

# The Advent Review and Herald

Geo. E. Risley

IS THE FIELD IS THE WORLD

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

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## MY WISH.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee;  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace, that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

—J. G. Whittier.

## Our Contributors.

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

## WORKERS WITH CHRIST.

BY MRS. E. G. WILFIE.

JESUS, who has redeemed us from Satan's power, has exalted us to the high privilege of being co-laborers with himself. All who choose Christ as their leader, solemnly pledge themselves to his service. If they are true to this covenant, their feelings, their sympathies, their labors, are with Christ. Eternal things will be their highest consideration. They will search the Scriptures with earnest interest and with prayer that they may know the will of God and do it from the heart; that they may work for the best interests of all with whom they associate.

It is enjoined upon all the disciples of Christ to watch for souls as those who must give an account. To live only for the present hour and not keep heaven in view, to live for selfish enjoyment, is not the way to find peace, rest, or happiness. The Lord has committed to every one his work, and this work cannot with safety be in any wise neglected. We must not only seek through his grace to purify and ennoble our own lives, connecting ourselves, mind and heart, with the source of light and truth, but through the grace freely given us of God we must reflect upon others the light which he has imparted to us. There is a solemn, important work to be done through personal effort to save souls. We are to watch for every opportunity to reflect light upon the pathway of others. Christ sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow-creatures; and the more we do for others, the greater will be our love for the work, and the greater our de-

light in following the footsteps of our divine Master.

If we neglect the work enjoined upon us in the word of God, we shall lose sight of eternal interests. Those who seek merely to save their own souls,—who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,—will surely fail of securing their own salvation.

In every branch of our work for the Master, our success depends upon our connection with God. We need the counsel and help of God at every step. Laborers together with God cannot become careless of their precious moments. They must watch unto prayer, and purify their souls by obeying the truth, keeping a clear conscience before God, making the most of the light and privileges given them. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate our Heavenly Father for wisdom and grace that they may know how to work, how to deal with minds.

Souls are perishing all around us; it is only through God that we can reach and save them. If we ourselves are sanctified through the truth, then by precept and example we may teach them the way of the Lord. We are to do our God-given work with fidelity; we are not to fail or be discouraged, lest the souls for whom Christ has died shall be lost through our neglect.

Spiritual indolence is sin. If we allow selfishness to come in and occupy our time and absorb the mind and affections, we are unfitted for the solemn work, and the record is made, Unfaithful servants. It means much to have an eye single to the glory of God. We are to let no object interpose between our souls and God. We are in danger of worshiping earthly, temporal things, thus disqualifying ourselves for putting to the best use our God-given powers. In that case we are robbing God of time, money, and service.

The Lord has endowed man with noble powers to be employed in his service, and he means that all his intrusted gifts shall be used unselfishly to bless humanity, to build up his kingdom by bringing souls to the knowledge of the truth. As we exercise the talents God has given us, improving every opportunity, they will increase, and we shall have more talents to use. But if we allow ourselves to be careless and irresponsible, we misapply God's intrusted gifts, and our powers will become enfeebled. The enemy takes advantage of the misapplied talents to build up his kingdom.

Christ came to lead men to holiness, teaching them to love their fellow-men as he their Saviour had loved them. He is the fountain of all hope, of all peace, of all happiness. If we are indeed partakers of the divine nature, our spiritual life will give evidence that we have been drinking of the exhaustless fountain which has refreshed and blessed the soul. Christ will be in us a well of water springing up into everlasting life, and we can refresh all with whom we come in contact.

Let those whose hearts glow with the Saviour's love, talk of Jesus, dwelling upon his infinite sacrifice in behalf of man. Dwell much upon his second appearing to our world; tell also of his first coming from heaven, his life of constant humiliation and sacrifice. With softened heart

and tearful eye, tell the story of his dying upon Calvary's cross, because he loved us, that we might be saved.

"Ye are," says Christ, "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." Looking unto Jesus, working for Jesus, having the eye single to his glory, you will be imbued with his Spirit; you will not fail or be discouraged. You who have been alive to worldly interests, will you now show an interest in eternal things proportionate to their true value?

Nothing has been withheld from us that God could give. So ample was the gift poured out to man, that there was nothing more which God could bestow. He is our best friend, our benefactor. Shall we not give evidence of our gratitude to him, not only by thanksgiving and praise, but by offerings to extend to others the knowledge of his great gift? How do you expect sinners to be converted, unless you do your duty in giving them the light of truth? Can you pray in faith for God to enlighten them, while you are withholding the means he has placed in your hands for the accomplishment of this very work? You will seek in vain to convince others of the preciousness of Christ, while you yourselves show that you value his grace so lightly, and are so unwilling to deny yourselves for his dear sake.

Show your appreciation of Christ by bringing into the treasury of God your thank-offerings and your sin-offerings. Instead of bestowing gifts upon one another, bring your oblations to God. Seek to turn the minds of your children and your entire household, and the minds of your friends, to Him who is worthy of your highest honor and your best gifts.

[Is not the missionary work that is to be done in our world of sufficient importance to command our influence and support? Should we not deny ourselves of every extravagance, and put our gifts into the treasury of God, that the truth may be sent into other countries, and that home missions may be sustained? Will not this work meet the approval of Heaven? The work for these last days has not been supported by large legacies, or advanced by worldly influence. It has been sustained by gifts that were the result of self-denial, of the spirit of sacrifice. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new.] [The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.]

Are we indeed the representatives of Christ? Then with all the powers of our being let us co-operate with Christ. Let us work diligently as he did to counteract Satan's work of perverting everything that might turn the mind to the interests of God's cause and the upbuilding of his kingdom.

Parents, in wisdom and love teach your children the grand lesson that in God we live, and move, and have our being. Every pulsation of

the heart is a rebound from the touch of the finger of God. He watches over us by day, and under his wings we find shelter by night. His preserving care is over us, whether we wake or sleep. He is as a sentinel to guard us from Satan's power, or we should be taken captive by him. Jesus is our constant friend. We are to look to him moment by moment, and by looking to him we are to live. It will not pay for any one of us to become self-centered, to study our case, or pleasure, or selfish indulgence in any respect. It is enough for us if our life is hid with Christ in God. If the life of Jesus is in us, we shall seek the glory of God in everything. We shall daily humble our hearts before God, and at the foot of the cross we shall have distinct views of the loveliness of Christ. We shall make Christ first, and last, and best in everything. We cannot glorify God if we place man where God should be. Not a word of praise should be diverted from God to sinful men. But if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and when we most nearly reflect the likeness of Christ, we are giving the greatest honor to God.

Then we shall have cheerfulness of spirit; our words will be hopeful, we shall show that there is a power sustaining, upholding us day by day, and we shall make melody to God in our hearts. Thus we shall show that the way to life is a bright and sunny way. We shall be a light at home, in the church, and before the world. We shall not be talking the theory of the truth so much of the time, but shall do the will of our Heavenly Father, and shall talk of Christ and his love. There will be faithfulness in all the walks of life. We shall have an interest in the souls of all for whom Christ has died. We shall long to see his work become a praise in the earth. We shall spread the glad tidings of truth, we shall give of our means, we shall send the messengers into the missionary fields. Already the fields are white unto harvest; all heaven is interested in this work, and in working with heaven we are laying up a treasure unto life eternal.

#### THE WASHINGTON MASS-MEETING.

BY ELDER R. F. COTTRILL.  
(Hidgeray, N. Y.)

MR. CRAFTS chafes badly over the successful mass-meeting held in Washington last spring, called by the Religious Liberty Association. He claims that the call for the meeting was deceptive; that under the heading, "The American Constitution Must Be Preserved," "there were numerous deceiving quotations from Washington, Madison, Grant, etc., which had no reference to Sunday laws." Is not Sunday-keeping a religious institution? He says that the meaning of this heading is, "The American sabbath must be destroyed, and the Saturday Sabbath must be Preserved." The "American sabbath" may depend on State laws for its existence; but the friends of the Sabbath of God ask no law of the State to enforce its observance. All they ask of the Government is liberty to obey God as their conscience requires. And could not those who wish to keep Sunday, or what they call "the American sabbath," do so without civil law to enforce it?

Of our good mass-meeting Mr. Crafts says: "The whole affair was the worst specimen of 'low politics' that even Washington ever saw. All this is the more blameworthy because a generous exception for those who keep Saturday is made in both of the Sunday laws now pending in Congress." Such denunciation against a fair and open rally in favor of Religious Liberty betrays the spirit of those who are clamoring for Sunday laws. It is evident that when they shall obtain the legislation they desire, they will willingly repeal that "generous exception." And why not? A just civil law should make no exceptions. There should be no respect of persons. Right for one is right for all. But this exception in favor of

certain religious views betrays the fact that it is religious legislation which they seek. "Generous exception!" toleration! That is not what we ask for. It is simply our rights. And they ought to be content with the rights they enjoy under our Constitution as it is, and not call for laws to enforce their religious creed.

#### WHY MEN REJECT TRUTH

BY E. HILLIARD.  
(Duluth, Minn.)

THE Scriptures set forth three prominent reasons why men reject the truth:—

1. *The love of gain.* When the binding claims of God's law, which enjoins the Sabbath of the fourth commandment, are presented, the wealthy see in its observance an impediment to the accumulation of gain, and refuse to keep it. But in so doing they are barring the gates of heaven against themselves. Says Christ, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

He who sets aside any one of God's commandments, because it stands in the way of worldly affairs, whether he be wealthy or desirous of gain, will, at last, come under the sentence of our Saviour in Matt. 19:23, 24: "Then said Jesus unto his disciples, Verily I say unto you. That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

All who are pondering whether to cling to their riches, or reject the sacred law of God, and make the blood of Calvary of none effect, will do well to consider the matter from the stand-point of profit and loss: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. When the book-keeper of Heaven shall give the trial balance, many a wealthy man, and many who have used their strength and ability to accumulate wealth, although unsuccessful, will stand outside the gates of the New Jerusalem, and hear the sentence, "Thou art weighed in the balances, and art found wanting." Too late, they will find themselves insolvent debtors to Heaven, and destined to eternal loss, not of their property, merely, but of their souls. They will awaken to find their gold and silver cankered. These will serve as a witness to their unfaithfulness, and will eat their flesh as it were fire. James 5:1-3.

What a fearful fate awaits those who have their hearts fixed on the treasures of earth! They will see at last that they have rejected Him who was rich, yet for their sakes became poor, that they through His poverty might be rich. 2 Cor. 8:9. They will see that they have not only appropriated God's Sabbath to their own use, and thus violated the fourth and eighth commandments, but have had other gods before the true God, by coveting riches and worshipping mammon. Too late, they will see that to bear false witness against one's neighbor does not consist in refraining only from speaking falsehood, but that it covers the principle of honesty, which forbids deceit in all its forms. Keeping back part of the truth to get the best end of the bargain; giving what one would not take under the same circumstances; recommending an article with the qualities of which he was unacquainted, will stand as a faithful witness against many a man's violation of the ninth commandment. Had he obeyed his convictions of duty, in observing God's day of rest, and humbly sought guidance from Christ, he would have avoided these sins. Truly the commandments of God are so closely related that he who offends in one point is guilty of all. James 2:10.

The blessed Saviour could give up his wealth in heaven, lead a life of poverty, suffer death among criminals for their sake; but the wealthy think they cannot give up their cherished ways

and obey his teachings, for their and his sake. Such ones would not enjoy heaven; they would be ashamed every time they looked upon the scars of the great Sacrifice.

2. *Love of honor.* Another class see that keeping the Sabbath would make them unpopular. They do not like to be called peculiar, although it was for this specific purpose that Christ gave himself for us: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. Let one step out from the popular churches, his friends, and the world, and keep the seventh day, and at once he is pronounced a very peculiar individual. He is branded with being crazy, odd, or foolish. He encounters the opposition of the churches and of many of his friends, simply because he desires to give himself wholly to Christ, and be redeemed from *all* iniquity; and if so, he must obey the fourth commandment as well as the other nine. In obeying God and departing from evil, he makes himself a prey: "Yea, truth faileth: and he that departeth from evil maketh himself a prey." But let those who make the obedient their prey, remember that "the Lord saw it, and it displeased him that there was no judgment. . . . And he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies." Isa. 59:15-18.

Very few are willing, for the sake of truth, to be made a prey. They love the praise of men more than the praise of God. Christ was made of no reputation for our sake, and cannot we be made of no reputation for his sake, and that, too, when it is for our eternal good?

The love of honor holds many a victim within the gilded circles of fashion, and blinds the mind to the claims of God's holy law. Flimsy excuses are offered to vindicate their course, and they express unbelief in the clearest claims of divine truth. All who seek the honor of the world cannot believe. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44.

3. *To avoid suffering.* Others see that perfect obedience to the moral law involves suffering, and they shrink from the cross. They may not care for the riches or honor of the world; but they see that they will meet strong opposition at home, and they lack the moral courage to obey. Let such remember that Jesus came unto his own, and his own received him not. He left One in heaven that he loved far more than the husband can love the wife, or the wife the husband, or the child the parent, or the parent the child. He was separated from his Father's personal presence for over thirty years. When the angels gathered before the Father to worship, there was One missing. Jesus was not there, but was toiling on the earth for the redemption of man. When wearied with the day's labor, he had not where to lay his head. When he walked the crowded streets of old Jerusalem on the day of the crucifixion, do you not think there flashed upon his mind the streets of burnished gold in the Jerusalem above? And when men spat in his face, did he not remember how angels up there worshiped him? Do you not think he desired then to be among them? Behold the sweat-drops of blood, as the agony of soul forces them to the surface of his divine face! Hear the prayer of Gethsemane's Sufferer: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." At last, on Calvary's cross he bows that sacred head, and cries, "It is finished." Yes, the bloody cup is drained to its dregs, and all this that his righteous life might be imputed to us, upon repentance for the transgression of his Father's law.

Dear reader, will you or I refuse to acknowledge our guilt, and to obey any of that divine law which demanded such an infinite sacrifice to vindicate its claims and cleanse us from sin, because it involves suffering? Our Redeemer well knew that if he undertook to rescue man from

Satan's grasp, all who would co-operate with him would have to suffer. While our compassionate Saviour has informed us that suffering and trials will be the Christian's lot; he has not left us in darkness as to the result, but has also told us that the sufferer is to share in his glory. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him; that we may be also glorified together." Rom. 8:17.

To suffer with him, is to suffer in a degree, at least, as he suffered. When he was crucified his disciples forsook him and fled. The lone Sufferer was led by the way of the sheep-gate up to Calvary, and there, amid the jeers of the mob, he was crowned with thorns, nailed, and pierced. Now shall opposition from husband, wife, son, or daughter, separate us from the side of Him who bore so much for us?—Never! never! Christ has told us that our worst foes shall be of our own households: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36.

If the husband is inclined to keep the Sabbath, and the wife creates a disturbance, shall he, for the sake of peace, disobey God? or *vice versa*? Let the Saviour answer: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:37, 38. The cross may sometimes separate us from much-loved friends, and sever the dearest social relations; but it will bring to our side a dearer Friend; one who has passed through the same, and who can sympathize with us and supply our lack. O let not any reject truth for wealth, honor, or to avoid trials! Do not make peace with Satan at the expense of heaven.

#### "LIPS OF STONE."

BY ELDER R. S. OWEN.

(So. Stukely, P. Q.)

DR. TALMAGE is placing some interesting memorials in his new tabernacle. In a recent sermon he gave the following account of two of the stones to be placed in the wall at the main entrance of the building:—

Coming forth from those pictured subterranean passages, we begin to climb the steep sides of Calvary. As we go up, we see cracks and crevices in the rocks, which I think were made by the convulsions of nature when Jesus died. On the hill lay a limestone rock, white but tinged with crimson, the white so suggestive of purity and the crimson of sacrifice, that I said, "That stone would be beautifully appropriate for a memorial wall in my church, now building in America; and the stone now being brought on camel's back from Sinai across the desert, when put under it, how significant of the law and the gospel! And these lips of stone will continue to speak of justice and mercy long after all our living lips have uttered their last message." So I rolled it down the hill and transported it. When that day comes for which many of you have prayed—the dedication of the Brooklyn tabernacle, the third immense structure we have reared in this city (and that makes it somewhat difficult, being the third structure, a work such as no other church was ever called on to undertake),—we invite you in the main entrance of that building, to look upon a memorial wall containing the most suggestive, and solemn, and tremendous antiquities ever brought together; this, rent with the earthquake at the giving of the law at Sinai, the other rent at the crucifixion on Calvary.

In these days when the law of God is being set aside by so many religious teachers, we are glad to see monuments erected to testify to the truth which was once the faith of all Christians—that the law and the gospel continue together. These "lips of stone" taken from Sinai and Calvary, may speak this truth when living lips have ceased to proclaim God's law from popular pulpits.

—A well-turned phrase is a good action.—  
From the French.

#### THE MARRIAGE FEAST.

BY MRS. L. D. A. STUTTLE.

(Battle Creek, Mich.)

I HAVE heard the call to the marriage feast,  
I have heard and I must obey;  
For the call is sweet to my sin-sick soul,  
That bids me haste to the heavenly goal,  
Where the sparkling river of life shall roll,—  
I have heard and I cannot stay.

Ah! who will be there at the marriage feast?  
And where shall the wedding be?  
And who shall join in the anthems grand,  
That rise and swell in that better land?  
And who 'mong the wedding guests shall stand—  
Shall stand on the crystal sea?

Ah! the saints shall be there at the marriage feast,  
And the pure in heart, I know;  
And sweeter than earth-born melody  
Shall the songs of immortal harpers be,  
As they pluck the fruit from the fadeless tree  
Where the crystal waters flow.

Ah! who is the King at the marriage feast,  
The Prince of the city rare?  
The Lord of that fadeless clime shall be  
The Bridegroom, strong in his majesty,  
"The chiefest among ten thousand" he,  
And "the One altogether fair."

Ah! who is the Bride? and the answer comes,  
'Tis the glorious city bright:  
The Bride is the New Jerusalem,  
She is clothed with light like a diadem,  
And the songs of the blest and the seraphim  
Are wafted o'er fields of light.

I have seen the Bride with her garments fair,  
She is beckoning me to come,  
By the eyes of faith I can now behold  
Her gates of pearl and her streets of gold,  
And I know there are glories, all untold,  
In my everlasting home.

I have heard of the glorious marriage feast,  
Of the Bride and the Bridegroom fair;  
And my heart grows weary of din and strife,  
In the land where sickness and death are rife,  
And my soul cries out for the Bread of Life  
That the glorified ones shall share.

#### THE SIGNS OF THE TIMES.

BY ETHAN LANPHEAR.

(Plainfield, N. J.)

"BUT as the days of Noe were, so shall also the coming of the [Lord] Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. It is a question whether there has ever been a time since the flood when the activities of the world were more manifest in wickedness, self-righteousness, deception, fraud, hypocrisy, and worldly pleasure than at the present time. Men are deceiving and being deceived. The world and the Church seem to be moving together in a rush, and are so mixed that the line of demarkation can scarcely be traced. The world sits together with the Church, in the same pews. The Church builds fine meeting-houses with cushioned seats and ornamented pulpits, adding thereto kitchens and parlors to attract the world; gets up suppers and amusement, booths and auction sales, and every device, to draw in the world, and to draw and hold a large congregation together. They adopt every means to raise money, from the world as well as the church-membership, to keep up appearances and outdo other denominations in outward show. They aim for the pastor that can speak fluently, use various languages, and teach for doctrines the commandments of men, and please the itching ears of the world, and thus draw many from the world.

There probably never was a time when there was greater form of godliness in the world than at present. Missionaries are being sent forth at home and abroad, and men are led to believe that this is a progressive age of the gospel, as well as a progressive age of the world in riches, the perfection of the arts and sciences, and inventions. But while all these activities in the world go on, is it bringing the nations of the earth and people nearer together to see eye to eye in the doctrines

of the Son of God and the salvation of men? It is evident that the Church and the world are deceiving and being deceived. God never designed that his people should mix with the world, but rather that they should come out from the world and be separate, and that they might be kept from the world.

But how different the situation! Church-members have joined themselves to fashionable clubs, where sports are entered into, wine and strong drink are imbibed, raffling and games of chance are had, and thus long hours of the night are spent away from their families. Church-members enter the gambling exchanges of Wall Street, and make and lose fortunes; and when by gambling fortunes are made, they are liberal in building churches, and in missionary and other benevolent work, and take the highest seats in the sanctuary, and are considered a great financial aid to the Church; but the loser is dropped as a cast-away, without a soul worth saving. Church-members take stock in building club-houses and theaters, and are members of jockey clubs bicycle clubs, ball clubs, rowing matches, athletic clubs, cock-fights, race courses, and various institutions where gambling is carried on to the neglect of Church service and the Church prayer-meeting, and to the neglect of the Sabbath and the Church ordinances, without notice by the Church or pastor; the pastor often becoming member of outside disreputable associations, in order to become popular with this class, and to draw them to his congregation. The Church allows its members to defile their bodies with tobacco, and they are frequently seen in the smoking saloon or smoking car on our railroads; to drink wine and other drinks, so long as they do not get drunk and expose themselves before the public. And to my knowledge, church-members get the worse for liquor; but it is covered, especially if the person belongs to some noted or popular family; while the poorer man in the lower walk of life, may be brought to account and put to shame.

These are some of the signs of the times. And when we compare the statistics of the increase of membership of the different churches in our professed Christian land, with the increase of population, the evidence is largely against the growth of Christianity in the world. Some denominations are somewhat stirred as to the falling off of membership, and as to the cause, etc. The Presbyterians acknowledge that their people are on the decrease, and even the Seventh-day Baptist denomination seem to have become somewhat alarmed as to their life or death in the future, notwithstanding they claim to have the word of God for their faith and practice. They have recently held a convention in the city of Chicago to consider methods, doctrines, and causes as to what is the difficulty in the way of their growth, and what is necessary to a greater growth and prosperity in the future. Doubtless they will find at the bottom, while they have the law of God on their side as to the Sabbath, that they are conforming to the fashions of the world, as well as other denominations; and that since they are professing to keep the commandments of God, they may be merely keeping the outward forms of the law instead of the real spirit of the Sabbath in love to God and in kind remembrance to him for his creative work and his goodness to the children of men.

I am of the opinion that the churches at large in our land, upon close investigation would find, while they observe the great activity going on in the world by the spread of the gospel, that there is a great amount of form of godliness without the power to convert the world; that there is at the present time much of the Pharisaical, self-satisfied sort of religion in the world; that there is a lack of conformity to the spirit of God's word, and the cleansing process, and a lack in fitting our bodies (temples) for the Holy Ghost (Spirit) to dwell in. Are we not defiling the temple of God every day of our lives by some wrong habit, action, or association? Are the professed people of God living a sacrifice to God and his truth, or a sacrifice to the world? The



signs of the times indicate a lack of holiness of heart and honesty of purpose in their profession. Without holiness of heart, no man can see God. Men seem to accept a form of godliness, a fashion, in place of real conversion, in entering the Church; thus requiring the preacher to preach soft doctrine in order to hold the Church together and multiply numbers. Otherwise they quickly fall away. Does the Church at large believe the Bible? Do they believe in Christ, and that he is coming again the second time to redeem his people? Are they watching and praying, looking for his appearance in the clouds of heaven as he disappeared? Would the trump of the angel be a welcome sound to their ears? What are the signs of the times, dear reader? Will there be faith found upon the earth when He shall appear?—Yes, a few will be found watching. Many are called, but few are chosen. They that have overcome the world, and endured to the end shall be saved. Who are they?—Those that have kept the commandments of God and the faith of Jesus.

What is the hope of our own country, to say nothing of foreign nations, according to the signs of the times? We have a population of some 65,000,000, and only about one half can be counted as church-members, including the Catholic Church, which counts in all children. It is said that over 15,000,000 of our population never enter a church of any kind. It is a question whether one third that do are saved by grace and repentance. If Christ should come on a mission again upon the earth, and associate with the poor, heal the lepers, the blind, and the degraded class, would the Church not condemn him as did the scribes and Pharisees? Would the Church be willing to receive him into their synagogues? What are the signs of the times? Is it time, and high time, for the professed Church to arise from their low standard of worldly life, and be separate? Is there any hope of success without this?

#### CHRISTIAN VS. SINNER.

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

THE question is often asked, "Do you believe it possible for a person to live without sin?" To those who query thus, I submit a few thoughts. What is sin?—Sin is the transgression of God's law. That law is a holy law, a perfect law. It forbids nothing that is right, it enjoins nothing that is wrong. That law is an embodiment of the character of God himself. To disobey it is sin. To break that law willfully, is to defy the authority of God. Sin is hateful to God. Sin has no room in heaven; it is foreign to the government of God. Sin is grievous to Him who made man. Sin separates from God and heaven. Sin grieves the Saviour and those who are sent on errands of mercy out of Eden, and has peopled our earth with the suffering and the dying, and made this earth what it was not designed to be—the abode of misery, and one vast grave-yard. Sin will keep the soul in darkness, and if indulged in, will cause the soul to go out in eternal night. Sin separated from heaven in the beginning, and it is the only thing that will shut us out of heaven at last. Sin caused the death of the Son of God. Christ died to save his people from sin. He cannot and will not save *in* sin, but *from* sin. He will save from the consequences of sin, and he will aid the soul in staying upon him, and will save from sinning.

Christ himself was sinless. To be a Christian is to be Christ-like. Then if we are like Christ, we will not sin. If we sin, we are not like Christ. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. If we sin, our hearts condemn us; but "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. To walk after the flesh is to mind the things of the flesh, which is to sin, to be carnally minded, and at enmity against God (Rom. 8:5-7); or, as in

Gal. 6:8, it is to sow to the flesh, and reap death. To walk after the Spirit, is to be led by the Spirit to do the will of God every day. Those who are thus led will be spiritually minded, and made free from the power of the law of sin. Such will have no inclination to sin. Sin will be hateful to them, and they cannot sin because they have no desire to sin. "He that is born of God, cannot sin." They have the power to sin, but, led by the Spirit of God, they have no desire, and hence cannot sin. Having learned of a better way, and been made to realize the hateful nature of sin, and its terrible consequences, like Joseph, they resist temptation by saying, How can I do this thing? for it is sin against God.

To say that we cannot live without sin, is to say that the plan of salvation is a failure. A sinning Christian is but a contradiction of terms, for the Christian will be like Christ, and Christ did not sin. If we sin, we are not like Christ. "These things write I unto you, that ye sin not." 1 John 2:1. Christ dwells in the heart by faith. Eph. 3:17. When Christ is in the heart, a man will not sin; and if we sin, Christ is not in the heart. In this, as in other things, "according to your faith be it unto you." If we have faith to take the Saviour with us, he will keep us from sinning. But without faith we shall surely be left to sin, for we shall be left alone, for no man was ever able to live without sin in his own strength. It is through Christ that we are delivered from the body of this death. This body of death, sin, will surely cause our ruin, unless we get away from it. We never shall be able to get away from it as long as we indulge the idea that it is impossible to live without sin. Impossible? away with the idea! Impossible to avoid displeasing God! Impossible to get along without grieving Christ, who has died to save us! Impossible but that we must displease all heaven, causing sadness and weeping in heaven, yet rejoicing among the fallen angels! Do not let these thoughts discourage the Christian reader. Christ is all-powerful to save us from the power of temptation; yet if in an unguarded moment, through the weakness of the flesh and the power of the artful deceiver, we fall into sin, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. And the righteousness of Christ will be imputed to us, to hide all our failures, all our deformities; his precious blood will wash away our sins, and we shall appear in his sight at last as though we never had sinned. "This is the victory that overcometh the world, even our faith." 1 John 5:4. May this be the lot of both the reader and the writer.

#### OUT OF DARKNESS INTO LIGHT.

BY MARY T. WENTZELL.

How could I do otherwise than embrace the truth as taught by S. D. Adventists, as I listened attentively with an unprejudiced mind, to the preaching of the word? I was in sympathy with their teaching at once, from the fact that, from a child, I had been convicted that we must be keeping the wrong day for the Sabbath; and in reference to baptism, that anything short of immersion was not baptism, as we are to be "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4); also that we must now be living in the last days.

When a mere child, I would think, We are keeping Sunday, the first day of the week; the Bible says "the seventh day is the Sabbath." I wonder how it is—why we are not doing as the Bible says? Thus I would query in my own mind. But for years I have believed we must be keeping the wrong day. About two years ago, I thought a great deal on the Sabbath question; and about one year ago, I thought still more about it; my attention had been called to it more forcibly by a little paper, *The Light of Home*; and as I was then a Methodist, I spoke to my pastor about the Sabbath. Said I, "We

surely are keeping the wrong day. The first day of the week is not the seventh, and the fourth commandment teaches us that "*the seventh day is the Sabbath of the Lord*." He replied that that was only a notion; God demands one seventh part of our time. It matters not what day we devote to him, whether it be the first or some other day; and then he said that there had been time *lost*, so that we do not know now which is the seventh day. As I had not the light then that I have now, on "the seventh-part-of-time theory" and "the lost-time question," I tried to rest content with the explanation; but somehow I still would feel that it was not satisfactory. I then prayed to the Lord to make it plain to me, if I was keeping the wrong day; and if it was his will that I should keep the seventh day as the Sabbath, that he would so cause events to transpire that I could keep the Sabbath. Has not God answered that prayer? Very unexpectedly to me, I was converted from a Methodist to a Seventh-day Adventist!

There was one point of doctrine, however, which I could not embrace so readily; viz., immortality through Christ alone. I had always been taught (and consequently would read the Scriptures with that understanding) that when we died, we would, if Christians, be *at once* with the Lord; or if unsaved, would *immediately* go to a place of torment. As I listened to the discourse on "the state of the dead," and the question, "Is man immortal?" etc., and then investigated for myself, I came to the conclusion that the S. D. Adventists were right, and that I had been wrongly informed or instructed. Also in reference to everlasting punishment, I learned that I had had erroneous teaching. And as I investigated the truth, I could but arrive at the same conclusion.

God is love. Our Heavenly Father is infinitely kind and good, infinite in love and mercy, in justice and truth. And so is it right for us to believe that he will punish a finite offense with endless suffering? Are we reverencing our Heavenly Father to believe that he would torture throughout the ceaseless ages of eternity, the creatures of his hand? that when millions of years had rolled by, they were still enduring the most excruciating torture for offenses committed in a brief earthly life-time? What an absurdity! and how unlike a loving Father, who so loved us "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

But God is a God of justice. He has set before us good and evil, life and death. He has made ample provision for *all the world* to be saved, if they will *comply with the conditions*,—repentance, faith, and obedience. Then if we will not come to him and be saved, when the provision is ample, but prefer indulging in sinful pleasures and habits, disobeying God and not reverencing him, when he has told us plainly that "the wages of sin is death," we must abide the results. God is just. We can have "life through Christ alone." If we are not made righteous through him, we must be utterly destroyed. This is the second death. I am glad I have received new light, and, I believe, true light, in God's word, and I hope ever to keep his commandments and the faith of Jesus.

—The heart can become habitually pure, and it can become gradually more hard. A man can harden so that he might yield to evil acts to which he at one time would have thought it impossible for himself to be influenced. Our natures can develop in two widely divergent directions—heavenward or hellward, toward life or toward death.

—How many a Christian pilgrim would never have seen anything of the spiritual manna, and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought him not to lead him into a desert.—*Krummacher*.

## 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.

### SILENT MESSAGES.

WHAT say the stars, dear maid?  
Look up in heaven's blue,  
While they their message tell,  
"Be true, my child, be true!"

What say the lilies, maid?  
Kneel, you will hear, I'm sure,  
As they their message breathe,  
"Be pure, my child, be pure!"  
—Emma Stewart.

### "EARTHEN VESSELS."

"BUT we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Soft and gentle were the tones of the reader's voice, so gentle that in themselves they gave a degree of quiet to the overwrought nerves of the poor invalid to whom she read. Katie Ray was always a welcome visitor to the rooms at Sunny Side. Quiet of manner, her presence was always like sunlight. Keen of perception, she read quickly the present need, and in harmony therewith, her serene face would beam with kindly sympathy, or break into cheering smiles.

She was reading to Ella Dale this afternoon. Between these ladies a strong bond of friendship existed, and if Ella was too sick to talk, or too weary to listen to reading, Katie intuitively understood, and then she would sit quietly beside the sick one, sometimes for hours, sewing or knitting, and Ella was rested the sooner for Katie's soothing presence. The reading selected was always of the very best, never exciting or trashy. This afternoon she read from the precious Bible. As she came to the portion I have quoted, she paused and said:—

"Oh, how many failures we make in our efforts to live Christians, simply because we are unwilling to accept that truth!"

"Please read that again, Katie," Ella asked, and again the gentle voice read: "'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,'" and again the reader paused.

"What truth is it that we are unwilling to accept, Katie?"

"The truth that we are 'earthen vessels,' frail and worthless."

"I never thought of the human heart in that light before, Katie. 'Earthen,' surely that is an emblem of frailty."

"Yes, and yet when we begin to realize that God's Spirit has wrought a work in our souls, and that we have been born again, we are too apt to feel that *now* we are strong to resist temptation. Thinking thus, and rejoicing in the strength we think we have attained, we start onward only to fall, and mire in the 'Slough of Despond.' Is it any wonder that we are exhorted to 'search the Scriptures'? Our natures are so out of harmony with their teaching that we *must* search ere we begin to comprehend their wonderful treasures."

"But, Katie, do you think we are *always* to be only 'earthen vessels,' no worth, no strength in us?"

"None in *us*, Ella. I know of no portion of God's word which teaches that this figure of frailty shall cease to represent our condition until this mortal shall put on immortality.' We are indeed 'earthen vessels,' in ourselves fragile and weak. But here comes a glorious thought: because we are thus, the excellency of God's mighty power may be the more clearly revealed in our lives. He who can bring 'light out of darkness,' as we just read, will shine 'in our hearts' if we will give ourselves unreservedly to him, 'to give the light of the knowledge of the glory of God in the face of Jesus Christ.' When God can work in us, 'both to will and to do,' our very weakness shall contribute to exalt his glory and power, because there is in *us* no might, no power."

"But, Katie, in Ephesians Paul prays that we may be 'strengthened with might by his Spirit in the inner man.' Can we, when this is done, be only weakness?"

"Read carefully the remainder of the chapter, and you will see that it is only as Christ dwells in the heart by *faith* that we are thus strengthened; that this is 'according to the power that worketh in us,' that the glory may be unto Christ. We sometimes say that we want to become strong to resist temptation; rather let us say that we want to realize that *we* never can have any strength ourselves, and so sense this truth that we shall never trust ourselves one moment, but *continually* look to Christ for power. If we can only so humble self as to accept the fact that we are literally nothing, and never can be anything only as Christ shall work in us, then we may be strong. But it is never for one moment *our* strength. In our own hearts we are just as weak as ever."

"But, Katie, I thought that when Christ was formed in our hearts the hope of glory, every thought would be brought into obedience to him, and that then we became strong to resist temptations."

"Ella, you have made a mistake which nearly every one does make, but which a careful study of the word of God will soon set right. You have thought you were going to grow so strong that temptation would have no power over you, and because you see every day that you are weak, you mourn and become discouraged?"

"Yes, Katie, how can I feel otherwise? If I cannot grow strong, then assuredly there is no hope for me." And her lips quivered, and tears sprang to her eyes.

"Ella, don't you suppose that I am just as weak as you are?"

"No, indeed! Why, you are always happy and rejoicing in the Lord."

"Dear Ella, I cannot help being happy when I see how weak I am, and know that because I am weak Christ loves to help me. Why, truly, with Paul, I feel like glorying in infirmities, that the power of Christ may rest upon me. Our victory is 'according to the power that worketh in us,' that is not *our* power. I know just how you feel. I have been over the same ground, and I know there is hope for you, for every one. But the first ground-work of an *abiding* hope must be in our fully appreciating the fact that we have this treasure 'of the knowledge of the glory of God' (which is given by his Spirit shining in our hearts) in weak, 'earthen vessels.' Ella, just make up your mind that *you* are always going to be weak, always only an 'earthen vessel,' and then, fully believing that Christ is able to keep what you commit to him, just *trust him* to keep you. Give yourself to him fully; keep nothing back, and then you will be 'strengthened with might by his Spirit in the inner man,' and your heart will indeed be joyful in Christ."

"Katie, you say I must always be weak, and yet you say I may be 'strengthened with might by his Spirit in the inner man.' How can this be?"

"Paul in Hebrews, speaking of the wonders wrought by faith, says that those worthies of old, 'out of weakness were made strong.' Notice, Ella, he says *out of weakness*; now hear again where we were reading: 'God, who commanded the light to shine out of darkness.' The light did not shine out of light, but out of darkness; and we are to be made strong out of weakness. Now this is a marvel; it is God's work. Faith will make us strong right out of our very weakness. The apostle does not say our weakness is made into strength, but right out of that weakness God brings strength. We cannot do that. No man can. No man can take darkness and make light out of it. But God did, and he can perfect strength out of our very weakness."

"Go on, Katie, I begin to see a little light."

"Would that it might beam full and clear for you as it has for me! Hannah Whitall Smith gives a striking illustration of how this may be. She tells of witnessing a dumb-bell exercise by a class of idiot children. In this exercise their

weakness of intellect was very apparent, as only occasionally would their movements accord with the music. One little one, however, was perfect in every movement. The reason was not in herself; but the master, standing behind her, holding her hands, guided and controlled every motion. She thus made no mistake. So we may give ourselves to our Master, both to will and to do, and then out of our weakness he brings strength. While our faith takes hold upon God, we rely wholly upon him, and are strong in his strength. But it is *not in ourselves*; and just so surely as we lose sight of the fact that we must 'look to Jesus' continually for strength, just so surely will we fall. Here in the thirty-third chapter of Ezekiel there is very impressive language on this point; perhaps it will help to make it clear to your mind. You are not wearied—I can see that; and I would dislike to leave the subject here."

"Oh! continue it by all means. I do hope you may help me!"

"Well, here the Lord by his prophet says: 'When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered.' Now you see, Ella, when we feel the witness of God's Spirit that we are his, we must not think that we shall never be tempted. The righteous *may* turn and commit iniquity and die. Neither are we to think when we find that we have sinned, that we are beyond hope; for 'if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby.' The point I wish to impress from this is, that even though God says to a righteous man that *he shall surely live, even then he may sin*. No one can be strong in himself."

Poor Ella sighed; it was hard to think *she* never could be strong.

"Please give me the Bible, Katie," she said. Turning to Eph. 6: 10, she read slowly: "'Finally, my brethren, be strong in the Lord, and in the power of his might.' Yes, I see, 'in the Lord,' and 'power of *his* might.' But, Katie, must we always be fighting temptation?"

"No, not always *fighting*. But we would better leave our subject now until to-morrow. I will come early."

As the falling shadows deepened in that little room, Ella prayed, "Help me, dear Jesus, to learn how to look to thee."

MRS. M. J. BAHLER.

(Concluded next week.)

### DON'T BE A GRUMBLER.

DON'T be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your part of the trouble and bear it bravely. You will be sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself, but don't grumble. If the work needs doing, and you can do it, never mind about that other who ought to have done it and didn't. Those workers who fill up the gaps, and smooth away the rough spots, and finish up the jobs that others leave undone,—they are the true peace-makers, and worth a whole regiment of growlers.—*Sel.*

### CONSPICUOUSNESS AND USEFULNESS.

BE willing to do little things for Christ. The highest praise ever bestowed upon a mortal was Jesus' commendation of the woman, "She hath done what she could." Do not mistake conspicuousness for usefulness, or think so much of man's judgments that you will forget God's reward.—*Central Presbyterian.*

—Though we are not to despise the day of small things, we are not to be satisfied with it.

## The Mission Field.

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

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

### THE KNEELING CAMEL.

The camel at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.

My soul, thou, too, shouldst to thy knees,  
When daylight draweth to a close,  
And let thy Master lift thy load,  
And grant repose.

Else how canst thou to-morrow meet,  
With all to-morrow's work to do,  
If thou thy burden all the night  
Dost carry through?

The camel kneels at break of day  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

So, thou shouldst kneel at morning's dawn,  
That God may give the daily care,  
Assured that he no load too great  
Will make thee bear.

—*Medical Missionary Record.*

### A WORTHY MISSIONARY ENTERPRISE.

LAST week attention was called to the generally increasing interest in mission work. Among the growing enterprises deserving of notice, is that of the Seaman's Friend Society, which was organized in Cleveland, Ohio, Nov. 10, 1830. The object of this society, as set forth in its circulars, is as follows:—

1. The evangelization of seamen, boatmen, railway operatives, lumbermen, fishermen, and others whose avocations separate them from home and church, and the families in the vicinity of docks and wharves that may be unreachd by the regular denominational churches.
2. The establishment of Bethel Homes to furnish a transient stopping-place, under Christian control, for seamen, boatmen, railway men, and others.
3. Effort for the amelioration of the social condition and religious education of the children of the needy classes.
4. The establishment of reading-rooms, and the gathering of reading-matter, and its distribution on vessels, and to lumber camps, mining settlements, hospitals, jails, and penitentiaries.
5. Systematic benevolence, to provide for the wants of the needy among the above classes.
6. Gospel ships, to carry the gospel to isolated settlements on the Western lakes and rivers.

The success of missionary efforts at Cleveland, Pittsburgh, Cincinnati, St. Louis, Chicago, and other points, has induced the directors of the association to attempt the establishment of missions, or Bethel Homes, at several points along the Great Lakes, including Ashtabula Harbor, Fairport and Lorain in the Ohio district, Saginaw and Bay City in Michigan, and Green Bay in Wisconsin; also at points on the Missouri River,—Kansas City, Omaha, Yankton, etc. This line of their work gives promise of opening large fields of usefulness, and the society has already built and dedicated a Bethel Home at Duluth. A floating Bethel is also being built at St. Paul, for work on the Mississippi River.

Rev. C. W. Church, one of the agents of the society, spoke in the Tabernacle at Battle Creek, Mich., Monday evening, Nov. 24th, in the interest of this work. In explaining the methods adopted by the society, he said that with each of these Bethel Homes is connected a temperance boarding-house, where cheap lodging and cheap meals can be furnished, and from which the bar and other vices are excluded. It is necessary that board and lodging should be furnished at a reasonable rate, because others who keep boarding-houses and run bars in connection with them, furnish cheap meals and lodging, and make their money from the bar. The Bethel Homes also take care of the sick. Reading-rooms are provided in connection with the Bethel Homes, where all kinds of religious reading-matter are kept on the tables and shelves. These reading-rooms are supplied by contributions of literature from individuals and religious publishing houses. Old

books, papers, and tracts, if in good state of preservation, can be used to excellent advantage.

There is also connected with the Bethel Homes, a chapel where services are conducted every evening,—sometimes religious services, sometimes temperance, sometimes moral lectures, &c. Much is made of the temperance work, in connection with the Bethel Homes. Sunday-schools are also organized, and all the children and young people that can be found along the docks, and among the families of the "longshoremen," are gathered in. In Cincinnati a Sunday-school was organized which has an average attendance of over 2,000 every Sunday. A very large majority of these are persons who would attend no religious services at all, if it were not for the Bethel chapel and Sunday-school. These Sunday-schools are supplied with volunteer teachers from the different churches in the city where the school is held.

There is also connected with the Bethel Homes, an Industrial School, where the girls are gathered in and taught to sew and do other domestic work. Shelf-worn goods are obtained from merchants in the city, at small cost, and made into clothing for the boys and girls, and distributed among the more destitute, and the children thus clothed are invited to the Sunday-school. It is hard to resist the logic of good clothes and something good to eat.

Building and supporting gospel ships is also a part of the general work of this society. The speaker said that Capt. Bundy has a missionary boat called "The Glad Tidings," in which he visits different points on the lakes, and preaches the gospel. During the last fifteen years he has preached to more than 100,000 people, more than one half of whom, he thinks, would never have heard the gospel if he had not carried it to them in this way. The United States Government is taking good care to provide for the temporal welfare of the sailors. There are forty-eight life-saving stations on the lakes alone. If the Christian churches will take a similar interest in the souls of these individuals, their condition can be greatly bettered.

One thing that operates against the work of missionaries in foreign countries, is the influence of sailors from Christian countries. In China and Japan, for instance, sailors from the United States and England go on shore. They are regarded as Christians; yet they get drunk, indulge in all manner of vices and evils, and thus bring Christianity into disrepute. If the moral condition of the sailors can be bettered, it will go a long way toward helping along the missionary work in all foreign countries.

Mr. Church closed by making an appeal for donations of literature, saying that they could use old papers, tracts, books, etc., that were in good condition, to excellent advantage, and would be glad to have them sent in barrels to any of their stations named above.

It would be well for our missionary members in the regions where this society operates, to remember the wants of these gospel ships and Bethel Homes, and do all they can toward furnishing them good, clean periodicals and tracts, which will be the means of directing the attention of their readers to the truths of the soon coming kingdom of the Saviour.

J. O. C.

### OUR FUTURE WORK.

"WHEN they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

It was at the time when the world's Redeemer was about to be taken up into heaven that this question was asked by the disciples, and the words clearly show that the uppermost thoughts in their minds were, the setting up of the kingdom of heaven, and the happiness and joy which would follow that event. They thought that the time had come when their hopes in this respect were to be fulfilled, and when they might lay down their burdens. They seem to have believed that it was time for their work on earth to be closed up.

We who look back through all the ages of the gospel era can see that this could not have been so, and if they had studied the words of Christ, and sought by earnest prayer to have their minds enlarged to take in the magnitude of the work of God, they, too, would have realized that the time for the end of all things had not come. But, oh, how prone is poor finite man to forget that the plans of God, and his power to accomplish all those things which he has said, are infinite!

In the presence of the disciples the Saviour had delivered the divine commission, "Go ye into all the world, and preach the gospel to every creature." "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." In this age of the world, we wonder that with such a plain commission before them, the disciples could at that time have hoped for the restoration of all things. Had they fulfilled the commission? Had the gospel been preached for a witness unto his name in every nation?—No, far from it. Their work at the time had not extended far. We read that they had taught among the Jews which were in Judea; that they had crossed the Jordan and preached in Decapolis and Gadara; and that Samaria, also, had been blessed with words from the lips of the Saviour. This was about the extent of their labors. But how much had been done in Egypt with its teeming population? How many in the crowded marts and amphitheatres of Athens and Corinth, the great cities of Greece, had heard the glad tidings of the gospel? Who in Rome, in whose palace the emperors of the world dwelt, and the sister cities round about knew that there was free salvation through Jesus Christ?—Very few, indeed, if there were any at all. And yet the disciples asked the Master, "Lord, wilt thou at this time restore again the kingdom to Israel?"

But how has it been with us? Have we comprehended the magnitude of the closing work of God?—No, indeed; our views have been just as narrow and just as circumscribed as were the ideas of the early apostles. The majority of us have confidently expected that the Lord would come long before this time. But could this be with our work standing in the way it was and is to-day?

The third angel's message is the culmination of the gospel of Christ, and the people who represent the third angel's message must fulfill the commands and demands of the gospel in every respect. One of these sacred mandates is to carry the message to "every nation, and kindred, and tongue, and people." These words are simple but emphatic, and ere the Saviour returns again to earth, the remnant church must fulfill them; for the earth, not simply one part of it, but the whole earth, is to be lightened with the glory of the closing work. The inspired record makes the duty clear to its minutest details. Every nation is to hear the message; every kindred in the nations; every tongue represented in the kindreds; and every people, or smallest division of those speaking the same language; and God has said: "My word . . . shall not return unto me void." So that around the great white throne, from the last generation there will be trophies of the Saviour's redeeming power, gathered from every clime, and from every community on the earth.

For centuries the work of spreading the gospel has been going on, and during the last forty years those who have enjoyed the light of the third angel's message have been engaged in telling it to others. As a result of their work, twenty-eight Conferences have been established in the United States and in Canada, and six in foreign countries. But by far the greater portion of earth's inhabitants know nothing at all about the near coming of the Saviour. There are millions of heathen to whom we must carry the last warning messages. The servants of the Lord are to go "to every creature." Therefore if we are the servants of the Lord, there is no exemption clause for us. We must go where the gospel light has never been, and we must go



## Special Mention.

### THE OTTOMAN EMPIRE AND THE EAST-ERN QUESTION.

to those places where they have some knowledge of Christ, but do not understand the truth for the present hour. God is honoring the efforts of the missionaries who are laboring among the heathen. They are imparting to the heathen all the light with which they themselves are blessed; and it is our privilege to share in this work and reap in its blessings. We believe that the third angel's message will cause a movement and a tremor in every nation such as has never been before.

But how will all this be accomplished? There is so short a time left for us to work, and can it be that God would have us go to all these places where there are so many of the heathen who know nothing about Christianity at all? We believe that the Son of Man will come in this generation, and that the time will not be long; but we also believe that God has power to accomplish that great work within that time. From a human stand-point this is impossible; but when the arm of infinite power is linked with that of man, then all things are possible.

The Lord has gone out far before us, and it is only our slackness that is hindering the work. We must have a firmer reliance upon God, an unyielding trust in his might; and the prayer of every heart should be, "Lord, increase our faith." When we have faith in God such as he wants us to have, the work will move in a wondrous manner. Of Barnabas of old, it is said that "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." When we have acquired these riches of character (fullness of the Holy Ghost and of faith), will not we also see *much* people turned unto the Lord?

The injunction of the Saviour to the disciples was, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That promise was fulfilled on the day of Pentecost by the pouring out of the former rain; but the blessings bestowed at that time were not as great as those that will be bestowed in the closing work. There were only 120 gathered together there, and yet by their work and the work of those whom they converted, the whole world was enlightened, even before the death of the apostle Paul; for when writing to the Colossians, he says: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you." The truth for that time had "gone into all the world" in a few short years, because the people of God were endued with the former rain.

But the showers of the latter rain are going to be as the former and the latter rain combined. Says the prophet Joel, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately [according to righteousness, margin], and he will cause to come down for you the rain, the former rain and the latter rain."

We do not realize the manifold blessings which God is willing to pour upon us, and the wonderful things he will do to carry on his work when we do all that is in our power. The earth will be amazed as it never has been before, when the Spirit of God shall rest upon his people in the last days. O that the children of Zion would do all that they can by sacrificing their lives and their means for the advancement of Heaven's work! then might they be glad and rejoice in the Lord their God, for a great victory would be wrought.

PERCY T. MAGAN.

—Recent reports from Turkey announce extensive religious awakenings in that quarter. At one station alone, 100 persons have been examined for admission to the church, and a profound and far-reaching interest in religious things has been developed.

—When you feel spiritually or physically low, go and help some one *lower* than yourself.

THE relation of the Turkish Empire to the Eastern question constitutes one of the most difficult problems in European diplomacy. Constantinople is the common center around which all Eastern diplomatic designs are known to circle. The chronic controversy between the Turks and the Russians involves not only one of the most troublesome, but also one of the oldest, questions of general European interest.

At St. Helena Napoleon declared that if he had succeeded at Acre, he should have changed the whole course of European history; for he should have crushed the Turkish Empire on his return from the East, and thus should have made France complete mistress of the Mediterranean. One of the most remarkable achievements in history is the facility with which the Ottomans secured their footing in Europe. The tributes exacted by the Greek Government had long been oppressive. The people preferred the milder conditions promised by the Ottomans. It is not strange, after all, that they should choose to obey a barbarous nation rather than submit to a government in which they suffered all the inconveniences of a liberty they did not possess, together with all the horrors of a servitude they could not resist.

The Turkish territory embraces about 1,812,048 square miles,—about one half the size of the United States. Of this, one half is in Africa, three eighths in Asia, and one eighth in Europe.

The European portion extends over about 207,000 square miles, and, exclusive of the dependent provinces, has a population of about 10,000,000, of whom not more than 1,500,000 are Mohammedans.

Here, then, we find the singular phenomenon of a million and a half of Asiatics imposing themselves as a dominant power over 10,000,000 or 12,000,000 Europeans. This fact alone is sufficient to excite our wonder. But this is not all. In spite of all strifes within and storms without, the Ottomans have held firm and uninterrupted possession of their prize for more than four centuries.

To suppose that all their successes have been accomplished by mere brute force, would be to suppose brute force endowed with qualities which it has never possessed.

It is said that the Turks are barbarians. This is too true, but the so-called Christian countries have taught them a very indifferent lesson in civilization.

The Porte, by virtue of geographical situation, has been brought into constant relations with its Christian neighbors at a thousand points of sensitive contact, and it has only met with intrigue and deception.

Russia is forever holding out a threat by her imposing military establishment. Moreover, she is constantly forming hypocritical affiliations with the Armenians, tampering with frontier tribes, and moving all the secret springs of covert corruption wherever they can be played to her advantage. While France, Austria, and Prussia, together with Greece and Italy, profess a desire to avert the dissolution of the Ottoman Empire, they have adopted a policy calculated to accelerate that catastrophe.

England has at times professed a deep Christian concern for the interests of the Turk, and has sought many opportunities of cultivating friendly relations with the Porte. But, notwithstanding these friendly professions, England has frequently broken faith with the Porte, and sought her own aggrandizement by alliances with other nations against the Turks. In league with the Russians she sent a squadron to the Bosphorus to detach, as she said, the Porte from a suspected subserviency to France. Then in turn she joined with France in forcing the Porte into an arrangement which promised to effectually

close a supposed breach in her dominions favorable to Russian aggression.

Thus the Turk has been subjected, on every side, to the injurious and exasperating encroachments of his selfish and ambitious neighbors, who have provoked him to many of those exhibitions of violence and cruelty that have horrified the civilized world.

The Turk would long ere this have been both civilized and Christianized, had it not been for the inordinate and organized selfishness of the so-called Christian nations. England, France, and Russia are even now betraying a hot impatience to seize this key of the golden gate-way to Eastern wealth and territory.

These rival nations are only held in check by the fear of each other. To those powers who either participate in the Levant trade or have a special interest in that of the Black Sea, there could be little satisfaction in the transfer of the course of the Danube to Austria, or in that of the Dardanelles and the Bosphorus to Russia. England is, above all things, ever on the alert to protect her East Indian possessions, and to prevent the Isthmus of Suez from falling into other and rival hands. It is perfectly safe to predict that, if the present Eastern policy and program of the European powers prevail, the Porte will soon be forced to relinquish its possessions in Europe, and rush to defend what may remain of the Ottoman Empire in Asia Minor and Mesopotamia.—*From an article in Weekly Mail and Express, Nov. 19, 1890.*

### PUBLIC BUILDING AT BATTLE CREEK, MICH.

ON Sept. 22, 1890, Mr. Van Schaick, from the Congressional House Committee on Public Buildings and Grounds, submitted the following report:—

The Committee on Public Buildings and Grounds, to whom was referred the bill (H. R. 3861) providing for the erection of a public building at the city of Battle Creek, Mich., having had the same under consideration, submit the following report:—

The city of Battle Creek, Mich., is one of the most thriving and prosperous in the country; its population is 13,090, an increase of 85.33 per cent in the last ten years. The city has fifty manufacturing establishments, giving employment to 4,295 persons. More traction engines and threshing machines are manufactured at that place than in any other locality in the United States. It has the free-delivery system, employing eight carriers, who handled 1,770,970 pieces of mail last year. Mail is distributed within a radius of six to twelve miles in the country; the receipts of the office last year were \$28,863. There are one college, five railroads, three banks, six hotels, nine churches, and six school edifices in the place; the town has water-works, paved streets, street-cars, and is progressive and thriving. The mail handled at the office is very large, and the volume is increasing.

In view of these facts, and as the bill comes within the limit prescribed by this committee for buildings for cities of the size of Battle Creek, the committee report the bill favorably, with the recommendation that it do pass.

### "CIVILIZING" AFRICA.

Who can say that Europe and America are not doing their best to "civilize" the African? All vessels bound for East and West Africa from European and American ports, stop at Madeira on the way. Here is a list of the spirituous liquors which thus passed through the latter port in one week:—

960,000 cases of gin,	£240,000
24,000 butts of rum,	240,000
30,000 cases of brandy,	90,000
28,000 cases of Irish whisky,	56,000
800,000 demi-johns of rum,	240,000
36,000 barrels of rum,	72,000
30,000 cases of Old Tom,	60,000
15,000 barrels of Absinthe,	45,000
40,000 cases of Vermouth,	3,000

Probably it would be as well, before sending any more missionaries to Africa, to make an effort to civilize the men who are engaged in this business.—*St. John's, N. B., Telegraph.*

—A Mrs. Bennett lives near Greenville, Miss., and her age, by the best of witnesses, the family Bible, is 115 years. She did not unite with any church till her 112th year, and was then immersed according to the Baptist rites.

# The Review and Herald.

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

BATTLE CREEK, MICH., Dec. 2, 1890.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, W. A. COLCORD.

## THE ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 1.

[HAVING given, as per announcement of the Ministers' School now in session in Battle Creek, three lectures before the class, on the Origin and History of the Third Angel's Message, some of the class requested that the matter might be written out and published. In compliance with that request, we herewith commence a series of articles on that subject. The lectures were given on three Sundays, Nov. 9, 16, and 23. In this, and the papers which will follow, a synopsis of the principal points made in the lectures will be presented.]

Among the injunctions which the apostle Paul left on record for the Church in the last days, we find these words: "But call to remembrance the former days." Heb. 10:32. We know when this applies; for he is addressing those who, under the adverse influence of a seeming delay of the coming of the Lord, are in danger of casting away their confidence, and drawing back, which he solemnly warns them not to do, assuring them that He that shall come will come in a little while, and will not tarry. He intimates that those who hold this faith of the Lord's coming will be obliged to lead a life of trial and reproach; but that the fight of affliction which they would have to endure, would be to them a profitable discipline, for it would make the "better and enduring substance," which he assures them they have in heaven, look all the more precious and desirable. These experiences, therefore, they would do well to keep in mind. It is a common saying that men value an enterprise in proportion to the amount they have invested in it. And this investment may be in labors and toils and sufferings, as well as in means. If we are living indeed in the last days, and the movement in which we are engaged is the work divinely ordained to bring this matter to the attention of the world, to save or condemn it, it should be with us the all-absorbing object of thought and labor. And all parts of the work, especially the causes which led to its beginning, and the successive steps of its progress, naturally become interesting themes of consideration.

We enter this morning upon the study of the origin and history of the third angel's message. But the third angel's message is not an isolated, independent movement. It has its antecedents, its causes and relations; and an intelligent contemplation of its history will make necessary a brief reference to these associated topics.

Is the third angel's message a necessity? If so, what has made it such? Looking back over the history of Christianity to the days of the apostles, we see, first of all, that apostasy in the Christian Church began with a defection in reference to the law of God. Corruption of doctrine soon brought in the immortality of the soul, the worship of the dead, the idea of putting Mary in the place of Christ, and electing a visible head of the Church to be Christ's vicegerent here on the earth; or in other words, setting up in the temple of God—the Church—the man of sin, the son of perdition. The superstitions of penance and purgatory in due time came in, and Christendom was finally plunged into midnight darkness in the deadly grip of the essential element of heathenism—justification by works and expiation by one's own sacrifices.

Reform began where it was necessary that it should begin; namely, with the foundation principle that justification comes not from works, but through faith in Christ. This reform has gone

forward, setting aside one after another of the claims of the papacy, discarding its false services, its superstitions and errors, till we come, as we have in our day, to its assumed badge of authority—its attempted change of the law of God. This assumption the third angel's message now calls upon men to discard; and the reformation cannot be complete till the Church has retraced its steps back to apostolic ground—to apostolic truth and practice.

Now as defection in reference to the law was the first step in apostasy, a return to the keeping of the commandments of God, as he gave them, must be the last step in the work of reform. As we heard from the desk yesterday, nothing is complete which stops short of the object sought to be attained; so the reformation cannot be complete without the very work brought to view in the third angel's message. If to have faith in God is to know God, as we believe, and to have faith in his truth is to know his truth, then the third angel's message is a logical necessity from the work begun in the sixteenth century, unless God is to suffer his work to be finally defeated, which he, of course, will never do.

In harmony with these thoughts is the chronological location given to this message in the prophecy. It must be apparent to every one that according to the order of Rev. 14:9-14, the third message there introduced constitutes the last prophetic movement on the part of the Church before the second advent of the Son of man on the great white cloud. Whenever, therefore, the end is near, the third angel's message is due. And all the evidence that shall accumulate in the last days to show that the coming of the Lord is at hand, will be just so much evidence in favor of the third angel's message, which must be then a current message in the earth, or else all that supposed evidence must turn out to be no evidence.

The third message is inseparably connected with two preceding messages, which make up this line of prophecy. The first of these symbolizes a proclamation to go to every nation, kindred, tongue, and people, announcing that the hour of God's judgment had come. This judgment cannot be limited or local in its nature; for it is one in which all nations, peoples, and tongues are concerned; and God has only one judgment of that kind, that is, the one connected with the great day. "He hath appointed a day, in which he will judge the world in righteousness." Acts 17:31. The "gospel" of this message is, therefore, that part of the gospel which pertains to the closing up of earthly scenes.

This message is thus clearly connected with another prophecy of the preaching of the gospel with special reference to the end of time. This is the prophecy of Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Consider for a moment in what age of the world this could be fulfilled. They only can preach the gospel who have the gospel; and the light of the gospel is found with the enlightened nations of the earth. The conditions, therefore, are that civilization must send forth its voyagers till all the world should be discovered, before that prophecy could be fulfilled. But it was not till near the close of the fifteenth century that the Western Hemisphere was discovered; and not until the present generation have the last discoveries been made, which enables us to say that every nation has been brought to light, every ocean traversed, every country explored, every island located, and all the world surveyed and measured. Not till the present generation, therefore, could the prophecy of Matt. 24:14 and Rev. 14:6, 7 be fulfilled.

We thus find ourselves standing to-day in the most important epoch the world has ever seen. For the first time the field is all prepared for the fulfillment of the closing prophecies of the word of God. And we may be assured that the fulfillment of those prophecies will not be long delayed.

ELIJAH.

(Concluded.)

### Concluding Remarks.

ELISHA followed with his important work. The "schools of the prophets" were planted in many places, and through their influence many turned to God. Organized efforts were put forth to shed abroad light and instruction among the people. As the ten tribes did not attend the worship of the temple at Jerusalem, had it not been for the influence of these prophetic schools, but little instruction in the true religion would have been given the people. These, therefore, were a most important agency in the work of reform. While Elijah was on earth, and Elisha lived, an immense influence was kept in motion to hold in check idolatrous influences. When their earthly career closed, idolatry triumphed, and the consequent destruction of the kingdom followed. God's mercy could no longer endure the apostasies of the people. The light previously given, lost its influence with most of them, though there is reason to believe many persons joined themselves to the kingdom of Judah, worshiping at Jerusalem.

It is, we think, because of the peculiar circumstances connected with Elijah's work, and the similarity in the result which followed, that he is taken as a representative, or type, of a work of reform at two most important crises in the affairs of mankind—the first and second advents of Christ.

"Behold, I will send my messenger, and he shall prepare the way before me." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 3:1; 4:5, 6. When John the Baptist sent from his prison disciples to ask Jesus, "Art thou he that should come, or do we look for another?" Jesus, speaking to the people, said of John: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." "And if ye will receive it, this is Elias [Greek for Elijah], which was for to come." Matt. 11:3, 10, 14.

John came indeed in the spirit and power of Elijah. He was a prophet of similar zeal and fidelity. He preached plainly, laying the ax at the root of the trees with due earnestness, calling on the people to repent of their sins and turn to God. A great destruction impended over the Jewish nation, similar to, though more dire and terrible even than, the one approaching in Elijah's time. The work of the two men was similar in many respects. Elijah typified this. The destruction of Jerusalem and the Jewish polity and nation was delayed some over forty years, till the honest-hearted among them learned of the truths of the gospel. These escaped the terrible judgment which overtook the rebellious. A mass of religious teachers went forth proclaiming the truths of the warning message. Elijah did not remain to carry forward and complete the work, neither did John. Another followed in each case, bringing in a spirit of loving tenderness, perhaps impossible for the breaking-up plow of a pioneer to exhibit at the beginning of his work. It is necessary to startle, to arouse, to shake up the dormant minds of men long under the influence of wrong habits and false traditions, to get them to think and consider. Human agencies at best are but one-sided and weak in a degree, and have their weak and strong points. They need to be balanced and complemented by others; so Elisha followed Elijah in his work. The Son of God followed John the Baptist, and brought forth, indeed, things new and old, giving to man that fullness of light and power never seen before or since.

But another work of reform is to come in the last days, and "Elijah the prophet" will be sent "before the coming of the great and notable day of the Lord." This reference cannot with any show of reason be confined to John the Baptist. Elijah



did not come personally at the first advent, to teach the people, yet his work was a typical one, similar in character to that of John. So just before Christ's second coming, a reform of a similar nature will be given to the world. The times will demand it: 1. A great destruction will be impending, and the people must be warned. 2. Important truths have been neglected for generations, which are necessary to prepare the people to escape this destruction. 3. False doctrines and traditions are being taught instead of God's truth. These need to be exposed. 4. The reforms necessary are connected with God's law.

In Elijah's time it was the second command of the decalogue which was specially broken. In John's time the fifth, with others, was disregarded. Matt. 15: 1-9. In this age the fourth precept seems to be most generally trampled upon and despised. But the spirit of all ten is violated everywhere. Religious profession is generally superficial. A searching work of reform must be given: "The commandments of God, and the faith of Jesus" Christ is the great platform of God's truth for the last days. The message of the third angel (Rev. 14: 9-12) is the *present truth* for the last days. The spirit and power of Elijah are greatly needed in making the work effective. Hence we say that Elijah is the typical reformer of the Bible, the most conspicuous figure, perhaps, engaged in the special work of reform to prepare a people to escape impending judgments. Christ's work, of course, was different in many respects, and hence we do not include it in this statement. If Elijah indeed represents our work of reform, may we not learn important lessons from his life? May we not copy his example with profit? His zeal was unconquerable. His singleness of purpose was complete. His patience in waiting long years for the auspicious moment when success could be attained, was astonishing. His courage to face foes of great power, and declare to them God's message, was most grand. His faithfulness to God in every trial was never wanting. If brought under momentary discouragement by the apparent failure of all his efforts, he yet retained his full integrity, preferring to die alone in the far distant wilderness, rather than prove false to his trust. His humility was most conspicuous, never betraying evidence of spiritual pride, though the agent by which God wrought the mightiest miracles. His wisdom in planning, under God, for the perpetuation and success of the work, organizing schools of instruction which led many to turn to the Lord, is a most worthy example to be followed. His translation to glory, typical of the great multitude made immortal in a moment at the sounding of the last trump, was a fit termination of a life of grand service to God and humanity, showing God's high regard for his faithfulness and noble service. What a conspicuous monument and tower of strength should the life of this great prophet be to those giving a similar message! May it ever encourage and sustain all faithful laborers.

G. I. B.

#### FROM AUSTRALIA.

THE six weeks now just past have been fraught with seasons of interest and importance in connection with our work in this part of the world. Beginning with a Bible institute on the 14th of September, meetings have been in constant progress in Melbourne. At the institute we were favored with the presence of Elder Haskell, and Elders Daniells and Israel from New Zealand, Elders Hare and Curtis of our own Conference, Bro. Morrison, and a good representation of our workers and leading brethren. Quite a large number of subjects were considered in the twenty-four days of the institute, so that not all the time could be given to every subject that would have been desirable. The interest, however, did not lag, and many points of special significance were brought to the notice of the class, which numbered about fifty members. As an experiment, which it really was to most of us, we may say that the school was

a success. Especially did we deem it to be such as we felt the Spirit of God witnessing to the truth. And we felt to rejoice to see so many persons of vigor and intelligence seeking qualification to enter the active service of the Master. Nor were the spiritual features appropriate to such occasions wanting. The devotional meetings and preaching services were often characterized by the blessing of God in a large measure.

Following the institute, the Conference, publishing company, etc., held their annual meetings. Twenty-five lay delegates represented the different churches. The churches of Sandhurst and Sydney were received into the Conference, each having a membership of seventeen. The increase of church-membership during nine months covered by the Conference year, is seventy-five. The funds were sufficient to pay the General Conference tithe, settle all accounts, and leave a good sum in the treasury. With very little change, the officers of last year were re-elected. Three brethren, W. L. H. Baker, D. Steed, and S. Mc Cullagh were ordained to the ministry, and nine brethren received license, not all of whom, however, will devote their time to the work. In view of the great need of ministerial help of experience for the benefit of our Australian brethren, who are so nobly coming up to the work, and of the important field to be opened up in New South Wales; and further, in view of Elder Daniells's health, it was decided to extend to him a cordial invitation to make Australia his field of labor in the near future. And to make the loss lighter for our New Zealand brethren, it was decided that Bro. S. Mc Cullagh should soon proceed to that colony, and gain some experience there before Bro. Daniells leaves. Further details may be seen in the minutes of the Conference published in this REVIEW.

A thorough reorganization of the tract society was undertaken. Bro. Baker was chosen president. An office has been secured in the city, and a secretary will devote her entire time to that work. Bro. Baker also has charge of the Sabbath-school work, with Mrs. Bessie Scott as secretary. Three meetings of the health and temperance society were held. The meetings of the Echo Publishing Company were harmonious; the old board, with slight change, was re-elected, and confidence was expressed in the management. An effort was organized to raise a fund for carrying forward the book business on our own capital, and thus release most, if not all, of the large amount the General Conference has invested for us. Already a good start has been made, and we anticipate the success of this worthy undertaking.

The meeting of the Conference closed on Wednesday evening, Oct. 15, with an ordination service. This was a solemn and impressive service, a fit sequel to the largest and most important meeting of Sabbath-keepers hitherto held in this part of the world.

About this time, Dr. Hammond, of the disciples of A. Campbell, put in an appearance. A year since he made no small bluster about squelching our work, and challenged the whole fraternity in general, and Elder Curtis in particular, at the same time he left the country. On his return he went to South Africa, where he ran amuck, and met Bro. Hankins, as has been reported. Before reaching Australia, he began his boasting challenges to meet Bro. Curtis, and as he was in the city, it was soon arranged that a six nights' discussion should take place. This will close the night after this report leaves. He proves to be a very shallow man for argument, but is big in bluster. He does not well represent the denomination to which he belongs, many of whose ministers are gentlemen of culture and sincerity. We believe that much good will result from the present debate, though the interest in it is but small, and the attendance meager. We look forward with courage, in view of the fact that God is on the side of his truth, and from the first there has been a steady gain in the work. Union prevails throughout the Conference, and so

long as this union is with Christ, the work must succeed.

We shall have four tents in the field this season: Bro. Curtis's in South Australia; Bro. R. Hare's in Northern Tasmania; Bro. Mc Cullagh's in Victoria, for one meeting; and Bro. Steed's in or near Sydney. We hope to see a harvest of souls, and by another year have several new churches organized. But for this we can only trust God, who gives the increase.

Bro. J. H. Stockton, of Melbourne, has gone into West Australia as a pioneer worker. This colony has only a limited population. But Bro. S. has made a very good beginning with his books, and we confidently look for fruits in the near future.

The tract society will undertake to largely increase the circulation of the *Bible Echo* and *Good Health*. Bro. Morrison and family now take their leave of us after a visit of one year. They have found a warm place in the hearts of the people. Bro. M.'s work for the book business, and the efforts of sister M. for our Sabbath-schools and other features of the work, have been very efficient; and their cheerful courage has greatly endeared them to us. It is with sadness we see them go. Bro. Haskell, too, will proceed to New Zealand in a few days. I speak no words of flattery when I call his visit a Godsend to us. How much we have valued his presence and counsels, we shall not try to express! How much we shall profit by them, the future will show. Gladly would we retain him longer, but his duty is imperative. Bro. Driver, too, who has been a year with us in our foundry, now returns to California. So that, all together, we feel almost bereft. But the work is one, and the paths which meet and cross and diverge are, we hope, tending toward that world where farewells are said no more.

We wait for the consummation with a bright hope of final victory. The truth is sure to prevail, and if we are allied to it, we, too, shall prevail. We ask our people still to pray for the work in Australia.

G. C. T.

#### THE WEEK OF PRAYER.

For a few years in the past we have set apart a week of prayer, near the close of each year, and the benefit we have derived therefrom makes it desirable to continue this practice. This year it has been appointed for Dec. 20-27, commencing with the Sabbath and closing with the Sabbath. As time passes on and our work grows in magnitude and importance, we need more and more the blessings and the power of God to go with the truth.

In connection with the week of prayer in the past, we have also made a special contribution to foreign missions. We are looking forward to the season of prayer this year with more than usual interest. As a church, and as individuals, we need a deeper spiritual experience to fit us for the work before us. We also need more laborers everywhere, and more of the power of God in our labors. We need more money to carry on the work already begun, and to send missionaries to places where they are now calling so earnestly for help. The Lord has gone out before us everywhere, and it is our privilege to follow. May God give us a fitting up indeed!

In view of our great dearth of laborers, we appointed a season of fasting and prayer, Oct. 3, 4, and 5. This was observed very generally by our people, and we are receiving very gratifying reports from our brethren from many different parts of the world. Letters from Europe, South Africa, and Australia all report very precious seasons and much of the blessing of God, and all express the confidence that God will hear and answer according to his word.

We also hear the same encouraging words from our brethren and churches in this country. We were in California at the time. The first day we spent at St. Helena, and the second and third with the church at Oakland. It was a precious season indeed, and we, too, felt assured that our supplications were heard and that our prayers would be answered.

While it is yet only a very short time since we engaged in this season, we already see evidences that God has heard and is answering our call. In different places we learn of those who are giving themselves to the work; also of persons of special interest who are embracing the truth, and who are desirous to engage in missionary work. Some of these are persons of different nationalities, who have already labored as missionaries in foreign countries; and now as the light of the present truth has come to them, they feel a burden to be fitted to bring the last message of mercy to the nations and people for whom they feel themselves especially called to labor.

We are also much encouraged by the prospects for the Ministers' School that now has been in progress about three weeks. The attendance is large, nearly 100 at present, and there are still more to come. The best of interest is manifested. Teachers and students are enjoying much of the Spirit of God. We have been expecting this, for we felt that the present situation of our work demanded it. Has not the time come for the work to advance all along the line? We long to see our people everywhere drink deeper draughts from the well of salvation, and show forth more of the real spirit of the message. The time has certainly come for an individual consecration to God and his work as never before.

While we are greatly encouraged by what we see that God is doing, and have such evidences that he is hearing prayer and is raising up laborers, yet we are sorely perplexed over the scarcity of funds with which to carry on the work. While some of our brethren and sisters are doing all they can, it is very evident that many are not doing what they ought to do. The spirit of Christ is a spirit of self-denial and sacrifice. He left heaven and all its glory to come to earth and save the lost and the perishing. He that was rich became poor, that we who had forfeited everything might be made rich, children of God and heirs of eternal glory.

How much have we sacrificed? Wherein have we denied ourselves of any comfort for the sake of contributing to the advancement of the work of God? I know that there are those who have done it in the past, and also those that are doing it now. But these are very few. In the days of Christ it was the poor that made the greatest sacrifices. It was a poor widow that came with the two mites—all her living. She made a true sacrifice. She gave that which she really needed to make her comfortable. Her love to God made her give it to his service. This was indeed a sacrifice. Christ took notice of this act of hers; he also takes notice of our gifts. It is not the largeness of the gift, but the spirit in which it is given, that makes it acceptable to God. Many give of their abundance, and truly this is a help to the work; but giving only of abundance does not express that love and appreciation which a sacrificing gift does. The spirit of real sacrifice is called for, a spirit that will lead persons to contribute not of their abundance only, but even of their necessities. But aside from free-will offerings, many are not rendering to God even a faithful tithe, and are thus robbing God of that which is his own. Living in the time we do, and believing the truth that we do, how sad that this should be so! The eye of Him who notices the widow's mite and the sparrow's fall, is also upon us. Great opportunities are open before us, and how dangerous now to let the selfish spirit of the world blind our eyes and harden our hearts, so that we shall not appreciate our time and work!

The spirit of sacrifice was a marked characteristic of the early Christian Church. We read how they "sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:45. And despite the persecutions and hindrances in the way, the work advanced rapidly. The same spirit was also manifested in the earlier history of the third angel's message, and it was that spirit that overcame the difficulties and hindrances, that were so numerous in the beginning of this work. And I

expect that there will be much more of it before we see the triumph of the message. That time being so near, it stands us in hand to be in great earnest. Those in darkness are pleading with God for light. Their prayers are going up to God every day, and how can we withhold precious light and be without guilt?

Now is our time to come up to the help of the Lord against the mighty. While we see God answering our prayers in raising up laborers, shall we withhold the means over which God has made us stewards. What could we do, if we had a hundred laborers to-day to send to foreign fields, while we have no means with which to send them? Think of these things, my dear brethren and sisters. God will certainly test us, whether we really mean what we pray for or not. God is not slack concerning his promises. Let us, then, be faithful on our part.

Our week of prayer is now very near. It will be a time when the world around us is indulging in much feasting and folly. What shall we do? Shall we show the same spirit?—No; rather let us turn our minds to God. Instead of following the spirit of the world in feasting, hilarity, and spending money for many foolish and hurtful luxuries, let us deny ourselves all this, and bring large contributions to the foreign missions, and seek God's blessing and favor. Let it be a week of sacrifice, a week of humbling the soul, a week of seeking God. O for the power of the Divine to rest on his people! Let our works and our prayers agree. If in the coming week of prayer we shall seek God in this way, and instead of feasting, engage in fasting; instead of seeking our own pleasures, deny ourselves and make a liberal offering to the Lord, an offering that really costs us the denial of some comfort, and thus bring funds into the mission treasury with which to set to work the men and women whom God is raising up, we shall see such a blessing come to our people as we never yet have realized. Shall it not be so? Would we had words with which to set these things before you as we would like to do!

The final triumph of the message is close upon us, but will you and I have a part in it? God grant it for Christ's sake!

O. A. OLSEN, Pres. Gen'l Conf.

#### THEORY AND PRACTICE.

##### Crafts Against Antinomianism; and Dungan vs. Crafts.

SOMETIMES men who are greatly in error say some good things. Thomas Paine said, "A firm bargain, right reckonings, and oft settlements make long friends." This is an excellent business rule, and all men would do well to follow it, though Mr. Paine's views on the Bible were infidel.

Mr. Crafts can see no foundation for a septenary Sabbath in this dispensation without admitting the perpetuity of the decalogue, and especially of the fourth precept of the ten. Hence, in the *Christian Statesman* of Nov. 20, 1890, he takes the Disciples to task for their antinomian views. After affirming the immutability of the law of God, stating that "the decalogue cannot be put aside by us in any of its parts except by authority as divine and as specific as that which first proclaimed it," he says:—

"It is claimed by the excellent people known as 'Disciples,' who keep the Lord's day but do not call it 'Sabbath,' that Christ abrogated the decalogue as a whole, but re-enacted the other nine commandments as his own, leaving the fourth commandment reprobate. Certain passages in the epistles seem to declare an abrogation of the 'law,' but we can get their real meaning, at least the real meaning of the New Testament, only by collecting all its references to the old law, and comparing scripture with scripture. I have done this, and find that being 'dead to the law,' etc., manifestly means, in part, the change from compulsory obedience as a slave to glad obedience in the new adoption of sonship; in part that since my Substitute has died for me, I am as one dead to the violated law; in part that ceremonial laws whose purpose is fulfilled, are no longer binding. But I find no abrogation of laws which in their very nature are as appropriate in one

age as another, and for one people as another. The decalogue, on the other hand, I find three times reaffirmed by Christ, and quoted by apostles as the supreme law of mankind.

"The passages where a part of the decalogue is quoted and not the rest, manifestly cannot be made to prove that the laws not then quoted are abrogated. That would cancel, 'Honor thy father and thy mother,' and even, 'Thou shalt have no other gods before me.' It is said that every other commandment except the fourth is somewhere specifically referred to in the New Testament as still in force. But Christ's words, 'The Sabbath was made for man,' as distinctly re-affirm the fourth commandment, as any other passage declares the first commandment to be binding always and everywhere. Let the Disciples add this to their proof-texts. We shall have little occasion to debate about abrogation of the Pentateuch when they give us back all the decalogue from the hands of Christ."

This is a very good answer to antinomianism. But the query at once arises, If Mr. Crafts believes the fourth commandment to be binding, why does he not keep it? That says, "The seventh day is the Sabbath;" but he keeps the first day. Admitting the binding force of the fourth commandment, the Disciples can see no possible escape from the duty to keep the seventh day. We will let the words of a member of this denomination arraign Mr. Crafts upon this point. Prof. D. R. Dungan, in his work, "Sabbath or Lord's Day—Which?" pp. 4, 5, says:—

"If God requires us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God commanded all men to keep the seventh day of the week, and has never changed or removed that law, then we must either keep the seventh day or violate the commandment of God. This is so self-evident that to elaborate or repeat it would indicate a want of confidence in my readers."

Thus, Mr. Crafts can see no foundation for observing any day without admitting the perpetuity of the law of the Sabbath; and admitting this, Prof. Dungan sees no escape from observing the seventh day. To justify the practice of observing one day in seven, Mr. Crafts tells Prof. Dungan and his brethren that they must not do away with the fourth commandment; and to save Mr. Crafts and those of his views from inconsistency, Mr. Dungan tells them they cannot consistently appeal to that in support of first-day keeping. And so they have it; one upsetting the other's theory, and the other the other's practice. To get Sunday-keepers to discussing the authority for Sunday-keeping, is like Paul's propounding the question of the resurrection to the Pharisees and Sadducees. (See Acts 23:6-10.) It is a fire-brand which destroys the error on both sides, and leaves the truth unharmed.

Of course, each tries to fix up his theory to agree with his practice. Prof. Dungan, after doing away with the law, makes a custom out of a single first-day meeting, and then declares approved apostolic practice to be equivalent to a command. Mr. Crafts, while affirming the perpetuity of the law, declares, "We are not told to rest on the seventh day of the week, but on the seventh day after six of work. . . . The Sabbath is a movable feast. . . . There is nothing so petty in the fourth commandment as the specification of the day of the Sabbath." But, as the above quotations show, each can see weaknesses and inconsistency in the other's theory contrived in support of his practice. Without the fourth commandment, Prof. Dungan has no scriptural ground for observing one day in seven; and with it, Mr. Crafts has none for observing the first day of the week. The practice of both is founded upon the shifting sand of tradition and the commandments of men. There is but one way to get out of the dilemma and observe any day at all, and that is, admit the Sabbath commandment to be binding, and keep the day it specifies. Then there is sufficient ground for the rest day, the practice is consistent with the theory; and the position is invulnerable.

W. A. C.

## 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.

### A PRAYER.

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

WHAT wilt thou have us do?  
We humbly bow and pray.  
The day hastes by, 'tis nearing set of sun—  
O grant no work of ours may be undone  
When night shall close our day.

Let light shine round our steps,  
Light from thy precious word.  
With honest hearts we seek thy will to know;  
In paths which thou dost choose for us to go,  
We would be found, dear Lord.

Thy wheat must garnered be,  
Thy servants all be sealed.  
May we not leave for other hands to reap,  
Our golden sheaves, while we, unheeding, sleep  
Upon the harvest-field?

Still dost thou say to us,  
"Ask and ye shall receive."  
O Father, roll away the heavy clouds,  
The darkness that so thickly us enshrouds,  
That we may thee believe.

On us thy Spirit pour,  
Give wisdom from above.  
Thy grace to every waiting soul impart,  
That now and evermore with perfect heart  
We may thy service love.

O may we faithful prove,  
And till thy kingdom come,  
Go wheresoever thou dost call to go,  
Do whatsoever thou wouldst have us do  
To haste the harvest home.

### WISCONSIN.

ROBINSON, FR. HOWARD, AND SEYMOUR.—Since our precious Clintonville camp-meeting, I have labored in the above-named places, among our brethren and interested friends. I feel that this is a most propitious season for our people to connect with the Lord and lay hold on his power, that they may do the work which the National Reform Association and various agencies in God's providence bring to our hands. I am grateful for special aid from the Lord, and for the willingness of nearly all in these parts to work, with the full assurance that our publications, used in the wisdom of God, will soon bring greater results than ever before. Quite a number have gladly helped with means, to build a mission and church at Milwaukee.

PAUL E. GROS.

### NEW JERSEY.

BURLINGTON.—Our meetings have closed at this place. We have spent three months here, with a varying degree of interest: sometimes 500 or 600 were present, and again the attendance was very small. On account of rain, we abandoned the tent and went to the city hall, which we used without expense, except the electric light bill. Sister Eaton was here a part of the time, and delivered about \$128 worth of books. We sold from the stand about \$70.00 worth of literature, and received over \$100 donation. A Sabbath-school has been organized, and seven have covenanted to obey the truth. There is a wide-spread interest in the city and vicinity. Bro. Babcock spent a week with us. Bro. H. E. Robinson, also, was with us two weeks.

D. E. LINDSEY.  
CHAS. LINDSEY.

P. S.—I am just completing a good house of worship at Paulsborough. I go to Conference at Brooklyn, N. Y., next Friday.  
D. E. L.  
Nov. 10.

### MONTANA.

VIRGINIA CITY.—Since our last report, we have been having some opposition at this place. For six weeks we had the free use of the M. E. church, the minister in charge raising no objections to our using his church, but saying that he would be glad to see an interest awakened here by any one; but the time came for their quarterly meeting, and although it was not held at this place, the presiding elder passed this way, and preached one sermon, and that was against Adventism. He was very bitter in his

denunciations, not only in his sermon, but also in talking privately with different persons, going so far as to try to make it appear that in other parts of the State we had been guilty of unchristian acts; but in this he failed, as the question was asked him straight what we had done, and as he knew nothing that would substantiate what he had intimated, he could say nothing. In his sermon, Elder Mills ran over about the same line of scriptures that is usually brought forward to prove first-day sacredness. He spoke of the great number of petitions that had gone into Congress, asking for a Sunday law, and then spoke of the opposition, saying that the S. D. Adventists were the leaders in the opposition, and classed us with saloon-keepers, gamblers, infidels, blacklegs, and all kinds of irreligious persons, and remarked that a man is known by the company he keeps, and he should not like to be found with such company. If Adventists are right, he said, why do they not make greater progress? They are hardly holding their own. We thought this would have been better unsaid, as the M. E. minister on this circuit has labored five years without a single convert, so we are told by those who ought to know. I replied to this discourse before a large audience, and the interest seems better now than before. We have gained friends instead of losing, but we have lost the use of the church.

After the church was closed against us, we began to cast about to see what we could do toward getting a place for future meetings. We could get a hall by paying \$1.50 per night. This we did not feel able to do, therefore we have fitted up the front room of our dwelling-house, in which we can seat about fifty persons; so now we have a dwelling-house and church of our own, all for five dollars per month. Five persons have signed the covenant, and others are keeping the Sabbath. A Sabbath-school was partially organized last Sabbath, and from this time on we shall have regular Sabbath meetings and Sabbath-school. The interest is still good, and we believe others will soon decide to obey God. Bro. and sister Williams came last week, and will remain here for a time to follow up the interest with Bible work, visiting, etc. We are receiving calls to preach in the country near this place. The Lord is certainly opening the way before us in this new field. We are all of good courage, and feel to praise God for his goodness to us in permitting us to have a part to act in spreading the last message of mercy.  
J. W. WATT.  
Oct. 29.

### INDIANA.

TORONTO AND DANA.—At the camp-meeting it was decided that Bro. H. M. Stewart and myself should hold another series of tent-meetings in Vermillion County, near Dana, at which place Bro. Young and myself labored in the early part of the season.

By an earnest request of the brethren and sisters at Dana, we pitched our tent at Toronto, a little village three miles south of Dana, and began meetings the evening of Sept. 5, and continued them until Oct. 12. The Lord greatly blessed in the presentation of his truth, and quite a number were led to see it, and were impressed by the Holy Spirit to accept of the same. Our temporal wants were abundantly cared for. We received some cash donations, and sold books and tracts to the amount of nearly \$35.00. We received two subscriptions for the REVIEW.

There has been a great interest awakened in both Dana and Toronto, and also throughout the country for miles around, and we can but believe that there are many who are deeply interested, but are undecided, who will yet embrace the truth. Ministers of the various denominations have become alarmed, and are preaching opposition sermons on every hand.

One Rev. A. M. Hooke (Presbyterian), preached a sermon against the Sabbath of the Lord, Sept. 14, at Dana, after which he had 6,000 copies of his sermon printed, and circulated among the people, which we are sure will tend to awaken an interest in the hearts of those who are honest, to investigate after seeing the inconsistent, unreasonable, and unscriptural positions taken by the elder, with the misapplication of scripture, in order to prop up a pagan institution. He was regarded as an able man, but it was evident that he was either ignorant of the Scriptures or was willing to sacrifice truth in order to maintain his views and hold up a man-made Sabbath. Surely if there were a true motto placed over many pulpits, it would read thus: "In vain do ye worship me, teaching for doctrines the commandments of men."

As we survey the past few months, and call to mind the many blessings we have received from the Lord, and the deep movings of his Spirit upon the hearts of the people, which melted them to tenderness, we feel to praise his holy name, take courage, and go forward battling for the right until the work is finished and the Lord comes to take his people home.

Sabbath meetings will be held at both Dana and Toronto; and as the believers meet together, may the Lord bless and keep them all faithful to the end. Bro. H. M. Stewart was with me, and rendered valuable assistance. He left for his home Oct. 14, to attend the quarterly meeting at Brookston, while I remained to hold a few meetings at Dana. Thus our labors together, which were pleasant, closed. May God bless the work in Vermillion County.

From the 24th to the 27th I met with the little company four miles north of Rochester. I held my first series of meetings in Indiana at this place, some six years ago. I was truly glad to find nearly all who took a stand for the truth at that time, still firm in the same. There is still a good outside interest. The attendance at each meeting was large. I believe if another series of meetings were held at this place, quite a number might be gathered in. The Macedonian cry comes from every direction, but where are the consecrated laborers? O that the Lord may bless us, and help us to so connect with Heaven that consecrated laborers may be raised up to enter the field, and thus the great work be accomplished and God's people gathered into the haven of rest.

My address for the next few months will be Battle Creek, Mich., care of REVIEW AND HERALD.

Oct. 28.

M. G. HUFFMAN.

### IN THE SOUTH.

From the Guthrie camp-meeting I went to Southern Illinois, and held meetings at West Salem and Duquoin for nearly three weeks. These were profitable occasions, especially the meeting at West Salem, during the season of fasting and prayer. We have reason to believe that God heard the prayers of his people. At Duquoin we had the privilege of dedicating their new house of worship. The structure is certainly an honor to the friends of the cause in this vicinity, and especially is honor due to some who have taken a very active part in fitting up this building for the worship of God, from the fact that they have not themselves begun the observance of the Sabbath.

Here I parted with Elder Tait, and in company with Elder Geo. B. Starr, I went to Atlanta, Ga., to attend the District Council and Institute. As others have made a more complete report of this meeting, it is proper that I should mention the pleasure I had in meeting with all the ministers of the district, and a goodly number of other workers. The work was divided between the ministers, and at every meeting much interest was manifested on the part of all. Our Council meetings were profitable occasions, and many important steps were taken and plans laid for the work in this district. We were more fully convinced than ever, that these district yearly councils are indispensable, especially in these mission fields. The organization of the Southern Tract Society, Sabbath-school Association, and Health and Temperance Society, to act under the direction of the General Conference, we are confident was a step in the right direction. Sister Lysle Reynolds, who had just returned from receiving instruction in the tract society work, was ready and willing to enter upon the duties of secretary. The election of the leading minister or worker as director in each State or mission field in the district, brings relief to us, in that it divides the burdens and affords an efficient board of managers for counsel. The advisory committee, and a treasurer for each part of this district, were elected, which we think will be a great help to us.

In the school question for Dist. No. 2, much interest was enlisted, and it was then made more evident than ever that the school was an important matter, and demanded serious consideration. Two lawyers were present from Alpharetta, Ga., with definite propositions, if we should locate our school in that place. Pleas were also made for Atlanta, Ga., and Chattanooga, Graysville, and Dayton, Tenn. After the Council closed, in company with Elders Wilson and Crisler and Bro. Shireman, members of the locating committee, I visited Marietta and Alpharetta, to consider the propositions made at those places, and view their proposed sites. At the latter place the citizens called a meeting at the court-house, which gave us an opportunity to lay



before them the character and object of our school. Some good speeches were made by some of the lawyers of the place, in the interests of the school.

From Atlanta I went to Chattanooga, Graysville, and Dayton, Tenn. Some very favorable articles have appeared in the papers of Chattanooga and Dayton, urging the citizens of those places to work for the location of the school in those cities. At Graysville the citizens called two meetings to consider their own interests, and to invite the school, if possible, to their place. At none of these places have we given any assurance that we would locate the school till we had seen and heard from all that had places to offer. Neither could we offer any large inducements as to the size of the school in the beginning. We must begin small and grow, if we ever attain to any great dimensions. We are happy in the thought that there is so deep an interest in this matter on the part of so large a number outside of our own people. All the propositions are to be left open till after the next session of the General Conference. This will give all opportunity and time to make their best offer, and get their propositions in, to be considered by the General Conference Committee.

We had the privilege of dedicating the first building erected for the worship of God in the Cumberland Mission Field, at Graysville. It is a very nice, neat structure, and is a credit to the place. Best of all, it was dedicated free from debt. Over seventy dollars were raised at the close of the dedicatory sermon, which will complete it and furnish it with a bell. One new member was added to the church by baptism, the ordinance being celebrated. Brn. Scoles and Adkins began a series of meetings immediately following, and a good interest is being raised.

We shall soon be off for the North, and our address will be 28 College Place, Chicago, Ill., for some time.

R. M. KILGORE.

#### MINNESOTA STATE MEETING.

This meeting convened, according to appointment, with the Minneapolis church, Oct. 29, and closed Nov. 4. All but one of the ministers, all of the directors, and nearly all of the licentiates were present. We had expected Elder Farnsworth to be with us, but he was unavoidably detained. Elders H. R. Johnson and J. M. Erickson were present, and rendered efficient aid in the interest of the meeting. The different lines of work connected with the cause were taken up; the question of how to carry them on the most successfully was considered in committee of the whole, and instruction was given in regard to them by those who were most competent to do so.

The Sabbath-school work and how to make it the most efficient, received a good share of attention, and quite a list of questions on various points was discussed, in order to prepare the laborers to help the work among the schools in the State.

The health and temperance branch also received a share of attention, and some valuable instruction was given in regard to its advancement among our churches.

The work of the tract society was considered to some extent in the general meeting, and in the meetings held by the board of directors. Some wholesome reforms were inaugurated in the workings of the organization, which it is confidently expected will prove to the interest of all concerned.

In the line of church work, many questions of practical interest and importance were brought up and discussed, with a view to preparing those who are to labor in the churches, to meet them when they come up for practical consideration and decision in their work.

The National Religious Liberty work also came in for a share of consideration, and plans were formulated for carrying it on in the State, as far as practicable with the men and means at command.

The question of our relation to God and his work in the matter of tithes and offerings was considered, both in the discussions of the meeting and in the preaching, and some valuable light was thrown upon it by Bro. H. R. Johnson, who has given the subject much thought and careful study. Another point which received considerable attention was how to present some of the more difficult, yet very important points of our faith, in the best manner to make them clear to a congregation, and at the same time avoid creating prejudice against both the doctrine and those who advocate it. Elder Porter gave some valuable practical suggestions upon the point, which, if remembered and carried out, will greatly aid the preachers in this respect.

Bro. F. L. Mead was present a part of the time,

and gave some interesting and instructive "talks" upon the canvassing question, showing the mutual relation between the work of the canvasser and that of the minister, and how the canvassing work has been and may be made successful all along the line. He said that upward of \$30,000 worth of the different subscription books published by our people would be delivered by the Minnesota canvassers the present year. For the purpose of carrying out the plans laid, the services of the directors in their several districts were called into requisition. And the ministers and some of the experienced licentiates were given districts, including several churches and companies, in which to visit and labor to build up all branches of the work.

Before entering upon these specific duties, the directors are expected to visit their districts in the interest of their general work, and the ministers to make one more strong effort in a new field.

Plans were also laid for collecting and forwarding material aid to our brethren in North Dakota, who are in destitute circumstances on account of a total failure of crops in some sections of the State. The spiritual interests of the meeting were of an encouraging and hopeful character, both for the laborers and the Minneapolis church, which kindly entertained, at its expense, all who attended.

All who participated in the meeting were of one heart and one mind in the important work committed to us, and seemed to gain fresh courage and new strength to go forth to their labors, and "turn the battle to the gate."

Nov. 2.

D. P. CURTIS.

#### AUSTRALIAN CONFERENCE PROCEEDINGS.

THE third annual session of the Australian Conference of Seventh-day Adventists was held in Melbourne, Oct. 12-15, 1890, President, G. C. Tenney, in the chair. Twenty-eight delegates were present, representing the churches of Adelaide, Ballarat, Bismarck, Hobart, Melbourne, Sandhurst, and Sydney. The churches at Sydney and Sandhurst, having been fully organized, were received into the Conference.

The President, in a brief address, presented the wants of the various fields for the coming year, and recounted the advancement made during the year just past. Elder S. N. Haskell, with whose presence we were favored, spoke very encouragingly of the future, and felt sure that God had great blessings in store for this field. Interesting accounts were given by various laborers.

On motion, the Chair appointed the various committees, as follows: on Resolutions, W. D. Curtis, G. Foster, S. McCullagh; on Nominations, D. Steed, H. Muckersy, J. H. Woods; on Credentials and Licenses, A. G. Daniels, H. Scott, E. A. Hoskins; on Auditing, J. Large, R. Shannon, Wm. Tulloch, A. Totenhaffer, A. Carter, E. Theobald, to act with the Executive Committee.

Many interesting remarks in favor of holding a camp-meeting at the beginning of next summer, were made by S. N. Haskell and others.

The Committee on Resolutions submitted the following:—

*Whereas*, A goodly number of delegates are permitted to come together in this third annual session of the Australian Conference, it becomes us, first of all, to render a tribute of praise to God for his favor and loving-kindness manifested toward us; therefore,—

1. *Resolved*, That we acknowledge with gratitude of heart his prospering hand in our work the past year, as manifested in the success which has attended the preaching of the word, in the addition of believers, and in the wide circulation of our printed literature.

*Whereas*, We believe that the seeds of present truth must be sown beside all waters; and,—

*Whereas*, The canvassing work is one of the best means by which this may be accomplished; therefore,—

2. *Resolved*, That we recommend our ministers everywhere to encourage suitable persons to devote their lives to this branch of the Lord's work.

3. *Resolved*, That it is the sense of this meeting that our people in these colonies should manifest their confidence in the management of the publishing interests in our midst, by taking stock in, and depositing money with, said company, as far as practicable.

4. *Resolved*, That we pledge ourselves to assist in carrying out any plans that may be developed by the Tract Society for the further circulation of the *Bible Echo*.

*Whereas*, The great religio-political crisis, in which will be involved the last conflict between truth and error, is even now overshadowing these colonies; and,—

*Whereas*, The Lord has assured protection to those only whose names are written in the book of life (Dan. 12:1); and,—

*Whereas*, We believe that the Lord would have his people prepared to do efficient work when the critical moment arrives; therefore,—

5. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy, for I am holy," and to so separate ourselves from all sin and impurity of heart and life, that divine power may attend all our efforts.

6. *Resolved*, That it is the sense of this Conference that all our ministers should, by careful study, become thoroughly acquainted with the true relation that should exist between Church and State.

7. *Resolved*, That we hereby ask the Conference Committee to select one or more of our ministers, and request them to make the study of this question a specialty, that they may understand it in all its phases, and thus be enabled to enter the field and do efficient work in the interests of the cause of truth whenever called upon.

*Whereas*, There has been a lack of uniformity in closing the reports presented to the Auditing Committee; therefore,—

8. *Resolved*, That the annual reports of laborers in this Conference should close with the day before that on which the Conference convenes.

The resolutions were considered and adopted. The following resolution was introduced by Elder S. N. Haskell:—

*Whereas*, The Australian Conference presents many fields ready for the living preacher, prepared partly, at least, by the canvassing work; and,—

*Whereas*, God is moving on the hearts of a number of young men to enter the field as preachers, and it would be a great benefit to the inexperienced laborer to connect with those of experience; therefore,—

9. *Resolved*, That we recommend that some one of our young ministers be invited to go to New Zealand, and labor in that Conference until at least the rainy season; and further, that at that time we cordially invite Bro. A. G. Daniels to return to this Conference, and labor with those who are entering the work, and in such a manner as the providence of God may direct.

This resolution prevailed. The Committee on Credentials and Licenses recommended that credentials be granted to Elders G. C. Tenney, W. D. Curtis, and R. Hare; and that Brn. W. L. H. Baker, S. McCullagh, and D. Steed be ordained to the work of the gospel ministry, and receive credentials; that license be granted to G. Foster, A. Ballingall, John Bell, Jr., A. Stewart, T. W. Philips, J. H. Woods, and James Smith; and that C. J. Robertson act as ship missionary. The report was adopted.

The Committee on Nominations reported as follows: For President, G. C. Tenney; Secretary, Stephen McCullagh; Treasurer, Echo Publishing Company; Executive Committee, G. C. Tenney, W. H. L. Baker, W. Bell, W. D. Curtis, J. Smith.

The Conference was preceded by a four weeks' Institute, which was attended by ministers and other laborers from different parts of Australasia. This opportunity of studying the truth proved a great blessing to all. Those with hearts overflowing with gratitude and praise to the Lord, gave expression each morning in the devotional meetings, to their determination to undergo deep heart-searching, and to consecrate their lives to the service of God, and lay all upon the altar of sacrifice.

The Conference closed on Wednesday evening, when Elder S. N. Haskell, assisted by others, conducted an ordination service, the three persons recommended by the Committee on Credentials and Licenses being set apart for the gospel ministry. The Spirit of God rested upon the meeting. The discourse (Acts 13:2, 3) and solemn charge were given by Elder Haskell. This was an occasion never to be forgotten.

G. C. TENNEY, *Pres.*

S. MC CULLAGH, *Sec.*

#### THE PUBLISHING WORK IN CANADA.

THE first of October, 1890, brought the close of another business year to this office, and consequently the usual compilation of statistics relative to the work accomplished during the year. A few items concerning the same may interest the readers of the REVIEW.

The past year has been one of very fair prosperity in the publishing work in Canada, and the prospects for the future are fully as encouraging as they have been at any time, and perhaps more so. A goodly number have responded to the movings of God's Spirit and the urgent demands for workers, and have entered the canvassing field to help scatter the precious truth. Our records show that the total number in each of the several fields named below, who have been engaged for longer or shorter periods of time during the year, in canvassing for our denominational books, is as follows: Maritime Provinces, 22; Quebec, 17; Ontario, 47; Manitoba, 6. Total, 92. Several canvassers have been at work in British Columbia, in the employ of the North Pacific Tract Society, but we have not yet secured complete statistics regarding the same, and hence cannot report. With perhaps slight exceptions, the workers in the Maritime Provinces and Quebec are residents of those provinces, and from the ranks of our own people. Of the forty-seven Ontario workers, twenty are residents of the province, while the other twenty-seven came here from the States to labor, generally only for a limited time, most of them having now returned to their homes, to college, and some to the Ministers' School now in session at Battle Creek. The six Manitoba canvassers went therefrom Minnesota. While there have been but very few cases of comparative failure, there have been quite a number of remarkable success in the work.

To a very encouraging extent, and we might say almost universally, the underlying motive of all

these workers has been to save souls and help prepare the world for the second coming of our Saviour. The promise of the Saviour in Matt. 24:14, that the end shall come as soon as the proclamation of the gospel of the kingdom shall be as extensively and completely given to the world as is there stated, has been prominent in the minds of the workers, and has kept up their courage amid trials and adverse circumstances. A few not of our faith have been, and some are still, engaged in canvassing for our books, their success having been quite satisfactory.

As "Bible Readings for the Home Circle" is the only book that we are as yet manufacturing here, that is the work which has been chiefly handled. The total number of copies of this book sold from the office during the year, the same being to fill orders of the canvassers, is 11,619; total number of all other books, tracts, and pamphlets, 4,443. Included in this last number are copies of various works, as follows: "From Eden to Eden," 128; "Patriarchs and Prophets," 4; "Great Controversy," 89; "Life of Christ," 66; "Thoughts," 10; "Home Hand Book," 30; "Social Purity," 764. Most of the sales of tracts and pamphlets have been to tract societies. Total pages of denominational literature sold from the office during the year, 7,332,160; total value (at retail price) of all publications sold from the office during the year, \$29,758.24.

When the actual time employed by each canvasser in the work is taken into consideration, these results are truly very encouraging, and should inspire greatly increased faith for the future. This increase of faith should be manifest among all the friends of the cause in Canada especially, from the Atlantic to the Pacific. As works must be visible in order to demonstrate the existence of faith, it is reasonable to expect an increase of laborers and corresponding results. May this be the case, is our earnest prayer.

Evidences are quite numerous and conclusive from all portions of the Dominion where our publications have been scattered, showing that they are having an important and telling effect in molding public sentiment upon the themes of present truth. The books are being read, reflected upon, and discussed. The discussions are carried on in the homes, in social circles, in the pulpits, and in the public journals, both secular and religious. As would be expected, the results are varied. While many are admitting the correctness of the positions taught, and expressing deep gratitude for the light that has come to them, others are rising up in opposition more or less bitter.

There are quite a number of cases in different parts of the Dominion, of those who have already fully taken their stand upon the truth as the direct results of the labors of our canvassers; and we know of many more who are favorably disposed. At one place, regular Sabbath meetings and Sabbath-school are held by the little company who have accepted the truth in this manner the past season.

Thus the cause of present truth is onward all through the Dominion of Canada, and the requirement is most urgent for consecrated and energetic laborers in large numbers to carry it forward. Who will respond? There is great need of a constant increase in the force of canvassers in all parts of this comparatively new field.

We have had three editions (aggregating 25,000 copies) of "Bible Readings" printed and bound here, and in all probability another edition will be needed next spring. We shall begin the manufacture of the book, "Patriarchs and Prophets," as soon as the prospect for canvassers upon that work will warrant.

Earnestly asking the continued prayers of God's people in behalf of the publishing work in Canada, we go forward with strong hopes and courage.

G. W. MORSE.

#### "THE GOSPEL MESSENGER."

*Evangelists Sendebud* (The Gospel Messenger) is the name of a new Danish paper published by the General Conference Foreign Publication Committee. It contains twenty-four pages, same size and form as the *Home Missionary*. It is also published in Swedish, and in that language it is called *Zion's Vaktare* (The Watchman of Zion). We desire that our American brethren should understand the object of this paper, and interest themselves in it. Some tract societies have sent out a number of letters to individuals, inviting them to subscribe for the paper, and stating that it is to be like the *Home Missionary*, with no further explanations.

From this statement any one would get the idea that *Sendebud* is to be a paper for the churches and workers in the mission. This is a great mistake. *Sendebud* is to be a paper for outsiders, and will not contain church matters nor reports from the workers. About nine pages will contain practical religion, with articles on the second coming of Christ, the prophecies, the law and the gospel, the love of God, and the faith of Christ. Four pages are to be devoted to the fireside, and two to the children. Then come four pages on the subject of Religious Liberty, containing principally extracts from the *American Sentinel*. After these, four pages on the subject of health and temperance; and on the last page you will find some of the most important news.

This paper is published monthly, and costs seventy-five cents a year. It began with November, 1890. Now, this is just such a paper as many of our American brethren have been wanting to give to their Danish, Norwegian, and Swedish neighbors. You cannot get them to subscribe for our church paper (the *Tidende*), but if you take a little pains you can get many of your Scandinavian neighbors to subscribe for *Evangelists Sendebud*. Address 28 College Place, Chicago, Ill.

J. G. MATTESON.

#### INDIANA TRACT SOCIETY PROCEEDINGS.

THE sixteenth annual session of the Indiana Tract and Missionary Society was held in connection with the camp-meeting at Frankfort, Ind., Aug. 19-26.

FIRST MEETING, AUG. 20, AT 9:30 A. M.—The President, Elder F. D. Starr, in the chair. After singing, prayer was offered by Bro. L. C. Chadwick; Elder Starr then spoke of the workings of the Society during the past year. The minutes of last annual session were read and approved. The report of labor for the year ending June 30, 1890, was then read as follows:—

No. of members,	524
" reports returned,	808
" members added,	24
" " dismissed,	27
" letters written,	668
" " received,	254
" missionary visits,	7,600
" Bible readings held,	516
" persons attending readings,	1,677
" subscriptions for periodicals,	355
" periodicals distributed,	17,362
" pp. books and tracts distributed,	\$61,018

#### RECEIPTS.

First-day offerings,	\$327 89
Home mission (Indianap. church property),	925 41
Christmas offerings,	426 53
Camp-meeting fund,	105 46
Reserve fund,	15 00
Fourth Sabbath offerings,	13 35
Tent fund,	61 30
Accounts, sales, etc.,	13,324 81

Total,	\$15,199 75
Cash on hand June 30, 1889,	103 61

Total,	\$15,303 86
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#### DISBURSEMENTS.

Christmas offerings,	\$426 53
First-day "	327 89
Home mission (Indianap. church property),	984 51
Camp-meeting fund,	86 00
Tent fund,	46 40
Publishers,	5,579 06
Sundries,	7,775 38

Total,	\$15,225 77
Cash on hand June 30, 1890,	\$77 59

#### FINANCIAL STANDING.

Stock per inventory,	\$1,206 38
Office furniture,	143 05
Cash in bank,	547 59
Cash on hand June 30, 1890,	77 59
Due on accounts,	2,125 14

Total,	\$4,099 75
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#### LIABILITIES.

Due Review and Herald,	\$1,818 00
" Pacific Press Pub. Co.,	510 57
" Health Pub. Co.,	220 67
" sundries,	113 49

Total,	\$2,662 73
Present worth,	\$1,437 02

It was voted that the President appoint the usual committees. It was also voted that he appoint a committee of three on revision of the Constitution of the State Tract and Missionary Society. Committees were subsequently announced as follows: On Nominations, J. W. Johnston, Wm Hill, M. G. Huffman; on Resolutions, A. W. Bartlett, L. C. Chadwick, S. C. Sadler; on Revision of Constitution of State Tract and Missionary Society, R. B. Craig, S. L. Strickler, M. E. McMeans.

Bro. L. C. Chadwick gave a Bible reading on missionary work, by which it was clearly shown that there was a work to be done by each individual; that all should study to show themselves approved of God, and that we should bear one another's burdens; that we should do

only those things that are honest, pure, lovely, and of good report.

Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9 A. M.—Committee on Revision of Constitution reported as follows:—

Your committee on revision of Constitution would recommend the adoption of the following, in place of our present Constitution; and that all articles or sections that differ from this, be and are hereby repealed.

#### ARTICLE I.—NAME.

This Society shall be called the Indiana Tract and Missionary Society.

#### ART. II.—OBJECTS.

The objects of this Society shall be, (1) the publication and circulation of religious, temperance, and educational literature; (2) to secure subscriptions for our periodicals, and to provide for supplying the same to the worthy poor; (3) the dissemination of information in regard to home and foreign missions, and the raising of funds for their support.

#### ART. III.—MEMBERSHIP.

Any person of good standing in a Seventh-day Adventist church, or who is recommended by a minister of the Conference or the director of a district, or by vote of the Society, may become a member by the payment of one dollar.

#### ART. IV.—OFFICERS.

The officers of this Society shall be, President, Vice-President, Secretary, Corresponding Secretary, Treasurer, State Agent, and a Board of Directors, of which the President, Vice-President, Secretary, Treasurer, and State Agent shall, by virtue of their office, be considered members. These officers shall be elected at the annual meeting of the Society, with the exception of the State Agent, who shall be appointed by the President of the Society, with the advice and consent of the State Conference committee. Each local society shall elect a Librarian at the quarterly meeting in January of each year.

#### ART. V.—MANAGEMENT.

The Board of Directors shall have the general management and oversight of the work of this Society.

#### ART. VI.—DUTIES OF OFFICERS.

SECTION 1.—*President*. The duties of the President shall be, to preside at all meetings of the Society and of the Board of Directors, and to have the general oversight of the work of the Society.

SEC. 2.—*Vice-President*. It shall be the duty of the Vice-President to act in place of the President in his absence, and to work in connection with the President at his request.

SEC. 3.—*Secretary*. The Secretary shall keep the records of the Society, conduct the business correspondence, have the oversight of all publications, periodicals, etc., and supply the different local societies and agents as their wants may require. All business of the State with the offices of publication shall be done by the Secretary, who shall keep an account of all such transactions.

SEC. 4.—*Corresponding Secretary*. The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individual members, following such general plans as may be recommended by the President and Secretary. He shall also submit plans to the local societies for the circulation of literature, and assist by correspondence in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work.

SEC. 5.—*Treasurer*. The Treasurer shall have charge of the funds of the Society, and shall render an account thereof to the Society annually, or when requested to do so by the President or Board of Directors.

SEC. 6.—*Directors*. It shall be the duty of the Director to labor for the promotion of the objects of the Society in his district; and to visit the several local societies as often as practicable, to assist and instruct them in their work. In the absence of the President and Vice-President, the Director shall preside at all the tract and missionary meetings at which he may be present. He should visit and become acquainted with every family in his district.

SEC. 7.—*State Agent*. The duties of the State Canvassing Agent shall be to have charge of the canvassing work for subscription books, selecting and appointing agents for the same, and contracting with them for territory in which to work. The appointment of leaders of companies, the selection of important territory and workers for the same, shall be by the advice of the President and Secretary.

SEC. 8.—*Librarians*. The Librarian shall keep the accounts of the local society, order all tracts and papers for use of the members from the State Secretary, and report the work of the Society to the Corresponding Secretary each quarter. He should also preside at all church missionary meetings, when no State officer is present, unless some other member has been chosen as chairman. He shall also furnish to the members all the information in his possession on the subject of foreign missions, and collect and forward to the State Secretary, each quarter, the first-day offerings and other donations for the support of foreign missions. In addition to his usual duties, the Librarian shall, when a district meeting is held with his local society, take the minutes and make a report of the meeting, and present the same to the Director, to be read at the next district meeting.

#### ART. VII.—MEETINGS.

SEC. 1.—This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint.

SEC. 2.—Special meetings may be called at such times and places as the President may deem necessary for the organization.

#### ART. VIII.—FUNDS.

The funds of this Society shall consist of moneys received on membership, book sales, and free-will offerings.

#### ART. IX.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present.

After the reading of the report, several questions were asked, which were satisfactorily answered by L. C. Chadwick. Action was deferred till next meeting.

Adjourned to call of Chair.

THIRD MEETING, AUG. 25, AT 5:30 A. M.—The report

of the Committee on Revision of Constitution was taken up and unanimously adopted. Committee on Resolutions reported as follows:—

1. *Resolved*, That in all our missionary work we strive earnestly to let the spirit of Christ be shown in our lives; being "gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth."

2. *Resolved*, That as individual members of the Indiana Tract Society, we will use our influence, and make a diligent effort to assist the Librarians and Directors in securing additional members to the Society, that its present membership may be largely increased.

3. *Resolved*, That we indorse the plan of holding weekly meetings in each church society, and encourage the organization and maintenance of the same.

4. *Resolved*, That we show our appreciation of the valuable instruction furnished in the *Home Missionary*, by working to secure an extended circulation of it in our State, until every family of Seventh-day Adventists is supplied with it.

5. *Resolved*, That we approve of the reduction in size and price of the *Signs of the Times*, and encourage the use of this paper by taking as large clubs as possible for missionary work.

6. *Resolved*, That we improve the opportunities that are afforded us for instructing the people with reference to the principles of Religious Liberty, by a liberal use of the *American Sentinel* and other Religious Liberty publications.

7. *Resolved*, That we hail with joy the production by the Pacific Press Publishing Company, of a series of books to be known as the "Young People's Library;" and that we pledge ourselves to do all that we can to place these books, as fast as they are issued, in the hands of our young people.

8. *Resolved*, That we authorize the officers of the Society to purchase, to the amount of \$25.00, a library of books treating on foreign missionary work; said library to be under the control of the secretaries, to be loaned to State officers and ministers.

*Whereas*, Payment due the Indiana Tract and Missionary Society for periodicals and other publications is deferred to such an extent as to embarrass the work; therefore,—

9. *Resolved*, That payment for all periodicals and publications be made at least within three months of purchase of same.

*Whereas*, The business of the Indiana Tract and Missionary Society has increased to such an extent as to require more room at the Indianapolis depository; therefore,—

10. *Resolved*, That the officers of the Indiana Tract and Missionary Society be empowered to enlarge the Indianapolis depository as shall be thought practicable.

These resolutions were freely discussed by quite a number, and were adopted. The Committee on Nominations presented a report, which, after being amended, was adopted as follows: For President, F. D. Starr; Vice-President, R. B. Craig; Secretary and Treasurer, J. W. Moore; Corresponding Secretary, Mrs. Sadie G. Moore; Directors, Dist. No. 1, Joel Yeager; No. 2, J. H. Miller; No. 3, Robert Craig; No. 4, H. M. Stewart. The report was adopted.

Adjourned *sine die*.

F. D. STARR, Pres.

J. W. MOORE, Sec.

#### ARKANSAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE third annual session of the Arkansas Sabbath-school Association convened at Van Buren, Ark., Aug. 12-19, 1890, President, Will F. Martin, in the chair. A brief report of the Sabbath-school work in Arkansas was given. The President was then empowered to appoint the usual committees, which were as follows: On Nominations, Jonas Divilbiss, W. J. Kerr, J. L. Shockey; on Resolutions, W. H. Wakeham, Geo. W. Copley, Mrs. E. D. Lamberson.

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we indorse the action of the International Sabbath-school Association in making the *Sabbath School Worker* a monthly paper; that we recognize in it, under its present efficient management, a valuable aid to our Sabbath-school work; and that we urge every Sabbath-school officer and teacher to become a subscriber and reader.

2. *Resolved*, That *Our Little Friend* fills a long-felt want, and that we pledge this admirable child's paper our hearty support.

3. *Resolved*, That we urge upon our Sabbath-school officers and teachers the importance of teachers' meetings, and recommend that such meetings be held wherever possible.

After some discussion, these resolutions were adopted. The Committee on Nominations reported as follows: For President, Will F. Martin; Vice-President, S. P. Adams; Secretary and Treasurer, Mrs. Minnie A. Martin, Springdale, Ark.

Meeting adjourned *sine die*.

WILL F. MARTIN, Pres.

LILLIE ELMORE, Sec.

#### QUEBEC SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE tenth annual session of the Quebec Sabbath-school Association was held in connection with the camp-meeting at Waterloo, P. Q., July 2-10, 1890.

FIRST MEETING, JULY 3, AT 5:00 P. M.—President, J. L. Martin, in the chair. Prayer was offered by Elder A. C. Bourdeau. The report of the last session was read and approved. On motion, the Chair appointed the usual committees, which were as follows: On Nominations, George Cushing, Mrs. R. S. Owen, J. A. Chamberlin; on Resolutions, D. Dingman, Mrs. R. S. Owen, F. W. Morse. At the request of Elder Olsen, the superintendents of several Sabbath-schools gave verbal reports of their respective schools, all of which were encouraging. Elder

Olsen made some interesting remarks, showing that in order to have a good Sabbath-school, some one must study, some one must have a special care for, and interest in it. Other remarks were made relative to the teachers' responsibility, and the necessity of their having a connection with God, that they may help those under their care. The organizing and maintenance of teachers' meetings and family Sabbath-schools were urged.

Adjourned to call of Chair.

SECOND MEETING, JULY 6, AT 4:45 P. M.—The Committee on Resolutions submitted the following:—

*Whereas*, We consider that the success of the Sabbath-school depends largely upon the consecration and faithfulness of the teachers; and,—

*Whereas*, We recognize the necessity of having only converted persons for instructors; therefore,—

1. *Resolved*, That we urge and recommend all our schools to exercise great care by selecting the most devoted members for teachers.

*Whereas*, We recognize the Sabbath-school as one of the principal agencies for the prosperity of the church; therefore,—

2. *Resolved*, That we hereby ask that special meetings be held under the direction of our Association, among our churches, in the interest of the Sabbath-school work, the training of teachers, and the co-operation of all our people to make the Sabbath-school all it should be among us.

*Whereas*, We recognize the necessity of providing pure and interesting reading for our young people; therefore,—

3. *Resolved*, That we commend to our people the favorable consideration of the new publication soon to appear from the Pacific Press, entitled, "Young People's Library."

These resolutions were spoken to by Capt. Eldridge, Elder Owen, and Brn. F. W. Morse and M. E. Kellogg, and after some discussion were all adopted.

The Committee on Nominations reported as follows: For President, J. L. Martin; Secretary, Elphreda Wilson; Executive Committee, J. L. Martin, Darwin Dingman, and George Cushing. Report was accepted.

Adjourned *sine die*.

J. L. MARTIN, Pres.

S. EDITH PIERCE, Sec. pro tem.

### Special Notices.

#### NOTICE FOR ARKANSAS.

ALL business with the Tract and Missionary Society, such as orders, drafts, etc., should be addressed to "Arkansas Tract Society."

D. NETTLETON, Pres.

A. J. BURNISON, Sec.

#### TO THE SCATTERED SABBATH-KEEPERS IN TEXAS.

WE have an important work intrusted to us, and a vast field in which to perform it. We can scarcely realize that the field we have is equal in size to several of our strongest Conferences. Texas is as large as Wisconsin, Illinois, Indiana, Ohio, and Michigan together. And while there are thousands of Sabbath-keepers in that territory, we have but a few hundred. The last report shows but 425. This is the number of our church-membership, but there are many more scattered Sabbath-keepers over this vast section. And since immigration is pouring into our State faster than the cause of truth is advancing, we feel that we need the aid of every lover of present truth. Again, since the National Reformers have their plans laid to visit every county in the United States in the interest of Sunday closing of the World's Fair, it is time for us to organize our forces for the work before us of sounding the third angel's message.

To this end we desire the address of every Sabbath-keeper in the State who lives too far from an S. D. A. church to attend at least quarterly meeting. Many do not have the REVIEW, hence they will not be able to answer for themselves; so we ask our people to aid us in obtaining their addresses.

Please do not think some one else will send the addresses requested, but let each one who knows of any of the above-named classes of individuals, inform us at once. Send them to the secretary of the Conference, W. S. Cruzan, Sulphur Springs, Texas. Brethren, be prompt, as we desire to open up a correspondence with these parties immediately.

W. S. HYATT.

#### TAKE NOTICE!

NOTICE is hereby given to a man by the name of Crandall, who came to my house, 164 E. Genesee St., Auburn, N. Y., Sept. 10, 1889, remaining about three weeks, during which time appeared a notice in the REVIEW warning against impostors, and giving his description, on which he left on quick time, leaving trunk and baggage, and expenses unpaid. Said Crandall is hereby notified to call at once, and pay expenses, and take away trunk and baggage, or they will be sold according to law, to pay charges.

WM. FENNER.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

#### LESSON 11.—THE SIN OF REBELLION. (Sabbath, Dec. 13.)

(Read "Patriarchs and Prophets," chap. 61.)

1. *How active did Saul show himself in behalf of Israel?* 1 Sam. 14:47, 48.

2. *How did he fulfill Samuel's prediction made to the people when they desired a king?* Verse 52.

3. *What message did Samuel bring him from the Lord concerning Amalek?* 1 Sam. 15:1-3.

4. *What word of God was Saul thus to be the agent of fulfilling?* Ex. 17:14.

5. *How did Saul obey the message?* 1 Sam. 15:4, 5, 7-9.

6. *How did Samuel feel when told of Saul's disobedience?* Verses 10, 11.

7. *How did Saul greet Samuel when they met?* Verse 13.

8. *With what words did Samuel convict him of disobedience?* Verse 14.

9. *How did Saul attempt to justify himself?* Verse 15.

10. *What did Samuel reply?* Verses 16-19.

11. *What attempt at self-justification did Saul again make?* Verses 20, 21.

12. *What did Samuel say that the Lord desires more than sacrifice?* Verse 22.

13. *Is the Lord richer for any so-called sacrifice that people make?* Ps. 50:8-12.

14. *Will the greatest sacrifice that a man can make atone for sin?* Micah 6:6-8.

15. *What is an acceptable sacrifice to God?* Ps. 51:17; Rom. 12:1.

16. *Since a sacrifice itself, no matter how costly, cannot atone for sin, what must be the case when the sacrifice itself is a sin?*

17. *What did Samuel say of rebellion and stubbornness?* 1 Sam. 15:23.

18. *What is witchcraft?* (See note.)

19. *Into whose power does one put himself when he rebels against God?* John 8:44; 1 John 3:8.

20. *Then whose working will surely be accepted by those who persist in going contrary to the commandments of God?* 2 Thess. 2:9-12.

#### NOTE.

The following definitions from Webster's Dictionary make sufficiently clear the meaning of witchcraft:—

"*Witchcraft*. 1. The practice of witches: sorcery; enchantments; intercourse with evil spirits."

"*Sorcery*. Divination by the assistance, or supposed assistance, of evil spirits, or the power of commanding evil spirits; magic; enchantment; witchcraft."

"*Enchantment*. 1. The art of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations."

Another synonym is "necromancy," which is thus defined:—

"The art of revealing future events by means of a pretended communication with the dead; the art of magic; conjuration; enchantment."

## News of the Week.

FOR WEEK ENDING NOV. 29.

#### DOMESTIC.

—Edison claims to have discovered an electrical cure for the gout.

—John Craig, a citizen of Indiana, weighs nearly 1,000 pounds.

—The trouble with the Indians in Dakota is not abating, but rather on the increase.

—On the fifteenth day of his New York fast, Succi took a seven mile's horseback ride.

—James Stewart, living near Indianola, Iowa, is the proud possessor of a duck with four legs.

—Eighty-six thousand acres of educational school lands were sold in Hooker County, Nebr., last week.

—The tongue of a patient suffering from cancer was successfully removed at the Roosevelt hospital, in New York.



—An epidemic of typhoid fever is raging in Clementville, Ohio. Out of eighty-nine cases, twenty-five have proved fatal.

—The United States Government estimates that the United States will have 116,000,000 bushels of wheat this year for export.

—A report was made Wednesday evening by Superintendent of the Census Porter, giving the verified population of the United States as 62,622,250.

—Nine hundred and seventy-four bushels and forty-eight pounds of potatoes have been grown on one acre of land in Johnson County, Wyoming, during the last season.

—By the will of Thomas C. Sloane, of New York City, Yale gets a bequest of \$75,000, the Children's Aid Society \$10,000, and the Presbyterian Hospital and two other societies \$10,000 each.

—Heavy losses by fire on Nov. 27: St. Paul, Minn., \$150,000; Green Bay, Wis., \$75,000; Mansfield, Ohio, \$20,000; Rayville, La., \$64,250; New Iberia, La., \$30,000; Utica, N. Y., \$30,000.

—Lyman E. Knapp, the governor of Alaska, in his annual report says that the value of exports during the year is as follows: Whalebone, \$1,159,705; whale oil, \$172,500; codfish, \$555,000; salmon, \$3,355,000; gold (estimated), \$2,000,000; fur seals, \$2,000,000; other exports enough to make a total of \$9,840,730.

#### FOREIGN.

—Diphtheria is prevalent in Aylmer, Quebec.

—The queen of Portugal is suffering from influenza.

—A heavy snow-fall throughout Europe has blockaded many railroads.

—Four hundred Americans in Berlin celebrated Thanksgiving by a banquet at the Kaiserhof.

—A company has been formed to construct a ship canal to connect Brussels with the sea.

—The French are preparing for financial war on the United States in retaliation for the tariff.

—The public debt of France is estimated at \$6,200,000,000, making it the heaviest debt of any country in Europe.

—A violent shock of earthquake was felt throughout the Danube Valley, Nov. 28, but no serious damage is reported.

—Diphtheria still prevails in Halifax, Nova Scotia. Deaths from the dreadful disease are of almost daily occurrence in that afflicted city.

—One Osman, of Cavallo, Turkey, has documents to prove he has lived for 160 years. This being so, he is likely the oldest man in the world.

—Work on the Nicaragua Canal is being pushed. About 3,000 men, principally Jamaica negroes, are employed, and \$5,500,000 have been expended so far.

—The King of Holland died Sunday, Nov. 23. Wilhelmina, a ten-year-old daughter, inherits the kingdom, though her mother will act as regent until her majority.

—The fifty largest libraries in Germany possess 12,700,000 volumes, against those of England with about 6,450,000, and of North America with about 6,100,000 volumes.

—Despite the order issued by the government prohibiting the emigration of peasants and Polish Jews to Brazil, 300,000 have left Russia for that country during the past three months.

—The Panama Canal works are wrecked, even traces of the excavations are vanishing, and the constructive machinery is worthless. This enterprise, in which \$400,000,000 has been sunk, figures as the monumental failure of the age.

—Luxuries certainly ought to be taxed in preference to necessities. Acting on this idea, M. Moreau has introduced in the French Chamber of Deputies a bill for the taxation of titles. The aristocratic prefix *de* is to cost \$100 a year; baron, \$1,000; marquis, \$6,000; duke, \$10,000; prince, \$20,000.

#### RELIGIOUS.

—The Catholic Primate of Ireland has started for Rome.

—Emperor William has declared that his soldiers must be Christians.

—The American Bible Society is taking steps to issue the New Testament in Hebrew, for use among the Jews.

—The general committee on missions of the Methodist Episcopal Church has decided to appropriate \$1,200,000 for home and foreign missions.

—Bishop Blyth, of Jerusalem, says there are now in Palestine nearly 70,000 Jews, whereas in 1883 there were only 23,000, and in 1841 only 8,000.

—Rev. Dr. Kelly, a minister of the Southern Methodist Church, has been suspended from the ministry for deserting his pulpit at Gallatin, Tenn., and entering politics as a prohibition candidate for governor of the State.

—The Methodist church at East David, Mass., has a lady pastor, Miss Annie Shaw. She is forty-three years old, and is a physician as well as a preacher.

—According to the recent census of Switzerland, the republic contains 1,700,000 Protestants, 1,200,000 Catholics, 8,300 Jews, and 10,700 adherents of no religion.

—The Sunday-school at Stockport, England, is said to be the largest in the world, enrolling about 5,000 members. It is 106 years old, and has had, since its beginning, about 6,000 teachers and over 100,000 pupils.

### Appointments.

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

THERE will be a general meeting and canvassers' institute at Villard, Minn., commencing Thursday evening, Dec. 11, and closing Monday evening, the 15th. We expect Elder Porter and Bro. F. L. Mead will be with us. We hope to see all from Northern Minnesota that are interested in the canvassing work.

C. M. EVEREST.

THERE will be a general meeting and canvassers' institute at Wells, Minn., Dec. 18-22. Meetings will commence Thursday evening and close Monday evening. We have the promise that Elder Porter and Bro. F. L. Mead will be present. We hope to see a general attendance. The brethren at Wells will gladly do all they can to care for those who come.

C. M. EVEREST.

#### STOCKHOLDERS' MEETING.

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

Dated Aug. 23, 1890.

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

Trustees.

#### BUSINESS NOTICES.

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

WANTED.—A good coal-miner to lease my coal bank, and run it. Man with a family preferred. Must be a Sabbath-keeper. Address, T. S. Dean, Sr., Lowry City, St. Clair Co., Mo.

#### LABOR BUREAU.

WANTED.—I should be glad to correspond with some brother who would like a home where he can do light work for his board and clothes. W. H. Littlejohn, Box 1954, Battle Creek, Mich.

#### ADDRESS.

THE P. O. address of Elder R. D. Hottel, till further notice, will be 24 Howland Street, Battle Creek, Mich.

### Obituary Notices.

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

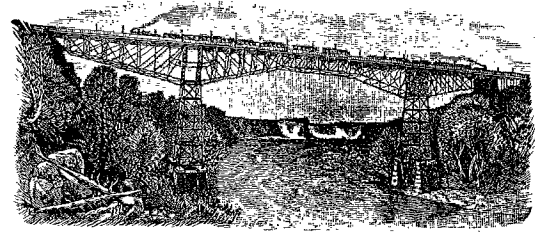
PEASE.—Austin Pease died Oct. 10, 1890, of old age, near Ridgeway, Osage Co., Kans., while visiting at a friend's. Bro. Pease, or "Grandpa," as he was called, was born in Tobland, Berkshire Co., Mass., Jan. 23, 1805, his age at the time of his death being 85 years, 8 months, and 18 days. When he arose on the morning of his death, he complained of a pain in his stomach. At breakfast he ate heartily, and when through he leaned back in his chair, turned his eyes upward, and in two minutes was dead. Grandpa was married in 1828, and raised a large family, but all having died a number of years ago, he was left without a relative. Several years ago he had property enough to keep him through life, but by trusting it in the hands of others he lost it, and last year was partly kept by the Conference. He was a member of the Richland S. D. A. church, and an earnest Christian; and if we are faithful, I believe we will meet him in the first resurrection.

S. C. OSBORNE.

CRUMB.—Died in Denver, Colo., Sept. 3, 1890, of typhoid fever, Minnie Crumb, in the thirteenth year of her age. She was the only daughter of sister McCauley, who is a member of the Denver church. Minnie was a regular attendant at the Sabbath-school, which she loved very much, and she took pleasure in getting her lessons well. She was a good child, and we have reason to believe that she sleeps in Jesus. The funeral services were conducted by the writer.

G. W. ANGLEBARGER.

### Traveler's Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	At. N. Y. Express.	Eve's Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.50
Michigan City.....	9.10	11.10	1.56	4.48	am 12.20	11.25	7.00
Niles.....	10.2	pm 12.45	2.53	5.55	1.45	am 12.40	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.35	am 2.17	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.30	7.37	4.29	3.04	8.60
Jackson.....	3.10	4.30	5.38	8.62	6.25	4.45	9.65
Ann Arbor.....	4.45	5.52	6.29	9.45	7.50	6.05	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.20	7.37	pm 12.10
Buffalo.....	am 8.25	am 8.25	am 8.25	am 8.25	pm 4.55	pm 2.15	8.30
Rochester.....			6.00	9.20	8.00		11.30
Syracuse.....			8.00	11.35	10.20		am 1.30
New York.....			pm 4.00	pm 8.50	am 7.20		9.42
Boston.....			6.00	10.57	9.35		pm 2.50
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Eve's Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 7.00			
New York.....	11.50	4.50	6.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	am 8.00			
Rochester.....	10.40	am 1.42	4.20	10.45			
Buffalo.....	pm 11.30	11.30	5.30	11.50	am 8.45		
S. p. n. Bridge.....	am 12.28	am 12.28	3.75	6.25	pm 12.50		
Detroit.....	8.30	7.50	pm 2.17	10.30	4.45	pm 7.45	
Ann Arbor.....	9.45	8.55	10.19	11.30	5.58	8.68	
Jackson.....	pm 11.25	10.05	11.18	3.20	11.50	7.15	pm 10.20
Battle Creek.....	12.55	11.35	pm 12.22	4.30	am 1.28	8.47	11.57
Kalamazoo.....	2.17	pm 12.12	12.59	5.02	2.17	pm 8.30	am 12.50
Niles.....	4.10	1.23	2.04	6.17	4.05		8.10
Michigan City.....	5.25	2.31	3.18	7.20	5.45	8.55	4.30
Chicago.....	7.35	4.35	4.50	9.00	8.05	11.20	6.40

\*Daily. †Daily except Sunday. ‡Daily except Saturday.

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 8.00 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Divisions depart at 8.08 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

### Chicago & Grand Trunk R.R.

Time Table, in Effect May 11, 1890.

GOING WEST.	STATIONS.	GOING EAST.
pm 8.00	Boston.....	am 8.30
pm 8.00	New York.....	am 8.30
pm 8.00	Buffalo.....	am 8.30
pm 8.00	Niagara Falls.....	am 8.30
pm 8.00	Boston.....	am 8.30
pm 8.00	Montreal.....	am 8.30
pm 8.00	Toronto.....	am 8.30
pm 8.00	Detroit.....	am 8.30
pm 8.00	Port Huron.....	am 8.30
pm 8.00	Lapeer.....	am 8.30
pm 8.00	Flint.....	am 8.30
pm 8.00	Durand.....	am 8.30
pm 8.00	Lansing.....	am 8.30
pm 8.00	Charlotte.....	am 8.30
pm 8.00	BATTLE CREEK.....	am 8.30
pm 8.00	Vicksburg.....	am 8.30
pm 8.00	Schoolcraft.....	am 8.30
pm 8.00	Cassopolis.....	am 8.30
pm 8.00	South Bend.....	am 8.30
pm 8.00	Haskell's.....	am 8.30
pm 8.00	Valparaiso.....	am 8.30
pm 8.00	Chicago.....	am 8.30

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

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.



AFFORDS unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska, and Wyoming. The train service is carefully adjusted to meet the requirements of through and local travel, and includes

Fast VESTIBULED Trains

Of DINING CARS, SLEEPING CARS, and DAY COACHES,

Running Solid between CHICAGO and

St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, and Portland, Ore.

PULLMAN and WAGNER SLEEPERS | COLONIST - SLEEPERS, Chicago to San Francisco, Chicago to Portland, Ore., Without Change. And San Francisco.

FREE RECLINING CHAIR CARS Chicago to Denver and Portland, Ore., via Council Bluffs and Omaha.

For time of trains, tickets and all information, apply to Station Agents of the Chicago & Northwestern Railway, or to the General Passenger Agent at Chicago.

W. H. NEWMAN, 3d Vice-Pres. J. M. WHITMAN, Gen'l Manager. E. P. WILSON, Gen'l Pass. Agt.

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 2, 1890.

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Bro W. H. Saxby writes us that the work in Cincinnati is progressing very encouragingly. The canvassing work will be made a specialty till after New Year's.

The *Syracuse Journal* of Nov. 20, 1890, says: "A convention of Baptists is now in session in Brooklyn, to consider the probability of the imminent second coming of Christ."

Dr. Justin D. Fulton, in the *Canadian Baptist* of Nov. 6, says: "For years and years the Christian people in the United States and Canada have been silent concerning the monstrous abuses of Romanism." True. And this means simply that professed Protestants have ceased to protest, and in reality are no longer Protestants.

The *Canadian Baptist* of Nov. 6, 1890, says: "The appropriation of public moneys to sectarian uses by State legislatures is exciting much and increasing discussion in the United States. Thoughtful and far-seeing citizens in the different States are coming to see more and more clearly that such use of the public funds is wrong in principle and pernicious in practice."

We learn from papers sent us by Bro. V. H. Lucas, from Vancouver, B. C., that the presentation of the truths of the Sabbath question, and life through Christ, in that place, is arousing a great deal of investigation, and no little opposition. But he writes that the work is onward, and the Lord is giving them a continual increase in numbers. It was expected a church would be organized there Nov. 29.

The ballot in regard to closing the World's Fair on Sunday, which was carried on in the *Chicago Evening Post* for about six weeks, closed Nov. 18, with the result standing thus:—

For opening on Sunday, 10,316.

Against opening on Sunday 5,192.

The *Post* on this date contained six columns of solid matter upon the subject, divided into fifty-eight separate articles and items from an equal number of persons living in various States of the Union. The discussion carried on in it was probably as profitable and interesting as the voting, if not more so.

Word has been received at this office from Missouri, that two of our brethren, William Fritz and Robert Gibb by name, living in Howard County, near Armstrong, Mo., have been indicted and arrested for performing common labor on their farms on Sunday, and that the cases are docketed for trial in the circuit court at Fayette, Mo., Tuesday, Dec. 2, 1890. We have no information as to particulars as yet, and can only say that if the information is correct, and such trials are to occur in Missouri, the Sunday watch-dogs of that State must be getting anxious for their prey, to begin prosecutions in this direction while in their State code there is a provision relating to the section touching "Sabbath-breaking," reading as follows:—

"SECTION 3853. LAST SECTION CONSTRUED. The last section shall not extend to any person who is a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath."

## IN THE FACE OF SUNDAY-KEEPERS.

THE Kalamazoo (Mich.) *Gazette* of Nov. 21, 1890, contained the following editorial note:—

"R. M. King, a Seventh-day Adventist residing at Nashville [should be Lane], Tenn., was arrested and confined for working on Sunday. A writ of *habeas corpus* was granted, and the case will be tried next Monday. Hon. Don M. Dickinson has been retained as counsel by the Adventists, who propose to make this a test case, taking it to the United States Supreme Court if necessary. Our sympathies are with Mr. King, for the reason that there is not a word in the Bible authorizing the first day of the week to be held sacred, while the command is imperative that the seventh day (Saturday) shall be a day of rest."

## NEW ENGLAND CONFERENCE PROCEEDINGS.

We have received from the printing-office at South Lancaster, Mass., a neatly printed pamphlet of thirty-two large pages, containing a report in full of the late session of the New England Conference, Tract and Missionary Society, Sabbath-school Association, Health and Temperance Association, and South Lancaster Academy, together with statistics of the churches, Sabbath-schools, and other societies, with a directory of the officers of the various organizations. It is a little Year Book, as it were, for the New England Conference. As the work of our different organizations becomes too extensive to be published in full in our papers, more of them doubtless will be published in this form. Those wishing a copy of this pamphlet can address the New England Tract and Missionary Society, South Lancaster, Mass.

## THE NEXT GENERAL CONFERENCE.

As our brethren throughout the world will be interested to know the time and the place for the next meeting of the General Conference, we will here submit the suggestions made by the General Conference Committee in the meeting last July:—

1. That the General Conference be held at Battle Creek, March 5–25, 1891.

2. That the General Conference Committee meet for counsel Feb. 18.

3. That the presidents of Conferences and tract societies be invited to meet for general counsel Feb. 25 to March 4; also that a meeting of the Committee on Consolidation of Publishing Interests, and the Foreign Mission Board, be held at the same time.

4. That a canvassers' convention be held Feb. 22 to March 4.

In view of the many and important measures that must come before the next General Conference, and in order that these subjects may receive careful thought and consideration, the General Conference Committee thought it proper to invite presi-

dents of Conferences, as suggested in paragraph No. 3, above.

O. A. OLSEN, Pres. Gen'l Conf.

## SABBATH-SCHOOL LESSONS FOR 1891

### LESSONS FOR SENIOR CLASSES.

COMMENCING with January, 1891, the Senior division will take up the study of the book of James. These lessons have been carefully examined by the Lesson Committee, and will be published in pamphlet form as No. 66 of the *Bible Students' Library*.

Price, 5 cents, post-paid. Orders can be filled at any time. Address Pacific Press Publishing Co., or your State Tract Society.

### LESSONS FOR THE INTERMEDIATE DIVISION.

A series of lessons on the book of James, covering the same ground as those for the Senior division, has been prepared for the Intermediate division of our Sabbath-schools. These lessons are especially adapted to the young, and will be published in the *Youth's Instructor*, beginning with January, 1891. In small schools, if thought best, the Senior and Intermediate divisions can now unite in the general review exercises. Of course it is understood that it will be left optional with each school to use these lessons or continue with the lesson books the same as before.

C. H. JONES.

## DISTINCTIONS BETWEEN CHURCH AND STATE.

THE Rev. W. C. Peterborough, bishop of Peterborough, England, in the *Fortnightly Review*, in January, 1890, draws very distinctly the difference between the province and duties of the State and those of the Church. He says:—

"The Church is not and cannot become the State; the State is not and cannot become the Church. These words stand for two wholly distinct and different societies, having different aims, different laws, and different methods of government. The State exists for the preservation of men's bodies; the Church, for the salvation of their souls. The aim of the State, even put at its highest, is the welfare of its citizens in this world; the aim of the Church is their holiness here in order to their welfare hereafter. The duty of the Church is to eradicate sin; the duty of the State is to prevent or to punish crime. . . . When I assert, as I do, that the laws of Christ's Church cannot safely or justly be all of them transferred to the statute-books of the State, I am as far as possible from asserting that Christianity has nothing to do with politics. On the contrary, I maintain that it has everything to do with them; not, however, directly, but indirectly; not by way of compelling men by law to observe its precepts, but by way of inspiring men with its spirit. . . . Christianity acts, not by filling the statute-books with Christian precepts, but by filling the hearts of legislators with Christian feelings and motives."

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

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

(Previously reported, \$1,428.)

Mrs. R. A. Shane - - - - \$10 00  
Mary J. Johnson - - - - \$10 00

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

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

One Hundred Men Wanted to Pay Fifty Dollars Each.

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

(Previously reported, \$2,900.)

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

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