

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

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

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WAITING.

BY ELDER L. D. SANTEE.
 (Princeville, Ill.)

"AND to wait for his Son from heaven." 1 Thess. 1:10.

We wait while the waves of time are drifting
 On the shores of life their sands of care;
 We wait till the shades of earth uplifting,
 Shall reveal to our vision the "over there."
 How often we list to the mourner's crying,—
 The sad hearts breaking day by day,—
 But over there in the land undying,
 Every tear shall be wiped away.

Every sorrow will then be banished,
 Pass like a dream to return no more;
 All the ills of our earth-life vanished,
 Hail we with rapture the fadeless shore.
 As the days go by, a restless longing
 Is filling my heart for heaven and home,
 But soon shall I see the radiant morning
 When the summons from heaven shall bid me
 come.

The sweetest things of the summer are dying,
 And genial showers cannot restore.
 Low in the dust are our treasures lying,
 But the voice of Christ shall awake once more.
 We will pass the days of our waiting dreary
 In telling the world of the saints' glad home,
 Of the land of rest where none are weary,
 Of the mansions where sadness can never come.

We point with a smile to each thrilling token
 That tells that the day of the Lord is nigh;
 Nature with myriad voice has spoken,
 And their tones are sounding in earth and sky.
 We cry to the sinner begirt with sorrow,
 While tempests darken the worn earth's brow,
 Put not your trust in a coming morrow,
 But fly to the Saviour for refuge now.

Over the earth are martyrs sighing,
 Praying to hasten the glorious morn
 When they shall ascend to the land undying,
 And gather roses instead of thorns.
 Courage, brother, continue waiting;
 Sometime will your prayers their answer bring,
 Never your faith or hope abating,
 In God's own time you shall see your King.

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.

—ISAIAH'S WARNING.

BY MRS. E. G. WHITE.

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted,

say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."

The people whom the prophet is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man felt who came to Christ, claiming to have kept all the commandments, and asked, "What lack I yet?" Jesus put his finger upon the plague spot of the young man's soul, when he answered, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This young man flattered himself that he was keeping all the commandments of God; but was he?—No. He did not love God supremely; for he loved his wealth, which was given him only in trust, more than he loved God; and he did not love his neighbors as himself; for he was not willing to distribute his riches among them. He loved his property more than he loved the souls for whom Christ was ready to sacrifice his own life.

The young man had asked, "What shall I do to inherit eternal life?" in his self-complacency, thinking that the Lord would commend him for his righteousness. He could not see that he lacked anything. But the Lord Jesus read his heart as an open book; he saw what the young man did not see. Jesus laid bare the defects in his character. He showed that the young man did not love God supremely. Had he done this, he would have loved his neighbor as himself. Ignorant of the far-reaching claims of the law of God, he thought he had kept all the commandments from his youth up. As the Saviour showed him his lack, how gladly should he have accepted the conditions on which his earthly treasure might be exchanged for an enduring substance in the heavens! But he went away sorrowful.

Here was demonstrated his lack of reverence for Christ, and of real faith in him. Had he truly believed him to be the Son of God, he would have accepted his words as divine authority. Like Peter, John, and many other disciples, he would have unhesitatingly obeyed the word, "Come, follow me." Jesus knew that if the young ruler followed him, he would practice his self-denial and self-sacrifice, and would lay hold by faith on the realities of the unseen world. The young man was sorrowful that he could not have both worlds, but he decided that he could not renounce the earthly for the heavenly, and thus he departed from Christ. How many are doing as did this young man,—holding fast the things precious to them, and losing the eternal weight of glory?

The house of Jacob, at the time this warning was given to Isaiah, appeared to be a very zealous people, seeking God daily, and delighting to know his ways; but in reality they were filled with presumptuous self-confidence. They were not walking in the truth. Goodness, mercy,

and love were not practiced. While presenting an appearance of sorrow for their sins, they were cherishing pride and avarice. At the very time when they were showing such outward humiliation, they would exact hard labor from those under them or in their employ. They placed a high estimate on all the good that they had done, but a very low estimate on the services of others. They despised and oppressed the poor. And their fasting only gave them a higher opinion of their own goodness.

There are sins of this same character among us to-day, and they bring the rebuke of God upon his church. Wherever such sins are found, seasons of fasting and prayer are indeed necessary; but they must be accompanied with sincere repentance and decided reformation. Without such contrition of soul, these seasons only increase the guilt of the wrong-doer. The Lord has specified the fast he has chosen, the one he will accept. It is that which bears fruit to his glory, in repentance, in devotion, in true piety. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

In the fast that God has chosen, mercy, tenderness, and compassion will be exercised. Avarice will be put away, and fraud and oppression will be repented of and renounced. All the authority and influence will be used to help the poor and oppressed. If this were the condition of the world, it would no more be a proverb, "Truth is fallen in the street, and equity cannot enter;" "he that departeth from evil maketh himself a prey." But with Job we might say, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Again he says, "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness, were in our churches now, what a transformation there would be!

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily:

and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel's message, those who avow themselves God's commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in?—It is God. Their names are registered in heaven as reformers, restorers, as raising the foundations of many generations.

JUSTIFICATION BY WORKS.

BY ELDER J. F. BALLENGER.

(Covert, Mich.)

(Continued.)

Now let us take the case of Abraham, and right here we are met with the argument of Paul in Romans 4, to prove that neither Abraham nor any one else could ever do any works as a condition of justification. But we turn to James 2:20, which says, "But wilt thou know, O vain man, that faith without works is dead?" Then it refers to Abraham, and in the strongest terms possible shows that he was justified by works. Now if the works spoken of by Paul and James are the same kind of works, then I confess that it would be difficult to reconcile their statements; but they are not.

There is a vast difference between working to fulfill God's promises and earning the future reward, and working to obey a plain command. This is just the difference between the works spoken of by Paul and James.

In Rom. 4:1 Paul asks what Abraham "as pertaining to the flesh hath found?" If we turn to Genesis 15, commencing with the 4th verse and onward, we will see just what Abraham did find. God promised him a son, and through that son a seed that should be as innumerable as the stars of heaven. Abraham believed the promise, and God made a covenant with him; but Sarah did not believe she could have a child, so she persuaded Abraham to take Hagar, her handmaid, and raise up a son, and in this way fulfill the promise. But they only brought trouble upon themselves. Afterward when Abraham was ninety-nine years old, the Lord appeared to him again, with this gentle reproof, "I am the almighty God; walk before me and be thou perfect." Abraham fell upon his face, and we may reasonably believe that he humbly confessed his mistake. The Lord talked with him, and reaffirmed the covenant, this time with the sign of circumcision. Then the Lord left him, and he proceeded at once to fulfill the covenant on his part by circumcising himself and his household. Afterward the Lord appeared unto them both, and told them that Sarah should have a child when she was a hundred years old. Abraham believed God; he staggered no more at the promise. He did not try again to work out through the flesh the fulfillment of the promise, and thus justify himself and merit the reward.

To show that this is the kind of works Paul is speaking of in Roman 4, see verse 4: "Now to him that worketh is the reward not reckoned of

grace, but of debt." Verses 21, 22: "And being fully persuaded, that what he had promised, he was also able to perform. And therefore [for this reason] it was imputed to him for righteousness." Thus we see that the works Paul condemns, are works of righteousness that we try to do, bringing God in debt to us and justly entitling us to some promised reward. Now let us see what kind of works James refers to, by which Abraham was justified. In James 2:21, he says, "Was not Abraham our father justified by works, when he had offered Isaac his son on the altar?" Let us turn to Gen. 22:2, and there we have a command to Abraham to take his son Isaac, and go and offer him as a burnt-offering. Here was no promise given nor reward offered, but a plain command to perform a most revolting deed. Could Abraham be counted just till he obeyed the command?—No. Did not his faith lack this one work to make it perfect? James says it did. Then was not obeying the command a condition of justification and perfection? No one can say that it was not.

We take up the history of God's dealings with the children of Israel, and we find that every blessing both for time and eternity was suspended on conditions of obedience. Hundreds of texts might be given if space would permit, a sample of which is found in Deut. 28:1: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth." Then follow some fifteen blessings. In verse 9 he continues: "The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." And in verse 10, he says they shall be called by his name. Here the making them holy and calling them by his name, are suspended upon the condition of obedience. In Ex. 23:20-22, obeying his voice is made a condition of pardon; in Deut. 30:15-20, it is made a condition of life and good, death and evil; in chapter 6:25, the condition of righteousness, and in chapter 7:9, the condition of God's keeping his covenant of mercy to a thousand generations.

We must admit that in the above promises and blessings are included everything that can be embraced by faith. Then, if faith alone is the condition, and not obedience, as some tell us, why does the Lord himself, in every instance, use the words "keep," "observe," "do," and "obey" instead of the word "faith." But says one, "The above conditions are all found in the Old Testament." Not by any means. We find the same conditions expressed on nearly every page of the New Testament. In the sermon on the mount, the Saviour makes *doing* and *teaching* the commandments the condition of a great name in the kingdom of heaven. In Matt. 19:27, he makes it a condition of entering into eternal life, and in Rev. 22:14, he makes it a condition of entering through the gates into the city and eating of the fruit of the tree of life. In every instance in the New Testament, repentance is made the first condition of acceptance or rejection, and is put before faith, conversion, or baptism.

(Concluded next week.)

ONE'S SELF.

BY ELDER J. P. HENDERSON.

(Jefferson, Iowa.)

THE members of the human family were designed to be as distinct and separate in their individual make-up, as were the trees of the forest, or the cattle upon a thousand hills. Each one has a place to fill in the world's kaleidoscope, that is not filled by any other; and in this distinct feature the person has a right to his own peculiarities.

These traits of character, however, should harmonize in general principles with the elements in which one lives; otherwise, there will be a dis-

agreeable clashing that will mar life and destroy happiness. Should it be a principle of truth that is involved, then the party may have to suffer much inconvenience. When two persons are associated, as in married life, if one has ways repulsive to the other, they will not long remain in harmony; either the one must overcome his disagreeable habits, or the other must control his sensitive feelings.

To the true people of God all sinful ways are repulsive. Life must be harmonized with the principles of truth. Purity must actuate the motives of each person; and when all learn to love the ways of Christ, and be living illustrations of the truths he taught, it is then that the church of God will be of the same mind and of the same judgment. It is then that they will be one, even as Christ and the Father are one.

While our ways may be as dissimilar as are our faces, yet there are some general principles upon which all must agree. To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," is the required duty of every man. Without this love implanted in us, we can be no part of God's heritage; for—

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

"A LITTLE CHILD SHALL LEAD THEM."

BY JOHN A. OPPY.

(Greeley, Colo.)

A FEW years ago Elder E. R. Jones, in company with the writer, was holding a series of meetings in New Windsor, Colo. On Sunday we attended the M. E. Sunday-school. At the close of the school the minister gave a short address on the ten commandments, concluding as follows: "Children, I want you all to commit the ten commandments to memory. They are all good, and they mean just what they say. To every one who commits them, I will give a handsome book as a present, at the end of the quarter." He told them they would find them in the 20th chapter of Exodus. With this inspiration before them, the children hurried home and began the work.

A little child, the daughter of a hardware merchant, Mr. Cobb, had memorized till she came to that part of the fourth commandment which says, "The seventh day is the Sabbath of the Lord thy God." She suddenly stopped, dropped her Bible in her lap a moment, seemingly in great astonishment and confusion. Presently up she jumped and off into the dining-room she ran, to see her mother, exclaiming in excited tones as she went, "Ma! Ma! What day do we keep for the Sabbath? Don't we keep the first day?" "Yes, my child," replied her mother. "Well—well—why—why this fourth commandment says 'the seventh day is the Sabbath,' and brother Right said the commandments are all good and mean just what they say. Ma, how is this?"

"I do not know," replied her mother, "you will have to go and ask those Advent ministers. They can tell you." Yes, "a little child shall lead them."

—O, how different are the standards by which God and man measure character! God sees many temptations resisted of which the world, and even near friends, never know,—temptations in the home, in the heart; he sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil; he sees the whole heart's devotion to the upbuilding of the cause of God; he has noted those hours of hard battle with self, battle that won the victory,—all this God and angels know.—E. G. White.

—As soon as we have discovered the need for our joy and sorrow, we are no longer its serfs, but its lords.—Lowell.

THE FIGHT OF FAITH.

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

ITS NATURE.

'T is the conflict of right in its war against wrong ;
The defense of the weak 'gainst assaults of the strong ;
Sin's law in our members that marshals its clan
To quench God's dear Spirit, and enthrone the "old man."

Doubt wrestles with faith, darkness struggles with light,
Lies strike at the truth with dread cunning and spite,
Wrong customs, false fashions, sound reason assail,
And hurrah for the "law," when arguments fail !

OUR CAPTAIN.

Our Captain is Jesus ; we extol his dear name
Who once for us died, and the world overcame !
His blood has redeemed us, his Spirit consoles,
His word sanctifies us, enlightens, controls ;
In his heart is God's law which we gladly fulfill ;
'T is our pleasure to please him and do all his will,
To walk in his steps, and his gospel obey,
And in Christ to grow stronger and better each day.

Almighty is Jesus ! he conquered our foe ;
His haughty opposers will soon be brought low ;
He helps us when tempted, in danger he's near
To keep us from falling, to banish our fear.
His heart, like the Father's, is boundless in love ;
He pleads for us still in God's temple above.
Yes, Christ is our Captain, our glory and song,
His battles, though fierce, surely need not be long.

THE VICTORY.

Ere-long in great glory our Captain will come
To crown his true soldiers, and welcome them home ;
Loving angels will greet us with the words of glad cheer,
Then in glory immortal with Christ we'll appear ;
How blest the reunion ! Together we'll rise—
Christ, angels, and friends—surmounting the skies !
New Jerusalem echoes the anthems we sing
To Jesus our Righteousness, Captain, and King.

THE HOLY SPIRIT.—IS IT A PERSON ?

BY T. R. WILLIAMSON.
(Tallmadge, Ohio.)

THE only way in which any doctrine of human belief can be established upon Scripture so as to be depended upon as true Christian teaching, is to examine every passage in Scripture which refers to that doctrine.

In doing this with reference to the term "Holy Ghost" or "Holy Spirit," it would seem to be impossible to conclude that a person is meant, or that any other idea is intended by these terms, than that of an influence. I do not propose in this short article to go into a long examination of all Bible testimony upon this subject; that would be impossible; but I wish merely to give texts and deductions from them which point to the scriptural idea, at least as I see it.

In the first place, I know of no passage in all the Bible where any undoubted individual personality is spoken of in any other way than as a person. Search, and when you find a person mentioned, it is always as a person, and never in such doubtful terms as to allow of an influence being mistaken for a person. God, the Father, and the Son, are very frequently spoken of, or alluded to, but always as persons, never in such a way as to make their personality depend upon an inference. I recall a passage in Genesis, where Satan is called a serpent, and in Revelation he is called a dragon and a serpent, but he is spoken of as Satan in connection with these terms, and his personality is apparent. The text reads, "That old serpent called the Devil, and Satan." Rev. 12 : 9. We may be baptized in the name of a person, but not with a person. In Matt. 3 : 11 and Acts 11 : 16 the saints are spoken of as being baptized with the Holy Ghost, as if that were the material used in the place of water. We never read of people being baptized with the Father, or with the Son, but we do read of their being baptized with water, with fire, and with the Holy Ghost.

No one is ever filled with a person. If the 120 disciples in the upper room, on the day of Pentecost were all filled with the Holy Ghost, and the Holy Ghost is a person, then there must have been 120 Holy Ghosts, else how

could so many be filled with one person? The same is true of persons all over the world; there are said to be millions who believe. Does one person, at the same moment, fill all these over the whole earth's surface? To ask such a question is to compel an answer in the negative.

Every person mentioned in the Scriptures, nearly as often as the Holy Spirit, has a name of his own, as Jehovah, Michael, Gabriel, Moses, Joshua; but here is something mentioned from the creation till the consummation, and always mentioned just as other impersonal objects are mentioned, as *the Holy Ghost, the Holy Spirit, the Comforter, etc.*

While Jesus is often called *the Son*, and Jehovah is often called *the Father*, the Spirit is always *the Spirit*, with never a personal name.

Again: the Father has been seen; for the Scripture says "they saw the God of Israel;" the Son has been seen, but where is the record in all the Bible that any eye, even that of God, ever saw the Holy Ghost? Any person can and must be seen, sometime, somewhere, but here is something for which personality is claimed, that, so far as we can discover, no eye, human or divine, ever looked upon. A very doubtful personality, truly. It will not do to cite as an objection to this, the dove at Jesus' baptism or the tongues of fire at Pentecost; for the dove was only the appearance of a dove, only one in form, "like a dove." "Cloven tongues like as of fire," are the words used, not the Holy Spirit was visible, but just the tokens of its presence. Again: no person in Scripture ever takes a shape lower than that which belongs to that person, except Satan; for even in those cases where angels took the form of men, and in the incarnation of Christ, there was a change only in degree, and not in shape, as man is in the image or form of God. The glory of the personage was veiled, but the form remained the same, as John says in Rev. 21 : 17: "The measure of a man, that is, of the angel." But the Holy Spirit which is said to be a person, has taken the shape of a dove, and of tongues of fire.

It is said that the Holy Spirit is in a few instances designated by the pronoun "he," which denotes a person; but we have this form of speech in Psalms 19, where the sun is the object spoken of. "*His* going forth is from the end of the heaven, and *his* circuit unto the ends of it," and yet no Christian claims personality for the sun. It is said that the Holy Spirit speaks, and that nothing but a person can speak, but Habakkuk says: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Are these persons? "The voice of thy brother's blood crieth unto me from the ground." Is the blood therefore a person? "If these should hold their peace, the stones would immediately cry out." Would that make the stones persons?

It may be said that the Spirit could be in many people over the earth at one time, as easily as Jesus could be in many assemblies of the righteous; for he says, "Where two or three are gathered together in my name, there am I in the midst of them; but it must be remembered that it is by this very Holy Spirit, his representative, that he is present. His own bodily, personal presence is not in every place at once. He said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jesus is a person, with a material body, and the only way in which he could manifest himself in all places at once was by going away.

He was confined, as to his presence, to whatever locality he happened to be in, and that is true of him still, and he must send the Holy Spirit as his representative to make known his presence. It is claimed that Gen. 1 : 2 must be spoken of as a person, as it is said that the Spirit moving upon the face of the waters is indicative of personal action, as if some one should speak of a hen brooding over her chickens or her eggs.

Josephus says, in speaking of this passage, "That a wind moved upon the surface of the

great deep." Genesis says God "breathed into his nostrils the breath (or spirit) of life." "The Spirit of God is in my nostrils." Job 27 : 3. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20 : 22. "There came a sound from heaven as of a rushing mighty wind." Acts 2 : 2.

Certainly, it would seem clear from these passages that no personality is ascribed to the Holy Ghost. When was the presence of a person ever suddenly introduced where it had not been before, by some one else breathing upon those assembled there? Rev. 4 : 5 tells us of seven lamps of fire which are the seven spirits of God. Are there then seven persons known as the Holy Spirit? and is the nearest representation of the Holy Spirit, which it is claimed is a living being, to be found in a lamp which has no life whatever? In conclusion, let me quote the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

Nothing is to be made to represent God. People say the Holy Ghost is God, and yet the only visible similitude of it ever seen was a form "like a dove," "cloven tongues like as of fire," and "seven lamps of fire." We find God himself, then, if this be true, setting aside his own commandment, and giving a likeness or representation of God.

It was said by the Lord Jesus, "I and my Father are one." If there are three persons in the Godhead, why did he not include all three in one? Why did he only say, "I and my Father are one," if the Holy Spirit is a member of the Godhead, one with the Father and the Son? Why this ignoring of the third person of the Trinity?

There can be but one answer. The Holy Ghost, or Spirit (for the words are the same) is simply an influence from God, a manifestation of his power, that pervades the whole universe, even as the air covers the earth and makes every atom of matter in every world, and all the limitless depths of space between the worlds, rife with the presence of Jehovah the Father, and the Lord Jesus Christ, the Father's glorious Son.

"ALL THESE THINGS SHALL BE DISSOLVED."

BY R. A. BURDICK.
(Brookings, So. Dakota.)

"THE heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also. . . . The heavens being on fire shall be dissolved." 2 Pet. 3 : 10-12. Our atmospheric heaven is composed of air and vapor of water. Air and water are compound elements which can be easily separated. Air is composed of oxygen and nitrogen; water, of oxygen and hydrogen. Oxygen supports combustion, uniting so readily with carbon and some other substances as to produce fire. Nitrogen and hydrogen are non-supporters, a lighted torch put into either would be immediately extinguished, but if put into pure oxygen, would burn much brighter than in the air, and if attached to a steel wire, the wire would burn still brighter than the wood. Nitrogen and hydrogen are much lighter than oxygen. Hydrogen is only one fourteenth as heavy. Soap-bubbles, filled with hydrogen, will quickly ascend to the ceiling; but if touched with a lighted torch, the gas will explode with a report, varying in intensity, according to the size of the bubble.

If finite man can dissolve and unite the elements on a small scale, and with a little noise, cannot God, the great Creator, do so on a much grander scale and with a great noise? So our text teaches. Awful and important events are just before us. Soon Christ will come again, when the dead in Christ will be raised, the living saints changed and all taken to the heavenly

mansions. 1 Thess. 4: 16, 17; John 14: 1-3. At the same time the living wicked will be destroyed, and the earth be left desolate. 2 Thess. 1: 7-9; Isa. 13: 9. Thus Satan will be bound, having then none to tempt. Revelation 20. The saints will reign on thrones of judgment with Christ a thousand years, at the end of which the wicked dead will be raised, thus loosing Satan, giving him multitudes to deceive again, which he immediately does, gathering them together to battle. They go up on the breadth of the earth and compass the camp of the saints about, and the beloved city which has just descended to the earth. Rev. 21: 2, 10. Fire descends, and the elements dissolve with a great noise. Will not nitrogen from the air and hydrogen from the water, being light, ascend, leaving oxygen, the heavier gas and a supporter of combustion, at the surface? It would be a very natural supposition at least. Now not only common combustibles, but metals and rocks burn; the earth becomes a veritable lake of fire, unquenchable indeed and everlasting in its effects, which will devour the wicked, root and branch, and burn them to ashes. Mal. 4: 1-3; Matt. 3: 12. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The Lord himself declares, "Behold, I make all things new"; "as a vesture . . . they shall be changed." 2 Pet. 3: 13; Rev. 21: 5; Heb. 1: 12. The earth cools, and returns to its first condition. Here the redeemed "plant vineyards, and eat the fruit of them," "build houses, and inhabit them," and "long enjoy the work of their hands." Mal. 4: 1-3; Isa. 65: 17-25. The earth is thus peopled again, and restored to its Edenic beauty.

Dear reader, which will you choose? Will you reject the inheritance now offered as a free gift, be tormented in the flame and turn to ashes? or will you accept the gift, be in the city of God, while the fire devours the wicked, and at last with Abraham inherit eternal life in the earth made new?

The Sermon.

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

THE COMING OF THE LORD.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37.

Paul, beholding the morning light that would dawn upon us, cries out triumphantly in the language of our text. When we realize the nature of the event, the soul is appalled, the heart is thrilled, and the imagination stands and with fearful eyes looks beyond. If we are among the glorified ones, friends dear to us will be doomed to the untold agonies of the second death. If we have failed in improving the opportunities offered us, the close of probation leaves hope and mercy behind us.

View it as we may, the coming of the Lord, so stupendous in its consequences, so infinite in its results, is the grandest event since God spoke and the world was created. In connection with it, the righteous are immortalized, the wicked destroyed, the earth melted, the elements dissolved, and the conflict between right and wrong forever ended. Carlyle says, "When God lets loose a great thought, let the Church take care." And when the fulfillment of prophecy demonstrates that the last days have come and "the end of all things is at hand," let God's watchmen faithfully sound the cry, "Behold he cometh!"

God is in the work, and those churches that oppose the advent message must necessarily lose his Spirit. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. Jesus has said so, and his prophecy will not fail. The call goes out for laborers and means, and

the responses come from those poor in this world's goods, but rich in faith. Wives and children are kissed and left; parting hands are given; homes are forsaken; those who count all but loss for Christ, turn their faces to strange and benighted lands. The world must be warned, and this is the medium by which God fulfills his prophecy. Means are called for, and the widows' mites are dropping into the treasury. His coming is the solemn truth that is sending laborers into the vineyard. Sabbath-schools contribute their mites, and even now one adventurous little craft, laden with the bread of life, is sailing untried waters, carrying the present truth to the isles that "wait for his law."

So much in regard to the way in which the truth is progressing. The beginning is small, but God is in the work, and "his word will not return to him void." Let us not judge of the time necessary to complete the work by its magnitude, but by the Power that is pledged to its completion.

I read again the words of the text: "For yet a little while, and he that shall come will come, and will not tarry." These words have a power that they never had before; for the time of their fulfillment has arrived. The Judge is at the door. Now, in regard to the character of the work. Christ has been a prophet, is now a priest, and will soon be Lord of lords and King of kings. Now while he is interceding, let him wash away our sins, that he will not have to condemn them when he is King.

For nearly two millenniums he has been our high priest, pleading our cases before his Father. The poet has voiced his pleading:—

"Have I not died for them?
Have I not sighed for them?
Have I not cried for them?
Father, forgive.
There on the cross I lay,
Man's sins to wash away,
Father, forgive, I pray,
See my torn hands!"

Another has taken up the same thought:—

"The Father hears him pray,
His own anointed One;
He cannot turn away
The pleading of his Son."

And still is his great heart inspired with a love so tender that he sends the invitation to us in these ends of the earth, "Whosoever will," let him come. Rev. 22: 17. Heralds of the cross have carried his invitation from the rivers to the ends of the earth.

Every generation has contributed to the white-robed throng that will soon be called from the dust, soon be made like unto the angels, saved through the blood of the Lamb. Oh, how many fainting, sorrowing souls have claimed the promise, "My grace is sufficient for thee," and trusting, have been made strong. Christ lived our example, died our sacrifice, rose our justification, pleads for us, our intercessor, and will soon come our deliverer and our king. To-day with firm faith we apply the language of our text—"For yet a little while; and he that shall come will come, and will not tarry"—to our own time.

Christ has overcome, has died, has risen, has been crowned and glorified, and now is our assistant, our comforter, our friend, our "elder brother." In our griefs, in our struggles with the powers of darkness, we may overcome through the blood of the Lamb. In his victory we are victorious, by his stripes we are healed, and in his resurrection we see a type of our own. I live as did Simeon, in the hope of seeing a brighter day, a change from mortality to immortality. I pray as did he, "Lord, now lettest thou thy servant depart in peace; " but it will not be through the gloom of the charnel house, not to the covered chamber of earth. Oh, no, thank God! there is a brighter prospect. Translation shall take me away from the woes of earth forever. We shall depart, as did Elijah, in the chariots of heaven. We shall be caught up by the angels when they gather the saints together. Farewell mortality, and welcome the shores of the better land! Then we can add, as did Simeon, "For

mine eyes have seen thy salvation." As the resurrected and translated host ascend from empty graves and a trembling earth, one long ringing, thrilling cry of victory and joy will roll its billows up against the heavens. I love to contemplate that white-robed company, as the angels gather them for the heavenly garner.

Not only do I see the sunset effulgence of ripened lives and the earnest endeavor of faithful, heroic souls, but I see the white hands of childhood uplifted, and I hear childish voices swelling the great shout of rapture. Oh, blessed host! The city of God shall ring with your melody! The golden streets shall echo your steps!

The next thought is the nearness of this thrilling event. The book of prophecy is unfolding, page after page, and it has nearly all become history but the events that culminate in eternity. Nearly all the visions of Daniel and John that pertain to time have been fulfilled.

"We are living, we are dwelling
In a grand and awful time."

We are nearing that part of John's vision where throngs of angel harpers, thrones, walls of jasper, streets of gold, white robes, palms of victory, and the innumerable company, made him fall at the angel's feet. The Desire of nations will soon come. We that are toiling in the land of the dying, may already feel the light of a grander day dawning upon our foreheads. It seems to me as if God might say to us as he did to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3: 5. I would deal reverently with my subject; for the theme is a solemn one. Just ahead, faith hears the music of the blessed, and sees the shadowless shores of immortality.

The signs of the times bring a thrilling significance to the words of the text: "For yet a little while, and he that shall come will come, and will not tarry." The advent is the key that opens the gateway between heaven and earth. All our watching, our tears, our prayers, our self-sacrifice, will be forgotten when we ascend the shining way. The trail of the serpent that has left its mark so deeply on our hills and valleys, will no more be remembered amid the joys of paradise regained. Is it a wonder we pray with eager longing, "Come, Lord Jesus," "come quickly"?

Folded in the wings of hope and faith, we should be "sanctified through the truth," our chief desire being to live and love and labor till Jesus comes. A short time ago, I stood by the resting-place of a dear friend, and with head uncovered, I remembered our past associations, our mutual joys and sorrows, and our parting, and then I thought that though asleep, he is not wholly gone from me. Beyond the "tarrying time" comes the reunions of heaven. Faith sees in the blue distance the outstretched hand and smiling face of the friend of other days, and I sorrowed not as others that have no hope. I thought as I left "God's acre," there is a realm where death never comes, where flowers never fade, and where loved ones who pass before us like shadows now, will abide in our presence forever.

Another thought bearing upon our text is this: What patterns of holy living should those be who believe in the soon coming of the Lord! Well has the apostle asked, "What manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3: 11. What cutting loose from the world there should be, what earnest efforts to save the lost, what diligence in every Christian duty. Truly Peter's admonition is timely when he tells us to be diligent. Let us bear in mind that the tarrying time is almost over, and that human probation will soon cease forever. May the Lord bless us all, and enable us truthfully to say, "Now is our salvation nearer than when we believed." Amen.

—Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—Channing.

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.

IT PAYS.

It pays to wear a smiling face,
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away,
As melts the frost in early spring,
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives,
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,
To note with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart,
And "let the sunshine in."

—Anna E. Treat.

THE COMPREHENSIVENESS OF SELF-DENIAL.

[A CORRESPONDENT has kindly copied the following article from the writings of Rev. W. H. Hewitson, and sends it for the REVIEW, for the benefit of all its readers. We are happy to give it a place, and bespeak for it a careful reading for the impressive and important lessons relative to spiritual growth, which it contains.—ED.]

DENIAL OF SELF-WISDOM.

Matt. 16: 24: "If any man will come after me, let him deny himself." 1 Cor 1: 30: Christ is made of God to us wisdom.

We are called to denial of self-wisdom. Self-denial is impossible, if it begins not here. Holiness begins with this. Here our first parents fell. Signified by the tree of the knowledge of good and evil, which God kept to himself as peculiarly and inalienably his own. Insufficiency of created understanding to know what is good and evil. Our dependence here on the only wise God. Knowledge got by waiting upon and communion with God. This the fundamental condition of man's wisdom and holiness. The spirit of truth guides us into all truth. Meekness and lowliness of heart shown most by teachably listening to what God says. We must then deny self as an instructor, and, as ignorant, submit to be taught by God. This is painful to the independence and pride of natural reason. We would still be "as gods to know good and evil." When self-wisdom is denied, then "Christ is our wisdom." He teaches by the word and by the Spirit. "I will pour out my Spirit upon you, I will make known my words unto you."

Unless we know the mind of God, we cannot have communion with him in any degree whatever, and we cannot by any means get at the knowledge of his mind but by attending diligently to the word which he hath spoken. All the pretensions, therefore, which the mystic, the traditionalist, or the neologian makes to superior wisdom and enlightenment, are to be treated as the effects and evidences of fanatical aberration. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

DENIAL OF SELF-RIGHTEOUSNESS.

Matt. 16: 24: "If any man will come after me, let him deny himself." 1 Cor. 1: 30: Christ is made of God to us righteousness.

We are called to denial of self-righteousness. 1. Insufficiency of our own righteousness. Proved by this, that God's law is spiritual, but we are carnal. A carnal mind and will cannot render a spiritual obedience, just as the ear of a deaf

man cannot hear, nor the feet of a dead man put themselves in motion. Pride, here, too, and independence. Man will do everything, and suffer everything, rather than to submit to the righteousness of God. Acknowledgment of Christ as our righteousness, is self-denial in this thing;—and a great point of self-denial it is. The object of the most of self-denial, falsely so called among men, is the establishment of self-righteousness, and consequently is opposed to all true self-denial. 2. Self-denial as to our own righteousness, is to be contrite and broken in heart. A heart broken with grief will do no good, if it be not broken off from self-righteousness. There is nothing in regard to which God had a greater controversy with man than this—the ground of acceptance. The sinner contends here for self; God contends for Christ. God will make no compromise; the sinner must be humbled and be brought to Christ from self altogether.

Self-righteousness does not sound in the ear as if it were a sin of very deep heinousness. Yet it is one of the worst, proudest, and most malignant corruptions which work in our sinful natures. Did it not long keep us from closing with Christ as the Saviour of our souls? Even after we had begun to see that we were guilty and condemned, did not self-righteousness still hinder us from settling down on the only sure foundation, Christ Jesus? Does it not, in the experience even of those among us who have now taken hold of Christ as all our salvation, from time to time break in upon our peace, and create in us feelings of alarm, dishonoring to Christ's finished work? Does it not sometimes also persuade us to rest our confidence partly on the effects of the Spirit's operation in our hearts—on our peaceful and comfortable, our holy and spiritual frames? or, when we have no holy or happy frames on which we may ground our confidence, does it not tempt us to abandon hope, and to harden our hearts in sorrow?

What guilt, by its evil workings, this bosom-sin, self-righteousness, has brought upon us! What discredit, under its influence, we have done to the blessed name of Jesus! And to what jeopardy exposed our souls, by neglecting the great salvation! Let us not make light of this sin. It is one which makes light of the Saviour. Let us judge and condemn it; for by it the Saviour was judged and condemned. Self-righteousness is the enemy of the cross of Christ; it is the enemy of the grace of God; it is the enemy of the souls of men. We must judge ourselves on account of it now, or the Lord will judge us on account of it at the last day.

DENIAL OF SELF-WILL.

Matt. 16: 24: "If any man will come after me, let him deny himself." Matt. 11: 29: "Take my yoke upon you."

We are called to denial of self-will. Obedience is the way marked out for us—obedience as children—obedience as servants. This is hard to the natural man, but sweet and easy to those who are born from above, and so made "partakers of the divine nature." "This is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him."

God's dealing with us as a Father, makes obedience delightful. Christ's dealing with us as friends animates us to obey him as servants. Obedience is love at the bottom. It is no further obedience, than as it springs from the enjoyment of God's love, and has a spring of love to God. "Love is the fulfilling of the law." When love is wanting, self-will is not denied—the will of Christ is not obeyed. Again: the will of Christ is only known by abiding in him, and walking in his communion. Christ's spirit is in the believers, to make known the will of Christ. This he does through means of the word. Thus Christ is made our better self—the soul of our soul.

DENIAL OF SELF-STRENGTH.

Matt. 16: 24: "If any man will come after me, let him deny himself." 2 Cor. 12: 9: "My strength is made perfect in weakness."

We are called to denial of self-strength, and to acknowledge Christ as our strength for all things. "Without me ye can do nothing." As sap is sent to the branch from the root and stem, so strength comes to the believer from Christ. This makes constant leaning on Christ's arm needful for us. It is not enough to lean on him for justification; we must lean on him also for sanctification of soul, and for efficiency of effort—lean all the way up through the wilderness. And to lean thus on Christ's strength and on the mighty operation of the spirit of power within us, argues no small degree of self-denial. The man is dead to his own strength; he is now "still," and the mighty one of Israel is working in him. This produces human energy of exertion; combined with a sense of weakness; indomitable zeal, combined with gentle moderation; intrepid fortitude, with lamb-like meekness; irresistible eloquence uttered in fear and trembling. And this denial of self-strength is most blessed; for now no mountain-hight of difficulty is insuperable; before Zerubbabel the mountain becomes a plain, no enemies dismay; we are strong in the Lord and in the power of his might. Victorious over the powers of darkness; David going against Goliath in the name of the Lord of hosts, the God of Israel; Jonathan against the army of the Philistines; Gideon without a sword in his hand, but with faith in his heart. No prevailing sins able to prevail forever; corruptions subdued; fiery darts quenched; the world overcome.

THE GIRL TO BE AVOIDED.

SHE is the girl who takes you off in one corner and tells you things you would not repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and at which, because people are very free and easy, you are uncomfortable and wish you were at home.

She is the girl that tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine, and you don't know, and possibly she doesn't, that many sinners of to-day committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care and love your own, to help mother and have your pleasures at home, and where the home people can see them, is stupid and tiresome; and that spending the afternoon walking up and down the street, looking at the windows and the people, is "just delightful."

She is the girl who persuades you that slang is witty, that a loud dress that attracts attention is "stylish," and that your own simple gowns are dowdy and undesirable. She doesn't know, nor do you, how many women have gone to destruction because of their love for fine clothes.

She is the girl who persuades you that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as "a gay girl." She is very, very much mistaken.

And of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—*Ruth Ashmore, in The Ladies' Home Journal.*

—When a human being has chosen a friend out of the entire world, it is only some faithlessness between themselves, rendering true intercourse impossible, that can justify either friend in severing the bond. Have I deceived you? Then cast me off! Have I wronged you personally? Then forgive me if you can! But have I sinned against God and man, and deeply sinned? Then be more my friend than ever, for I need you more.—*Hawthorne.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 55: 10.

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

OUR TENT IN FRANCE.

THINKING that the readers of the REVIEW would be interested to know how tent-meetings are looked upon and described by newspaper reporters in France, we subjoin the following extract from an article that recently appeared in *Le Petit Meridional*, of Montpellier. In the translation, we aim as far as possible to preserve the style of the writer:—

The Adventists.—Do you know this name, and what does it say to you? It is the name of a religious sect which I happened to meet the other day. Its adherents were first in Nîmes; then they went to Calvisson, to Vergèze, and to-day are at le Vigan. Everywhere they go, they "evangelize," give lectures, spread pamphlets and special papers, trying to secure followers. You will see them soon in the Herault, and afterward they will push farther, going to the towns and villages of Aude to pitch their tent.

Pitch their tent! It is not a metaphor. It is really under the tent that the Adventists profess their faith; the tent is their church and their home. They seem to put in practice the word of the philosopher, "I carry all my possessions with me."

Imagine a good-sized tent; strong, well fixed to the ground, and supported in the center by a long pole; a circus tent of the second order. We enter; before us an opening gives access to a smaller tent, which is used as a private lodging. In that portable room: a kitchen stove, some boxes, household utensils, a manifold press, pamphlets and books for propaganda, and as chief book, an Osterwald Bible, full of notes, pages worn and yellow.

The principal tent, the church, is pitched simply on the bare ground; chairs or benches for the hearers; a low platform, on which is placed a modest pulpit, covered with green serge; gasoline lamps for the preacher; this is all. No external signs of worship; no ornaments.

The writer then proceeds to give a conversation which he had with the minister, as follows:—

"The Adventists," said one of the ministers in a soft, gentle tone, "the Adventists belong to the reformed religion; they continue the work and are the direct promoters of the Reformation. Protestantism has forsaken the study of the prophecies; but the Adventists search them, and in these messages given thousands of years ago, they find faithfully described the various phases of society, 'the world,' and so they can proclaim that the return of Christ is near."

"You are then proclaiming the end of the world?"
"Exactly. Already in 1844 it was proclaimed. The final cataclysm did not occur; they had not thoroughly examined a prophecy of Daniel; but new studies have been made, and the prophecy is found to be sure. We do not state the year, nor the day and hour; but claim that the end is near at hand."

"So Daniel could say by which signs you would know that the world is to disappear?"

"Absolutely. And it is these signs that we desire to make known to Christians; first, the coming of destructive insects, as the *phylloxera* (grasshoppers, etc.), as has already taken place. Then the darkening of the sun and moon; this occurred May 19, 1780. Add to these signs the recent convulsions of nature in the earth and sea, in Java, in the Pacific Ocean, in America, and the falling of the stars in 1833 and 1839, and the winds of war blowing all over the world. These signs are striking; the second advent is near."

Of course the above conversation is not given *verbatim*, but as the reporter remembered it; on the whole, it is a fairer representation of our work and views than is given by many reporters that have a much better knowledge of us and our work.

The tent-meetings continue with a fair interest. At the first, the attendance was about 100. Since the presentation of testing truths, the number has, as usual, fallen off. A number are interested, and there is ground for hope that they will obey.

H. P. HOLSER.

Basel, Switzerland.

THE WORK OF THE HAMBURG SECRETARIES.

AN important branch of the work of our Hamburg Mission is the correspondence that is being opened up by our secretaries with such fields as Russia, Hungary, Bohemia, and others, wherever there are individuals understanding the languages in which we have publications. Catharina Laub-

han, Secretary for Russia, reports for quarter ending June 30, as follows: Number of *Herolds* sent, 178; pp. German tracts, 4,081; pp. Russian tracts, 1,612; pp. Polish tracts, 450; letters written, 9.

Marie Rottmayer, Secretary for Hungary and Bohemia, reports as follows: Number of papers sent, 211; pp. tracts, 1,043; letters written, 15; letters received, 12.

The work of our secretaries in Hamburg has only just begun, and they spend considerable time in becoming fully acquainted with the truth themselves. Our Russian secretary translates all the Russian correspondence, while sister Rottmayer spends considerable time in translating Bible readings into Hungarian. The following are extracts from letters received. A young lady writes from Budapest:—

Many thanks for your letter from Hamburg, but especially for the *Herold der Wahrheit*. It is a paper which indeed has noble aims; it is a pity that it cannot be had in the Hungarian tongue. I could myself understand it better, and disseminate it more extensively.

A Baptist preacher, of Transylvania, says:—

I thank you for the Bible readings you have kindly sent me. These have especially refreshed me; they have not only called my attention to how God has ruled so wonderfully and gloriously from ancient times, and that we now are to expect our dear Saviour, but they have carried me back thirteen or fourteen years, to the time when I gave Bible instruction to children, in which adults also took part; these were hours of blessings, which have borne their fruit. I have ere this investigated the Sabbath question, and know that in the whole Old Testament there is no trace of the first day of the week: but since the resurrection of our Lord, a new day has dawned for the world, and especially for the believers. . . . Yet if the Lord should have given you more light, I will ask him for it also. Will you also pray for me?

The following is from a letter of a Lutheran Bible colporter in Transylvania:—

Your welcome letter has given me great joy. The books which I have received from Hamburg have refreshed my soul, and the *Herold* has become my dearest journal. I am fully convinced of the truth contained in these publications, and will try to disseminate them, as far as my other duties permit; for these writings are for willing souls the best missionaries. My companion also acknowledges the truth, and instructs our children in the Bible lessons from you, and she reads every *Herold*.

These are but a few samples to show how our publications are appreciated, and this should indeed encourage us to collect means and educate persons to correspond with, and labor among, the 38,000,000 of the Austro-Hungarian Empire.

Hamburg, Germany.

L. R. C.

THE "PITCAIRN" IN THE DEPTHS OF WINTER.

WE give the following extracts from a letter from Elder Gates, dated Vavau, Tonga Islands, June 28, which brings his report down a little later than his article in the REVIEW of Sept. 22:—

We reached this island two weeks ago, after a very disagreeable trip on account of seasickness. But that was all lost sight of when we sailed into this beautiful harbor, and saw one of the most beautiful spots on the Pacific. Vavau is the largest of the northern group of the Tonga Islands, and is surrounded by a number of small islands, some of them inhabited.

Words cannot describe the beauties of this little group. It is much cooler here than in Tahiti and Samoa; for you must remember that we are in the depths of winter. This does not mean, however, that we have deep snow-banks. On the evening of the shortest day of the season, the thermometer was way down to 70° above zero, which felt quite cold here. . . .

Here we have had good success in selling books. There are probably only from twenty-five to thirty white people, but we have sold books to the amount of \$226.75, besides giving away a good many tracts and papers. The only white minister on the island was very friendly to us, and invited me to preach in his church. I supplied him liberally with reading-matter, giving him books covering nearly all points of our faith. Of course it is hard to do much for the white people in a few weeks' stay, as they are nearly all traders who have come here to make money at any cost. I believe, however, that some of them will be reached with the truth. Our health publications take well with the people in the islands, as they have no doctors, and very little in the way of medical instruction. We feel that we have been quite successful in getting out our books, considering the difficulties we have had to contend with.

Since we reached Tahiti, we have sold \$596.50 worth, besides taking subscriptions to the amount of \$17.25. Besides this, we have given away thousands of pages of tracts, and supplied the missionaries, generally free, with a set of our publications, larger or smaller. Generally where we sell books to a person, we give him tracts covering the different points of our faith. We have nearly run out of the "Home Hand-Book," and shall have to procure more "Thoughts." If I had supposed that our books would go so readily, I would have ordered a supply for Fiji. As it is, we shall lay in a good supply at New Zealand, if possible, and return with them to Fiji. There are two or three thousand people on the Fiji Islands, and we expect to sell a large quantity of books.

A NEW MEETING-HOUSE IN NORDLAND.

AWAY up in Northern Norway, near the Arctic Circle, our brethren have recently dedicated a new house of worship. Elder Lewis Johnson has been visiting the churches in Nordland, and finds the cause prospering in that part of the world. From Trondhjem, which will be found marked on any good map of Norway, he took the boat northward, sending papers ashore whenever the steamer stopped. They were thankfully received. Hewent ashore at Hadseloén, and walked four miles to Udbjorg, where he was gladly welcomed. We abstract from his letter the following description of the meetings there:—

The following day, Sabbath, we held meetings in their new house for the first time. It was not complete, but enough had been done so it would do for worshiping in at this season of the year. It is a log house, 34 x 20 ft., and will seat about 200 persons, with the temporary seats as we had them arranged at the dedication; but not quite so many when they get the regular seats. The house is neatly built, and the brethren here are thankful for it. The money pledged had nearly all been paid in. Sunday, Aug. 9, it was dedicated. It was a splendid day. The air was clear, and the sea near by was like a mirror. The house was full, and every seat occupied. A hymn appropriate for the dedication had been composed by one of the brethren, and was sung with good effect. We tried to preach Christ to the people, and the Spirit of God was present in a large measure. The brethren said that some who had opposed much in the past, showed deep interest, and said they would come again. Sunday we will have a baptism.

—The Seventh-day Adventist church in Gisborne, New Zealand, has recently purchased a meeting-house. Elder Israel writes from Auckland that there is a fair interest in Palmerston, where brother Mc Cullagh is holding meetings. There is good interest in other places also.

—Our brethren in London have recently received an addition of six to their church membership, by baptism. The Lord blessed in the service, and a letter states that it seemed one of the best seasons of the kind that the church in London has enjoyed.

—A letter from the Bay Islands, off the coast of Honduras, says: "I hope you have not forgotten us. We are waiting and looking for some one to come." They will be glad to learn that within a few weeks laborers will be with them. The letter states that the number of Sabbath-keepers on the islands is about nineteen, while others are longing for further instruction in order to understand clearly their duty in the matter.

—The chief executive of the Republic of Switzerland holds office for only one year. He is elected by vote of the Federal Assembly, which consists of two chambers, one composed of representatives chosen by the cantons, two for each canton, and the other chosen by direct election, one representative for every 20,000 souls. Dr. Welti is the President for 1891.

—The Swiss have just been celebrating the six-hundredth anniversary of their Republic. An article in a recent New England magazine says: "The Swiss Confederation in the present day displays the inspiring spectacle of the best governed and best organized of all the democratic States in existence."

Special Mention.

SUNDAY STILL LOSING.

Chattanooga Excited.

In the Chicago *Times* of Sept. 9, there appeared the following, purporting to be a dispatch from Chattanooga, Tenn., under date of Sept. 8:—

The Baptist church in the suburb of Highland Park has a case of heresy on its hands, the defendant being the pastor temporarily elected during the vacation of the regular minister. The *ad interim* preacher keeps a stall in the market-house, and Sunday assisted a man to paint the stall. Failing to appear and preach at the morning service, the deacons refused to allow him to officiate at the night service. To them he acknowledged that he worked, but also said that he did not recognize Sunday as being a sacred day of rest. To him Saturday was the day mentioned in the fourth commandment, and he would henceforth observe it. He was told that he could not fill the pulpit, and said in reply that the church was wrong, and he was right. At a church meeting he was expelled from the society, and to-day he was asked for his minister's credentials, which he said he would surrender. The occurrence has created a great sensation in religious circles.

OPENING THE FAIR ON SUNDAY.

A Great Catholic Bishop Says, Yes.

DR. SPALDING, Roman Catholic Bishop of Peoria, Ill., favors opening of the World's Fair on Sunday. He has this to say on the subject:—

"The World's Fair, I think, should be open to the public on Sundays. The Jewish Sabbath, as St. Paul declared, was shadowy and typical, consequently destined to pass away. The Sunday, in fact, is not the Sabbath. The first day of the week has taken the place of the seventh; the computation of hours is not from sunset to sunset, but from midnight to midnight; and what is more important, the spirit of the observance is altered.

"Following the teaching and example of Christ, we take a more enlightened and a more humane view of the command to keep the Sabbath holy; and we do this without clear scriptural authority. Nowhere in the Bible is the law of the Sabbath repealed, and yet all Christians observe a different day, and observe it in a way which must be called desecration, if we are to apply to the Sunday the letter of the Old Testament: 'In it thou shalt do no manner of work.' 'The Sabbath was made for man,' says our Lord, 'not man for the Sabbath,' and when we teach that the day of rest is meant to subserve man's religious, moral, intellectual, and aesthetic interests, we are acting the spirit of this utterance of Christ.

"The Sunday is a day of worship, but it is also a day of repose, of enjoyment. In life's swift course we make these periodical halts and find time to read, to think, to converse, to listen to music in the company of friends, to visit some quiet country scene where patient nature tells us what un wisdom there is in all our fret and fume. The whole day cannot be spent in church, and they who labor six days in the week in the smoke and grime of factories and mines, should not be asked to shut themselves in darkened rooms on the day on which Christ lifted the gloom of death from the all-hoping heart of man. A world's fair is not held merely in the interest of commerce; it is a mighty instrument of education; and the Chicago Exposition ought to help to make plain to all eyes the deep moral significance of the discovery of America, the influence of the New World upon the liberty, enlightenment, and religious activity of the civilized nations.

"The results of the manifold labors of mankind will hereby be brought together for the purpose of making the multitude acquainted with the achievements of human thought and skill. It will thus be the means of communicating useful information, of creating an appreciative spirit, of weakening national prejudices, and of helping us all to live less in our narrow selves and more in the life of the race. Why, then, when the people have spent a portion of the Sunday in wor-

shipping God in the churches, should they be prevented from passing a few hours in studying and admiring the work of God, wrought by the hand of man? If the Exposition is closed on Sundays, large numbers will not see it at all, or will see it only in a hurried and useless way." The learned and liberal bishop also says: "In the view of the Roman Catholic Church, the observance of Sunday consists essentially of two things: In hearing mass and in refraining from servile work, and Roman Catholics are taught to feel that the Lord's day is not merely a day of religious worship, but a day also of joy, of freedom, and of recreation. It is a day of triumph of the victory of life over death, of light over darkness, of liberty over subjection to the letter which killeth. Hence the early Christians, as Tertullian informs us, refused even to kneel or to perform any act symbolical of fear or humiliation on Sunday."—*Chicago Journal*.

CONTRADICTORY DECISIONS OF THE CHURCH OF ROME.

THE following question and answer from the St. Louis *Globe Democrat* of July 24, 1891, will show some of the contradictory decisions of the Church of Rome. Although the papal church boasts that its doctrine is a unit, that Rome never changes, it can be learned by reading its history, that there is much disagreement in doctrine. The boast that she never changes, is false, as it is a fact that she does change for the worse instead of the better; and the only reason why she does not persecute and run the Inquisition now as in the time of the papal supremacy, is that she lacks the power. If she would change for the better, she should hold another council, and repeal the doctrine of papal infallibility, which was proclaimed in the council of 1870.

Have the leading councils of the church always been harmonious in their decisions one with another?

The decisions of the councils have often been contradictory. For instance, the teaching of Athanasius was condemned by the councils of Arles, Tyre, and Milan, and approved by the councils of Nice and Sardica. The Council of Nice, which approved Athanasius, condemned Arius as a heretic, but three councils of Constantinople declared in favor of Arianism, and a council held at Sardica was so divided on the subject that each party excommunicated the other. The Council of Sardica, in 360, excluded the Apocrypha from the Canon, but in 397 the Council of Carthage declared it of equal authority with any other portion of Scripture. In 638 a council of Constantinople confirmed the doctrines of the Monothelites, but in 680 another council, also in Constantinople, declared it to be heresy, this decision being afterward condemned by four other councils. In 730 a council of Constantinople approved iconoclasm, in 814 it was condemned, in 815 approved, and by four subsequent councils condemned. In 754 a Constantinople council condemned the worship of images; in 766 a Jerusalem council favored the practice; in 829 it was condemned; in 842 it was again approved. The above contradictory decisions are but samples of what may be ascertained by an examination of the acts of the councils.

W. PENNIMAN.

INGALLS ON PATERNALISM.

WASHINGTON, June 30.—Ex-Senator Ingalls addressed a large audience at the National Chautauqua, in Glen Echo, this afternoon, upon "The Problems of Our Second Century." He began his lecture with a glowing tribute to Washington, eulogizing its many advantages as a resident city, referring to its lack of popular suffrage, and predicting that the time would never come when it would be removed from its present site.

"There is a growing sentiment," said Senator Ingalls, as he entered upon the topic he had selected for his talk, "in favor of paternalism in this country; of the Government doing everything and the people doing nothing. This," he continued, "was diametrically opposed to the idea of individualism upon which this Government had been built and the good Anglo-Saxon doctrine of root, hog, or die. It has always happened in every community that the weak were more numerous than the strong, that the number of those who failed, outnumbered those who succeeded, and that the wise, the intelligent, and the thoughtful were in

the minority. We have now a new school of political philosophy that is repudiating the Declaration of Independence, and is endeavoring to overthrow maxims of democracy and to insist that the race shall not be for the swift nor the battle to the strong; that the distinction ordained by God among men shall be an obliterated statute, so that idleness shall bring the same reward as industry and thrift; that the ignorant shall be as wise as the learned; that debts shall be paid by acts of Congress; that money shall be made as plentiful as the autumn leaves of the forest; that taxation shall be abolished by acts of State legislatures, and that prosperity shall be forcibly distributed equally among all men."

Dwelling for a few moments on the progress of the Anglo-Saxon race, Senator Ingalls then paid tribute to the people from whom the American nation sprung. "Among them," he said, "were no Nihilists or Socialists." The Anglo-Saxon characteristic of individualism, right of personal liberty, freedom of conscience, and the development of the faculties of every man, was forcibly emphasized. "It was a race," he said, "that would not intermingle with other races. The Chinese have had some taste of this."

"The negro has had some melancholy experiences, and the anarchists and socialists," he added, amid applause, "will have a still more significant experience before the Anglo-Saxon race is through with them."

"The doctrine of the devil take the hindmost," continued Mr. Ingalls, amid laughter, "was a good one, but just now it seemed as if there were more hindmost than foremost. If the present condition of things were to continue without being retarded, this land, instead of being the home of the free and the land of the brave, would be the home of the rich and the land of the slave."

In the course of his address, Mr. Ingalls said that he and Jay Gould were of about the same age, and had started in active life about the same time. "Mr. Gould," said the Ex-Senator, "entered Wall Street with a patent mouse-trap as his only stock in trade, and setting it, has nearly succeeded in capturing everything in sight. I started West with my gripsack, and now I am a statesman out of a job."

In conclusion, Mr. Ingalls said that he could not disguise the fact that the present was a momentous crisis, that the destructive forces of our civilization are marshaled for the final contest; upon this continent was to be fought the battle that meant despotism or victory. "This is the last experiment in republican institutions, but the attempt to cure the ills of society by statute would be as futile as the effort to make the mercury stand at zero in July and at boiling point in January."

He apparently has great faith in the American people. "This Government," he said finally, "is based upon the New Testament, upon the teachings of Jesus Christ, who declared that all men were equal before the law, and that the fatherhood of God resulted in the brotherhood of man. This contest will have but one result. I have no doubt that the progress of the nation will be constantly upward. In every crisis of history, in all the bitter struggles of humanity through the desolate tract of wretchedness and poverty, still the progress of the race has been onward and upward. Out of every struggle, out of every contest, have come broader liberty, greater opportunities for happiness and greater prophecies of the development of the race hereafter; and so out of this contest upon which we have entered, will come absolutely at last a triumph of liberty and social fraternity of the American people and the continued progress in wealth, industry, and intelligence of the entire American republic."—*Kansas City Weekly Journal*.

—The Cunard Line has contracted for two fast ocean racers of 12,000 tons each, capable of making the trip from Liverpool to New York in five days and eight hours. They will cost \$2,000,000 each, and be ready in 1892.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 13, 1891.

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THE SABBATH AND THE JEWS.

For a number of years past, as our readers are aware, the question of establishing Sunday services for the Jews, and passing the Sabbath worship over to that day, has been extensively agitated among that people. Inasmuch as the Jews are so generally inclined to sacrifice their Sabbath convictions at the shrine of Mammon, and over-ride the Sabbatic institution for the sake of gain, it has been thought that by taking the day recognized in this country, by the Government and the churches, as a day of rest—a day when the Jew cannot follow his worldly pursuits—and making that a day of worship, it would tend to keep alive in his mind the Sabbatic idea, without interfering with his commercial passion. Dr. K. Kohler of the Sinai Congregation, Chicago, has been an earnest advocate of this plan, arguing that "Reform Judaism would rather see the Sabbath observed on Sunday than not at all."

But a change has come over the spirit of his dream; and in the *Menorah Monthly* (New York) of Sept. 1891, Dr. K. states his present position. He says:—

"Having for eighteen years been one of the chief advocates of a Sunday service for the Jews, often standing forth in its defense single-handed, I consider it not merely my privilege, but my duty, to state publicly that I have found sufficient reason to change my views on the subject."

For this change of views Dr. K. assigns two reasons. The first is that where these Sunday services have been held by the Jews, it does not foster, as designed, but rather destroys, the Sabbatic idea. "Laxity," he says, "appears to be the result. Skepticism and agnosticism are on the increase. The danger line, in fact, has been reached. The first dire consequence of the Chicago Sabbath success is that the ancient Sabbath has been ruled out. 'Died from consumption' is the official burial permit for the old Jewish Sabbath."

The second reason he gives why the transfer from the Sabbath to Sunday should not be encouraged, is "the changed attitude of the world toward the Jew and the principles he represents." In this he refers to the barbarous persecutions now carried on in Russia and some other European countries, against the Jews. It is unfortunate that most of the experience of the Jewish people has been with those miserable travesties of Christianity, represented by the Roman Catholic and Greek churches. But the Protestant Church is fast drinking in the same spirit, and in the following caustic exclamations, Dr. K. gives too true a forecast of the animus of the so-called Christian world in these last days, which will be manifested not only against the Jews, but against Christians also, if they are not in harmony with the coming politico-ecclesiastical machine. He says:—

"What a mockery has this so-called Christian civilization turned out to be! What a sham and a fraud has this era of tolerance and enlightenment become! The Middle Ages, with all their cruel bloodthirstiness, with their abominable hatred and fanaticism, have come back."

In view of this state of things, he utters a rallying cry to his Jewish brethren to return to their duty. The following are his remarkable words, which we give with the italics as we find them:—

"Our duty to-day is to maintain our Jewish identity and preserve our Jewish institutions without faltering, without yielding. We must, with united forces, rally around our sacred Sabbath. The time has arrived for a universal effort to reconquer the lost Sabbath of the Jew."

Is there not in this a hopeful indication? If such a Sabbath reform should be inaugurated among the Jews, and a genuine zeal and enthusiasm be aroused among them on this question, would it not tend to dispose them favorably to the truth, to learn that true Christianity does not antagonize the Sabbath, but that there is a class of Christians earnestly contending for the same Sabbath reform, setting forth in their true relations to each other the law and the gospel, the Mosaic economy and the work of Christ, discarding the superstitions, errors, and intolerance, of the Dark Ages, and manifesting that interest and love for all men which was characteristic of the Master? And through this channel may it not be that many of that people may be brought to know and love the truth as it is in Jesus? Let us at least so hope and pray.

IN THE QUESTION-CHAIR.

THE TWO WITNESSES.

Please explain what is meant by the two witnesses of Revelation 11. * *

Answer.—See "Thoughts on the Revelation," for an explanation of the chapter named.

DEPART AND BE WITH CHRIST.

What does Paul mean when he says, "Having a desire to depart and be with Christ." Phil. 1:23? M. E. F.

Ans.—See explanation of this text and others of a similar nature, in the work "Here and Hereafter," for sale at this Office. Price \$1.

ISA. 4:1.—SEVEN WOMEN TO ONE MAN.

Please explain Isa. 4:1: "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." You may infer why I ask the question, when I say that I am now living in Utah among polygamists. J. E. C.

Ans.—The attempted use of this text by the Mormons is only another illustration of how people will twist the Scriptures to try to make them sustain some pet theory. They have to reverse the conditions to make it fit their case. The text says that seven women take hold of one man; but in the Mormon practice, one man takes hold of seven women. The text has not the remotest allusion to such abominations as the Mormons practice, nor to polygamy in its ordinary sense. Chapter 4 is a continuation of the discourse of chapter 3, in the closing part of which great judgments are predicted against Judah on account of the oppression of the people and the pride and haughtiness of the daughters of Zion. And so great would be the slaughter, that most of the young men of the nation would perish in the war. Then to set forth the situation in the strongest light, the men are represented as being so scarce that the women could escape the reproach of celibacy only by some arrangement by which many of them could become connected with one man, so as to be called by his name, meanwhile foregoing all legal claims, and the usual relations of the marriage covenant. To try to apply this scripture in a time of peace, when men are as numerous as the women, and make it uphold polygamy, is a most manifest perversion.

IS SUNDAY THE FIRST DAY OF THE WEEK?

A correspondent inquires what answer should be given to one who says we cannot tell which is the first day and which the seventh, as the Bible does not say that Sunday is the first day of the week, or that Saturday is the seventh, adding, "It makes no difference, anyhow, just so we keep one day; and all the world keeps Sunday, and it is good enough for me."

Ans.—No person of intelligence, questions for a moment that the week as brought to view in the New Testament, corresponds, day for day, to the week as now observed throughout Christendom. On the first day of this week the disciples went to the sepulcher to embalm the body of the Lord, and

learned that he had just risen from the dead, Luke 24:1. When the ancient German nations embraced Christianity, they continued to call the days of the week by their old pagan names, and through this channel the present names have come into Christendom. With them the days of the week were named after their seven principal deities: Sun, Moon, Tuisco, Wooden, Thor, Friga, and Saturn. The first day of the New Testament week was, in their calendar, Sun's day (Sunday); the second, Moon's day (Monday); the third, Tuisco's day (Tuesday); the fourth, Wooden's day (Wednesday); and this is where we get the marvelous spelling of this day; the fifth, Thor's day (Thursday); the sixth, Friga's day (contracted to Friday); the seventh, Saturn's day (Saturday). But there is no shadow of doubt that the first and last days of this week are the days which the Bible calls respectively, "the first day of the week," and "the seventh day." As to the statement that it makes no difference about the day, that is saying that what God says is of no account. By definite act and in definite language, God has set apart the seventh day, and no other, as a hallowed day; he has reserved that to himself, and commanded men to observe it accordingly; and how any one can presume, in the face of this, to say that that makes no difference, that the Lord did not know what he was talking about, and that any other day will do just as well as the seventh, is more than we can comprehend. Of the same piece is the last declaration: "All the world keeps Sunday, and it is good enough for me." One may always know where to find a person who occupies such ground; it will be in the broad road, where the multitude travel. If majorities are to rule, then go with the majority; and as there are many more pagans than Sunday-keepers, this person should turn pagan at once on the ground that "all the world worship idols, and that is good enough for me!" Such a position is too frivolous to be worthy of serious notice.

CHRISTMAS.

In the REVIEW of Sept. 1, in answering a question in regard to Easter, I notice that you speak as follows of Christmas: "An old pagan festival on the 25th of December was taken and made a festival of the birth of Christ, and called 'Christmas.'" What is the authority for this statement?

E. B. T.

Ans.—Authority for the statement can be drawn from many sources; but an article on this subject in the *Manifold Encyclopedia* contains some statements perhaps as direct as any, which we copy as follows: "Christmas: the day on which the nativity of the Saviour is observed—assigned to Dec. 25. . . . It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in May or April, others in January. There is no reason to suppose that Dec. 25 was the day of Christ's nativity; indeed it is not evident that it could have been; for it is then the height of the rainy season in Judea, when shepherds could hardly have been watching their flocks by night in the plains. . . . Not casually or arbitrarily was the festival of the nativity celebrated on Dec. 25. Among the causes that co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter-solstice which occurs at about this time, as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these powers. In more northerly countries this fact must have made itself peculiarly palpable—hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter-solstice the Germans held their great Yule feast, in commemoration of the return of the fiery sun-wheel, and believed that during the twelve nights from Dec. 25 to Jan. 6, they could trace the personal movements and interferences on earth of

their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and of the Romans, relating to this matter, passed over from heathenism into Christianity, and have partly survived to the present day. . . . The Presbyterian churches in Scotland, and large portions of the English dissenters, reject it [Christmas], in its religious aspect, as a 'human invention,' and as 'savoring of papistical will-worship,' although, in England, dissenters as well as churchmen use it as a social holiday, on which there is a cessation from all business."

Mc Clintock and Strong say, "The observance of Christmas is not of divine appointment, nor is it of New Testament origin." Then endeavoring to account for its origin by saying that it was the taste of the age to multiply festivals, they add: "At the same time the heathen winter holidays (Saturnalia, Juvenalia, Brumalia) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e. g., the giving of presents, lighting tapers, etc.), were brought over into Christian use."

FIRST-DAY OFFERINGS AND THE FOREIGN MISSIONARY WORK.

(Concluded.)

28. THERE were certain offerings recognized as belonging to God as really as the first tithe, and to withhold them is as truly robbing God as to withhold the first tithe, which was exclusively given to the priests. Mal. 3:7-12.

"I saw that this Scripture has been misapplied to speaking and praying in meeting. This prophecy has a special application to the last days, and teaches God's people their duty to bring a portion of their substance as a free-will offering to the Lord."—*Vol. 1, Testimony 6*, p. 222.

"I saw that the cause of God is not to be carried forward by pressed offerings. God does not accept such offerings. This matter is to be left wholly with the people. They are not to bring a yearly gift merely, but should also freely present a weekly and monthly offering before the Lord. This work is to be left to the people; for it is to be to them a weekly, monthly, living test. This tithing system I saw would develop character, and manifest the true state of the heart."

"I saw that God's people must bring to him a free-will offering; and the responsibility should be left wholly upon the individual, whether he give much or little. It will be faithfully recorded. Give the people of God time to develop character."—*Id.*, p. 237.

29. As an individual can only be robbed of that which belongs to him, and we cannot loan to a person that which is already his, and he that giveth to the poor lendeth to the Lord, the poor in general should be sustained by some arrangement outside of the regular tithe, and certain offerings which God claims as his. Prov. 19:17.

30. That some such arrangement existed in the gospel is evident. 1 Tim. 5:1-6.

31. He that giveth of his first-fruits to the Lord has the promise of God's blessing as really as the one who pays his first tithe. Prov. 3:9, 10; Mal. 3:10-12.

32. God prospers men to prove them, that they may see whether they are covetous or not; if they are not covetous, they will use their surplus means for him and trust his prosperous hand to continue them; if covetous, they will lay it up for ease and comfort. Luke 12:13-21.

"The only means which God has ordained to advance his cause is to bless men with property. He gives them the sunshine and the rain; he causes vegetation to flourish; he gives health, and ability to acquire means. All our blessings come from his bountiful hand. In return, he would have men and women show their gratitude by returning to him a portion in tithes and offerings—in thank-offerings, free-will-offerings, in trespass offerings."—*Vol. 1, Testimony 31*, p. 146.

33. The covetous heart will love to hear pleasant preaching, but will do nothing to sustain it. Eze. 33:30-32.

34. Such men are not fit to hold any office in connection with the cause of God, and they cannot be saved. Ex. 18:21; 1 Cor. 6:9, 10.

The position taken respecting a second tithe and offering in the Old Testament, is not new or novel in any sense. Eminent men who have written on the subject, have taken the same position. Bishop Horne in Vol. 2, Part 2, Chap. 3, p. 8, says:—

"Another privilege enjoyed by the poor was that called a second tithe and second firstlings. Besides the tenth received by the Levites, the Israelites were obliged to set apart another tenth of their field and garden products, in like manner their cattle; a second set of offerings for the purpose of presenting a thank-offering at the high festivals. Of these offerings only certain fat pieces were consumed on the altar, the remainder, after deducting the priests' portion, was appropriated to the sacrifice feasts, to which the Levites were bound to invite the stranger, the widow, and the orphan."

Besides the first-fruits, the Jews also paid tithes, or tenths, of all they possessed. Num. 18:21. They were in general collected of all the products of the earth (Lev. 27:30; Deut. 14:22, 23; Neh. 13:5-10), but chiefly of corn, and wine, and oil, and were rendered every year, except the Sabbatical year. When these tithes were paid, the owner of the fruits gave another tenth part which was carried up to Jerusalem, and eaten in the temple at the feast offering, as a sign of gratitude, and rejoicing to God. These are called second tithes.

The same testimony may be found in Josephus Ant., Book 4, Chap. 8, Sections 8 and 22.

Dr. John Gill states:—

"Every year a tithe was paid to the Levites, and besides that, a second tithe, which was carried to Jerusalem, and eaten there. Every third year, it was eaten at home, in their towns and cities, and the country instead of it, with the Levite, poor, and stranger, and was called the Poores' tithe."

This is a comment on Deut. 26:12. He gives other testimonies to the same effect, in his comment on the succeeding verses, and on Deut. 14:23-28 and Lev. 27:30.

In "Patriarchs and Prophets," pages 530, 527, 528, 529, we read:—

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' But in regard to the second he commanded, 'Thou shalt eat before the Lord thy God, in the place which he shall choose, to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priests, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus, provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates and be filled.' This tithe would provide a fund for the uses of charity and hospitality."

"The contributions required by the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty, but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.'"

"In the days of Israel, the tithe and free-will offerings were needed to maintain the ordinances of

divine service. Should the people of God give less in this age? The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. 'Unto whomsoever much is given, of him shall be much required.' Said the Saviour to his disciples as he sent them forth, 'Freely ye have received, freely give.' As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The work of the gospel as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy." S. N. H.

EDITORIAL NOTES.

THE evil that is done in time, cannot be undone in eternity.

Men respect wealth, nationality, talent, beauty, influence; God respects only character.

When you have no reason to be dissatisfied with yourself, you will have no reason to complain of your circumstances.

God does not dispense his mercies to fallen men in proportion to their number. He will do just as much for one soul as for a thousand or a million.

Nothing is more essential to success in life, either temporally or spiritually, than the wisdom and ability to forego a present temporal profit for the sake of future gain.

At the end of all things is God. No movement can be inaugurated, no current set in motion, in the great world of human thought and action, which will not come to a final reckoning with him.

The dead are the greatest tyrants over the living. That which holds the world in its most grievous bondage to-day, in matters both civil and religious, is the evil inheritance which it has received from the past.

Self-denial does not consist, as many people imagine, in making a virtue of foregoing some pleasure or indulgence for which the heart naturally longs; but in putting all of self away, so that not its image, but the image of Christ, is reflected in the heart.

The Scripture says, "Resist the devil, and he will flee from you." Many, however, find in their experience an apparent contradiction of this text. The trouble is that they have not strength enough to resist the devil successfully. They have not heeded the injunction, "Submit yourselves therefore unto God." It is not the power of man making resistance, but the power of God, from which the devil flees.

The border line of faith runs very close to that of presumption, and the "foolish and unlearned" in divine things easily pass from the one domain to the other. The devil tempted Christ on the point of presumption by saying to him, when he had placed him on a pinnacle of the temple, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Presumption said to him, Do this in order to show your faith in God's protecting care. But the Saviour refused to do so, because such an action on his part was altogether unnecessary. Faith never requires us to do any thing *merely* for the purpose of showing that we have faith. Presumption, on the other hand, leads us to place ourselves in a position necessitating God's special care, merely to show that we believe in his care. While God is ever ready to exercise his power in behalf of his children, let it be remembered that he does this when he has

brought them into a place needing the exercise of his power, or some uncontrollable circumstances have done it, and not when they have placed themselves there. God must be the one to determine when the fitting time is for him to manifest especial care over men.

L. A. S.

Religious Liberty.

"RELIGIOUS INTOLERANCE TO-DAY. PERSECUTED FOR CONSCIENCE' SAKE."

WITH the above for a subject, the editor of the *Arena* makes the following comments on the recent decision of Judge Hammond in the case of brother King. It seems to us that he strikes the matter about right. We give the whole article to our brethren, believing that they will enjoy reading it, and thinking that they might be able to use it to good advantage in their various localities; possibly, some of them may be able to secure its publication, as an editorial from the *Arena*, one of the leading magazines of the country, in some of their local papers.

"The decision recently handed down by Judge Hammond, of the United States District Court, in the celebrated case of R. M. King, is rich in lessons of vital importance to thoughtful minds at the present time of unrest, when conservatism is seeking on every hand, even under the cloak of radical movements, to secure statutes and legal constructions of laws which may at an early day be used to fetter thought, crush liberty, and throttle the vanguard of progress. Briefly stated, the important facts in the case in question are as follows: Mr. King is an honest, hard-working farmer. He is charged with no breach of morals; in fact, it appears that he is a remarkably upright man. But he is a Seventh-day Adventist; that is, he does not hold the same religious views as the majority in his State. He stands in the same relation to his countrymen as that occupied by the early disciples of Christ to Roman society when Nero undertook to punish Christians by kindling nightly human fires for the delectation of conservative or majority thought. He is of the minority, even as the Huguenots were in the minority when the church tortured, racked, and burned them for the glory of God and the good of humanity. He is of the minority, as was Roger Williams when, in 1635, the popular and conventional thought of Salem banished him. Mr. King is not an infidel or even a doubter. On the contrary, he is ardently religious, being a zealous and conscientious member of a sect of Christians noted for their piety and faith. The Adventists, of whom he is an honored member, it must be remembered, hold somewhat peculiar views about the second advent of Christ. They believe they find in the Bible, commands making it obligatory upon them to keep holy the seventh day of the week, or the Hebrew Sabbath, instead of Sunday, the holiday and rest-day observed by most Christian denominations.

Now it was shown in the trial that, conforming to his belief, Mr. King strictly observed the Sabbath, or Saturday; but being a poor farmer, he could not afford to rest two days each week, or over one hundred days in the year, and, therefore, after having kept the Sabbath, he plowed in his field on Sunday. This aroused the pious indignation of the narrow-minded and bigoted members of the community who profess to follow that great Leader who taught us to judge not, to resist not evil, and to do unto others as we would have others do unto us. These Christians (?) who, unfortunately for the cause of justice and religious liberty, are in the majority in Tennessee, had this conscientious, God-fearing man arrested as a common felon, and convicted of the heinous crime (?) of Sabbath-breaking by plowing on Sunday. He appealed to the Supreme Court, and the sentence was affirmed. Then the Adventists and the National Religious Liberty Association took up the case. Hon. Don M. Dickson was engaged as counsel, and the case was taken to the Federal Court last November on a writ of *habeas corpus*, the contention being that the conviction was contrary to the bill of rights of Tennessee and the Constitution of the United States, and that the defendant was held prisoner by the sheriff without due process of law. The application was argued several months ago, and Judge Hammond has had it under advisement until recently, when his decision was given, in which the defendant was remanded back to the custody of the sheriff to pay

the fine or serve the time according to the sentence. This decision holds that malice, religious or otherwise, may dictate a prosecution, but if the law has been violated, this fact does not shield the lawbreaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance customs shall be of itself immoral, to make it criminal in the eyes of the law.

"Suggestive, indeed, are the lessons of this great judicial crime against liberty, justice, and God. In the first place it illustrates the fact which must long since have become apparent to thinking men, that the guarantee of the Constitution of the United States, which, more than aught else, has made this Republic the flower of all preceding nations, is yearly becoming less and less regarded by the small men and narrow minds who interpret law and who, instead of showing how unconstitutional any law is which violates the great charter of right, yield to the present craze for governmental paternalism, paying no more heed to our Constitution than if it was the ukase of a czar. In numerous instances during the past decade, has this solemn fact been emphasized, until it is evident that with the reaction toward paternalism and centralization, has come the old-time spirit of intolerance and moral obloquy on the part of the governing powers, which has been one of the chief curses of the ages, entailing indescribable misery on the noblest and best, and holding in subjection the vanguard of progress, which always has been and always will be the minority, regarded by the majority as dangerous innovators or disseminators of false theories and doctrines. In my article on Socialism, I noted the case of Mr. King, observing that—

"He in no way deserves the shameful imprisonment he is suffering; yet the prejudice of the majority sustains the infamous law that makes criminals of the innocent and does not take into consideration the rights of the minority. And what is more, the religious press is so dominated by bigotry and ancient prejudice, that it is blind alike to the Golden Rule and the inexorable demands of justice. If in any State the Adventists, the Hebrews, or any other people who believed in observing Saturday instead of Sunday, should happen to predominate, and they undertook to throw Christians into dungeons, and after branding them criminal, should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout Christendom against the great injustice, the wrong against the liberty of the rights of the citizen. The only difference is that poor Mr. King is in the minority; he is the type of those who always have been and always will be made to suffer when the Government is strong enough to persecute all who do not accept what is considered truth and right by the majority."

"In replying to my paper, Mr. Bellamy thus flippantly dismissed this case: 'Of this, it may be remarked that had it happened two centuries ago, it would have been symptomatic; to-day it is a curiosity.' It will be observed that in order to minimize the dangers of paternalism, Mr. Bellamy entirely ignored the point I had italicized; viz., the Christian sentiment of society was not outraged, and what was more, 'The religious press was so dominated by bigotry and ancient prejudice that it was blind alike to the Golden Rule and the inexorable demands of justice.' To-day we are told that this great judicial crime is a curiosity, although the religious bigotry of the majority has been upheld by the lower, the federal, and supreme courts, while the religious press has, with rare exceptions, sanctioned the persecution or ignored the case.

"In vain the long-cherished idea that this country was to pass down the cycle of time known as the land of freedom; that it was to be forever the asylum for religious liberty and the cradle of progress, unless the sober thought of our people be at once aroused to stem the rising tide of governmentalism and the steady encroachment of religious organizations and despotic foreign thought.

"Comparatively few of the leading secular journals have deemed this outrage sufficiently important to call for editorial comment, notwithstanding it marks the establishment of a precedent which must inevitably work great misery to innocent people at the hands of religious fanatics, unless there is a sufficient agitation to cause the repeal of many iniquitous laws which are a menace to the rightful freedom of citizens as long as they remain on the statute books."

A. O. T.

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.

NEW ZEALAND.

In my last report I told something concerning my arrival in Wellington, and of the departure of Elder Daniells for Australia. Since then a church of about thirty has been organized, the company at Petone uniting with those at Wellington. Petone being between seven and eight miles from the center, it is found necessary to have separate services on the Sabbath. A Sabbath-school of about thirty has been organized at Wellington, and one of about twenty-five at Petone; the children enjoy the meetings very much, and are bringing in other children from time to time. We think that by this means the parents may become interested in the truth, and we hope to follow up the interest of the children to their homes. Quite recently a rivulet society has been formed. It is well attended, and the children are beginning to sow the seed of the message. Jesus has something for children to do, and we pray that his spirit may characterize the efforts of the society.

During the past month or two, Elders Israel and Mc Cullagh have been visiting the churches, and much of the Lord's blessing has been manifested. The former is now at Auckland, and expected to meet the "Pitcairn" there, but up to date has been disappointed. Elder Mc Cullagh is with the company at Palmerston; they have had many precious seasons together, and he expects to organize a church before leaving.

Our tract societies are doing a good work. A correspondence is being carried on with people in all parts of the Colony, and many interesting and encouraging replies are received from time to time. The canvassing work still meets with a degree of success, the past month showing an increase of work done, with a fewer number of workers. During this month we have four or five others taking hold, and expect to see the work grow in proportion. A bill is being introduced into Parliament which will place certain restrictions upon canvassing and canvassers, should it become law; but we think that it will be beneficial, and have a tendency to make agents and purchasers, alike, careful. Its chief features are, that all canvassed books shall be delivered in complete volumes, that the "guarantee blocks" shall be a duplicate agreement signed by agent and purchaser, and that the price of the work shall be printed instead of written. Our Sabbath-keepers, and indeed outsiders also, are on the tiptoe of expectation in the contemplated visit of sister White. We believe her sojourn among us will disarm much of the prejudice at present existing in the minds of those opposed to our principles and teaching.

At this writing there seems to be a doubt about sister White's coming as soon as was expected. We hope to have definite news by the American mail, which will arrive a day after this is posted. Pray for the work in New Zealand.

JAMES HARRIS.

MAINE.

AUBURN.—We pitched our tent in this place about two weeks before the camp-meeting, and continued our efforts for a while after the camp-meeting closed. Quite a number have become interested, and a few have confessed the truth, and taken their stand upon it. Many of the people here labor in the factories, and depend upon this line of business for their support. If they embrace the truth, they often lose their positions. This seems to stand in the way of some. We are continuing our meetings in a hall. Brother P. B. Osborne has labored with me here, but has now gone to other places of labor.

R. S. WEBBER.

MICHIGAN.

GRAND RAPIDS, TRAVERSE CITY, SPENCER CREEK.—Sept. 11-14, I spent with the church at Grand Rapids. I was glad to meet so many Sabbath-keepers there. There are about ninety-four members, some of whom do not live near enough to attend. Brother L. G. Moore, who has had charge of the work in this place for nearly three years, was with us; but we are sorry to say he is in feeble health. His nervous system has been overtaxed,

and he is now so weak that he is obliged to withdraw from the field for a time.

I found a good and tender spirit among the brethren and sisters there, and so far as I was able to discern, a spirit of union. The word spoken was appreciated, and it seemed to do them good. The church is somewhat peculiarly made up, being composed quite largely of sisters, whose husbands are not united with them in the faith. This makes it more difficult for them and the church to carry on the desired work. A meeting-house is needed there, very much indeed. Their meetings are held in a well-furnished hall which is rented for fifteen dollars a month, but they can hold only two services a week in it at that price. It is located on a paved business street, and like all such places, there is much noise and confusion during the day. In our judgment much of the good of the meeting is lost by these unfavorable circumstances. And when we consider that their meetings are held here all the time, it seemed as though the cause must lose much. They greatly need a house of worship at Grand Rapids, and we hope that some measures will be taken to secure one.

Sept. 15-21, I labored in Traverse City. There are about twenty Sabbath-keepers in that place; but no organization as yet. Our meetings were all held in a private house. These were attended by some interested ones not of our faith. I think a church should be organized there, and some public place secured, so that the people could be invited to attend. Quite a number of the brethren and sisters from Elk Rapids and vicinity came down and spent Sabbath and Sunday with us. Their presence was appreciated by all.

Sept. 21-23, I labored at Elk Rapids and in the country near by. Brother Harriman, the director of this district, met me there, and we labored together; brother John Covert also was with us at this place. The brethren and sisters are sustaining their meetings and Sabbath-school at these places.

We held meetings at Spencer Creek Sept. 24-28. Here the brethren have built a neat little house of worship, and it will be ready to dedicate before long. The blessing of God has been with us in all these meetings, and we think that good has been done, and souls have been strengthened and encouraged. I noticed with sadness and surprise, that about thirteen families of Sabbath-keepers in Grand Rapids, did not take the REVIEW. How many other families there were, I do not know. There were nine families in Traverse City without it, and five at Spencer Creek and vicinity. How persons who profess to believe the thrilling truth of the third angel's message can go, month after month, and year after year, without reading the REVIEW, is a wonder and marvel to me. Poor souls, we have so much pity in our hearts for them, that there is no room for censure. They know not what they lose. They are totally unconscious of their own deprivation and loss. But it seems as if some one ought to be anxious for them, as though some one ought to love them well enough to help them to appreciate their loss, and repair it. We are happy to report that ten of these families were persuaded to take this good paper. Who will labor for the other families, till they also have it?

E. W. FARNSWORTH.

THE FLORENCE, KAN., CAMP-MEETING.

This meeting was held Sept. 16-22, in a pleasant grove about one-half mile from the village of Florence. There were some 300 encamped upon the ground, about 250 of whom were our German brethren and sisters. Elders Shultz and Shrock were present, and labored with good results among their German brethren. Prof. C. C. Lewis and the writer were the laborers present outside the Conference. Meetings were held in both English and German, at the same time. The majority of the English-speaking congregation was made up from the citizens of the place. The spirit of the Lord was present to reprove, to comfort, and to encourage. Some dear souls found the Lord a present Saviour. Some of the citizens of the place became much interested, and felt sorry to have the meeting close so soon. The local paper gave liberal reports of all the meetings, issuing an Extra to all of its subscribers, containing quite full reports of several sermons. By this means, the word spoken was brought before hundreds who were not present.

The officers of a Conference who make no provision for as full reports as possible of the sermons preached at these important gatherings, fail to

heed the counsel of the Spirit of God, and are not doing what they can to extend the message of love. Competent persons should give their undivided attention to this important branch of the work during the meeting. They should be selected before the meeting begins. If such persons cannot be found in the Conference, they should, if possible, be secured from elsewhere.

Sunday afternoon eleven were baptized in a stream near the camp-ground. During the meeting, Prof. Lewis spoke through an interpreter, to the German brethren on the subject of education. I also spoke to them on our mission work, in the same way. It was a great pleasure to me to speak to our German brethren, nearly all of whom were formerly from Russia. Some most touching communications were read from relatives of some of our brethren and sisters in that country, showing the distressed condition of the people there. Many are actually starving for bread. It was stated that wheat was worth six dollars per bushel, and could not be bought even at that price. Truly, we are a favored people in this land of freedom and plenty. May we have hearts to appreciate the blessings God is giving us, and remember that God blesses us to make us a blessing. Gen. 12:2. R. A. UNDERWOOD.

NOTES OF EXPERIENCE.

In my last report one item of especial interest was unintentionally omitted, which I will now relate. On our way north from the Greenville State meeting to Petoskey, sister White and her party stopped for a little more than two hours at Ionia. It had been arranged that a meeting be held at a private house with the few brethren and sisters at this place. Accordingly, we were most cordially met at the train by one of the brethren, and driven in a hack directly to his house, where we found an interesting little assembly. Sister White spoke to them for one hour, with all the freedom usually enjoyed in the larger meetings, and I followed for twenty minutes, and then all joined in a social meeting for thirty minutes more. Our meeting closed; we scarcely had time to speak to each one personally before the return of the hack, when we were hastily driven to the train. But we all felt it to be a profitable occasion. The people seemed hungry for spiritual food, and our own souls were blessed with theirs, as we endeavored to give them the latest rays of precious light which the Lord had permitted to shine upon our minds. This experience, with others of a similar nature, confirms us that it is our privilege and duty to make just as many such appointments in the future as circumstances may permit; and we intend to be watching for the opportunity to meet with and encourage every small company, or even single families and individuals, that the providence of God may make it possible for us to see.

On our arrival at Petoskey, although on the 4th of May, we found it to be too late for us to reach the residents, and interest them in regular Bible readings, as their time and attention were occupied in making preparations for the coming tourists. We did what we could, however, and succeeded in making the acquaintance of many of the leading merchants and some of the professional men of both Petoskey and Harbor Springs. A number of readings are now being held in the homes of some excellent people at both places. The building of the church and the remodeling of the mission home have attracted the attention of the people very much. We hope soon to hear that a good strong church has been raised up at Petoskey. We greatly enjoyed a few days' labor at the Northern Michigan camp-meeting at Messick, in July. Sister White was also present at this meeting, and although in feeble health, labored hard for the people.

Our family was greatly profited by the privilege of attending the most excellent meetings of the Summer Bible Institute at Harbor Springs. The results of this institute, we feel sure, will not only be seen upon the workers, but also upon the community, who were favorably impressed by this gathering. Before the close of this institute, we received the definite notice, both from the General Conference Committee, and from the Foreign Mission Board, of our appointment to accompany sister White and her party to Australia. As a matter of course, our stay at Petoskey was cut short, and we hastened to visit my wife's relatives at Battle Creek, from there, returning to Chicago to make the necessary preparations for the journey. We reached Chicago, Aug. 20. Thus closed our short experience of ten

weeks' labor in Michigan, which we could only hope was as profitable to those among whom we labored as to us.

While in Chicago, we enjoyed some interesting meetings with the church at that place. As I looked over the numbers which had grown from a little handful of ten or a dozen when we came to the city, to over 150, I could but praise God that this has been accomplished; but, most of all, I rejoice that this church is united in love and harmony more perfectly than ever before, so that the prospect of their future growth is encouraging. Some souls, outside the membership, who had long been entangled by the enemy, and had cherished feelings of hardness and disunion, were once more brought into union and harmony with their brethren. For this I praise God. I had the privilege of baptizing two sisters. These were seasons when God came near to us.

The brethren and sisters were very kind to assist us in every way in their power in the preparations for our journey. Favors were also received from unexpected quarters. Railroad companies granted us as low rates as had ever been given to ministerial parties from Chicago to the Pacific Coast. After reducing our freight to the smallest amount we could, we still had over 1,000 pounds. The freight rate on this from Chicago to San Francisco was very high. Elder Moon, the railroad agent of the denomination at Chicago, asked the Northwestern Company what they would do for us in freight rates. The reply of the General Agent was, "All in our power," and that meant to carry it free. This was beyond our highest expectations or request, and thus in many ways we have been made to see the guiding hand of our Heavenly Father.

It was my privilege to visit my brother at Omaha, and to spend one Sabbath at Union College with my wife's brother, W. C. Sisley. Here I enjoyed a visit with my aged father, who came up from Beatrice, that he might have one day's longer visit with me. He attended two meetings on the Sabbath, in which the Spirit of God was clearly present. It was also my privilege to meet at this place many for whose salvation I had labored years in the past in Nebraska. These persons had moved to College View that they might have the benefits of Union College. The evening after the Sabbath, we took the cars to Beatrice, the home of my parents, where I had the privilege of spending one day (Sunday) with them. Out of courtesy to my father, who is an elder in the Congregationalist church, the minister invited me to fill the pulpit in the evening, which I did, and God gave me liberty in speaking upon life and growth through Christ Jesus. We next went to Colorado Springs, where we found the camp-meeting of our people already in session. A report of this meeting will doubtless be made by others, but we can say that we enjoyed our labors among the Colorado brethren, and rejoice with them in the evidences we had of God's presence at the meeting. Sister White and part of her company joined us at this place on Friday, Sept. 11. God gave her a clear message for the people of Colorado.

We were much pleased to meet at this place our esteemed friend and first teacher, Auntie Cleveland, one of the oldest missionaries of Chicago, who spent twenty-seven years of her life in missionary work in connection with the Y. M. C. A. of that city. Auntie is a devoted member of the Methodist Church, and a woman of rich Christian experience, and we believe God is leading her now. She loves the coming of the Lord, and enjoys attending our meetings. She was present every day after our arrival, and listened with real pleasure to sister White.

When we were little children, Auntie was engaged in the care of a family of children in Iowa City, and as my parents did not wish us to attend the public schools, it was arranged for us to attend the private school conducted by her for the benefit of these children. She was thus my first teacher, and from her I learned to read and write, and a number of the common branches, and knew no other teacher until I was thirteen years of age. Through her influence we were made acquainted with Colonel De La Vergne, one of the leading merchants of Colorado Springs, whose wife was born at Honolulu, in the Hawaiian Islands, and whose mother is still a resident of Honolulu. From this family we learned many interesting items concerning these islands, and received a letter of introduction to the mother, and to some business men of Honolulu. We were also pleased to meet at

this same place, some of our boyhood friends who are now occupying leading positions in this district.
GEO. B. STARR.

MICHIGAN TRACT SOCIETY PROCEEDINGS.

The twentieth annual session of the Michigan Tract Society convened at Lansing, Mich., Aug. 28, at 10:30 A. M. The President, Elder O. A. Olsen, in the chair. After the opening song, prayer was offered by Elder J. O. Corliiss.

The report of the last annual session was read and approved. In the remarks of the President which followed, he expressed his regrets that other duties had so fully occupied his time, that he had not been able to give the work of the Society that attention which it might reasonably expect of its chief executive. He expressed a belief that the Vice-President and directors had done much faithful and efficient work during the year, and a hope that advanced steps may be taken in the line of missionary work in the State.

Too much of our missionary work in the past has been done in an argumentative style. He recommended members to hold up Christ *more* and argue *less*. It has been the design of the officers to encourage the local societies to hold weekly missionary meetings, and pursue a regular course of study. The reports of the Vice-President and directors present gave evidence of the wisdom of this plan, as all agreed that where the plans suggested had been carried out, advancement in the work was the result.

A motion that the Chair appoint the usual and special committees, prevailed, and the following committees were announced: On Resolutions, D. E. Wellman, E. L. Sanford, W. H. Wakeham; on Nominations, R. C. Horton, H. M. Kenyon, J. Fargo; on Constitution, D. E. Wellman, I. H. Evans, C. L. Burlingame; on Poor Fund, M. B. Cyphers, E. I. Beebe, J. Fargo.

On motion, meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 4, AT 4:30 P. M.—The report of committees being called for, the Committee on Resolutions offered the following:—

1. *Resolved*, That the Michigan Tract Society donate the sum of \$2,731.91 to the Michigan Conference, said amount being the balance on the Society's books against the Conference for books, periodicals, tracts, etc., furnished different city missions during the past few years.

Whereas, The plan of pursuing a systematic course of reading in our churches, by taking in regular order, new tracts on important subjects, such as "Christ and His Righteousness," "Living By Faith," etc., was adopted at the State meeting held at Greenville last spring; and,—

Whereas, In all places where this plan has been fully carried out, much good has been accomplished in advancing the spiritual interests of the churches; therefore,—

2. *Resolved*, That we recommend this plan, and earnestly request all our workers to urge its adoption by all our churches.

Whereas, The weekly missionary meetings are proving a source of spiritual and intellectual growth to those who are taking an active part in them; and are leading to a more active missionary effort; therefore,—

3. *Resolved*, That we earnestly request our ministers, as well as our directors, to continue to set the importance and practical bearing of these meetings before our churches, and urge all to enter earnestly into the lines of study and work set forth in the *Home Missionary*.

Whereas, The distribution of our health and temperance literature is an excellent means of preparing the way for the reception of the truths of the gospel; and,—

Whereas, There is an increasing demand among the most intelligent classes for publications of this character; therefore,—

4. *Resolved*, That the officers of this Society select from the regular canvassers and others, suitable persons, and encourage them to canvass for our various health publications.

Whereas, It has been demonstrated that one cannot successfully canvass for a book with which he is not thoroughly acquainted; and,—

Whereas, Most of our canvassers have a very limited knowledge of the subjects treated in our health books; therefore,—

5. *Resolved*, That those who are selected to handle our health books be encouraged to attend the Sanitarium Health and Temperance Training School, which opens Nov. 7, of the present year, to prepare for successful work in this line.

Whereas, There exists among our missionary societies a great demand for thorough instruction relative to missionary meetings, missionary work, and practical questions connected therewith; therefore,—

6. *Resolved*, That we request the Tract Society officers to hold one or more missionary conventions in each district during the coming year to meet this urgent need; therefore,—

7. *Resolved*, That these conventions be conducted on a plan similar to the Sabbath-school conventions that have been held in the State during the past year.

All present seemed to be in harmony with the sentiments of these resolutions, and they were unanimously adopted after a few remarks by way of explanation, by brethren Wellman, Olsen, and Fargo, on Resolutions 1, 2, and 3, and by W. H. Wakeham on Resolutions 4 and 5. Adjourned to call of Chair.

THIRD MEETING, SEPT. 4, AT 9 A. M.—The Committee on Constitution offered their report. The following is the constitution as adopted, which is as reported, except Article IV, which was so amended as to provide for one or more Vice-Presidents:—

CONSTITUTION.

ARTICLE I.—NAME.

The name of this Society shall be the Michigan Tract and Missionary Society.

ARTICLE II.—OBJECTS.

The objects of this Society shall be, (1) To publish and circulate religious, temperance, and educational literature; (2) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) To disseminate information in regard to home and foreign missions, and to raise funds for their support; (4) To look after, and see that the worthy poor are cared for.

ARTICLE III.—MEMBERSHIP.

All persons in regular standing in the Seventh-day Adventist church, and all persons of organized companies of Seventh-day Adventists, are members of this Society.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Society shall be a President, one or more Vice-Presidents, Secretary, Corresponding Secretary, Treasurer, State Agent, and a Director for each District, who shall be elected at the annual meeting of the Society.

SEC. 2. Each local society shall elect a Librarian at the quarterly meeting in January of each year.

ARTICLE V.—MANAGEMENT.

The President, Vice-President, Secretary, Treasurer, State Agent, and the Directors of the Districts, together with the Executive Committee of the Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.

ARTICLE VI.—DUTIES OF OFFICERS.

PRESIDENT.

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

VICE-PRESIDENT.

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

SECRETARY.

SEC. 3. The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.

CORRESPONDING SECRETARY.

SEC. 4. The Corresponding Secretary shall conduct the missionary correspondence with Directors, Librarians, and individuals; submit plans to the local societies for the circulating of literature, and assist by correspondence or otherwise, in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.

TREASURER.

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

DIRECTORS.

SEC. 6. It shall be the duty of the Director to labor for the promotion of the objects of the society in his district, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his district as the interest of the work may demand.

STATE AGENT.

SEC. 7. The duties of the State Agent shall be to have charge of the subscription book business of the Society. He shall select, appoint, and instruct agents, and contract with them for territory in which to work.

ARTICLE VII.—MEETINGS.

This Society shall convene annually for the election of officers and the transaction of other necessary business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary.

ARTICLE VIII.—FUNDS.

The funds of this Society shall consist of moneys received from free-will offerings and sale of publications.

ARTICLE IX.—AMENDMENTS.

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

Article 3 called out a large number of questions, but was heartily assented to by all. The remainder of the proposed constitution passed without questions. After the adoption of the above by a unanimous vote in its favor, Elder Olsen and C. Eldridge made some remarks in reference to the canvassing work in Canada, and the propriety of placing the work in charge of the Michigan Tract Society. The time having arrived for adjournment, Brother Eldridge's remarks were cut short, and motion to adjourn to call of Chair prevailed.

FOURTH MEETING, SEPT. 6, AT 4:30 P. M.—The committee appointed to recommend plans for raising and disbursing a fund for the aid of our worthy poor, reported as follows:—

1. *We recommend*, That a suitable amount be raised by donations from our brethren throughout the State, to provide for the necessities of the worthy poor among us, the same to be known as the State Poor Fund.

2. That the soliciting of these donations be under the supervision of the Tract and Missionary directors.

3. That the money raised be deposited in the treasury of the State Tract and Missionary Society.

4. That the Tract Society Board constitute a Board to disburse these funds to the several districts, as the necessities of the case may demand; this distribution to be made at the annual and semi-annual meetings of the Board.

5. That the money be drawn by an order on the Treasurer, signed by the director, and approved by the elder of the church where the individual needing help is a member.

The following was then substituted for Recommendation 5:—

No money shall be drawn between the meetings of the Board except in such cases where only immediate aid will meet the object for which this fund is raised. In such cases, an order signed by the director of the district, and approved by the elder of the church to which the individual needing aid belongs, shall be paid by the Treasurer out of any money in his hands belonging to the Poor Fund.

The report was then unanimously adopted.

The Committee on Nominations offered the following report: For President, O. A. Olsen; Vice-President, D. E. Wellman; Secretary and Treasurer, J. S. Hall; Corresponding Secretary, Olive G. Perry; State Agent, W. M. Crothers; Directors, Dist. No. 1, Fred Clarke; No. 2, N. R. Staines; No. 3, L. N. Lane; No. 4, H. M. Kenyon; No. 5, E. I. Beebe; No. 6, O. F. Campbell; No. 7, E. L. Sanford; No. 8, C. H. Knight; No. 9, W. C. Hebner; No. 10, H. C. Goodrich; No. 11, C. L. Burlingame; No. 12, T. Harriman; No. 13, No. 14, Samuel Midgley.

These names were considered separately, and the officers were elected as nominated.

The Secretary's report for quarter ending June 30, 1891, was presented as follows:—

No of members,	3,054
“ reports returned,	2,589
“ members added,	129
“ “ dismissed,	193
“ letters written,	7,000
“ “ received,	1,859
“ missionary visits,	15,536
“ Bible-readings held,	2,825
“ attending readings,	6,790
“ sub. for periodicals (yearly),	1,134
“ “ “ (less than a year),	157
“ periodicals distributed,	151,875
“ pp. books and tracts sold,	387,650
“ “ “ “ loaned,	349,899
“ “ “ “ given away,	809,198
“ “ sub. books sold by canvassers,	5,378,273
Cash received on books, tracts, and periodicals, \$6,248.25; on sales of subscription books, \$10,606.25; on fourth Sabbath and other donations, \$1,537.95; on membership and special donations, \$66.58; on first-day offerings, \$1,950.89; on other funds, \$7,908.66. Total, \$28,318.08.	

After the reading of the Secretary's report, the report of the Treasurer was called for and read as follows:—

J. S. Hall in account with the Michigan T. and M. Society.

Dr.		
To cash on hand July 1, 1890,	\$ 5,081 99	
To cash received for year ending June 30, 1891,	28,318 08	
Total,	\$33,400 07	
Cr.		
By cash delivered for year ending June 30, 1891,	\$26,329 64	
Balance, Cash on hand July 1, 1891,	7,070 43	
Total,	\$33,400 07	

RESOURCES.

Merchandise,	\$ 853 40
Property,	372 59
Cash on hand,	7,070 43
Due from T. and M. societies,	1,523 26
“ other sources,	2,950 10
Total,	\$12,769 87

LIABILITIES.

Due <i>American Sentinel</i> ,	\$ 126 39
“ Good Health Pub. Co.,	85 21
“ Int. T. and M. Society,	63 77
“ “ S. S. Asso.,	41 85
“ Pacific Press Pub. Co.,	193 08
“ Reserve fund,	6,764 11
Balance, Present Worth,	5,495 46
Total,	\$12,769 87

On motion, these reports were adopted.

President Olsen explained more fully the proposition concerning the Society's taking charge of the canvassing work in Canada.

Moved and carried that the Board perfect arrangements with the Review and Herald, to take charge of the canvassing work in Canada.

There being no further business to come before the Society, it was voted to adjourn *sine die*.

At a meeting of the Michigan Tract and Missionary Society's Board of Directors held at 7:30 p. m., Sept. 6, it was thought best for the good of the work in the State, to change the field of labor of some of the directors just elected. On motion, it was voted that O. F. Campbell be transferred from Dist. No. 6 to Dist. No. 2; N. R. Staines from Dist. No. 2 to Dist. No. 3; and L. N. Lane from Dist. No. 3 to Dist. No. 6. On motion, Board adjourned.

J. S. HALL, Sec. O. A. OLSEN, Pres.

OHIO CONFERENCE PROCEEDINGS.

The first meeting of the twenty-ninth annual session of the Ohio Conference was called, according to appointment, at Mount Vernon, Ohio, Aug. 18, at 9:30 A. M., the President, Elder G. A. Irwin, in the chair. Prayer was offered by Elder H. W. Miller. The roll of the churches being called, twenty-eight delegates, representing twenty-one churches, presented credentials. The report of the last annual session was read and approved. The Chair being authorized, appointed the usual committees as follows: On Nominations, D. K. Mitchell,

F. Robbins, J. N. Watros; on Credentials and Licenses, E. J. Van Horn, J. N. Loughborough, A. L. Stevens; on Resolutions, H. W. Miller, J. D. Rice, M. Mitchell; on Delegates, W. H. Saxby, J. S. Iles. Adjourned.

SECOND MEETING, AUG. 19, AT 9:30 A. M.—Forty-seven delegates were present. The Committee on Delegates recommended the seating of delegates from St. Clairsville, New Antioch, Cincinnati, and Cleveland, with credentials. The President presented a report, giving outline of the work for the past year. The churches Genoa, Pemberville, and Broughton, were admitted to the Conference.

The Chair being authorized, appointed J. F. Robbins, L. Stevens, E. T. Russell, G. S. Honeywell, Irwin Dyser, as a committee to act in connection with the Conference Committee, and the representatives of the General Conference on aggressive work. Adjourned to call of Chair.

THIRD MEETING, AUG. 21, AT 9:30 A. M.—Forty-eight delegates were present, representing thirty-three churches. The Committee on Delegates recommended the seating of delegates from Pemberville, Broughton, and Hamler. Reports from city missions were called for, and Elders Saxby and Rice spoke in behalf of the Cincinnati and Cleveland Missions, and brother Keslake in behalf of the Toledo Mission. The Committee on Resolutions reported as follows:—

1. Resolved, That we humbly acknowledge the mercy and help of God in whatever degree the work of our Conference has been prospered the past year.
2. Resolved, That we recognize the influence of the Holy Spirit in the union and harmony of feeling, and spirit of devotion that has prevailed from the beginning of our meeting.
3. Resolved, That we hereby express ourselves in sympathy with the General Conference in the efforts to encourage among members and ministers a more careful and thoughtful study of the Scriptures; and that we appreciate their appointment of the ministers' school for Dist. No. 3, to be held in Battle Creek, Mich., in November, 1891.
4. Resolved, That we authorize the Conference Committee to arrange for Conference laborers to attend the entire course of study provided for at said school.

The Committee on Aggressive Work presented the following, which was adopted without discussion:—

1. That the Tract Society take into consideration the advisability of removing the depository from Cleveland Columbus.
2. That the mission work in Cleveland be pushed forward in such manner, and under such management as may seem advisable to the Conference Committee, and in harmony with the Spirit of God.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 24, AT 9:30 A. M.—The Committee on Resolutions reported further, as follows:—

5. Resolved, That we approve the action of the Conference Committee in providing for canvassers' institutes the past two years, and that we recommend that they give this branch of the work such support, as in their judgment may seem advisable.
6. Resolved, That we approve the action of our State Health and Temperance Association in complying with the recommendation of the International Society, and that we recommend the Conference Committee to co-operate with them in carrying forward the work in this Conference.

Whereas, We recognize the importance of the Sabbath-school work, and the necessity of encouraging an interest in the same; therefore,—

7. Resolved, That we recommend that the Conference Committee grant the request of the Sabbath-school Association for a laborer to act in the interests of the work in general, so far as they may deem it advisable and practicable.

Whereas, During the past year death has entered the home of our brother, Elder O. F. Guilford, and he has been called to lay away to rest, until the Life-giver shall come, his beloved companion; therefore,—

8. Resolved, That we extend to him our sympathy in his bereavement, but realizing the frailty of human help, we commend him to the care of Him who doeth all things well.

The foregoing resolutions were freely discussed, and adopted by a rising vote of the Conference.

The Committee on Credentials and Licenses reported as follows: For Credentials, G. A. Irwin, J. G. Wood, O. F. Guilford, E. T. Russell, H. W. Miller, J. S. Iles, W. H. Saxby, C. P. Haskell, H. H. Burkholder, E. J. Van Horn; for License, H. M. Mitchell, A. C. Shannon, C. H. Keslake, Lovel Iles. These names were considered separately, and credentials and licenses granted as recommended. The Treasurer presented the following report:—

RECEIPTS.	
Tithe on hand July 1, 1890,	\$ 1,014 08
received during the year,	10,000 00
Total,	\$11,014 08
EXPENDITURES.	
General Conference tithe,	\$1,000 00
Orders to laborers, etc.,	7,246 54
Balance,	2,767 54
Total,	\$11,014 08
CITY MISSION FUNDS.	
Overdraft on Tithe Fund,	\$304 82
From Cleveland Mission Bldg. Fund,	441 99
Collections by O. T. & M. S.,	155 15
On rent of rooms from O. T. & M. S.,	72 00
EXPENDITURES.	
Cleveland Mission,	\$1,383 35
Columbus Mission,	175 00
Cincinnati Mission,	200 00
Overdraft on Tithe Fund,	1,394 03
Total,	\$3,152 38

TENT FUND.	
Overdraft on tithe July 1, 1890,	\$306 83
Expenditures,	379 56
Balance on hand,	717 02
Total,	\$1,403 41
EDUCATIONAL FUND.	
Overdraft on tithe fund,	\$18 36
SUMMARY.	
Tithe on hand,	\$2,767 54
Tent fund on hand,	717 02
Total,	\$3,484 56
City mission fund overdrawn,	\$1,394 03
Educational fund overdrawn,	18 36
Total overdraft,	\$1,412 39
Cash on hand June 30, 1891,	\$2,072 17

The auditor, H. M. Mitchell, testified to the correctness of the foregoing report, which was accepted.

The Committee on Nominations reported as follows: For President, G. A. Irwin; Secretary, L. T. Dyser; Treasurer, D. K. Mitchell; Executive Committee, G. A. Irwin, H. W. Miller, J. G. Wood, H. M. Mitchell, E. J. Van Horn; Auditor, H. M. Mitchell.

The Conference Committee was requested to procure a new pavilion in time for our next annual meeting. Adjourned *sine die*. GEO. A. IRWIN, Pres. L. T. DYSERT, Sec.

Directory: President, Elder George A. Irwin, Mt. Vernon, Ohio; Secretary, L. T. Dyser, 74 Kinsman St., Cleveland, Ohio; Treasurer, D. K. Mitchell, Corsica, Morrison Co., Ohio.

COLORADO TRACT SOCIETY PROCEEDINGS.

THE ninth annual session of the Colorado Tract Society convened at Colorado Springs, Sept. 8-15.

FIRST MEETING, SEPT. 9, AT 9:15 A. M.—President in the chair. Prayer by Elder J. G. Matteson. Minutes of the last annual meeting were read and approved. The Chair appointed the usual Committees as follows: On Nominations, A. J. Stover, Rasmus Peterson, J. W. Barraclough; on Resolutions, E. W. Whitney, Geo. O. States, J. D. Pegg.

The President made some interesting remarks in regard to the work done by the canvassers, showing that the truth had been placed in the homes of over 4,000 families. The good work done by some of the local societies was commended, and the importance of each one's doing his part, dwelt upon. The President stated that the Corresponding Secretary, sister Marian Klaiher, was obliged to leave her work in February last, on account of failing health, and as that work is both necessary and important, and there is a great need of the office being filled by an efficient person, the Nominating Committee was asked to take that matter into consideration. Adjourned to call of Chair.

SECOND MEETING, SEPT. 11, AT 5 P. M.—The Committee on Resolutions submitted the following:—

1. Resolved, That we approve the proposition of the Pacific Press to establish a depository in General Conference Dist. No. 5.
2. Resolved, That we request the Conference to employ suitable persons, who shall devote their time to colportage work and in soliciting subscriptions for our denominational books.
3. Resolved, That we adopt the Constitution recommended by the International Tract Society at its last session.

Interesting remarks were made upon each of the resolutions. Elder Underwood spoke of the good that could be done by the canvassers, by furnishing their subscribers with our periodicals. The resolutions were adopted.

THIRD MEETING, SEPT. 13, AT 6:30 P. M.—The Committee on Nominations brought in the following report: For President, J. R. Palmer; Vice-President, Geo. O. States; Secretary, Leah E. Vandermark; Corresponding Secretary, —; State Agent, W. J. Keele; Directors, Dist. No. 1, Rasmus Peterson; No. 2, Watson Ziegler; No. 3, A. J. Stover; No. 4, Geo. Ragan; No. 5, F. J. Hartman; No. 6, J. B. Wilson.

The nominees were unanimously elected. A motion was made and carried that the traveling expenses of directors when visiting their districts, be paid out of the Tract Society fund.

The Treasurer's report was read as follows:—

Cash on hand Sept. 1, 1890,	\$ 144 09
Received during the year,	6,547 95
Total,	\$6,692 04
Paid out during the year,	\$5,895 94
Balance on hand, June 30, 1891,	\$796 10
Total,	\$6,692 04
RESOURCES.	
Stock, furniture, and fixtures,	\$2,221 79
Due on accounts,	1,574 94
Cash on hand,	796 10
Total,	\$4,592 83
LIABILITIES.	
Due publishing houses,	\$1,851 27
On other accounts,	400 85
Present worth,	2,340 71
Total,	\$4,592 83
Adjourned <i>sine die</i> .	J. R. PALMER, Pres.
LEAH E. VANDERMARK, Sec.	

MISSOURI SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE fourteenth annual session of the Missouri Sabbath-school Association was held in connection with the camp-meeting at Holden, Mo., Aug. 18-25, the first meeting being convened during the workers' meeting.

FIRST MEETING, Aug. 14, AT 11 A. M.—President in the chair. Prayer by Elder W. W. Stebbins. Minutes of last session approved, after which the annual report of the Association was read. The President then delivered a short opening address, showing the necessity of renewed diligence in this particular branch of the work. His remarks were followed by expressions from Elders Stebbins, Allee, Rogers, and others.

The Chair being empowered to appoint the usual committees, the following were announced: On Resolutions, W. W. Stebbins, C. Santee, and H. K. Willis; on Nominations, J. J. Nichols, Jas. Klostermyer, and Lew Terry.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20, AT 9:30 A. M.—President in the chair. Committee on Resolutions presented a series of four resolutions, which on being discussed, were referred back to committee. Committee on Nominations ask for further time. A letter of greeting from sister Vesta J. Olsen, Corresponding Secretary of the International Sabbath-school Association, was then read. Adjourned to call of Chair.

THIRD MEETING, AUG. 23.—President in the chair. Committee on Nominations presented the following: For President, Geo. M. Ellis; for Secretary and Treasurer, Vita Morrow. After remarks by Elder R. A. Underwood and others, on motion, the name of Mrs. Geo. M. Ellis was substituted for that of Miss Vita Morrow, and the report was adopted. The following, presented by the committee, were adopted:—

1. Resolved, That we urgently request the Conference to encourage the President of the Sabbath-school Association to spend his entire time in laboring in the interests of the Sabbath-schools.
2. Resolved, That we urgently request the Conference to encourage all our Sabbath-schools to use *Our Little Friend* in place of the lesson books.

Whereas, The Sabbath-school Worker is an efficient aid in this branch of the message; therefore,—

3. Resolved, That we do all we can here and hereafter to get all our superintendents and teachers at least, to subscribe for it.

Adjourned *sine die*. J. B. BECKNER, Pres. VITA MORROW, Sec.

TENNESSEE RIVER HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE second annual session of the Tennessee River Health and Temperance Association was held in connection with the camp-meeting at McKenzie, Tenn., Sept. 1-8. The first meeting was called Sept. 4, the President, W. D. Dortch, in the chair. After singing, prayer was offered by Elder C. L. Boyd. The minutes of last meeting were read and approved. The Chair was empowered to appoint the usual committees. The Committee on Nominations, was W. S. Loury, W. R. Burrow, J. D. Kivett.

Report of labor performed during the past year was called for, which showed as follows: Orders for *Good Health*, 135; "Social Purity," over 300, besides a few other works. At this meeting four members were added to the Society.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 7. The Committee on Nominations recommended as follows: For President, Elder H. W. Reed; for Secretary, Mrs. H. W. Reed. Adjourned *sine die*. W. D. DORTCH, Pres. MOLLIE DORTCH, Sec.

Special Notices.

UNION COLLEGE.

An Appeal To Our Scandinavian Brethren.

THE Scandinavian division of Union College begins Nov. 25. This gives to those who desire to come, abundant time for preparations. We are greatly in need of laborers among our Scandinavian brethren and countrymen. In Iowa alone, there are 600 Sabbath-keepers, besides many thousands of people who speak our language, yet they have not a single preacher. Brother Stremman from Dakota, is laboring in that State at present; and there are a few Bible workers and three or four canvassers besides. Among these brethren there are no doubt many young people who can be educated for work in the mission. In other States, where the Scandinavians have settled, there is also great need of laborers. Where shall all these laborers come from, except our children and the young that are growing up among us, are educated in our language? We cannot expect that Americans and people of other nations will learn our mother tongue.

From the Scandinavians, brethren O. A. Olsen, O. A. Johnson, and the undersigned, were present. We counseled with the Scandinavian teachers present; and with Prof. Prescott, about the Scandinavian division, and how it could be best arranged with reference to the different classes and studies. Those who cannot readily under-

stand and read our language, will be given opportunity in the preparatory class to use most of their time for the study of our language, until they get sufficient knowledge of the language to study other branches. Those who are farther advanced, can begin immediately with several studies. Those who desire to continue for several years in the school, are at liberty to choose which course to pursue.

We consider religion or the study of the Bible the most important study of all. This study begins with the preparatory classes, and continues to the last. We think it is best to begin the history of the Bible from the beginning, and to pay special attention to the doctrines we meet as we go on with our studies. Brother E. G. Olsen will lead in this branch of the instruction among the Danes and Norwegians, and brother J. M. Erickson among the Swedes. Brother Erickson is thorough in the Swedish language, as well as in the teaching of the Bible, and brother Olsen has had a good opportunity during the many years he has been laboring in the old country, to become acquainted with our language and with the teaching of the Bible. The rest of the teachers in our language are so far advanced in the branches they teach, that our brethren have full confidence in them. The students will get all the instruction they need and reasonably can expect. Besides the branches spoken of in the calendar, there will no doubt also be an opportunity to learn shorthand (Gabelsberger's system).

I can heartily recommend this school to our Scandinavian brethren. My prayer is that the Lord may make it such an institution that many laborers can here be educated to work in the Scandinavian mission as well as in many other languages.

The plan of the school with regard to religion is to strengthen those who already love the Lord, and to lead them in such a way that they can obtain more spiritual experience and life in Christ, and also to bring those who do not know the Lord, to the Saviour, that they may obtain a true and living faith. For this purpose the teachers will use every suitable opportunity to lead the minds of the pupils to the wonderful works of God and his quickening word, and especially to the gospel of Christ, which is the power of God unto salvation to every one that believes.

The government and the rules of the school are only such as are necessary for the spiritual and physical well-being of the students. May the Lord awaken in the hearts of many parents and young people, a deep interest in this school, and may we in the near future see good fruits in the mission from the efforts thus made.

It is our intention, the Lord willing, to visit the school again in November, when the Scandinavian division begins. Brothers O. A. Olsen, O. A. Johnson, and the undersigned, will then hold meetings a week with the teachers, students, and other brethren who may be present.

J. G. MATTESON.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XVII.—THE BAPTISM OF SUFFERING;
BLIND BARTIMEUS. MARK 10:32-52.
Parallels: Matt. 20:17-34; Luke 18:31-43.

(Sabbath, Oct. 24.)

CHRIST'S SUFFERINGS FORETOLD.

1. What did Jesus tell his disciples on the way to Jerusalem? Mark 10:32-34. (See note.)
2. What shows that the disciples were looking for a temporal kingdom? Verses 35-37. These men made request through their mother. Matt. 20:20, 21.
3. Did they understand what they requested? Mark 10:38, first clause.
4. What question did Jesus ask?—Id.
5. What was their reply? Verse 39, first clause.
6. What was the baptism and cup to which our Lord referred? Verses 33, 34; Matt. 26:38, 39.
7. What should be their lot and that of others of the servants of Christ? Mark 10:39; 2 Tim. 3:12; Phil. 1:29.
8. What did he say of the positions asked? Mark 10:40; Matt. 20:23.

GREATNESS MEASURED BY SERVICE.

9. How does Jesus say we should strive for greatness? Mark 10:41-44.
10. What great example did he give them of the unselfishness and greatness of true service? Verse 45.

THE BLIND RESTORED.

11. As Jesus and his disciples passed through Jericho, who sat by the wayside begging? Verse 46.
12. What did Bartimeus do as he learned that Jesus was passing? Verse 47.
13. How did Bartimeus regard the rebuke of the people? Verse 48.

14. How did Jesus regard the blind man's cry? Verses 49-52.

15. What did Bartimeus do? Verse 52, last clause.

SPIRITUAL BLINDNESS.

16. What is the spiritual condition of those who are in sin? 2 Pet. 1:9; Rev. 3:17.

17. Who alone can make such to see? Isa. 42:7; Rev. 3:18.

18. What does God require that they may see? Matt. 7:7, 8.

19. What will such restoration make of those restored? Mark 10:52; 1 Pet. 2:9.

NOTE.

The parable of the laborers in the vineyard recorded in Matt. 20:1-16 comes in between the last lesson and this. It was given to illustrate the truth expressed in Mark 10:31. After that Jesus again tells his disciples of his sufferings. Again and again he repeats it, that they may be prepared for the fearful ordeal.

News of the Week.

FOR WEEK ENDING OCT. 10.

DOMESTIC.

—A million-dollar building is to be erected in Chicago to the memory of Columbus.

—Rivers in Oklahoma, swollen by the heavy rains, have destroyed the property of "boomers," and washed out railroads.

—Forty per cent of the wheat crop in North Dakota is said to be in the shock, and a large proportion is sprouting, so that it will be worthless.

—Fire destroyed the Greenwood 120-stamp quartz mill, near Deadwood, S. D., Saturday night. The loss was \$150,000, and the insurance but \$10,000.

—The Greenlee and Forst oil well at McDonald, Pa., has been drilled deeper, increasing the flow to 14,400 barrels per day, making it the largest oil well in the world.

—It is said that Chicago has nearly twice as many miles of street as any other city in the world, and almost four times as many as New York. Her total mileage is 2,048.

—Total collections of internal revenue during the first two months of the present fiscal year were \$26,135,133, an increase of \$632,557 over the corresponding period of last year.

—The National Butchers' Association is soon to construct a plant at Dallas, Tex., to furnish its 5,000 members with beef. This will make the association independent of the meat trust.

—Three California lions were recently killed by a hunter in Fresno County. One of them measured fully eight feet from tip to tip, and is being stuffed. The other two were nearly as large.

—Within a month the two churches of St. Mary-le-Strand and St. Clement Danes, which for more than a century have stood right in the center of London's great street, the Strand, and have been to tourists even more noticeable than St. Paul's, will be leveled to the ground.

—Mrs. Halle T. Dillon, M. D. (colored), daughter of Bishop B. T. Tanner of the African Methodist Episcopal Church, is not only the first colored woman physician, but the first woman of any race to pass the Alabama State medical examination. It was a written examination, and an unusually severe one, occupying ten days. Dr. Dillon, after passing with a high average, now occupies the place of resident physician at the Tuskegee (Alabama) Institute.

FOREIGN.

—Karl I, King of Wurtemberg, died Tuesday at Stuttgart, aged sixty-eight years.

—The damage to the cereal crops in Canada by insects, has been estimated at \$38,000,000.

—A bomb with a lighted fuse attached, was found in the Episcopal Palace at Trieste, Monday.

—Friday funeral services were held at Stuttgart over the remains of King Karl of Wurtemberg.

—Charles Stewart Parnell, the noted Irish leader, died suddenly at his home in Brighton, England, Tuesday.

—Africa is now completely encircled by submarine cables, which make up altogether a length of 17,000 miles.

—The Oriental Railway Company, as a result of recent outrages by brigands, has demanded special guarantees from the Porte, if it is to carry on its traffic.

—It is proposed to exterminate Australian rabbits by laying electric wires along their burrows, so that every animal touching the wires would die suddenly.

—The physician of the queen of Hawaii, says that she is afflicted with an organic disease that will soon cause her death. Important political changes are likely to follow her demise.

—The Russian government has provided a fund of 22,000,000 roubles for the relief of its starving people. Utter failure of harvest in thirteen provinces and partial in eight, is reported.

—Brigands attempted to wreck a train at a desolate spot on the Haidar-Pachaiamid Railway in Turkey, Monday, for the purpose of robbery. The obstructions were discovered in time, and the brigands decamped.

—Costa Rica will expend \$100,000 on an exhibit at the World's Fair, instead of \$50,000, as originally intended. The government has officially applied for an acre of ground at Jackson Park, upon which to erect a building.

—Queen Victoria now rules over a population scattered in the four quarters of the globe and the islands of the sea, aggregating 367,000,000, a greater number than has ever acknowledged the sovereignty of one person in ancient or modern times.

—The canal which is to connect Manchester, England, with the sea, is one of the greatest undertakings of modern times. Its total length will be 33½ miles. It will be 26 feet deep, 120 feet wide at the bottom, and 230 feet at the top. It is about three fourths completed, and will cost about \$45,000,000.

—The town of St. Croix, in the Jura, having 6,000 inhabitants, was very desirous of having a railway. Several plans were formulated, but before anything definite had been settled, a philanthropist named William Barbey, offered to make the line at his own expense upon the condition that traffic should be entirely suspended on Sundays. The proposal was accepted, and M. Barbey and a few friends are furnishing the capital required, this being estimated at £92,000.

RELIGIOUS.

—A Grand Rapids jury decide against Sunday evening theatricals and convict Manager Burroughs.

—The Roman Catholic parochial schools at Faribault, Minn., have been placed in charge of the Board of Education, without conditions.

—The Wisconsin Synod has resolved to engage in missionary work in Japan. Their missionary will be the first Lutheran evangelist in Japan.

—The famous Castle Church at Wittenberg, to the doors of which Luther nailed his ninety-five theses on Oct. 31, 1517, and in which he and Melancthon are buried, is undergoing a thorough restoration.

—The British Missionary Society has in India over twenty centers of activity. It asks but £6 a year to support one leper, and £20 for the same period to furnish a Christian teacher to any of its asylums. The outside cost of building a home is estimated at £310. It is said that the lepers are touchingly susceptible to gospel influences, and lately a Burmese missionary remarked that their conversion was the best means of propagating the gospel throughout India, inasmuch as the example of the patience under the suffering of leprosy, everywhere produced a strong impression.

Appointments.

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

MEETINGS FOR 1891.

DISTRICT NUMBER ONE.

MINISTETIAL Institute for Dist. No. 1, Oct. 13 to Nov. 15

DISTRICT NUMBER SIX.

Southern California meeting, Oct. 15-26
GEN. CONF. Com.

THE quarterly meeting for Dist. No. 2 of the Vermont T. and M. Society, will be held at Brownington, Oct. 24. A. A. Cross, Director.

APPOINTMENT BY THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, brother C. B. Hughes will meet with the church at Maple Grove, Oct. 17. If it should be thought advisable, he will preach to the citizens on Sunday, the 18th. Will brother Harding look after this matter?

BUSINESS NOTICES.

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

WANTED.—A good hygienic cook; must be a Sabbath-keeping lady who is experienced in cooking for invalids. For further particulars, write at once to D. D. Mc Dougall, Cincinnati, Ohio.

LABOR BUREAU.

WANTED.—A place as overseer on a farm or work by the month, in Pennsylvania. Address Edward Satterthwait, West Grove, Chester Co., Pa.

PAPERS WANTED.

If those who have clean copies of the Youth's Instructor and Our Little Friend, will send them to me, postage prepaid, to Tallahassee, Fla., we can place them where they will be appreciated, and where they will do much good, by using them in connection with our canvassing work among the colored people. B. B. NEWMAN.

Obituary Notices.

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

SHOOPHEIT.—Died of cholera infantum, in Fullerton, Nebr., Sept. 6, 1891, Paul M., son of Henry and Eva Shoopheit, aged 11 months and 8 days. We laid him away to rest, till the promise found in Jer. 31: 16 shall be fulfilled. JOHN CLARK.

RUSSEL.—Died at Hope, Barry Co., Mich., Sept. 27, 1891, sister Olive M. Russel, in the forty-eighth year of her age. Sister Russel at the time of her death, was a worthy member of the Seventh-day Adventist church at Otsego, where the funeral was held. Services were conducted by the writer. H. M. KENYON.

RHINEHART.—Died Sept. 10, 1891, near New Market, Shenandoah Co., Va., of dropsy, sister Rebecca Rhinehart, aged 84 years and 4 days. She embraced the truths of the third angel's message, in the spring of 1876, under the labors of Elders Lane and Corliss, and was baptized by Elder Corliss. Funeral discourse by the writer, from 1 Cor. 15: 21, 22. HENRY A. RIFE.

SCOLTZ.—Died of membranous croup, at Plattberg, South Africa, June 22, 1891, Matthew Henry, son of brother and sister Scoltz, aged 2 years, 3 months, and 6 days. He was a bright, promising boy of a loving disposition. The home is saddened by the absence of his prattle, but the parents are comforted by the "blessed hope." Services were conducted by an elder of the Dutch Reform church, those present understanding only the Dutch. I. J. HANKINS.

COX.—Died Sept. 13, 1891, at the home of her parents, Mr. and Mrs. G. R. Bates, in Princeton, Minn., Mary, wife of J. M. Cox. Mr. and Mrs. Cox attended a series of meetings held by brother E. A. Curtis and myself. While our meetings were in progress, she was taken sick, and in a few days fell asleep. At the request of the parents and bereaved husband, services were conducted by the writer. They have the sympathy of a large circle of friends who were in attendance at the funeral. Words of comfort were spoken from Isa. 25: 8. J. W. COLLIE.

SHEFFER.—Died at Colorado Springs camp ground, of consumption, Sept. 28, 1891, brother Wm. Sheffer. He was born in Iowa in 1858, and was married in Feb., 1887. His wife and one child are left to mourn his loss. Brother and sister Sheffer came into the light of present truth under the labors of Elder J. D. Pegg during the past summer, at Cheyenne, Wyo. They would have started for his home in St. Joseph, Mo., in two hours' time, when he fell asleep. As there was no Adventist minister to assist in the funeral services, by request, the writer read words of comfort from Rev. 14: 13 and Isa. 51: 11, 12. WM. J. KEELE.

WARD.—Mollie Ward was born in Henry County, Tenn., March 17, 1874, and died Sept. 10, 1891, being 17 years, 6 months, and 23 days old. She professed faith in Christ, and was united with the Springfield church, July 8, 1890, in which she lived a consistent Christian life till the last. During the five weeks she was sick, she was never heard to murmur, and she showed to those who waited on her that she was a child of God. She said all was well with her. The writer has known Mollie from a child, and she was always a good girl, and was much loved by her neighbors and friends. Oh, that her husband may so live that he can meet her when the Life-giver comes. Funeral services by J. Moon. J. H. DORTCH.

WHITE.—Killed by the cars, Sept. 17, 1891, sister Clarissa White of Keeppville, Erie Co., Pa., aged 63 years, 11 months, and 15 days. Although she had been a Christian from early youth, and had been baptized in the year 1863, her knowledge of the Scriptures had kept her from uniting with any church until about three and one-half years ago, when she heard for the first time, and accepted, present truth. She was a member of the Abion church, and was one of whom all who knew her agree in saying that hers was a life void of offense. Although the manner of her death was such as to bring great sorrow to the hearts of her aged husband and two daughters, they "sorrow not, even as others which have no hope." Words of comfort were spoken by the writer. E. J. HIBBARD.

STANHOPE.—Died at Richford, Vt., Aug. 26, 1891, brother Isaiah Stanhope, in his seventy-seventh year. His first religious experience was with the Seventh-day Adventists, and when the church of Richford, Vt., was organized in 1863, he was one of the charter members. The family altar was always maintained in his house, and unless prevented by sickness, he was punctual in attendance upon the services in the house of God. Living upon a main line of travel, his house was always a home for those of like precious faith, as many living witnesses can testify. His sickness, which was protracted through many years, was borne with much Christian resignation and fortitude. As long as he had the power of speech, he took part in family worship. He expressed himself as fully trusting in Jesus, and fell

asleep with a bright hope of a part in the first resurrection. The writer spoke words of comfort to a full house of relatives and friends, using as a text, words selected by the deceased and found in Ps. 71: 17, 18. M. E. KELLOGG.

PRATT.—Died at her home near Frankfort, Mich., July 27, 1891, sister M. M. Pratt, aged forty-three years. Sister Pratt with her family embraced present truth under the labors of Elder J. W. Covert, less than a year ago. She leaves a husband and five children to mourn her loss. Sermon by Hiram Hatch. Text, Col. 3: 3. * * *

HOBBS.—Died in Lincoln, Nebr., Sept. 30, 1891, of diabetes, John A. Hobbs, in the twenty-sixth year of his age. He was born in Sheridan, Ill., Oct. 20, 1865. When about seventeen years old, at a camp-meeting in his native place, he was converted and baptized. In 1885 he entered Battle Creek College, graduating in the English course in 1888, and in the Scientific, in 1890. During the school year, Sept., 1890, to June, 1891, he was employed as teacher in the Academy at South Lancaster, Mass. Being engaged as one of the teachers in Union College, though he had for months been suffering under the power of disease, he was so blessed and strengthened by prayer being offered in his behalf, as to be led to hope that he would be able to go forward without difficulty with his College duties, and started accordingly for his field of labor. Stopping over at Mt. Pleasant, Iowa, he was there, Sept. 23, married to sister Angelia M. Washburn, and reached College View, Sept. 24, the day of the dedication. He soon began to show symptoms of failing strength, the powers of nature rapidly gave way, and at about 11 A. M., Sept. 30, the day of the opening of the College, he quietly passed away. He was brought to the home of his parents in this city, and a large congregation attended the funeral at the Tabernacle, Oct. 3. U. S.

LINDSAY.—Died at his home in Vienna, Dane Co., Wis., May 30, 1890, of acute softening of the brain, caused from a severe attack of la grippe, Thomas Lindsay, in the seventy-fifth year of his age. Father was born in Fifeshire, Scotland, December, 1815, and on June 28, 1841, was married in Glasgow, Scotland, to Catharine McIntyre. The next day they sailed for America, reaching Wisconsin in September of the same year. After two years' residence in Madison, they located, in the spring of 1843, on the farm which was ever afterward their home. There seven of their eight children were born, four of whom grew up, and are still living. Three died in infancy, and one, a son, at the age of sixteen. In 1859, under the labors of Elder Sanborn, father, with all members of the family, began keeping the Sabbath, and he, with all the adult members, was baptized; but for some reason, he never fully identified himself with the church. Father was much respected by his neighbors for his honest dealing and strict business integrity. In the first part of his illness mother asked how the future seemed to him. He said, "O, mother, I am praying." Remarks were made by Elder Breed, from John 11: 25; "I am the resurrection and the life." DR. K. LINDSAY.

SMITH.—Died at Olivet Station, Mich., Sept. 27, 1891, of typho-malarial fever, sister Kittie Smith, aged 21 years, 8 months, and 27 days. Sister Smith was born in Irving, Barry Co., Mich., and removed with her parents to Hastings, in the spring of 1886, where she resided until the time of her death, with the exception of a few months spent at a neighboring village and in Battle Creek, at which place she was baptized and united with the church in 1887, since which time she has shown an active interest in the cause of truth. Last April she attended a canvassers' institute in Greenville, and decided to devote herself to that work. Her quiet Christian conduct and life and her devotion to the work, won for her the confidence of her brethren, and she was appointed leader of a company. Her work in that capacity and as an individual, was well and faithfully done, and bears the impress of the spirit of Christ. Sept. 18, she completed a delivery of books in Marshall, and went to the home of sister Pierce, where she died. She fell at her post, and her last rational words were about the work and expressive of confidence and trust in God. Her mother arrived a few days before her death, and remained with her to the last. Her remains were taken to Hastings for burial, and words of consolation were spoken by Elder I. D. Van Horn, from the appropriate text found in Rev. 14: 13. She was beloved by all who knew her, and leaves many friends who deeply mourn their loss, but with the precious hope of meeting her again among the faithful in the first resurrection. W. M. CROBHERS.

TUCKER.—Died of exhaustion, following blood poisoning and lockjaw, in South Lancaster, Mass., Aug. 9, 1891, brother J. C. Tucker, in his 68th year. Brother Tucker was born in South Kingston, R. I., where he lived until about nine months before his death. The funeral was held in his native town, and was largely attended, the services being conducted by the writer. He had for more than twenty-five years taken a lively interest in the cause of present truth, and had served as a member of the New England Conference Committee, and in other responsible positions. His suffering was intense at times, when he could not swallow a drop of water to allay the thirst, caused by the burning fever; but he bore it with patience, trusting in God to give relief, or to raise him up in his own good time. He went down praising God, and pleading for a complete victory which we have evidence to believe he will obtain in the resurrection morn. This thought consoles his surviving relatives and friends, among whom is one brother and an only son. This son and his wife feel the loss most keenly, as father and son lived and worked in close companionship until the last; but they did all they could for his comfort while he lived, and they feel to say, "The Lord doeth all things well." F. E. MILES.

A BIDDING SABBATH AND LORD'S DAY. BY ALONZO T. JONES. A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Address REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

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Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Live'g Express, and Accom'n. Lists routes to Chicago, Kalamazoo, Battle Creek, etc.

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 7.55 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 5.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations from Chicago to Detroit and Montreal with arrival and departure times.

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

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, 23, 24, 25, 26, 27, 28, 29, 30, good going on date of sale, and good to return up to and including Monday next following date of sale.

MAP OF THE UNITED STATES.

A LARGE, handsome map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of twelve cents in postage, by P. S. Eustis, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 13, 1891.

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REMAINING MEETINGS FOR 1891.

See appointments on page 639.

The reader in whose heart the Advent flame is burning, will have that flame fanned to a brighter glow by reading the sermon from Elder L. D. Santee, on page 627 of this paper.

The three canvassers who are to work in South America, are now on the way to their field of labor.

Read the quotation from the *Arena*, in the Religious Liberty department this week, in which the iniquitous decision of Judge Hammond in brother King's case, is set forth in its true light.

Brother L. C. Chadwick left Battle Creek, Thursday, the 8th inst., on his missionary tour to Mexico, the West Indies, South America, and Africa. His address for the present is Nueva Laredo, Mexico, care of Hon. W. R. Sutton.

Reports from the famine-stricken district of Russia are truly appalling. In some places the peasants in their desperation have formed into bands of marauders, and go about plundering and pillaging whatever they can find. In others, thousands are dying of starvation.

Two prominent figures upon Europe's political stage—General Boulanger and Charles Stewart Parnell—have just finished their careers, and a fitting text for the occasion of their obsequies would be found in the words of Solomon, "Keep thy heart with all diligence; for out of it are the

issues of life." It is the heart, not the head, for which we should be most solicitous. The world has seen too often the melancholy spectacle of a man great in intellect, but fatally weak at heart,—of a brilliant and useful career suddenly blighted by an insidious defect in character. No degree of intellectual brilliancy can atone for moral obliquity. The latter is a complete offset to the former. Naaman the Syrian is remembered not for his being captain of the king's host, but because he was a leper. So it is with modern Naamans. Their leprosy overshadows their greatness.

It is credibly announced that in the State of Texas, teachers' certificates have recently been given to twenty-one "sisters of charity," by which they are entitled to teach in any of the free public schools of that State. This is a dangerous precedent, if nothing more. The Constitution of the United States forbids any religious tests being made in the selection of candidates for positions of public trust; and this is right. But when a person assumes such office not in the interests of the public, but in the interests of his religion, and that only, he is doing a work which the State never contemplated, in his appointment, and filling a place which he should never be allowed to have. The "sisters of charity" being wholly dedicated to work in the interests of the Catholic religion, they cannot be expected to divorce that religion from their public school teaching.

PERSECUTION NOT IMPOSSIBLE.

The following from the *Interior* of Oct. 8, 1891, is a remarkable confession that all the boasted enlightenment and progress of the nineteenth century have not changed the hearts of men from being as good soil as ever for the growth of the spirit of bigotry, hatred, and persecution. Speaking of the atrocious course of so-called Christian Russia toward the Jews, it says:—

"The whole movement is one of the most significant in modern history, showing as it does that national and religious hatreds have lost nothing of their force, and that senseless and unreasoning prejudice can still blind men to the fact that they are committing colossal crimes."

APPREHENSIONS.

LORD SALISBURY, says the *Interior*, is "one of the most cautious of foreign ministers," and "he dreads the great war, which he knows will set back the clock of civilization in Europe fifty years."

Speaking of the flying rumors relative to the relations, movements, and intentions of the different nations of Europe, it says: "Nothing but a widespread fear will account for the general belief in them. It is not a vague apprehension that Europe feels, either, but a real sense of alarm based on the belief of politicians, that, despite the pacific utterances of monarchs, and the general quietude, war must, and is intended to, come, and that it will break out in the East. The belief . . . finds its cause mainly in the increased confidence of France growing out of her successful maneuvers, but partly in the fresh assurance that Russia will, at the first opportunity, force for her fleet an exit from the Black Sea to the Mediterranean."

TURKEY'S TROUBLE.

WHAT is called the "Dardanelles Incident," that is, the permission given by the porte for Russian ships with soldiers and arms to pass through the Dardanelles into the Mediterranean, contrary to the Berlin Treaty, is said to be a small item compared to the danger which is threatening the Turkish Empire from another quarter. This is the revolt of the Arabs against the Ottoman caliphate. It is led by a descendant of the grandson of the prophet, and is making steady progress. These fanatical Arab Moslems regard the Turks as little better than infidels, hence their effort to cast off their authority, and establish a pure Arabian caliphate. The latest

news from Yemen was that they had defeated three Turkish armies sent against them, and were within five days' march of the holy city of Mecca. The success of this movement would be to deprive the Sultan of his spiritual supremacy in both Asia and Africa, leaving him only his territory north of the Bosphorus. And with Russia crowding down to take this and Constantinople from him, the poor Sultan may well consider himself between the upper and nether millstones.

TO BE OUTLAWED.

In the opinion of at least one clergyman and his congregation, an adverse decision by the United States Supreme Court in the King case will have the effect of outlawing all seventh-day observers.

Elder J. W. Bagby, now laboring in Southern Illinois, asked for the use of the Methodist church in Howell, Bond Co., last August, and in reply received the following communication. No one will question the right of one denomination to close its doors against doctrines which it believes to be unscriptural, and this communication is not published to criticise the action of the trustees in this respect, although it is unique in its permissions and prohibitions, but to call attention to the conditions under which a further use of the church is to be obtained.

"Howell Chapel, Ill.; Aug. 5, 1891.

"To Rev. Bagby, et al concerned:—

"We tender you the house for a few nights with the understanding that you preach such things as are held by the leading orthodox churches of the country; namely, the Baptists, Presbyterians, Campbellites, or Christian Order, the Methodists, and any others which may be on the same line; and such doctrines as the following: faith, repentance, atonement, the Trinity, baptism, and if you desire, you can preach on the end of time, with the understanding that you do not preach on the Sunday question.

"Furthermore, That when the trustees and members ask you to vacate the house, you will do so at once.

"Furthermore, That after these services which you are permitted to hold under the above agreement are closed, you do not ask for a regular appointment or any services at any time till the Supreme Court decides the case now pending which came up from Tennessee, concerning the observance of the Sunday law. And if it is decided in your favor, you will not ask for the use of the house till you have given sufficient proof that you are an orthodox church, and that your church does not conflict with the laws of our land, as we are by the Bible admonished to be obedient to the laws of the land. (Cheerfully submitted.)"

The interesting point in the above communication is that this congregation regards a decision against R. M. King as placing all Seventh-day Adventists in the position of outlaws, in that they, in the face of threatened fines and imprisonments, work on a day declared holy by the State of Tennessee and the United States Supreme Court. In the event of such decisions, no seventh-day observer "need apply." For his preaching, then, that Sunday is not the Sabbath, after the Government had declared that it is, would be to "conflict with the laws of our country," and this, the communication says, would be unscriptural "as we are by the Bible admonished to be obedient to the laws of the land."

Without stopping to discuss the correctness with which this clergyman and his congregation interpret the result of a confirmatory decision of the United States Supreme Court in the King case, we would call attention to their readiness to place this interpretation on the decision. With what promptness do some religionists point to a law which enforces a religious practice in conformity with their creed, and exhort all dissenters to lay aside their conscientious scruples and obey the law as a duty they owe both to civil government and to God. At the same time, these religionists send missionaries to Russia and Turkey with instructions to teach a religion in conflict with the laws of these countries.

A. F. BALLENGER.