

The Advent 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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TRANSFIGURATION.

BY FANNIE BOLTON.
(Melbourne, Aus.)

LIFE grows a desert without flower or stream,
With brazen sky that shuts the vision in,
When only on the common place we dream,
And let life's trifling cares our spirits win.
How dull! How poor! No fragrance, no delight,
Our neighbor seems but earth, and we but clay.
No vision heavenly is in the sight,
But all is transient, all is of decay.

Then some truth rings divine, and Faith upsprings,
Some angel touches us with wings unseen,
And suddenly the heart within us sings,
And suddenly we see what all things mean.
The commonplace grows glad and glorious,
And life's a pathway opening to the stars,
And all our days ride on victorious,
Nor death itself our progress then debars.

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.

ADDRESS TO MINISTERS.

BY MRS. E. G. WHITE.

(Concluded.)

God calls for men and women to be laborers together with him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by the saving of souls that are lost. God requires heart-service. A service of form, lip-service, is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the co-operative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the worker can communicate to others the divine inspiration of his theme. From a full treasure-house he can bring forth things new and old, which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" If the minister steps from the pulpit, and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover.

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love,

joy, and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that his light may shine through you to the church and to the world. Ministers allow themselves to take a low level, they do not aim high, they do not expect much; and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order rightly to take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness.

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the word of God, educating them to contemplate the love of Christ. In doing the work the minister will be attended by the angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise. He will sink self in his interest for the work.

He will have many straight and plain words to address to those who need them; for when God commissions men to do his work, he lays upon them the burden of watching for souls as they that must give an account. When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but by personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration. The ministers will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed, on the right hand and on the left. The prophet says, "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 ordinance of their God." "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; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister is not to indulge in the relation of anecdotes, but he is to *preach the word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things

without preferring one before another, doing nothing by partiality." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Was it essential for Paul to have this experience? Read carefully, meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock.

The responsibility of our own ruin will lie at our own door. The word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the Devil, we must strive to enter in at the strait gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the fruit of our faith.

Our experience must broaden and deepen; for by his grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high,

and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul.

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy-chair, thinking if they partially copy another minister, they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow his example. In our labors we are to bear the same testimony as did Paul. He says, "Ye know from the first day that I came into Asia after what manner I have been with you, at all seasons, serving the Lord with all humility of mind, . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The Lord Jesus said to Peter, "When thou art converted strengthen thy brethren;" and after his resurrection, just before his ascension, he said to his disciples, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who are ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again, the voice of Christ is heard repeating the charge to his under-shepherds, "Feed my lambs, Feed my sheep."

THE FRUIT OF THE SPIRIT.

BY ELDER A. C. BOURDEAU.
(Battle Creek, Mich.)

(Continued.)

"Love, joy, peace." Let us allow the word of God to have its full power on our hearts and dispositions. Let us read it studiously and prayerfully, that we may know and practice its teachings better. He that is a veritable Christian should show what is true Christianity by his daily life and practice. Christianity is eminently a practical institution. It is designed by infinite wisdom to change our hearts, ameliorate our dispositions, sweeten our affections, and to inspire in us godliness, tenderness, and love toward each other in this common scene of human frailty, error, and mortality.

The apostle said: "Ye yourselves are taught of God to love one another." Truly, God teaches this; Christ teaches this; nature teaches and prompts us to this also by all its generous powers and affections. John said: "He that loveth not,

knoweth not God; for God is love." 1 John 4:8. Again he said: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:3-5. And again he says, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3. Said our Saviour, the good Shepherd who gave his life for the sheep: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. May this love abound in us more and more.

Now who have such great cause to have fullness of joy, such reason to rejoice as sincere Christians, as those who are blessed with such privileges, endowed with such immunities, and invested with the august character and distinguished title of sons of God and heirs of God? Can there be a happier being in the whole circle of creation than a humble, sincere Christian, who is conscious of being an object of divine love, a subject for whom Jesus Christ the righteous officiates as mediator and advocate with the Father, a child of the Most High, who is in the joyful expectation of inheriting life and immortality at Christ's appearing?

The apostle says to us, "Rejoice evermore." There is nothing gloomy, sad, and melancholy in the gospel—nothing that drives the child of God to a moral depression and to an insurmountable despair. The gospel fills us with joy unspeakable and comfort ineffable. It opens to the true, virtuous believer all the sources of the divinest joy. The apostle exclaims in a flood of holy rapture and of a most transporting joy, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5.

The gospel instills and inspires true peace in the mind. The principles of the Christian religion are the most sovereign, and the most efficacious antidote against every inconsolable and despondent thought. The religion of Jesus fills the heart with divine tranquillity, with a calm and brilliant satisfaction; it gives to the human mind the most noble self-control; it gives us the most agreeable relish for, and appreciation of, our existence; it communicates to everything around us a propitious and delightful aspect, and portrays the human life in the most agreeable and amiable colors, as forming a small part of a grand and stupendous whole, and as serving as an introduction to a life eternal, to an endless existence in the everlasting kingdom of God.

"The gospel of peace" gives pure and sacred dispositions, and communicates to the mind true peace and the noblest happiness. We read of "the peace of God, which passeth all understanding" (Phil. 4:7), which will keep our hearts and minds through Christ Jesus. And Jesus said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. It is a peace that the world can neither give nor take away; it is based on a foundation that nothing can overthrow; it is established on a rock that the storms of the tempestuous sea of life assail in vain, which rock is Christ. It is a peace which is not liable to be interrupted by exterior things, which does not float with every undulatory scene; it is a peace which continues with us, rejoicing and comforting us when everything else seems to leave us; and what exalts it most, is that it is full of consolation, resignation, and patience in the hour of affliction, pain, and distress, and especially in the hour of death. For he who has that divine peace

in himself—that peace which proceeds from the knowledge that he has the favor of God, and the testimony of a good conscience, for having accepted Christ as his Saviour; that he is keeping the commandments of God and the faith of Jesus, and doing that which is just and right in the sight of the Lord—can endure all the trials of this world with heroic firmness and Christian magnanimity, can encounter death without sorrow and without sighing, having a full assurance of finally inheriting eternal peace. "Mark the perfect man, and behold the upright: for the end of that man is peace." Ps. 37:37.

(To be continued.)

NOT SETTLED YET.

BY ELDER J. F. BALLENGER.
(Sheridan, Ill.)

In the Michigan Sabbath Watchman of April, 1892, Joseph Cook is quoted as saying:—

"If anything is settled, it is that the Lord's day as it was approved by Constantine, was instituted by the early church on the basis of apostolic precept and example."

It is hardly possible to conceive how any person could state in fewer words more that is at variance with the facts of Scripture, history, and the admissions of theological writers, than is contained in the above quotation. We are glad that the time has come when the reading public do not take for granted such sweeping declarations, simply because they are made by one who has obtained a little notoriety. People who read and think, require that statements which involve the present and future welfare of mankind must be backed up with more than the mere assertion of some pulpit orator or noted public speaker.

When Joseph Cook or any one else says that the so-called Sunday Lord's day is settled on the basis of apostolic precept or example, he is stating what he knows to be in direct opposition to the facts of both Scripture and all authentic history, and is thus flinging insult in the face of every well-informed person upon this question. Those who have read history upon the subject of Sunday observance know that Dr. Peter Heylyn, the historian, states the truth when he says:—

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, p. 229.

And this statement of Dr. Heylyn's is corroborated by the testimony of Dr. Neander, the great church historian, who says:—

"The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles . . . and from the early apostolic church to transfer the laws of the Sabbath to Sunday."—*Rose's Neander*, p. 186.

Once more: Sir Wm. Donville says:—

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts*, p. 291.

In the light of such testimony as the above, and also in the light of the fact that the New Testament is as silent as the grave concerning any precept or example for Sunday observance, how can men make such absurd statements as they do? We should not like to do it, believing as we do that for "every idle word that men shall speak, they shall give account thereof in the day of judgment."

But let us refer to the above quotation again, and show that neither the speaker nor those who quote him believe the statement themselves. You will notice that the writer says:—

"If anything is settled, it is that the Lord's day as it was approved by Constantine, was instituted by the early church on the basis of apostolic precept and example."

Now let us inquire, How did Constantine approve the observance of Sunday? All we have to govern us in the settlement of this question is his own words, as found in his famous Sunday edict of A. D. 321. Does he in that edict approve the Sunday as a Christian institution? His words are, "Let all the judges, and towns-people, and the occupation of all trades rest on the venerable

day of the sun." Does Mr. Cook believe that the early church, with a command and the example of the apostles, established Sunday-keeping in honor of "the venerable day of the sun?" They surely did, if they established it as approved by Constantine.

But further: This famous Sunday law which shows how Constantine approved Sunday-keeping, did not forbid the farmer from working; for it says, "But let those who are situated in the country, freely and at full liberty attend to the business of agriculture."

Do the advocates of Sunday believe that the early church by a precept and the example of the apostles, allowed the farmer free and full liberty to follow his occupation on Sunday? If they do, why are they clamoring so loudly for civil law to stop all labor on Sunday? Do they want to require "somewhat more of the people than the apostles commanded," and thus ape the Roman Catholic Church and become pious above what is written?

The sainted Richard Baxter once said: "I will not fear that God will condemn me for not doing more than he has commanded in his word." And by the way, we would ask our Sunday-keeping friend to point us to the chapter and verse where God has commanded us to keep Sunday. And until they can do this, will they cease trying to compel us to do more than God has commanded?

The advocates of Sunday-keeping would like to have the people believe their bold and groundless statements that this question is settled by the authority of the Scriptures or history, when at the same time they know that there is not a theory or practice held anywhere in the theological world to-day that is any more lacking for scriptural support than the practice of Sunday observance. They are also aware that the question is being agitated, and there are tens of thousands of people, both in and out of the churches, who are finding out the truth on this question, and are asking their religious teachers why they keep the day in the absence of any reliable testimony either human or divine. And these teachers presume to stop this inquiry by their bold and sweeping assertions, thinking to impress the people with the idea that their superior learning and prominent positions ought to be a sufficient guaranty that their statements are correct, and should be received without any further investigation. But it seems to us that these men ought to learn from the history of the great Reformation in the sixteenth century, that the onward march of truth is not to be stopped by the mere *ipse dixit* of those in high positions. When the bold reformers accused the clergy of teaching contrary to the Scriptures, they were met by the priests with no higher authority than their own statements, backed up by the weight of their exalted positions. But this did not satisfy the earnest inquirer after truth; his query was not what the priest says, but, "What does the Bible say?" And we are thankful to know that in this last great reformation upon the commandments of God and the faith of Jesus, there are multitudes who are not satisfied with the mere statement of the minister, however high his position in the world of letters. They are no less anxious to know what the blessed Bible says, and are not going to be satisfied with anything less than a "thus saith the Lord."

—Take Christ as your guide. He will lead you into a new haven—the haven of rest.

—It is the privilege of every believer to live pure and holy life. The Scriptures so teach, hence it is not only a privilege but a duty.

—Why should one be content with being half Christian, devoted partly to God and partly to the world? He hath bought, hath redeemed the whole, and let him take the purchase of his blood.

EARNESTNESS.

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

PRAYER never reaches the Lord, if the heart is not in the praying.

And a faithful record is kept of all we are doing and saying.

All of our motives and acts by the angel scribe are recorded.

And we by the books are condemned, or we by the books are rewarded.

It is not the deeds we have done, as we life's course are pursuing.

That will bring to us the reward, but the love that lies under the doing.

And the homage that God accepts, that opens to us the "forever."

Is the faithful, affectionate heart that prompted the spirit's endeavor.

Back of the sound is the silence, and many a word is unspoken.

That Christ, who knows all of the thought, receives as love's answering token.

Back of the service performed is the love that the service has given.

And back of the toils of the earth is the resting and rapture of heaven.

Song may be pleasing and sweet, but little its rhyme is bestowing.

If the warm, loving heart of the singer beat not in the melody flowing.

But when, from the full heart's abundance, the service of duty is given.

Ah, then do the thorns of the earth intermix with the roses of heaven.

Prayer, to be heard in heaven, is the soul's deep yearning emotion;

Then will the ear of the Lord attend the spirit's devotion.

When love is at its best, it is then that the angels are highest,

And pleadings from hearts of affection will reach the ear of the Highest.

Back of the tomb is a life that is sweet, and pure, and unending.

Like morning's flush in the gloom, a radiance the prospect is lending;

Back of the joy we can tell, lie the infinite issues of feeling.

And a rapture for aye unexpressed will be felt at the Saviour's revealing.

CRUMBS.

BY ELDER J. P. HENDERSON.
(Fairfield, Iowa.)

SATAN is working with all his power and might to obliterate the knowledge of God from the earth.

Christ has bought us, and we yield ourselves to him, that he may free us from sin.

God deals with us in a personal manner. His words should be treated as though he were present. It is to each as though he were the only person in the world.

When the word of God and faith come together, a miracle is performed, as in the case of Moses at the rock of Horeb. Ex. 17:6.

If we should treat our friends as shabbily as we treat the Lord, we would soon have no friends.

In spiritual life we are dealing with things which are eternal in nature, but all earthly things are only temporal.

Our great lack is that of spiritual discernment to know the evil from the good.

A mote in our brother's eye is like a speck in a sunbeam; while a beam is a large stick of timber filling the whole eye.

Faith knows, and is just as sure of a thing before it gets it as afterward.

When we pray in accordance with the will of God, and believe we have what we pray for, it is so.

Our reputation is worth less than our character. Care for the latter, and the former will care for itself.

The best qualification for doing things beyond our reach, is to do well the things within our reach.

To talk truth and believe what you say, is the best eloquence a man can have.

Any one imbued with the Spirit of Christ, finds no bondage in keeping the Sabbath, paying tithes, or in performing other Christian duties.

To be ignorant of God's character as manifested in his law, is to be ignorant of his righteousness.

God's power to assist us is circumscribable by our faith in him.

The Jewish version of Isa. 8:19 reads: "Should we then, in behalf of the living, inquire of the dead?"

Never is a time that a man needs to pray more than when suddenly elated with apparent success.

God's promises to us are free gifts. If the least compensation is given or accepted, they would cease to be gifts.

Believe your beliefs, and doubt your doubts, but do not make the fatal mistake of doubting your beliefs and believing your doubts. "Give me your beliefs and not your doubts, as I have enough doubts of my own."

Often when we think we have the mind of Christ, we are simply walking in the sparks of our own kindling.

The one who needs help most, is the one who helps most.

Christ in the flesh is God manifested to us. The character of God is set forth in the deeds of love and acts of charity as manifested by Christ in the midst of suffering humanity.

Christ, manifested in us, is God's living illustration of himself to the world to-day, that is, when we are wholly imbued by his Spirit.

A spiritual mind is a much safer guide, although not always able to give a reason, than one purely logical.

The one who rests the most in Christ leads the most active life.

A GOOD DECISION.

BY ELDER J. B. GOODRICH.
(Haynesville, Me.)

I HAVE recently visited a family in Aroostook Co., Me., who have begun to keep the Sabbath from reading the Bible. The man told me that he had attended but one meeting for twelve years, and that was a Spiritualist meeting. The speaker undertook to give the meaning of a Greek word; but when the man got home, he took his Greek Testament, and found that the speaker was not correct. So he attended no more meetings, but kept on studying his Bible, to know what it did teach, and to learn the truth according to the word of God. Although he was sprinkled when a child, he had come to the conclusion that we need not trouble ourselves about babies; for the Lord will take care of them until they are old enough to know how to choose between good and evil. So he had been led to believe that immersion was the true mode of baptism, and he knew of no other way but to take the Lord at his word, and believe that when he spoke, it was so, because he said it. And when he read in the Bible that the seventh day was the Sabbath, and could not find one text in all the Bible where it said the first day of the week was, and knowing that the first day of the week was called Sunday, because the heathen anciently worshiped the sun on that day, therefore no sacredness was attached to it; and as the Lord had never promised to bless any one for keeping Sunday, and believing that the Lord told the truth when he said: "The seventh day is the Sabbath of the Lord thy God," he knew of no other way but to obey. So he and his wife began to keep God's holy Sabbath day.

I visited him in May, and found him to be a very candid man, who knew for himself why he did as he did. We read that "a wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Prov. 1:5. Also, "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:4, 5.

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.

LITTLES.

ONLY a little sunbeam
Came shimmering on the wall,
But it made me glad, and it made me sing
Of Jesus, the Light of all.

Only a little shadow
Descended across my path,
But it made me sad, as it whispered low
Of sorrow and pain and death.

Only a little songlet
Fell lightly upon my ear,
But it wakened a thousand love thoughts
Of many a bygone year.

Only a little tear-drop
In the eye of a loving friend,
But it stirred my soul with a deep desire
My little help to lend.

Only a little snowdrop
In the garden by my bower,
But its pure white sweetness and modest mien
Make me wish I were a flower.

Only a little brooklet
Came rippling along its way,
But its mirthful song and its dazzling light
Made me wish I were half as gay.

Away in eternal sunlight,
Away in the realm of bliss,
'Mid the harps and the songs of the angels,
It may be I'll think of this.

And the glory will be the brighter,
And the music be more sweet,
The memory of sorrow and shadow
Will make the bliss complete.

—O. G. Langford.

A LOVING DAY.

"MOTHER, I suppose one reason why they call the Sabbath a holy day is because it is such a loving day," said a little boy as he stood by his father, and looked up into his mother's face.

"Why, is not every day a loving day?" asked his mother. "I love father, and father loves me, and we both love you and baby every day, as well as on the Sabbath."

"Well, you've no time to tell us on week days," said the boy. "You have to work, and father has to go off early to his work, and he is so tired when he comes home. But on the Sabbath he takes me on his knee and tells me Bible stories, and we go to Sabbath-school and church together; and oh it's such a loving day."

Parents have it in their power to make the Sabbath the most pleasant of all the days of the week to their children. In the beginning, the Lord placed his blessing on that day, and from that time to the present, he has special blessings to bestow upon his people as they observe his Sabbath. To each member of the family, as to this little boy, the Sabbath may be truly "a loving day," and it is a cause for sincere regret that this is not the case in all families.

It may be that some do as one brother states has been his custom. He says: "I have generally given myself to reading, and let my children go with the admonition to keep quiet." No doubt this is the easier way; and where parental authority is sufficiently strong, the children are quiet while the parents are left undisturbed in their reading. But we wish to plead for these little ones who cannot plead for themselves. Their moral sense is not yet sufficiently strong to teach them that work and play must be laid aside, and they grow weary and impatient under the restraint placed upon them.

Let the father and mother take turns in reading to their children; tell them the stories of the Bible, answer their questions, show them pictures, and read the instructive articles in the *Youth's Instructor* and *Our Little Friend*. Tell them of the wonderful things God has made, of the worlds held in place by his word; and show them how the tiniest flower tells of his love,

and the most common things show his wisdom and power. Teach them to see God in his works, and life will take on a different meaning, and the love of God will be implanted in the soul. As they become restless, a walk in the fields or grove where these objects are before them, will add to the interest of the instruction given.

Mr. Talmage tells of a picture he saw in Chamouni, Switzerland, of an accident which occurred on the side of one of the Swiss mountains. He thus describes it:—

"A company of travelers with guides went up some very steep places,—places where but few travelers attempted to go. They were, as all travelers are, fastened together with cords at the waist, so if one slipped, the rope would hold him,—the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all started down the precipice; but after awhile, one more muscular than the rest struck his heels into the ice, and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went. And so I see whole families bound together by ties of affection, and in many cases walking on the slippery places of worldliness and sin. The father knows it, and the mother knows it, and they are all bound together. After awhile they begin to slide down steeper and steeper, and the father becomes alarmed, and plants his feet on the 'Rock of Ages.' He stops, but the rope breaks, and those who were once tied fast to him by moral and spiritual influences, go over the precipice. Oh, there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others!"

"How many parents wake up in the latter part of life to find out their mistakes in training their children. One says, 'I have been too lenient,' or 'I have been too severe in the discipline of my children.' If I had the little ones around me again, how different I would do." You will never have them around again. The work is done, the bent of the character is given, the eternity decided. How do you suppose one father felt as he bent over the couch of his dying child, and the expiring son said to him, 'Father, you have been very good to me. You have given me a fine education, and you have placed me in a fine social position. You have done everything for me in a worldly sense; but, father, you never told me how to die.' Now I am dying, and I am lost."

As represented by the prophet Ezekiel, the destroying angels go forth in the judgment, and men, women, the youth, and little children, perish together. Your children, dear parents, will bear the mark of God or the stamp of Satan. A few more Sabbaths remain in which you may make happy, loving days of saving instruction. Bind your children to your own hearts and to God by cords of love, and rest not till you know their names are written in the Book of Life.

A gentleman, one of a large family of children, once told of the way Sabbath was observed in their home. He said that they never expected to do more than half a day's work on Friday afternoon. The remainder of the time was spent in preparing for the Sabbath. While some were bathing, others were doing the necessary work, so everything was in readiness as the Sabbath drew on. As the sun sank in the west, parents and children gathered in the family sitting-room, the father with open Bible in his hands. They listened to a portion of God's word, all voices joined in sacred song, and then followed the "family social meeting." The father confessed to wife and children any acts of unkindness or wrong done during the week, the mother followed in the same strain, and then children confessed to parents and to each other the things which they felt separated them from the Saviour. All hearts were tender as they bowed before the Lord of the Sabbath, and all joined in solemn prayer. Though this gentleman was a minister, and had attended many large gatherings for worship, he said those family Friday evening meetings were the best he had ever attended in his life. Angels of God draw near to behold such a scene, and we need not wonder that all the children of that family gave themselves to the Lord, and became workers in his cause as they grew to manhood and womanhood. That father was often heard in the night and in the early morning hours, pleading with God for his children, and the mother sent forth her sons, as they grew to manhood, to preach the gospel, upholding them by her supplications that God would accept their labors in his cause. The work of God is not yet done. There is a crying need for home religion, for family religion. Dear parents, your sons and daughters are needed; their souls are precious, and your example and training will aid them in giving themselves to God and his work, or their reproaches will fall on your ears in the judgment because you did not restrain, en-

courage, and help them in the narrow way. While they are yet with you, make their Sabbaths day when God's special blessing shall rest upon your household, and every day consecrate yourselves and your children to his service.

VESTA J. OLSEN.

"NOTHING TO LIVE FOR."

THIS was the complaint of a young man healthy, wealthy, and respectable, an inheritor of large possessions, able to supply every reasonable want, and plan his own affairs to suit himself; and yet he had "nothing to live for." He had never been educated to live for others; he had been educated to get and to save, but not to give, and he had found out by experience that a man who lives for himself has very little to live for.

If he had been willing to live for others, to deal his bread to the hungry, and his raiment to the needy; if he had been taught to go about doing good, like the Son of God whom he professed to serve; if he had learned to be "rich in good works," willing to communicate, ready to distribute; if he had learned that "it is more blessed to give than to receive;" if he had acquainted himself with the condition of the thousand million of perishing sinners living and dying without God and without hope; if he had known the stories of sorrow and sin and misery and trouble in this world,—then he would not, while in the prime of manhood, in the enjoyment of health, and the possession of wealth, be saying, "I have nothing to live for."

If instead of denning himself up in a hole, or drawing himself up within himself, he would make the acquaintance of those who are at work with heart and hand in the cause of God; if instead of keeping away from men who are doing the work of the Lord, for fear he might be asked to participate in their blessed labors, he had given himself to such service, and with heart and soul entered upon the work of the heavenly Master, he might have had his hands full of glad and useful work; and instead of mourning that he had nothing to live for, his days and nights would have been filled up with faithfulness and usefulness, and he would have been blessed of God, and a blessing to those around him for time and for eternity.

They that will be rich fall into snares, "and into many foolish and hurtful lusts, which drown men in destruction and perdition;" while they who are willing to do the will of God, will find that there is work for all his servants, and that there are present blessings for all who labor in the work of God, and future and eternal rewards for all who obey the Lord's commands.—*The Common People*.

HE FOUND HEAVEN.

A MINISTER one day preached on heaven. Next morning he was going down town, and met one of his old wealthy members. The brother stopped the preacher, and said:—

"Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of an opportunity this morning. I have just come from the hilltop yonder. In that cottage there is a member of your church. She is sick in bed with fever, her two little children are sick in the other bed, and she has not a bit of coal, nor a stick of wood, nor any flour, nor sugar, nor bread. If you will go down town and buy five dollars' worth of things,—nice provisions,—and send them up to her, and then go up there, and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' then ask for a Bible and read the 23rd Psalm, and then get down on your knees and pray,—if you don't see heaven before you get all through, I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Christian Inquirer*.

The Mission Field.

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

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

THE BAY ISLANDS.

[ELDER E. J. HUTCHINS and wife, who are laboring in the Bay Islands, with their headquarters on Ruatan Island, report frequently to the Foreign Mission Board, regarding their work. Some time ago they visited Bonacca, an adjoining island, where they found a real interest to hear the truth. A portion of a letter, speaking of events since their return to Ruatan, will give a fair idea of the situation and work in that field at the time of writing:—]

On our return from Bonacca, we were informed that Mr. S., the Methodist minister, had given a sermon on the Sunday question, and that he had spoken very plainly about us as a denomination, and told his people how we had been selling books to some of his members, and that we had been talking the Sabbath question to some of them, and trying to deceive them. Some of his people didn't like it very much, and so, when we came back, they wanted to know what we believed, and why we believed certain things.

From this we decided to have a series of meetings in the school-house. We have had five meetings now, and have had good attendance part of the time. We believe that this is the time for an effort to be made here to see what can be done. This is the very worst place in all the Bay Islands, too, as it is the headquarters of the Methodists; they are under the influence of their minister to that extent that they do not like to displease him, and he does not want them to come to our meetings.

Since we have begun these meetings, Mr. S. has announced that he will give a series of meetings in his church on each Wednesday evening, and will speak first on 2 Cor. 11:3. Then he takes up the Lord's day, the resurrection, the second coming of Christ, and some other subjects of that nature. He seems to be afraid that we will take up these things ahead of him, and so he is going to establish his people before we have a chance to deceive them.

You may wonder why we have not organized a Sabbath-school as yet, but I will tell you the situation of things here, so that you may see the reason why more has not been done in this line.

As we have told you, the brethren who are professing to obey the truth, live from one end of the island to the other, and there are practically no roads on the island. When we go horseback, we have to go on trails that are really dangerous to travel over, even on horseback.

The brethren are so scattered that they cannot all come to meeting at the same time, and in all our efforts we have not yet been able to get them all together at the same time; and some of them we have not seen for three months. The only way for us to get a center established here is by gaining others to the truth, so that we may have enough to start a Sabbath-school.

This is the object of our effort at this time. We find a few who are interested, and who seem to be in harmony with us so far, and say they never knew anything about the Bible before. Three have told us that they are going to obey the Lord by keeping his commandments, but as yet we can only say that it is a promise. I do not talk this way because we are in the least discouraged, but that you may know just how we are situated; and I do not want to say that we are doing more than we are. I would much rather it would be that we are doing more in the help and strength of God than we tell you of, so no disappointment may come.

Last Sabbath we took a trip to Flowers Bay, to fill an appointment we had there. We were to have our meeting out doors; but when we arrived, we were invited into a house which has just been

built, and which made a nice place for our meeting. We had a good attendance, and all seemed well pleased. We had an organ, and we gave them a song service, which they enjoyed much.

We have hopes that this will be a better place for meetings, as the people are largely Baptists, and there is not so much prejudice existing here as at Coxen Hole.

I will send you a letter which I received from Balize, so that you can see what things appear like there. I would like the advice of the committee about our making a visit there and helping them, and starting in a couple of canvassers. We are training a young man here for canvassing work, who has lately taken his stand for the truth, and who wants to go to Battle Creek to attend school. We think that he will do well with "Bible Readings."

We have not heard from Mr. C., the Baptist minister, since we came from Bonacca, but hope and pray that he is decided by this time for the truth.

F. J. HUTCHINS.

NORWAY.

[THE following letter recently received from one of our Scandinavian laborers, is not only of interest as a testimony to the progress of the truth in northern Europe, but as showing how the work of our missionary ship in the South Seas is exerting an influence which reaches far distant shores:—]

During the first half of the last Conference year I labored in Denmark, mostly among the churches. The good cause is progressing in that country. The older believers are being more established in the precious faith, and some new ones are taking hold and helping the cause by their means and influence. The tithe amounted to about two hundred and eighty dollars more than the year before. The canvassing work is progressive, and quite a number have taken part in it with success. We had a very good Conference at Copenhagen the first days of June. The Lord blessed us much in every respect. The cause is also onward here in Norway. Perhaps an idea of how the truth is working in some places here, can best be given by telling a little about the work in Arendal. This town is built on the sides of high stone hills by a deep bay, or fiord. There are about ten thousand inhabitants, who are nearly all seamen. This is considered the wealthiest town of Norway, the sailors earning their money on foreign shores.

Two years ago Elder Clausen and I went there with a tent, continuing meetings for about two months. Many respectable people attended the meetings, and became convinced of the truth as it is in Christ. About twenty began to obey the Lord. Though perhaps not more than one man spoke openly against our views, there was and still is a great opposition to the truth. There is now a small church organized, with twelve members. Others will join us.

It may be of interest to say also that many in Arendal who have bought our books of our ship missionaries at Liverpool and other places, are convinced of more truth than they at present follow. Some of these men have met with our mission ship "Pitcairn," and highly recommended that branch of our work. On one ship the entire crew had heard the truth on their ship from the "Pitcairn" workers, and had our books, and were daily studying on Bible topics. The captain had said that when he reached home, he would tell his parish priest that some of the doctrines in the State Church were not according to the Bible. A son of one of our sisters at Arendal wrote her that he had heard our preachers on the "Pitcairn," and believed it was a great blessing for the sailors. He asked her to support it by her means. A man who was so opposed to our work at Arendal that he forbade his wife to attend our meetings, was converted on the ocean by reading "Thoughts on Daniel and the Revelation," and now that he has come home, both he and his wife are rejoicing in the truth.

The work of our ship missionaries at the different seaports is thus helping the work much here in Norway. Nearly all the sailors I have met, have received impressions of the truth on foreign shores, and have spoken favorably of the work our people are doing.

The approaching great day only will reveal the doings of Christ through his faithful workers. My earnest desire is to be numbered and rewarded with them.

K. BROSEN.

Trondhjem, Norway.

LETTER FROM BRITISH HONDURAS.

[THE following letter addressed to brother Hutchins, in the Bay Islands, shows that there is work to be done in British Honduras, where a few have for a long time been interested in, and some obedient to, the truth:—]

I am glad to inform you that although there is a "high wall of prejudice" being built up against us, still we are making, by God's blessing, some favorable impressions. We have had an addition to our number, a young man who was a Roman Catholic and who always mocked at us. The Spirit of the Lord touched him, and he yielded willingly to its call, and has embraced the truth. He is a tailor.

Since this brother's conversion, there are a few others who are inquiring the way, and we trust that by the blessing of God they will be led to accept the truth. Since brother Wright has left Belize, we have not heard a word about him.

In reference to Mr. Murray, the Episcopal minister, I beg to inform you that he has been preaching very strongly against our doctrine, especially on annihilation. He seems more interested in that subject than anything else. As the people here, as in most places, are led by their ministers, they are fully satisfied that he is right; and as some of them express it, "The ministers were especially set apart for that work, and they must know more than we do." I hope you will not be discouraged; for the message must be given to all the world, and we have the assurance of Christ that he would be with his messengers to the end of the world.

We are anxious to see you come over. I am trying my best with the assistance of my Redeemer, to do the most I can in spreading the truth, and there are many I believe who would accept it, but they want to see a real minister of our faith. The cry from Macedonia, "Come over and help us," is ours indeed.

CHAS. A. IBBOTT.

Belize, British Honduras.

GAVE THEIR LIVES.

THE age of heroism in the Master's service is not past. In Africa, as all know, many a precious life has lately been yielded joyfully for his sake; but now from a little mission in an obscure part of Central America comes a touching story of two young lives laid gladly down in the service of the King. In our obituary it will be found briefly noted how Rev. H. W. Bunting went out to Honduras in March, 1891, his sister going to his help in September. After some months' earnest labor, an epidemic of yellow fever broke out in the place; the Romish priest succumbed, and these two evangelical missionaries gave themselves to ministering to the sick and dying until both were stricken, passing away within a few days of each other. These young Wesleyan missionaries have doubtless by life and death sown in the hearts of bigoted and blinded Roman Catholics seed which may yet be found to the glory of God.—*London Christian*.

—"The gardener knows that where he puts the knife, there will follow the fruit. And blessed are they whom the heavenly husbandman prunes, if, when he cuts, there is a bud behind the knife."

Special Mention.

JUST WHAT WE HAVE KNOWN WAS TRUE.

THE frantic cry of the Sunday-law agitators has been that this "spontaneous uprising of the people" in the demand for Sunday-closing was wholly in the interest of the poor laboring man, and they have by actual statement and implied inference sought to convey the impression that it was indorsed and sanctioned by the various labor organizations. The untruthfulness of this idea has more than once been shown, and the real motive behind it has been unmasked and made to appear as it is—hypocrisy, pure and simple. Grand Master Workman Powderly of the Knights of Labor, has just issued a lengthy address to the members of the order against the closing of the World's Fair on Sunday. He denounces the great spread of puritanical piety exhibited in the matter, and holds that inasmuch as the Sabbath was made for man and not man for the Sabbath, it is an institution outside the jurisdiction of civil law, and that every one should be left free to exercise his own will as to how the day should be kept. The address is quite a lengthy one, and concludes as follows, which would be well to recall, when confronted with the argument that the effort for Sunday-closing is in the interest of the workingmen:—

"The Knights of Labor go no further than to ask that the employees of the Columbian Exposition work but six days, of eight hours each, in every week. We have demanded that in every seven days one shall be set apart for the employee, so that he may devote that day to rest, recreation, or prayer, just as may please his American fancy. The order does not ask that the Fair shall be kept closed on Sunday. We believe that if the churches of Chicago can hold out the right kind of inducements to the people, they will be crowded during the continuance of the Fair, whether this institution is opened on Sunday or not. If the people would rather go to the Fair than go to church, they should be permitted that privilege. It should be borne in mind that closing the Fair on Sunday will not turn a single individual toward the door of a church. And right here it is pertinent to remark that when the Sabbatarian and saloon-keeper of Chicago unite in demanding that the Fair be kept closed on Sunday, when the disciples of God and Bacchus vie with each other in the effort to close the doors of that institution, it must be that they dread competition from that quarter more than from any other, and if they succeed, I venture the prediction that Bacchus will have the greatest number worshipping at its shrine each Sunday. In all their arguments I have not noticed that the poor fellow who works is considered. No effort is being made to give him a holiday on any of the six days of the week so that he may witness the wonders of the Exposition. I fear that there is more churchianity than Christianity in this agitation for Sunday-closing."

W. E. CORNELL.

WILL CHURCH AND STATE UNITE?

THAT the subject of the relation which Christianity, or in other words, what Christianity is generally understood to mean—the popular churches—should sustain toward the State in this country, is rapidly coming to the front as a topic for public discussion, is readily seen by any one who scans the public prints of to-day. A few years ago the old, solid, American theory that the State and the Church should be kept separate was scarcely questioned. At the present time, while the separation of the Church and State is conceded in words, at the same time there are not wanting those who show that they do it more because of the established precedent than from a conviction of its being right. We judge thus from the fact that while men now talk in one breath that no such union should be allowed, in the next breath they make statements and lay down propositions, which, if carried out, would unite the State and the Church again as in the days when Constantine celebrated their nuptials in the fourth century.

A late copy of the Northwestern *Congregationalist* contains so many "straws" indicating the way the theological winds are now blowing, that we will quote a few statements in order that our readers may see the kind of theory in relation to this subject which is now being dealt out in many of the religious newspapers. The leading article on the editorial page begins by quoting President Strong of Carlton College, who says:—

"From the nature of the case, the State cannot teach religion. Her attitude toward it, in every grade of public education, must be that of indifference and silence. The rights of every taxpayer, atheist as well as theist, infidel as well as Christian, are to be respected, and under these rights the demand is more and more imperatively made that the secularization of our public educational system, from the district school to the State university, shall be complete. And this demand must be heeded."

The above is solid common sense, every word of which ought to be commended by every American citizen, whether he be Jew or Christian, Catholic or Protestant, agnostic or infidel. Certainly Christianity, with her sublime record of progress against the opposition of the greatest powers on earth, and her confidence in the abiding presence of Him who said: "Lo, I am with you always, even unto the end of the world," in whose hands is "all power in heaven and in earth," should be the last to ask that any State or government should grant unto her any favor which is not also granted to every one else. It seems to us to be a manifest token of their lack of reliance upon God, and a desire to make an arm of flesh their trust for them to do otherwise. But the *Congregationalist* does not take kindly to the position of President Strong. Equality of all sects and people before the law is not satisfactory, as the following words of comment upon President Strong's words will show:—

"We are not sure that the writer of this paragraph used the word 'must' to express anything more than that which is deemed necessary under existing conditions, rather than that which ought to be. However, if the statement was taken as expressing what ought to be done, it would accord with the views of some other eminent men."

"But if that position was right, the State ought to manifest its 'indifference' toward religion by taxing all church property and dismissing all chaplains from its service, whether in Congress, army, or prison."

The above quotation from the *Congregationalist* is a certain proof that the author accepts the historic American condition of an equality of all religions before the law only as something "necessary under existing conditions, rather than that which ought to be." According to this, then, the principles laid down by the author of the Declaration of Independence and the framers of the American Constitution, were not the principles which "ought to be;" for the position of President Strong and that of the fathers of the American Republic are in perfect accord. The conditions existing at the time our government was established are the same to-day that they were then, and will be the same as long as time shall last. Nor can we see any reason why discrimination in favor of church property should be made in the tax list. There is no better reason that the aggregate property of a church society should be exempt from taxation than there is that their private property should be exempt. What is to hinder a church from becoming a regular corporation, investing its money in houses and lands, and claiming immunity from taxation on the ground that it is "church property?" We have read of some of the large city churches doing that very thing, and renting their untaxable buildings for grocery and dry-goods stores and even for saloons!

This incessant petting and coddling of the Christianity of our day has had precisely the effect that might have been expected. The manifest support of the churches being the State, they have learned to rely upon the State for support; and instead of a robust Christianity which goes forth strong in the Lord and in the power of his might, asking no especial fostering care or favor of the State other than equal rights before the law, and the privilege to labor as did the Master and his disciples, we have a Christianity which clings with great tenacity to the supports which the apostles cared nothing for, and which feels exceedingly weak unless fostered by some governmental prop, and ready to cry out in alarm at any proposition that worldly and unfair supports should be removed. Neither can we see any justification for the government-paid army and navy chaplaincies. The spectacle of a body of men about to engage in deadly conflict, listening while a chaplain prays to Him who said: "Love your enemies, . . . do good to them that

hate you, and pray for them which despitefully use you, and persecute you," is even a greater incongruity than it is for a Mohammedan to—

"Pause and kneel unshod
In the fresh blood his hand hath poured,
To mutter o'er some text of God,
Engraven on his reeking sword."

For Mohammed taught that a "drop of blood shed in the cause of God, or a night spent in arms, is worth more than months of fasting and prayer."

Again we quote from the *Congregationalist*:—

"We are in danger of making a fetish of the separation of Church and State. We draw inferences from this idea as though it were an ultimate principle of human rights. We need to remember, that, important as it is, it is simply a policy which rests on the basis of expediency. There was no separation of Church and State in the Hebrew commonwealth, which was founded under divine guidance, and we are by no means sure that there will be any such separation when the gospel shall so control the hearts of the masses that 'the kingdom of this world' shall become 'the kingdom of our Lord and of his Christ.' We only know that, under present conditions, this separation is a needful safeguard of both religions and civil liberty."

When we read the above, we could hardly believe that we were reading an editorial in a professedly Christian and Protestant paper of the nineteenth century. One would think that such words must emanate from some monk of the Middle Ages, instead of a Christian editor of free America. The American policy of government in the separation of Church and State "rests on the basis of expediency!!" Tell it not in America! publish it not in the land of Washington, Madison, and Jefferson! The reason given, that "there was no separation of Church and State in the Hebrew commonwealth," is equally as absurd as is his conception of the reason why Church and State were separated by the founders of our government.

The Hebrew commonwealth has passed away. There is no command of God that the nations of the world should model their governments after the Jewish theocracy. God has not taken the American Republic, or any other nation at the present time, into any such relation to himself as he did the Hebrew nation. The difference in the relation which God sustained to the Hebrews and those which he sustained to other nations is thus set forth by Moses:—

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" Deut. 4: 32-34.

When God takes another nation in the same way and with the same visible tokens of his special interposition that he did Israel, gives them laws with his own voice, and declares them to be his peculiar people above all other nations, then and not till then we shall be willing to believe that God wants another theocracy established in the earth. When the kingdoms of this world become the "kingdoms of our Lord and of his Christ," earthly governments will have passed away in the fullness of the dawning of that day when Christ shall reign in "Mount Zion and in Jerusalem and before his ancients gloriously." Until that time all these "safeguards" are needed. It is our profound conviction that the danger that we shall make a "fetish" of the separation of Church and State is not half so great as is the danger that some such union will actually be formed, and the former scenes of church domination, and consequent persecution be revived.

The basis of the separation of Church and State in this country rests not upon "expediency," but upon the unalienable rights of man. As long as these rights are respected, Church and State will be kept apart both in name and in reality. The trend of thought among many of the religious people of this country at the present time is apparently in the direction of a closer relation of the Church to the State. As

General Grubb recently said in a speech at the Asbury Park camp-meeting, "Politics should go hand in hand with religion." This is the policy which is being pursued by Mr. Quay, and the kind of religion which he possesses is the kind which is sure to come to the front when politics and religion join hands. To assume an air of piety, to be very zealous for religious reforms, and to excel in the use of pious phrases, have been the means by which many demagogues have risen to high offices, and the road to the same goal is likely to be well trodden by the zealous aspirants for national honors at the present day in our country. The fathers of the American Republic lived at the time when the evil effects of the mutual dependent relation of the Church and State upon each other were painfully apparent, and they endeavored not only to avoid the evil effects of it for themselves, but to do the same for their posterity. As the result of this wise statesmanship, we have not been permitted to see the evils which they grappled and subdued, and many zealous people, not knowing what those evils were, are longing for the "old times" when the church dictated legislation, and the people were compelled to submit. Jefferson foresaw such a contingency, and foretold it in the following manner:—

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. . . . The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."—*Notes on Virginia*.

To-day we see attempts being made, not covertly, but openly, to take away from the people the rights guaranteed to them by the Constitution, on the grounds that these rights were acknowledged as matters of "expediency" until some better day should come when these rights can be ignored and utterly destroyed! Fellow-citizens, shall this unamerican, unchristian, and iniquitous plan be carried out?—*M. E. K., in Battle Creek Moon*.

MORAL CONFLICTS.

WHILE students of prophecy have been intently watching events which seemed to them to be in fulfillment of predictions relative to the formation of "an image to the beast" on this fair land, there has been going on in this city (Worcester, Mass.) for the past few months, an interesting public exposure of the "beast" itself.

A Congregationalist minister, Mr. I. J. Lansing, A. M., who had recently resigned his pastorate to devote himself more freely to aggressive gospel work, began in April a series of lectures against Romanism, which lasted three months. The same gentleman had held, in 1888, a similar course, which created a deep sensation in the city. Of course, the Catholic element, which is strong, resented keenly these able and bold arraignments of Rome's past achievements and present aims. The speaker was anonymously threatened with assassination, if he did not stop. Some of the meetings barely escaped becoming scenes of violence.

The growth of papal daring and of Protestant timidity seemed, among other things, to justify Mr. Lansing in a second endeavor to awaken the community to its dangers. The enterprise was facilitated by the spontaneous generosity of a few citizens. The largest hall of the city was hired, and a fine orchestra secured. An audience of from 1,500 to 1,800 people, representing the working element of the different denominations, attended the lectures with unabated interest and enthusiasm. Nor can this be otherwise, when an intensely earnest Christian speaker of wide scholarship is called to grapple with such a thrilling subject as the aims and successes of Romanism in America. It may be well here to copy a few

of the organic and "infallible" utterances of the church, the practical application of which is sought by the hierarchy with relentless energy and cunning. The following are from the *Syllabus*, published by Pius IX, Dec. 8, 1864:—

"PROPOSITION 15. Free profession of religion is denied, and those who affirm the right to it are cursed.

"PROPOSITION 17. In the Church of Rome alone is salvation.

"PROPOSITION 18. Protestantism is not true religion.

"PROPOSITION 19. Civil power may not limit the church's claims.

"PROPOSITION 23. Rome has never exceeded her rights and powers in anything that she has done.

"PROPOSITION 24. Rome has the right to avail herself of physical force (to compel obedience to her commands).

"PROPOSITION 27. Her ministers should control temporal affairs.

"PROPOSITION 47. In schools, Rome should have the control.

"PROPOSITION 54. Kings and queens are not superior to the church, or exempt from its jurisdiction.

"PROPOSITION 55. Church and State ought to be united.

"PROPOSITION 77. Romanism, excluding all other religions, should be the religion of the State.

"PROPOSITION 78. Freedom of worship is denounced."

Here are a few quotations showing that the Inquisition is an essential part of papal despotism:—

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, they are punished as other crimes."—*Archbishop of St. Louis*.

"There can be no religion without the Inquisition, which is wisely devised for the promotion of the true faith."—*Boston Pilot*.

"The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a most pestilential error, a pest of all others most to be dreaded in a State. Cursed be those who assert the liberty of conscience or worship, and all such as maintain that the church may not employ force."—*Pius IX*.

"Destroy utterly all Protestants and friends of Protestantism, though they might be bishops, archbishops, cardinals, nuncios, or barons, counts, dukes, princes, kings, or kaisers."—*Pope Paul IV, Brief to Valdez, February, 1558*.

"Those are not to be accounted murderers or homicides who, when burning with love and zeal for their Catholic mother, against excommunicated Protestants, shall happen to kill a few of them."—*Pope Urban II, 1088* (since 1580, in the canon law).

"Cursed, harmed, in the name of God, the Father, Son, and Holy Ghost and in that also of the blessed St. Peter and St. Paul, shall be, firstly, all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, Unitarians, and all and every other heretic. Secondly, all those who give any succor or aid to any heretic, comfort him, shelter him, or show him countenance in any way. Thirdly, all who buy, read, print, or disseminate, or favor in any way any religious book published without the sanction of the apostolic throne."—*Ordained by Pius VI and Urban VIII to be read once each year from every pulpit. Read as late as 1864 in the States of the Church*.

A significant item in connection with these lectures is the fact that of the three Protestant dailies of Worcester, not one dared give them more than a passing mention, while devoting long columns to uninteresting Catholic topics. A reporter of the leading one of these papers said to a lady who asked the reason of this silence: "I will tell you frankly. We don't dare to publish them; we'd lose too many subscribers." And at the same time, as has been recently discovered, Catholic teachers in one of the public schools here, are teaching the children the Lord's prayer in *Latin*.

Still more surprising to me is the fact that the church which Mr. Lansing has just left, and before which his first series of lectures was delivered, is now taking the lead of a "concerted moral effort," which aims to subdue *all* the special and selfish interests of society," and to "bring *all* the inspiration that religion gives into the world of reality," calling to its aid to accomplish this end *everybody*, even putting Catholic priests and unbelievers on its advisory boards! To such an extent are the clearest and most startling lessons of history lost to some blinded though generous minds!

It may now be a matter of curiosity to know what means such a heterogeneous band of crusaders can agree to use for the successful destruction of selfishness and sin. All I am able to detect in the statement of principles, is simply this: *the enforcement of law*—the laws that protect and provide for life, health, and education. "We believe," the statement says, "that the application of intelligence and justice will eventually subdue the universal struggle," etc. That sounds very good, but who will frame those

wonderful and innumerable laws which are to cover and settle and subdue "every selfish interest of society?" "The majority," you say. But the majority are selfish; what then? "The majority will vote themselves unselfish!"

In fact, the statement of principles begins in this way: "Recognizing the moral law as the supreme law of the universe, we believe that its supremacy should be enforced IN ALL THE AFFAIRS OF LIFE; that *all human laws, customs, and institutions should be brought into harmony with the moral law*." This is certainly an homage to the religion of the Bible and the law of God, for which we must be thankful. But the idea, here, is to *enforce* its precepts; with this the priest can no doubt agree, especially when he gets a majority on his side to decide *what* the precepts are. *Enforce morality* (not *civility* merely)! This is giving coercion credit for a great deal of moral compunction. It sounds slightly like some of the bulls. "In *ALL the affairs of life*." This is laying out a rather big job for the legislators. Domestic, social, industrial, commercial, scientific, literary, and *religious* affairs! All to be made strictly moral and unselfish by law!! Nay, more, *ALL the customs and institutions of men!* Good-by, freedom; good-by, liberty of worshiping, *when, where, and how* we please. But we will suppose the *religious* customs, institutions, and affairs are to be omitted from the program,—though this is not stated,—and admit that only social sins will be grappled with and eradicated. Still we must exclaim: Wonderful law-makers; wonderful juries; wonderful lawyers and judges; wonderful police; wonderful jails and jails! The next thing is to create them. Who will utter the fiat? In the meantime, I suggest that Christ's and Paul's method for transforming humanity be looked up, too.

JOHN VUILLEUMIER.
Worcester, Mass.

THE WORLD'S ILLITERATE.

INDIA would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only 3,250,000, or one and one-half per cent of the entire population. These are mainly confined to the cities and towns, and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world recently published in the *Statistische Monatschrift* places the three Slavic States of Rumania, Servia, and Russia at the head of the list, with about eighty per cent of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with sixty-three per cent, followed by Italy with forty-eight per cent, France and Belgium having about fifteen per cent. The illiterates in Hungary number forty-three per cent; in Austria thirty-nine per cent; and in Ireland, twenty-one per cent. In England we find thirteen per cent, Holland ten per cent, United States (white population) eight per cent, and Scotland seven per cent, unable to read and write. When we come to the purely Teutonic States, we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German empire it is one per cent; in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who cannot read and write.—*Christian at Work*.

—In his encyclical in regard to Columbus, the pope declares that Providence through Columbus was preparing the way for the extension of the Catholic Church in the New World, at the very time when "a great tempest was going to unchain itself against the church," and that the work of Columbus was to "compensate Catholicism for the injury it was going to suffer in Europe."

—There seems to be no limit to London's growth. Its population is now more than four million, and if its suburbs be included, the number would run well up to six million.

The Review and Herald.

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

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THE PROPHET ELIJAH.

In every text that has a prophetic application, there will be found, either in the text itself, or the context, or in parallel scriptures, some plain expression or evidence of the time and manner of its fulfillment.

In Mal. 4:5 we read: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The expression, "The great and dreadful day of the Lord" has a definite and specific meaning. It refers to the day which ends human probation, and reveals the Saviour coming in his power and glory to introduce a new cycle of the ages, a new and better dispensation. All who are interested in the event find an attractive field of study in the scenes which indicate its approach. Among these is the prophecy named in the scripture before us—the coming of Elijah the prophet. It is well that it should be studied, but it is unfortunate that there should be so many fanciful views put forth concerning it.

As both of two conflicting views cannot be correct, so the manifold and conflicting applications of prophecy we often meet cannot all be true. Overwhelming evidence points to one harmonious line of prophetic fulfillment, leading to a grand and final work of reform in which the church is seen coming forth upon the high and glorious platform of "the commandments of God, and the faith of Jesus," to meet her coming Lord. Rev. 14:12. Outside of this, men seem to be the prey to every fancy, seeking an entrance to the temple of truth without the key. Among these, the prophecy concerning Elijah comes in for its share of speculation.

A prominent journal in New York has recently given publicity to the view that Elijah, in fulfillment of this prophecy, is personally to appear on the earth; that Enoch also is to return; and that the predicted antichrist is likewise a personal power to appear among men; that Enoch and Elijah are to be slain at Jerusalem by this antichrist; and other vagaries too numerous to mention.

But, in reference to this prophecy of Elijah, Christ has himself given us the key in his testimony concerning John the Baptist. Matt. 11:7-15. He shows positively that the prophecy is not to be fulfilled by the return of Elijah personally to this world. John the Baptist was not personally Elijah; yet Christ, speaking of him to the people, said: "And if ye will receive it, this is Elias, which was for to come." Matt. 11:14.

But the Pharisees had misapplied the prophecy, and expected a personal Elijah to appear, just as these modern expositors now teach. And when from their point of view they asked John, "Art thou Elias?" he answered positively, "I am not." John 1:21.

There is another passage which sheds light on this apparent mystery. The angel, while promising to Zacharias a son who should be called "John," and who was to go before Christ and prepare his way, said: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. The personal Elias which the Jews were expecting, John was not, and plainly declared that he was not; but a person to come in "the spirit and power of Elias," which the prophecy intended, he was; and he was so recognized by Christ.

But this was not the end of the prophecy, nor all that was intended by it; for, as we have seen, the prophecy has reference to "the great day of the Lord," which has not yet come. But what has already been fulfilled in John is enough to show to any student of prophecy that what remains is not to be fulfilled by any personal Elijah appearing on the earth. How, then, is it to be fulfilled? A few

points taken into consideration will make all plain.

The first and second advents of Christ are the two great pivotal points in the plan of salvation. The first advent of Christ was an event necessarily antecedent to his second coming. In the movements which accompany these events, there is a striking parallel. The one was preliminary to the other. To herald the one, a messenger was raised up to announce the event: "The voice of one crying in the wilderness, Prepare ye the way of the Lord." So, to herald the second advent, a world-wide movement has been ordained to go to all the world and spread the gospel of the kingdom as a witness to all nations, when the end will come. Matt. 24:14. All the work of John the Baptist in announcing the first advent was in the line of the fulfillment of the prophecy concerning Elijah the prophet. So the announcement concerning the second advent, must be a work in the same line, and of the same nature, and, therefore, another stage of the fulfillment of the same prophecy. John's was antecedent and preliminary. This will be final and complete. The heralding of the first advent by John the Baptist was the first stage in the accomplishing of the prophecy of Elijah. The heralding of the second advent, by agencies whom God sends forth will be the complete fulfillment of the prophecy.

But the second advent is being heralded to the world at the present time. It is going forth in the form of a threefold message, as brought to view in Revelation 14. It is going as John's message went, in the spirit and power of Elias. This is the fulfillment of the prophecy in its closing phase; for the great and dreadful day of the Lord is now impending. The message, as it is now going forth, is one of the most assuring evidences that the long-expected day of deliverance is about to dawn. The hearts of the fathers are being turned to the children, and the hearts of the children to the fathers, and a people, as in the days of John, are being prepared for the Lord—not now for his first advent, but for his second; and the earth will not be smitten with a curse, or, as it means, a complete destruction; for a remnant will be ready for his coming, and will be saved.

IN THE QUESTION CHAIR.

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

230.—STRENGTH IN WEAKNESS. 2 COR. 12:9.

Will you please explain what Paul means in 2 Cor. 12:9, where he says, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." Does the strength here mentioned, refer to Christ's strength or Paul's?

H. W. J.

Answer.—To the strength of Christ, or that which he imparted to the apostle. In one sense it was Paul's after Christ had given it to him; but it all came from Christ; and the weaker and more helpless the agency should be, the more it would appear that the power was all of Christ that was helping him; and the more clearly it would appear what that power was able to do, by accomplishing wonders through a person in whom in himself there was no strength.

231.—A LITTLE ONE A THOUSAND. ISA. 60:22.

Please explain Isa. 60:22 and Eze. 37:26.

J. C.

Ans.—The context of these passages seems undoubtedly to refer to the blessings of the immortal state; but the things promised do not refer to what will be wrought after that immortal state begins, but what has been wrought before, and which brings them to the results which then appear. Thus, a little one here, through the work of the gospel, is there found to be a strong nation, according to the prophecy to the new covenant church, that the children of the desolate are many more than the children of the married wife. Isa. 54:1; Gal. 4:26, 27. So with the statement in Eze. 37:26. The covenant is made now; but the results will appear then; namely, a great multitude saved which no man can number (Rev. 7:9), and the tabernacle of God established with his people forevermore. Rev. 21:3. The increasing and multiplying are all done here by the gospel.

232.—GENEALOGY OF CHRIST. MATT. 1:1-17.

Please explain the generations from Abraham to Christ, as given in Matthew 1 and Luke 3. Thus in Matt. 1:1-16, I can make but forty-one generations; but verse 17 says there were

forty-two; and Luke gives fifty-six. What is the explanation of this apparent discrepancy?

W. H. W.

Ans.—In Matt. 1:11 it will be noticed that Josias is said to be the father of Jechonias; but by turning to the chronology of 1 Chron. 3:15, 16, we find that Josias was only the grandfather of Jechonias, a son coming in between; namely, Jehoiakim, called also Eliakim and Joakim. So Calmet says Matt. 1:11, 12 should read: "Josias begat Joakim and his brethren, and Joakim begat Jechonias, about the time of the first Babylonish captivity, and Jechonias begat Salathiel after they were brought to Babylon." Dr. Clarke says that many manuscripts insert the name Joakim in verse 11; which removes all difficulty. As to the genealogy in Luke, that gives the line of Mary, not of Joseph, as in Matthew; so the number of the generations need not be the same.

233.—THE SPIRIT OF MAN. 1 COR. 2:11.

Will you please explain 1 Cor. 2:11? What is the spirit of man spoken of in the text? and what does it know?

W. C. W.

Ans.—When Paul says, "For what man knoweth the things of a man, save the spirit of man which is in him?" he uses the word "spirit" in the sense of the intellectual, intelligent, part of man. Man by his own conscious intelligence is cognizant of all that passes in his own mind, and no one else can know this. So we are dependent on the operation of the Spirit of God to know the things of God.

234.—GOD A SPIRIT.

If God is a spirit (John 4:24) and at the same time a person (Dan. 7:9), would not the same reasoning prove the Holy Spirit a person, as referred to in John 14:26?

W. O. B.

Ans.—No; for God is elsewhere described and represented as a person; but the Holy Spirit is not. The fact that the Holy Spirit is personified in John 14, and thus spoken of as acting in a personal and individual manner, does not prove it to be a person, any more than the fact that love is spoken of in 1 Corinthians 13 as performing certain acts and exercising certain emotions, proves that charity, or love, is a person.

235.—EATING BEFORE THE LORD. DEUTERONOMY 14.

Please explain Deut. 14:22-27, and oblige.

J. G.

Ans.—This portion of scripture directed how the Israelites were to dispose of one of their tithes. The first, or regular tithe, belonged to the Levites. Num. 18:24-28, etc. Then they took from what remained a second tithe, the first and second years, and used it in eating a joyful feast before the Lord. In the third year it was given to the Levites and to the poor. Deut. 14:28, 29. In the fourth and fifth years it was eaten again by the owners, and in the sixth year again given to the poor. Then the seventh year was itself a sabbatical year, when all things were common. This tithe could not be eaten within their own gates, but must be taken up to Jerusalem. If the way was too long, so that they could not take it up in-kind, they could turn it into money and purchase the articles at Jerusalem, but of course only such as they would have brought had they not made the exchange. The wine and strong drink therefore refer only to such domestic wines as were made by them as a pastoral people. The feast was to be eaten in a solemn manner before the Lord, as an act of worship. It gave no license for excesses, intemperance, or debauchery of any kind.

SEARCH THE SCRIPTURES.

THE Scriptures are the word of God. They are the revelation of God—his purposes, wisdom, will, and character—to us, given us that we may have a knowledge of him, "whom to know aright is life everlasting." And there is no other way in which we can know him and understand his purposes concerning us.

To search the Scriptures is not simply to read them, as is done with books of human origin. The Bible is essentially different from every other book, and this difference extends to the method of getting the truth which it reveals. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is not therefore to be approached as are

the words of man; it is not to be perused merely as they are; otherwise this difference will not be apparent. If we read the words of the Scriptures simply as we read any other book, they become to us only the words of an ordinary book. There must be something to give them their intended force. The Spirit of God has a part to act in all profitable Scripture reading. The word of God is the sword of the Spirit. Eph. 6:17. It is therefore wielded by the Spirit when it does its work, and without this it cannot be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The word of God must be approached with a realization that it is "quick [or living] and powerful," and is to be received and felt in the mind and on the heart through the agency of the Holy Spirit.

This agency is dependent upon faith in the individual's mind. Where faith is present in the mind, the Holy Spirit does its office work upon the heart; but where faith is not present, the power of the word of God is not felt; and its character is not understood, nor the truths of which it speaks discerned. The word of God did not profit the Hebrews of old in the wilderness, "not being mixed with faith in them that heard it." Heb. 4:2. No more does it profit people to-day, in whose minds it is not mixed with faith. This is why the Bible is to many only a book of literary value, inspired only as are the writings of Shakespear, or other eminent works of human origin. They see in the Bible nothing more than this, and accordingly that is all it is to them. It could not, under such circumstances, be anything more. But when faith comes, when the power of choice to believe or disbelieve God's word is exercised on the side of belief, that word is found at once to be a living word, filled with infinite power. To him who believes, the word of God is powerful, able to accomplish for him all that it promises to him (for he must believe this if he has faith). It is powerful to that end, and it is powerful in proportion to the strength of his belief. He gets out of it just what his faith finds in it.

Faith and the word of God are inseparably connected. How then can any one have true faith who takes the word of man in place of the word of God,—not necessarily in *opposition* to that word, but in *place* of it? Yet this is just what many are doing. It is what the members of the popular churches are doing, and it is what many who profess to be free from popular errors in religion are also doing. It is well to be told what the word of God contains, but it is better to study the word, and make the discovery ourselves. It is well to be told, if need be, what is in the word of God, but our belief of it is not faith until we see it in the word itself. Until then our faith rests upon the word of man; and that faith is not the kind that saves.

Every person who enters the kingdom of God must be tested. He must endure the trial of his faith, and when that trial comes, he must stand upon, and be upheld by, the word of God, or he will not endure the test. It will not do then to believe the truth because brother —, one of our denominational leaders, said it was so. He may by that time have renounced his former faith and become an advocate of other doctrines. There is no sure foundation but the word of God itself. That will stand, though heaven and earth should pass away.

"Search the Scriptures." He who uttered these words ere they had been placed in the inspired record, knew that the Scriptures would bear searching. They are the revelation of omniscient wisdom. Shall we expect, then, that there are not in them deeper things than are to be found in the products of earthly wisdom? Shall we not expect, too, that as the people of God draw nearer and nearer to the glory of the perfect eternal day, more light should shine continually upon their pathway? "Now," says the apostle, "we see through a glass, darkly;" but we are nearing the time when sight is to be undimmed. We have been accustomed to speak of "the truth," meaning thereby the distinctive doctrines of our denominational belief; but does "the truth" mean to us only the theological doctrines long ago sought out and established? Are we to get all the truth revealed in God's word, here in this abode of spiritual night, before being ushered into the light of day itself? Are we to be ushered into the realities of heaven, into the presence of Christ and the living God, with no deeper, clearer conceptions of God, his holiness and majesty, than

we have now? Well might we fear, were it so, that the change would be too great to be endured.

Therefore, "search the Scriptures," for it is certain that light is to shine upon the pathway of the just "brighter and brighter unto the perfect day." Search them for the truth which is to be a "shield and buckler" (Ps. 91:4) in the time of trouble, and a sure foundation upon which to stand when every island and hill shall be moved out of their places. But cultivate the presence and seek the aid of the Spirit of truth, that the search may not be in vain; for "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10), and the Spirit of truth is able to guide you into *all* truth. "He will show you things to come." John 16:13.

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Shaking of the Powers of Heaven.

THE revelator speaks quite fully of this awful crisis, in his description of the seven last plagues, in which "is filled up the wrath of God." They are "the wine of the wrath of God, which is poured out without mixture" upon those who finally reject the warning message given to the last generation of men. Rev. 14:9-12. This "wine" "without mixture" is wrath unmixed with mercy, which can never occur till probation has closed. It will be felt by the incorrigibly impenitent who reject offered salvation. The time when these "vials" of the "wrath of God" are poured out is called in many places the "day of his wrath." This "day" may very likely be a prophetic day of one year's duration. Revelation 16 contains a description of these plagues and their effects. Under the sixth, or next to the last, Christ says, "Behold, I come as a thief." Then the seventh plague is inflicted. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent [over sixty pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Here the voice of God is heard from his "temple in heaven," "his holy habitation," as Jeremiah states it. What that voice declares is here given: "*It is done.*" The great scheme of human salvation from sin and its effects has now closed forever. The wicked are now being punished; the righteous are now safe, to be oppressed no more forever. The earth shakes to its inmost center. All the powers of nature give their last throb of expiring agony. The fearful hailstones fall. The whole surface of the earth is broken up, torn asunder. The "mountains skipped like rams, and the little hills like lambs." As mountains and islands are moved out of their places, what takes place in the atmospheric heavens? The same writer pictures the scene as it passed before him in prophetic vision, in chapter 6:13-17: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Then the rich, great, and mighty, "hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us, from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The departing of the heavens as a scroll, and the shaking of the powers of heaven are substantially the same thing; or to be more exact, one is the effect of the other. But perhaps it would be well to inquire more particularly, what is the heaven that is to be shaken?

The words "heaven" or "heavens" are used in reference to three different things in the Bible, and in common language, 1. The atmospheric; the region where the birds fly, winds blow, the blue curtain or dome over our heads, filled with life-giving

air; 2. The vast regions of space in which planets, sun, moon, and fixed stars are placed; 3. The special abode of God, Christ, and the angels. All these are called "heaven."

An abundance of references may be obtained from the Scriptures of the uses of this word,—Gen. 1:20; Dan. 4:25; Gen. 1:14, 17; Ps. 8:3; Rev. 4:1, 2; 2 Cor. 12:2, 4. In the "third heaven" is "paradise," where God resides. We cannot suppose the powers of that heaven will ever be shaken. Neither would it be consistent to believe the suns and worlds lying in the vast space, billions of miles in length, depth, and height, would be shaken, when our little globe is brought to its last account. But it would be most reasonable to expect our atmospheric heaven, an envelope to the earth, an essential part of it, without which light, life, and existence of physical beings could not be seen upon it, would share in the great catastrophe of its utter desolation which will be inflicted upon it when Christ comes.

Hear the prophet Jeremiah as he beholds it in prophetic vision at this great crisis: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23, 26.

When the voice of God is heard announcing the close of human probation in the solemn words, "*It is done,*" and the whole of the present order of things passes away, the blue curtain above us is rolled up like that of a spread-out ancient parchment, leaving all dismal and dark. All physical life here ceases, the "powers;" i. e., the "*strength,*" support, ability to sustain and uphold the present order of things in the atmospheric heavens, is shaken, shattered, and passes away, so to remain until a new heavens and new earth are created at the end of one thousand years. Isa. 65:17; 66:22; 2 Pet. 3:7-13; Rev. 20:4-9; 21:1.

Peter evidently refers to this sublime and awful scene while giving a catalogue of the great events of the day of the Lord, in the quotation above referred to. From other scriptures we learn that this day of the Lord is over one thousand years long, embracing the closing events of the dispensation, the coming of Christ, and reaching to the final punishment of the wicked and the establishment of the New Jerusalem on the new earth God will re-create. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

No doubt the major portion of this description pertains to the final punishment of the wicked in the lake of fire (see Revelation 20), at the end of the thousand years, when the earth will be finally purified, re-molded, re-created from its present materials to be the everlasting abode of the children of God. The New Jerusalem will be upon it, and Christ will reign forever in it, upon the throne of David to all eternity.

But the passing away of the heavens "with a great noise," and the destruction of the works of man may well be at the beginning of that period, when the day of the Lord comes as a thief. In the terrific convulsions consequent upon the voice of God shaking earth and atmospheric heaven, the blue dome above passes away like a scroll when it is rolled together, and the whole supporting power of that heaven is shaken, shattered, and utterly demolished. The Greek word *dunamis*, translated "powers," in our Saviour's prophecy, never means suns, stars, or heavenly bodies; but does mean a quality of stability, a power to sustain and uphold. Such powers are in the atmosphere. The electric power so mightily potent has its special location there, where it is often exhibited. Other powers also are connected with the atmospheric heavens. But the voice of God will shatter them.

This exegesis of the shaking of "the powers of

heaven" may seem novel and fanciful to some; but to the writer it seems most consistent with the Scriptures and with the great facts of nature, and therefore more in harmony with our Saviour's meaning.

G. I. B.

(To be continued.)

THE DAYS OF CREATION.

WE hear a good deal nowadays about the "six great cosmogonic days" of creation. This is the high-sounding term that is used to convey the idea that the six days of creation were periods of time of indefinite length,—of thousands, and perhaps millions, of years. The scientific men who hold to the theory of the formation of the earth through long geological periods, have declared again and again that there is no such thing as *six geological periods*, and that an attempt to reconcile the Bible account of creation with the deductions of geology is a useless and impossible task. With them, the Bible is of no authority whatever, and they are too honest to pretend to believe the Bible, while doing their best to undermine its teachings. The "cosmogonic day" preacher is not so consistent. He ostensibly stands up for the Bible, but he explains its teachings in harmony with the deductions of modern science. Of course, where the Bible and science come in contact, the Bible and not science must go. Thus these desecrators of the Bible strengthen the hands of the infidel, who is not slow to perceive the advantages he has gained, and he follows up his victory with another determined attack; and before these attacks, boastful but weak defenders of the Bible are giving way upon one point after another, surrendering, with no necessity or excuse for so doing, the strongholds of the Bible and Christianity. One of the plainest statements in the Bible is the creation of the heaven and earth in six days, and the rest from creation which God enjoyed the seventh day. There is, of course, a chance to doubt this statement; but the same chance exists for doubting any and every other fact or facts recorded in the Bible. Without faith, no part of the Bible can be believed. This is as true of the record of the creation of the earth as any other part of the Scriptures; for "through faith we understand that the worlds were framed by the word of God;" and the lack of faith is the underlying cause of doubt of any part of the contents of the Scriptures. We do not propose to examine geological claims. Geologists cannot agree among themselves, and their most tremendous conclusions are often based upon very slight premises; but we will look at the Bible record of creation, and notice to what errors any departure from the scriptural account of the creation will inevitably lead.

1. The account of the creation as it is given us in Genesis, purports to be the record of actual facts. It is recorded in a book given by especial inspiration of God to make known to the inhabitants of the world which he had created, the fact that he was their Creator; the process and time in which the world was created, and the duties, which in view of their relation to him as their Creator, they were under obligation to perform. This being the case, if we disbelieve the account, we shall believe that in the first chapter, and the first statements in that chapter of the book given by God for such a purpose, he employed language which did not convey the truth,—language well calculated to be believed in another way, and which actually has been understood contrary to truth by those who have been the most anxious to know just what the book contains and to practice what it teaches! Does not such a theory make God a deceiver, and prepare the minds of mankind to doubt other portions of the sacred volume? Most books which are confessedly full of errors do not parade them upon the first pages. But according to the "cosmogonic day" theory, God knowingly and deliberately placed a glaring and inexcusable falsehood in the first chapter of the book which was prepared by his direct and particular agency to teach mankind his character and works! We shall be slow to accept such a position at the dictum of a science "falsely so-called."

2. Those who try to harmonize the Scriptures with the "cosmogonic day" theory, claim to believe that we are now in the seventh "cosmogonic day," which has reached from the close of the sixth long period until the present time, and is to extend

much further, even for ages. Let us look at the simple record in Genesis, and see what it says about the seventh day: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he *had* rested from all his work which God created and made." Here we learn that *on* the seventh day God rested, and that he blessed and sanctified the seventh day "because that in it he *had* rested from all his work." Now if we are still in the seventh day, as it is claimed that we *are*, and God is still resting, then as the blessing and sanctification was not pronounced upon the day until after he *had* rested, we are forced to the absurd conclusion that God has not yet blessed and sanctified the seventh day, and will not do so until the "cosmogonic day" of rest shall be finished; and consequently that the record of the resting, blessing, and sanctification of the seventh day is altogether "too previous!" We shall also be compelled to conclude, either that the record is not trustworthy, or that those who hold to this fanciful interpretation of Genesis are wrong in their position. We are inclined to take the latter position.

The next definite reference to the institution of the Sabbath is given in the fourth commandment, about twenty-five hundred years later. At this time the same God who created the world descended upon Mount Sinai in sight of the thousands of Israel, and proclaimed his law, a part of which commands the observance of the Sabbath. The reason for this commandment is thus given: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. If any meaning can be gathered from these words, we must conclude: (a) That the Sabbath day they were to keep was not only the successive seventh day from the creation, but that it was a day similar to the days of creation; for to the work and days of creation, reference is made in the commandment. (b) We would also as certainly conclude that the seventh day upon which he had rested, and which had been blessed and sanctified, was also as much in the past as any other of the six days of creation.

If this was not the idea meant to be conveyed by these words of the commandment, we have no idea what words could be used to convey that meaning. The Lord could as easily have worded the commandment to show that he was at that time resting, as that that rest was in the past, but he did not do so. We cannot believe that he falsified or deceived us the least in the matter.

We will now return to Genesis 2, and notice the work that was performed upon some of the days of the week. Fowl and fish were created upon the fifth day. If in this day the Lord made the fowl and the fish, according to this new "cosmogonic day" theory, Almighty God spent ages of time making two of each kind of fowl and fish! This is an open indorsement of the theory of evolution of the fowl and fish during this period, and prepares the way for the evolution of man from the fish or the fowl during the next, or sixth, period. During the sixth day we are told that the beasts of the field, and Adam and Eve, the crowning glory of creation, were made. If the sixth day is also a period embracing many thousands of years, then as the creation of the beasts and man fully occupied this period, we must further conclude that God was many ages creating beasts and men. This would be nothing but evolution, but the record assures us that the man was made out of the *dust of the ground*, not evolved from previously existing life, and that Eve was made out of a rib taken from the side of the man! This being the plain record, we must, if we believe the Bible, deny the theory of evolution; for if we believe that Adam was made of the dust of the ground, and Eve was made of one of his ribs after he had become fully grown, we cannot believe he was ages doing it, or that either of them were evolved from other forms of life. Moses, with whom God "spake face to face as a man talketh with his friend," evidently believed it as he wrote it, and we believe that a man who communed with God face to face, and who received from him a history of his creation of the earth, will be more likely to have a correct idea of it than men who commune with nature, and know nothing of the God of nature. "Let God be true, but every man a liar."

To conclude: If the theory we are considering should be adopted, it removes no difficulties, but only plunges us into doubt and uncertainty. It may place us more in harmony with what is called the "progressive thought" of the age, but it prepares our minds to enter a field of skepticism, leading directly into channels of unbelief and apostasy. It is in the direct line of the attempt now so popular to dispense with God entirely, and allow that the world and all that it contains have arisen through natural causes, extending through vast periods of duration.

M. E. K.

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.

"WHY STAND YE HERE ALL THE DAY IDLE?"

BY MRS. ELIZABETH ROSSER.

(Salem, Oregon.)

"Why stand ye here all the day idle?"

'Tis the Lord of the harvest-field speaks.

Who knows if thy day yet remaining

May be measured by years or by weeks?

Come, labor, ere yet the light fade;

Come, labor, while life doth endure!

My yoke and my burden are easy;

My wages are bounteous and sure.

"Why stand ye here all the day idle?"

The field to the harvest is white,

And thousands are sitting in darkness,

Who yet must be brought to the light.

Go thou, and proclaim the glad tidings

Far, far from thy home and thy hearth;

For this gospel of me and my kingdom

Must go to the ends of the earth.

"Why stand ye here all the day idle?"

The enemy soweth his tares;

By day and by night he is watching

To take whom he may unawares.

And many in darkness are dying,

Who into the light might have come,

To join in the song of the ransomed

In the day of the glad harvest-home.

"Why stand ye here all the day idle?"

Work while it is yet called to-day,

The branch that continues unfruitful

From the vine must be soon cut away.

But yet there remaineth a season

Ere the darkness of night settles down;

Go, win precious souls for the kingdom,

They shall shine as the stars in thy crown.

WASHINGTON.

Mt. VERNON.—This place is the county-seat of Skagit county. The village has about twelve hundred inhabitants. It is on the Skagit River, ten miles up from Puget Sound, and is fifty miles from the United States boundary on the north. We came here July 5, began meeting in the tent the 9th, and have had meetings every evening but one since. We also held day meetings on Sabbath and Sunday. The attendance has averaged about sixty-five, and the interest has increased from the first, so at the last meeting we had the largest audience.

We now leave the work here for a time, to attend the camp-meeting at Seattle, hoping soon to return. The Lord has greatly blessed his message of truth to the good of the people here. On Sabbath, Aug. 20, seven were baptized, and the presence of the Spirit was greatly manifested. The same evening three more sought the Lord by coming forward for prayers. Twelve have already come out and signified their determination to follow the Lord and keep all his commandments. We have faith that several more will also walk in the light.

But little work has been done in this part of Washington, and we hope a company may soon be organized here, from which the light may shine out through all this section. We shall probably hold meetings in the villages around Mt. Vernon, and at the same time return quite often to continue the work here.

As we are obliged to take down our tent and go to another place, we wish some faithful Bible worker might be left to help those who are so deeply interested. But the question immediately arises, "Where can such help be found?" And it remains unanswered. O, that our young people might realize what golden opportunities of working for the Master are being lost, because they are not ready to answer the calls. Get ready, get ready, dear youth, to spread the light of this glorious gospel (Matt. 24:14); for soon the night cometh when no man can work.

Pray for the work in this part of the harvest.

Aug. 22.

J. E. FULTON,

JOEL C. ROGERS,

S. W. NELLIS.

MASSACHUSETTS.

REHOBOTH AND WALKER.—At the close of our spring meeting, May 30, it was decided that brethren C. H. Edwards, D. W. Johnson, sister E. P. Farnsworth, and the writer and wife, should make up a tent company to go into the town of Rehoboth, as there seemed to be a providential opening for tent work in that place. It being a country town and not having had such kind of work, we ex-

pected a good hearing, but were sadly disappointed in this respect.

June 6 I arrived in the town, and with great difficulty secured a lot just out of the village beside a pine grove, where we began meetings June 10. At the first meeting about thirty-five attended, most of whom were young people, the rest middle-aged. Nine grown persons attended our first Sunday afternoon meeting, four of whom came from a town four miles away. In the evening quite a company of young people came, evidently to enjoy themselves. From this time on to the last day's meeting, our congregations ranged from three to twenty, mostly young people who had no interest in religion. We thoroughly advertised the country around for several miles, and visited the people at their homes, besides going into their fields and working with them; but with the exception of one family, all had seemingly made up their minds not to hear. The last day's meeting, which had previously been given out, was quite well attended. While no fruit as yet appears, there were three persons who seemed to be somewhat interested, and we trust a good impression was left, as we have heard good reports from some of the towns-people since then.

During the last week of our stay in Rehoboth, we looked about in the surrounding towns for a place to pitch our tent, and sought the Lord for guidance. Our minds were directed to Walker, where a providential opening seemed to present itself, and on Tuesday, July 12, we began meetings, with a fair attendance for the first two weeks. Since that time many of the people have been away on their summer vacation, so that only those who were interested have been present. Those who come are very much interested in the study of the Bible; two or three have begun to obey the truth, and several others are deeply convicted. Our interest has extended into other towns around, so that openings present themselves for meetings in school-houses and churches, which will be favorable for fall and winter work. We hope for quite a number more to take hold of the truth here. To this end we desire the prayers of our people. H. J. FARMAN.

WISCONSIN.

BRODHEAD.—We closed our meetings at this place last night, with an attendance of about one hundred. We took an expression of the people, and most of them voted that we had the truth. We then asked how many would obey, and about twenty responded. We move to Albany to-day, where 100 families are reading. There are about seventy families who are reading here. Brother Anderson will remain and follow up the work. We part with the people of this city in love, and we received many a hearty hand-shake, with, "God bless you and your work." R. J. WHITE, S. KISNER.

Aug. 22.

AMONG THE CHURCHES.—Since our excellent camp-meeting at Neenah, I have held quarterly meetings with the churches at Milwaukee, Milton Junction, and Madison, and have visited Hundred Mile Grove, Brodhead, Watertown, Monroe, and Afton. In Milwaukee several were taken into the church, and we enjoyed a good quarterly occasion. We had excellent meetings at Madison, Milton Junction, Monroe, and Afton, also at Brodhead, where one of the tents was located. Three joined the church at Madison, and although their numbers are few, they are faithful in keeping up their Sabbath-school and meetings, and in the payment of tithes and offerings. We endeavored to help, encourage, and instruct all in their duties, especially the officers. This work was appreciated by them, and I believe will be productive of much good.

I found brethren White, Anderson, and Kisner at Brodhead, laboring earnestly in public and private to get the truth before the people. Their labors have been crowned with some success, as about twenty have promised to obey. Sisters White and Kisner have also been working faithfully in the distribution of tracts, according to the package plan, and their labors had not been in vain in the Lord. The tent has been moved to Albany; brother Anderson, however, remained at Brodhead to follow up the work for awhile.

My visit to Watertown was mainly for the purpose of finding a camp ground for our State meeting. Several reasons led us to conclude that it would be best to hold one of our camp-meetings there this fall.

1. Brethren F. H. Westphal, Scholl, and Klingbeil, are there holding tent-meetings among the Germans, with an interest that seems to be increasing and extending, and a camp-meeting would help the cause there very much, especially the work in the German language.

2. It is a good point for a State meeting, being easy of access for our own people.

3. It is a new field, and we are anxious to bring all the influence to bear upon the people that we

can, and to secure as large and permanent results from the labor as possible. A special effort will be made this fall and winter to help our churches, encourage them in the work, and instruct them how to work. Our best and most experienced laborers will hold meetings among the churches where assistance is most needed, while our other laborers will hold meetings in new fields, and raise up new churches.

I shall be glad to hear from churches that need help, and from any who know of good openings for work in new fields. M. H. BROWN.

CUMBERLAND MISSION FIELD.

SINCE my last report, Elder J. W. Scoles and myself held a few meetings in Morgantown, and as a result, one honest soul waded to embrace the truth.

Several additions have been made to the little company at the Cove. On our last quarterly occasion brother and sister Wolf were baptized by Elder Scoles, and recently Elder G. W. Coleord baptized brother Montgomery and wife and sister Cathery, making five who have united with the church at Graysville, Tenn., within the last two months. Our hearts are made to rejoice to see these dear souls take hold of God's precious truth, when persecution stares them openly in the face. We have done considerable work by visiting isolated families, and talking the truth to them round the fireside, and we only ask God to water the seed sown.

We have held a few meetings in Emory Gap, and two have decided to obey God. They are the most respected family here, and had recently moved from New Jersey. We had met bitter opposition from the first at this place. Never have I seen so plainly the spirit of the dragon manifested. What God's people do in this State now, must be done quickly. May God give the freedom and power of Jesus to all his servants to speak with all boldness the words of the message. GRANT ADKINS.

Aug. 23.

WEBSTER, TENN.—Our meetings here have closed, after five weeks of constant labor. I have spoken thirty-four times, have made over forty family visits, and have held more than twenty-five Bible readings; besides, my wife has done much missionary work. Our prayers that God would bless this work to the salvation of souls, have been answered, and more than twenty adults are rejoicing in the precious truth. We have organized a Sabbath-school of some thirty-five members, and a club of ten copies of the *Little Friend* has been paid for. Some subscriptions to our periodicals have been obtained, and others are promised.

We rejoice that the power of the gospel can cleanse from all filthiness of the flesh and spirit, and that through the exceeding riches of the grace of Christ, we may be presented faultless before the presence of his glory with exceeding joy. To his name we give all the praise for the work here.

Brother C. E. Sturdevant has just arrived, and will remain here to further perfect the work, while we go to Coalfield, six miles from here, where there is an urgent call for meetings. Clean copies of our English publications, tracts, etc., sent to me, post-paid, at Coalfield, Tenn., for the next three weeks, will be thankfully received. J. W. SCOLES.

Aug. 30.

THE NORTHERN MICHIGAN CAMP-MEETING.

WHAT was generally thought to be the largest and best camp-meeting ever held in northern Michigan closed the evening of Aug. 28. The meeting was located in the suburbs of Traverse City, on level, sandy ground, dotted with young oak trees. Considering a two days' rain during the meeting, a better place could not have been selected.

The regular camp-meeting was preceded by a workers' meeting, in which the usual program of such meetings was carried out. But the principal feature of that week was the cooking school, presided over by Mrs. D. H. Kress of the Sanitarium. Many ladies from the city, besides our sisters in camp, were regular attendants, and all were lavish in praise of the system there taught. Indeed, this feature of the meeting was so much thought of that a strong plea was entered for its continuance right through the regular camp-meeting, which was granted. The second week, a forty-foot tent was barely large enough to hold all who were in daily attendance.

The brethren came promptly on the ground, at the beginning of the meeting, to the number of 250, and nearly all remained to the close. A few who left before, only did so in order to let others come to the meeting. The services of Elders O. A. Olsen and E. W. Farnsworth from abroad, added to those of Elders Evans, Fargo, and others of the Michigan Conference, gave a good working force, so that there was a constant freshness in the discourses from the desk. There being no special Conference business to be transacted, the time was all taken up in lead-

ing the minds of the people to a deeper consecration to the work of God. It seemed as though truth was never presented plainer or more forcibly, and many responded by earnestly seeking God for overcoming power. Very little, however, seemed to be accomplished in this direction until the Sabbath. Almost the entire time that day was spent in meeting, many were forward for prayers. The camp was divided in the afternoon, those who came forward going to a tent by themselves, where an inquiry meeting was carried on. At the other meeting nearly every soul bore testimony for the Master. The day closed with a great victory. If those who were present will but daily carry out at their homes the instruction given them at the meeting, their lives will be a continual victory in Jesus Christ until he comes to take them to himself.

Meetings were held each day with the youth, in which instruction calculated to lead them to consecration, was given. These meetings were fairly good, quite a number of the youth starting in the service of God. Meetings were also held in the interest of the foreign mission work, health and temperance, and other important things.

The attendance from the outside was not large at any time. Evenings probably about a hundred were present besides our brethren. Sunday night, however, this number was about trebled. Thirteen were baptized on Sunday. We think the meeting was a timely one for northern Michigan, and the fruits of it will without doubt be seen in that section very soon. J. O. CORLISS.

THE CANVASSING WORK IN NEW YORK.

PERHAPS a few facts concerning the canvassing work in Dutchess county, New York, will be of interest to the readers of the REVIEW.

In company with brother A. K. Baker, I came to this county about the time school closed at Battle Creek. The day of our arrival we found a very pleasant home in Poughkeepsie. In a few days we were joined by brother G. P. Riggs, who was also from the College.

The Lord has greatly blessed us in our efforts to place the solemn truths of the third angel's message before the people, and at times we wonder that more do not engage in a cause which prospers, because the helping hand of God is in it. Never in the history of our past canvassing work have we met with so many things to encourage us, though when we first saw the rocky and sterile-looking hills, we could not help contrasting them with the verdant and fertile plains of the West, and we felt somewhat discouraged. But we are indeed happy to say that our success so far has been far beyond our greatest expectations.

We have spent ten weeks canvassing, and have called upon about twenty-six hundred families, and have taken 1,200 orders for "Bible Readings," amounting to a little over three thousand dollars at wholesale value.

It is very encouraging to us to know that while we are devoting our entire time in spreading the truth, we can make more than enough during the short summer vacation to pay our expenses through school the coming year.

Another very encouraging feature of the work is, that those who have previously purchased "Bible Readings" of other agents, are much pleased with the books, and are deeply interested in the precious truths they contain. Some are using them to hold Bible readings with their neighbors, and are thus creating quite an interest. One lady I met has lately accepted the truth through reading, and as she keeps boarders, she places our reading-matter where it will be most likely to be read. She told me of another lady who had lately accepted the truth through reading the literature she had distributed.

Very many times our souls are refreshed while talking to these Christian people who are hungering and thirsting after more light. As we impart it to them, it returns to us a hundredfold. What an encouragement it has been to us to know by experience that the sower does not always meet with disappointment, and that the seed is being received into good soil. Often such remarks as these cheer us in the good work: "It is just the book I want;" "I believe you have been sent to me;" "My friend has one, and it is an excellent book. She would not part with hers for anything," etc.

Still another feature which should not be lost sight of is that we are reaching all classes, from the poorest to the wealthiest and most influential men of the nation—such men as John Jacob Astor, R. B. Sookley, J. Aspinwall, etc., besides presidents, professors of biblical seminaries, ministers, and professional men of every type. At present we are halting between two opinions, whether or not to canvass one week more before delivery. We feel loath to quit the work, but it is necessary for us to begin delivering soon in order to begin school in time. During the summer, we have felt that our opportunities were perhaps greater than they would

be in the future, and we have leaned on the strong Arm of power, in following the injunction, "Sow the seed," knowing that the promise is sure that we shall come bearing precious sheaves.

WM. LENKER.

THE TEXAS CONFERENCE PROCEEDINGS.

The fifteenth annual session of the Texas Tract Society was held in connection with the camp-meeting, at South Park, Dallas, Aug. 2-9.

FIRST MEETING, AUG. 2, AT 4:30 P. M.—The President in the chair. Prayer was offered by Elder W. A. McCutchen. On motion, the reading of the minutes of the last annual session was waived. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, N. O. Eastman, H. B. French, D. B. Lemon, J. W. Kirkpatrick, J. G. Williamson; on Resolutions, W. S. Cruzan, W. W. Eastman, J. H. Durland; on Auditing, J. O. Beard.

Adjourned to call of Chair.

SECOND MEETING, AUG. 3, AT 9 A. M.—The report of labor for the year ending June 30, 1892, was given as follows:—

No. of members,	407
" reports returned,	512
" members added,	56
" dismissed,	1
" letters written,	908
" received,	257
" missionary visits,	1,237
" Bible readings held,	487
" persons attending readings,	963
" subscriptions obtained,	135
" periodicals distributed,	8,185
" pp. books and tracts distributed,	145,617

FINANCIAL REPORT.

Cash on hand June 30, 1891,	\$ 137 24
Received during the year,	11,288 30
Total,	\$11,425 54
Paid out during the year,	\$10,764 06
Cash on hand June 30, 1892,	661 48
Total,	\$11,425 54

RESOURCES.

Value of stock,	\$1,987 13
" property,	1,700 00
Due on accounts,	3,736 26
Cash on hand June 30, 1892,	661 48
Total,	\$8,084 87

LIABILITIES.

Due REVIEW AND HERALD,	\$548 25
" Pacific Press,	71 15
" on other accounts,	834 74
Total,	\$1,454 14
Present worth,	6,630 73
Total,	\$8,084 87

The above report was accepted. The State agent briefly reviewed the canvassing work in the State since the spring meeting, and presented some encouraging features in regard to the advancement of this branch of the work.

The Committee on Resolutions presented the following report:—

1. *Resolved*, That we express our gratitude to God for the success that has attended the efforts of our tract society the past year, and that we feel encouraged to be more diligent the coming year than we have in the past.

Whereas, The blessing of God has attended the canvassing work in this State, and many are now rejoicing in the truth through the efforts of the canvasser; therefore,—

2. *Resolved*, That we urge our local societies to help to develop such material as will be a blessing to the canvassing work, and that such individuals be encouraged to correspond with the State agent in regard to the work.

Whereas, Our missionary paper, the *Signs of the Times*, has been an efficient means in the hands of God in disseminating light in new fields in the past; and,—

Whereas, There has been from different causes, a decrease of interest in the circulation of this valuable paper for the past few years; therefore,—

3. *Resolved*, That we recommend all our local societies to take clubs of this paper to be used for missionary purposes; and,—

4. *Resolved*, That we request the Secretary to appoint not less than three agents to canvass the ground and solicit subscriptions to this paper among our brethren, and also in the city.

Whereas, The canvassing work has taken from the ranks of our local societies some of the best workers, and given them work on another line, thereby lessening the work in the local societies; therefore,—

5. *Resolved*, That we urge the necessity of all our local workers who still remain at home, to take up this line of work that has been neglected, and scatter tracts and periodicals, and do personal labor among their neighbors and friends.

The report of the committee was adopted.

Elders Durland, Underwood, and Farnsworth spoke to the third resolution, heartily recommending it. A letter from Elder Dan. T. Jones concerning the *Signs of the Times*, was read by Elder Farnsworth. This called forth other remarks, which gave evidence of the appreciation of our good missionary paper.

Adjourned to call of Chair.

THIRD MEETING, AUG. 8, AT 9 A. M.—The Committee

on Nominations reported as follows: For President, W. S. Greer; Secretary and Treasurer, T. T. Stevenson; State agent, W. W. Eastman; Directors: Dist. No. 1, John Holbrook; No. 2, W. T. Drummond; No. 3, D. U. Hale.

The committee having failed to present a name for Vice-President, on motion, W. S. Cruzan was elected to this office.

The Auditor reported that he had not had time to examine the books thoroughly, and it was left in the hands of the Conference Committee to have them audited.

Adjourned *sine die*. W. S. HYATT, Pres.
T. T. STEVENSON, Sec.

INDIANA CONFERENCE PROCEEDINGS.

The twentieth annual session of the Indiana Conference convened on the camp ground at Indianapolis, Ind., Aug. 9-15.

FIRST MEETING, AUG. 10, AT 9 A. M.—The meeting was opened by prayer by Elder J. N. Loughborough. Fifty-seven delegates were present, representing twenty-nine churches. The minutes of the nineteenth annual session were read and approved.

The church at Lebanon desiring membership, and the formality of a written application not being ready, Elder Oberholtzer moved that the usual formality be waived. Carried. This church of eighteen members was then received, and delegates seated. Visiting brethren were invited to participate in the deliberations.

Elder Thompson having stated that it seemed as if there were some churches on the roll which did not have any existence, it was voted that a Committee on Churches be appointed to consider this matter. A Committee on Delegates was also appointed. It was also voted that the usual committees be appointed, which were as follows: On Nominations, Wm. R. Carpenter, John Charles, Thomas Johnston; on Credentials and Licenses, J. M. Rees, J. N. Loughborough, V. Thompson; on Resolutions, W. A. Young, H. W. Decker, Porter Andrews; on Auditing, J. B. Dunlap, Charles Edwards, P. A. Reed, Robert Harrison, Ora Stevenson, A. L. Chew; on Churches, D. H. Oberholtzer, H. M. Stewart, Thomas Harrison; on Seating Delegates, Wm. Covert, Joel Yeager, I. S. Lloyd.

The Secretary's report was called for and read as follows:—

No. of members June 30, 1891	1,252
" churches	52
" new churches	3
" members	31
" additions to old churches	121
" losses of	45
Increase of membership	76
Total increase	107
No. of members June 30, 1892	1,359
" churches	55
Value of church property	\$40,000

Adjourned to call of Chair.

SECOND MEETING, AUG. 12, AT 9:15 A. M.—After the opening exercises, the Treasurer made his report as follows:—

Total receipts for year ending June 30, 1892,	\$8,108 94
" expenditures for year ending June 30, 1892,	\$7,832 49
Cash on hand June 30, 1892,	276 45
Total,	\$8,108 94

The Committee on Credentials and Licenses reported the following: For Credentials, F. D. Starr, J. M. Rees, Victor Thompson, D. H. Oberholtzer, Wm. Covert, H. M. Stewart, W. A. Young, Dr. Wm. Hill, A. W. Bartlett; Ordination and Credentials, John M. Ellis; License, Luzern Thompson, L. F. Elliott, O. S. Hadley, M. M. Kenny.

The report being duly considered, the recommendations were granted.

The Committee on Resolutions reported the following:—

Whereas, There are many lines of work in the promulgation of the message which should be kept before the people; therefore,—

1. *Resolved*, That we recommend that all our laborers become thoroughly educated on all phases of the work, that they may be able to present all the truths intelligently.

Whereas, God has blessed us again this year with good crops, good health, and abundance of peace; and,—

Whereas, The Indiana Conference has for several years been laboring under an indebtedness for the Indianapolis property; therefore,—

2. *Resolved*, That we urge that all contribute as far as possible of their means to the payment of that debt.

After remarks by Elders Loughborough, Starr, Rees, Oberholtzer, and Thompson, the report was adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 14, AT 9:30 A. M.—The Committee on Churches reported, recommending that the name of the Dugger church be changed to Salem, and that the Terhune church be dropped from the list. The report was adopted.

The Committee on Nominations made the following report, which was adopted: For President, F. D. Starr; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill; Executive Committee, F. D. Starr, J. M. Rees, D. H. Oberholtzer, V. Thompson, R. B. Craig. Delegates to

the General Conference, F. D. Starr, J. M. Rees, D. H. Oberholtzer, V. Thompson.

Adjourned *sine die*. F. D. STARR, Pres.
W. A. YOUNG, Sec.

OHIO CONFERENCE PROCEEDINGS.

ACCORDING to appointment, the thirty-first annual session of the Ohio Conference assembled at Cleveland, Ohio, at 9:30 A. M., Aug. 15. The President, Elder G. A. Irwin, in the chair. Prayer by Elder Shultz. The Conference was organized by the calling of the roll of churches. Fifty-one delegates presented credentials, representing twenty-nine churches.

The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, A. L. Stevens, F. C. White, E. B. Haughey; on Resolutions, J. G. Wood, E. W. Farnsworth, I. N. Watros; on Credentials and Licenses, W. H. Saxby, J. N. Loughborough, J. E. Scanlan; on Delegates, H. H. Burkholder, J. S. Iles.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 9:30 A. M.—Additional delegates were present at the calling of the roll.

The church at Geneva, with its delegate, sister E. J. B. Wright, was admitted to the Conference, also the church at West Mansfield, without delegates. The President presented his annual address, in which he briefly noticed the rise and progress of the cause since the organization of the Conference in 1863. The Treasurer presented his annual report for nine months, ending March 31, 1892, which was as follows:—

Tithes on hand, June 30, 1891,	\$2,717 54
Tithes received during nine months,	8,790 08
Total,	\$11,507 62
General Conference on tithe,	\$ 549 29
Orders to laborers, etc.,	9,941 74
Balance, March 31, 1892,	1,016 59
Total,	\$11,507 62

CITY MISSION FUND.

Transferred from tithe fund on acc't of board of city mission workers, for two years ending June 30, 1891,	\$1,425 52
Collections by Ohio Treasurer & Mis.,	35 00
Overdraft on tithe fund,	859 10
Total,	\$2,319 62

Overdraft on tithe fund, June 30, 1891,	\$1,344 03
Cleveland Mission,	710 59
Columbus " "	125 00
Cincinnati " "	140 00
Total,	\$2,319 62

TRUST FUND.

Cash on hand June 30, 1891,	\$717 02
Receipts for nine months,	326 50
Total,	\$1,043 52
Insurance,	\$ 25 85
Cash on hand March 30, 1891,	1,017 67
Total,	\$1,043 52

EDUCATIONAL FUND.

Received on donations,	\$76 00
Overdraft on tithe, March 30, 1892,	17 36
Total,	\$93 36
Overdraft on tithe fund, June 30, 1891,	\$18 36
Expenditures,	75 00
Total,	\$93 36

SUMMARY.

Tithe on hand,	\$1,016 59
Trust fund,	1,017 67
Total,	\$2,034 26
City mission fund overdrawn,	\$859 10
Educational fund,	17 36

Total overdraft on tithe fund, \$876 46

Cash on hand May 30, 1892, \$1,157 80

I find the above to be a correct statement of the finances of the Conference, as shown by the books of the Secretary and Treasurer.

H. M. MITCHELL, Auditor.

The Committee on Delegates recommended the seating of delegates from the churches of Pemberville, Newark, St. Clairsville, Washington C. H., Mendon, and East Liverpool.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 9:30 A. M.—Additional delegates were seated. The Committee on Nominations reported as follows: For President, Geo. A. Irwin; Secretary, L. T. Dysert; Treasurer, D. K. Mitchell; Executive Committee, Geo. A. Irwin, H. M. Mitchell, E. J. Van Horn, J. G. Wood, W. H. Saxby; Delegates to General Conference, Geo. A. Irwin, E. J. Van Horn, H. H. Burkholder, H. M. Mitchell.

These names were separately considered, and the nominees elected to their respective offices.

The Committee on Resolutions presented the following:—

1. *Resolved*, That we express our gratitude to God for his continued mercy toward us, for the constant increasing light given upon his word, and his guiding hand to lead us as his people.

2. *Resolved*, That we close our Conference year March 31, instead of June 30, as heretofore.

3. *Resolved*, That we believe it necessary to sustain but one mission house in this Conference, and that that one be largely for the development of Bible workers; that from this house workers be sent two and two to labor in other cities, as the Lord seems to open the way for them.

The third resolution was freely discussed. All the resolutions were adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 19, AT 9:30 A. M.—The Committee on Credentials and Licenses recommended that credentials be granted to Geo. A. Irwin, J. G. Wood, O. F. Guilford, J. S. Iles, H. H. Burkholder, E. T. Russell, E. J. Van Horn, W. H. Saxby, C. P. Haskell, and that H. M. Mitchell and C. H. Keslake receive ordination and credentials; that ministerial license be granted to W. L. Iles and A. C. Shannon, and that missionary license be granted to Ella M. Swift, Anna B. Stephens, Nora B. Fenner, Ella M. Talmage, Estella Houser, Ammy Welsh, Jessie B. Sweet, Lucy B. Post, and Cornelia A. Patchen. These several names were separately considered, and credentials and licenses granted as recommended. Owing to a heavy rain coming on, Conference ended without voting to adjourn.

FIFTH MEETING, AUG. 21, AT 9 A. M.—Numerous reports of labor by ministers were presented. The Committee on Credentials and Licenses recommended that licenses be given to Stephen G. Haughey and Albert Carey, which by vote was accordingly done.

Adjourned *sine die*. Geo. A. IRWIN, Pres.
L. T. DYSERT, Sec.

NEW ENGLAND TRACT SOCIETY.

Report of Labor for Quarter Ending June 30, 1892.

No. of members	447
“ reports returned	114
“ members dismissed	2
“ letters written	209
“ “ received	106
“ missionary visits made	2,175
“ Bible readings held	107
“ persons attending readings	77
“ subscription for periodicals (yearly)	34
“ periodicals distributed	17,406
“ pp. reading-matter sold	486,662
“ “ “ “ loaned	16,705
“ “ “ “ given away	48,274

Cash received on books, tracts, and periodicals, \$302.97; on sale of subscription books, \$2,357.05; on fourth Sabbath and other donations, \$158.86; on first-day offerings to foreign missions, \$197.47. Total, \$3,016.35.
E. T. PALMER, Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1892.

No. of members	132
“ reports returned	12
“ members added	1
“ letters written	83
“ “ received	76
“ missionary visits	202
“ Bible readings held	82
“ persons attending readings	97
“ periodicals distributed	279
“ pp. books and tracts sold, loaned, and given away	7,595

Cash received on books, tracts, and periodicals, \$.97; on fourth Sabbath and other donations, \$.17; on first-day offerings, \$2.65; total receipts, \$3.79; value of publications sold, \$5.40; tithes paid to church treasurer, \$8.45.

RESOURCES.

Inventory,	\$ 556 75
Property,	87 35
Bills receivable,	426 43
Due on acc'ts,	785 24
“ reserve fund,	177 32
Due from districts,	108 03
Deposited in bank,	10 00
Due society, canvassers' fund,	17 00
“ foreign missions,	1 00
Cash on hand,	318 01
Total,	\$2,487 13

LIABILITIES.

Due REVIEW AND HERALD,	\$ 691 46
“ Pacific Press,	43 37
“ New York branch Pacific Press,	1,171 61
“ Good Health,	8 42
“ International Tract Society,	4 30
“ New England,	20
“ Sentinel fund,	13 24
“ societies,	7 22
“ individuals,	26 71
Total,	\$1,966 53

Present worth 1892, excess of resources over liabilities, \$520 60

Present worth 1891, excess of resources over liabilities, 392 71

Net gain, \$127 89

AMY A. NEFF, Sec.

“BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS.”

EVER since our good Minnesota camp-meeting in June, I have wanted to tell others what the Lord has done for my soul, but knew not how to express it, for—

“Of grace divine, so wonderful,
The half was never told.”

For sixty years, ever since I was eight years old, I had been a believer in God. I had read and studied the Bible, had studied the “Testimonies,” and said and thought that I believed them; and yet, with so many of God's precious promises committed to memory, and believing and saying that I believed them, I was nearly always in distress, living, as it were, in the seventh chapter of Romans. O yes, I believed the Bible. I knew it said that “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish;” and that to “as many as received him, to them gave he power to become the sons of God;” yet, because I found all manner of evil still in my heart, and because I so often failed in looking to Jesus, I felt, without ever putting it into words, that I must somehow do something more than I had done before I could have the full assurance of faith.

I had read Rom. 5:1 as though it read, “Therefore being justified by having achieved a perfect character, we have peace with God;” and as I had not that perfect character, I had not the peace, till Elder A. T. Jones, at the workers' meeting, dwelt on the great power of the word of God,—that word that “spoke and it was done,” that “commanded and it stood fast,”—that word that made all the visible creation out of nothing,—that word which “shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,”—that word that God has exalted “above all his name,” holy and reverend as that name is.

Cannot that word create in us a clean heart if we only believe it, if we only submit ourselves fully to the cleansing process, if we confess and forsake our sins? Do we believe him when he says he “is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?” The scales have fallen from my eyes, and I with many others was forced to confess at our camp-meeting that we had not believed the word of God at all for ourselves. We believed he would pardon others. As the speaker said, “You cannot make yourselves Christians; you have tried it all these years,” many responded, “Yes; that just describes me. That was just my case.” Now we saw that we had been trusting in ourselves without knowing it. Now we had never professed any such thing, never wrote it, never taught it. We did not even know that it was in our hearts. Though over and over in the “Testimonies” we had been warned against this, like the Laodiceans, we knew not that we were poor and miserable and blind and naked. But now I saw that like the disciples of old, I had been slow of heart to believe that all God's promises meant me. I had felt that I was so wicked, I must in some way get better before the Lord could receive and love me.

In vain had I read that “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” That did not mean to me that God loved me even when I was wicked. I had not fully realized or believed that all I had to do, was to yield fully to God's control, and he would create in me a clean heart, and renew a right spirit within me.

It is not easy for those who have been Seventh-day Adventists for over twenty-five years, and had thought that they were believing God's word, to own themselves unbelievers; but I have been foolish and ignorant; though if any one had asked me if I expected to make myself a Christian, I should have said, “No,” at once. I wish I could tell just how my eyes were opened, but I cannot; yet this I know, that “whereas I was blind, now I see,” and I rejoice “because on me that light has shone, in which is perfect day.” I knew before that in me was no good thing, but with others I felt, if I did not say it, Surely, sometime, I shall get where God can accept me; that is, I shall get better—live so he can love me. Now I know that only as we accept the spotless robe of Christ's righteousness, can we stand justified before God. A sister asked me some weeks before, “What is this new light on faith that we read about?” I told her it seemed to me to be just what we had always been taught and believed. So it was, just the same. But the new thing about it was, I, at least, had never believed it—never as fully believed it as I believe when I buy a ticket and seat myself in the car, that I am going to my destination. I had all manner of doubts and fears. Now I can say that “the life which I now live in the flesh, I live by the faith of the Son of God,” and “can do all things through Christ which strengtheneth me.” Thanks be to God for his unspeakable gift.

I. S. OLIVE.

Special Notices.

THE CANVASSING WORK IN OKLAHOMA.

As it has been decided to start the canvassing work in Oklahoma and Indian Territory as soon as possible, will those who live in these Territories who would like to canvass, please correspond with me? I expect to attend the camp-meeting in Oklahoma, to give instructions in canvassing, and I hope to see a good number who have come prepared to go from the camp-meeting into the work. The prospects are good for selling books in these Territories. Address me at 821 W. 5th St., Topeka, Kans.
N. P. DIXON, Dist. Ag't.

MICHIGAN, NOTICE!

Will all our church clerks forward the credentials of delegates elected to represent our churches at the annual Conference to be held at Lansing, Sept. 22 to Oct. 3, to the Conference secretary as soon as possible? This is desirable that a list may be made out prior to the meeting, so that much valuable time may be saved in organizing the Conference. If delegates are not already elected, they should be elected at once. We very much desire that all delegates be on the ground on the 22nd of September. If our clerks will forward the credentials to J. S. Hall, Battle Creek, Mich., as requested, we think it will forward the work of organizing very much.
I. H. EVANS.

MICHIGAN, NOTICE!

I WISH the attention of all our brethren and sisters coming to the Lansing camp-meeting. As the Conference Committee has decided to transfer all baggage to and from the camp ground free of charge, we wish you to be kind enough to help us a little by putting your name and camp ground on each piece of baggage. Write it plain on a piece of writing paper with ink, and paste it on the end of each trunk. This will cost you nothing, and will save us expense and time. There will be proper persons at the train to take your checks, and your baggage will be brought to the baggage tent on the ground. If any should bring their checks to the camp-ground, leave them at the baggage tent. Now brethren and sisters, do not neglect to follow this plan.
BYRON HAGLE.

NEW YORK CAMP-MEETING.

As quite a number are writing in relation to the above meeting, I will say again, the meeting will be held on the fair-ground at Little Valley. This place is six miles north and west of Salamanca, and is situated on the Erie railroad. Those who live on the line east of Salamanca will take the cars along the line, and will not have to change cars. Those living on N. Y. P. & O. R. R. will run to Salamanca and change cars for Little Valley. Those who come over the B. R. & P. R. R. will run to Salamanca and change. Those coming from Buffalo will take Erie railroad via Dayton.

There will be straw on the ground. A provision stand will supply provisions. There will be tents to rent, which will rent for \$2 or \$2.50. They will range in size from 10 x 12 ft. to 14 x 16 ft. Be sure to bring plenty of bedding.
S. H. LANE.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON XII.—STEPHEN'S DISCOURSE.

ACTS 7:2-50.

(Sabbath, Sept. 17.)

TEXT.—“Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Heb. 8:1.

(In the schedule of the lessons a review is indicated as the lesson for this week; but as Stephen's discourse before the Sanhedrim was entirely omitted in the regular course, it has been thought best to insert a lesson on that subject at this time.)

1. Where was Abraham when God first appeared to him? Acts 7:2.
2. What did God at that time say to him? Verse 3. (Compare Gen. 12:1-3.)
3. To what place did Abraham finally come? Acts 7:4.
4. How much of the land of Canaan did Abraham possess? Verse 5, first part.
5. Yet how much had God promised? Verse 5, last part.
6. By what had that promise been confirmed? Heb. 6:13, 17.
7. Was it possible that God could lie in this matter of the inheritance? Verse 18.
8. Then what conclusion must be drawn from Stephen's statement in Acts 7:5?

NOTE.—Stephen's statement in Acts 7:5 most conclusively proves the resurrection. God promised Abraham an inheritance, yet Abraham died without having received a foot of it. But God cannot lie, therefore his promise will be fulfilled, and that means a resurrection for Abraham, and not only for Abraham, but also for all his seed.

9. What, then, did he thus early in his discourse bring vividly before his hearers?

NOTE.—In Heb. 11:13 we are told of Abraham, Isaac, and Jacob that they "all died in faith, not having received the promises." This shows that they did not expect their inheritance in the land of Canaan in this life. This is further shown by the fact that in their lifetime they confessed that they were strangers and pilgrims on the earth. They looked for "a heavenly" country. Heb. 11:16. Moreover, at the very time God made the covenant with Abraham, confirming the promise, he plainly told him that he should die without receiving the inheritance, and that his seed should be in bondage for four hundred years. Gen. 15:13-16.

10. What did God say to Abraham concerning his seed? Acts 7:6, 7.

11. What did he give to Abraham? Verse 8.

12. What was its significance? Rom. 4:11. (Compare Gen. 17:7, 8, 11.)

NOTE.—A few other points about Abraham's inheritance might be noted. The promise included the whole earth. Rom. 4:13. It is an everlasting inheritance. Gen. 17:8. Consequently, when Abraham and his seed possess it, they will have everlasting life. The righteous only can possess the inheritance. Rom. 4:13. This is also shown by the fact that circumcision—the sign of righteousness (Rom. 4:11)—was the token of the covenant. Gen. 17:11. Still further, when God first made the promise to Abraham, as well as afterward (Gen. 12:3; 22:18), he said that in his seed all nations of the earth should be blessed. But in Gal. 3:8 we learn that when God said that, he was preaching the gospel. Therefore the inheritance promised to Abraham and his seed was such as could be obtained only through the gospel, which is the power of God unto salvation through the cross of Christ. Rom. 1:16; 1 Cor. 1:17, 18.

13. What, therefore, was in this also forcibly brought to the attention of the council?

14. What history did Stephen then briefly outline? Acts 7:9-36.

15. In identifying Moses, to what did he again direct their minds? Verse 37.

16. To what conduct of the Israelites did Stephen next refer? Verses 39-43.

NOTE.—"But when the time of the promise drew nigh, which God had sworn to Abraham," etc. When God delivered Israel from Egypt, it was to fulfill the promise to Abraham. But that, as we have seen, meant everlasting life in the new earth. That this was what God had in view is corroborated by the fact that the Israelites could not enter Canaan until they were sinless. After they crossed the Jordan, they were all circumcised, —the sign of righteousness by faith,—and the Lord said: "This day have I rolled away the reproach of Egypt from off you." Josh. 5:9. Jericho was taken by faith. Heb. 11:30. But Ai could not be taken, because there was sin in the camp, showing that when Jericho was taken, all the people had the righteousness of faith. This fact was in itself sufficient to show the Jews the nature of the inheritance that God gave to Israel, and who should possess it. Although God gave the children of Israel the inheritance, they departed from the faith, and so did not go on to possess the land. (Read Psalm 81.) Of this apostasy Stephen speaks in Acts 7:39-43.

17. What is contrasted with the tabernacle of Moloch? Acts 7:44.

18. Why is it called the tabernacle of witness?

NOTE.—Reference to the tabernacle of Moloch naturally led to the mention of the "tabernacle of witness," which the fathers brought into the land with Joshua, and which afterward gave place to the temple of Solomon. It was doubtless called the "tabernacle of witness" because its chief use was to contain the ark, in which was the law of God, which was a "testimony" and a "witness" against the children of Israel. Ex. 25:21; Deut. 31:26. But neither the tabernacle nor the temple of Solomon could be a dwelling-place for God. Solomon himself, in his prayer at the dedication of the temple, recognized the fact that his temple could not contain God. 2 Chron. 6:18. The fact that God made all things is sufficient to show that no man can make a house that will be a fit dwelling-place for him. Acts 7:48, 49; Isa. 66:1, 2. This necessarily led to the conclusion that he dwells in a temple made without hands; and that was so suggestive of the conclusion that Jesus is the high priest in that heavenly sanctuary (Heb. 8:1) that the council could stand no more.

19. What did Stephen say of its history? Acts 7:45-47.

20. What did he say about God's dwelling-place? Verses 48, 49; Isa. 66:1, 2.

21. What must the council have seen as the evident conclusion of Stephen's argument? Heb. 8:1.

ADDITIONAL NOTES.

1. SEPARATION.—God's promise to Abraham that he would make of him a great nation, and that in him all the nations of the world should be blessed, was upon the

condition that he should separate himself from his people. This was because Abraham's people were idolaters, and as it was the plan of God to separate from the rest of the world a people with whom he would deposit his law, making of them a channel of light to the rest of the world, he began this work of separation with the man whom he had chosen to be the progenitor of the holy race. The reason why God made choice of Abraham that in his seed the Messiah should be manifested, is stated thus: "And in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5. The principle of separation still holds good, but the separation now does not include actual separation, but that separation from the spirit, customs, purposes, and hopes of the world. The Christian in the world comes in contact with all classes, but he is at the same time separate from all that is sinful. He is in the world, but not of the world. Christ's prayer for his disciples was not that they might be taken out of the world, but that they might be kept from the evil. Says Paul, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

2. RESISTING THE HOLY GHOST.—The preaching of Stephen upon this occasion was very similar to that of Peter on the day of Pentecost. On both occasions the Jews were charged with the murder of Christ. Under Peter's preaching, they were "pricked in their heart," and at the preaching of Stephen they "were cut to the heart;" a very similar condition, surely, yet under the preaching of Peter they exclaimed, "Men and brethren, what shall we do?" They heeded the exhortation to "repent, and be baptized," and at the preaching of Stephen "they cried out . . . and stopped their ears, and ran upon him with one accord." The reason for the different actions of those who listened to Stephen from those who heard Peter, is plainly evident from Stephen's own words, "Ye do always resist the Holy Ghost." They were under as deep conviction as were those to whom Peter preached. They were "cut to the heart," but they refused to yield. They stopped their ears, lest they should hear more. We have seen things very similar to this done in our days,—men who were under great convictions that they should keep all of God's commandments, but they shook off their convictions, and then at once became the bitterest enemies to the truth which had so strongly convicted them. It is dangerous to resist the Holy Ghost. To yield to its entreaties is the noblest thing that we can do.

3. THE PRESENCE OF GOD.—Stephen, mentioning the fact that Joseph was sold by his brothers into Egypt, says, "But God was with him." His own brothers, who should have been ready to defend him, even at the risk of their own lives, sold him as a slave. But there is one who "sticketh closer than a brother." "God was with him." His cruel brothers could separate him from his father, who mourned him as dead, but they were unable to separate him from God. His sufferings under these cruel persecutions and his fidelity to his God, brought him into closer relations to his God, who is especially near to his children when they are in distress. The apostles in their trials and imprisonment had the same experience. Stephen himself, while making the speech in which he mentions Joseph, felt the presence and blessing of God. His enemies in the council saw his face shine as the face of an angel, and at the close of his discourse God allowed him to see a visible representation of the "glory of God, and Jesus standing on the right hand of God." Well has the apostle asked, "Who shall separate us from the love of Christ?" Nothing but sin can separate us from him, and sin is our own act and not that of another.

News of the Week.

FOR WEEK ENDING SEPT. 3.

DOMESTIC.

—Fifty colored men have been introduced into the Homestead Steel Mill.

—The Metropolitan Opera-house in New York City burned Aug. 27. Loss \$750,000.

—The lumber schooner "City of Toledo" was wrecked in a gale on Lake Michigan, Aug. 31. The captain and his daughter and five seamen, all who were on board, perished.

—"La Touraine," the fast French steamer, arrived at New York from Havre, Saturday, Aug. 27, and nothing suspicious of cholera was discovered, but passengers were detained at quarantine.

—The Milwaukee Exposition opened for the season Aug. 31, and the directors have decided to open the exhibition on the last two Sundays of the season. This step was taken in deference to the demand of a large class of residents, who, for various reasons, have not the opportunity of availing themselves of the privileges at any other time.

—The steamer "Western Reserve," with twenty-seven persons on board, broke in two during the gale of Aug. 23, and sank twenty miles off Sable Point, Lake Superior. Only one person was saved.

—The Chancellor of New Jersey decides that the combination of New Jersey railroads, resulting in the great anthracite coal monopoly, is illegal, and grants an injunction in the suit before him. The matter has not, however, reached a finality. The Court of Jurors and Appeals has yet to hear and decide upon it. Meantime the prices of coal are going up, and the roads profess to feel a little concern about the final issue.

FOREIGN.

—A baronetcy has been conferred upon Sir Julian Pauncefoot, the British Minister at Washington.

—Emperor William of Germany declined to attend a banquet to which Herbert Bismarck had been invited.

—A new company has been organized in Paris with a capital of \$30,000,000 to resume work on the Panama canal.

—Several United States ships of war have been ordered to Venezuela to protect American interests in that quarter.

—Civil war still rages in Venezuela. The government is making a stubborn fight, but the revolutionists appear to be gaining ground.

—The pope has disbanded and dismissed the Swiss Guard, which has so long been retained as a reminder of the lost temporal power.

—A sharp earthquake shock was felt at Bermuda, Aug. 26. Houses were terribly shaken, and a heavy swell was caused by it in the harbor.

—The czar has issued an ukase forbidding the Jews in the Caucasus to own or to rent petroleum wells. It is alleged that oil production has been gradually falling into the hands of the Jews.

—Mr. John Morley, Chief Secretary for Ireland, is issuing a commission of inquiry into the position of the evicted Irish tenants and the holders of evicted lands, the commission to report in time to prepare a bill in time for Parliament.

—General Booth has issued orders to the members of the Salvation Army in regard to careful dieting and other precautions against an attack of cholera, and enjoins them to be ready at all hours of the day and night to devote themselves to the care of the sick.

—A terrible mine explosion took place Aug. 26, at Aberkenfig, in Glamorgan county, Wales. The explosion shattered the galleries, and entrapped 140 miners. Thirty miners were afterward rescued in a helpless condition; the rest are supposed to have perished.

—At the recent opening of Parliament in England, eighteen persons availed themselves of the privilege for which Mr. Bradlaugh fought so long, and made affirmation instead of taking the oath. Among them were Mr. John Burns, the labor leader, and Mr. Naoroji, the Indian Parsee.

—The Japanese are emigrating to Mexico in large numbers. Toshiro Fujita, the Japanese consul, has arrived in Acapulco with a commission, instructed by the Japanese government, to obtain concessions from the Mexican government for lands upon which to locate 200,000 Japanese colonists.

—The cholera is now in Hamburg, Antwerp, Berlin, Paris, Havre, Liverpool, London, and many other points in Great Britain and Western Europe. In Hamburg there has been a regular panic. At one time four hundred bodies lay in the drill sheds awaiting identification and the customary surgeon's certificate before burial.

—The trade returns of the Cape Colony for the year ended June last, show a total import of merchandise, exclusive of government articles and specie, of £8,066,448, an increase of £745,808 on the previous year. The increase during June was £197,000. The total exports for the year amounted to £11,553,529, an increase of £638,744 on the previous year. The increase in the export of gold was £1,372,121, and diamonds £303,417. Colonial produce shows a decrease of £475,590.

—The captains and crews of four sealing schooners, three British and one American, were brought to Vancouver by the American bark "Majestic" Aug. 30. Their boats had been seized and confiscated by a Russian gunboat while sealing off Copper Islands. The British and American ships claimed that they were outside of the three-mile limit, but the Russian captain declared that Russia owned the sea for a thousand miles. The crews claim that they were pricked with bayonets, and otherwise abused.

—There have been 150,000 deaths in Russia. Cholera arrived at New York City, Aug. 31, on the Hamburg steamship "Moravia." There were twenty-two deaths on board ship between ports. The ship was placed in quarantine, and the whole crew and passengers bathed and fumigated. Other vessels are expected daily at many American ports. Extraordinary precautions are being taken at all the exposed points of the United States and Canada, to prevent the dreaded disease from

effecting a lodgment on our coasts. The President of the United States has issued a proclamation holding all vessels in quarantine twenty days. It is expected that this will nearly, if not quite, stop all immigration.

RELIGIOUS.

—Eighty-three young ladies in this country have taken the "perpetual vow" in the Catholic order of the Notre Dame sisterhood, during this summer.

—Much anxiety prevails in London religious society because of the success of certain Mormon missionaries who are at work, and who are gaining many converts.

—At Nortonville, Kans., Monday, the Seventh-day Baptist General Conference, with 1,200 people in attendance, was brought to a close, David E. Titsworth, of Plainfield, N. J., being elected President.

—The North African Mission has opened work in lower Egypt by sending thither recently five missionaries. Two are men. In this portion of the Nile country is found a population of 4,500,000, mostly Mohammedan.

—Mr. Herbert Booth's arbitrary way of conducting the affairs of the Salvation Army at Toronto, has resulted in the resignation of one of the subordinate officers, and the withdrawal of a large number of the soldiers who sympathized with him.

Appointments.

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

CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892.

DISTRICT NUMBER ONE.

Vermont, Cambridge Junction,	Sept.	6-13
New York, Little Valley,	"	15-26
Atlantic, Newark, Del.,	"	8-18
New England,	Oct.	4-11

DISTRICT NUMBER THREE.

*Illinois (southern meeting), Olney,	Sept.	13-19
*Michigan (State meeting), Lansing,	"	22 to Oct. 3

DISTRICT NUMBER FOUR.

Wisconsin, Menomonie,	Sept.	13-19
" Richland Center,	"	20-26
" Watertown,	"	27 to Oct. 3
Minnesota, Sauk Center,	"	13-18
" Detroit (or near there),	"	20-25
" Mankato,	Oct.	4-10
Iowa, Avoca,	Sept.	6-13
" Oxford Junction,	"	20-27
" Birmingham,	Oct.	11-18

DISTRICT NUMBER FIVE.

Colorado, Boulder,	Aug.	31 to Sept. 12
Kansas, Herrington,	Sept.	15-26
Oklahoma and Indian Territory, Edmond,	Oct.	4-11

Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

No preventing providence, I will meet with the church at Ceresco, Mich., Sabbath, Sept. 10. A full attendance of all the members is desired. O. F. CAMPBELL.

IOWA LOCAL CAMP-MEETINGS.

AVOCA, Pottawattamie Co., Ia.,	Sept. 6-13, 1892.
Oxford Junction, Jones Co.,	" 20-27, "
Birmingham, Van Buren Co.,	Oct. 11-18, "

IOWA CONF. COM.

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.—Position of any kind anywhere with Sabbath-keeper. Work in the country preferred. Can do trunk-making and paper-hanging. Address Wm. Nicholas, 3,038 Good Ave., St. Louis, Mo.

PAPERS WANTED.

Mrs. Lou A. Harris, Canton, Cherokee Co., Ga., would be glad to receive Seventh-day Adventist publications, if sent clean and post-paid.

CLEAN copies of the *American Sentinel* not older than June 1, 1892, can be used to good advantage if sent to H. F. Phelps, 1,143 Payne Ave., St. Paul, Minn.

DISCONTINUE PAPERS.

EMMA B. HAUGHEY of Yellow Springs, Ohio, expresses thanks for papers received, but has enough for the present.

PARABLE OF THE TEN VIRGINS.

BY URIAH SMITH,

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

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

COMFORT THEM THAT MOURN.

BY MRS. L. M. OGDEN.

(Ithaca, Mich.)

ONE eve I sat and thought upon
A dying Saviour's love,
Viewing his hand-work everywhere
In earth and heaven above.
I thought of all the anguish sore,
And sorrow he had borne,
To save the people of his choice,
And comfort those that mourn.

I thought of sad Gethsemane,
Of Calvary's rugged brow;
The purple robe and crown of thorns—
I seem to see them now,
And hear his agonizing prayer
From eve until the morn,
That he might save a world from death,
And comfort those that mourn.

I thought of those that claim to be
His followers here below,
Who claim to walk in his commands,
And love and serve him too;
But do they do as he has done,
Or bear as he has borne,
That they may cheer the aching heart,
And comfort those that mourn?

In times of sickness, pain, and death,
When hearts are crushed with woe,
Do they, with words of sympathy
Unto the sorrowing go?
Or do they seek their own delights,
And Jesus' teachings spurn,
To visit sufferers in distress,
And comfort those that mourn?

All you who hope to overcome,
And gain a peaceful home
Where you through endless ages may
In fields of pleasure roam,
In that bright world of love and light
And everlasting morn;
If you'd enjoy a Saviour's love,
Then comfort those that mourn.

BRYANT.—At North Jay, Me., July 29, 1892, by a fall from a hay-rack, Timothy Bryant, aged sixty-two years.

AMANDA R. BRYANT.

SCRIBNER.—At Lancaster, Mass., Aug. 3, 1892, of old age, Mrs. Sophia Scribner, in the eighty-seventh year of her age.

E. E. MILES.

ARNOLD.—At Scipio, Cayuga Co., N. Y., Jan. 6, 1892, Elizabeth, wife of Avander B. Arnold, aged 76 years and 10 months.

ELIZABETH SEEHER.

TAYLOR.—At Little Rock, Ark., Aug. 22, 1892, Utensa Taylor, wife of Robert W. Taylor, in the thirty-seventh year of her age.

ROBERT W. TAYLOR.

DOWNES.—At Burrough Valley, near Fresno, Cal., Aug. 21, 1892, of consumption, Clayton A. Downes, aged twenty-two years.

J. A. DOLSON.

FRUIT.—At Alton, Kans., Aug. 10, 1892, of paralysis, Mary Fruit, aged 48 years, 11 months, and 24 days. Comforting words were spoken by Elder S. S. Shrock.

O. S. FERREN.

REDDILL.—Near Plano, Tex., July 23, 1892, of brain fever, James Reddill, aged 3 years, 8 months, and 23 days. Remarks by Elder Grogass, of the Christian church.

JENNIE REDDILL.

CHRISTENSEN.—At Racine, Wis., Aug. 6, 1892, of a complication of diseases, Ellen Margaret Christensen, aged 51 years, 8 months, and 28 days. Funeral services conducted by the writer.

O. A. OLSEN.

WHITNEY.—At Elk Rapids, Mich., July 21, 1892, Mary C. Whitney (nee Crow) wife of Robert D. Whitney, aged 30 years, 10 months, and 27 days. Discourse by the writer from Luke 10:42.

H. S. LAY.

HARDING.—At Maple Grove, Mich., July 31, 1892, of consumption, Olive May, daughter of William and Elizabeth Harding, aged 15 years, 11 months, and 9 days. Discourse from Rev. 14:13.

V. H. LUCAS.

WILCOX.—At Gouverneur, St. Lawrence Co., N. Y., Aug. 23, 1892, of dropsy and heart-disease, Diadama Wilcox, wife of Elder H. H. Wilcox, aged sixty-seven years. Discourse by Elder Dibble, pastor of M. E. church.

SARAH PROSPOR.

MULHOLLEN.—At Neilsville, Wis., May 29, 1892, by drowning while trying to rescue a companion from the same fate, Elmer Mulhollen, adopted son of H. E. and Nellie C. Taylor, aged 15 years and 27 days. Funeral sermon by Elder J. O. Buswell (Congregationalist).

W. C. TAYLOR.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.	Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	†Night Express.	Detroit Accom'n.	*All'nde Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City.....	11.05	2.05	4.55	6.45	11.19		am 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	6.38	8.52	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.27	9.45	11.27	5.35	10.47	7.47
Detroit.....	6.45	7.25	10.45	12.30	7.10	11.55	9.20
Buffalo.....	am 9.00	am 6.25	7.35			pm 7.55	pm 5.00
Rochester.....	8.00	9.55					
Syracuse.....	8.00	pm 12.15					
New York.....	pm 3.45	8.50					
Boston.....	6.06	11.05	pm 6.15				
WEST.	†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	†Kalamazoo Accom'n.	*Pacifi Express.	*Chic. Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 8.00		pm 6.45	
New York.....		10.30	4.30	6.00		9.15	am 8.30
Syracuse.....		pm 7.30	11.35	am 2.10		am 7.20	
Rochester.....		9.55	1.25	4.10		9.55	
Buffalo.....		11.00	2.20	5.10		11.50	pm 7.45
Ann Arbor.....	am 8.30	am 7.40	9.05	pm 1.20	am 8.45	pm 9.00	am 2.15
Jackson.....	9.37	8.30	9.59	2.19	5.50	10.27	3.07
Battle Creek.....	11.30	9.10	10.58	3.17	7.13	am 12.01	4.00
Kalamazoo.....	pm 1.05	10.45	pm 12.02	4.3	8.47	1.20	4.59
Niles.....	2.05	11.30	12.9	6.05	9.45	2.18	5.35
Michigan City.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Chicago.....	5.20	1.55	2.45	7.20		5.35	8.19
	7.35	3.55	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.05 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

CHICAGO & GRAND TRUNK R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
p.m.		a.m.	p.m.			a.m.	p.m.		
7.15	3.00	11.00	7.00			7.00	8.00	9.25	
a.m.		p.m.				p.m.			
9.45	5.00	6.30	8.00		New York	9.55	7.40	8.07	
a.m.		a.m.				a.m.			
12.10	8.20	8.35	9.00		Buffalo	8.40	6.50	4.20	
a.m.		a.m.				a.m.			
1.35	7.45	8.00	2.45		Niagara Falls	7.30	4.10	3.10	
a.m.		p.m.	noon			a.m.			
8.30		3.00	12.00		Boston	8.05	9.50		
a.m.						a.m.			
9.30	8.40				Montreal	8.00	7.00		
						a.m.			
		p.m.			Toronto	a.m.			
11.30		1.00				8.55	6.25		
		8.00			Detroit	p.m.			
						9.25			
Day				Mail					
Exp.	R. C. Pass.	Lmdt Exp	Pacific Exp.	Mail Exp.		Mail.	Lmdt Exp.	Atte Exp.	Day Exp.
					Dep.				Prt.H. Pass.
a.m.	p.m.	p.m.	p.m.	a.m.	Port Huron	a.m.	p.m.	a.m.	12.10
6.50	3.44	12.22	8.40	6.19	Port Huron Tunnel	10.01	12.25	7.30	8.50
8.15	5.10	1.27	10.07	6.25	Lapeer	8.15	11.20	6.15	7.35
8.35	6.47	1.55	10.40	7.49	Flint	7.35	10.47	5.10	10.05
				4.35	Detroit	9.25	7.45	9.27	11.50
7.15	4.40		8.25	7.15	Bay City	8.75		8.35	11.80
7.50	5.17		9.00	7.50	Saginaw	8.00		6.40	10.43
9.05	6.50	2.22	11.20	9.35	Durand	6.50	10.20	5.09	9.95
10.02	7.55	8.07	12.22	10.40	Dansing	5.10	9.50	4.40	8.20
10.29	8.30	9.34	12.12	11.15	Charlotte	4.44	9.04	4.00	7.47
	9.25	4.16	12.30	12.25	BATTLE CREEK	3.40	8.20	2.40	4.30
11.53			2.35	1.08	Vicksburg	2.28	7.40	1.45	
12.40		5.45	3.30	1.19	Schoolcraft	2.21			a.m.
1.20		6.20	4.10	2.06	Cassopolis	1.29	6.58	12.45	8.07
4.45		7.35	4.45	4.30	South Bend	12.45	6.20	12.00	2.36
4.50		9.30	8.00	7.00	Alpena	11.10	5.00	9.00	7.29
p.m.	p.m.	p.m.	p.m.	p.m.	Chicago	8.40	8.15	11.25	
					Dep.	a.m.	p.m.	a.m.	

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 6, 1892.

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REMAINING CAMP-MEETINGS FOR 1892.

See appointments on preceding page.

Last week we gave the report of the banner day in August, in the shipment of books from this Office. We are now prepared to report for the whole month of August. The entire amount of books sent out during the month, was a little over fifty-two tons, and the wholesale value, was \$67,882.75.

It will become politicians to be a little cautious how pious they appear before the church people, whose influence they wish to gain to forward their own political ends. Their fervent protestations of religious fervor may prove a boomerang, and come back on their own heads. Thus White-law Reid posed in so divine an attitude before the late convention of Christian Endeavorers in New York, that they took his sanctimonious declarations at par, and thought it would be a good time to ask him to make his practice consistent with his profession. So they drew up a resolution, asking him to suspend the Sunday issue of the *New York Tribune*. At last reports, he was gazing dazedly on that proposition; and the country is waiting with some interest to see how far he is willing to go to make good his profession.

The *New York Independent* of Sept. 1 states, on evidence which it deems reliable, that Catholics are prosecuting a vigorous effort in secret, by the private circulation of documents, to defeat the election of Mr. Harrison, and secure that of Mr. Cleveland. From its remarks on the point, we take the following statement:—

"It is an effort to consolidate the influence of the Catholic Church in behalf of the Democratic party. In so far as it is successful in this, it will tend to unite the Protestants in the interests of the Republican party, and thus to array these two great bodies of religionists against each other."

This is only another evidence to show how politics and religion are being run more and more on the same lines; and the more they mix, the more politicians will cater to that party of religionists which promises them the largest support.

The August number of the *Unitarian* (Boston, Mass.) describes the situation in reference to the opening of the World's Fair on Sunday, in the following language, which all the people would do well to consider, before lending their support to that action:—

"The Catholics are fairly divided on this question; the Liberal Christian denominations are almost a unit for the opening of the Fair; the labor organizations have petitioned for it; and the people of the country are almost unanimous in demanding it. The orthodox Protestants are the only opponents of an open Fair, and even among them the broadest minded men are apt to be exceptions. So that if the Exposition be closed on Sunday, it will be in consequence of the clamors of the most narrow minded, rigid, and unprogressive majorities of the Protestant denominations, aided by the liquor interest and its associated immoral element, all of whom are bound together by the common selfish view, that the opening of the Fair will attract people away from their own several places of public resort. The keepers of Chicago saloons, gambling-dens, bad houses, and low theaters, are a unit in advocating the Sunday-closing of the Fair, so that they might have the hundreds of thousands of visitors in the city left unemployed for them to fatten on."

A SENSIBLE QUESTION.

THE Rev. J. T. Sunderland of Ann Arbor, Mich., in a published sermon advocating the opening of the World's Fair on Sunday, asks this forcible and consistent question:—

"Chicago's hells, that is, its saloons, gambling places, brothels, and low theaters, seem likely to be open on Sunday. Why should the Fair, the one place large enough and attractive enough to compete successfully with these hells, be closed up?"

Sure enough; but the answer is at hand: it is simply this, that a few theologians may show their power to terrorize congressmen, and so dominate the nation.

A DOSE FOR THE POPE.

In reading the following action of the Peace Congress, we hardly know whether to be more surprised than amused, or amused than surprised. The surprise comes in over the fact that the Peace Congress should have such an idea of an infallible pope as to suppose that he could change, especially on such a fundamental principle of the Catholic Church as the right and duty of persecution. And the amusement comes in when we think of the feelings with which the pope must have received this cool proposition for him to renounce what to him is so dear and sweet a prospect, the privilege of jabbing heretics to death. When the Catholic Church ceases to cherish its diabolical spirit of intolerance and persecution, it will cease to be the Catholic Church. But to the item, which reads:—

"Swiss papers give the following proposition, which one of their delegates, Mr. Joos, member of the Swiss National Council, will lay before the International Peace Congress that has been appointed to convene at Berne this year:—

"This body—starting with the consideration that in order to abolish war among the nations, the internal causes of war must be lessened, and everything prevented that could infringe on conscience or favor fanaticism—resolves, 1. To invite the pope so to modify the oath of the bishops that the passage which compels bishops to persecute all heretics and schismatics (*haereticos et schismaticos pro posse persequor*) be stricken out; 2. The pope is invited to absolve all those who have already rendered the oath from that part of it."

SABBATH, SEPT. 3.

THE services at the Tabernacle, Sabbath, Sept. 3, were of an unusually interesting character. Prof. W. W. Prescott preached from Jer. 16:14, 15. Referring to the exode from Egypt, the reason why the observance of the Sabbath is spoken of in Deut. 5:15 as commemorative of that event, was made very clear. It was because there was in that remarkable deliverance from bondage a manifestation of that same power that was exhibited in the creation of the world, of which the Sabbath was primarily the sign. Ex. 31:13 was quoted as proof that the Sabbath is also a sign of the power of God in sanctification. "For it [the Sabbath] is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." The Sabbath, then, is the sign of the power of God, whether that power is manifested in creation, in miraculous deliverances of the people of God, or in the sanctification of the individual believer. It is the sign of the Creator's power, and as the sign of sanctification it is a sign of the power of Him who alone has power to forgive sins. The Catholic Church claim to have this power, and the sign of their power is the Sunday Sabbath. As they have no divine power, they simply represent human power. The final conflict will come between the power of man and the power of God as represented by their respective signs, the Sabbath of the Lord and the Sabbath of the papacy. Petitions to lawmakers in favor of Sunday are petitions for more human power. God's people must petition for more divine power. Those who want human power will get it, and those who want divine power will receive what they desire. Thus the combat will go on until Satan will come personally to carry on his work. Then the Lord will come to reward his saints, and the controversy between Christ and Satan will be forever ended.

This is but a feeble transcript of the discourse, which we hope to be able soon to lay before the readers of the REVIEW.

M. E. K.

HOW IT LOOKS TO OTHERS.

THE *Living Church*, a Protestant Episcopal paper published at Chicago, Ill., in its column of book reviews, in its issue of Aug. 13, notices Rev. Wilbur F. Crafts's book, "Sabbath for Man," in the following pointed manner:—

"In our estimation, this book is a large mass of material compiled for the purpose of proving that the laws of the Jewish Sabbath obtain in the Christian dispensation. A day of rest is an absolute necessity for all, but Sunday is not the Jewish Sabbath; hence, Jewish laws relating to that day cannot be reasonably forced on Christian people. The church usually leaves the question of Sunday observance alone, simply insisting on the setting apart of a portion of the day for worship. We fail to see how the cause of Christ is to be advanced by compulsion, yet such is the logical deduction of the argument of Mr. Crafts."

The above notice contains much truth, but there is much more that might be told. Sunday is not only not the "Jewish Sabbath," but scripturally speaking, it is not the Christian, or any kind of Sabbath. As the observance of a day of rest is an act of worship rendered to God alone, the laws of purely civil and secular government should not enforce their observance, whether the day thus enforced be Jewish or Christian. A Sabbath law, then, ought not to be enforced upon any one. To do so is religious despotism, pure and simple.

The *Living Church* has a correct idea of the means by which the cause of Christ is to be advanced when it says, "We fail to see how the cause of Christ is to be advanced by compulsion." And this is an evidence that those who are laboring so hard for the enforcement of Sunday-keeping are advancing their own cause, and not the cause of Christ.

M. E. K.

LITERARY NOTICE.

The Holman Sunday-school Teacher's Self-Pronouncing Bible.

EVERY one who is interested in the Scriptures of the Old and New Testaments, as the word of God, hails with delight every improvement in the form, manner, arrangement, or material in bringing out the sacred volume. A new edition of the Bible just brought out by A. J. Holman & Co., of Philadelphia, Pa., possesses a new and most valuable feature over anything else that has yet appeared. The Teacher's Edition of the Oxford Bible as long been considered by clergymen, teachers, and students as the most acceptable edition of the Bible for pocket use. To the title of this work is now added the words, "Self-pronouncing," which means that in this new edition all the proper names are so marked, right in the text itself, as to show how they should be pronounced. There is no careful reader of the Bible who does not know the difficulty involved in the matter of pronouncing the proper names which he there meets, and who will not appreciate this help. It is quite mortifying to a congregation, and embarrassing to a public reader or speaker, when he strikes a long list of proper names in the Bible, and pronounces them as if they were Digger Indians, instead of Hebrew worthies. A table is given explaining the diacritical marks, a few minutes' study of which will enable the reader to divide the words into their proper syllables, give each vowel its correct sound, and place the accent where it belongs in each word, thus saving all perplexity and all mistakes. It contains all the helps, such as maps, tables, indexes, etc., etc., that are found in the Standard Oxford Bibles, with the addition above referred to. It is put forth in a variety of bindings, with corresponding prices. For further particulars, address the Glenwood Company Agents, Battle Creek, Mich.

CORRECTION.

In the last REVIEW (Aug. 30), the report of the Canvassers' Institute at "Galena," Ga., should have been Atlanta, Ga.

NOTICE TO STUDENTS.

ALL students who expect to attend Union College the coming year are requested to forward their addresses to Prof. James W. Loughhead, College View, Nebr., stating when they will enter, and whether they will be in the English, the Scandinavian, or the German department. The term will open Sept. 21.

All who are planning to attend Battle Creek College, who were not present last year, are requested to forward their names to W. W. Prescott, Battle Creek, Mich. The term will open Sept. 14.

Please attend to this matter promptly, and extend the notice as widely as possible. Calendars of either institution can be obtained by addressing as above.