

The Advent Review and Sabbath Herald

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

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ALONE WITH JESUS.

ALONE with Jesus! Leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is he not the Lord of death?
And if I live, or if I die,
'Tis all the same when he is nigh.

Alone with Jesus! Ye who weep,
And round my bed your vigils keep,
My love was never half so strong,
And yours—oh, I have proved it long;
But when has earthly friend the power
To comfort in the dying hour?

Alone with Jesus! O how sweet
In health to worship at his feet;
But sweeter far, when day by day
We droop, and pine, and waste away,
To feel his arms around us close,
And in his bosom find repose.

Alone with Jesus! How secure!
Vile in myself, in him how pure!
The tempests howl, the waters beat,
They harm me not in my retreat;
Night deepens—mid its gloom and chill,
He draws me nearer to him still.

Alone with Jesus! What alarms
The infant in its mother's arms?
Before me death and judgment rise;
I lean my head and close my eyes;
There's naught for me to fear or do;
I know that he will bear me through.

Alone with Jesus! Earth grows dim;
I even see my friends through him;
Time, space, all things below, above,
Reveal to me one life, one love,—
That one in whom all glories shine,
All beauties meet,—that one is mine.

—Sel.

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.

"NOT AS MEN-PLEASERS."

BY MRS. E. G. WHITE.

It is our wisdom to fear God and to love him with all the heart. He is to be first and last and best in everything. We are not to be like the beasts of the field, who eat and drink, with no thought of God, no idea of gratitude to their Creator for his daily benefits. All of us, as beings blessed of God with reasoning powers, with intellect and judgment, should acknowledge our accountability to God. The life he has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the Judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we

have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities.

Dear youth, be sure your sin will find you out. The Saviour has said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." This statement is too decided and plain to be misunderstood. Sins committed in secret, whether in the brightness of day, in the darkness of night, in the wilderness, in the city, in solitude however lone, will not escape the notice of God. Every soul is to be rewarded as his works have been. The eye that never slumbers, has watched all your movements, detected all your faults, and has not failed to note your neglect and indifference, your contempt for the just claims of God. You may have concealed your lack of interest from your father and mother, from sisters and brothers; but the true state of your heart toward the law of God is not hidden from Heaven.

David exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee!" Nothing is hidden from the eyes of Him with whom we have to do. When we realize the fact that our sins are all to be revealed in the day of Judgment, does it not make you tremble? No one but he whose heart is calloused with sin can reflect upon this terrible truth without serious forebodings. If we do not awake to repentance in this time of probation, and make our peace with God now, we shall awake to it when fear shall come like a desolation, when the cities of men, with all their splendid architecture, shall be overthrown, and the heavens depart as a scroll when it is rolled together.

Every moment of our life is intensely real. Life is no play; it is charged with awful importance, fraught with eternal responsibilities. When we look upon life from this point of view, we realize our need of divine help. The conviction will be forced upon us that a life without Christ will be a life of utter failure; but if Jesus abides with us, we shall live for a purpose. We shall then realize that without the power of God's grace and Spirit, we cannot reach the high standard he has placed before us. There is a divine excellence of character to which we are to attain; and in striving to meet the standard of heaven, divine incentives will urge us on, the mind will become balanced, and the restlessness of the soul will be banished in repose in Christ.

How often do we come in contact with people who are never happy. They fail of enjoying the contentment and peace that Jesus can give. They profess to be Christians, but they do not comply with the conditions upon which the promise of God is fulfilled. Jesus has said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and

ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason why many are in a state of unrest is that they are not learning in the school of the Master. The submissive, self-sacrificing child of God understands by experience what it is to have the peace of Christ. True followers of Christ know that they must take his yoke, share his trials, carry his burdens. But they do not feel like complaining; for the meekness and lowliness of Christ makes the yoke easy and the burden light.

It is love of selfish ease, love of pleasure, your self-esteem, self-exaltation, that prevents you from learning the precious life-lessons in the school of Christ. It is the Christian's duty not to permit surroundings and circumstances to mold him; but to live above surroundings, fashioning his character according to the divine Model. He is to be faithful in whatever place he is found. He is to do his duty with fidelity, improving the opportunities given him of God, making the most of his capabilities. With an eye single to the glory of God, he is to work for Jesus wherever he may be. We are to surrender the will, the heart, to God, and become acquainted with Christ. We must deny self, take up the cross, and follow Jesus. Not one of us can reach heaven, save by the narrow, cross-bearing way. But how many wear the cross as an ornament on the person, but fail to bear the cross in practical, every-day life.

How many profess to be the servants of Christ; but how loth are they to bear reproach and shame, for his sake. The cross is not to please self; it lies directly across the path of the pleasure-lover, and cuts through our carnal desires and selfish inclinations. The cross rebukes all unfaithfulness in your labors. If you bear the cross of Christ, you will not shun responsibilities or burden-bearing. If you are abiding in Christ, learning in his school, you will not be rude, dishonest, or unfaithful. The cross of Christ cuts to the root of all unholy passions and practices. Whatever the nature of your work, you will carry the principles of Christ into your labor, and identify yourself with the task given into your hands. Your interest will be one with that of your employer. If you are paid for your time, you will realize that the time for work is not your own,—but belongs to the one who pays you for it. If you are careless and extravagant, wasting material, squandering time, failing to be painstaking and diligent, you are registered in the books of heaven as an unfaithful servant.

Those who are unfaithful in the least of temporal affairs, will be unfaithful in responsibilities of greater importance. They will rob God, and fail of meeting the claims of the divine law. They will not realize that their talents belong to God, and should be devoted to his service. Those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be accounted faithful servants. There are many things not specified that wait to be done, that come directly under the notice of the one employed. Leaks and losses occur that might be prevented if painstaking diligence and unselfish effort were manifested, if the principles of love enjoined upon us by Jesus were carried out in the life of those who profess his name. But many are working

in the cause of God who are registered as "eye-servants." It is the most abhorrent form of selfishness that leads the worker to neglect the improvement of time, the care of property, because he is not directly under the eye of the master. But do such workers imagine that their neglects are not noticed, their unfaithfulness not recorded? Could their eyes be opened, they would see that a Watcher looks on, and all their carelessness is recorded in the books of heaven.

Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar's condemnation was written in words of fire, "Thou art weighed in the balances, and art found wanting;" and if you fail to fulfill your God-given obligations, your condemnation will be the same.

There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name "servant" applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity?

Is it the disposition generally among servants to do as much as possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

CHEERING WORDS FOR THOSE WHO HAVE GOD'S LOVE IN THEIR HEARTS.

BY ELDER D. T. BOURDEAU.
(Battle Creek, Mich.)

ISA. 51: 6-11: Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them up like wool: but my right-

eousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

How full of encouragement and consolation are these words and those that follow them in the same chapter, to such as have the immutable law of God, the rule of righteousness, in their hearts when the world and sinners upon it are about to vanish away, and when God's people are about to have an experience similar to that of the Israelites at the Red Sea!

Who cannot discern in this the last experience of the remnant of the true church of Christ at the time of their final conflict with the powers of darkness and with men who shall have hardened their hearts in opposing present truth, the truth for these times? These shall meet the ire and cruel opposition of Satan and evil men. But God will hear their prayers as they shall strengthen their faith by calling up deliverances that God has wrought for his people in ages past. They shall be delivered, and shall sing the song of Moses and of the Lamb, a song answering to that composed by Moses and sung by the Israelites when the Egyptians had been drowned in the Red Sea. Rev. 14: 1-5; 15: 1-4; Exodus 15.

And why will God do this work in their behalf?—Because they will have his law in their hearts. They will think much about that law. They will meditate upon it day and night. They will delight in it, love and keep it. (See Psalms 1, etc.) Their obedience to it will be acceptable and pleasing to God, because it will be the fruit of love and not of selfishness; and the more it will cost them, the more it will evince their love to God, and the more God will love them and do for them.

Such as have the law of God in their hearts will not confine it to their thoughts. They will obey it and talk about it. If they did not do this, they would never meet the ire and opposition of Satan and of evil men, which the prophets foresaw, and of which the beloved apostle says, "And the dragon was wroth with the woman [the true church], and went to make war with the remnant of her seed [the last of true Christians], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Such will be accused of going back under the old covenant, and will be called Jews, because they keep the law of God; but they will be encouraged by the thought that the Lord himself has written his law in their hearts agreeably to his first promise respecting his work under the new covenant: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31: 33. They will also be encouraged by the thought that Christ had the law of God in his heart, and that he did not shut it up in his heart through shame and cowardice, but taught it before the great congregation, magnified it and made it honorable, in fulfillment of the following predictions concerning him: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." Ps. 40: 7-10. (Read also Heb. 10: 5; Matt. 5: 17-19; John 15: 10.) "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 21.

As to their being despised and called Jews, they can well bear that, and even the worst of persecu-

tions, cheered by the thought that they are "Jews inwardly," and do not content themselves with outward popular forms of duty to receive the applause of men, but regard the spirituality of the law, without neglecting or despising the duties that the law enjoins; have the approbation of the Most High, and the blessing of Jesus as expressed in the following words: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 12, 14. It is then that "the redeemed of the Lord shall return, and come with singing unto Zion [the New Jerusalem above]; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." It is then, too, that the oppressed children of God of the last generation shall sing the song of Moses and the Lamb.

THE LORD WOULD HAVE US SEEK HIM WHILE HE MAY BE FOUND.

ISA. 55: 6-9: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

These words imply that there will be a time when men will seek the Lord, but will not be able to find him. This will be at the close of human probation in the near future. When the work of Christ as a priest and intercessor shall be accomplished; when the Spirit of God shall have ceased to plead with sinners, and will have left them forever, and the righteous will have finished their work for the world, then those who will have grieved the Lord, the Holy Spirit, the good angels, and the saints, and hardened their hearts by turning away from God's truth brought to them in mercy, will seek the Lord diligently, earnestly, and with tears, only to be disappointed; for it will then be too late to find him.

It is grievous to those who are possessed with the love of humanity to learn that a single individual has grieved away the Spirit of God for the last time, and placed himself where he has reason to believe that it is too late to prepare for a better life, and to escape the fate of the ungodly. Our souls are pained when in reading the history of nations, we come to the point where they close their national probation for having turned away from the path of rectitude. How sad it is to think of the mysterious hand that wrote upon the wall before Belshazzar and his guests, words denoting that the national probation of the Babylonians had closed! (Read Daniel 5.)

How affecting the following words of the Saviour to the Jews, signifying that their national probation had ended, and that fearful judgments awaited them because of their opposition to God and his ways: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, . . . and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 42-44.

But how feeble and inadequate is all this to represent the close of probation of the whole race, and the awful consequences which that event will involve to those who will have steeled their hearts against God's final messages of mercy to men.

How important, then, that we now seek the Lord! And how is this to be done?—By calling upon him while he is near, by forsaking our evil

thoughts and sinful ways, and claiming pardon by faith in Jesus' name, merits, and intercessions. We are to seek the Lord by searching for his character in his law, in the plan of salvation and in the prophecies, endeavoring to imitate him in his imitable perfections, in so doing we shall find the Lord near to us by his Spirit; our communion with him will be sweet, and our probation will close in glorious triumph, through Jesus who has loved us.

A PREDICTION AND ITS FULFILLMENT.

BY CHAS. P. WHITFORD.
(Copleman, Mich.)

THE Bible says "the seventh day is the Sabbath of the Lord." Ex. 20: 10. Then to whom belongs the first day, or Sunday? Let us see.

The Roman "Decretalia," is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with "the succession," declares the papal decretals to be true.

The "Decretalia," exalts the pope thus: "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."

In that noted Catholic work entitled, "Abridgment of Christian Doctrine," we have the following specimen of the practical working of this great law-changing power. On the change of the fourth (Sabbath) commandment it says:—

Question.—By whom was it changed?

Answer.—By the governors of the church.

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday.

In the "Catholic Catechism of Christian Religion," we have the following:—

Question.—Had the church power to make this change?

Answer.—Certainly.

In the "Catholic Christian Instructed," we find the following question and answer:—

Question.—What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?

Answer.—We have for it the authority of the Catholic Church and apostolic tradition.

Father Enright, a Catholic priest in a lecture at Hartford, Kans., said:—

Sunday is not the Sabbath; no man dare assert that it is. I will give \$1,000 to the man who will prove by the Bible alone, that Sunday is the day we are bound to keep. The observance of Sunday is solely a law of the Catholic Church. . . . The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church.—*Hartford Weekly Call, Feb. 22, 1884.*

The "Doctrinal Catechism," p. 174, has the following:—

Question.—Have you any other way of proving that the Church has power to institute festivals of precept?

Answer.—Had she not such power, . . . she could not have substituted Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no scriptural authority.

Dear reader, are you aware that the Bible foretells that such a power would arise, and should think himself able to change the times and the laws of the Most High God? Please turn to Dan. 7:25, and read it. All Protestant commentators are agreed in applying this prophecy to the papal power. Why, then, should not Protestants admit that the papacy has done the very work God foretold it would do? Is it because they find themselves keeping this man-made institution, and as it would be inconvenient or unpopular to return to the observance of the seventh day, therefore they will not acknowledge the truth?

We have given quotations directly from Catholic authorities, showing that the papacy has done the very work God foretold they would do. Catholic writers claim the Sunday Sabbath as an institution of their own, and boldly challenge Protestants to prove by one text of Scripture the binding obligation of the day, offering \$1,000 for the text. Why does not some Protestant come forward with the text and claim the money?—Simply because it cannot be found.

With the plain word of God before us, "The seventh day is the Sabbath of the Lord," we ask again, To whom belongs the first day? The Bible, history, and the Catholic Church all combine in declaring it belongs to Paul's "man of sin," the church of Rome. With the plain facts of Bible and history before us, is it not a living miracle that those who profess to take the Bible as their rule of faith and practice, should every week acknowledge the authority of the Catholic Church by bowing down and worshiping upon Sunday, the first day of the week? "If the Lord be God, follow him: but if Baal, then follow him."

WHEN IT IS PAST.

BY MRS. VICTORIA ALEXANDRA STONE.
(Steamburgh, N. Y.)

WHAT does it matter when 'tis past,
And all earth's cares are ended:
When Time his battle-flag has cast
By his sons so well defended:—
What does it matter when the field
Though battle-stained and gory:
Has seen the warriors fall and yield
In the blood-bought day of glory?

We all must go where they have gone—
The good, the brave, the tender:
With their whole duty grandly done
When the day was bright with splendor.
Gone is the youth with flashing eye,
When woman's heart was lightest,
And manhood's brow serenely high,
And childhood's eye the brightest.

Where they have gone, we all must go,
Through life's broad field of battle,
Though led not on by bugle-blow,
Nor drum, nor musket's rattle.
No; but the blast of God sweeps on
Across life's stormy mountains,
And his Spirit leads till the strife be won,
By Zion's glancing fountains.

Oh! Thou who hear'st the raven's cry,
And mark'st the dying sparrow,
Oh, be thine angel ever nigh,
Though the way be dark and narrow.
We know not, care not what may lie
In the path that's now before us,
So long as thou be ever nigh
With thy banner waving o'er us!

THE BIBLE, NOT TRADITION.

BY GEORGE B. THOMPSON.
(Willow Hill, Ill.)

REFORMERS in every age who have been called of God to combat and expose the errors of their day, have always been confronted with the argument of custom. Children look through the spectacles of their fathers, and are loath to think that they may have been in error. The woman at the well of Samaria appealed to "our father Jacob," and to expose the traditions of that age was part of the work of Christ.

Long-established precedents are often cited in proof that their practices are right, and those whose duty it is to raise their voices against these long-established customs, are many times sneered at and branded as fanatics or alarmists. When the lion-hearted Luther started out to expose the corruptions of popery, he met the same opposition. When the brawling Dr. Eck met him in debate, and was ground beneath his thunder-bolts of truth, he sneeringly said:—

I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities? It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend father."—*D'Aubigne's History of the Reformation*, vol. 2, p. 56.

To accept custom as always correct is to stop the sun of progress in the heavens; and experience mental and moral stagnation. It is only to reiterate in another form the pagan maxim, "Whatever is, is right." Custom is often wrong, and hoary hairs can never make truth out of a falsehood. "A lie on the throne is a lie still." Age can never make good that which in itself is bad. Satan is quite old, but he is Satan still,

possessing the same diabolical subtlety as when in Eden. The questions with Christians should not be, Does a practice exist, but, By what right does it exist? The query should be, Who ordained it? Sun-worship can be traced back into the days of ancient Egypt, and the ancestors of Abraham were idolaters; but sun-worship and idolatry are wrong. Many, if not all, of the errors which are found in the ecclesiastical "craze" of the present time, find a lineage amid the superstitious orgies of popery, and many who adhere to those erroneous dogmas, cite as a warrant the practices of the "Christian Fathers." But neither their age nor parentage entitle them to credence. Why do they exist? Did God establish them? If not, man did, and a religious practice having for its basis a precept of man, even though he be a pope, is a vain worship. The "Bible and the Bible alone" is the rule of the Protestant faith. When it speaks, we can speak, and when it is silent, we must be also.

The conflict between truth and error has been long, and the lines of the conflict have been sharply drawn. While in every battle, truth has been victorious, its heavenly beauty has become tarnished, and its immaculate purity many times destroyed through the weakness of mortals. Says Gibbon:—

The theologian may indulge the pleasing task of describing religion as she descended from heaven arrayed in her native purity; a more melancholy duty is imposed upon the historian: he must discover the inevitable mixture of error and corruption which she contracted in long residence upon earth among a weak and degenerate race of beings.

For this reason it becomes unsafe to appeal to existing customs as a guide. To do so is but to step back into that antiquated gloom which covered the world with the pall of midnight; when the "Mystery of Iniquity" sought to make Christianity—so-called—popular by mixing in heathen errors, and to accept as truth the writings of monks rather than the pure word of God. The word of God is pre-eminently "the truth." It is the words of him who "spake as never man spake." By it all opinions and creeds must be tested, and anything deviating in the minutest particular from its plain utterances, is shown to be spurious. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

THEME FOR MEDITATION.

BY DELLA E. FRISBIE.
(Oakland, Cal.)

MAN is made in the image of God. He has power to control, and resources for cultivating, the wonderful endowment given him, which we call the mind. It is only by concentrating our thoughts, that we can lay hold of faith, and only through faith can we inherit the kingdom of God. Without a proper control of the mind, it is therefore impossible to obtain eternal life.

He who takes no time for meditation, not only omits a duty, but deprives himself of one of the greatest blessings of God. As a man's thoughts are, so will his life be. Then how important it is that his thoughts be directed in the right channel.

While God has created man and given him the ability to think, he has also given explicit directions in regard to what things he should think upon; and while the Scriptures commend the diligent, instructing us not to be slothful in business; at the same time they teach us that the cares of this life must not be the important theme of our meditation. Christ says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "Your Heavenly Father knoweth what things ye have need of, before ye ask him." Will we, then, lose the blessings of this world and the hope of eternal life, by having our thoughts engrossed with the cares of this world?

Such thoughts cannot bring happiness; for they are in direct opposition to the word of God. If

wealth be accumulated, it may be swept away in a single night, if God so will; for, "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein," and he has promised that if we seek first the kingdom of God, and his righteousness, all these things will be added unto us. Can we not trust God and his word? He will give to each of his humble followers just what is for his own good.

Then upon what theme shall our thoughts center? Paul in his epistle to the Philippians, answers this question: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" Here is a broad field for thought, and meditation upon such themes will certainly mold the character.

What could more tend to purity and elevation of life, than to think of God and his wondrous works? Here is a subject so deep that it is inexhaustible, and the Scriptures state that "a book of remembrance was written before him for them that feared the Lord, and that *thought upon his name.*" Reflection on this subject is thus shown to be not only pleasing in the sight of Heaven, but it is very beneficial to us, bringing joy, peace, and happiness; and though the human mind can never fathom the depths of God's love, by contemplation we may more fully comprehend it.

The psalmist says: Blessed is the man whose "delight is in the law of the Lord; and in his law doth he meditate day and night," and that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Truly these are precious promises to those who think upon God's holy law. That David's mind dwelt much upon God and his word is shown by many texts, such as: "I will meditate also of all thy work;" and, "mine eyes prevent the night watches, that I might meditate on thy word;" and again: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches."

There would be no desire to chase after the follies of this world if we meditated much upon Jesus; for in doing thus we become acquainted with him, and at his feet we find joys that far eclipse the joys of worldly amusements.

It is by beholding that we are to be made like Jesus, and how are we to behold him, but by our minds reaching out after him? Oh, who does not long to be like Jesus? Then, let us take time to think upon his name.

JOHN 11: 25, 26; MATTHEW 25: 46.

BY E. A. STILLMAN.
(Westerly, R. I.)

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" "And these shall go away into everlasting punishment: but the righteous into life eternal."

These two passages are frequently brought to the front as proof texts for the doctrine of the immortality of the soul. That they were spoken by the great Teacher for a very different purpose, I propose to show by giving the definitions of the leading words from the Greek, as found in "Young's Analytical Concordance," a work of easy access to the ordinary English scholar, in these days of cheap publications.

1. The word "resurrection," of John 11: 25, is from the Greek *Anastasis*, which means, *a standing or rising up*. In Phil. 3: 11, Paul says, "If by any means I might attain unto the resurrection of the dead." The word "resurrection" here differs slightly in the Greek from that used by Jesus, and is from *Exanastasis*, meaning *a standing up out of*.

2. The word "life" in the first passage is from the Greek *zōē*, meaning *life, motion, activity*.

3. "Die" is from the Greek word *apothnēskō*, meaning *to die off or away*.

4. The preceding word "never" in verse 26, is from the Greek *ou mē*, meaning *not at all to the age*.

We see by these definitions that the Saviour taught, (a) that he was the source of life, of the resurrection or standing up again; (b) that believers who have died shall live again; (c) that those living and believing in him shall never suffer eternal death or inactivity, but shall have eternal life which is an eternal activity.

We now give the definitions of the leading words in the second passage, "And these shall go away into everlasting punishment: but the righteous into life eternal."

1. "Everlasting" and "eternal" as used in this text are both from the same Greek word *Aionios*, which means *age lasting*.

2. Punishment used here is from the Greek word *Kolasis*, meaning *restraint*; and Webster gives the meaning of "restraint" as "*a hindrance of the will or of any action.*"

3. As life in the former text means life, motion, activity, so in this text the word is from the same Greek word *zōē*, and means the same thing.

It is evident from these definitions which concern all the words about which a difference of opinion exists, that the plain truth respecting the ultimate condition of the wicked and the righteous is simply this: That the wicked shall go away into everlasting inactivity, but the righteous into eternal activity. Who can gainsay the truth of these statements of Jesus Christ? The statements are fearful and momentous. May the good Lord help us ever to believe wholly in Jesus, who alone is the only source of all life and activity, that at his coming we may know the power of his resurrection or standing up again, never to go back into silence again.

DISCERNING THE SPIRIT.

BY ASA SMITH.
(Coon Rapids, Iowa.)

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13.

Is it not a real pleasure to feed your children when they are hungry? Our Heavenly Father is more willing to give us divine food than we are to feed our children. Could we see how interested all heaven is to feed us, we would crowd around the throne of grace now. We must ask earnestly of God, and he will give us his Spirit.

Suppose a boy asks his father for bread, and when his father steps aside to get it, a stranger gives him a stone, and he receives it. What would you think of such a boy? Would you not say he was ignorant? He does not know his father from a stranger. But many of us are no wiser than that boy. We ask our Heavenly Father for a blessing, and Satan steps up and says, "Here is your blessing," and we accept it, not knowing the difference.

The trouble with us is that we do not know the Spirit when it is presented to us. Many of us have asked for the Holy Spirit, and it has come to us, but we knew not what it was. It may not have been what we thought it would be. Perhaps we expected some great blessing, but it often came by presenting a duty. Do the duty, and comfort will follow.

How shall we know the Holy Spirit when it does come? The Spirit emanating from God will always speak in harmony with the law of God. The Spirit which comes from God will always speak in harmony with the Bible. But you say, Is not faith essential? God wants faith enough to do the duty presented.

Again: the Spirit emanating from God will lead you to love your enemies. If you cannot

love those who have done you wrong, you have not the Spirit of God in your heart. If you have the Spirit of God in your heart, you will be patient.

The other spirit is the spirit of the Devil. Satan was cast out of heaven because he disobeyed, and the spirit of the Devil will lead you to disobey. It will teach you to lie, steal, hate, etc.

Another way by which we may know the Spirit of God, is that it will bring to our remembrance what God has commanded us. Has not God commanded us to pray in secret? You have felt that duty impressed you; that was the Spirit of God. But Satan said, Wait awhile, and you have waited. How often we obey the Devil instead of God! What kind of food did we eat, brethren? Ah, we have been eating stones! But when we follow the promptings of the Spirit of God, and do the duty, how sweet the comfort that follows!

When an impression comes upon you to do what the Bible teaches, that is God's Spirit speaking to you. When a brother has done you wrong, what should you do? What does the Bible say? "Go and tell him his fault alone." The Spirit of God impresses it upon you; but the other spirit says, No, go and tell some one else; it will do no good to tell him. And how often we obey Satan and eat scorpions, instead of the bread of life!

There are many who are going to destruction, because they follow feeling instead of the Spirit that impresses them to do what God says. Is it possible that we have not yet learned to distinguish between the blessing of God and the stones of Satan's feeding? You feel the duty of going to Sabbath-school; but you are tired from your week's work, and Satan says, Stay at home and rest, and read your Bible, it will do you more good. If you have been eating the bread of heaven during the week, you will have something good to tell on Sabbath; you will not want to stay at home.

When you were first converted, you loved to go to the prayer-meeting, but how is it now? It is the voice of God which says to you, Go to prayer-meeting. But Satan says, No, you are tired; you would better stay at home to-night. So you stay at home, and eat stones.

When you were first converted, you laid aside many things you have taken up since. Why is it? God says, Confess your sins; Satan says, No, that would be humiliating. Obey God's Spirit. Eat bread and not stones. Pray God to send you the Spirit, but when it comes, don't let Satan give you something in its stead.

Brethren, let us get acquainted with our Heavenly Father. Let us learn to know the Holy Spirit, and seek to have it dwelling in us continually.

OUR STRENGTH AND GOD'S STRENGTH.

BY J. W. COLLIE.
(Princeton, Minn.)

How often we hear some brother or sister say, "I am striving to serve the Lord in my poor, weak way." That is the trouble, my brother. Too many are serving the Lord in their poor, weak way. God wants us to serve him in his strong way. He cannot accept half-hearted service, when we are capable of rendering better and more efficient work. The trouble arises largely from the fact that we are trying to carry the heavy duties and responsibilities of life in our own strength, and consequently fail. Then we often wonder why we do not make more progress in the Christian life.

It is our privilege to take advanced steps every day, and to be steadily going forward. What will be the secret of our success? "My grace is sufficient for thee." Why cannot we take God at his word, and believe that with every trial and temptation that comes, a way of escape will be made for us. Trusting him day by day, and abiding in his strength, we will at last come off victorious, and have "well done" said unto us.

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.

MORNING HYMN.

BY ELDER R. F. COTTRELL.
(Ridgeway, N. Y.)

AGAIN the morning light
Salutes my waking eyes;
May I have grace to use aright
Each moment as it flies.

To Christ my Lord is due
The service of each day;
Then let me keep this truth in view;
And willing service pay.

So when the day shall close,
Its record made complete,
May I in Jesus' love repose,
And rest in slumber sweet.

When earthly days are past,
And Christ the Lord shall come,
With all the saved, may I at last
Enter the promised home.

HOW TO MAKE LIFE HAPPY.

TAKE time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken, and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches; it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Religious Intelligencer*.

COUNTING THE COST.

Two men propose to build residences for themselves. One selects an inferior workman and inferior material; and when the flashy and flimsy structure is finished, he boasts of his good bargain. In a few years the rickety affair is tumbling to pieces above his head. The other man selects a skillful builder (whose time and brains are valuable) and excellent material, and demands thorough work. He pays a good price for a good home. "Wisdom is justified of her child," and his children after him justify his wisdom in rearing for them a solid and durable homestead. It was in reference to such cases that the divine Teacher propounded the question, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost?"

Human life is character-building; for remember that character means exactly what we are, while reputation is only what other people think we are. Every man builds his own character; and perhaps the reader of this article may be honestly anxious to build after the Bible plan. Fix one fact in your mind, however, and that is, the better and stronger Christian you are, the more dearly you must pay for it. All the best things are costly. Jesus Christ laid down his own life to redeem you from hell. "Free grace" for you meant Calvary for Christ. A strong, godly character is not to be had *gratis*. When Paul discovered that the price of eminent spiritual power was a complete consecration to his Master, he said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Henry Martyn, as his price, flung away all hope of literary distinction, and exiled himself to a pioneer

mission of hardships in Persia. Glorious Livingstone did the same thing in Africa. All self-knowledge also must be bought dearly. King David paid for his by disgrace and the death of his darling child; but it gave us the 51st Psalm. Peter paid for his by his bitter agony of shame in Pilate's court-yard. It was a great price for a great prize. Every fresh discovery that you make of your own weakness will be worth all that it costs you.

As God reckons jewelry, there is no gem that shines with more brilliancy than the tear of true penitence; yet God only knoweth what heart-pressure and what crushing of willful pride may have been necessary to force that tear to the cheek of a stubborn sinner. I have sometimes met with a person who possessed peculiarly lovable traits of gentleness, self-abnegation, and meek bravery under sharp trials. I envied such a meek character. Ah! I little knew at what a fearful price of severe chastenings, bitter disappointments and bereavements, of faith tried in a white heat of affliction, all that loveliness of character had been attained. He who would be most like Christ, must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace, but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head-winds and hard fights, of crosses carried, and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So is it with all the noblest traits of a robust, healthy, and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor-car. John Bunyan sent his sturdy "Pilgrim" to the celestial city on foot; and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His pity was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and the cutting loose from some entangling alliances, and some sharp "set-tos" with the tempter; it will cost you the submitting of your will to the will of Christ. Let me offer you three or four cheering encouragements.

The honest service of Jesus Christ pays the soul a rich dividend of solid satisfaction. There is no wretchedness in a true Christian's trials; his bruised flowers emit sweet fragrance. The fruits of the Holy Spirit are love, joy, and peace; the promise of the Master is that his joy shall remain with you, and your joy shall be full. The sweetest honey is gathered out of the hives of a busy, unselfish, useful, and holy life.

A man is always happy when he is *right*—happy in doing right, in the satisfaction of an approving conscience and the smile of God. A millionaire said to me not long ago: "There is no greater humbug than that money can make a man solidly happy; mine never did until I began to serve God and do good with it." The more your religion costs you, my friend, the richer returns it will bring you.

While you are counting the cost of a noble and holy life, never lose sight of the fact that Jesus Christ is a partner in your undertaking. "In me is thine help;" "My grace is sufficient for thee." The closer you keep that partnership, the stronger you are. He who has begun a good work in you and for you, "will perfect it until the day of Jesus Christ." Finally, there is a crown at the end of the conflict.

"Our knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall be like him."

Let me say to all my readers, that if it costs much to be a zealous and successful Christian, it will cost infinitely *more* to live and die an impeni-

tent sinner. Bible religion costs self-denial; sin costs self-destruction.

To be a sober man costs self-restraint and the scoff of fools. To be a tippler costs a ruined purse, a ruined body, and a lost soul. The sensualist pays for his vices a tremendous toll. The swearer must pay for his oaths, and the Sabbath-breaker for his breach of God's law. There is a way that seemeth pleasant to a man; but if it is not God's way, the end thereof is death. Count the cost! Sit down calmly, my friend, and make the honest reckoning. Put into one scale some hardships, self-denials, and conflicts—and at the end of them *heaven*! Put into the other scale self-indulgence and a sinful life—and at the end of them *hell*! Weigh the two; weigh them for eternity. And while you are watching the scales, the loving Saviour will whisper in your ear the solemn question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Theodore L. Cuyler, D. D.*

HELP ONE ANOTHER.

"I WILL try to help others, especially the weak, the poor, the sick, and the sorrowful."

A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her arms were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'm; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you, very much," she said. "You are very polite to do so much for a stranger."

"Oh, it's no trouble, ma'm," he said, with a smile, "I like to help people."

Both went their ways with a happy feeling in their hearts; for such little deeds of kindness are like sweet smelling roses blossoming along the path of life.

We all have our opportunities day by day, and shall one day be asked how we have improved them.—*Sel.*

PUSHING ON.

THE Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight, is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road, as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea—when you have come squarely up without flinching to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it in God, and it won't be there!—*H. Clay Trumbull.*

—Do you ever speak crossly to your mother? That is a terrible thing for a child to do. Some day you may see her face white in death, with casket-walls about her. How gladly *then* you would recall the word that brought an ache to her heart and a pain to her inmost soul. The only way to recall such words is to close the lips against their utterance.

The Mission Field.

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

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

OUR WORK IN SWEDEN.

(Concluded.)

THE Swedish Conference of Seventh-day Adventists was organized March 12, 1882. It then consisted of three churches, with a total membership of eighty-eight. The first meeting of the Conference was held June 25 that same year. Only about ten brethren were then present, taking part in the Conference. At the end of the first Conference year, Sweden had 4 churches, 98 members, and 142 Sabbath-keepers in all. The reports of the past year showed that the work is onward. The statistics compared with those of last year show an increase of 1 church, 59 church-members, and 89 new Sabbath-keepers. Now the Swedish Conference has 16 churches, 457 members, and 140 scattered Sabbath-keepers. The tithes and donations last year amounted to \$1,111.68.

Some new places were visited last year, and many new openings were presented. As a result of the tent-meeting in Karlstad, about fifteen persons there have accepted the truth, and many more are interested. It is hoped that a church will soon be organized there. As the tent-meetings have proved to be successful, a new tent, 26 x 42 ft., was purchased in Stockholm this spring, for the sum of \$139.21. The church in Örebro recently bought a very nicely located property in that city. They are going to fit up the building for a house of worship, of which they are in great need. The property was regarded very cheap at \$1,594. More than half of this has been paid by the church-members in that church, one sister having donated \$540. This is a great step forward in the work at this place.

Besides the writer, there were three young brethren studying in Stockholm last winter, that all may become more useful in the work. Our time for doing missionary work was very limited, but as a rule we held three meetings in a week, besides our services on the Sabbath, these brethren also taking some part in this work. At times our meeting hall was overcrowded with attentive people. A very good interest was manifested, and many souls were moved by the Spirit of God. Ten persons were received into the church, and when we went away, many others expressed the desire of being baptized and uniting with us. Most of these are young and promising to the cause. The canvassing work has continued with success during the past year; books were sold to the amount of \$5,929.54.

But the work in Sweden has comparatively just begun. Of ninety-two cities and a large number of villages, only six cities have been entered by our ministers. The calls for help are greatly increasing, and doors stand open for the truth to enter. May we not believe that yet there are many honest souls in this country, who will gladly accept the truth. There is Finland with 2,338,000 souls; thousands of these talk the Swedish language, and nothing has yet been done for them. It has been thought that two or three canvassers ought to be sent there from Sweden this fall.

The worst difficulty that the work in Sweden as well as in the other Scandinavian countries has to contend with, is the lack of means, and our brethren in the "land of gold" have learned this song long ago. But it may be asked why this is so, and why the mission here cannot be self-sustaining. The people that accept the truth in these countries are principally from the working-class, and there is a wide difference even between the same class of people here and in America. The highest wages that a day-laborer gets in the cities here is between fifty and sixty cents a day. The most common wages is forty cents a day. And in the country during the winter he is glad to work for

even thirteen cents a day. On these wages he has to board himself. In the cities board and lodging are not less than in large cities in America. And when we consider that a Seventh-day Adventist can work only five days in a week, as a rule, and may have a large family to support, it is hard to understand how he can exist.

We certainly could not expect that he should help the cause very much. There are, however, a few who are better off financially, and who can work at a trade. But no large sums of money can be raised, although all have shown willingness to give freely according to their ability, and some even over their ability. But again it may be asked, why we do not get access to the wealthier classes.

There is a spirit of caste prevailing here that is hardly known in America. The so-called better classes who are in possession of the financial means of the country, would consider it degrading to attend religious service in a simple meeting-house, where only common people meet.

The rector of a prominent school in Stockholm said when we visited him last winter about renting a school-room for our meeting-house: "I could get much more in rent for that hall, but I will let you have it for less than any one else, because I have heard that you are a quiet and orderly people." While at Knifsta about thirty miles from Stockholm, a lady of the higher ranks came to our meeting one evening, and was accompanied by her daughter and a servant-girl. The lady had come to hear an Adventist preacher. At the close of the meeting, she waited till the crowd had passed out, because she wanted to talk with me. After shaking hands, she expressed her thanks to God for what she had heard, and said that it was the first time in her life that she ever attended a meeting of this kind. Of course she goes to church, but that is not like our meeting, and then she added: "May God bless you and your work." She is reading some of our books. Her servant-girl keeps the Sabbath, and some of our sister canvassers have been received in her home. At that place are also living two well-to-do farmers, who for years have advocated the truth, although they have not yet commenced to keep the Sabbath. When the Christians in that community were going to build a union "mission-house," they all agreed that the house should be open to all denominations except Seventh-day Adventists, Mormons, and the like. But one of these farmers besides other donations, was going to donate a piece of land on which to build the house. When he heard this agreement, he said: "If the mission-house shall not be open to Seventh-day Adventist ministers, you may build it wherever you want to, but not on my land." But they could not do without this man, as he was the most wealthy and influential farmer in that section, and so they have always had to contend with this evil of having Seventh-day Adventists come there and preach, whenever there is opportunity.

EMIL J. ÅHREN.

AUSTRO-HUNGARY.

AMONG the different nations which comprise papal Europe, Austro-Hungary once took the lead, while even to-day it still ranks among the very foremost powers, both as to influence and strict adherence to the papacy. Its monarchs, who for many centuries wore the Roman imperial and the German royal crowns together, still have the title, "His Imperial Royal Apostolic Majesty," because as kings of Hungary, they are considered successors of Stephen, the canonized king of Hungary, and its patron. Among its 38,000,000 of inhabitants, there are nearly 28,000,000 of Roman Catholics, with over fifty bishops and archbishops, and some 950 monasteries, with over 14,000 monks and nuns, and some 34,000 clergymen. The property of the clergy is valued at over \$200,000,000. On the other hand, Austro-Hungary has the most Protestants of any of the papal countries. They number 4,000,000 in all, mostly Lutherans and Re-

formed. The rest are Unitarians, Baptists, Methodists, etc. Seven millions belong to the Greek and Oriental churches, and not far from 2,000,000 are Jews. Austro-Hungary is the only state in Europe where the three great races; the Teutonic, Romanic, and Slavonic are largely represented. In consequence there is a strange mixture of tongues, and for many years all the state laws had to be translated into not less than ten languages. The German, Hungarian, Bohemian, Polish, Slavonic, Italian, and the Romanian are the leading ones. As to education, we find that while in the German part, ninety per cent. can read, this per cent. sinks in the Polish part, or Galicia, to thirty, and in Dalmatia even to twenty per cent.

Austria has always been strongly attached to the papacy; yet it has never lacked true-hearted believers who sacrificed their property and their life, rather than to submit to the papacy. When Peter Waldus had to flee from France, he found shelter in Bohemia, whence he sent able missionaries all over Austria. In 1176 we find many of his followers in Hungary, and their number was greatly increased by exiles from France, Spain, and Italy. As early as 1228, the Inquisition was set up in Austria, and in Vienna many were publicly burned. But in spite of the severest measures, there were some 80,000 Evangelical Christians in the Empire at that time. This seed slumbered until Huss and Hieronymus in 1400, commenced in Bohemia the work of the Reformation on the continent, sealing their faith with their own blood. The heroic Hussite war followed, and the dreadful persecutions brought the country to the verge of ruin.

When the Waldenses in Piedmont had to a great extent joined with the Catholic Church in their idolatrous ceremonies, the Evangelical Christians of Bohemia and Moravia wrote them a letter, in A. D. 1467, strongly reproving them for being yoked together with antichrist. Such a country was indeed prepared for the Reformation, and it is stated that especially in Hungary it spread faster than in almost any other country. Not only did the Lutheran and Reformed doctrines gain many adherents, but the Baptists, who were hunted down like the deer in all other countries, found a safe shelter in Bohemia and Moravia. Many of them kept the true Sabbath, and we have extracts from their writings which show not only that they were trying to restore the down-trodden Sabbath to fulfill Isaiah 58, as they fully believed, but that they had also the faith of Jesus in its purity. But under Ferdinand II, the Jesuits gained the control, the tables were turned, and the Protestants, without respect of creed, were most severely persecuted. Their only shelter was the woods and the caves, and there they gathered the faithful around them to exhort them to perseverance in the fiery trials. The Sabbatarians in Moravia, and afterward in Transylvania, suffered the worst persecution of any, and were almost entirely obliterated; likewise also the Baptists.

The Edict of Joseph II, in 1781, granted toleration to the Lutherans and Reformed; yet even in this we find the restriction that ere they could build a meeting-house, there must be 100 families of that faith in the village, and their houses must neither have towers nor bells, and their entrance must not be from the street. The Sabbatarians were not included in this edict, and had to join one of the three acknowledged denominations; the Catholic, Lutheran, or the Reformed. Even after the edict, the Protestants of Austro-Hungary had many severe tests, and it was especially difficult to labor for the spread of the gospel. When one reads the history of the Evangelical Christians of this country, and considers their fortitude and faith, one can but admire them, and the conviction presses upon us that there are surely many honest and noble souls here, ready to receive and to live out the truth, even under the greatest trials.

While the religious laws of Austria have become more and more tolerant, yet they still cause in many parts great difficulties. Not every prov-

nce has the same regulations. Before me I have the laws of Hungary and Transylvania of 1868. According to them no one under the age of eighteen years can join another church, except it be a married woman. The person must state his intention to join another church before his parish minister in the presence of two witnesses chosen by him, then repeat the statement fourteen days after, or at the latest, thirty days, in the presence of two other witnesses also chosen by the minister. As persons move away from their parish and cannot well leave their place for two weeks, this is a very difficult matter. While traveling in Hungary, the wife of a government official told me how long it took her husband to make this change, and how many difficulties he had. After this regulation is complied with, the minister must grant a testimonial to the person. In case the minister himself refuses to write it, the witnesses have to do it, and only when this document is handed in, can the person be received in the other church.

Of late years different Protestant denominations, like the Baptists, Methodists, Wesleyans, etc., have gained a foothold in Austria, and the Baptists especially are prospering there. All we have done thus far has been of an encouraging nature, but it has been confined to the German tongue. As we are now getting the "Bible Readings" in the Hungarian, Polish, and Bohemian languages, we hope to extend the work, and already we have a secretary trained who can correspond in the Hungarian language, and to some extent, in the Bohemian.

A great empire of nearly 40,000,000 people is waiting for the truth. A cloud of faithful witnesses testify that even under the greatest trials and the severest persecutions, the gospel has advanced. There are to-day a few living witnesses, and many documents, mostly written in prison, which testify that the Sabbath truth has been received and maintained for centuries. The way is opened as never before. Surely we shall have no excuse if we seize not the opportunity and lay plans and provide means to carry the work forward in this Empire, as well as in other papal countries. Workers ought to be trained to go there as canvassers, publications ought to be prepared in all these different tongues, and secretaries ought to be educated to correspond and to send the reading matter there. May we soon see the day when our first church can be organized there. Then the work which the Sabbath-keepers in the early part of the Reformation began to do with their minds, on Isaiah 58, will indeed be continued and carried to completion by those whom the Lord has intrusted with a solemn message in this generation to all nations, tongues, and people.

L. R. C.

Special Attention.

LAKESIDE AND LEGAL-SUASION REFORMS.

THE Lakeside Chautauquan Assembly of this year was a very interesting gathering, especially so to a believer in the Seventh-day Adventist interpretation of Revelation 13 and 14.

As at other similar gatherings this year, the American Sabbath Union and the National Reform Association were represented on the programs, which embraced nearly every phase of political thought and moral reform. A lecture course costing \$5,000 was furnished the listener for \$2.50. Besides a day devoted to the American Sabbath Union, and another to the National Reform Association, the latter organization had a representative on the ground who gave daily lectures on "Political Ethics" ("National Reform").

The lecturer presented a very attractive, and, if his premises were admitted, logical theory. He advocated the Christianizing of our Government by means of amendments to its Constitution and laws, as a result of which the people would become Christian. The example of this country

would then be followed by other nations, and as a final result the prophecy of Rev. 11:15 was to be fulfilled: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

That one error begets another, is forcibly illustrated here. Believing the unscriptural doctrine of the world's conversion, and seeing the failure of exhortation and persuasion to accomplish this, they attempt to "steady the ark" by securing laws which shall bring about the state of things so much desired, but which our Saviour's methods of evangelization fail to accomplish. So seductive is this theory, and so enthusiastically confident are its advocates, that, as they have already threatened, the time is soon coming when woe be to the man or woman who dares to raise a voice against it. Let some calamity overtake the nation, and its cause will be ascribed to a failure on the part of the Government to acknowledge the "Kingship of Christ," and the objector will be regarded as a blasphemous enemy of Christ, and treated as such.

The hour of the last lecture was, by request of the writer, devoted to questions, and it would be but just to say that objectors were heard with respect, and their questions treated with fairness.

The following were among the questions asked with the answers made to them:—

Question.—In what sense is this a Christian nation?

Answer.—So far as the nation has any religion, it is the Christian religion.

Ques.—Does it make any difference with your proposed Christian amendment to the Constitution, whether the people of the nation are nominally Christians or truly Christians?

Ans.—No, the presence of a Christian amendment, once secured, would have a tendency to make them Christian. A people will change so as to be in harmony with their national Constitution or change the Constitution.

This the lecturer presented as the hope of both the Church and the nation. Thus the persuasive power of the gospel as employed by Christ and his apostles, is being supplanted by the compelling power of the law.

One proposition emphasized very strongly, was, that "the Bible should be the standard to decide moral issues in political life." When asked whose interpretation of the Bible would be taken to decide all moral questions in political life, the lecturer replied, "The people's interpretation."

Finally, when closely pressed, he acknowledged that the United States Supreme Court would have to interpret the Bible in case of a dispute. With all due respect for the piety and theological research of the Members of the Supreme Bench, they are not qualified either by their position or otherwise, to pass final and infallible judgment on meaning of the Inspired Word. However, the champions of this theory do not claim that majorities are infallible, or that the decisions of the United States Supreme Court would necessarily be correct.

When questioned on this point, the lecturer acknowledged that majorities might be wrong, but that that fact did not argue against the position; for "we must have a working basis." Yes, and this "working basis" is exactly the same "working basis" as the one on which the Inquisition was worked.

At the close of this last session, the writer made a statement, explaining in part, his opposition to the theories presented in the lecture course. It consisted of the narration of the persecution of Brn. Parker and King of Tennessee, for their violation of the State Sunday law, which all could see was but the practical working of the lecturer's theory. One minister declared that the man who was so out of harmony with his community, and who was so stubborn as to go to jail rather than stop working on Sunday, must be a crank. But this was not the view taken by many; on the other hand there were many whose hearts were touched with these cases of persecution, and who expressed themselves accordingly. The lecturer himself shook our hand warmly at the close, saying at the same time, "I tolerated you on the ground of the Golden Rule. I did to you as I

would be done by." A single application of this principle to the theory advocated by him, would destroy the whole system instantly.

We left the speaker with a heart warm toward him, but with increased hostility for his unrighteous theory.

The American Sabbath Union representative was present with his saw, which he declared was similar to the one laid down by Christ "after six days of toil." He used to say, which Christ "laid down every Saturday night," but this falsehood being too apparent, and fearing to tell the truth and say which Christ laid down every "Friday night," he uses the above evasive phrase.

The speaker rehearsed his two lectures to comparatively small audiences, nearly half of the second audience leaving before the conclusion of his lecture. He exhibits a kind of religious patriotism not unlike the spirit manifested by the ancient Crusaders, as the following quotations will show:—

He who desecrates the Lord's day denies the lordship of Christ. The Sabbath and the Lord's day are the same. The Sabbath is a sign,—the flag of Christ. He who breaks the Lord's day rends the flag of Christ. If it is an awful thing for an individual to rend the flag of Christ, what must it be for a nation to do it?

A lady prominent in non-partisan W. C. T. U. work, remarked:—

His manner of presentation, his voice, and countenance, put me so much in mind of the burning of witches and hanging of Quakers, that I left before the conclusion of the lecture.

This view was expressed by others, all of whom observe Sunday as the Sabbath, and who could not therefore be regarded as prejudiced. If these uninterested parties discover the spirit of persecution in these movements, is it any wonder that Seventh-day Adventists, who have suffered so much from Sunday laws, and who see in these movements the unmistakable fulfillment of prophecy pointing to the enactment and enforcement of oppressive Sunday laws, should employ both voice and pen in denouncing them and warning the people against them. They would be unfaithful to God and undutiful to their fellow-men if they did not.

A. F. BALLENGER.

MUCHLY ARRESTED.

15

UNDER the above title the Atlanta Constitution of Sept. 5, contained the following:—

Mr. R. A. Broyles and Mr. J. A. Droege, the latter of whom is superintendent of the Macon and Northern Road, were summoned to appear before Judge Maddox, at Calhoun, Ga., to answer to the charge of misdemeanor, yesterday. Both of these gentlemen were formerly connected with the East Tennessee Road in capacity of master of trains, and the misdemeanor with which they are charged consists of "unlawfully and by force of arms" running freight trains through Gordon County, on the Sabbath.

They arrived at Calhoun in fine trim, and were ready to stand their trial, when lo! they were pounced upon by the sheriffs from all the surrounding counties, who had similar charges against them. They were given a warm reception, and were busily engaged in being arrested for a quarter of an hour after their arrival.

The Calhoun case was postponed, and yesterday the gentlemen arrived in Atlanta smiling, but with a pocketful of charges.

Let the good work go on. The more that such arrests are made, the sooner honest and sensible people will get their eyes open to the medieval intolerance that is back of this whole question of securing civil law to enforce "Sabbath" (?) observance.

A. O. TAIT.

—The following organizations are all products of the last half-century, and most of them of the last quarter-century. We give with these names a proximate estimate of their membership:—

Young Men's Christian Associations,	225,000
Woman's Christian Temperance Union,	170,000
Chautauqua Circles,	36,000
King's Daughters,	200,000
Societies of Christian Endeavor,	1,008,980
Total membership,	1,639,980

—There are 110,579 acres devoted to tobacco in Virginia.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 22, 1891.

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PEACE AND SAFETY.

A MOVEMENT is now on foot which would seem to be a fitting cap-stone of the great pyramid of human tinkering in behalf of peace and union which men have always been seeking, but have never been able to attain. It is proposed to hold in some American city, during the World's Fair in 1893, a grand "Pan-Republic Congress," composed of delegates from all nations and all organizations in favor of liberty and free institutions, the object being to create a sentiment and devise means whereby the principles of true government may be disseminated and promoted in all the earth, and thus unity and fraternity may be established among all nations.

The *Detroit Tribune* of Aug. 31, has a lengthy article upon this subject, in the heading of which the words "Humanity and Right. Fraternity among all Nations," occupy a prominent place, and the close of which reads: "As this is the strongest and freest nation on earth, it must take the lead in the interest of all mankind."

In connection with the article are given pen sketches of the faces of seventeen of those who are most prominent in promoting the scheme. The list begins with the Roman Catholic Cardinal Gibbons of Baltimore, and contains near its close the face of Col. R. J. Ingersoll. Great indeed must be the credulity of those concerned in this enterprise, if they suppose that out of elements occupying such opposite poles, one representing the most absolute and degrading tyranny, and the other unbounded license, they can compound a system of fraternity and harmony in behalf of the rights of mankind.

The trouble is, the plant of peace they seek to mature, is not adapted to the human soil in which they are trying to cultivate it. As well try to mature an orange grove on a northern iceberg. There can be no peace where there is not righteousness. "First pure, then peaceable." There can be no true union except with those who are one in Christ. The god of this world whose servants most men now are, is the very author of lying, murder, and confusion; and under his banner they can have nothing else. A rope of sand is not of any great strength. So men may patch up all kinds of human devices to reach the goal; but they cannot gain it. Peace will reign when the Prince of Peace ascends his throne; and these cries of "peace and safety" so widely and loudly raised in these days, are but the fulfillment of prophecy, and signs that the day is at hand when the affairs of this misguided world will be taken in hand by Him whose right it is, and who will reign in righteousness.

THE COMING OF CHRIST.

A CLERGYMAN of Elmira, N. Y., speaking of the general agitation of the subject of the second coming of Christ now spreading through the land, says, as reported in the *Christian Herald* of Sept. 2, 1891:—

"Scott, Newton, Luther, Fleming, Faber, Keith, Elliott, Cumming, Seiss, Grattan Guinness, and Piazzi Smyth, Astronomer Royal of Scotland, one and all point to the present epoch as the culminating period, when all the lines of prophecy converge and indicate the end, not of the physical world, but of the age."

"It is further significant that phenomena in the natural world, signs in the sun, moon, and stars, synchronize with those in the moral. The terrific electrical storms of the sun, the conjunctions of the planets, unprecedented for 2,000 years, recent

discoveries in the moon, the cyclones, floods, and earthquakes, the shaking indeed of the powers in heaven and earth, all harmonize with the prophecies of Christ in Matthew 24, and of Daniel and Revelation. It would be a mistake to overlook

SPIRITUALISM,

as one of the most significant signs of the last days. No delusion in the history of the race has spread so rapidly as this; more than 5,000,000 believers are claimed in the United States alone, and it has become world-wide. What is this but the 'departing from the faith and giving heed to seducing spirits and doctrines of devils,' spoken of by the apostle as indicating the last days? No language could better describe this delusion which has shipwrecked the faith of millions in the gospel of our Lord Jesus Christ. Whether supernatural or not, it has accomplished the work of the devil and most emphatically fulfilled prophecy.

"Finally, to sum up, the widespread commotion in the financial, political, ecclesiastical, and social world, the almost universal unrest, the hurrying to and fro, the increase of knowledge, the general expectation that we are on the brink of some great catastrophe or change, all tally with the prophecies of the end. Politicians, statesmen, philosophers, ministers, teachers, everywhere recognize this state of things, and are on the *qui vive* for this change. All reiterate the words of a great statesman who said: 'Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of an universal change.' And all agree with an eminent bishop who says, 'Are not these signs and prognostics of the speedy coming of our Lord to judgment?—the 6,000 years are nearing their close; the period of popery's dominancy expiring; the earth exhibiting all the features of the last days; the nations distressed, and their leaders tremulous with fear; history closing up; all the old landmarks of society invaded and simultaneously giving way more or less, before resistless innovations; the predicted cry, 'Behold he cometh,' ringing through every land; the whole world becoming like a magazine where a single spark may produce an universal explosion; our great men and devout men and nearly all the thinking men proclaiming the presence of some unknown change, and the book of God telling me that when these things begin to come to pass, my Saviour and his kingdom are at hand; would I not deserve to be classed with infidels and scoffers if I did not believe, and merit the condemnation of the hypocritical and faithless watchman if I did not declare that so it is, and that the end of all things is at hand?'"

"Prof. Infree writes: I notice that many persons speak of our Yale Professor as an alarmist: but he need not resent the title. He probably had no other object in view in giving his work to the world than that of causing alarm. As a conscientious man, he could do no other, after making his discovery. Worldly Christians need to be put on their guard, and worldlings need to be warned that the time of their opportunity is growing frightfully short. We expected that before the Lord's coming, the cry would be raised, 'Behold the bridegroom cometh,' and Lieut. Totten may be the one chosen to give that cry. I would by no means despise such a warning, nor be among those who put it aside as one of the mysteries beyond our province. It deserves, at least, respectful consideration."

"I am surprised at the tone which many have taken in regard to the prediction. Some—and they are Christians, too—exhibit a reluctance to believe it may be true, as if they dreaded the Lord's coming, and would rather hear that it would not be for a thousand years, than learn that it would really be in their time. To me such an attitude is incomprehensible. To see the Lord—he whom we love above all—ought to be the most supreme joy. It will be that, and surely to hear that the joy will be ours sooner than we hoped, should give us pleasure rather than apprehension. Then those who dread the death agony should rejoice that some one is telling them of the probability of their being translated without dying. It means, too, the avoidance of those separations, those grievous partings from loved ones, which embitter the death-bed. All who love him and are looking for him will 'be caught up together' to meet him in the air. If any waiting Christian has loved ones near and dear to him who are not yet decided for Christ, let him heed this midnight cry, lest one should be taken and another left. Let him pray and plead that the unbelieving wife or son or daughter may come at once to Christ, and be caught up together with himself."

PRINCIPLE. 18

PRINCIPLE should be the foundation of all human action. What the law of nature is to the insensible forms of life, that should principle be to intelligent beings, created in the image of God. The harmony of nature, moving in unintelligent obedience to an outside force, should have its counterpart in the actions of man, the possessor of free will. To secure this, his actions must conform to the fixed and universal principles of right. These principles must be implanted in his heart. They must exercise a controlling influence upon his life.

Principle, by whatever name it is called, must shape the conduct of every upright person. But what is principle? Can the one who has merely a knowledge of what is right, with a determination to do right because it is duty, be said to act from principle?—Hardly so. A person may have all these, and still fail of living an upright life; indeed, he must fail if he has nothing more. There must be in the heart a love of that which is good, and a horror of that which is evil, springing from a sense of the very nature of each. This requires that the individual should himself possess a pure heart. The natural heart, with its predisposition to sin, cannot clearly sense the awful character of evil nor feel for it that instinctive aversion which is the only proper tribute to evil in all its forms. The prayer must be made and answered, "Create in me a clean heart, O God!" and when the Creator's power has thus been felt, and the heart opened to become a dwelling place for Christ, it will be apparent that Christ hath no concord with Belial, nor light any fellowship with darkness. Then will the individual love and choose the good because it is good, and shun evil because it is evil. Then will he truly act from principle, and his course will be unerring as that of the mighty globe which is swung through space by the law of gravitation.

It is thus that principle is obtained, and becomes the sure foundation of conduct. It is an inseparable element of the regenerated heart. It cannot, therefore, be obtained by the individual's own exertions, his knowledge of what is duty, or his resolutions to do right. It is of no avail to say, I will do right from principle, while there is in the heart a love for that which is evil. Something more than a sense of duty is necessary to the actual performance of duty. It is love that rules the life, and to whatever that love goes out, thither the actions tend, whether to that which is good, or to that which is evil.

No person can do right by his own exertions. Right doing is the result of reflection, not of exertion. The righteous person reflects the image of Christ, and with no more exertion than a mirror feels in reflecting the image of the sun. The principle of right-doing has been placed in his heart by Almighty power, and he cannot act contrary to its dictates. He always acts from principle; for he cannot do otherwise.

This is the kind of principle for which we should seek, and the only kind upon which we can place reliance. There is in the unregenerated heart some natural aversion for evil, especially in its grosser forms; for the Spirit of God strives with men, and there still remains in most hearts some trace of the divine law implanted at creation, some reminder of the fact that God made man upright. But fallen man at his best is infinitely below the true standard of uprightness, nor have the feeble vestiges of his once divine nature any power to keep him from falling lower and lower into the depths of evil. Yet so far as upright principles do exist in the heart, and become strengthened by cultivation, they are the best guarantee of upright conduct, and elevate their possessor very far above the one who acts merely from policy, or from fear of the consequences of wrong-doing.

The value of acting from principle is a consideration which should never be lost sight of in training the human mind. The youth who is trained so to act, who has been taught to know the nature of

and evil, who has had instilled into his mind, except, by example, and by all other legitimate means, a love for that which is good and an aversion for that which is evil, irrespective of consequences, will be far better prepared to resist the great current of iniquity than the one who has been trained to depend upon the will of others, and to do what was right by the exercise of arbitrary power. The faculty of free-will in every human mind implies self-government, and no training can be successful which ignores this fact. A man educated to know right from wrong, exercising unhampered its faculty of free-will, and actuated by love of good for its own sake, and an abhorrence of evil for its sake, is the ideal state of humanity for which every individual should strive.

But to act from principle, in this full and complete sense of the word, is the privilege and possibility only of the renewed heart, which has been brought again into harmony with the eternal principles of justice, truth, and right. L. A. S.

SEVENTH-DAY OFFERINGS, AND THE FOREIGN MISSIONARY WORK.

(Continued from Review of Sept. 1.)

THEY were to tarry at Jerusalem until they were endued with power from on high. Luke 24:49.

When the Holy Ghost was poured out, "there dwelt at Jerusalem Jews, devout men, out of every nation under heaven. These included proselytes," and "every man heard them speak in his own language." Acts 2:5-11.

NOTE.—If by Paul "disputing daily in the school of Tyrannus" for two years, at Ephesus, was sufficient for him to say, "That all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:8-10), could it be said from the disciples' standpoint that they were witnesses to the uttermost parts of the earth, more especially so, when they spoke directly as representatives of all the nations of the earth? The word "Asia" in the New Testament, meant a Roman province, of which Ephesus was the capital, where the people of this country were represented.) When the conversion of 3,000 on the day of Pentecost and the power of God in healing the sick, could be but continued evidences that the time was drawing near when the kingdom would be established. Acts 2:41; 3:1-11; 5:14-16.

5. The leading thought of the disciples was that the gospel was immediately going to all the world. Acts 2:39.

6. In view of this and the great strait many of the disciples were brought in by embracing the gospel, they sold their possessions, and Barnabas, a Levite, sold his possession and gave himself to that work. Acts 2:44-47; 4:31-37; 1 Cor. 9:6.

NOTE.—Some have thought the disciples moved too fast in selling their possessions at this early date, it being about forty years before Jerusalem was destroyed. Did not God show in the case of Ananias and Sapphira how at this time he looked upon those who consecrated their property to him, and then withheld a portion thus consecrated? Acts 5:1-10. Would it have been thus, if this had been a move of excitement and fanaticism? They were actuated by the zeal of their first love. Subsequently John bore the following words of reproof: "I have somewhat against thee, because thou hast left thy first love." Rev. 2:2-6. Six years before Jerusalem was destroyed, the apostle exhorts them to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. . . . Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and more enduring substance." Heb. 10:32-36. It should also be remembered that the large numbers who believed, and the bitterness of the Pharisees, would bring many of the poor in trying circumstances. Most of the early Christians were cut off from family and friends, by the zealous bigotry of the Jews. Many of the converts were thrown out of

business, and exiled from their homes, because they had espoused the cause of Christ. It was necessary to provide this large number congregated at Jerusalem, with homes and sustenance. Those having money and possessions cheerfully sacrificed them to meet the existing emergency. Their means were laid at the feet of the apostles, who made distribution to every man according as he had need."—*Life of Paul*, p. 14.

7. In A. D. 33 there was a murmuring because the Grecian widows were neglected in the daily ministrations, and a committee of seven was appointed, one of whom was "Nicolas a proselyte of Antioch" to see that justice was done them." Acts 6:1-5.

8. It was in A. D. 34 when the seventy weeks of Daniel 9 terminated, that the disciples, on account of the persecution which arose about Stephen's death, went everywhere preaching the word. Soon after this Saul was converted. Acts 8:1-5; 9:1-22; 22:4-21.

9. Notwithstanding this, up to the year 42, the Jewish disciples "preached the word to none but unto the Jews only." Acts 11:19.

10. About this time it became known that the Grecians who had been scattered from Jerusalem, had introduced the gospel to the Grecians at Antioch, and at this time and place, began united public labors of Barnabas and Saul among the heathen. It was also at this place that the disciples were first called Christians. Acts 11:20-26.

NOTE.—In paragraph 6 it will be seen that Barnabas was one that was moved to sell his possessions in view of the gospel going to the world. It was after the outpouring of the Spirit on the day of Pentecost, when fifteen nationalities, representing the people in different portions of the world, heard the gospel in their native tongue. This may explain why it was that he was chosen to investigate the work at Antioch. Acts 11:22. It also appears that from the first Barnabas had taken a special interest in Saul, which may explain why he should go for him on this occasion. Acts 9:26, 27.

11. The church at Antioch was the first church of which we have a record of sending contributions to Jerusalem. This was consistent, as the Grecians who first introduced the gospel at Antioch, had received aid from the fund raised by the Jewish disciples at Jerusalem. Acts 11:27-30. (See also paragraph 7.)

12. Between the time of the scattering of the disciples, which began in A. D. 34, and the time of the work at Antioch, we have Saul's conversion; his preaching at Damascus and Jerusalem; his three years in Arabia, and visiting Syria, Cilicia, the brethren at Jerusalem, and his return to Tarsus where Barnabas found him. This must have occupied considerable time; according to the chronology, it is about seven years, between A. D. 35 and 42. Acts 9:19-29; Gal. 1:16-23; Acts 11:25.

13. Peter had his vision to go to the Gentiles the year before, in A. D. 41. Acts 10.

NOTE.—This vision of Peter's appears designed by God to remove from Peter his false ideas and prejudice, and second, to instruct the Church that the middle wall of partition was broken down between Jew and Gentile. Acts 11:1-18.

14. Peter related his vision in A. D. 51, to justify the work done at Antioch after certain Judaizing teachers had troubled them. Acts 15.

NOTE.—It was not until after several impressive lessons that the disciples fully comprehended the full import of the Saviour's words, "Ye shall be witnesses unto me. . . unto the uttermost part of the earth."

(1.) By the gift of tongues they spoke to fifteen different nationalities, representing the different portions of the world. This was in A. D. 31.

(2.) The great persecution which scattered them abroad from Jerusalem not only "throughout the regions of Judea and Samaria," but "as far as

Phenice, Cyprus, and Antioch," Gentile cities. This was in A. D. 34.

(3.) The testimony of the Lord to Ananias at the time of Saul's conversion, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings." This was in A. D. 35.

(4.) Peter's vision of a great sheet let down from heaven, "wherein were all manner of fourfooted beasts of the earth, the wild beasts, and creeping things, and fowls of the air," and the voice, "Rise, Peter; kill and eat," "what God hath cleansed, that call not thou common." This being done three times, his experience with Cornelius and his kinsmen and near friends at Casarea, were striking evidences that the time had come for the gospel to go to the Gentiles. This was in A. D. 41.

(5.) Finally, God blessing the efforts of the Grecians, in introducing the gospel to the heathen at Antioch, which after investigation was acknowledged to be of God. This was in A. D. 42.

(6.) "It was not until several years after the Lord's ascension that their minds were sufficiently expanded to understand clearly the intent of Christ's words, that they were to labor for the conversion of the Gentiles as well as that of the Jews."—*Spirit of Prophecy*, vol. 3, p. 301. "Their minds were particularly called out to this part of the work by the Gentiles themselves, many of whom embraced the doctrine of Christ."—*Sketches From the Life of Paul*, pp. 38, 39. Again in speaking of the ordination of Saul and Barnabas, on p. 348: "Though the middle wall of partition between Jew and Gentile had been broken down by the death of Christ, letting the Gentiles into the full privileges of the gospel, yet the veil had not yet been torn away from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The work was now to be prosecuted with vigor among the Gentiles, and was to result in strengthening the church by the great ingathering of souls." "The time had now come for active and continued work among the Gentiles, of whom whole communities received the gospel gladly, and glorified God for the light of an intelligent faith."—Vol 3, p. 356.

S. N. H.

(To be continued.)

EDITORIAL NOTES.

CATHOLICS AND THE SEVENTH DAY.

The Colorado Catholic of May 9, 1891, bears the following good testimony on the Sabbath question:—

"The Seventh-day Adventists are the only logical Protestants on the Sabbath questions, as their views in the N. Y. Sun demonstrate. For, as long as Protestants advance the Bible alone as their guide in faith, they convict themselves of error and inconsistency in keeping the first, not the seventh, day of the week as the Sabbath. For the Bible gives no sufficient permission to change the day of celebration; indeed, the one or two passages hinting that the early Christians celebrated the Lord's day on the first day of the week, are too obscure to deduce any such conclusion from."

THE CRUCIFIXION.

In an article from Prof. H. Schubert, in the *Literary Digest* of July 25, 1891, quoted from "Vom Fels zum Meer," Stuttgart, June, we find this testimony relative to the wonderful scenes of the day of the crucifixion of Christ, showing that they were in no way connected with the ordinary phenomena of nature:—

"Eusebius says that Christ suffered in the nineteenth year of Tiberius, and we learn from Greek records that in this year the sun was darkened, Bithynia shaken, and the greater part of Nicea laid in ruins. Phlegon narrates that a total eclipse of the sun, which lasted from the sixth to the ninth hour, occurred in the reign of Tiberius "during full moon." Paulus Diaconus says the same, and adds that neither the moon nor the clouds intervened to produce it, and that it occurred on the 14th day of the month. Now an eclipse of the sun at full moon is an impossibility."

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.

CONSOLATION OF HOPE.

BY N. W. VINCENT.
(Stover, Kans.)

How sweet will be the meeting
When all life's cares are o'er!
O glad will be the greeting
On that immortal shore!
No cloud of sin or sadness
Will shade our heavenly home
Which shines with beams of gladness
On all that overcome.

No lie will then deceive us,
No temptings will be there;
No conscious guilt will grieve us
Or fill us with despair;
No friends will coldly eye us
With dark suspicion's frown;
No foes will there decry us,
Intent to drag us down.

But crowned with perfect beauty,
In Jesus' presence blest,
We'll see how paths of duty
Have led to endless rest;—
How Christ, whose blood has bought us,
Is worthy perfect love—
How it was Christ that brought us
To share his joy above.

To-day Christ's voice is sounding,
Dear blood-bought soul, draw near;
With faith, hope, love, abounding,
Christ's blessed welcome hear.
"Come unto me," he's crying;
He yearns your love to win;
Come weary, sorrowing, dying,
To him who bore your sin.

Extol the meek and lowly;
Let's own our Saviour's name!
He makes us pure and holy;
O sound abroad his fame!
We merit not such favor;
Let us ourselves abase:
Christ, be our praise forever;
Our hope—his boundless grace!

FROM THE "PITCAIRN."

Haapai, Friendly Islands, July 2, 1891.

WHEN I wrote my last letter, we had just arrived at Apia, Samoa, which is the chief town of the Samoan Group. Apia harbor is a very poor one, being simply an indentation in the coast, filled with reefs, and open to the sea. The wrecks of the United States men-of-war "Trenton" and "Vandalia" are still to be seen. These were wrecked in the terrible hurricane of March, 1889. The German man-of-war "Adler" was thrown up bodily onto the reef, and at low tide is entirely out of water. The "Eber," another German ship, was turned bottom side up, and sunk, with nearly all on board, and its bottom can be seen at present, when the tide is out. Two others, a United States and a German man-of-war, were cast ashore, but afterward were got off. Only one, the "Calliope," an English ship, succeeded in getting out of the harbor.

Christianity was first introduced in the Samoan Islands by John Williams, in 1830. A little later the Wesleyans began work there, but never accomplished a great work, as it was decided by the directors of the London Missionary Society and Wesleyan Society that Samoa should be occupied by the former, and Fiji by the latter.

From Samoa John Williams started on his missionary tour that ended in his murder by the natives of Erromanga, New Hebrides, in 1839. In 1844 the missionaries of the London Missionary Society started a school at Malua, twelve miles from Apia, for the education of young men and women to act as pastors and teachers. By invitation of the principal, Rev. Mr. Marriott, we visited that place, and were very kindly entertained by him. Here the problem of a self-supporting school has been solved. At some future time I will give a fuller account of this interesting school.

We had the privilege of visiting some of the large plantations of the island, where we saw hundreds of acres of coffee and tea, cinnamon, cocoa, cotton, tobacco, and thousands of acres of cocoa-nuts. Hundreds of natives from Solomon Islands, New Britain, and New Ireland, are employed on these large plantations, who on their native islands prob-

ably practiced cannibalism. They are short of stature, and as black as Africans. Some that we saw, had pierced the ear and enlarged the hole, till a man's fist could be thrust through it. In this hole they carried their pipes, hog's tusks, and other trinkets. It is necessary to employ these men, as Samoans will not work.

All necessary food grows spontaneously, and most of the natives wear nothing but a *pareu* of tappa, or native cloth, round the waist, with perhaps a wreath on their heads, and so they see no necessity for bothering their minds about such an ordinary thing as work. All practice tattooing, and drink kava. For information concerning the latter custom, see "Fiji and Samoa" p. 118. We secured some of the beautiful mats referred to in the same book.

At first we found it difficult to get the people to have anything to do with us, and the way seemed completely hedged up. They did not want our books, and held us off at arm's-length. The Mormons were ahead of us, and the English missionaries seemed to think we were of the same stripe. Wishing to mingle more freely with the people, we rented a house and lived on shore most of the time. Slowly the prejudice wore off, and the people began to treat us with more courtesy. We accomplished more in the last week than during all the first part of our stay. We were treated very kindly by Mr. Sewell, the U. S. Consul-general. Our health books sold readily, about twenty-five "Home Handbooks," "Man the Master Piece," and "Ladies' Guide," being disposed of. Ten subscriptions for *Good Health* were obtained.

As we became acquainted with the place, it was no wonder that the people were not interested in religious matters; for we have scarcely found an island where there is such a low state of morals generally. Nearly every one on the island acknowledges this to be the case. One of the English missionaries said to some of our company, that if there were at Apia a half dozen good, earnest, praying business men, the state of things could be changed for the better spiritually. Our observation convinced us that was the very thing needed,—a few men who by their godly lives and strict integrity, act as a leaven of righteousness in the midst of the general apostasy. A few weeks' stay of a missionary ship can accomplish but little, but we were thankful to be able to sell a large amount of reading-matter (\$150 worth) to the people, which we believe will do good in the future. We also distributed literature on vessels going to different parts of Europe, one of them being an English man-of-war. The "John Williams," the vessel of the London Missionary Society, came into the harbor a few days after our arrival, having been detained at Aitutiki by the same storm that we encountered between Raratonga and Tutuila.

Capt. Turpie, who has sailed these seas for fifty years, and with whom we had become acquainted at Raratonga, used his influence to break down the prejudice that existed toward our work. He very gladly consented to carry a lot of our books to the missionary at New Guinea, also a letter that we sent to Mr. Chalmers, the leading missionary there. We supplied his ship with a good assortment of our publications. He had on board several young native men and women from Mangaia, Raratonga, and Savage Island, some of whom we had met at the two first-named places, who were going to spend their lives in the wilds of New Guinea. They were greatly rejoiced to see us again, and often called on us. One of them who could read English explained the copy of "Bible Readings" that we gave him, to the others, and all were deeply interested in the truths it contained. In this way the truth will be introduced into New Guinea, one of the most benighted of the Pacific Islands. In addition to the dreadful state of things morally at Apia, such as intemperance, sensuality, and dishonesty, the state of things politically was unfavorable for doing much to impress the people with religious truths. Many of the natives are opposed to the taxes that are imposed on them to support the present government, and war may break out at any time. Everybody is in a state of suspense, not knowing what turn affairs will take next. Many are dissatisfied with the present king, Malietoa, and want to elect Mataafa, the chief who so successfully led the Samoans in the war of 1889 against Tamasese, who was made king by the Germans. Even while we were there, one night Mataafa released some of the king's prisoners, and went to the place on the island where the kings are crowned, and it was supposed that his object was to be proclaimed king. It was rumored that several hundred armed natives had joined him,

and no one knew what minute we might be in the midst of fighting. It was said that in case war began, the lives and property of white men would be worth but little; and so we held ourselves readiness to retire to our vessel. But as soon as possible, the United States, English, and German consuls proceeded to the scene of disturbance, and for the time prevented an outbreak. Mataafa is Catholic, and in case of his being made king, other serious complications will be introduced.

Those who wish more information concerning the war of 1889, should read the last two chapters of "Jottings from the Pacific," vol. I. A few of the people seemed interested in the truth that we gave to them, and we trust that the influence of the publications which we left with them will yet result in some being prepared for the Saviour's coming. All on the island are observers of the true Sabbath, thinking it is Sunday. This, however, does not prevent them from doing all manner of wickedness.

This should teach all that simply an outward observance of the Sabbath, or of any of the precepts of God, will not make people righteous, or keep them from sin. Nothing but an appropriation of the promises of God by living faith, will ever avail to bring about a moral reformation in these islands.

E. H. GATES.

CENTRAL EUROPE.

EUROPE is a land of festivities. There are more saints in the ecclesiastical calendar than there are days in the year; so that after assigning each day to some saint, there is a host left which are provided for *en masse* by the appointment of "All Saints' Day." Some of these saints having been of special note, the days assigned to them are observed as holy or festival days. While the Catholic takes the lead in the number and variety of such days, the Protestant State churches of Germany and Switzerland are not far behind. Besides these institutions of the church, there are many national and local holidays and fetes. All combined make more festival days than Sundays in the year. It is beyond the scope of the average memory to keep trace of all; but this is scarcely necessary, as such days are usually ushered in at early dawn by a lively ringing of bells, which is repeated at intervals during the day.

On many of these days no work is permitted. They are characterized by services in the church, special musical concerts in the parks and beer-gardens, and general indulgence in social enjoyments, essential elements of which are beer and tobacco. Religion has largely degenerated into self-indulgence. Unabated devotion to temporal enjoyments has taken the place of sacrifice for the truth and cause of God. But while these are the prominent features of European society, there are many noble exceptions which shine brighter by the contrast.

This multitude of festal days interferes seriously with our work. Ministers and colporteurs have learned by experience to inquire before going to a new field of labor, if some such day is at hand. A three days' feast means a week's interruption in the work,—one or two days to prepare for it, and still more time to recover from the effects of it.

Since the close of our camp-meeting and Conference in July, all of our laborers have been active in the field. Brn. Comte and Vuilleumier have united for a course of meetings in southern France. It has been decided to make another trial with a tent in that country, although the first effort some four years ago, met with considerable opposition. The tent has been pitched in a village near Nîmes, and the first meetings are being held at the time of this writing. A good location has been secured on the premises of the mayor, at the expense of twenty cents per meeting.

Bro. Erzenberger has been visiting scattered and interested ones, and will soon begin a series of meetings at Zurich or St. Gallen. Quite an interest has been awakened at the latter place. Bro. Curdy has moved with his family to Geneva, to hold what has been gained there, and to push still farther the city mission work at that important center. Our publications in three languages are still kept on file in the leading hotels of Geneva, where they may be read by the many tourists. Besides the workers already named, there are five colporteurs at work in Switzerland and three in France.

We are in correspondence with three persons in Chili, who went to that country from France some five years ago. They happened to have a few of our pamphlets with them, to which they gave but

the attention till they were in that strange land, cut off from church privileges. As under these circumstances they read the pamphlets, they were convicted of the truth, and began to keep the Sabbath. They loaned their pamphlets till they were worn out, when they wrote us, telling of the interest in their neighborhood, and asking for more reading. This shows how the good seed sown, may after a number of years, spring up and bear fruit. It never returns void to the Lord.

An item of interest recently occurred in connection with some of our Turkish Bible readings sent to Syria. In a certain city where a number of Mormon families reside, the readings caused quite a sensation, in that no one had sent for them, and no one knew whence they came. This presented an opportunity too good to let pass by the Mormons, who are ever ready to play on the superstitions of the people in the East; so they at once set up the claim that these readings were given directly by the Holy Ghost, to show that their belief regarding the second coming of Christ was true. As the readings were written on the cyclostyle, presenting an appearance never before seen by the people, and continued to come mysteriously, there seemed to be some ground for the claim. This worked very well while the readings presented the prophecies, second advent, etc., but when they presented the state of the dead, imagine the predicament of those making this strange claim; for the conscious state of the dead is the key-stone in the fabric of Mormonism! Readings sent to various parts of Asia Minor are still received and read with interest.

We are grateful to the Lord that we can begin a new Conference year under such favorable auspices. All our workers are in usual health, and no national or international difficulties have arisen to hinder our work. By His grace, we shall press the battle to the gates, knowing that victory is on the side of truth.

H. P. HOLSER.

Basel, Aug. 28.

MISSOURI.

CLEARMONT.—We commenced meetings in our tent at this place Sept. 5, with an attendance the first night of about eighty, and notwithstanding the fact that the Methodist brethren have been holding a meeting just across the street. Our audiences have been increasing, until our tent is well filled with very attentive and intelligent listeners. We have spoken five times, and the blessing of the Lord has attended our efforts thus far, and we expect to see a company established here. The friends are very kind in administering to our temporal wants, and our prayer is that we may be kept humble, so the Lord can use us to his glory.

H. K. WILLIS.
L. W. FELLER.

FLORIDA.

DE LAND, SPRING GARDEN, AND BARBERVILLE.—As previously reported, we began meetings in De Land, May 15. There was nothing of an encouraging nature here at any time during the work of six weeks. The people were very conservative, so that we could not well get into their homes, and the attendance was very meager throughout. We left four representatives of the truth, and about the same number anxiously investigating. Our work at Spring Garden and Barberville has been very encouraging from the start.

We labored together at Spring Garden about ten days, and then in response to a Macedonian cry from Barberville, six miles away, Bro. Johnson went there and began services. We have carried both interests along ever since, meeting as often as once or twice a week for counsel, and exchanging pulpits occasionally. The Lord has greatly blessed, and we have been rejoiced to see the tender influence of the Spirit of God manifested in many ways.

At this writing we can report about twenty at Spring Garden, and eight at Barberville, walking in the advancing light of God's truth. We feel confident that there are others who will fall into line soon. This foots up at least thirty souls who are rejoicing in the truth as it is in Jesus, as the result of the Lord's work through his unworthy servants during the past three months. Our donations have amounted to thirty-eight dollars, and our book sales to about the same. We have organized two Sabbath schools.

Our meetings close for the present, and one of us goes to Waldo, to meet our people, and the

other to Tampa, before going to the southern institute.

We are of good courage. To the Lord be all the praise.

L. H. CRISLER.

Aug. 27.

J. O. JOHNSON.

TEXAS.

BRISTOL AND MORGAN.—After camp-meeting I went to Bristol, to try to complete the work left unfinished there before camp-meeting. Rain, sickness, and revival meetings in two of the churches of the place, interfered very much with our holding meetings, so that little could be done in this way, though several meetings were held; but I spent about two weeks in personal labor with the friends, and I trust I left them better established in the truth, though I was not able to do all for them that I wished to.

Most of those who had taken their stand before we left them, were still holding on, and others were interested. Two more decided to obey the truth, and another family is almost decided. Tobacco is being put away by some, and we hope soon to see others doing the same. Much labor is still needed here, and I think could be profitably put forth, but I had to leave this place on the 4th inst., to carry out other arrangements for labor previously made.

Sabbath, I spent at Morgan, six miles distant from Bristol, and organized a church of sixteen members, with a full set of officers. Some of the Bristol brethren were present, and expect to unite soon with this church.

I go this week to aid Bro. Drummond in the tent meeting at Hillsboro. We desire the prayers of God's people.

W. A. McCUTCHEN.

Sept. 6.

WISCONSIN.

ST. CROIX FALLS.—In harmony with the plans and counsel of the Conference held at Fond Du Lac last June, I resumed the labor of director of Dist. No. 9 (formerly 10) July 3, visiting Knapp and Downing, and arranged for a series of meetings at Knapp, to strengthen and reorganize the little company there, which had become nearly extinct by deaths and removals. Of late some have moved to Knapp, and a few have embraced the truth as a result of the tent work at Downing last summer. A reorganization of this church seemed necessary and desirable, so we procured the use of the Episcopal church, which is no longer used by them, lighted and seated it, and began meetings July 9, holding them each evening until the 17th, when Bro. Brown joined me, and we continued to hold meetings here each evening until July 24, during which time an organization of the church was effected by the election of an elder, clerk, treasurer, and librarian, and the admission of several new members, so that there is now a church of about fifteen members. Much opposition was offered to our work by the M. E. ministers, of whom there were four, including help from abroad; but the bitterness of spirit manifested, resulted in turning the minds of many in favor of our people and the truth, thus causing "the wrath of man to praise the Lord."

From this place we went to Lucas, holding meetings with that church over Sabbath and Sunday, returning to Knapp, Sunday, to meet the opposition there, by reviewing discourses given against our views. Bro. Brown left me on Monday, to fill other engagements; while I continued these reviews until Thursday evening, when the M. E. opposition gave way, as they "did not," by that time, "believe in discussions." I then returned, as had been appointed, to hold the quarterly meeting with the Lucas church. At both these places we had precious seasons, and these companies are much strengthened and encouraged, and are rejoicing in the prospect of a camp-meeting in their vicinity in September.

Aug. 3 I went to Menomonie and visited the few who keep the Lord's Sabbath there, among whom two have lately accepted it by reading, and they desire baptism. In company with Bro. Peck, I looked over the city with reference to conveniences for holding a camp-meeting in September, and found them quite favorable. I also made an effort to secure the insertion of some articles on National Religious Liberty in the city and county papers; but all the editors thought "we were fighting only imaginary foes," and so refused them a place. Aug. 6 I went to Durand and Misha Mokwa, and held meetings at the latter place until the 13th. Held the ordinance meeting and labored especially

to unite and restore confidence, which had been much lacking in the past, in this place, and was rejoiced to see many evidences of a hearty response to our efforts. We expect to see quite a full representation of this company at the September camp-meeting. From this place I went to Maiden Rock, where I remained four days, and held seven meetings, and while we were favored with much of the blessing of the Lord in our work for the church and for individuals, we experienced quite a hindrance by the absence of the elder of the church. I would take this opportunity to say that if there was ever a time that the officers needed to be at their post; it is when an effort is being made to unite, cleanse, and build up a church. With our methods of labor, this is indispensable to the welfare of any company.

I visited the friends at Prescott, and by the direction of Bro. Brown, looked over matters there in respect to holding a series of meetings in the near future. The prospect seems favorable for holding meetings there from about Nov. 15 to the winter holidays, for which a church can be secured. A well-selected company of workers is desirable for this place. From Prescott I went by team across to Beldenville, Aug. 19, calling on the Brackin family by the way, to which place I was called last April to the funeral of the mother. I remained at Beldenville nearly a week, holding six meetings, and endeavoring to work up an interest to attend the camp-meeting. This company is getting along fairly, considering the discouraging effect of many removals to the west, and deaths of its members during the last year. A living connection with the "true vine" is the only safe anchor.

From Beldenville I made brief stops at River Falls and Hudson in the interest of the different branches of directors' work, and find the few friends left at these places still desirous of sustaining the truth. I arrived at Cumberland the 26th, where I had an appointment to hold meetings over Sabbath and Sunday. Sickness and prejudice operated some against the meetings, yet we found some who love the truth, and will, I think, at no distant time, take their position to obey.

Sept. 7 I went to Amery, in Polk Co., where a few are holding to the commandments and the faith of Jesus, and I think with a short series of meetings, with a properly organized company of workers, a good strong church might be raised up here. These meetings were very timely; for some were likely to become disheartened from lack of Christian help and association, and this is a field that should receive attention soon.

I am now on my way to visit the little company at Alabama in the northern part of Polk County and southern part of Burnett, which will take my time until the date of the camp-meeting at Menomonie, where we hope to see a good representation from all the companies in my district, and hope that it will be a lasting benefit in uniting this district more fully with the Conference, and elevating the standard of piety, as well as extending the work. For these we labor and pray.

Sept. 8.

CHAS. A. SMITH.

NEW YORK CAMP-MEETING.

SCHROON LAKE.—This meeting was held Aug. 13-24. There are some seventy-five Sabbath-keepers living in the Adirondack Mountains of northeastern New York, who are so far removed from central New York, where the State camp-meetings are generally held, that it is expensive for them to attend, so it was thought best last year to hold a camp-meeting up in the mountains. It was held at Schroon Lake. It was a success in every sense of the word, so it was decided to hold another this year. Our brethren and sisters were well represented. The outside interest was good last year, and this year at the opening of the meeting it seemed to begin just where it left off last year.

From the first meeting to the last, the Lord blessed. And those not of our faith were so interested, that they came, rain or shine. Some attended our social meetings, took part with us, and enjoyed much of the blessing of the Lord. Some who had heard of our good meeting last year, came miles to attend, and some left their homes and came and stopped with friends who lived near the campground, for the sole purpose of attending the meetings. We sold thirty-five dollar's worth of books, and obtained several subscriptions for our various papers.

The last Sabbath of the meeting there was some 100 present besides our own people. After the sermon, we took a vote to ascertain how many believed

that the work of God teaches that Sunday is the Sabbath. Not a person arose. We then took a vote to learn how many had been convinced that the same word teaches that the seventh day is the Sabbath, when nearly every one in the tent arose. We then took a vote to learn how many had made up their minds to observe the seventh-day Sabbath, with the help of the Lord. Six arose. We then called all forward who desired to make a start in the truth, and to lead a Christian life, and ten came, among whom were the six who voted to begin the observance of the Sabbath. They were given an opportunity to speak, and they expressed such a deep sense of gratitude to God for having been spared to have the truth brought to them, that it greatly moved our brethren and sisters, and they all took hold in testimony, and the Spirit of the Lord came into the meeting, and all were greatly blessed.

In the last social meeting nearly all testified that they never attended such a good camp-meeting before—never one in which the Spirit of the Lord seemed to work so mightily. Others since the close of the camp-meeting have embraced the truth, and the first Sabbath after the camp-meeting closed, Bro. and sister Cowles of North Creek, met with them. Thirteen new ones took part in the social meeting which they held with them. They organized a Sabbath-school, in which twenty-four took part, and which they seemed to enjoy. They donated for supplies for future schools and for the missions. Bro. P. Z. Kinne will meet with them for the present.

At the close of the camp-meeting, we were presented with a petition, requesting us to furnish a minister to labor with the people still further, and also labor in churches and school-houses in the neighborhood, the petitioners agreeing to furnish homes for the minister, and a horse and carriage for his use, so he could fill his appointments. The petition was signed by thirty-three citizens.

The meeting was a success financially as well as spiritually. The expenses were all paid and some besides. The gentleman who furnished the lumber, sent in a bill all receipted in full before we returned the lumber. The same gentleman, who is running a large lumber business, stated that if we would build a meeting-house in the village, that he would donate fifty dollars' worth of lumber. He purchased some books, and donated some money besides. His not charging rent for the lumber, was a great aid to us in meeting the expenses of the meeting. The donations from those who attended the meetings, not of our faith, were about twenty-seven dollars.

We were favored with the presence of one Bible worker, sister Slocum, of Brooklyn, N. Y., who gave two very interesting Bible readings to the congregation. She was accompanied by two canvassers, who enjoyed the meeting very much. The children's meetings were interesting, and were attended by children from the village, who enjoyed them so much that they could hardly wait for the hour of the meeting to come.

When the last social meeting came, others besides our people were filled with praises to God for the meetings. The meeting has not only brought quite a number into the truth who rejoice in it at the present time, but was a great source of strength to our brethren and sisters.

S. H. LANE.

THE ARKANSAS CAMP-MEETING.

This meeting was held at Van Buren on the same grounds that were occupied last year. The meeting was not large, there being but about 125 camped on the ground. The writer reached the grounds Sunday of the workers' meeting. The camp was nicely prepared, and work had begun in earnest. Elder McReynolds was laboring hard, giving two Bible lessons each day, and having a sermon preached each evening. This plan was continued through the entire meeting. Bro. Dixon, the district agent, had been there several days, laboring in the interest of the canvassing work. God has blessed his work thus far in the district. The outlook for this branch of the work in Arkansas is good, there being some sixteen or eighteen new workers added to those already in the field. Our hearts were made glad as we listened to the reports of these workers and the success that attended their efforts.

Wednesday Brn. Underwood, Farnsworth, and Lewis arrived. The effort on the part of the laborers was to hold up Jesus and present him as the power of God. Many came to the meeting with the desire of one of old, "We would see Jesus." In this they were not disappointed. Many found him,

and were often heard to praise him that he had removed their load of guilt and set them at liberty. Prof. Lewis spoke several times in the interest of Union College, and as a result, several are now preparing to attend the school as soon as possible.

Arkansas has been a partial mission field, but the brethren decided at this meeting to place their shoulder under the burden, and carry the load themselves. I am sure this is as it should be, and that God will bless them in basket and store if they faithfully return to him that which is his own. There has been a cloud of discouragement hanging over the Conference, but the blessing of God caused this to vanish, and we look for better days in Arkansas.

The laborers have had some success during the summer, and they return to their work with renewed hope and confidence that God will go with them. Calls for labor are abundant, which shows that God is moving upon the hearts of the people. Sunday afternoon Elder McReynolds baptized fourteen precious souls in the Arkansas River. We trust that the good influence of the camp-meeting may be carried all through the State, and that all who believe the message may catch the spirit of it, and come up to the help of the Lord against the mighty.

W. S. HYATT.

VERMONT CAMP-MEETING.

This meeting was held at Essex Junction, Aug. 25 to Sept. 1, on the same ground occupied last year. There were some fifty tents pitched on the ground, occupied by about 250 or 300 campers.

From the first meeting until the last, the Spirit of the Lord was present in a wonderful measure. The meeting commenced on Thursday evening, Aug. 25, Elder I. E. Kimball giving the first discourse. Elder E. E. Miles arrived Wednesday forenoon. He and Bro. F. S. Porter commenced immediately to instruct the canvassers present. The canvassing work has accomplished much good in the State during the past year. Those who have been canvassing, have placed hundreds of our valuable books in the homes of the people. On Wednesday evening Elder R. C. Porter and wife of Minnesota, arrived. Prof. Caviness of South Lancaster labored during the meeting especially in the interest of the South Lancaster school. As the result, there will quite a number attend the school from the State.

The preaching during the meeting was done by Elders Porter, Caviness, Kimball, Miles, and the writer. The word spoken was appreciated by those who attended the meeting. The outside attendance was not large, but those who came, seemed much interested. The social meetings were spirited, several often standing and waiting their turn to speak. Elder Hutchins was present, which was a source of joy to all on the ground. For several months he has been at death's door, but was spared, it seemed, almost providentially, to attend the meeting. His testimonies were full of faith and courage, and when given, moved the entire congregation. His long experience has been rich with blessings, and as many who have embraced the truth in Vermont listened to his words of courage and hope, they were moved to tears and fresh courage, yet were saddened to think that they might not meet him at another camp-meeting; but all were cheered with the thought that in a few years more, they will meet him in the kingdom of God.

At the close of a discourse given by Elder R. C. Porter, Sabbath forenoon, a call was made for those who had backslidden from God, and those that desired to make a start in the Christian life, to come forward, and fifty came. They were given an opportunity to speak, and nearly all spoke in such a manner that all who heard them were convinced that the Spirit of God was moving their hearts and working a genuine conversion of souls. Many who came forward, were young people who were starting for the first time. The young peoples' meetings were conducted by Bro. F. S. Porter. They were good. Sister A. C. Bourdeau had charge of the children's meetings, which were made very interesting. The children were anxious for the hours to arrive when they could enjoy them.

The business sessions of the different organizations connected with the cause in the State, passed off harmoniously, and many important matters were freely discussed to the general interest of those present. Elder T. H. Purdon was elected President of the Conference.

The last social meeting on the morning the meeting closed, was a feast to the soul. Many declared that of all the camp-meetings they ever attended,

the one just closing was by far the best. The brethren and sisters returned home much blessed and strengthened through the outpouring of the Spirit of God, to do more valiant work in the cause of God during the year to come. Brighter days seem to be before the work in Vermont.

S. H. LANE.

THE TENNESSEE RIVER CAMP-MEETING.

The meeting was well begun and progressing prosperously when we arrived, the second day of the meeting. About twenty-five tents were pitched in a nice grove near McKenzie. Elder A. T. Jones and Bro. C. L. Taylor were laboring hard to build up the cause in the hearts of both parents and children. The instruction which they were giving seemed to be much appreciated by all, if we should judge from the expressions of increased confidence in the third angel's message, and a stronger faith in the sure word of God and his power to save. More than once we all felt that it was good to be there. While Satan tried to hold possession of the field by casting doubts in the way, the Lord gave victory to many of his trusting children. The instruction was timely, and could but prove to be of great benefit to those present. As faith sprang up, unbelief gave way, sins were confessed and put away, and hearts which had been estranged from each other were united in bonds of love.

On Sunday, Elder Jones, in response to a request from one of the citizens, that he explain Matt. 22: 21, gave three discourses to quite a large number from without. The theme of the relation of Church and State was especially interesting to all who were present, and most appropriate and timely. Bro. R. M. King and others of our brethren who had been arrested for working on Sunday, were present. The citizens were deeply interested in the subject, and many expressed their sympathy for those who were so unjustly imprisoned and fined. From what we could see there, it was plain that the oppressive Sunday law of Tennessee did not have many supporters in that congregation. This was especially visible during the review of the decision recently rendered in the King case by Judge Hammond. We are certain that the sentiment expressed in that decision does not meet the popular mind of that State. Our brethren there are firm and undaunted by these decisions which have been rendered against them. Their hope and faith rest in God, and they realize from practical experience that it is more blessed to obey God than man.

The business meetings were characterized by union, and everything passed off pleasantly. Elder C. L. Boyd was elected President of the Conference and tract society, and from what we can learn and see, we conclude he has the sympathy and good-will of all the brethren and sisters in the Conference, and he is deeply interested in their behalf and for the advancement of the work in their midst. While the work in this Conference has met with a sad loss during the past year in the death of their beloved President, Elder E. E. Marvin, they enter upon the work of the coming year with courage and hope, and bright prospects of success. They resolved to raise \$1,000 as a reserve fund for the tract society. More than \$500 was pledged by a few of those who were present. Plans were laid and set on foot for the removal of their tract society repository to Nashville, the capital of Tennessee. This we regard as a very important move, and we trust it will be for the advancement of the work in this Conference. The canvassing work was also made quite prominent, and it is hoped that greater advancement will be made in this department during the coming year. Some success attended their efforts last year, and they are determined to make it more efficient for the future.

They show a lively interest in the southern institute, by sending all their Conference workers to receive the instruction to be given there. Taking it all in all, this meeting was a profitable one, and we have reason to believe it will be remembered, and the effect of it be felt for a long time in the future. God came graciously near to his people, and we all rejoice much in the blessing of God, and the brethren and sisters return home with renewed courage and zeal in the service of the Master.

R. M. KILGORE.

TEXAS TRACT SOCIETY PROCEEDINGS.

The fourteenth annual session of the Texas Tract Society was held in connection with the camp-meeting at Oak Cliff, Aug. 11-18.

FIRST MEETING, AUG. 12, AT 4:30 P. M.—President in chair. Prayer by Elder Mc Reynolds. The Chair empowered to appoint the usual committees, and announced the following: On Nominations, J. M. Hugu, W. Kirkpatrick, W. T. Johnston; on Resolutions, T. T. Stevenson, R. A. Underwood; on Constitution, W. S. Cruzan, T. T. Stevenson, Elisha Taylor. Adjourned to call of Chair.

SECOND MEETING, AUG. 14, AT 9 A. M.—The following report was presented by the Secretary:—

of members,	282
reports returned,	410
members added,	31
“ dismissed,	7
letters written,	539
“ received,	158
missionary visits,	1,675
Bible readings held,	205
persons attending Bible readings,	523
subscriptions for periodicals,	63
periodicals distributed,	20,440
pp. publications distributed,	168,203

TREASURER'S REPORT.
on hand Aug. 18, 1890, \$ 994 00
received during the year, 9,172 40

Total, \$10,166 40
paid out during the year, \$10,029 16
on hand to balance, 137 24

Total, \$10,166 40

FINANCIAL STANDING.
resources (including cash on hand), \$8,649 81
liabilities, 2,291 74

Balance in favor of Society, \$6,358 07

The Committee on Resolutions submitted the following report:—

Whereas, It hath pleased God to add his blessing to the canvassing work during the past year; therefore,—

Resolved, That we express our gratitude to God for what hath already wrought, and that we renew our consecration to this and every other good work the Lord hath committed to our hands.

Resolved, That we express it as the desire of this Society that the Pacific Press establish a depository or branch office in General Conference Dist. No. 5.

Whereas, The *Signs of the Times* has occupied an important place as a pioneer paper; and,—

Whereas, We hope to see it have a much larger circulation than it now has as such; therefore,—

Resolved, (1.) That we approve the proposition of its publishers to enlarge its size to a sixteen-page paper.

(2.) That we request the Conference to employ as many colporters as it can sustain to follow the interest awakened by the canvassing work.

(3.) That these colporters work especially for the circulation of the *Signs* and the *Review*.

These resolutions were spoken to briefly, and unanimously adopted. The Committee on Constitution recommended the adoption of the constitution recommended by the International Tract and Missionary Society, for State Society found on page 247 of the General Conference Bulletin. Accepted.

The Committee on Nominations reported as follows: For President, W. S. Hyatt; Vice-President, W. S. Greer; Secretary and Treasurer, D. N. Hall; Directors, Dist. No. 1, W. A. McCutchen; No. 2, W. T. Drummond; No. 3, W. S. Greer.

The names of the President and Vice-President were considered, and these persons were elected. After some discussion relative to the change of secretary, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 16, AT 4:30 P. M.—The Committee on Nominations further reported the name of J. Cochran for State agent, and recommended that the name of T. T. Stevenson for Secretary and Treasurer, be substituted for that of D. N. Hall. These names with those of the directors were considered separately, and the nominees were elected.

The question of having a corresponding secretary was introduced, and after some discussion, the matter was left in the hands of the Board of Directors. A few appropriate and interesting remarks were made by Elder Underwood, concerning the importance of foreign missions, making it clear to all that to give of our means in this direction is not only a duty, but a grand privilege. Adjourned *sine die*. W. S. HYATT, Pres.

T. T. STEVENSON, Sec.

MISSOURI HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

The twelfth annual session of the Missouri Health and Temperance Association was held in connection with the camp-meeting, Aug. 18-25.

FIRST MEETING, AUG. 19, AT 4:15 P. M.—President in the chair. Meeting opened with song, and prayer by Elder R. S. Donnell. Minutes of last session approved. The Association then listened to an address from the President, which included a general review of the work done during the past year, of the encouragements met, and the evidences that have been seen evincing the fact that God's hand is in the work. Elder R. A. Underwood followed with a few practical thoughts. By vote, the President was empowered to appoint the necessary committees, after the announcement of which, the Association adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 9 A. M.—Report of committees being called for, the Committee on Resolutions presented the following:—

1. *Resolved*, That we hereby disband our State Health and Temperance Association as a State organization, and request the State Conference to take charge of this line of work.

2. *Resolved*, That we co-operate with the International Health and Temperance Association in its efforts to provide educated laborers in this line of work. R. A. Underwood, Wm. Evans, and Jas. Klostermyer, committee.

The first resolution called forth considerable discussion, which brought out the fact that this step had been recommended by the International Association, and would not in any way interfere with the growth and progress of the work, and that while, as it is, only a small number of our church members are interested especially in the H. and T. work, this step would throw open the doors to all, and every member of the church would then be called upon to become interested in this work. Both resolutions were adopted, and the Association thereby ceased to exist as such. EVA WICK, Pres.

VITA MORROW, Sec.

VERMONT TRACT SOCIETY PROCEEDINGS.

The twentieth annual session of the Vermont Tract Society was held in connection with the camp-meeting at Essex Junction, Vt., Aug. 25 to Sept. 1.

FIRST MEETING, AUG. 26, AT 9:30 A. M.—The President in the chair. Prayer was offered by Elder S. H. Lane, and the minutes of the last session were read. The President being empowered to appoint the usual committees, announced the following: On Nominations, C. N. Pike, H. A. Mehuron, A. A. Cross; on Resolutions, S. H. Lane, I. E. Kimball, John A. Clayton. Adjourned to call of Chair.

SECOND MEETING, AUG. 27, AT 5 P. M.—The Committee on Nominations gave the following partial report: For President, P. F. Bicknell; Vice-President, F. S. Porter; Secretary and Treasurer, Lizzie A. Stone. The report was accepted after each name was considered separately. The Committee on Resolutions presented the following:—

Whereas, We can see much good to come from the weekly missionary meetings held, if need be, in connection with the Sabbath meetings, wherein our brethren can talk over the experiences of the week, and thus stimulate and encourage all church members to earnest and continuous labors; and,—

Whereas, The resolution of last year touching this point has not been well carried out; therefore,—

1. *Resolved*, That we urge this point strenuously upon our churches, librarians, and directors.

Whereas, The work in the Conference has been constantly changing and has outgrown our present constitution; therefore,—

2. *Resolved*, That we adopt the State constitution recommended to the States by the International Tract and Missionary Society, making only those changes which will make it operative in our field.

Whereas, Loss is constantly sustained by our tract society by trusting our agents with bills of books; therefore,—

3. *Resolved*, That we adopt the cash system with our agents, requiring cash, or approved notes, or a guarantee of some well-known and responsible person, to accompany all orders for books.

4. *Resolved*, That we each appreciate the fact that we are all missionary workers, and that God has graciously and wisely planned the work so that each can use his talent successfully for him, and that we as a church will faithfully improve upon the talents intrusted to us, remembering that our efforts will be accepted of God according to that we have, and that he requires the same at our hands.

The remarks on the first resolution showed it to be a very important one. Elder Lane spoke of the good work which some of the local tract societies in New York were able to accomplish by the donations collected at these weekly missionary meetings.

While considering the second resolution, the constitution adopted by the International Tract Society, was read, and Article III amended by striking out the word “regularly.”

The third resolution was indorsed by those who had seen the principle carried out successfully in other Conferences.

The meeting adjourned to call of Chair, while the third resolution was pending.

THIRD MEETING, AUG. 31, AT 6 P. M.—The third and fourth resolutions presented at the previous meeting were considered, and the report was adopted.

The following resolutions were then presented and adopted:—

Whereas, It is desirable to have some medium of communication through which the work of our canvassers may be reported, and instruction given; and,—

Whereas, There are advantages in having a district paper for this purpose instead of a local sheet; therefore,—

5. *Resolved*, That we will unite in the following plan for the improvement and continuation of the *Atlantic Canvasser*:—

a. That a committee shall be chosen to agree upon the policy of the paper, and the terms.

b. That this committee shall meet at South Lancaster, Mass., during the ministerial institute in October next, the number of delegates sent by each Conference being one, and one additional delegate for every 400 church members in the Conference.

c. That the district superintendent and the district agent shall be members of this committee by virtue of their office.

d. That the recommendations of this committee shall be binding

upon our society unless notice is given to the contrary by the Board of Directors on or before Nov. 30, 1891.

Whereas, The canvassing work is becoming more and more an important factor in scattering the present truth; and,—

Whereas, The testimonies of God's Spirit teach us plainly that “as much care and wisdom must be used in selecting the workers as in selecting men for the ministry;” and the sacred work demands purity of life and motives in every worker; therefore,—

9. *Resolved*, That we recommend our State Canvassing Agent to be very careful in selecting and accepting workers, and that none be given a place in the field until their daily life and general character shall fully show that they are strictly honest, upright, and temperate in all their course of life; and when any doubts or unfavorable reports are given concerning such persons, that they be recommended to handle other works, or labor with their hands for a few months, until their integrity and moral worth shall have been fully proved, or until good recommendations shall be given from leading brethren in the vicinity where they may be living.

The Committee on Nominations gave a further report as follows: For Directors, Dist. No. 1,—; No. 2, A. A. Cross; No. 3,—; No. 4, W. M. Yale; No. 5, Mrs. F. S. Porter; No. 6, C. W. Pike.

Moved, That the appointment of directors in Dist. Nos. 1 and 3 be left to the President of the Society.

Moved, That the appointment of the committee called for in resolution No. 5 be left with the president of the society and the President of the Conference.

Moved, That F. S. Porter be re-elected as State Canvassing Agent.

Adjourned *sine die*. P. F. BICKNELL, Pres.
LIZZIE A. STONE, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

The thirteenth annual session of the Nebraska Tract Society was held in connection with the camp-meeting at Seward, Nebr., Aug. 19-25.

FIRST MEETING, AUG. 19, AT 10:30 A. M.—Meeting was opened by singing the hymn, “There's Resting By and By.” Prayer was offered by Elder J. P. Gardner. Remarks were made by the President, Elder W. B. White. The minutes of the last annual session were read and accepted.

The Chair, being empowered, appointed committees as follows: On Nominations, Geo. Oblander, W. C. Boynton, and Robert Gardiner; on Resolutions, F. L. Mead, Mary Beatty, and Mrs. W. C. Sisley. A committee to consider the revision of the constitution was named as follows: F. L. Mead, J. W. Boynton, and O. W. Bent. Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 4:30 P. M.—The Committee on Resolutions reported as follows:—

Whereas, The principles of the National Reform Movement are rapidly spreading over the land, and we see new and marked indications toward restriction of our religious liberty; therefore,—

1. *Resolved*, That we make vigorous efforts to become thoroughly informed upon this subject of vital import, and that we do all we can to diffuse such light.

2. *Resolved*, That we respectfully request the Nebraska Conference to place a competent man in the field to work in the interests of religious liberty the coming year.

Whereas, We read in the “Testimonies” that the circulation of our literature is doing a greater work than the living preacher can do; therefore,—

3. *Resolved*, That we return to the good old-fashioned way of doing missionary work, do more personal work with our neighbors, send out more papers, and write more letters.

4. *Resolved*, That we earnestly recommend the holding of weekly missionary meetings by our local societies, and the diligent study of the lessons prepared in the *Home Missionary*.

5. *Resolved*, That we ask our ministers, district directors, and church elders both to practice and advocate the plan of fourth Sabbath donations for the support of the home missionary work.

6. *Resolved*, That we indorse the plan of reporting for the local societies, as recommended at the semi-annual meeting in April.

7. *Resolved*, That we indorse the action of the Board of Directors, in setting apart thirty per cent. of the society's profits on subscription books, to be used in advancing the canvassing work in Nebraska.

8. *Resolved*, That as a society and as individuals we encourage persons of good address and earnest piety to enter the canvassing work as soon as practicable, and that we encourage them by our sympathy, our means, and our prayers.

9. *Resolved*, That we request that the Nebraska Reporter be published weekly, and that the subscription price be twenty-five cents per year.

Resolution 1 was discussed at some length, showing the important bearing of this question on our work at this time. Reference was made to the recent action taken against our people in the King case, and all were urged to become intelligent on this subject. The resolution was adopted.

Resolution 2 was adopted after remarks by Elder O. A. Johnson and others, showing that now is a favorable time to place our views on religious liberty before the people.

Resolution 3 was discussed quite freely. By comparing the reports for several years back, it was shown that there has been a gradual decrease in the number of letters written and the periodicals distributed. Several spoke of the good accomplished by personal report. The resolution was unanimously adopted.

Resolution 4 was adopted. Meeting adjourned to call of Chair.

THIRD MEETING, AUG. 21, AT 10:30 A. M.—The remaining resolutions were discussed, and adopted, with the exception of resolution 6, which was laid on the table till some instruction could be given on the new system of reporting.

FOURTH MEETING, AUG. 24, AT 5 P. M.—Resolution 6 was taken from the table, and after remarks by Elder W. B. White, was adopted.

The Committee on the Revision of the Constitution reported the constitution recommended by the International Society, with a few changes. Their report was adopted.

The Committee on Nominations reported as follows: for President, W. B. White; Vice-President, L. A. Hoopes; the office of Secretary to be filled by the Board of Directors; for Corresponding Secretary, Isalina Ransom; State Agent, J. J. Devereaux; Directors: Dist. No. 1, C. S. Anderson; No. 2, John Clark; No. 3, J. W. Boynton; No. 4, L. C. Hamel; No. 5, W. C. Boynton; No. 6, Robert Gardiner; No. 7, G. A. Kinkle.

TREASURER'S REPORT.

RESOURCES.	
Property as per invoice,	\$1,293 49
Mdse. as per invoice,	1,589 15
Due from all other sources,	6,972 95
Cash on hand,	210 60
Total,	\$10,066 19
LIABILITIES.	
Due publishing houses,	\$ 709 75
Due other funds,	980 97
Present worth of the society,	8,375 47
Total,	\$10,066 19

MARY F. BEATTY, Sec.

W. B. WHITE, Pres.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of members.....	53
“ reports returned.....	26
“ letters written.....	84
“ “ received.....	42
“ missionary visits.....	363
“ periodicals distributed.....	495
“ pp. reading-matter sold, loaned, donated,	41,343

Cash received on books, tracts, and periodicals, \$59.39; sales of subscription, \$447.60; first-day offerings, \$42.46.

Mrs. G. L. BOWEN, Sec.

Special Notices.

NOTICE FOR OHIO.

As I have something of interest for every Seventh-day Adventist in Ohio who is not enjoying Sabbath-school privileges, I am anxious to hear from all such. Isolated families, ministers, canvassers, in fact, all who are not permitted to attend regularly any Sabbath-school, will please send me their address at my home in Geneva, Ohio.

C. P. HASKELL, Pres. Ohio S. S. Asso.

SOUTH LANCASTER ACADEMY STOCK-HOLDERS' MEETING.

THE next annual meeting of the Stockholders of South Lancaster Academy, will convene at South Lancaster, Mass., in the S. D. A. church, on Tuesday, Oct. 6, at 10:30 A. M., for the election of a Board of Trustees, and the transaction of all other business that may properly come before said meeting.

A. T. ROBINSON,
G. W. CAVINESS,
E. P. FARNSWORTH,
W. W. PRESCOTT,
C. W. COMINGS,
F. W. MACE,

Board of Directors.

ANNOUNCEMENT TO TEXAS.

OAK HILL high-school will open Oct. 1, 1891. It is expected that the attendance will be larger than ever, and that new features, which will be added, will give importance and interest to the work. We have some advantages that are not enjoyed by a city school; rural quiet and the absence of all the evil influences of the city.

We have the disadvantage of being distant from the railroad eight miles, which would be of little or no trouble if all who come to the school would be sure to notify at least ten days previous to starting. Then they could be accommodated with conveyance at reasonable rates, for passengers and baggage. Let all who are coming, be sure to notify us as soon as possible. The ladies' boarding-house will be under the management of the principal and his wife.

Address all communications to the secretary, W. R. Riley, Covington, Tex. In coming by railroad over the Gulf Cal. & S. F., get off at Blum.

By order of the Board.

H. C. CHRISMAN.
G. W. HENDERSON.
W. R. RILEY.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XIV.—AN IMPORTANT TYPE. MARK 9: 1-29.
Parallels: Matt. 17: 1-21; Luke 9: 28-42.

(Sabbath, Oct. 3.)

THE TYPE.

1. What important statement did Jesus make to his disciples at the close of the discourse recorded in our last lesson? Mark 9: 1; Matt. 16: 28.

2. Whom did he select for this purpose? and where did he take them? Mark 9: 2, first clause. (The mountain of transfiguration was probably Hermon.)

3. What change took place in him? Verse 2, last clause, and verse 3.

4. Who appeared unto them? Verse 4; Luke 9: 30, 31. (See note 1.)

5. What did Peter say as the men departed from Jesus? Mark 9: 5; Luke 9: 33.

6. Did Peter understand the import of the words of Jesus? Luke 9: 33. (See note 2.)

7. What change took place while Peter was speaking? Verse 34.

8. What voice did they hear? and what did it say? Mark 9: 7; Matt. 17: 5.

9. How did the voice from glory affect the disciples? Matt. 17: 6, 7.

10. Whom did they see as the cloud lifted? Mark 9: 8.

11. What charge did Jesus give them? Verse 9. (See note 3.)

12. Did they keep this charge? Luke 9: 36; Mark 9: 10.

THE ANTITYPE.

13. When will the kingdom of Christ come? Matt. 25: 31.

14. What two classes of subjects will there be in that future kingdom? 1 Cor. 15: 51, 52. (See note 4.)

15. Of what does the apostle say this transfiguration was a view and confirmation? 2 Pet. 1: 16-18.

THE NEVER-FAILING HELPER.

16. Who met Jesus as he came down from the mount? Mark 9: 14-16.

17. What terrible case of affliction was brought to him? Verses 17-22.

18. What assurance did Jesus give the almost doubting father, who had failed to get help from the disciples? Verse 23.

19. What did the father say? Verse 24.

20. How was faith rewarded? Verses 25-27.

21. Why were the disciples not able to cast out the demon? Verses 28, 29.

22. What assurance have we that we may gain that glorious kingdom? Verse 23; Rom. 2: 11.

NOTES.

1. Moses and Elias (Elijah) were talking with Jesus. Luke tells us what they were talking about. They conversed with our Lord of his sufferings, sympathizing with and comforting him in view of the trial which awaited him, and cheering him with the assurance of certain triumph over sin and death. Jesus designed all this to be a support to the disciples as they came to that trying hour. This manifestation of glory came in answer to the earnest prayers of Jesus.

2. Peter not only knew “not what to say,” but he understood not what he said. He evidently thought that the heavenly guests would abide with them. He understood not the nature of the kingdom.

3. The evident reason for thus charging the disciples, was that no other evidences of his divinity should be brought to bear upon the people but what was manifest before all. The apostles, not understanding the nature of Christ's kingdom, would be certain to give it a wrong interpretation; and thus they would spread error rather than truth. They were to wait till the Scripture was opened unto them. Luke 24: 45.

4. There will be two classes of subjects gathered home to the kingdom of Christ when he comes. The first will be those who are raised from the dead. Moses was a type of this class, and was raised as a pledge of the resurrection. This is indicated not only by the design of the vision, but by Jude 9. In a dispute over the

body of the servant of God between Christ (Michael) and Satan, there could be but one result,—the Son of God would be victorious. The second class will be those translated without seeing death, represented by Elijah who was thus taken to heaven. 2 Kings 2: 11.

News of the Week.

FOR WEEK ENDING SEPT. 19.

DOMESTIC.

—A new and terrible explosive “terrorite” has been invented.

—It is estimated by the Michigan Board of Equalization that the State is worth \$1,500,000,000.

—It is estimated that the yield of wheat in Michigan for the present season will exceed 28,000,000 bushels.

—During the first sixteen days of September, the United States paid \$5,555,000 to old soldiers for pensions.

—The United States has bought 182,000 acres of land in the Indian Territory of the Indians, for thirty-five cents an acre.

—Racine's (Ill.) saloon men are trying to secure easy terms of settlement in the cases against them for not closing Sundays.

—Robbers held up a train on the Missouri, Kansas, and Texas, near Muskogee, I. T., Tuesday, and secured \$2,560 from the express car.

—Agents of the coal producing companies met at New York, Wednesday, and ordered prices advanced ten to twenty-five cents per ton, Oct. 1.

—The Leitzman Sorghum Manufacturing Company have put in operation the largest plant in the world at Mooresville, Ind. It has a capacity of 1,000 gallons daily.

—Another circular has been issued to alliance farmers, instructing them to hold their wheat for higher prices. They are informed that quotations are likely to advance to \$1.50 or \$2 a bushel.

—A special train of three coaches on the New York Central Railroad Monday, went from New York to Buffalo, a distance of 436½ miles, in 440 minutes. This eclipses all records of fast time for long runs.

—Judge Dubose overruled the motion for a new trial Thursday, at Memphis, Tenn., in the case of Col. H. Clay King, convicted for the murder of David H. Poston, March 10, and sentenced him to be hanged Nov. 6.

—President Harrison signed a proclamation Friday, opening the newly ceded lands of the Sac, Fox, Iowa, and Pottawatomie Indians in Oklahoma. The lands may be entered next Tuesday, the 22d inst., at noon.

—Judge Beatty, in the United States Circuit Court at San Francisco, Monday, held that Chinese merchants could not be permitted to land in the United States without the certificates provided for in the Chinese restriction act of 1884.

—The largest gun ever made by Krupp, is the property of the Russian government. It is made of cast steel, and has a barrel forty feet long, with a bore thirteen and one half inches. It costs \$1,500 to fire a single shot from the gun.

—The shortest time from Yokohama to San Francisco was recently made by the Pacific Mail steamer “China,” being twelve and one half days. The “Empress of Japan,” of the same line, recently made the trip from Yokohama to Victoria, B. C., in nine days, nineteen hours, and twenty-four minutes, on which occasion the mail was carried by special train over the Canadian Pacific Railway to New York, thence placed on board the “City of New York,” and taken across the Atlantic, arriving in Queenstown twenty days after it left Yokohama.

FOREIGN.

—The French government has recognized the provisional government of Chili.

—Rumors have reached Vienna of recent conflicts on the Afghan frontier, between Russian and Afghan troops.

—President Harrison was informed Thursday that England is making preparations to take possession of the kingdom of Hawaii.

—It is reported that murder and outrages by the starving peasants, who haunt the forest, are of daily occurrence in the south of Russia.

—The Canadian government was advised Friday that the destitute Russian Jews recently landed, will be forwarded to the United States.

—It is estimated that 2,000,000 pesetas (19.3 cents) will be required to repair damages caused by the recent floods in the Province of Almeria, in Spain.

—The Secretary of State has received a dispatch from our Minister to China, stating that an imperial decree has been issued, sanctioning the extension of the existing Chinese railway from Liu Hsi to Shanhai-Kuan.

The government has chosen a five-year-old relative of Maharajah as the new Rajah of Manipur. A British officer will administer affairs during his minority.

Russia has surprised all Europe by requesting the Russian Danube Commission to permit Russian naval vessels to familiarize themselves with the navigation of the Danube.

The steamer "Fuerst Bismarck" arrived at Southampton Thursday morning, six days, twelve hours, and eight minutes from New York. This lowered the previous record.

What is said to be the largest lumber mill in the world, is at Fort Blakeley, Wash. Last year this mill cut out 69,000,000 feet of lumber, over 28,000,000 of which was a large amount of other stock.

At Southampton, England, Wednesday, \$800,000 worth of goods was landed that had been shipped by ex-President Balmaceda of Chili, to pay for war materials. It remains in the Bank of England pending the definite settlement of affairs pertaining to the Chilean government.

The Provisional government of Chili has been recognized by the United States as the government *de facto* of that country, the formal communication being made to the President of the Chilean Junta by Minister Egan, in accordance with instructions from the State Department.

Word has been received at the State Department at Washington, D. C., from our Minister at Peking, of a riot in Shanghai. An establishment of American missionaries has been destroyed. The cruiser "Charleston" at San Francisco, and the "Petrel" in the neighborhood of New York, are under orders to proceed immediately to China to strengthen Admiral Belknap's fleet.

European dispatches the past week report very disastrous floods in the south of Spain, with great loss of life. The worst news comes from the province of Andalus, where by the sudden rise of the Consuegra river, hundreds of persons lost their lives, and property destroyed of the value of \$2,500,000. The estimate of lives lost in this and other provinces places the number at 2,000.

RELIGIOUS.

The Board of Lady Managers of the World's Fair, by a vote of fifty-six to thirty-six, declared in favor of closing the Fair on Sunday.

The National Conference of the Unitarian church, which several other churches will join, will be held at Saratoga Springs, Sept. 21-25.

It is stated that ex-Senator George F. Edmunds will preside at the coming church congress in November, in place of the Bishop of Maryland, who has declined the honor.

The General Conference of the Evangelical Association, in which there have been serious dissensions for a year or two past, will be held at Indianapolis, beginning Oct. 1.

It is said that the average number of daily pilgrims to Treves to see the "holy coat," is about 40,000. On each side of the relic sit priests, who receive objects of devotion, touch the coat with them, and return them to the pilgrims.

Two large parties of foreign missionaries have just returned from Boston and New York for the mission fields of the Old World, one under the auspices of the Presbyterian Mission Board, to Persia, and the other under the auspices of the American Board, to Austria, Turkey, India, China, Japan, Tulu, and East Central Africa.

Appointments.

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

CAMP-MEETINGS FOR 1891.

DISTRICT NUMBER ONE.

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

DISTRICT NUMBER TWO.

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

DISTRICT NUMBER FOUR.

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

DISTRICT NUMBER FIVE.

Kansas (local) camp-meeting, Florence, Sept. 16-23
" (genl.) " Topeka, Oct. 1-13

DISTRICT NUMBER SIX.

California State meeting, Healdsburg, Sept. 17-28
Southern California meeting, " Oct. 15-26
Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

THE annual meeting of the Kansas State Health and Temperance Association, will be held with the State Conference at Topeka, Oct. 1-13, at which time such business as may come before the Association, will be transacted.
R. DOBBINS, Pres.

THE next annual session of the New England Sabbath-school Association will be held in connection with the meeting of the New England Conference, at South Lancaster, Mass., Sept. 2-11. Matters of interest in connection with the Sabbath-school work will come up, and the election of officers will take place. All members of Sabbath-schools are delegates.
O. O. FARNSWORTH, Pres. N. E. S. S. Asso.

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.]

TO RENT.—Two good farms, that are well-improved, within eight miles of Sioux Falls. I wish good Sabbath-keepers. Address John Hayes, Sioux Falls, S. Dak.

WANTED.—At the Sanitarium at once, two experienced bakers, who desire a permanent situation. Address, with testimonials and all particulars, Sanitarium, Battle Creek, Mich.

WANTED.—An able-to-do tenant for my fruit farm of 5,000 pear trees, 5,000 grape vines, 500 peach trees, etc., twenty-four miles from Washington, at Occoquan, Va. I also want a farm hand at once. W. W. GILES, Occoquan, Va.

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

LABOR BUREAU.

I wish to hire a good strong man as teamster for the winter. Address Jonah Curtis, Elk Rapids, Mich.

WANTED.—Work of any kind on farm or elsewhere. References if desired. Perry H. Smith, Box 718, Greenville, Mich.

WANTED.—A good intelligent Sabbath-keeping girl of twelve or fifteen years, who desires a good home. Address Mrs. Byron Garvey, Vergennes, Vt.

WANTED.—Steady employment at any kind of work, among Sabbath-keepers, by a man having a wife and one child. Can give good references, and requires the same. Address J. H. Bryant, Keenville, Wayne Co., Ill.

NOTICE.

WE are requested to state that the society at Seattle, Wash., have all the papers they can use, and friends are requested not to send any more for the present.

Obituary Notices.

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

CHAPMAN.—Died near Gretna, Nebr., Aug. 29, 1891, of cholera infantum, Lillie, daughter of W. D. and L. Chapman, aged 1 year and 7 days. Funeral services were conducted by the writer.
J. E. JAYNE.

EICHHOLTZ.—Died of consumption, in Milwaukee, Wis., Aug. 7, 1891, Anna Eichholtz, aged 9 years, 8 months, and 11 days. Anna was born in Rheinland, Germany. She was one of our faithful little Sabbath-school scholars, and we have the blessed hope of seeing her again in the first resurrection. Words of comfort were spoken from Rev. 1:18.
S. S. SHROCK.

BOYER.—Died Aug. 21, 1891, at the home of her parents, near Crittenden, Erie Co., N. Y., Finis Boyer, aged 24 years, 11 months, and 21 days. Sister Boyer was an esteemed member of the Lancaster church. For some time past she had been in poor health, which resulted in insanity; and while in this condition, she committed suicide by hanging herself to a tree in her father's orchard. The bereaved parents have the sympathy of a large circle of friends as well as of the church to which she belonged. Remarks at the funeral by the writer, from 1 Cor. 15:26.
H. L. BRISTOL.

HAMER.—John L. Hamer died Aug. 11, 1891, at Winterfield, Clare Co., Mich. He was born Oct. 24, 1814, at Hume, Allegany Co., N. Y. Bro. Hamer made a profession of religion when quite young, and joined the Baptist Church. He embraced present truth in the year 1875 or '76, and faithfully advocated the same until death. He died at the residence of his son-in-law, Thomas Jacklin. He leaves two sons, four daughters, and several grandchildren to mourn their loss. Funeral services were held at the Fleming school-house, five miles east of the village of Marion. Words of comfort were spoken by the writer, from Rev. 7:13.
J. C. HARRIS.

KIRK.—Our little daughter, Etta May Kirk, died Aug. 6, 1891, of a complication of diseases, after being sick since April 1, 1891. Her age at the time of her death was 10 years, 8 months, and 6 days. She had learned to love the Sabbath-school, and generally had her lessons well; and although sick so long, she bore it with a marked degree of patience. Just before she died, she said, "Mamma, sing for me." Her mother told her that she could not sing. Then turning to a neighbor lady, she said, "Mrs. Taylor, you sing for me." Mrs. Taylor sung part of a

song, but could not finish it. She was conscious to the very last, and quietly fell asleep without a struggle. We believe that she sleeps in Jesus, and we hope to meet her when the Lifegiver comes, nevermore to part. There being no minister present, Bro. Syp, elder of the Afton church, read a chapter and prayed, and they sang two or three hymns, at the house, after which we laid her away to await the sound of the trumpet of God, and the voice of the Archangel.
PLEASANT KIRK.
RACHEL A. KIRK.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	Ad. Pntic Express.	Keve's Express.	Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 8.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.25	7.00
Niles.....	10.20	pm 12.45	2.55	5.50	am 12.40	11.40	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.35	2.17	pm 10.05
Battle Creek.....	pm 12.55	2.55	4.25	7.37	4.25	3.04	7.27
Jackson.....	3.05	4.25	5.52	8.52	4.25	3.04	7.27
Ann Arbor.....	4.45	5.25	6.22	9.45	5.05	3.45	8.05
Detroit.....	6.15	6.45	7.20	10.45	6.20	5.05	9.10
Buffalo.....	am 8.00	am 9.00	am 9.00	am 6.25	pm 5.05	pm 5.05	pm 7.00
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 8.45	pm 8.50	am 7.00		7.45
Boston.....			5.40	11.05	10.45		10.45
WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Pacific Express.	Kal. Accom'n.	Keve's Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 8.00	pm 6.45			
New York.....	10.30	4.50	6.00	9.15			
Syracuse.....	pm 7.30	11.55	am 2.10	am 9.30			
Rochester.....	9.35	am 1.45	4.20	9.55			
Buffalo.....	pm 11.00	11.00	2.40	5.50	11.50	am 8.45	
Suspension Bridge.....			3.25	6.25	pm 12.50		
Detroit.....	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.30	10.19	2.19	10.30	5.52	9.18
Jackson.....	11.25	9.40	11.18	3.17	11.50	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.23	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.50	5.00	2.17	pm 9.30	1.10
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.37	2.14	3.08	7.30	5.45	8.55	4.30
Chicago.....	7.55	3.55	4.50	9.00	8.05	11.15	6.50

*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 7.53 A. M., arriving at Niles at 10.05 A. M., daily except Sunday.
Trains on Battle Creek Division depart at 8.58 A. M. and 4.56 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 10, 1891

GOING WEST.	STATIONS.	GOING EAST.
pm 3.00	Boston.....	am 8.30
am 5.00	New York.....	pm 8.30
pm 6.00	Buffalo.....	am 8.30
am 7.45	Niagara Falls.....	pm 8.30
pm 8.40	Boston.....	am 8.30
am 11.55	Montreal.....	pm 8.30
pm 1.00	Toronto.....	am 8.30
pm 9.50	Detroit.....	pm 8.30
am 10.30	Port Huron.....	am 8.30
pm 11.15	Lapeer.....	pm 8.30
am 12.15	Flint.....	pm 8.30
pm 1.15	Durand.....	pm 8.30
am 2.15	LaSalle.....	pm 8.30
pm 3.15	Charlottesville.....	pm 8.30
am 4.15	Windsor.....	pm 8.30
pm 5.15	Schoolcraft.....	pm 8.30
am 6.15	Cassopolis.....	pm 8.30
pm 7.15	South Bend.....	pm 8.30
am 8.15	Haskell's.....	pm 8.30
pm 9.15	Valparaiso.....	pm 8.30
am 10.15	Chicago.....	pm 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.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, A. S. PARKER,
Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.

HARVEST EXCURSIONS.

On Aug. 25 and Sept. 29 the Chicago & Northwestern Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho, and Montana. Tickets for these excursions will be first-class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and Northwest. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information, apply to any ticket agent; or address W. A. Thrall, General Passenger and Ticket Agent, Chicago & Northwestern Railway, Chicago, Ill.

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

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

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 22, 1891.

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REMAINING CAMP-MEETINGS FOR 1891.

Appointments on page 591.

We give the extract on the second coming of Christ, found on the eighth page of this issue, for the force and beauty of its general statements. It is a clear setting forth of the general situation both in the Church and the world, and the general expectation which everywhere reigns, concerning a great and fast approaching change. And these points are not affected by its evident misstatements in regard to the midnight cry. Those who see the connection between the present and the past movement, understand that that feature of the parable was fulfilled long ago.

In the inhabitants of the island of which Bro. Gates speaks, in another column, in his report from the "Pitcairn," we have an instance in which literally people are "keeping Saturday for Sunday." But their taking the true day and by a misreckoning keeping it for the wrong day, does not make them Sabbath-keepers any more than a man is made a Sabbath-keeper who takes the wrong day (Sunday), and keeps it for the true. These islanders need not change their day, only keep it as the Sabbath, not as the first day of the week.

As Bro. L. C. Chadwick is about to leave on an extended missionary tour among the islands of the West Indies, to South America, the West Coast of Africa, etc., it was thought best that he be set apart to the work of the gospel ministry before his departure. This was attended to in the Tabernacle, at the close of the forenoon service, Sabbath, the 19th. After a sermon by Elder Loughborough, clearly portraying the obligations, the labors, and the privileges of the minister of Jesus Christ, Bro. C. was set apart to the work by prayer and the lay-

ing on of hands. Prayer by Elder O. A. Olsen; charge and right hand of fellowship by the writer. The blessing of the Lord was present through the services, and the occasion was one which took deep hold of the feelings of many in the congregation. After the afternoon meeting, fifteen were baptized by Bro. Corliss.

Rev. J. P. Mills, District Secretary of the American Sabbath Union, is credited with having recently made this reference to the *American Sentinel*—

"This Association [the National Religious Liberty Association] publishes a paper called the *American Sentinel*. They started it in California, but soon wanted to take it to New York. They found it would cost \$30,000 to move it, and made a call for that sum, and the money just came rolling in; and now it is right in the heart of New York. It started with only a few thousand subscribers, but soon bounded up to half a million, two million, and now it has two and a half million subscribers."

We are at no loss to account for this remarkable utterance from Mr. Mills. The same influence which led the Midianites of old to flee panic-stricken before Gideon's little band of 300 men, led this apostle of National Reform to make this statement. When God's hand is in a movement, one can chase 1,000, and two put 10,000 to flight. It reminds us of the time when the Church of God shall go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Some one has kindly sent us a copy of *Unity*, a small eight-page sheet published in Kansas City, Mo., by the "Society of Silent Unity." A glance shows it to be one of the numerous forces which is working to leaven the world with the doctrines of Spiritualism. Its theme is as follows:—

"The millennium is here, and like a 'thief in the night,' Christ has come again. He has come 'in the clouds of heaven,' which means the all-pervasive spirit, or universal thought element that is the externalization of perfection, or 'heaven.' That spirit is all about you, and when you recognize it, and give yourself to its divine ministrations, you will enter a new world. The new heavens and the new earth, so long looked for, will be revealed to you. . . . Sit in the silence, and with an honest heart and humble soul, ask for its ministrations, and it will flow into you in such abundance that ecstasy will take the place of melancholy. This is no idle claim or chimera of the imagination; for when the proper mental attitude is attained, you will feel the Christ presence and the flow of his divine afflatus into your consciousness just as clearly as you would the current from an electric battery. . . . The many thousands throughout the land who have felt the divine influx and had their bodily and other ills swept away, testify that this Christ spirit filled them with a fine electrical substance, that gave a lightness and buoyancy to the body beyond words to express. . . . This is the ultimate of the mission of Christ. He is now marshaling his hosts for the advent upon earth of the new Jerusalem. You may be one of that army. Sit in the silence with us each night at nine o'clock, and it will be revealed to you."

This is an appeal to individual feeling, imagination, and superstition,—three things which cannot at all be trusted as guides to spiritual truth. The devil can produce feeling, and is always glad to have imagination and superstition play their part in bringing souls under his delusions. We are admonished to remember the apostolic admonition to "believe not every spirit, but try the spirits, whether they be of God." And how shall they be tried? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

CANADIAN BAPTISTS AND CREEDS.

For some time the Baptists in Canada have been having considerable discussion on the subject of creeds, many of them affirming that they should have no creed or confession of faith aside from the Bible. The following in the *Canadian Baptist* of Aug. 27, referring to an article the editor had written on the subject, gives something of an idea how some of them feel:—

"On behalf of what I know to be the views of many Canadian Baptists, I desire to assure you of

the sympathy felt with you in the expression of your opinion that Baptists profess allegiance to no 'man-made' creed.

"The position held by Baptists, as far as I have been able to discover, is that repentance toward God and faith in the Lord Jesus Christ are the essential requirements of those desiring baptism. To place a set of doctrinal statements before a candidate for baptism, and require him to subscribe to them, has no authority in God's word.

"The impossibility of using any of the creeds of the church except, perhaps, that called the apostles' creed, as a test for church membership, is shown from the fact that were the members of Baptist churches in Canada required to subscribe to the *New Hampshire Confession*, a large number would be forced to withdraw from membership. It is doubtful if many could subscribe to the Calvinistic portions thereof. The last paragraph of the *Confession*, dealing with the general judgment, would exclude hundreds of Toronto Baptists who are looking for the coming of Christ, and would be the means of driving from the body the great Spurgeon who, in the last clause of his famous statement of the views of the conservative section of the English Baptist churches, states his belief in and allegiance to what are commonly called pre-millennial views.

"Surely Bro. Goodspeed would not, in such a case, insist on subscription to the *New Hampshire Confession*."

We are glad to know that the Baptists are still holding the Bible in preference to creeds, and it is with especial pleasure that we find that some of them would sooner give up the Baptist Church than to cast aside their faith in the soon coming of Christ. May the Lord speed on the day when all his faithful followers will see eye to eye on the great truths of his word, and unitedly wait for the long-desired appearing of his Son from heaven.

A. O. TAIT.

DEDICATION AT COLLEGE VIEW.

IN accordance with the notice already given, it is expected that the Union College buildings will be dedicated on Thursday, Sept. 24. Elders O. A. Olsen, U. Smith, and W. W. Prescott are expected to be present and take part in the exercises. A full report will appear at a later date.

JUDGE HAMMOND'S DECISION.

ELDER A. T. Jones will begin a series of articles in the *American Sentinel* some time in October upon the decision of Judge Hammond in the case of Bro. R. M. King. The positions taken in the decision are so directly contrary to every principle of American civilization and American ideas of government, that it opens the widest field that we have ever had, for the full discussion and setting forth of the true principles of our Constitution.

Our people everywhere are deeply interested in this decision, and will want to learn all they can about it. Let those who are not now subscribers, subscribe at once, so as to get the first of these interesting articles, and as this subject will be of special interest to lawyers and professional men, we trust that our brethren will make an earnest effort to get the *Sentinel* into the hands of as many as possible. Now is our time to work. While this case is so prominently before the public, men will read upon it, who otherwise would take no interest in such questions. We hope that our brethren everywhere will organize to give a thorough canvass for the *Sentinel* among the lawyers, doctors, and leading business men especially, and as far as possible among all classes. And where it is not possible to get them to subscribe, it would be well in many instances to take clubs of the *Sentinel* and give it to leading men to read. This will open the way to correspond or converse with them upon the important topics discussed.

The *Sentinel* contains matter every week that all our people should read, and they should do all they can to increase its circulation among those not of our faith.

The price of the *Sentinel* is one dollar per year, and it may be ordered through your tract society, or address the *Sentinel* direct, 43 Bond St., New York. Those doing business with the N. R. L. Association, may send orders to us when it is more convenient, and we will gladly forward them. Let all subscribe and go to work for the *Sentinel* at once, and thus secure the important articles here referred to.

A. O. TAIT, Cor. Sec. N. R. L. Asso.