BY OUR MELBOURNE WORKERS.

IN the various churches in Australia, the young people are coming to the front, or at least, taking the most active part in aggressive work and missionary enterprise. Throughout the colonies, Mr. Clark, from America, has organized the Christian Endeavor Societies, and from personal observation, I can say that the meetings of these societies, and the work they do, are full of attraction, and give evidence that the Spirit of God is at work. But with the work along real Christian lines, is also work along anti-Christian lines in the misguided zeal of those who would enforce religious decrees through the power of law. In dealing with our field, we meet with those who are strong advocates of the union of Church and State. At this time there is a revival of interest in this matter, and the more the Church loosens her hold upon the hearts of the people, the more will this interest deepen, and the louder will be the cry for the aid of the State to compel men to wear a form of godliness, though its power be lacking. It is evident from the word of God, and the lukewarm condition of the religious world, that the question of union of Church and State has come to stay, and be answered on the one hand or the other.

The *Argus* and the *Age* (our leading dailies) see the danger that threatens this young State, and raise a cry of alarm. In commenting on the action of the Wesleyan Conference in regard to the union of Church and State, and the intermeddling of clergymen with politics, one of the dailies says, "It is the old scheme, after which the ecclesiastical mind has never ceased to hanker, of making the world perfect by invoking the aid of the civil power." In a further paragraph, the *Age* warns the people not to listen to the clergy in this matter, or "they will surrender their right of choice altogether, and be driven to the polls like sheep at the crack of the clerical stock whip." These editors declare that politics is one thing, and religion another, and that the introduction of religion into politics at this juncture, when parties are divided by issues of practical interest to the working classes, is an experiment that may be disastrous to the party of progress, and is deserving, therefore, of no encouragement.

To these arguments the clergy reply that it is "impossible to keep religion and politics apart," and they claim that the doctrine of the separation of politics and religion is "profoundly atheistical and immoral." It is not necessary to comment upon this answer, inasmuch as Jesus has said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Influenced by the unrest of the people, who are like blind people groping for the path, seeking for something tangible to which to cling, Christian leaders feel the need of some power to check the disintegrating process. This need is well pictured by Mr. Owen in "Australian Sermons." He says:—

"Sectarianism has the ear of the religious world, to the prejudice and hindrance of the religious world. Especially is this the case in the Australian colonies. I doubt if the divisions that exist among us can be counted; every month sees some fresh split off in some direction. Australia is as yet a young country, and it surely behooves the young and inexperienced to learn from those who are older, and wiser, and of more experience. There is a great fashion in these lands—and I do not say an altogether unwise fashion—for Australians to look to America for guidance. Well, America has the experience of rather more than a century of absolute independence, with yet another century's period of colonization to set against Australian's half century of national life. During the last century in America, the most free and unshackled sectarianism has had free course given it, to show what it can do to mold a nation's life, and to supply that heroic spirit which makes a people work together toward noble ends as one man. Has America found the experiment to succeed? So utterly bad, that she is striving (in the better minds of the nation) with might and main to be rid of sectarianism, and finds that the hundred-headed hydra

of denominationalism is very difficult to subdue; and so terribly blinding is the venom it emits, that it is hard to get those who lament the present distress, to see how difficult it is. . . . They do not know that the remedy lies in a return to the sanity of the faith."

Mr. Owen, who is evidently a Catholic, then quotes from the *Century* what would be a remedy for this state of American distraction, and says:—

"Fusion of the contending religious factions has at length come into public consciousness, as an avowed end for concentrated action. Christian people all over the land are trying to find out how much they agree, rather than how much they differ. Leading minds in various churches, from their several points of view, are approaching the great problem of compacting our American Christianity against the gathering foes which menace it. Union of Church as well as of State is looming high and large as the question before which all others must sink into insignificance."

Further on the *Century* writer is quoted again as saying that this union must exist "against the materialism which is corrupting the life of the nation; against the socialism that is assailing property, marriage, government, law, order; against agnosticism that is undermining all creeds, codes, and manners; against the sectarianism that is parleying and multiplying in full view of our enemies; union, if need be, against the very disunion which would keep the church, as it would have kept the States, discordant and dismembered, in the supreme hour of peril." Says the writer:—

"Never were the signs, as well as the need, more apparent. Never was the feeling so deep and growing that the divisions of the Christian church in America must somehow come to an end."

Mr. Owen then exhorts the Australians to take heed from the distress of America in allowing men to exercise the right of choice, the right to worship God according to the dictates of their conscience, and says:—

"I implore you to bear in mind the picture he exhibits, and the evils he deplors. . . . May Australia be warned off from a similar course, ere it shall be as hard for her to correct the mischief as the Americans appear to find it."

Sister White has spoken of the power that American example has and will have upon the nations of the world, and in no country will her example be more closely followed than in Australia. It has, no doubt, been the influence of her freedom in civil and religious matters that has given to Australia the liberty to go and do likewise; but Australia is quick to note the change in America's attitude upon the question of Church and State, and will not be far behind the feet of her elder sister, who has come of age.

From the attitude of Australia to the question of the union of Church and State, it can be readily seen that our young workers in these colonies, as in America and elsewhere, must be well posted in history, in the rights of governments, the rights of individuals, and in the word of God. They must be ready to give the warning of the third angel, and to preach to men the everlasting gospel, in which alone true freedom is proclaimed, and by whose power it is maintained, and made triumphant.

FANNIE BOLTON.

EXPERIENCES AND PROGRESS IN BRAZIL.

AT the time of our last writing, I had not thought of reporting again so soon, but some evidences of the Lord's care over his work having come to notice, I will write them for the benefit of others.

As stated in my last report, I had quite an experience in getting from the Plate River to Rio de Janeiro, and this experience by no means ended after our arrival; for we had three cases of books on board the "Jupiter," which were seized when the steamer was taken by the government man-of-war "Republica;" and in order to get our property, we have been to almost no end of trouble and expense, and it will be some days yet before our books will be delivered to us.

Without going into details, I would say that we were obliged to have a letter from the United States legation, officially translated into Portu-

guese, as well as a requisition paper for the books, after which we had to hunt up and get the authority and signatures of half a dozen government officials, in order to claim our property. Not only has this delay greatly inconvenienced our work in Rio de Janeiro, but it has put the brethren in St. Paulo weeks behind in their work, since they have had to wait for the books for their delivery. And what seems the more unjust, the United States minister writes that he finds no grounds on which to make any claims for damages, reasoning that the seizure of the "Jupiter" was no fault of the government, for it did all it could to rescue the ship from the hands of the rebels; while at the same time, the steam-ship company disclaim any culpability in the matter, they being the victims of the revolutionists.

Although we lost our passage money and about two weeks' time, besides the incidental expenses at Rio de Grande in consequence of detention there, we have not a cent of redress. All we can profit from this experience is to avoid traveling under any steamer flying the Brazilian or Argentine flags, as it is not safe under the present state of affairs. Had we embarked in any English or German ship, all would have been well, as these powers are feared and respected by the natives of these countries.

Now all the above experiences would seem dark, were it not for the glimpses of sunshine the Lord has caused to shine upon our pathway. Praise his name! In confirmation of the above, we mention the circumstances of the conversion of a young German by the name of Albert Bachmeyer, to the truth. This brother first became acquainted with Christ, in Liverpool, some months ago, and falling in soon after with an abusive steward on board the ship in which he sailed, he determined to escape on the arrival of the ship in Rio de Janeiro, which he succeeded in doing by swimming ashore.

We first made his acquaintance at the Sailors' Home, where we were accustomed to assist in the meetings; and having prayed for more German laborers for this great field, we lost no time in putting publications into his hands, and speaking with him on present truth. For quite a time he was undecided, but about a week ago he yielded, and declared his intention of keeping the Sabbath, and going into our work. When relating his experience, he said that after praying over the matter, he felt the witness of the same Spirit telling him that this step was right, that he felt when first converted, in Liverpool, and this voice he could not disobey. He has already taken up the cross, while performing his duties at the British hospital; at the same time improving his spare moments in studying the various points of present truth. We expect brother Stauffer's arrival here in a few days, when he will give this brother a thorough drill in the work, preparatory to accompanying him into the field in the near future.

We cannot doubt, from the circumstances of this case, that the Lord has providentially led us to Brazil; and not only the above, but we have other hopeful omens for the future. When brother Stauffer first arrived in the city, in order to obtain information as to the location and extent of the German colonies, he unfortunately interviewed the American Bible Society agent, who proved to be from Tennessee, and who, on learning we were Seventh-day Adventists, showed hostility to our cause. On our arrival, we heard that it had been reported that we were sheep stealers, etc., and that people had been warned to beware of us. This naturally caused the religious community to be rather shy of us. However, we are glad to say that we have lived down some of this prejudice, as we have mingled with the people, and assisted in meetings where we had opportunity, besides having the satisfaction of knowing that when people buy our books, they know just what they are purchasing.

A converted Hebrew, who is pastor of a native congregation of Baptists, ordered "Great Controversy," and after doing so, he asked particularly if it was a good book from which to learn the various points of our faith. When we informed him in the affirmative, he seemed pleased, remarking that he had never before heard of us, and he desired to investigate our points of doctrine. Our prayer is that the Lord will open his eyes, that he may behold the beautiful harmony of the truth. If converted, we are assured that he might become a powerful instrument in the Lord's hands, of bringing the truth to the natives of this great country.

On the whole we have no reason to be discouraged, but rather the contrary; and now, with the prospect of having "Patriarchs and Prophets" in Spanish, we shall soon return to the Plate River to set the ball rolling in the Spanish field, hoping to enter on this work with no less than four canvassers. This will leave brother Nowlen free to go to the Falkland Islands, to dispose of the balance of our English stock.

We greatly desire the prayers and sympathies of God's people for the work in these vast but darkened fields.

E. W. SNYDER.

Rio de Janeiro, Aug. 30.

Special Mention.

"MAN AND THE BOOK."

[As we are living in a time when there is so much said about the "errancy" in "inerrancy" of the Bible, and when even the D.D.'s deny its divine origin, and say there is no authority for calling it the word of God, I think the following editorial in the *Atlanta Constitution*, to the point. I clip it from the *Christian Standard*, of Sept. 2. I think it should go the rounds of all the papers, both religious and secular, and that all should indorse its sentiments with but little exception:—

WM. PENNIMAN.]

MAN AND THE BOOK.

Last Sunday an Atlanta divine preached a sermon in which he warned his hearers not to worship the Bible, not to make the mistake of regarding the book as the equal of Christ, but to look upon it simply as a help to Christ.

The preacher meant well, but in this age of free thinking, when scientists and critics are consciously and unconsciously unsettling the foundations of Christian faith, every word that minimizes the word of God is doing a serious injury to the cause of religion.

Our Atlanta divine said, among other things, that a mother has not necessarily done much for her boy because she has bought him a nice Bible, and put it in his trunk. We prefer not to hear any more of this sort of talk. The effect is bad, always bad, and no splitting of hairs and no higher criticism and no subtle explanations can mend the matter. Give us the old-fashioned mother who sends her son out into the world with a Bible in his trunk, and give us the old-fashioned boy who reads that Bible every night, with tears in his eyes, as he thinks of the old folks at home, and their simple lives devoted to the cause of the Master. Give us the man, woman, or child whose hands touch the Bible reverently, instead of slinging it about like a dictionary. Give us the plain old fellow who quickly takes leave of the circle in which critics are proceeding ably to explain away certain chapters of the Scriptures.

We live in an era of restless upheaval, and on every hand we see thousands of men advocating theories calculated to overturn the law, destroy the State, undermine the church, separate families, and result in violence, anarchy, and a red carnival of madness. As a safeguard against those dangers, hold fast to the old Bible of your fathers. The boy who is taught to reverence it will grow up a good citizen, if not a good Christian. Destroy the old-fashioned idea regarding this book, and we shall have a republic of infidels, defying God, defying law, and repeating the licentiousness and the horrors of the French Revolution.

We do not want any new theories about the Bible—no new versions, no new criticisms. If you cannot accept it as a whole, and reverence it as the word of God, then be silent. Say nothing that will weaken the faith of others. Never knock away the staff that supports the crippled wayfarer. Why tell the good, gray-haired mother that it will do no good to give a Bible to her child when he leaves home, unless you can suggest a better substitute? There is too much free, loose, and irreverent talk these days, and people are the worse for it. Let us call a halt!

THE RELATION OF THE CHURCH TO THE STATE.

[OF the many articles which we have lately noticed upon the subject of the relations of the Church to the State in this country, the following, which is an editorial from the *Union Signal*, organ of the W. C. T. U., is the best we have seen. We hope that when the principles of religious liberty upon which the American theory of separation of Church and State are based, shall be attacked by attempts to make and enforce laws for the observance of Sunday, the *Signal* will remember what it has said upon this subject, and that it will stand up for religious liberty and the separation of the Church from the State in a practical, as it now has in a theoretical, way:—]

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." In these words Christ struck the keynote of his attitude toward the temporal power of his time, and we believe, of what should be the attitude of his church toward the temporal power. It was an attitude which alienated from him many of his immediate followers, and which finally cost him the allegiance of his nation. Mistaking it, his later disciples have made their most grievous errors.

As the reward of obedience to Jehovah, the Jewish nation was promised autonomy and earthly prosperity; subjection and ruin overtook them (the prophesied penalty of their broken faith), and language is exhausted to image forth the glories of the Messiah's kingdom who should come to deliver them from their foes. Their whole conception of a victorious, all-conquering nation was of a theocracy. At the coming of Christ the expectation of the people was fixed upon a temporal king. Overlooking the necessary spiritual condition upon which all the promises were based, they looked forward with assured confidence to the glorious reign of the King of kings, who should deliver them from the hated rule of their conquerors. He came, but refused the crown they were so eager to press upon him. They crucified their king, and with him all their hopes.

Had the Jews as a nation accepted the humble teacher whose doctrines dashed all of their hopes, the turbulence and rebellion which ended in the destruction of Jerusalem, and the exile of the nation, would have been subdued, and out of the ruins of the Roman empire, filled with the life which animates Christian nations to-day, Judea would have become the greatest world power that had yet existed. But, blinded by their visions of an earthly conqueror, they turned aside from the glorious future that opened before them, and to-day Israel wanders over the face of the earth, the outcast of nations.

But the mistake which Israel made, Christians have been prone to follow. It is very hard for our human nature to learn that no real conquest (outside the realm of mere material things) is ever made by force; that mind can be subjugated only by ideas. Impatient of the slow progress of the doctrines of Christ over the hearts and minds of men, Christians have striven to hasten these conquests by force. Like the 5000 whom he fed in the wilderness, the would-be followers of Christ have been determined to take him by force, and make him a king after their own petty conceptions of kingship. But the kingdoms set up "in his name" serve only to emphasize his refusal of an earthly crown.

The whole history of man's attempt to unite Church and State is one long illustration of the truth, "My thoughts are not your thoughts; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In the name of Him who bade his followers turn the other cheek to the person who smote them upon one; to love their enemies and pray for their persecutors; whose last miracle of healing was performed for one of the

mob that came to drag him to his doom, and upon the cross prayed for his murderers,—Christians of whatever name, when temporal power has been the ally of the church, have silenced those who differed from them, with torture and death. So, too, when man would establish a universal kingdom, fire and sword, torture and death, are his instruments for bringing his fellow-mortals under his supremacy. Time passes, conspirators murder this king of rebellious subjects, or he is forced to yield to the superior prowess of some greater conqueror.

God, too, seeks a universal kingdom. The stone cut out of the mountain without hands is destined to fill the whole earth. But no such ephemeral sovereignty over unwilling and rebellious subjects meets his requirements. His kingdom is an everlasting kingdom; of the increase of his government there shall be no end. But a kingdom thus secure from conspiracy and dissensions cannot be established by any methods known to men. Force can neither create nor maintain it. It must be sustained by willing subjects, and the king refuses all others. The only chain which can bind the subjects of his kingdom is the chain of love. The king wove the chain, and earned his right to the unwavering allegiance of his subjects by giving his life for them. Having been lifted up from the earth, he waits patiently until the great sacrifice shall have drawn all men to him.

We may well long for the coming of that kingdom so unlike anything that men have ever set up. Its glories we cannot overestimate. We cannot but dimly picture the blessedness of the reign which will inaugurate unbroken peace on earth, good-will to men. But we shall only hinder its coming, if we seek to hasten it by man's methods, if we arbitrarily unite Church and State. The past and the present clearly prove that these attempts only injure the cause they seek to aid. The Jews in their bitter resentment of foreign rule would have none but a temporal king for their long-looked-for Messiah. They scorned the gentle doctrines of him who sought to turn the hearts of the people away from their earthly aspirations to God. They closed their ears to his words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Prince of peace was no prince for them. They crucified him, and with him perished also their hopes as a people. So the Christian church, whenever it has sought first the things that come only as the fruits of the kingdom of God, when it calls to its aid the power of the State, and would compel men's allegiance by force, has defeated itself. We have happily outgrown the age of savage persecution, yet still in the union of Church and State the church suffers only loss.

God has made man a free moral agent. He who knows the nature he has made, leaves his creature free even to defy his Creator. Man must choose God freely, must serve him voluntarily, else the service is not accepted. And man thus endowed with freedom, instinctively claims his birthright, and resents any attempt on the part of his fellow-man to deprive him of it. Hence when human law demands of him allegiance to a power whose reign is primarily over the spiritual forces of his nature, and which derives its prerogatives from the unforced dictates of his own conscience, he rebels. That is a domain over which human law has no rightful authority.

"The kingdom of God cometh not with observation." Because it is the kingdom of God, it must be set up in God's way; not man's. To serve its interests we must seek to learn God's ways. We can hasten its coming not by linking it to earthly powers and potentates, nor by bringing to its defense armed hosts and the murderous implements of warfare, but by living and proclaiming its truths until the little leaven shall leaven the whole lump. Only thus, by the glad surrender of each individual soul, can the kingdoms of this world become the kingdoms of our Lord and of his Christ.—*Union Signal*.

—The Catholic Church, with the shrewd cunning that has always characterized it, put up a man at the Catholic Congress at Chicago to deplore the failure and losses of the Catholic Church in this country. This gilded bait has been taken with remarkable avidity by Protestants, and the growing power of Catholicism in this country has been most effectually hidden from the eyes of many Protestants. This Catholic orator declared that the Catholic Church never had furnished a President of the United States, and probably never would. This statement has afforded great satisfaction to the Protestant press. Apparently, they have not stopped to think that a professed Protestant President may so effectually play into the hands of the Catholic Church that he will serve their purposes better than though he was a professed Catholic.

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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.

AFFLICTION.

WHEN we are afflicted, perhaps the first thought with many of us is to murmur against God. That is the first impulse of the natural or sinful heart. But could we always fully realize the true object God has in sending trials, we would cease repining, and rather rejoice in suffering and afflictions, which are light, and endure but for a moment, as it were; but they work out for us a "far more exceeding and eternal weight of glory," if this sinful heart of ours is softened and subdued under the melting influences of the Holy Spirit which strives with us.

We are chastened in love for the perfecting of our faith and patience. He does not afflict willingly, nor grieve the children of men. O that we could believe this word!

When a thunder-storm bursts upon the scenes of nature, we do not see the good that can come from it. The low muttering of thunder along the horizon is the first indication of an approaching storm. Dark clouds soon begin to rise and spread over the clear sky. They clash together in great confusion. Very soon the rain begins to fall. The lightning leaps from cloud to cloud, and the thunders reverberate through the valley and over the hills.

Now the rain comes down in torrents. The wind lashes the trees in its fury. Darkness is over everything except as the play of the electric fire dispels the gloom for an instant. The scene is grand and awe-inspiring. In this magnificent display of celestial fire-works and the crash and roar of the thunder, we see the wondrous majesty and power of the Creator manifested. The sun peeps out for an instant on the landscape, but quickly hides its face behind the thick curtain of clouds.

Another burst of shower, and the sound of retreating clouds and water tell us that the storm is over. The sun appears in all its brightness, smiling upon the green earth made more beautiful by the refreshing rain.

As in the rain, so in the spiritual life our heavenly Father often sends us blessings in disguise, which are designed for our good; but we do not always see his divine hand in them at the time. When the trial is past, if it has accomplished the purpose for which it was given, the sunshine of his favor rests upon the weary one, and his eye looks down on a faith made brighter and stronger by the storm of affliction.

Dear reader, have you learned the lesson of perfect submission to the divine will; bending like the green tree before the gale, in humble resignation, but not being broken; "cast down, but not destroyed"? A. R. WILCOX.

Athens, Vt.

"SLOW UP!"

SOME of the worst-tempered people of the day are religious people, from the fact they have no rest. Added to the necessary work of the world, they superintend two Sunday-schools, listen to two sermons, and every night have meetings of charitable and Christian institutions. They look after the beggars, hold conventions, speak at meetings, wait on ministers, serve as committee men, take all the hypercriticisms that inevitably come to earnest workers, rush up and down the world, and develop their hearts at the expense of all the other functions. They are the best men on earth, and Satan knows it, and is trying to kill them as fast as possible. They know not that it is as much a duty to take care of their health as to go to the sacrament. It is as much a sin to commit suicide with the sword of truth as with a pistol.

Our earthly life is a treasure to be guarded.

It is an outrageous thing to die when we ought to live. There is no use in firing up a steamer to such a speed that the boiler bursts mid-Atlantic, when at a more moderate rate it might have reached the docks at Liverpool. It is a sin to try to do the work of thirty years in five years.

A Rocky Mountain locomotive engineer once told us that at certain places they changed locomotives and let the machine rest, as a locomotive always kept in full heat soon got out of order. Our advice to all overworked good people is, "Slow up!" Slacken your speed as you come to the crossings. All your faculties for work at this rate will be consumed. You are on fire now—see the premonitory smoke. A hot axle!—*Christian Herald.*

Youth's Column.

"Remember now thy Creator in the days of thy youth."

READING.

As the long winter evenings are coming on, young people will have more time for reading than during the summer. The questions of what to read, and how to read, are not easily answered. Yet a few thoughts on the subject may be helpful to some.

One important thing to be considered is that of being able to read well. Common things are most apt to be neglected. Reading has become one of the common things, especially in our schools. The result is, good readers are scarce. This should not be so. A reader who is not able to interest others, is not usually able to interest himself. Therefore, many readers go through book after book without being able to know much of its contents. Our schools greatly err in this respect. Reading is poorly taught in our schools at the present time. If the young will take time to practice in reading exercises during the winter months, they will find it a great help to them in their future lives.

A good reader reads, as he talks, in a natural way. When this manner of reading is learned, so that there is no effort to be natural, the reader can better understand the sense of the piece he is reading.

What to read is of much importance. There is now much that is good, and more that is bad. There is not much difficulty in selecting good books on biography and history. The most of these contain truth, and the young mind can never be too familiar with the history of different nations, or the biographies of good men and women. A mind cultivated to love history, is like a field that has been cleared of rocks and weeds, and is in a state to give its strength to the good seed, while the mind that enjoys nothing but sensational literature, is like a farm untilled. I have met many of our young people who are novelinebrates. They cannot center the mind on sound reading, and when they try to give themselves to the Lord, they find no desire for his word, which produces faith. Rom. 10:17.

Books of travel are excellent. Associate this study with the geography of the countries visited, and the mind will be stored with those things that will prepare it to comprehend the things of God. Among the good books for our young people, I will call the attention to a few that are easy of access: "Pilgrim's Progress" contains so many good lessons of truth that it should not be passed by. The "Young People's Library," published by the Pacific Press, contains many volumes of useful and interesting matter for young people. Everybody should read and re-read "Steps to Christ." Use it as an outline for Bible study, and God's word will become a very interesting book. The "Great Controversy" can be used for evening readings in the family circle, or where the young people meet together for prayer and study. The new book, "Christian Education," should be read by young and old. Many other books could be recommended, but as this article is not intended as a book advertisement, we will not mention others.

How to read is of more importance, possibly,

than what to read. Addison says, "Reading is to the mind what exercise is to the body." Then how shall we take this exercise? It is said of the Lord's servants who were appointed to read to the people: "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. This cannot be done unless the reader first understands what he is reading. To accomplish this, the following suggestions may be helpful:—

1. *Read regularly daily.* You cannot succeed in anything by starts and jumps, except the formation of a bad habit. We take our meals regularly, and will not allow little things to interfere with them. Let it be so with our mental food. We do not try to eat enough on the Sabbath to do us all the week. We will fare no better in mental food if we depend on what we can get one day in the week. It may be that we can read but very little each day. Very well; if this is done with regularity, it will accomplish wonders.

2. *Read deep rather than broad.* We mean by this, do not try to read a large volume in a short time. Put the whole mind on the subject. The reason why some cannot read the Bible with interest, is because they think they must read it all in a specified time. Half-way reading is worse than none.

3. *Do not read to kill time.* The poorest business a man can engage in, in this world, is killing time. A book is a poor weapon to use on the old man. He will turn it against you, and kill all your love and reverence for good reading.

4. *Do not read a book simply to be able to say you have read it.* This method of reading is almost sure to do more harm than good. You will not work hard enough at it. You will soon find that you lack interest in your reading. In a little while you will be disgusted with your work, and throw aside very valuable books.

5. *Consult your dictionary.* Simply calling words is not reading. There is little use reading unless we know the meaning of the words we read. Reading with the use of a dictionary will give a good vocabulary. Carlyle says, "We have not read an author till we have seen his object, whatever it may be, as he saw it." This we cannot possibly do unless we get the meaning of every word.

We can close this article in no better way than to give the reader the following words from Emerson: "Tis the good reader that makes the good book. A good head cannot read amiss. In every book he finds passages which seem confidences, or asides, hidden from all else, and unmistakably meant for his ear." J. H. DURLAND.

"WORDS FITLY SPOKEN."

THE twenty-seventh anniversary of the death of Abraham Lincoln, occurred April 15, 1893. A few weeks ago an article was published in the *London Spectator*, speaking in the most exalted terms of the genius of Abraham Lincoln, and emphasizing his unusual mastery of the best English. It is known that Abraham Lincoln had no scholastic education. No college was ever honored by having his name among their alumni. No preparatory academy could proudly mention his name as having been fitted for college there. Professor John P. Gulliver, of Andover, who knew Mr. Lincoln before the war, once asked him how it was that he acquired such remarkable control of the language, and this is his reply:—

"Well, if I've got any power that way, I'll tell you how I suppose I came to get it. You see, when I was a boy, over in Indiana, all the local politicians used to come to our cabin to discuss politics with my father. And I used to sit by and listen to them, but father wouldn't let me ask many questions, and there were a good many things I did n't understand. Well, I'd go up to my room in the attic and sit down, or pace back and forth, till I made out just what they meant. And then I'd lie awake for hours oftentimes, just putting their ideas into words, that the boys round our way could understand."

Henry Clay's method was somewhat similar. He used to read passages from the best writers, and then go out in the corn-field and practice for ten minutes, expressing their thoughts in his own words.

Let all our young people who wish to master both the strength and beauty of the English language, try Mr. Lincoln's plan. He did not possess a dictionary until he became almost a man in age. They have every facility to acquire both the meaning and the force of words.—*Christian Advocate.*

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 24, 1893.

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CHRIST THE PERFECT PRIEST. 15

A Study of the Book of Hebrews.

CHAPTER 10, verse 1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins."

The law, the Levitical system, could not present in all its features, and in no respect in its reality, the mediatorial work of Christ, which it was designed to prefigure. The sacrifices could not make men perfect, that is, they could not really take away sin. The term "year by year," being used, shows that the reference is to the annual services of the day of atonement; and if that atonement had actually taken away their sin, and rendered them thereafter free from sin, as the real atonement of Christ will do, then there would have been no need of further sacrifices, and then, as verse 2 (margin) says, "They would have ceased to be offered," for thereafter the person would have had no sin, and would have felt no consciousness of, or condemnation for, the same. But the fact that an atonement was made the next year for the same individuals, showed what the apostle here claims, that the sacrifices they offered were not effectual to cleanse from sin. The reason he states in the two verses which follow.

Verse 3: "But in those sacrifices there is a remembrance again made of sins every year. 4. For it is not possible that the blood of bulls and of goats should take away sins."

The great task which the apostles had to perform with reference to the Jews, was to remove from their minds the conception which had taken deep root therein, that their offerings were effectual to take away sins. They had lost sight of the significance of the ceremonial system, the medium through which they were to show their faith in a Redeemer to come. It was a means and not an end; but they had reversed it, and made it the end and not the means. It is necessary to bear this fact continually in mind to understand much that Paul writes with relation to the Mosaic and Christian dispensations. The argument which he here uses to prove his point; namely, the repetition of their services, would have great weight with the Hebrew mind. Then, after stating the insufficiency of that system as they conceived of it, he turns to the true sacrifice which was to come.

Verse 5: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6. In burnt-offerings and sacrifices for sin thou hast had no pleasure. 7. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. 8. Above when he said, Sacrifice and offering; and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The sacrifices and offerings made by men were never designed of God to be the ultimate means of accomplishing the end in view, the removal of sin, and the sanctification of the sinner; and it is in this respect that God had no pleasure in them. When presented in this way, they were not acceptable to him. The purpose of God was the incarnation of Christ and his divine sacrifice, for which purpose he appeared in a human body in this world: "a body hast thou prepared me." And sacrifices and offerings were acceptable to God only when used as prefiguring this sublime event. Christ came to do the will of God in giving his Son to die a sacrifice for men. In the 40th psalm, verses 6-8, from which this quotation is made, we read, "Yea, thy law is within my heart." Thus, Christ came into the world, lived a sinless life, gave himself a divine sacrifice for sin, the antitype of all

the offerings and sacrifices which had gone before. This was the advanced stage in the development of the plan of salvation which they had then reached. Under the new covenant we come to Christ, not through the medium of earthly sacrifices and a human priesthood, but directly "to Jesus the mediator of the new covenant." Chapter 12: 24. And so the former system of offerings and sacrifices was taken away, that the divine sacrifice, the Son of God, might appear as the great antitype of all the sacrifices previously offered. If the first covenant had been faultless (that is, if it had been efficient and capable of accomplishing the end in view), then should no place have been sought for the second. Chapter 8: 7. "He taketh away the first, that he may establish the second." And by the accomplishment of God's will by Christ, in offering himself a sinless, perfect sacrifice to God, we are sanctified. We have now a sacrifice which can take away sin in fact, and no longer perform the service which took away sin in figure.

Verse 11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; 13; From henceforth expecting till his enemies be made his footstool. 14. For by one offering he hath perfected forever them that are sanctified."

The one offering of Christ suffices for all his ministry; and when that has been offered to all men, till all have accepted of it who will do so, then there is no more offering to be made for sin. This one is "forever." There is no further probation for those who do not accept of this. God accepted the sacrifice of his Son, and placed him at his right hand on his own throne (Rev. 3: 21); and there he will remain as priest king (Zech. 6: 12, 13), till his foes be made his footstool. This is in accordance with the promise in Ps. 110: 1, where the Lord (Jehovah) says unto Christ, "Sit thou at my right hand, until I make thy foes thy footstool." It is Jehovah that subdues Christ's enemies to him, or subjects them to his power. And this is the kingdom which Christ gives up to the Father when he takes his own throne. 1 Cor. 15: 24-28. This reign which Christ is now enjoying with his Father, is, by that theory known as the "Age-to-Come," thrown over into the future thousand years, and Christ is represented as giving up the kingdom at the end of that time. Thus that view misplaces by a thousand years an event which Paul so plainly locates here. And being so widely off the track here, "Age-to-Come" believers cannot be correct in any of the deductions which they draw from this, as a starting point. Paul contrasts frequently the one offering of Christ, with the repeated offerings of the Jewish priesthood. The one offering of Christ is sufficient, because it perfects them who are willing to be sanctified through it, and frees from sin forever them for whom atonement is made by it. But the Levitical priests had continually to repeat their offerings, because they did not take away sin.

Verse 15. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; 17; And their sins and iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin."

Further evidence is offered in these verses that Paul is contrasting conditions under the old covenant and the new, and he shows that the promises of the new covenant, that God will no longer remember the sins and iniquities of his people, is secured by this work which Christ does in forever putting away sin by the true atonement made only by his blood. When sins are thus atoned for, or remitted, there is no more offering for sin. There is no need of any further offering; for this has accomplished all that was intended in the removal of sin, and the perfecting of all that would accept of it; and there is no possibility of any further offering for sin; for Christ is not to die again. There is, therefore, no future probation, nor salvation for unrepentant sinners. How people can deceive themselves into the idea of a future probation, in view of such testimony, it is difficult to conceive. They could not if they would study the word of God and believe what it says; for "now is the accepted time," and "now is the day of salvation."

AN INCONSISTENT COINCIDENCE. 16

THE *Political Dissenter* of Sept. 15, says:—

"A point of no little importance in this discussion is the coincidence of the Christian Sabbath with the first day of the week, or the Lord's day. The proportion of time, it is true, and not the time itself, is the main thing in the institution of the Sabbath. Nor would the essential idea of the Sabbath be affected if we should begin our week on Monday, Saturday, or any other day. But under the Old Testament economy, the Sabbath was coincident with the seventh day, and since Christ's resurrection, it has been coincident with the first day of the week."

This is a very fair specimen of the usual line of Sunday arguments. Notice some of the statements made: "The proportion, it is true, and not the time itself, is the main thing in the institution of the Sabbath." If it is true that proportion of time, and not time itself, is the main thing in Sabbath observance, then it follows that a person can keep any day of the week in any age, no matter what day is sanctified, and his Sabbath-keeping will be right in the main! That is to say, the observance of the first, second, third, or fourth day of the week in the days of Moses or Jeremiah, would have been Sabbath-keeping in its most essential particular, the proportion of time. What a pity that the man charged with Sabbath-breaking in the wilderness (Num. 15: 32), could not have had the benefit of this modern idea of Sabbath observance, so that he could plead that he had kept some other day, and that the proportion of time observed was the essential feature of Sabbath-keeping! Again: "Nor would the essential idea of the Sabbath be effected if we should begin our week on Monday, Saturday, or any other day."

According to this the essential idea of the Sabbath could never have depended in any sense upon the act of God in resting upon, and then blessing and sanctifying the seventh day of creation week. But the Scriptures teach that these specific acts of the Creator did fix the beginning of the week, just as truly as they fixed its end. The theory of the Sabbath thus put forth by the *Dissenter* is squarely contradictory to the plainest statements in regard to the Sabbath found in the Bible. This loose and unscriptural notion of a Sabbath institution, separate from the particular day rested on, blessed, and sanctified, is in order to prepare the way for the other unscriptural idea, that the Sabbath is something which at one time may be "coincident" with one day, and at another time with another day. This idea is a purely human invention, warranted neither by the Scriptures nor logic. The Bible record is very clear. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 3. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

We see by these texts of Scripture that the seventh day is not simply coincident with the Sabbath; the seventh day is the Sabbath itself, made so by the resting, blessing, and sanctification of God upon that day. These acts, which made the seventh day the Sabbath, cannot be diverted from their original purpose so as to have any effect upon any other day, in relation to which such acts were not performed. Hence, no other day can be the Sabbath. In other words, the Sabbath is not something separate from the day,—a movable affair, sliding around from one day to another. It is not something that can be adjusted to suit man's convenience or whims. So it is not true that the Sabbath was ever coincident with the seventh day, or that it now is coincident with the first day. The Sabbath always was, is now, and ever will be the seventh day itself, because God said so, and his word made it so. The word of God knows nothing of a Sabbath institution separate from the day set apart by God in Eden. There are only seven days in the week; there is no eighth day. Wherever the seventh day is, there is the Sabbath; wherever the seventh day is not, the Sabbath is not. Man had nothing to do in instituting it, and his failure to keep it does not change the fact of its existence, or its exact and unalterable position at the close of the week. God has guarded the Sabbath in such a manner that any attempt to tamper with it in any degree, involves the one so doing in a labyrinth of inconsistencies, from which he is utterly unable to extricate himself. M. E. K.

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THERE were but "eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea." Deut. 1:2. It was ninety days from the departing of Israel out of Egypt until they came into the wilderness of Sinai. Ex. 19:1. Grand and momentous scenes took place here. At this place God made a covenant with his people, and spoke to them the ten commandments with his own audible voice. He also gave them statutes and judgments. It was here that Aaron made the golden calf, and that Moses interceded for his people. It was here that God revealed his name and glory for all future generations. They were in this wilderness for one year, building the sanctuary and receiving practical and theoretical instruction in the order and sacredness of the work of God, as well as in his laws and statutes.

It was in the first month of the second year after they had come out of the land of Egypt, that they celebrated their first passover in the wilderness. Num. 9:1-5. Eleven days more brought them to the borders of the promised land. It was God's purpose to take them at once into the land he had promised their fathers. It was here the "Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the command of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel." Num. 13:1-3. These men were to spy out the land of Canaan, and to see what the land was, and whether the people that dwelt therein were strong or weak, few or many, to report the nature of the cities in which they dwelt, or whether they dwelt in tents or strongholds. They were charged to be of "good courage, and bring of the fruit of the land." The time was that of the first ripe grapes. It required two strong men to support one cluster of grapes upon a staff which they carried upon their shoulders. They also brought of the pomegranates and figs.

The following is the testimony of the ten spies: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey: and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." Verses 27-29.

It was the dwelling upon difficulties that discouraged the people. The facts might have been told with a hopeful spirit. But their own hearts were full of unbelief, and it so colored their testimony that it brought discouragement on the people. Caleb and Joshua, seeing this, "stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." The more that Caleb and Joshua spoke encouragingly, the more the ten dwelt upon the difficulties. They said, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

A people who had been given to murmuring as the Israelites had been,—illustrated in regard to their food (see Num. 11),—were better prepared to listen to the tale of unbelief than to the words of courage and faith spoken by Caleb. The effect it had on the people was tremendous. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our

children should be a prey? were it not better for us to return into Egypt?" Chapter 14:1-3. They were not mindful of the wonders God had done for them, "but hardened their necks, and in their rebellion appointed a captain to return to their bondage." Neh. 9:17. They thus frustrated God's design. God did not design that they should have endangered a single life in fighting a battle. The miraculous deliverances he had already wrought for them were designed by the Lord to teach them that he would fight for them as he had in Egypt, and also as he had done in the wilderness, in giving them bread, and in various ways. He had given them bread from heaven in a manner which neither they nor their fathers had ever thought of; and it should have convinced them that man did "not live by bread alone," neither is there strength in the bow or the sword, but it is in "every word that proceedeth out of the mouth of the Lord." Had not God led them by a pillar of cloud by day, and a pillar of fire by night? Had he not preserved them so that their raiment had not waxed old upon them? neither did their foot swell for forty years? Deut. 8:4; 29:5, 6; Neh. 9:20, 21. God was not ignorant of the strongholds of their enemies. He had already prepared strong agencies to drive them out, without the Israelites lifting a hand in battle. God had promised that he would send his fear before them, and he would destroy all the people to whom they would come, and would make all their enemies turn their backs unto them; he would send hornets before them which should drive out the Hivite, the Canaanite, and the Hittite. Ex. 23:27, 28; Deut. 7:19-21; Josh. 24:11, 12.

Had they remembered what God had done for them in the past, then they would not have feared their enemies at all. But they gave way to their feelings of despair, and talked discouragement, and longed for the bondage of Egypt rather than to go forward and take the land. There was a silent listener to their murmurings who took them at their word. He told Moses to "say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. . . . But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." Num. 14:28, 29, 31. The land that was now within their reach, and which in a few days more they would have inherited, was now placed forty years off. They were now doomed for thirty-eight years more in the wilderness. They possessed a rebellious heart, and that is incurable; for it is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. 1 Sam. 15:23.

Is there not danger that when we stop and murmur, draw conclusions how a thing will be, judging from appearances, that God will take us at our word, and bring upon us the very things we fear in our murmurings? What is the meaning of the words of the apostle, if it is not so? "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. Their experiences have been enacted over and over again in the history of this work. Every advance step has had difficulties to meet. God knows them all. Has he not gone before us, and shown in the past what he is willing to do, and even more than this, what he has wrought? Is it not well for us sometimes to stop and consider the past? Where are those men who have opposed the work, and who rose up in murmuring against it when the battle went hard?

Of ourselves, we are a weak people. We are few in numbers. We are not a wealthy people. We are not what the world calls an educated people, and yet God has already wrought wonders for us. In times when outward circumstances were discouraging, God has stepped in, and helped his people over difficulties that were very great, murmurings and complainers notwithstanding. With the present enlargement of our work in erecting school-houses, meeting-houses, and city missions, both in America and in foreign fields, there will be difficul-

ties to encounter. And more especially so as we see waves of financial depression passing over the land. But should these things lead us to curtail the work of God? Has not God spoken to us to go forward? Have we followed cunningly devised fables?—We know that we have not. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

If there was ever a time when every voice should cry, "Courage in the Lord!" it is now. Shall we draw back, and say we have moved too fast? Has not the Spirit of God said, "As a people, we are not doing one-fiftieth part of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one"? Then let us move forward in the name of the Lord. Do you say, "We have not the men or the means to support them"? Who raised up this people, and brought them from churches and the world, uniting them in one common faith, and established in our midst publishing houses, institutions of learning, sanitariums? Was it because we were a wealthier and more influential people than now? Have we not learned that God is dependent upon no circumstances save those of his own creating, nor upon individuals except those of his own choosing? And even they are simply agents through whom he works for a time and for a purpose.

What if we find the Red Sea or the River Jordan before us? Let us place our feet in the waters, and see if God will not make a way for us. It is no time to retrench God's work now. He is waiting to do great things for us, and he will do them if we will move forward. It is a time of development of character. Some will become discouraged. But are there not schools to be established in foreign lands? Are there not institutions for the healing of the sick also to be erected? Must not "the same work be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, that has been accomplished in the home field"? Does not the symbol of an angel flying in the midst of heaven represent the work of the people to God as much in one land as in another? "In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God. . . . We are to follow where God's providence opens the way; and as we advance, we shall find that Heaven has moved before us, enlarging the fields for labor. . . . The great want of the fields open before us should appeal to all to whom God has intrusted talents of means or ability, that they may devote themselves and their all to God."

Perhaps there are some lessons of economy to be learned in the establishing of these institutions. It may be they will not be founded upon such an extensive scale as those in the past have been. But they are to be founded, and it is to be done through God's people. It is true that banks fail, and money is hard to get. But who owns the silver and the gold? Hag. 2:8. If those with whom God has intrusted means withhold it now, in a time like this, help will arise from some other quarter; for God's work will not stop, and there must be and will be in the near future a greater outlay of means to meet the growing demands than there has been in the past.

These failures and depressions in the money market are only straws pointing to what is coming. Some will take warning, and sell and give alms, but those who do not take heed, will have their places taken by others whom the Lord will raise up, and the work will go forward. May God help us as a people, at this time, to take warning, and not to follow the example of the ten spies. s. N. H.

—"Idleness is the mother of many wanton children." In a sense, man cannot be idle; if he is not engaged in some useful duty, he will soon find himself engaged in something demoralizing to both soul and body. Every person needs rest and recreation, and is only better for it when wisely proportioned and used, but the simply idle man is nearly always a bad man.

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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.

THOUGHTS IN A WHEAT FIELD.

In his wide fields walks the Master,
In his fair fields, ripe for harvest,
Where the evening sun shines slantwise
On the rich ears heavy bending;
Saith the Master: "It is time."
Though no leaf shows brown decadence,
And September's nightly frost-bite
Only reddens the horizon,
"It is full time," saith the Master,
The wise Master, "It is time."

Who shall know the Master's coming?
Whether it be dawn or sunset,
When night dews weigh down the wheat ears,
Or while noon rides high in heaven;
Sleeping lies the yellow field.
Only, may thy voice, good Master,
Peal above the reapers' chorus
And dull sound of sheaves slow falling,
"Gather all into my garner,
For it is my harvest time."
—*Dinah Mulock Craik, in Union Signal.*

MINNESOTA.

PINE CITY.—We have labored here since July, and the Lord has blessed his truth to the salvation of precious souls. Twenty-four have signed the covenant, and fifteen were baptized. A church is so far completed that meetings are held in it. There are many calls for labor. We are very thankful for the blessing of the Lord which we have enjoyed.
Oct. 9. W. B. HILL,
J. F. POGUE.

INDIANA.

CLAY CITY.—Since our last report, our meetings have been broken up some on account of the continued rains until one week ago, when we engaged a hall, and transferred our meetings to it. Since then our meetings have continued unbroken. Six have now signed the covenant, and others are keeping the Sabbath. Surely the Lord has stood by. We have had nearly all our leading discourses published, and they are doing good. We should continue one week longer at least.
Oct. 9. M. M. KENNEY,
R. M. HARRISON.

IOWA.

PRIMGHAR AND SMITHLAND.—I closed the tent work at Primghar, Sept. 24, after a continuation of nearly ten weeks. The writer was called away, during the latter part of the meetings, to attend camp-meeting at Cedar Falls, Iowa, and Glenwood, Wis., thus leaving the work in charge of Elder A. A. John. There were nine new converts we understand embraced the truth; and a few others are still halting between two opinions, who we hope may yet accept the light of present truth.
Sept. 29 I came to Smithland and began meetings. This is an old field, but the attendance, nevertheless, has been quite good. We hope and pray that some may be led to see the light as it is indeed in Christ Jesus, and that the church may be strengthened. This is the home of Elder J. M. Willoughby, who is now with me, and assisting in the meetings. We feel of good cheer in the Lord.
Oct. 12. MATTHEW LARSON.

PENNSYLVANIA.

MIDWAY.—The quarterly meeting of the Midway church Oct. 7 and 8, was another grand success. Nearly eighty persons were present, including church-members and their children; whereas only about thirty persons assembled on the Sabbath at this point when we first came to Pennsylvania. Those who had recently been baptized were in attendance, and cheerfully took part in the ordinances. To the praise of God, the number of French converts has more than trebled since last spring, and precious additions have been made to the American branch of the church. Many were in great need of practical instruction on healthful cookery and health reform, and yesterday my wife and I had a fine opportunity of teaching the great principles of health reform in their practical application, at a hygienic dinner we and others had prepared. About fifty persons were present, and enjoyed the meal prepared after the primitive plan.

Gen. 1: 29. The blessing of God attended this frugal feast, and we all felt to say, "The more of such precious seasons the better for us physically, mentally, and morally."
D. T. BOURDEAU.

Oct. 13.

MONTANA.

HELENA.—Since my last report the work has made some progress in this city. Our tent meetings closed three weeks ago, and we are now holding our regular services in a hall. We organized a church of thirteen members last week, and nearly as many more are keeping the Sabbath, who we hope will unite with us soon. Others are investigating, and we believe, through our missionary efforts, Bible readings, etc., a strong church will be established here. There were twenty-two out to our prayer-meeting last night, and the Lord fulfilled his promise by his presence. The work is onward in the State. Although we have had but four canvassers in the field, and the greater portion of the time only three, they have taken orders in the past three months for over \$1100 worth of books. While we are passing through a great financial depression, and those engaged in the sale of worldly books have had to abandon the field, the Lord would have his people step in and occupy it, and labor as never before.

We deeply feel the importance of a full consecration to the work. The message is rising in power, and soon the work will be over. May the Lord help us each to act well our part.
W. J. STONE.

OHIO.

OSAGE AND MITCHELL.—Our new 40-foot tent was pitched in Osage, Mitchell Co., July 25. We continued meetings at this point till Sept. 17. There were a few Sabbath-keepers at this place when we came here, some of whom had moved here from Illinois. A class of twenty-four signed the covenant, to keep all the commandments of God and the faith of Jesus. Nine of these were new names. The others were Sabbath-keepers before we came to Osage. Four were baptized at the close of our meetings, with the understanding that they would unite with the church when organized at this place. It seems that a church might soon be organized here. The director of Dist. No. 1 (brother D. G. Downs), was with us a part of the time at Osage.

Our tent is now located at Mitchell. The attendance has been quite good since we came here, though the weather has been unfavorable for tent-meetings. We now have a large stove in our tent, and expect to continue the meetings awhile longer.
Oct. 10. C. A. WASHBURN,
F. A. WASHBURN,
B. C. NICOLA.

KENTUCKY.

HOPKINSVILLE.—We came to this place from Wisconsin, June 1, to do missionary work among the people. We would thank the friends of the cause of God for sending us reading-matter, which we are distributing among the white and the colored people. It must be that God has a few honest souls among so many. We are praying that the Lord will raise up a company of Sabbath-keepers here in this place. All we can do is to sow the seed, and trust the Lord for the harvest.

The truth was new to the people here, many of them never having heard of Seventh-day Adventists or the third angel's message. We are giving reading-matter to the members of three colored churches. They seem to be very anxious to read. Many of the older ones cannot read, and it will take patient labor to teach them the truth. If any of the brethren have a pair of old charts they are not using, and will send them to us, they will be thankfully received. We would like to receive reading-matter on any points of our faith, if sent post-paid. We feel thankful for our old friend, the REVIEW, that comes to visit us once a week. Many of our readers now acknowledge that Sunday is not the Sabbath. Dear brethren, pray for the cause of God in this place. We see that the truth will soon triumph gloriously.
Oct. 12. THOMAS HUGHBANKS,
MARY ANN HUGHBANKS.

VERMONT.

JAMAICA, WINDHAM, AND WILMINGTON.—I have lately held meetings five days with the Jamaica church. Previously to holding these meetings, I had visited Windham, where a family had lately been moved to obey the truth. The father and mother had at one time kept the Sabbath, but had given

it up quite a number of years ago; now they have returned and brought six of their children with them. The Lord has worked in a variety of ways to bring about this happy result. My visit was in response to appointments made by Elder Kimball, which he was prevented from fulfilling on account of the sickness of his wife. After remaining at Windham two days, brother C. N. Pike took me, Sept. 29, to Wilmington, where I held three meetings, and then went to Jamaica to begin meetings. At Wilmington a family of six have embraced the truth during the season, brought to do so, largely through the labors of one of our canvassers from Jamaica.

The meetings both at Windham and at Wilmington, were indeed seasons of profit. These are outposts of the Jamaica church. At Jamaica our meetings were precious beyond our ability to tell. Especially toward the close of the series, was there a marked outpouring of the Holy Spirit.

On Sabbath, Oct. 7, the quarterly meeting was held, and the ordinances celebrated. Following the sermon in the morning, ten were baptized and received into the church. These, with two who were baptized at the camp-meeting, made twelve added by baptism that morning. Five others were received into the church by vote at the same meeting, making in all seventeen received into fellowship at one time. When the roll was called in the afternoon, seventy-four responded to their names, in person, by letter, or by proxy. Most all of this number, however, were present, and partook of the ordinances, being the largest number that ever joined with this church at one time in this service. The membership is now ninety-nine in this fold, but more than one is wandering away from the tender Shepherd's care, yet we believe there are those who will act the shepherd's part, and continue to search for the lost.
WM. COVERT.

VIRGINIA.

WINCHESTER, MT. WILLIAMS, AND RILEYVILLE.—As it was decided that I should stay in this field for a time before going to my new field of labor, I have been laboring in the above-named places. Coming to Winchester immediately after the camp-meeting, I held a few meetings with profit to all, and baptized two precious souls, who arose from the watery grave, as I verily believe, to walk in newness of life. I left all full of life and courage, and then went to Mt. Williams and began work. Here I had previously arranged to build a meeting-house, and after a few days of ministerial work, assisted by brother C. A. Watkins, it was my privilege to bury four more precious souls with their dear Lord in baptism.

I then began to build the meeting-house. During this time I was called to Rileyville to hold a few meetings, and to baptize another who had decided some time before to obey. We had a very interesting meeting, with some outside interest. I believe that if a proper effort was put forth at this place, some would take their stand for the truth. I immediately returned to Mt. Williams, and under some very unfavorable circumstances, began a vigorous prosecution of the work on the building. The Lord blessed us, and now the house is inclosed and ready to be finished inside. We have a nice, though plain building, and a good location, with a seating capacity of about 250. We had services in the house the night after we completed the inclosure, with a good audience. I also held a quarterly meeting there. We had a good meeting, and I am at this writing, Oct. 9, closing a most interesting quarterly meeting at Winchester.

Last night I gave a Bible reading on the first message, which was listened to with marked interest by all. I am now visiting the churches, while the new house is made ready to case up and finish. The Lord has greatly blessed us in our work, and to him be all the praise.
F. M. ROBERTS.

DISTRICT CONFERENCE OF GENERAL CONFERENCE DIST. NO. 3.

This meeting was held, according to appointment, in Battle Creek, Mich., Oct. 10-15. The first two days of the meeting were devoted to a council of the presidents of the four Conferences of Dist. No. 3, comprising the States of Michigan, Ohio, Indiana, and Illinois. In this council, the best plans for conducting the exercises of the remaining days of the Conference were considered; and a program was, after much thought and prayer, and counsel with Professor W. W. Prescott and other members of the General Conference Committee, finally made out. It was thought that the time should largely be spent in considering the present features and developments of the message, and receiving any advance light the Lord might have for us.

At 8:30 A. M., Oct. 12, the first session of the

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Conference proper was called. Elder J. N. Loughborough, superintendent of the district, occupied the chair. After a season of prayer, led by Elder S. H. Lane, in which several engaged, the delegations from the several State Conferences of the district were seated. These delegations were as follows: Michigan, I. H. Evans, J. Fargo, E. H. Root, E. Van Deusen, Homer Day, B. Hagle, A. J. Olsen, Mary S. Evans, and J. S. Hall; Ohio, Geo. A. Irwin, H. M. Mitchell, J. G. Wood, W. H. Saxby, H. H. Burkholder, S. G. Haughey, E. A. Merriam, Ida Walters, and Estella Hauser; Illinois, J. N. Loughborough, E. A. Merrill, Allen Moon, A. W. Rothwell, D. N. Loughborough, and Maria Loughborough; Indiana, Wm. Hill, V. Thompson, H. M. Stewart, W. A. Young, I. S. Lloyd, T. G. Stanley, J. W. Moore, Mrs. S. G. Moore, and F. D. Starr.

These persons were all officers in the Conference, tract society, or Sabbath-school association of the States represented. Besides these, quite a large delegation of visiting brethren and sisters—members of the General Conference Committee and others—were seated in the Conference. Following is the list of these representatives: R. M. Kilgore, W. W. Prescott, J. H. Morrison, A. J. Breed, I. D. Van Horn, S. H. Lane, C. L. Boyd, A. F. Ballenger, W. A. Spicer, H. W. Reed, J. W. Davis, L. Dyo Chambers, A. T. Jones, F. L. Mead, A. O. Tait, Mrs. C. L. Boyd, and Miss M. G. Mason. A few others were also in attendance at most of the sessions of the Conference.

After the delegates were seated, F. D. Starr was elected secretary. Meetings were held forenoons, afternoons, and evenings, amounting in all to eleven sessions during the Conference. Committees were appointed to consider the various lines of work, and to bring in reports upon the same. The Committee on the Canvassing Work reported as follows:—

1. We recommend, That a vigorous effort be put forth the coming season to secure recruits for this line of work.
2. That in each Conference a school of from four to eight weeks be held for the instruction of the workers.

Interesting remarks upon the canvassing work were made by F. L. Mead and others, in which the question of the effect of the present financial depression upon the canvassing work was considered. The prevailing impression was that, rightly used, "hard times" might be made a help rather than a hindrance to the work of circulating literature on present truth, and finding interested readers for the same.

The Committee on Devotional Meetings presented the following report:—

In order that the devotional meetings may result in the greatest good to our people, we suggest:—

1. As prerequisites: (a) Devotional people; (b) devotional leaders; (c) devotional, reverential exercises; (d) short, concise, and varied introductory exercises; (e) commencing and closing meetings on time.
2. Errors to be avoided: (a) Long, prosy prayers and testimonies; (b) long intervals between testimonies; (c) unsuitable, obscure, and untidy places of worship; (d) allowing children to run about the house and premises.

As so large a part of our meetings are what might be called devotional or social meetings, in consequence of so little ministerial help being furnished our people, the importance of this topic will be readily seen. The report was considered with much earnestness.

At the session held to consider the circulation of our smaller literature and the *American Sentinel*, the committee appointed to consider this subject reported and recommended the following:—

1. The envelope plan of circulating tracts.
2. That circulation of tracts in envelopes be followed by a canvass for pamphlets.
3. That an explanation of our object in circulating this literature be printed on the envelope.
4. That the place for inserting price of contents of envelope be omitted.
5. That in carrying out this plan of circulating our literature, all our brethren and sisters be urged to enlist, and that those who cannot enlist, give those who do, moral support, and aid in furnishing them needed literature.
6. That our people be taught the living message, in order that they may know what is in the literature.
7. That special efforts be put forth to circulate the *American Sentinel*. To do this successfully, we believe the best preparation necessary can be obtained from reading and studying the paper itself.

It was voted to strike from the list No. 4 of the recommendations, it being thought best that the matter of inserting price of contents of envelope be left to the discretion of the State societies.

It would be difficult to give an adequate report of the interest manifested in the consideration of this important matter. It was evident from the remarks made that very much good had been accomplished by the envelope plan.

All the recommendations of the various committees presented in this report, were unanimously passed, with the exception of the one struck out of the last-mentioned report, as already stated.

The Committee on Sabbath-school Work pre-

sented no written report, but the chairman, Elder Evans, offered a verbal statement, in which he warmly advocated the idea of making every laborer in the Conference a Sabbath-school worker. These statements were heartily indorsed by the body.

Many other topics, such as Church Organization and Discipline, Plans for Church Work, etc., were considered. Elder Van Horn spoke upon the subject of organization, and answered many questions in reference to that matter.

The evening sessions were mainly occupied by Elder A. T. Jones, who gave valuable lessons on the present features of the message: The aggressive position of the Roman power in this country; where true infallibility is to be found; the importance of clearly and properly understanding the subject of spiritual gifts; health reform, etc. The Spirit of the Lord was present in the meetings to impress the importance of the matter considered upon the hearts of those present.

An interesting event that took place during the time of the Conference was the ordination of brethren W. A. Spicer, A. F. Ballenger, and W. A. Colcord, the latter being just about to start to Australia. All felt that this, the first of District Conferences, had been a most profitable occasion.

In order that the churches throughout the field may get the benefit of the instruction presented at the Conference, general meetings, or institutes, are to be held in the different States, about as follows: Michigan, Oct. 18-31; Ohio, Nov. 1-8; Indiana, Nov. 9-16, to be followed by some general meetings in Illinois. After these meetings, it is designed to hold institutes with the churches throughout the Conferences in such a manner that by grouping together, several companies can unite at some convenient church, as central as possible, and thus afford all an opportunity to receive the benefit of the meetings. We hope our people will plan to attend, and get the instruction when opportunity may be offered them.

J. N. LOUGHBOROUGH, Chairman.

F. D. STARR, Sec.

CAMP-MEETING IN OKLAHOMA.

This meeting was held at Oklahoma City, Sept. 28 to Oct. 8. It was the second camp-meeting held in this Territory. The work is new, having been started a little more than one year ago. The first camp-meeting was held Oct. 1, 1892. At that time there were three organized churches. Now there are nine churches organized, with a membership of 246. Three companies await organization, with a membership of forty. Besides these, there are about 100 isolated Sabbath-keepers scattered throughout the Territory. There were 234 persons in attendance at the meeting. We had some misgivings as to the results of the meeting, on account of brother Jones having left us to attend the meeting in Michigan; but when the truth was presented, the same spirit was present as at other meetings held in the district. The truth is what moves the people.

Steps were taken to place the work on a better foundation, by electing a council committee of three, to look after the work, by sustaining the same relation to the work in the Territory as a Conference committee does to the work of a Conference.

A Sabbath-school Association was organized last year, which has grown so it now numbers sixteen schools, with a membership of 383. The Sabbath-school contributions the past year have amounted to \$76.88. The schools have donated \$41.50 to foreign missions. There have been paid in tithes since the work was started, \$1,127.40; in Christmas and first-day offerings, \$68.02; making a total of \$1,195.42 for carrying on the work. The association has purchased a new 54-foot tent, with a splice, at a cost of \$187, which, with the tent they already have, makes it very convenient for the work at the camp-meetings, as about one half of the brethren are Germans, and the meetings were held in separate tents. Elders Shultz and Shrock were present to labor among the Germans, while Elders Hyatt, McReynolds, and the writer labored for the English.

The canvassing work has not yet reached what it will be, as soon as the State agent can get a few more well-trained canvassers to take hold of the work. Money has been quite plentiful here the past season, as the Indians have received large sums from the government, so times have not been as close here as in other places.

A good work was done at the meeting; several made a start to serve the Lord for the first time, while others, who had become discouraged, took hold anew. Forty-four were baptized. This closed the camp-meeting season in Dist. No. 5. As we look back and see how God has blessed the work in these meetings, we can only pray for a deeper consecration to the work.

I am now at Battle Creek, Mich., attending the

first District Conference, of General Conference Dist. No. 3. It is a solemn meeting. The Lord is directing his servants in planning for the work. My address for the present is Minneapolis, Minn., Box 989.

A. J. BREED.

THE SIGOURNEY, IOWA, CAMP-MEETING.

This meeting was held Oct. 3-10, in a beautiful grove about one half mile from Sigourney. It was in some respects the best meeting we have attended this season. The attendance was not large, only a few over 100 being present. We are sorry that some of our brethren and sisters are robbing themselves of these precious seasons. Those who were present look upon this meeting as of inestimable value to them. Elders Mc Coy and A. F. Ballenger came Thursday, and Elder J. H. Morrison arrived later in the week. In addition to these, several Iowa workers were also present. We were indeed thankful for the help these brethren rendered, and we know that the Lord greatly blessed them. There was great freedom in speaking the word, and the brethren and sisters seemed to hunger and thirst after righteousness. As far as I know, there was not a jar in all our work. Everything passed off very pleasantly.

On the Sabbath a special effort was made for those who were not satisfied with their present attainments, and about half of the congregation responded. There were some very humble confessions made. Many confessed their impatience in their families, and stated that they were going home to redeem the past. It was remarked, at the close of the Sabbath, that we had received a "double blessing" that day. It will always be so when the Sabbath is rightly kept. The outside interest and attendance was good, and seemed to increase each evening. The friends appreciated very much the lectures of Elder Ballenger, and it was clearly to be seen that the power of God rested on the congregation. We trust that the seed sown will bear fruit. The presence of Elders Mc Coy and Morrison was much appreciated, especially by those in that place who heard the message from them twenty-four years ago. It did our hearts good to see these faithful soldiers still facing Zionward. They are full of faith and courage.

All the different lines of work received attention. Instruction was given in church, tract and missionary, Sabbath-school, and canvassing work. On Sunday, six persons were buried with their Lord in baptism. Meetings were held daily for the youth and children. The church at Sigourney did all in their power to make this meeting a success. They were greatly encouraged to have so many of their friends and neighbors attend the meetings, and listen so attentively.

This was the last of the local camp-meetings in this State this season. In each succeeding one, the Lord has come nearer. We are indeed grateful for his many blessings. How unworthy we are of all his mercies; yet when we humble our hearts, what a flood of light comes into our souls! Surely the gospel is the power of God unto salvation, to every one that believeth. We shall look back upon these meetings with joy, knowing that the Lord came near to his people. We are living in the time of the latter rain, and the people who are living the truth, will surely see increasing evidence of the power of God.

E. G. OLSEN.

NORTHEASTERN WISCONSIN CAMP-MEETING.

As appointed, this meeting was held Sept. 25 to Oct. 2, at New London; the camp was pleasantly located about three quarters of a mile from the business part of the town. Reduced rates were granted us by the C. & N. W. and the G. B. W. & St. Paul railroads, both of which roads pass through the city.

The churches in that part of the State were quite fully represented, notwithstanding the weather was cool during the first part of the meeting. From the first, all united in earnest seeking for the blessing of the Lord, and we did not seek in vain; for the Lord came graciously near, and verified his promises to us.

Elders N. W. Allee, E. G. Olsen, A. F. Ballenger, and sister Vesta J. Olsen were present during the greater part of the meetings, and rendered valuable assistance. As presented, the religious liberty question was especially interesting to outsiders, and awakened a desire on the part of many to investigate the matter more thoroughly than they have in the past.

In addition to the laborers from abroad, all the members of the Conference Committee were present, and meetings were conducted in the German, Danish, and Norwegian languages by Elders J. W. Westphal and H. R. Johnson. Sabbath morning

mitted into fifteen.

Committee on For Presi- H. Lucas; Committee, gg, V. H. report was declared by

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EDINGS.

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The committee appointed to audit the treasurer's books reported that after a careful examination of the books, they found them correct. The Committee on Resolutions reported as follows:—

Whereas, The past year has been one of marked prosperity in our Conference, both spiritually and financially; therefore,—

1. Resolved, That we acknowledge the hand of the Lord in these blessings, and that we continue to look to him for guidance and support in all the affairs of the Conference.

Whereas, God has placed large cities in our Conference, with thousands of souls who must hear the message, and as the Testimonies have repeatedly spoken of the crying need of earnest labor in such cities; therefore,—

2. Resolved, That we make an early effort to meet this long-felt need.

Whereas, The Testimonies of God's Spirit have told us that sin rests upon us as a church, because we have not made greater effort for the salvation of souls among the colored people; therefore,—

3. Resolved, That we provide for this work at once.

Whereas, We are living in the loud cry of the third angel's message, and God is calling for consecrated men and means; therefore,—

4. Resolved, That we consecrate ourselves and our means to this solemn work.

Whereas, The third angel's message is a warning against the unholy union of Church and State in the world; therefore,—

5. Resolved, That we recognize the importance of the religious liberty work in revealing the danger that threatens in this direction, and calling the attention of many to the present truth who would not otherwise notice it.

Whereas, The General Conference has established a Bible school at Battle Creek, Mich.; and,—

Whereas, There are many laborers in the field who should have the benefit of the training, besides many others who should be fitting themselves for some field of usefulness in the work; therefore,—

6. Resolved, That the Conference Committee look out such worthy persons as in their judgment will improve the advantages, and recommend them to attend the school.

Whereas, The demand for all classes of workers in the cause is so great, and the material from which help is to come is so far short of what it should be; and,—

Whereas, The Testimonies have urgently called attention to the necessity of training workers in all lines of efficiency in the message; therefore,—

7. Resolved, That we authorize our Executive Committee to provide for the holding of a school or institute at such time and place as will best meet the demands for canvassers and Bible and tract workers.

8. Resolved, That we empower the president to appoint the standing committees at the first meeting of the Conference.

The report of the Committee on Finance: 1. That as the Missouri Conference is indebted to Union College on its subscription to the amount of \$1100, that they request each church in the Conference to raise a sum equal to \$1 per capita of their membership for the payment of the debt. 2. That the Conference raise the sum of \$5000 as a building fund to aid in building houses of worship in our large cities.

The Committee on Credentials and Licenses reported as follows: For Credentials, W. S. Hyatt, J. B. Beckner, Clarence Santee, H. K. Willis; for Licenses, A. E. Flowers, G. M. Ellis, J. H. Coffman, H. L. Hoover, D. N. Wood, W. T. Millman, T. A. Hoover, James Klostermyer, H. E. Giddings, W. M. Crothers, B. H. Martens, L. W. Terry; for Missionary Licenses, J. N. Vance, Jacob Wilbur, O. S. Hollingsworth, I. T. Hollingsworth, Mrs. E. S. Tovey, Mrs. R. E. Flowers, Miss Edith Hobbs, Mrs. Mary Jensen, Wm. Cockran, Mark Perdue, W. B. Tovey, O. Jensen.

The Committee on Nominations reported as follows: For President, W. S. Hyatt; Secretary, J. J. Nichols; Treasurer, W. B. Tovey; for Conference Committee, W. S. Hyatt, W. B. Tovey, A. E. Flowers, H. L. Hoover, and J. J. Nichols. Adjourned sine die. W. S. HYATT, Pres. J. J. Nichols, Sec.

DISTRICT CONFERENCE, DIST. NO. 3.

THE first District Conference for Dist. No. 3 was held, according to appointment, in Battle Creek, Oct. 10-15. The delegation to the Conference consisted of the Conference committees, the presidents and secretaries of the several State tract societies, and the State Sabbath-school associations, and the State canvassing agents of the four States comprised in the district. The superintendents of the six General Conference districts of the United States, and the educational secretary of the denomination, were present. As this was the first Conference of the kind, they were desirous to attend, deeming that it might aid in planning for similar Conferences in their respective districts. On the part of Dist. No. 3, we were highly gratified to have these members of the General Conference Committee with us, to counsel and aid, as they did, in the work of the Conference.

This gathering being of a different character from any previously held, we had considerable anxiety as to its success. On the morning of the 10th, when the Conference presidents and the dis-

trict superintendents met for counsel, it was found that, although much prayerful thought had been bestowed for the success of the meeting, not one had any definite program for the Conference. All, however, expressed their confidence that the Lord would guide in our study of the present situation, and in the planning of ways and means for our people to work, which plans could be carried to our people in the State and church institutes that were immediately to follow the Conference. The counsels and praying seasons of the presidents and superintendents continued for two days, the 10th and 11th; and the first meeting of the Conference proper was held on the evening of the 11th, when brother Jones gave a talk on the present situation and the message for this time.

In addition to Bible lessons given, the topics considered in the Conference were: How Successfully to Conduct Church Institutes; Plans of Work for All Our People; Sabbath-school Work; The Canvassing Work; Devotional Meetings in Our Churches, and How to Conduct Them; Home Religion; Benevolent Missionary Work among the Needy; Lines of Work for Our Churches; Church Organization and Church Relations; Health Reform, etc.

This Conference was pronounced by all in attendance as a season of great profit. They also decided that the plans devised must tell greatly, in their carrying out, for the upbuilding of the cause in the churches of our people, and for the advancement of the work in Dist. No. 3.

Some of the superintendents who had questioned whether the people in their respective districts would deem it advisable to hold District Conferences, expressed themselves that such Conferences were indispensable in every district, especially as a means of instructing and preparing laborers for the work of holding State and church institutes. The secretary who was chosen for the Conference will write out and publish in the REVIEW some notes of the meeting, which will give our people further ideas of its nature. I hereby express that which was the hope of all the General Conference Committee that were here at this Conference, that each of the other five districts will plan for, and hold district Conferences. May the Lord guide and bless in the work. J. N. LOUGHBOROUGH.

MEETINGS OF THE FOREIGN MISSION BOARD.

DURING recent weeks, important meetings of the Foreign Mission Board have been held, at which plans were laid for the extension of the work in foreign fields. Among the matters decided were the following:—

Elder D. T. Jones goes to Mexico in November, spending some time in fixing upon a location for the starting of the work in that field. Miss Ora Osborne is requested to go to Mexico in December to engage in mission work.

It was also voted to send a missionary nurse to the Mexican field.

Elders J. O. Corliss and W. A. Colcord sail for Australia in November.

Brother W. M. Crothers, State agent of Missouri, is recommended to go to New Zealand to act as canvassing agent there.

Brother W. C. Sisley is requested to go to London, Eng., in December, to lay plans for the erection of a mission building, the building of which was voted at the last General Conference.

W. A. Spicer, now secretary of the Foreign Mission Board, is requested to go to London, Eng., to assist in the work on the paper, Present Truth, and Miss Annie A. Smith of the REVIEW Office, to act as proof-reader on the same.

Brother W. G. Kneeland is invited to go to British Guiana, South America, to engage in missionary work there.

While the missionary ship "Pitcairn" is returning to America, Dr. M. G. Kellogg is recommended to spend such time in New Zealand and Australia in the health work, as the brethren in those Conferences may desire.

It was voted to consider favorably the call from Elder B. J. Cadv for lay brethren who have had experience in operating certain lines of business, which may be carried on with promise of success in Raiatea, South Pacific Ocean.

It will be seen from this list of decisions that the calls continue to come in from foreign fields. Word has recently been received that brother C. L. Emerson and wife, of Minnesota, have reached their field of labor in the Bay Islands, Central America. Early in this month brother R. B. Craig sailed for South America, via Liverpool. He goes in accordance with the action of the General Conference to take charge of the depository and book work in South America. On account of the limited Scandinavian population in South America, Elder O. P. Norderhus, who was requested to go to that country by the General Conference, was released from his appointment at our recent meet-

ings; and brother C. L. Burlingame, who was under appointment to go to West Africa this fall, was released at his request, to allow him further time in the health and temperance course. Plans are being laid for others to go to the West Coast of Africa next month. It is designed also to send a ministerial laborer to the West Indies this fall.

W. A. SPICER, Sec. Foreign Mission Board.

LETTER FROM ELDER UNDERWOOD.

In view of the necessity of my retiring from public labor, I thought it proper that my many friends and acquaintances should understand the reason why I retire from the field for a time.

Some eighteen months since, my health began to fail. For three or four months prior to the last General Conference, I was able to do but little work. At the time of that meeting, I was feeling much better, and was able to take part in that important Conference. In view of the condition of my health, I declined to accept a position on the General Conference Committee, thinking that a change from constant traveling and the wearing labor in the general work, was necessary if I recovered. About the close of the Conference it was recommended that I go to Wisconsin, and take the presidency of that Conference. I accepted, with the understanding that should my former difficulty return, I should retire from the field till my health was gained.

After being about six months in the Wisconsin Conference, and forming many pleasant associations in that field, much against my own feelings and the wishes of my brethren I am compelled to resign my position as president of that Conference, and by the blessing of God, seek to regain my health. I do this by the advice of physicians and many of my brethren. For more than fifteen years I have been constantly in the field, and it is very hard for me to "come . . . apart . . . and rest awhile" at this most interesting period of the third angel's message. My heart and life are in this work, which is destined to bear off the victory in the near future.

The above will be an answer to all queries, why I do not report from the field of active labor. As ever in the love of the blessed work.

R. A. UNDERWOOD.

MICHIGAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE sixteenth annual session of the Michigan Sabbath-school Association convened in connection with the camp-meeting at Lansing, Mich., Sept. 21 to Oct. 1.

FIRST MEETING, SEPT. 24. AT 9 A. M.—After an opening song and prayer, the minutes of the last session were read by Elder Durland. The treasurer's report for the year ending Sept. 1, 1893, was read by the secretary, showing the financial standing of the association to be as follows:—

Table with 2 columns: Description and Amount. Includes sections for CASH RECEIVED and CASH PAID OUT.

A comparative statement of the work in the association for the year ending June 30, 1892-1893 was also read, showing that during the past year there has been an increase of ten schools, making the present number 186, with a membership of 5773, or 621 more than reported the year previous. It also showed an increase of \$673.37 of donations, given in the schools; \$46.46 given to the foreign mission work, and \$73.94 tithes given the State association.

On motion, the Chair appointed the usual committees, which were as follows: On Nominations, J. Fargo, H. Day, and J. F. Ballenger; on Resolutions, C. N. Sanders, J. H. Durland, and Mary Evans. A resolution was adopted that \$500 of the State association fund be appropriated to assist in the Detroit mission work.

Adjourned to call of Chair. SECOND MEETING, SEPT. 28.—The Committee on Resolutions made the following report:—

Your committee would recommend that the time usually spent in discussing resolutions be occupied in answering questions proposed by the congregation.

This being accepted, the report of the Nominating Committee was called for, and the following names presented: For President, I. H. Evans; Vice-President, W. H. Falconer; Secretary and Treasurer, Mary Evans; Executive Board, I. H. Evans, W. H. Falconer, D. E. Wellman, E. Van Deusen, and Mary Evans. The report was placed before the meeting for action. Elder Van Deusen moved that the name J. Fargo be put in the place of E. Van Deusen. This amendment being carried, the report was accepted. The remainder of the hour was pleasantly occupied with the answers to the many questions sent to the desk.

Adjourned *sine die*. I. H. EVANS, Pres.
MARY EVANS, Sec.

Special Notices.

LOST ARTICLES AT THE LANSING CAMP GROUND.

THOSE who lost articles at the Lansing camp ground will please address the undersigned, giving description of article lost. It will be returned, if found, at owner's expense.

I. H. EVANS, Ovid, Mich.

STATE INSTITUTES IN DIST. NO. 3.

OUR District Conference of Dist. No. 3 is to be followed by a State Institute in each of the four States of the district. In these institutes laborers are to be instructed that they may engage in the labor of institutes among the churches. These institutes will be held as follows:—

Michigan, Battle Creek, from Oct. 18 to Nov. 1.
Ohio, Cleveland, " Nov. 2 to " 8.
Indiana, Indianapolis, " " 9 to " 15.
Illinois, Springfield, " " 16 to " 22.
J. N. LOUGHBOROUGH, Dist. Supt.

OHIO WORKERS' INSTITUTE.

THIS institute will be held in Cleveland, Ohio, beginning Thursday evening, Nov. 2, and continuing until Thursday, Nov. 9. All ministers, licentiates, and Bible workers, and as many as possible of the officers and members of the following churches, are expected to be present: Conneaut, Geneva, Chagrin Falls, and Bedford.

All persons coming to the meeting should take the Cedar avenue car, and go directly to the mission, at 249 Cedar Ave., where places will be assigned them.

Elder Loughborough and other good help from abroad will be in attendance, to present matters of vital interest in connection with the conflict that is upon us.

This is the beginning of a series of institutes it has been decided to hold this fall in different parts of the State, at such points as will be most convenient for several churches to come together.

I would like to hear at once from those churches that have the facilities, and would be glad to entertain such a meeting, and also what time would suit them best, so we can make further announcements.

We expect to have three or more in session at the same time, so as to get over the State as quickly as possible. Address me at 468 E. Rich St., Columbus, Ohio.
GEO. A. IRWIN.

The Sabbath-School.

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

LESSONS ON THE FIRST EPISTLE OF JOHN

Lesson 5.—Abiding in Christ. 1 John 2:26-29; 3:1-3

(Sabbath, Nov. 4.)

1. CONCERNING whom has this instruction been given?
2. What abides in the believers?
3. Of what have they no need?
4. What teaches them?
5. What will they do as a consequence of this teaching?
6. To what are the "little children" exhorted?
7. What will be the result of thus abiding in him?
8. What is the character of Christ?
9. What is true of every one who does righteousness?
10. To what is especial attention now directed?
11. How is this love manifested?
12. What follows from this relationship?
13. When is this relationship entered upon?
14. What doth not yet appear?
15. What change will take place "when he shall appear"?
16. What effect does this hope have upon its possessor?
17. What is the true standard of purity of character?

NOTES.

1. Verses 26-29.—Paul warned the church of future trouble (Acts 20:29), and this apostasy began in his day. 2 Thess. 2:7. Jude writes very strongly concerning these deceivers (Jude 4:10-13), who abounded before John's death. 2 John 7. The Holy Spirit, which was promised by Christ (John 16:7), and had been poured upon them (Acts 2:33), would teach them the truth (John 16:13), and would protect them from deceivers. Acts 10:19, 20. Jesus says, "Abide in me." These words convey the idea of rest, stability, confidence. (See the lesson in John 15:4-7.) Such a life brings conformity to the divine character (2 Cor. 3:18) and confidence at his coming. Isa. 25:9. "God is righteous. . . . And if so, then the source of righteousness. When, therefore, a man doeth righteousness, we know . . . that the source of his righteousness is God: that in consequence he has acquired by new birth from God that righteousness which he had not by nature. We argue from his *doing* righteousness to his *having been begotten of God*. . . . The whole mass of Socinian and Pelagian commentators have reversed the members of the argument, and made it conclude that *doing righteousness* is the condition, on our part, of *becoming* a child of God. Roman Catholic expositors . . . go equally wrong, in understanding *hath been begotten*, not as the statement of a past abiding fact, but as the ground of a confidence as to the future."—*Alford, Lee & Shepard, edition 1883.*

2. Verses 1-3.—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. Faith makes us children of God (Gal. 3:26), and this is a present experience. The Holy Spirit belongs to the sons of God (Gal. 4:6), who are also heirs (Rom. 8:17) of the inheritance. In fact, "all things" belong to them. 1 Cor. 3:21. The world knew not Christ (John 1:10) nor the Father (John 17:25), and for this reason (John 16:3) will persecute true Christians. John 15:18-20. This present life is the time for the perfect character. "If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in the place of your character, and you are accepted before God just as if you had not sinned." The character is fixed at the coming of Christ (Rev. 22:11), who "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21, Revised Version), and thus shall we "appear with him in glory." Col. 3:4. So shall we be satisfied. Ps. 17:15. Holiness is required of those who shall see God (Heb. 12:14), and this privilege is promised to the pure in heart (Matt. 5:8); but "who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9. It is by faith (Acts 15:9) which works (Gal. 5:6) in obedience (1 Peter 1:22) that we are purified. "He who hath this hope in him learns from the Scriptures that he must be a worker together with God."

News of the Week.

FOR WEEK ENDING OCT. 21, 1893.

DOMESTIC.

- Detroit, Mich., had a \$300,000 fire, Oct. 14.
- The attendance at the World's Fair, Sunday, Oct. 15, was 81,000.
- It has now been officially announced that the World's Fair will not be closed Oct. 31.
- The State University at Vermillion, S. Dak., was lately destroyed by fire. Loss \$100,000.
- The children in the Chicago public schools have been given a week's holiday to attend the World's Fair.
- An express-train at Nameeki, Ill., left the track, Oct. 16. Thirty persons were injured, but none killed.
- The W. C. T. U. International Congress assembled in the hall of the Washington Art Institute, Chicago, Oct. 16.
- Michigan's wheat crop is placed at 23,690,693 bushels. Corn, it is estimated, will yield forty-eight bushels an acre.
- A fire destroyed the barns of the Chicago City Railway Company, Oct. 12, and 600 horses were smothered and burned to death.
- The new mayor of Indianapolis has given orders for the suppression of all gambling houses, and that saloons must be closed after 11 P. M., and all day on Sundays.
- The House of Representatives has passed the bill allowing the Chinese in this country six months longer in which to register.
- Mayor Harrison, of Chicago, favors keeping the Fair open next year if the cost of preserving the buildings is not too great.
- Monday, Oct. 16, 38,479 children visited the Chicago Fair, at ten cents apiece. Tickets for those

unable to pay were furnished by philanthropic persons, and lunch on the grounds was also furnished free.

—Another terrible storm, the third of a series, visited the Gulf States, Oct. 16. The coasts of South Carolina and Florida were especially visited. The tides swept over the low inlands of the coast, and many persons were drowned.

—The heavy gales of Oct. 14 and 15 wrought much havoc on the Great Lakes. On Lake Erie two steamers were lost. The steamer "Dean Richmond" was lost off Dunkirk, N. Y., and of a crew of eighteen, one reached the shore alive. Also the steamer "Wococken" went ashore near Port Rowan, Ont. Thirteen lives were lost. The schooner "C. B. Benson" was lost off Port Calborne, and seven persons, all on board, perished. From every one of the Great Lakes come reports of various smaller disasters and loss of life.

—The greatest railroad disaster of the season, and one of the worst that ever occurred at any time, took place at Nichols' crossing in the edge of this city, early Friday morning, Oct. 21, on the Grand Trunk railway. The express passenger train from the west collided with the Pacific express from the east. The train going east had stopped, but the one going west was nearly at full speed. The collision took place between a line of box cars on one side and loaded coal cars on the other. No one was hurt on the train going east. On the other train the day coaches, which were old and weak, were crushed between the engine and the heavy sleepers behind. Two of them were completely telescoped. They took fire at once from an overturned stove, and burned before the fire company could get there. Twenty-seven bodies, burned to a crisp were taken out, after the fire was put out. About fifty wounded were taken to the hospital. The failure of an engineer to understand or to obey orders, was the cause of the disaster.

FOREIGN.

- France and Spain have come to an understanding in regard to affairs in Morocco.
- Guatemala's president has declared himself dictator, dissolved the session of Congress, and ordered a new election.
- Count von Taaffe has proposed an electoral reform in Austria, which will extend the franchise to 3,000,000 persons not now voters.
- Grand Duke Nicholas, the czarvitch of Russia, has been betrothed to Princess Victoria, daughter of the Prince of Wales.
- Marshal Mc Mahon, ex-president of France, and famous as a French commander in Algeria, Italy, and in France, died Oct. 17.
- The French steamship "Marseilles," from Antwerp to New Orleans, has been lost at sea. She carried a crew of fifty, all of whom were saved by the steamship "Patmos."
- An English fleet paid an official visit to Taranto, Italy, Oct. 16. There was none of the enthusiasm shown that was shown at Toulon over the Russian fleet.
- The villages in the Russo-German and Austro-German Frontiers are crowded with Hebrew families who have been expelled from Russia, and are eager but powerless to emigrate to the United States.
- The penny-in-the-slot gas-meter is coming into use in South London. A penny dropped into the meter secures a supply of twenty-seven feet of gas. This will maintain one burner for six hours. A stove is supplied which will cook a dinner at a cost of a penny an hour.
- The most important event in Europe, the past week, was the arrival of the Russian fleet at Toulon, France, and the enthusiastic reception tendered to the Russians. Excursion trains from all parts of France, have brought thousands of people to the city, and French enthusiasm has been at high tide.

RELIGIOUS.

- The Anglican Church has started a labor colony in South Africa, much like that which General Booth has projected in England.
- The twenty-fifth anniversary of the elevation of Cardinal Gibbons to the episcopate was celebrated in great state at Baltimore, Md., Oct. 18.
- The Rev. Dr. William Lawrence was consecrated seventh bishop of the Episcopal church of Massachusetts last week, to succeed Phillips Brooks.
- The Presbyterian missionaries in Persia are believed to be in deadly peril, as the Mohammedans have petitioned their high priests for an old-time holy war.
- It is reported in the religious press that on "the feast of the nativity of the blessed Virgin," lately, thirty Episcopal churches in the United States celebrated mass.

The Jewish synagogue at Moscow, which cost \$40,000, has been closed by the government. The Jews are deprived of it, and it is to be turned to "charitable uses" It was completed only last year.

The new leader of the radical party in France, M. Goblet, has resolved on making the complete separation of Church and State one of the principal planks of parliamentary reform.

The American Missionary Association treasury closes its fiscal year with a debt of \$45,000. This is the first year for a long time that such a report has been necessary. The falling off in receipts is in the one item of legacies.

The third Conference of Russian ecclesiastics, who are interested in the destruction of the Stundists, and which was to have met in August, has been postponed. It is rumored that some of the leading ecclesiastics are opposed to persecution.

The Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations;" buying up timber so that churches cannot be built; seeking to persuade hotel keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels and other buildings.

The relations between Catholics and Protestants in Germany are growing more and more strained every day. The Evangelischer Bund, consisting almost entirely of professional and educated men, whose avowed object it is to combat Rome "with pen and mouth," has now a membership of 75,000. This organization extends all over Germany.

The Roman Catholics of England hold an annual religious procession in London, when a statue of the Madonna is borne through the streets in a sedan-chair, carried by girls veiled and dressed in white, with a band of white-robed children leading, and a guard of men with staves following. The different religious orders, with banners and bands of music, make up the imposing procession. Hymns are sung by the priests and altar boys, the subject of them being the prayer that England may be reclaimed to the Roman Church.

BUSINESS NOTICES.

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

A YOUNG man with a small family, a carpenter by trade, and two young single men, nineteen and seventeen years, would like to get any kind of employment with Seventh-day Adventists, farm work preferred. Address James E. Wade, Poseyville, Ind.

PAPERS WANTED.

I CAN use clean copies of any Seventh-day Adventist papers or tracts. Send post-paid to John F. McNab, Headingly, Manitoba.

CLEAN copies of the REVIEW, Signs, and Sentinel will be used to good advantage in the missionary work, if sent post-paid to Mrs. N. E. Haladay, 400 1/2 Kansas Ave., Topeka, Kans.

COPIES of the REVIEW, Signs, Sentinel, and any of our publications will be gladly received and used in missionary work, if sent post-paid. Henry A. Regel, Box 81, Hackman St., Cleveland, Ohio.

I WOULD like to have clean copies of REVIEW, Signs, and Sentinel, or any other Seventh-day Adventist literature, to use in missionary work. Send post-paid to Mattie E. Huddleston, Box 226, Van Buren, Ark.

I WOULD be glad to receive late clean copies of the REVIEW, Signs, and Sentinel, to be used for ship missionary work in the city of Portland, one of the largest cities in Maine. We desire a liberal supply sent post-paid to L. A. Small, Cliff Island, Me.

DISCONTINUE PAPERS.

C. B. MORRILL, of Bellefontaine, Ohio, has all the papers he needs at present.

MRS. A. E. DICKERSON, Temple, Tex., has all the papers she needs for the present.

THE party at Durand, Mich., who desired papers, has a sufficient supply at present.

ADDRESSES.

My permanent address will hereafter be 100 William's Park, Rockford, Ill. WILL D. CURTIS.

My address till further notice will be Frankton, Madison Co., Ind. J. W. COVERT.

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Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

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Obituary Notices.

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

OLSEN.—Died at her home in Oakland, Wis., Sept. 4, 1893, sister Orra Olsen, wife of Holver Olsen, and aunt of Elder O. A. Olsen, aged 65 years, 4 months, and 20 days. Sister Olsen was one of the number that embraced the Advent faith more than thirty years ago. She was always a devoted Christian, and will be greatly missed by the little church now remaining there. Words of comfort were spoken by the writer, from Ps. 17: 15. C. W. OLDS.

GIBSON.—Died at Los Angeles, Cal., Sept 4, 1893, of membranous croup, Charles Clayton, son of G. W. and Belle Gibson and grandson of George H. and M. O. Beck, aged 2 years, 11 months, and 9 days. Although so very young, he seemed to have an intelligent faith in Christ, and had his mother sing some of his favorite pieces until he fell asleep in Jesus. The loss is felt very keenly by the parents, yet they look forward into the near future when "he shall gather the lambs with his arm, and carry them in his bosom," at the time of the glad reunion. Words of comfort were spoken from Jer. 31:16, 17, by the writer. E. E. ANDROSS.

MATTESON.—At Grant's Pass, Oregon, Aug. 25, 1893, of lock-jaw, caused by a broken limb, Gaylord Matteson, aged 59 years, 11 months, and 29 days. Deceased was born in Knox-ville, Tloga Co., Pa. At the age of twenty years he made a profession of religion, and united with the M. E. Church. Ten years later he joined the Baptist Church. About eight years since, while at the Sanitarium in Battle Creek, Mich., he embraced the present truth. He was a hard worker, honest, kind, and affectionate. He leaves a wife and six children; two are adopted daughters. He died in the blessed hope, and we trust we shall meet him again. A few remarks were made by the writer from Rev. 14: 13. A. J. STOVER.

THORN.—Died at Oswego, Kans., July 29, 1893, Little Paul Pond, only child of Elder T. M. Thorn and wife, aged 5 months and 12 days. Brother and sister Thorn were engaged in tent labor, when the care of their babe demanded their return home. Stopping in Oswego about one week, for medical aid, their little one was taken from them before reaching their home in Chetopa. The grief-stricken parents bowed in submission, and with bleeding hearts we followed them to the home of sister M. A. Pond, mother of sister Thorn, where the funeral services were conducted by Rev. Williamson, of the United Presbyterian church, as a minister of our faith could not be obtained. The resurrection will soon appear, when the darling babes, clad in full immortal bloom, will be borne by the loving angels, to the arms of happy mothers. ANNA GRANT.

BREITENSTEIN.—Died of organic heart trouble, at her home near Colby, Wash., June 6, 1893, our beloved sister, Melissa Breitenstein, aged 40 years and 6 months. Sister Breitenstein became interested in the third angel's message by reading Vol. IV. of "Great Controversy," purchased from a canvasser, and shortly after took a stand for the truth under the labors of Elder C. L. Boyd, during the first effort made in Seattle, Wash. From that time to her death she was a constant worker in the church, being an officer in the church and a teacher in the Sabbath-school. Though a sufferer for many years, she was patient and meek, and ever sought to lead others to the Saviour she loved. In the absence of a minister, sister A. F. Coats read a Scripture lesson from Isa. 25: 8, 9; 1 Cor. 15: 51-55, and gave an interesting and instructive discourse to a full and attentive house from Heb. 9:27. JENNIE SMITH.

BUTTERFIELD.—Died of cancer, at High Forest, Olmsted Co., Minn., June 22, 1893, sister A. A. Butterfield, aged seventy-two years. She was born at Newton, Trumbull Co., Ohio. Her first religious connection was with the United Brethren Church. In 1854 she embraced the third angel's message, and united with the Rubicon church in Dodge county, Wis. Her name was then Carter. In 1863 she, with her husband and family, emigrated to Minnesota where she joined the Pleasant Grove Seventh-day Adventist church, of which she remained a member until her death. She had four or five surgical operations performed, which only checked the malady for a time. She suffered the most intense pain at times, yet she never murmured at her lot. Hers was an example of Christian fortitude. Everything was done for her by her husband and daughter that kind, loving hands could do. Her hope and trust were in the dear Saviour. She was resigned and willing to live or die for his dear name. As a member of the church and Sabbath-school she was one of the most earnest, faithful ones, and we greatly miss her from our little company here. Remarks by the writer, based upon Heb. 9: 27, 28. J. M. HOPKINS.

STEVENS.—Died at the home of her parents, in Corsica, Ohio, of consumption, Anna Blanche Stevens, aged 25 years, 6 months, and 6 days. Sister Stevens was converted at the camp-meeting held in Columbus, Ohio, in 1888. The following spring she entered the Bible Workers' Training Class in the Cleveland Mission, from which time, with brief intervals for rest, she continued in the Master's work, until a few months before her death. While it was with regret she was compelled to leave the work she loved so well, she was fully resigned to God's will, and met death with that calmness and resignation that exalted the religion of Jesus Christ before her relatives and friends. A large concourse of people was present at the funeral, an evidence of the esteem with which she was held in the community. By her request, Dr. McFarland, their family physician, conducted the singing, and the writer preached the sermon from Rev. 14: 13, the text of her own selection. As we laid her away in the quiet grave-yard, near the village, it was with the blessed assurance that her life was hid with Christ in God, and when Christ, who is her life, shall appear, then shall she also appear with him in glory. GEO. A. IRWIN.

LOWE.—Died at Edgefield Junction, Tenn., Oct. 7, 1893, of congestion of the lungs, John Lowe, aged sixteen years. He bore his sufferings with great patience, and when his pains seemed almost unbearable, he comforted himself with these words: "My sufferings are nothing to Christ's sufferings." He professed a hope in Christ Nov. 14, 1892, and united with the church at Edgefield Junction. He lived a faithful Christian, and fell asleep with bright hopes of having a part in the first resurrection. A large congregation of sympathizing friends assembled at the A. M. E. church to listen to words of comfort, which were spoken by brother J. H. Lewis, from Jer. 31: 15, 16. We sorrow not as those who have no hope. HARRY H. AND JUDY LOWE.

HILL.—Died at her home in Grinnell, Iowa, Sept. 15, 1893, sister S. N. Hill, aged sixty-three years. Sister Hill was the daughter of Captain James Harris, and was born in Harrisville, Pa. She came to Grinnell in 1855. In Pennsylvania she was a member of the Free Presbyterian church. After removing to Grinnell, she united with the Congregational church, in the fall of 1882. When a course of lectures was given in this place by Elders L. T. Nicola and Geo. Piffeld, she was among the first who embraced the truth, which was ever after very dear to her. She was faithful in all her duties. She leaves a husband, four sons, and one daughter, with many friends, to mourn their loss; but we mourn not as those who have no hope. Among her last words were, "The truth is worth more than all the world to me. O the blessed hope." As we could not get one of like faith to conduct the funeral services, Professor S. J. Burk, of the Congregational church, conducted them. P. W. BAKER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Sept. 24, 1893.

Table with columns for EAST, WEST, STATIONS, and various train times. Includes stations like Chicago, Detroit, and Buffalo.

*Daily. †Daily except Sunday. New York and Chicago limited trains go east at 10.25 p. m. and west at 6.17 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7.50 a. m. except Sunday, west at 9.00 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.45 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 5, 1893.

Detailed time table for Chicago & Grand Trunk R.R. with columns for GOING EAST, STATIONS, and GOING WEST, listing train numbers and arrival/departure times.

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. Battle Creek Passenger leaves Pt. Huron Tun, at 7:20 p. m., arrives at Battle Creek 9:25 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. † Stop only on signal. A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 24, 1893.

CONTENTS OF THIS NUMBER.

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

Poetry. —"The Invisible Things . . . Are Clearly Seen," ELIZABETH ROSSER—"Like the Morning Spread upon the Mountains," ELDER D. H. LAMSON—"Thoughts in a Wheat Field," <i>Dinah Mulock Craig</i> ,	661, 663, 670
Our Contributors. —Brotherly Love Needed, MRS. E. G. WHITE—Light from the Scriptures, FRANK THORP—Our Light, E. H. REES—The Garment of Light, ELDER JOHN W. COVERT—Immortality Not a Birthright, but a Gift from God, ELDER W. H. LITTLEJOHN—Our Dependence on God, C. MOENCH—Filled, J. G. LAMSON,	661-664
The Mission Field. —Questions of Church and State to Be Met by Our Melbourne Workers, FANNIE BOLTON—Experiences and Progress in Brazil, E. W. SNYDER,	665, 666
Special Mention. —"Man and the Book," WM. PENNIMAN—The Relation of the Church to the State, <i>Union Signal</i> ,	666
Home. —Affliction, A. R. WILCOX—"Slow Up," <i>Christian Herald</i> ,	667
Youth's Column. —Reading, ELDER J. H. DURLAND—"Words Fiftly Spoken," <i>Christian Advocate</i> ,	667
Editorial. —Christ the Perfect Priest—An Inconsistent Coincidence, M. E. K.—Those Ten Spies, S. N. H.,	668, 669
Progress. —Reports from Minnesota—Indiana—Iowa—Pennsylvania—Montana—Ohio—Kentucky—Vermont—Virginia—District Conference of General Conference Dist. No. 3—Camp-meeting in Oklahoma—The Sigourney, Iowa, Camp-meeting—Northeastern Wisconsin Camp-meeting—Arkansas Conference Proceedings—Colorado Conference Proceedings—Missouri Conference Proceedings—District Conference Dist. No. 3—Meetings of the Foreign Mission Board—Letter from Elder Underwood—Michigan Sabbath-school Association Proceedings,	670-674
Special Notices. —Lost Articles at the Lansing Camp Ground—State Institutes in Dist. No. 3—Ohio Workers' Institute,	674
Sabbath-school.	674
News.	674, 675
Obituaries. —Olsen—Gibson—Matteson—Thorn—Breitenstein—Butterfield—Stevens—Lowe—Hill,	675
Editorial Notes.	676

In preceding pages of this paper will be found interesting reports of the Conference in General Conference Dist. No. 3, just held in Battle Creek, together with recent action by the Foreign Mission Board, etc.

After an absence of five months from this city, Elder J. O. Corliss occupied the Tabernacle pulpit, Sabbath, Oct. 21. His discourse, based on 1 John 3: 4, was a presentation of the spirituality of the law of God, the depth of its requirements, and the necessity of having Christ within the heart, in order that the life may be conformed to that law. Elder Corliss leaves here soon for California, en route for Australia.

The papers continue to be filled with accounts of accidents and disasters destructive of life and limb, which seem to be increasing in all parts of the land. Famines and floods, cyclones, tornadoes, and tidal waves, railway wrecks, business depression, loss of work, and consequent suffering among the laboring classes, are making the closing months of 1893, a season of appalling calamity. Will the people thereby be led to learn righteousness?

ORDINATION SERVICE.

At the opening of the evening service of our Conference, Oct. 11, brother W. A. Colcord was ordained to the work of the gospel ministry, by prayer and laying on of hands. The next day he started, via San Francisco, for his newly-appointed field in Australia.

THE GENERAL CONFERENCE BIBLE SCHOOL.

The total enrollment of this school is now 330. The Sanitarium medical missionary and special classes make 130 of the above number. Michigan has 90; Illinois, 15; Ohio, 12; Kansas, 10; Wisconsin, 11; Indiana, Missouri, and Iowa, 8 each; Minnesota, 7; Massachusetts and South Africa, 4 each; Pennsylvania, Maine, Washington, and California, 2 each; South Dakota, Oregon, and Colorado, 3 each; Maryland, Arkansas, and Nebraska, 1 each. The total enrollment outside of the Sanitarium classes is 200.

The classes in the English are divided, part reciting in the forenoon and part in the afternoon. On

account of Elder A. T. Jones's special instruction in the evenings, the classes in English have not yet begun their work. These classes will be organized during the present week.

The presence of the Lord is with us, and all take hold of the work with a determination to make the best use of the time. J. H. DURLAND.

FOURTH-SABBATH DONATIONS FOR OCTOBER.

OUR brethren throughout the field will call to mind that the fourth-Sabbath donations for the month of October go to the International Tract Society. The International Tract Society is opening up extensive lines of work in various fields outside of the United States, as well as in various fields in this country where none of our people are at present located; and we trust that our brethren and sisters will remember us at this time with liberal donations. We ought to have thousands of dollars to use in extending the work. Calls are coming to us for literature as well as other kinds of help, from every corner of the globe, and it makes our hearts ache to think that we are unable to fill all these calls. Are there not some friends of the cause who are ready to put in hundreds of dollars in the fourth-Sabbath donations this month, to assist in the worthy enterprises of the International Tract Society? We trust all will remember this, and that each one will do what he can.

A. O. TAIT, Sec. Int. Tract Soc.

MEETINGS OF THE GENERAL CONFERENCE COMMITTEE.

THE General Conference Committee held a number of meetings in this city, Oct. 10-17. The following are the more important actions of general interest, in condensed form, gleaned from the minutes of the proceedings. It was voted,—

1. That W. A. Colcord, W. A. Spicer, A. F. Balenger, and Z. G. Baharian be ordained to the gospel ministry.
2. That Professor P. T. Magan and W. H. White be granted ministerial licenses.
3. That Elder F. M. Wilcox be appointed to act as Foreign Mission Secretary in place of W. A. Spicer, chosen by the Foreign Mission Board to engage in another line of work, in London.
4. That Elder F. M. Roberts be recommended to make Indiana his field of labor.
5. That Dr. J. E. Caldwell be recommended to spend the coming winter under the direction of the Medical Missionary and Benevolent Association in preparation for medical missionary work.
6. That James Hackett be recommended to act as State Agent for Missouri, in place of W. M. Crothers, appointed by the Foreign Mission Board to labor in New Zealand.
7. That it be with the approval of the General Conference Committee that Elder A. T. Jones spend only such time in attendance at general meetings in the different States during the next few months, as will not interfere with other important work in which he is now engaged.
8. That F. L. Mead be advised to spend such time in the field in the interests of the canvassing work as necessity may seem to demand, laboring under the counsel of the members of the General Conference Committee, as he may have opportunity to advise with them.
9. That W. A. Colcord be invited to engage in religious liberty institute work in California during the time at his command in that State, while on his way to Australia, to which field he goes by invitation of the Foreign Mission Board.
10. That the superintendent of Dist. No. 4 select a teacher to conduct the canvassers' school in Minnesota the coming winter.
11. That the selection of a teacher for the canvassers' school in Kansas be left with the superintendent of Dist. No. 5, and the president of the Kansas Conference.
12. That the resignation of Elder R. A. Underwood, as president of the Wisconsin Conference, be accepted, his resignation being occasioned by ill health.
13. That the request of the Tennessee River Conference, to be permitted to change the boundary

lines of their Conference so as to include the whole of Tennessee and Kentucky, be granted.

14. That where one who has been ordained to the work of the gospel ministry, but has apostatized from the truth of the gospel, and his credentials are withheld, he is thereafter unauthorized to continue his work as a minister of this denomination.

15. That a Year-Book be issued for 1894, and that an editorial committee be appointed to take charge of the same.

L. T. NICOLA, Gen. Conf. Cor. Sec.

LITERARY NOTICES.

Christian Education.

THE above is the title of a new book of 248 pages. The matter of the book is composed of selections from the writings of Mrs. E. G. White. It has been gleaned from her various published works, from articles that have appeared in the REVIEW, and from manuscript that heretofore has not been published. The book, the necessity for which has long been seen by those who have the interests of the educational work at heart, has been carefully compiled by Professor W. W. Prescott, and so great is the mine of truth upon the subject of Christian education which he has explored, so rich have been the deposits found, and so judicious has been the selection therefrom, that it is confidently claimed for the book that it covers the whole range of Christian education, including physical, mental, and moral education, both in the home and in the school. Every family of Seventh-day Adventists ought to have a copy in their home. Our people need to be awakened upon this important subject, and this book is just what is needed to produce this effect. Price of single copy, 50 cents. The usual discount to tract societies and other agents. Address REVIEW AND HERALD, Battle Creek, Mich., or any of the offices of the tract and missionary society.

THE MORDECAI AT THE GATE.

AT the Seventh-day Baptist General Conference, recently held in Wisconsin, Dr. A. H. Lewis gave an address in which he referred to the agitation of the Sabbath question in this country, and said that but for the "temporary appearance of the Seventh-day Adventists," they stood alone in holding up the Bible Sabbath. Our Seventh-day Baptist friends can hardly blame us if we smile at this attempt, in their behalf, to fill the whole horizon of the Sabbath-reform controversy. Somehow the world fails to see it in that way. For instance, to mention three points that have come to notice within a few days: In its report of this Seventh-day Baptist Conference, one of the leading Chicago papers gave it the headline, "Seventh day Adventist Conference." Then the *Catholic Mirror*, the Cardinal's organ, comes out and says that Seventh-day Adventists are the only body of Protestant Christians who keep the seventh-day. And later, the *New York Independent*, in its report of the Religious Congress, refers to Dr. Lewis, who gave an address there, as "President of the American Sabbath Union," Dr. Crafts's party!

It is not because our numbers are so much larger that the world now sees in Seventh-day Adventists the Mordecai at the gate, but because the power of the Sabbath truth is in the third angel's message, both as a power before the world, and as a living power in the believer. If only our Seventh-day Baptist brethren, who have stood staunchly for the Sabbath for centuries, would see it in this way: They will see it, if they will but look at it; and it is time for them to look at it. W. A. SPICER.

AN IMPORTANT TRACT.

DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

BY URIAH SMITH.

Explaining Matthew 12: 40; harmonizing the testimony of the Evangelists, and correcting false theories on this subject. 32 pp. Price, 5 cts. single; \$2.50 per hundred.

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