

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

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

VOL. 69, No. 42.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 25, 1892.

WHOLE No. 1988.

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

TWO DOLLARS A YEAR, IN ADVANCE.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

BOW DOWN THINE EAR.

BY MYRTA B. CASTLE.
 (Battle Creek, Mich.)

Bow down thine ear, O thou Sire of the Holy One!
 Bow down thine ear, and thy mercy incline;
 Justice thy name, love and mercy thine attributes,
 Thou wast and art, and the ages are thine.

Bow down thine ear from thy throne in eternity,
 Allwise, Omnipotent, Father, and Friend;
 Steadfast thy courts on the heights of the universe,
 Armies of angels thy kingdom defend.

Bow down thine ear, O thou mighty of mightiest!
 God and Creator, the worlds are thy care;
 "Joy to Jehovah!" the stars of the morning sang;
 Angels and men bow before thee in prayer.

Bow down thine ear, O thou Sire of the Holy One!
 Peasant and peer kneel for pardon to thee;
 Comely thy praise is in health or the last dread hour;
 Bow down, O gracious One, hear thou our plea!

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.

THE NECESSITY OF CO-OPERATION WITH GOD.

BY MRS. E. G. WHITE.

"FAITH, if it hath not works, is dead, being alone." We are living in a time when we should individually ask ourselves, "How do I stand related to God and eternity?" It will not matter to what nation we may have belonged, or what sect we have followed; but it will matter upon which side we have stood between good and evil. Daily you should ask yourself, "Am I a Christian? Am I a servant of sin, or am I following Christ? Am I renewed in the image of Christ by his transforming grace? Has a moral change taken place in me? Do I count all things but loss for the excellency of the knowledge of Christ? Do I feel that I am not my own, but that I have been bought with the precious blood of Christ, and must consecrate myself to his service?"

Let no soul risk his eternal future upon a supposition. The Lord never designed that any one should go blindfolded to heaven. He who sincerely desires to know, may understand whether his steps are tending heavenward or earthward. In the living oracles of God a description is given of the road leading heavenward, and the road leading to perdition, and no one need be deceived as to which one he is traveling. There is no need that one should be lost. God willeth not the misery of any one of his creatures. It is his desire that all men

should come to repentance and to the acknowledging of the truth. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord has provided ample means for our salvation; but he can do nothing for us without our co-operation. Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building."

What honor has been bestowed upon man, in that he is privileged to come into fellowship with the Lord Jesus Christ; for if we suffer with him, we shall also reign with him in glory. The command is given, "Work out your own salvation with fear and trembling;" but this encouragement is added: "For it is God which worketh in you both to will and to do of his good pleasure." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" A power above and outside of man is to work upon him, that solid timbers may be brought into his character building. In the inner sanctuary of the soul the presence of God is to abide. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

Man does not build himself into a habitation for the Spirit, but unless there is a co-operation of man's will with God's will, the Lord can do nothing for him. The Lord is the great Master worker, and yet the human agent must co-operate with the divine worker, or the heavenly building cannot be completed. All the power is of God, and all the glory is to redound to God, and yet all the responsibility rests with the human agent; for God can do nothing without the co-operation of man. When a man believes in Jesus as his personal Saviour, and accepts of his righteousness by faith, he becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust; and he escapes from corruption through the indwelling of the holy Spirit. Without divine nature, without

the influence of the Spirit of God, man cannot work out his own salvation. Said Christ, "Without me ye can do nothing." When human effort does not combine with divine agency, how deficient is its influence; but he who is endowed with divine power can present Christ to the world as one who is able to save unto the uttermost all who come unto God through him. The angels of heaven are commissioned of the Lord God of hosts to co-operate with human agency in lifting up the standard of the gospel in every city, village, and town, both at home and in foreign lands.

In every home there is missionary work to be done; for the children in every family are to be brought up in the nurture and admonition of the Lord. Evil propensities are to be controlled, evil tempers subdued, and the children are to be instructed that they are the Lord's property, bought with his own precious blood, and that they cannot live a life of pleasure and vanity, have their own will and carry out their own ideas, and yet be numbered among the children of God. The children are to be instructed with kindness and patience. They are to be taught, line upon line and precept upon precept, the requirements of a holy God. Let the parents teach them of the love of God in such a way that it will be a pleasant theme in the family circle, and let the church take upon them the responsibility of feeding the lambs as well as the sheep of the flock. Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children, and to bind them to the truth. Ministers and church-members should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth; for he would make them his helpers to do good service under his banner.

How sad it is that many parents have cast off their God-given responsibility to their children, and are willing that strangers should bear it for them. They are willing that others should labor for their children, and relieve them of all burden in the matter. From the indifference of their parents, many children are left to feel that their parents have no care for their souls. This ought not to be so, but those who have children should so manage their domestic and business affairs that nothing may come in between them and the children, that would lessen the parents' influence in directing them to Christ. You should teach your children the lesson of the love of Jesus, that they may be pure in heart, in conduct, and conversation. Teach them how to seek divine aid, how to give themselves unreservedly to God.

The Lord would work upon the hearts of the children if the parents would but co-operate with the divine agencies; but he will not undertake to do that which has been appointed as your part of the work. Parents, you must awake from your death-like slumber. The church must arise from the dead, that Christ may give her life.

The work of God is not divided; it is one vast plan in which all have a part to act. God would have you laborers together with him for the saving of your own children. The children must not be left to themselves to become the slaves of Satan; those who have taken the responsibility of bringing them into the world will

be held responsible to a large degree for the characters they form. In order to do their God-given work to save their own households, parents will have to search the Scriptures to know the ways of the Lord. They should be much in secret prayer, that they may be holy in all manner of conversation. Their hearts should be filled with cheerfulness and thanksgiving, that there be no tale-bearing, no false accusation, but only such themes of conversation as will elevate and ennoble those who hear and take a part in it.

Parents should work to this end, that themselves and their children may become missionaries for God. This means that you should be vigilant, diligent in searching and teaching the Scriptures, pouring out your soul before God in your closet, that you may not fail nor be discouraged.

Children are brought into the world without a voice in the matter, and if parents do not work faithfully to save them for Christ, Satan will supply their neglect by his own devices, that he may win them to rebel against God, and war against his kingdom. Parents, unless you are workers together with God, to save the souls of your children, they may be lost. If they are, it will be through no fault of the Lord; for he loved your children, and has given his only begotten Son, that they should not perish, but have everlasting life. When Jesus was upon earth, and mothers brought their children to him, he placed his hand upon their heads and blessed them. He would do the same to-day; for he hath said, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

The mother's work begins when her child is a babe in her arms, and she should realize that heaven is looking upon her with intense interest, ready to co-operate with her efforts to rear her child for God. In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child? How little is the destiny of the child considered. The gratification of passion is the only thought, and burdens are brought upon the wife and mother which undermine her vitality, and paralyze her spiritual power. In broken health and with discouraged spirits, she finds herself surrounded by a little flock whom she cannot care for as she should. Lacking the instruction they should have, they grow up to dishonor God and to communicate to others the evil of their own natures, and thus an army is raised up whom Satan manages as he pleases.

You cannot bring up your children as you should without divine help; for the fallen nature of Adam always strives for the mastery. The heart must be prepared for the principles of truth, that they may root in the soul, and find nourishment in the life. Parents, lay hold upon divine help, and bring no more children into the world than those to whom you can give a training and education that will fit them for this life and the life which is to come. Follow the example of Abraham. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Human effort alone will not result in helping your children to perfect a character for heaven; but with divine help a grand and holy work may be accomplished, and you may be able to present yourselves and your children before God, saying, "Here am I, and the children whom thou hast given me."

(Concluded next week.)

—Whoever reasons from the heart will make many blunders, but none that will not be forgiven.

—Judge not things by appearances.

ANOTHER CRUSADE TO THE HOLY LAND.

BY ELDER D. T. BOURDEAU.

(Battle Creek, Mich.)

(Concluded.)

It is a gospel fact that the ceremonial law of ordinances was abolished at the death of Christ (Eph. 2:14-16), and that since then there has been no wall of separation between the Jews and Gentiles. Unconverted Jews are no better than unconverted Gentiles (Rom. 4:9), and Jews who are in Christ Jesus are entitled to no distinctions or preferences to which the Gentiles who are in Christ Jesus are not entitled. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Rom. 10:12.

God's ways are equal, and God is no respecter of persons." Eze. 18:25, 29; 33:11-20; Acts 10:34, 35. God's ways are equal in that he rewards those who, by his grace, turn away from their sins and practice righteousness, and punishes those who, loving darkness rather than light, remain in their sins and practice unrighteousness. (See Eze. 18:32, etc.) God's blessing cannot rest upon those who do not walk in his ways. God, as an impartial being, converts and restores men after one and the same plan, after the gospel plan, which supposes and acknowledges man's free moral agency, and requires that men fulfill certain conditions to be saved. If God should convert and restore the Jews of the last days, or those of a future age, after another plan than this, he would overturn the gospel that he has communicated to men, and would be a partial being. In that case, all the wicked Jews of the past would have a right to claim a place in the kingdom of God, as would also all the wicked of past ages. God has often shown by his conduct toward the Jews that his ways are equal. There has been no nation since the days of Abraham that has been punished as severely as the Jews. And why this?—Because they deserve more than ordinary punishment. Again: when the Jews were more obedient to God than other nations, God blessed them more than he blessed other nations. But the present appearances do not encourage us to hope that the majority of the Jews of to-day will escape the judgments that await the sinner of the last generation.

Let the following words of the Lord through Jeremiah settle the question as to whether the Jews and Jerusalem shall be restored to their former state of glory and prosperity: "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests." "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. 19:1, 10, 11.

It is therefore in vain to expect that the Jews and Jerusalem shall be made whole again, so long as the bottle that Jeremiah broke in pieces 2,500 years ago, is not restored. This the Lord puts down as an impossibility. Since the first destruction of Jerusalem, the Jews and Jerusalem have not been what they were before that event, and if they were restored—yea, more than restored—according to the predictions and expectation of many, these words of the Lord through Jeremiah would not be true. These words are true, consequently Jerusalem and the Jewish people shall not be restored, or made whole again.

But in the near future there will be a glorious gathering of the true Israel of God, of those who are Jews inwardly by virtue of the fact that they have experienced the circumcision of the heart, have heartily repented of their sins, and

exercised faith in our Lord Jesus Christ. Rom. 2:28, 29; Col. 2:11; Acts 7:51; Jer. 4:5; Acts 20:21. "For they are not all Israel which are of Israel," and "the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," and "he is not a Jew, which is one outwardly" (Rom. 9:6-8; 2:28); "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The gracious, mighty, and glorious Redeemer will soon return to our earth in the clouds of heaven with power and great glory, and accompanied by all the angelic host (Mark 9:38; 13:26); and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. For "our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous roundabout him;" and he shall then say to the holy angels, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5.

And where will the angels then gather the saints, all the Israel of God? Will it be to old Jerusalem for them to inhabit in its dilapidated condition, with its uninviting, low, poorly, and irregularly constructed houses, and its narrow, crooked, and dirty streets (for the most part, at least), while they shall remove from it its rubbish, and work toward the point of making of the Jerusalem of the Turks a city that will meet the ideal of those who believe in the unscriptural doctrine of the return of the Jews and of a temporal millennium? Is this the place to which the glorious seraphs who shall accompany Christ at his coming will then gather the saints? And is this the earth that the saints shall occupy with Christ during the millennium—a world which shall have been all broken up by the voice of God, and whose hills, mountains, cities, and high towers shall have been demolished and scattered over the face of the earth, and whose islands shall have been removed out of their places in disturbances and convulsions of nature, that will have preceded and accompanied the coming of the King of kings and Lord of lords? (See Rev. 6:13-17; 16:17-20; Joel 3:16; Jer. 25:30, 31; Isa. 24:17-20.)—Nay, verily. The mandate of the Lord to his angels will then be, "Gather my saints together unto me." And where will the Lord then be?—In mid air, waiting to receive his jewels from every land, who will then "be caught up" "to meet the Lord in the air" (1 Thess. 4:17); and who, from that rallying point, will be taken by their dear Saviour to the "Father's house," the new Jerusalem above (John 14:1-3, etc.), there to sit with Christ deciding the punishment of the wicked one thousand years (Rev. 20:4; Matt. 19:28; 1 Cor. 6:2, 3) from thence to return to our earth at the end of that period, accompanied by the Redeemer, at whose divine touch and by whose mighty and restoring power, Mount Olivet parts asunder, so that a great valley or plain is formed for the New Jerusalem to settle upon at the close of its transit from heaven to earth. Rev. 20:7-9; 21:1, 3; Zech. 14:4, etc. The immortal saints will occupy "the beloved city" during the final conflagration, at the close of which will appear a new earth, the true land of Israel, which the Israel of God shall occupy during the endless cycles of a blissful eternity. (Compare Rev. 20:7-9; 21:1; 2 Pet. 3:7-13; Dan. 7:18, 27.)

Let us therefore forever repudiate the erroneous idea that mixes the realities and glories of the eternal world with the transitory things of this poor, sin-cursed earth, and with imaginary notions, and that helps swell the siren song of peace and safety, while the judgments of God that have lingered long are about to burst on a guilty world.

May we so fix our eyes and set our hearts on those things that are eternal, that we shall be

enraptured by their glories and attractions, lead holy lives, escape the snares that a wily foe has prepared for our feet, lead others to walk in the path of truth, have a part in the glorious gathering to take place at the coming of the Saviour, and may we finally have a home in the earth when it shall be filled with the glory of the Lord as the waters fill the sea." Hab. 2:14; Isa. 11:9, etc.

THE LIGHT OF GOD.

BY MARY ALICIA STEWARD.
(Battle Creek, Mich.)

LIKE dim cathedral's stained glass,
In transept, door, and window laid,
That from without gives but a dull
Suggestion of its gorgeousness,
But once within the somber walls,
Bursts full on altar, pew, and stair,
And floods the place with loveliness:—
E'en so the holy light of God,
That, streaming from his throne afar,
Bathes all the soul in heavenly fire
And leaves us naught to be desired,
Is never known without the pale
Of that pure love that Christ has given,
Which floods the soul thus glorified.

THE SABBATH IN PROPHECY;

Or a Sabbath Movement to Take Place in the Last Days.

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

THE first mention of the Sabbath in the Scriptures is found in Gen. 2:1-3. The history of its institution is brief, but explicit. We are informed that God "sanctified" the last, or seventh day, of the creation week, for the reason that on it he had rested from his labors when this world was completed. The term "sanctify" "signifies to set apart to a holy or religious purpose." Illustrations of the Bible use of the word in this sense, will be found in Joel 1:14; Ex. 19:23. But if God set apart a day for religious purposes, he did not do so with reference to himself, else it would have been necessary for him to keep the Sabbath for all time to come. The sanctification in question, consequently, must have been for the use and benefit of man. Given as the Sabbath was to Adam, the federal head of the race, it is clear that it was designed for all men in all ages. Our Saviour confirms this view in Mark 2:27, 28, where he says that "the Sabbath was made for man." In that passage the term "man" is generic, and covers the whole human family.

THE SABBATH A BENEFICENT INSTITUTION.

It is universally admitted by the Christian world that the Sabbath day is fraught with the greatest blessings to mankind. Whether you regard it from a physical or religious standpoint, experience has shown that it is in the highest degree desirable. Its value to the race, instead of diminishing, increases in the ratio of their departure from the moral purity and physical stamina of the original pair. We need a Sabbath much more than Adam and Eve ever could have done. This consideration furnishes strong presumptive evidence of its perpetuity.

THE CHANGE OF THE SABBATH.

Another point of interest on the Sabbath question, is that relating to the change of the day. The Jews observed the *seventh*, but most Christians keep the *first*, day of the week as the Sabbath. The reasons assigned for the change are numerous, but contradictory. Perhaps the majority of first-day keepers attempt to justify their action on the ground that Christ made the transfer in question. To this claim it is sufficient to reply that the Scriptures nowhere affirm that such was the case. From Genesis to the Revelation there cannot be found a command enforcing the observance of the first day of the week as a weekly Sabbath. It is alluded to in the New Testament but eight times, and in each of these cases it is referred to in the use of the secular

title, "first day of the week." In three of these instances it is spoken of as the day that was preceded by the Sabbath.* Confessedly there is but one Sabbath law found in the Bible.

As already seen, it originated in the garden of Eden at the close of creation week. In Ex. 20:8-11 it is amplified in its details, and honored by a place in the bosom of the decalogue. It reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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."

The reader will note the fact that the law given above is specific in the matter of the day to be hallowed, requiring the sanctification of the last, or seventh day, of the week. The reasons therein assigned for its institution will apply to no other day in the weekly cycle but the seventh, since that is the only one that God ever rested on or blessed.

THE REAL AUTHOR OF THE CHANGE.

Nearly every important event in the history of both the true and the apostate, or Roman, church is found shadowed forth in the prophetic word. Amos 3:7. We might naturally infer, therefore, that the change of the Sabbath would have its place there. Nor shall we be disappointed in this expectation. In Dan. 7:25 we are instructed that the papacy, which is there symbolized by the little horn, as most Protestant commentators agree, should think to change *times and laws*; or as Lesser's translation† has it, "The festivals and the law." The law alluded to is beyond dispute that of the Most High. § Marvelous as it may appear, the Roman Church claims that it has done the very thing that Daniel predicted that it would do. By way of demonstrating its ability in this line, it points to the change of the Sabbath as something that it has achieved. In proof that such is the case, the reader is invited to peruse the following extract from a Romish work:—

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to the Sunday, in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk about Protestantism of To-day*, p. 225.

Did space allow, many other citations of a similar nature might be produced, but the foregoing will answer our present purpose. That the claims of the writer just quoted respecting the source of the change are substantially true, the facts in the case serve to confirm. Among other things, the commencing of the so-styled Christian Sabbath, or Sunday, at midnight, reveals the hand of the papacy in this matter. All Biblical scholars admit that the Hebrews began and ended their day|| at sunset. Lev. 23:32; Mark 1:32. The Romans, on the contrary, began their day at midnight. Such being the case, the time of commencing the modern Sunday furnishes an earmark which proves that it belongs to antichrist, who had his seat in the eternal city of Rome, instead of Jesus of Nazareth who was a Hebrew.

THE RESTORATION OF THE SABBATH.

In view of the foregoing, the question naturally arises whether the original Sabbath will ever be restored. The probability of such a restoration depends upon several considerations.

*See Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; Luke 24:1.

†Mr. Lesser is a Hebrew, and is the author of a translation of the original Hebrew Scriptures into English.

§This must be so because it was the Most High against whom the little horn uttered its words of blasphemy, and whose saints this same power were out, as ascertained from the connection.

||The Hebrews began their day in the evening (Lev. 23:32), the Babylonians at sunrise, and we begin at midnight. (Bible Dic. Art. Day.)

If the keeping of a certain number of hours without reference to the day on which they fall, is all that the Sabbath commandment requires, then the presumption is that God is indifferent to the whole subject of the change. But if, as already shown to be the case, the Sabbath law enforces the observance of a particular, definite day, the question is at once transformed into one of vital importance. A moment's thought will demonstrate that such a transfer by human authority involves the sovereignty of God over our race. Paul declares that *men are the servants* of those whom they obey. Rom. 6:16. The man of sin has swept down upon the Christian fold, and by blandishments and conversion, has induced them to depart from the law of God by trampling under foot the day which he has hallowed, and honoring one which he has substituted therefor. The conflict consequently becomes one of jurisdiction. If it is a matter of indifference to the Almighty whether men obey him or follow the lead of another; if it is immaterial whether men obey Christ or antichrist, then it is to be presumed that God will ignore the situation and allow the alienation of his subjects to pass unnoticed. On the other hand, if it would be unsafe to allow such a precedent to be established, then we may conclude that God is bound both by the honor of his own name and the interests of his subjects (if it be allowable to employ a modern military phrase in such a connection) "to fight it out on that line."

Again: the relative importance of the Sabbath itself and the estimation in which God holds it, will affect the question. If the Sabbath were an institution of little consequence, God could not afford to allow it to be tampered with by an apostate church. If it be an institution to which he attaches great significance, then we might anticipate that he would guard it with a jealous care. The light in which God holds the Sabbath can be ascertained from his word.

GOD'S ESTIMATE OF THE SABBATH.

One who has never investigated the matter will be astonished to learn the prominence which is given in the Scriptures to the work of creation. Let those who have not done so before, consider the import of the following texts, and let them remember at the same time, that as the Sabbath is the divinely appointed memorial of the creation, the esteem in which God holds it will be in the exact ratio of the importance which he attaches to an acknowledgment on the part of men, of his creative attribute:—

"Thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." 2 Kings 19:15. "Blessed be the Lord God of Israel, that made heaven and earth." 2 Chron. 2:12. "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9:6. "Ye are blessed of the Lord which made heaven and earth." Ps. 115:15. "My help cometh from the Lord, which made heaven and earth." Ps. 121:2. "Our help is in the name of the Lord, who made heaven and earth." Ps. 124:8. "The Lord that made heaven and earth bless thee out of Zion." Ps. 134:3. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever." Ps. 146:5, 6. "O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." Isa. 37:16. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." Isa. 42:5. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Isa. 44:24.

"I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Isa. 45:12. "I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth." Isa. 51:12, 13. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:11, 12. "Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee." Jer. 32:17. "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." Jer. 51:15. "For the Lord is great, and

greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens." Ps. 96: 4, 5.

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Acts 4: 23, 24. "And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14: 15. "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17: 23, 24. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3: 9. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4: 11. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10: 5, 6. "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7.

The list of passages given above might be greatly increased, but those cited will suffice. It will be observed that the texts quoted are not confined to the Old Testament; but that they are taken partly from the New Testament as well. The latter circumstance proves that the interest of God in the work of his hands is still unabated.

Human sagacity is baffled by the mysteries of a single grain of sand. How vain therefore would be the attempt to unfold the wisdom displayed in the creation of our world and the system of worlds that was brought into being along with it. Not only everything beneath us in the scale of existence, but we ourselves also, are the product of God's six days' work. So long, consequently, as either worlds or men shall exist, the creative power of God, instead of growing less significant, will become more and more worthy of commemoration.

(To be continued.)

THE PREPARATION OF FAITH.

BY W. S. RITCHIE.
(Los Angeles, Cal.)

"THE Lord does not ask us to judge from experience, but from his word. Experience has shown us that we may be too fast in setting a time for the Lord to come. If we were to wait to have another experience, the Lord might come earlier than we expected, because we were influenced by the last experience of expecting him too soon. Let our mistakes teach us to discard our own ideas of things more, and look to the word of God to see how things will be.

The word has gone out that the end is near. It has gone out so quietly that many have not noticed that it so spoke. Those who have been waiting for some undeniable demonstration or manifestation to go out with the word, are in great danger. In the last trying hours we must stand by faith alone, and we have had opportunity to cultivate faith that needs but little sight. Let us realize how near the brink of ruin we have been, if the word that the end is near has not been noticed by us.

True, the earth is to be lighted with the glory of the message, but this is to do the work in a very short space of time among those who have not had the opportunities that we have had. The Lord will let manifestations of his glory and love shine to all the heathen to gather in a short time all who love peace and joy. How much of a glory will it appear to us if we are waiting for sight? Some will not know of its existence; even in the midst of its work. It will do its work, and the end will come as a thief, while they wait for something they may see with carnal eyes.

The closing hours of the bank of heaven are come. Soon they will end, and no more investments can be made. The opportunity to transfer our goods to the eternal world will be gone. Those who have faith will make the transfer

now, no matter how it may seem in the eyes of unbelief. They will look to the Lord to open the way and to guide in judgment. They will feel that they are responsible for seeing that the means gets into the Lord's cause, and not somewhere else. They will realize that the Lord has a work going on upon the earth, as evidenced by the fact that 144,000 are faithful.

Soon the precious privilege of putting our goods into a secure place will be gone. When the Lord shall come, who would wish to be found with anything on his hands that he might have used in the work?

As time draws on toward the end, we have less and less need of this world's goods. Our God is great in power, and can care for us in ways we have not thought of. It will look foolish to the world to put our goods in a bank which they have no faith in, but the day will soon come when in grief and rage they will throw their gold and silver to the moles and bats, and no one will stop to pick it up. It is all a matter of faith. We either believe that the end is near, or that it is not. We believe in Jesus, or we think he is a myth, and will never actually come to reign as king on this earth. Either one or the other must be true. We may think we believe a certain way about it, but dear friends, our actions show, both to us and to others, what we believe. If we wish to know the state of our faith in the past, we have only to look back and see how much of our means has got into the bank of heaven, and how much somewhere else. If we really believe these things to be great things, we will treat them as great things, and will see that our means does not go for frivolous, minor things, while the great things suffer.

The Lord does not depend on our help, but he give us the privilege of investing with him, and the reward is according to the shares we take. May we vie with each other in taking large shares. He who has faith enough to take the largest shares, buying them with whatever talents the Lord has given him to use, will be the greater in the joy of the Lord. Satan may reproach him, and try afterward to induce him to feel that he has given too much; but how is it possible to do or give too much to a cause that would induce Jesus to come to this dark and hopeless earth to suffer the terrible cruelty of our great enemy? No, no; we cannot give too much. A brother has bought us from the enemy with his own life-blood, and we will give all we are and have to him, and count it the dearest and sweetest privilege to do so. Soon he is coming again in radiance and beauty. Already the gleams of his morning light ascend high upon the darkness of earth's night. The day cannot be far distant.

SHOULD SABBATH-KEEPERS ALSO KEEP SUNDAY?

BY JOHN M. HOPKINS.
(Chalfield, Minn.)

In other words, should Sabbath-keepers, in order to avoid the scoffs of the world, and the persecutions inflicted because of violating the Sunday laws, cease to labor on Sunday? This is not a question of modern times only. While it is coming to the front in some localities, and while some teach that such a course is advisable, it is not new.

Respecting Sunday legislation in the fourth century, I read in the "The Two Republics," pp. 320, 321:—

"At every step in the course of the apostasy, at every step taken in adopting the forms of sun worship, and against the adoption and the observance of Sunday itself, there had been constant protest by all real Christians. Those who remained faithful to Christ and to the truth of the pure word of God observed the Sabbath of the Lord according to the commandment, and according to the word of God which sets forth the Sabbath as the sign by which the Lord, the Creator of the heavens and the earth, is distinguished from all other gods. These accordingly protested against every phase and form of sun worship. Others compromised, especially in the East, by observing both Sabbath and Sunday."

I am sorry that in this respect, as in many others, the history of the fourth century is being repeated. Certainly it is well termed a compromise, a compromise with the beast and his im-

age. The command of God is, "Six days shalt thou labor." And is it not a weak, time-serving, man-fearing, God-distrusting and dishonoring spirit to yield and compromise with the enemies of God's truth by observing Sunday, after having kept the Sabbath? Nor was this evil confined to the fourth century.

"In the conclusion of the sixth century, Pope Gregory exhorted the people of Rome to 'expiate on the day of our Lord's resurrection what was remissly done for the six days before.' In the same epistle this pope condemned a class of men at Rome who advocated the strict observance of both the Sabbath and the Sunday, styling them the preachers of antichrist. This shows the intolerant feeling of the papacy toward the Sabbath, even when joined with the strict observance of Sunday. It also shows that there were Sabbath-keepers even in Rome itself as late as the seventh century, although so far bewildered by the prevailing darkness that they joined with its observance a strict abstinence from labor on Sunday."—Andrews's "History of the Sabbath," p. 376.

After speaking of various English Sabbath-keeping ministers and churches of the seventeenth century, of their trials and persecutions, and lastly of their weakened condition, the same writer says:—

"To what cause shall we assign this painful fact? It is not because their adversaries were able to confute their doctrine; for the controversial works on both sides still remain, and speak for themselves. It is not that they lacked men of piety and of learning; for God gave them these, especially in the seventeenth century. Nor is it that fanaticism sprang up and disgraced the cause; for there is no record of anything of this kind. They were cruelly persecuted, but the period of their persecution was that of their greatest prosperity. Like Moses's bush, they stood unconsumed in the burning fire. The prostration of the Sabbath cause in England is due to none of these things. The Sabbath was wounded in the house of its friends. They took upon themselves the responsibility, after a time, of making the Sabbath of no practical importance, and of treating its violation as no very serious transgression of the law of God. Doubtless they hoped to win men to Christ and his truth by this course; but, instead of this, they simply lowered the standard of divine truth into the dust. The Sabbath-keeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge; in others, they did this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as these Sabbath-keeping ministers and churches said to all men, in thus acting, that the fourth commandment might be broken with impunity, the people took them at their word. Mr. Crosby, a first-day historian, sets this matter in a clear light:—

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbath breakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom in their conscience they must believe to be breakers of the Sabbath."—pp. 491, 492.

We wonder how any one having an open Bible and a knowledge of its sacred truths, could ever observe two days. We wonder more how any one living under the sound of the third angel's message, when the image to the beast is being formed, when in many places the dragon voice is being heard, and its cruel, persecuting power is being felt, can "compromise" this solemn question. But so it was in the fourth, seventh, and seventeenth centuries, and so it is now.

The man who keeps two days really keeps no day. No one can truly keep the Sabbath unto the Lord unless his heart is wholly given to the Lord. It is a sign "that ye may know that I am the Lord that doth sanctify you." The Lord does not sanctify by halves; he must have the whole heart or nothing. There can be no room there for fear, for "perfect love casteth out fear." There can be no room there for the beast or his image; for "no man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Job says, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the Judge: for I should have denied the God that is above." Job 31: 26-28.

That is it. Kissing one hand to God and the other to the sun, is virtually saying, "Good Lord and good Baal." Such a course is a dishonor to the holy cause of God. It weakens the influence of those who thus do. They cannot really estimate and appreciate the importance of the work of God for this time. Their hearts are divided, and their work will be a failure. In the language of Elijah, we would say, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal [the sun], then follow him." 1 Kings 18: 21.

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.

A BIG FIZZ.

BY WM. BRICKEY.
(Kimball, Minn.)

HE attempted to prove that God's law was abolished,
Said the law only reached to the preaching of John;
But his own crooked argument squarely demolished
The theory that his claim rested upon.
For he shifted his base to the Pauline expression,
"Nailing it to his cross;" and he there took his stand.
Then, I said, where "no law is, there is no transgression."

This would clear every sinner there is in the land.

O, "it's binding on sinners!" he stoutly protested;
"But the law was not made for the righteous," he said.

"Then," I said, "can a law when abolished, be vested
With binding authority when it is dead?"

His attempt was a failure, his effort a fizzle,
And truly this story is based upon facts,
And brings to my mind the young blacksmith at Griswold,

Who attempted to make a nice double bit ax.

He hammered his iron, and pounded so freely,
It was all out of shape for an ax, do n't you know?
Then he said to himself, "I can't make an ax, really,
But I know in my soul I can make a grub-hoe."

He blowed on the bellows, and hammered, and pounded;
To make a success he put forth might and main;
But the angles and squares he could never get rounded,
And at length he acknowledged his efforts were vain.

But he still had his iron, and little was wasted;
A few hours of time were consumed, it is true;
And now that his hopes of a grub-hoe were blasted,
He said he was sure he could make a horseshoe.
He bent it first one way, then crooked it the other,
But with hook or with crook, fate had doomed him to fail;

So at last he confessed it would be too much bother,
But said to himself, "I can make a good nail."

He tried on each end, till he burned it quite badly,
And it would not cohere, so his efforts were vain,
And he heaved a deep sigh, and then slowly and sadly
He poked it back into the furnace again.
He blowed on the bellows, and made it much hotter,
Until he could see the bright sparks fairly whiz.
With a dash and a plunge, in a tub of cold water,
In triumph he said: "I can make a big fizz."

EXPOUND THE SCRIPTURES.

"THE best way to prove the excellence of a sword is to use it. But to use a sword a man must understand "sword practice." A man who does not know which end of a sword to take hold of, and who is as likely to get it wrong end first as right, who cuts his own fingers instead of thrusting through his foes, will never be able to show the excellence of the best blade that can be made. So the man who misquotes Scripture, who inserts old saws and proverbs in what he supposes to be the word of God; who quotes passages which he cannot find, and misrepresents and misapplies words which he undertakes to present,—what is such a man worth in dealing with the word of God?—Nothing, and less than nothing; for he dishonors the word which he seeks to defend.

How different the case of a workman who needeth not to be ashamed, who is familiar with his Bible, and knows what to do with it, who has studied it passage by passage, and has a grasp upon the word which cannot be unclashed. Such a man, being mighty in the Scriptures, becomes strong in the faith, and is a master of assemblies. Men do not trifle with him. When he strikes, he hits the mark; when he speaks, he has something to say, and those who hear him recognize the fact that they are in the presence of a man among men. Men despise pretense, but they respect power, and the gospel "is the power of God unto salvation to every one that believeth."

There are men who will read a chapter in the Bible in such a way that it will seem like a new revelation. Persons will hear a psalm read, and say, "I never knew that was in the Bible; and

yet they have doubtless read it again and again, but not with a distinct understanding of the words, nor a grasp of the ideas contained in them. If men will read the Bible till their souls are full of its light, and blessedness, and beauty, and then unfold it, putting the meaning of its sentences perhaps into simpler and more modern phraseology, illustrating it by parable, comparison, and anecdote, they will soon bring the word of God to the notice and understanding of men, and it will prove to be to them the power of God to the salvation of the soul. A chapter thus expounded becomes the permanent possession of the hearer. He treasures it in his memory, he repeats it to others, he finds in it a blessing for himself, and makes it a blessing to many. Your words may die upon the air, my words may be lost in forgetfulness, but the word of the Lord lives and abides forever; and if we present that word, and declare it in the ears of the people, we shall give them something which shall never lose its power, and which shall be to those who heed it a "savor of life unto life."—*The Armory.*

LEAVING THE SLOUGH-BEHIND.

IN the struggle of life many men and women are hampered and depressed by the memory of past weaknesses, errors, and sins. The hours of their real spiritual prosperity are overshadowed and embittered by the recollection of their spiritual adversities. It is one of the wise and helpful laws of our nature, that in freeing ourselves from weakness and sin, we do not free ourselves from the memory of them. The value of the experience lies in the lesson we learn from it, and the truest repentance is often witnessed by the poignancy of the sorrow, and both the lesson and the sorrow have their roots in memory. But while we are not to forget that we have sometimes fallen, we are not always to carry the mud with us; the slough is behind; but the clean, clearly-defined road stretches ahead of us, skies are clear, and God is beyond. We were made for purity, truth, and fidelity, and the very abhorrence of the opposite of these qualities, which grows and deepens within us bears testimony that our aspirations are becoming our attainments. The really noble thing about any man or woman is not freedom from all stains of the lower life, but the deathless aspiration which forever drives us forward, and will not let us rest in any past, whether good or bad. That which makes us respect ourselves is not what men call a blameless career, but the hunger and thirst after God which makes all our doing unsatisfying and inadequate to us. Better a thousand times the eager and passionate fleeing to God from a past of faults and weaknesses, with an irresistible longing for rest in the everlasting verities, than the most respectable career which misses this profound impulse. The past remains with us to remind us of our perils and our constant need of help, but it ought not to haunt and oppress us. The real life of an aspiring soul is always ahead. We are not fleeing from the evil, but seeking God.—*Christian Union.*

HOW TO PUNISH CHILDREN.

PUNISHMENT, like reward, must be adapted to the feelings and pleasures of the child, and, therefore, few absolute rules can be laid down for its regulation. For bold-spirited children, restraint in a closet may be useful; but with a timid child, it will be hurtful. A child who likes eating may be punished through his stomach; one who is anxious to possess may be denied the object of his wishes; one who is selfish and quarrelsome may be obliged to play alone, and not permitted the advantages of uniting with the companions to whom he has behaved ill.

But whatever the kind of punishment, it must be administered as an act of justice and necessity, not as the effects of revenge or anger. If this be not attended to, the child believes himself punished because his nurse or mother is cross, not be-

cause they have found it necessary to restrain the evil disposition of the child.

The incessant scoldings and upraidings usually heard among persons, who from ignorance or disinclination, are unfit to bring up children, are very injurious. The little children may hear the everlasting phrases, "Don't do so!" "Let that alone!" "Be quiet!" "Do n't make such a noise!" "How tiresome you are!" "I never saw such a child in my life!" "I'll tell your mama!" but they soon cease to regard them, and by such a means the habit of disobedience is early taught and confirmed.—*Canadian Baptist.*

FANNY CROSBY.

THIS fond name, which is so dear to thousands the wide world over, was given to a little child who was born in New York, in 1823. Very tenderly the mother pressed the babe to her heart; for, although it was only six weeks old, the light was gone from its eyes forever. By unskillful treatment the child had become blind, and the mother's tears fell fast over the sweet face, as she pressed it to her bosom, and sweetly sang,—

"Hush, my dear, lie still and slumber."

Little did the mother think that some day the dear little blind child would write hymns that would be sung by millions, while her name would be as a household word in every land.

They named her "Fanny," that soft, clinging, winsome name.

Sheltered and brooded over by a mother's special love and care, when she was twelve years of age, she was placed in the Institution for the Blind, in New York City. She remained there as a student seven years, and then became a teacher in the institution. She occupied this position with great acceptancy for eleven years.

When thirty years of age, she made a public profession of her faith in Christ, and united with the Methodist Church. We hear the yearning of her soul for Jesus in her beautiful hymn,—

"Pass me not, O gentle Saviour,
Hear my humble cry;
While on others thou art calling,
Do not pass me by."

Her life has ever since manifested a beautiful trust and patience, while the secret of her deep spiritual vision, and the delicate breathing of her celestial thought, is found in her prayer-hymn,—

"Jesus, keep me near the cross;
There a precious fountain,
Free to all—a healing stream—
Flows from Calvary's mountain."

In 1858 she was married to Mr. Alexander Van Alstyne, a former fellow-teacher in the Institution for the Blind. Although both are totally blind, and have never seen each other's faces, their married life is a peculiarly happy one. They are both musicians, Mr. Van Alstyne making the tunes, and his wife writing the words. She usually prepares a half dozen or more hymns a week, and writes them out with her own hand. She possesses most wonderful keenness of touch, often recognizing her friends by the hand-clasp. Her hymns always speak to the heart. Thousands have found comfort in the hour of bereavement in the sweet words, "Safe in the Arms of Jesus;" while "Rescue the Perishing" has been the inspiration of thousands of temperance gatherings.

While multitudes have shouted, with glad hearts, "Blessed Assurance, Jesus is Mine," countless numbers, on bended knees, have prayed,—

"Draw me nearer, nearer, nearer, blessed Lord,
To the cross where thou hast died;
Draw me nearer, nearer, nearer, blessed Lord,
To thy precious bleeding side."

It must be a great joy to have entered so helpfully into the lives of others, and it is no wonder that, as she draws near to the calm, sweet sunset of life, a glory fills her soul, and that the peace of God which is like a river, is her richest reward.—*Christian Standard.*

The Mission Field.

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

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

"I AM SO GLAD."

NOTE.—Among the many heathen souls brought to a knowledge of the truth through the labors of the missionaries in Tokio, Japan, was the venerable Mother Horinouchi, who had lived over eighty years in the darkness of heathenism. Great was the joy of this aged mother when she found peace in believing on the revealed Saviour of sinners. Dr. Kreckler, writing an account of a baptismal and communion service, conducted by himself, soon after the conversion of this woman, closed with the following reference to her: "Truly it was a blessed day. Mother Horinouchi's heart especially was full, and she kept repeating over and over again, during the day, 'I am so glad! I am so glad!'"

Wandering and lone,
Lost, heart-sick, unknown,
Weary and helpless, decrepit and old,
Out in the wilderness, far from the fold,
Late in the evening, night falling fast,
Lo, the Good Shepherd has found me at last!
O, I am so glad!
I am so glad!

Rescued at last,
Dear Saviour, at last!
Wonder of wonders! O, how can it be,
Jesus, the Shepherd, should think upon me!
Seek me, and take me to dwell in his fold,
A sinner, unworthy, and useless and old!
O, I am so glad!
I am so glad!

Burdens are gone!
My fears are all flown!
Past is the gloom of my heathenish night;
Bright is the dawn of Christ's marvelous light;
Raptured, I gaze in his beautiful face;
O, this is wonderful, wonderful grace!
O, I am so glad!
I am so glad!

Now I am blest,
My heart is at rest,
Peaceful and calm in the Spirit's control;
Life everlasting I feel in my soul;
Sweet is the sense of this favor divine;
Jesus and heaven and all things are mine!
O, I am so glad!
I am so glad!

—Selected.

PITCAIRN ISLAND.

AFTER the death of Captain Marsh, we began at once to prepare for our trip to California, by taking in stores and fuel, cleaning the bottom of the vessel, and doing many other things necessary for a long trip. We had to await the arrival of our mate from Sydney, as he was to take command of the vessel, also of Elder Curtis and family, who were to go with us to America. They arrived about June 20, but we were detained for various causes till the 27th, when we sailed away from Auckland with a fair wind. As it was winter time in the southern hemisphere, we expected rough weather, but had the idea that the wind would be quite steady from the south and southeast, and that we would reach Pitcairn in fifteen or twenty days; but in this we were disappointed; for we were thirty-one days on the passage.

In some respects, this was the most disagreeable passage we have ever had, but in others, it was quite agreeable; for it was the stormiest trip we have ever yet made, but the freest from seasickness, on account of having our cabin on the deck. Two days after sailing, we crossed the day line, and had the novel experience of having eight days, two Wednesdays and two 29th days of June, in one week. During the trip, we had head-winds a good deal of the time, besides calms and storms. June 9 and 10 we had the worst storm we have ever experienced. The wind was a perfect tempest, and directly ahead. It was so strong that the surface of the ocean was covered with foam like snow, and the air was filled with blinding spray. All of one day no sail could be exposed except a little corner of the mainsail. Great mountain waves that looked as though they would dash completely over us, were rolling for two whole days. As a precaution, the captain had life-lines stretched all around the deck, above the bulwarks, to keep us from being washed overboard in case we shipped a heavy sea. A line was run out to windward with a bag con-

taining oil on the end of it, which served as a protection against the waves breaking over us. Our highest expectations concerning the safety of our vessel at sea were more than realized. It was a constant surprise to us, to see her ride the billows like a duck, taking scarcely any water on deck except spray. Our officers said they never saw a vessel brave a storm better.

But though we had such stormy weather, we had no mishaps except losing our patent log, and having one of our small sails blown to pieces in a gale. We never realized more vividly the presence of God's angels than during the height of the storm. For two days before we reached Pitcairn, we had beautiful weather and favoring winds which largely compensated for the discomforts of our tedious trip. On the morning of July 27, at one o'clock, we sighted land, and at five o'clock were close to the island. Before light we were seen from shore, and soon afterward were met by a boat filled with our brethren. We learned with gladness that all were well, not one having died since we left, over nineteen months before. As soon as possible, we went ashore, and were soon regaling ourselves on the delicious oranges of the island, and enjoying the sight of tropical groves and other lovely scenes. We found that the island had been suffering from a protracted drouth, and that most of their crops were a total failure, though recent rains had enabled them to plant again. Though none have suffered from hunger, their dietary has been confined to an extremely limited variety. Caterpillars had also done their part in injuring the crops. All the people, however, were cheerful in the Lord, believing that all things are for the best.

On the Sabbath we had a blessed meeting, and were pleased to see that nearly all have been growing spiritually. In the afternoon we had the privilege of baptizing two more persons, one of them being a lady who had just returned from a two years' stay in Tahiti, and the other a young man who has taken the place of one of our sailors who remained in New Zealand. He attended our meetings in Auckland, accepted the truth, and now goes to California to find employment at his trade, printing.

Profitable meetings were held during the short stay of the vessel, and some souls who had lost their fervor of love, were again made to rejoice in God. Meetings were held to consider the matter of starting a school and some industry on the island, and all were favorable to the project. Tithes and donations to the amount of \$234.76 were placed in our hands by the church treasurer.

Quite an amount of tracts and papers have been put on board passing vessels since our first visit. In a few days our vessel will proceed on her way to Tahiti and California.

It gives us sadness to part from those with whom we have labored so long; but if God's work can be advanced by it, we will not murmur at the separation. Brother and sister Read will stop at Tahiti to make that their field of labor for some time in the future. The prayers of God's people should ascend for the prosperity of the cause in that island, for in scarcely any place does grosser wickedness abound.

Though I have suffered a great deal from poor health, my courage in God is good.

E. H. GATES.

Pitcairn Island, Aug. 4, 1892.

FRENCH BIBLE SCHOOL.

At the last Swiss camp-meeting and Conference, one of the leading questions was the establishment of a school for the instruction of young men among the French, to fit them for usefulness in the work. Last year, a short Bible course was held, and it was the intention to hold a similar course of longer duration the coming winter; but something more permanent was desired,—a school where young men might spend most of the year in study of the Bible and the common branches. After open discussion in the Conference, a committee was appointed to consider the matter in

detail, with instructions to report before the close of the session.

By special request, brother Waggoner devoted an hour to the consideration of education for the work of God, in which the principles of true education were developed, and contrasted with the education received in the secular and theological schools of to-day. The committee appointed rendered a report which was carefully considered, and adopted. It was recommended:—

1. That a school for the education of workers be established in connection with a mission, in a French city.
2. That the city of Neuchâtel combines the greatest number of advantages.
3. That those desiring to enter such a school make known their wishes to their church, which shall recommend to the school authorities such applicants as are deemed suitable subjects.
4. All such applicants to be received on the payment of 500 francs (\$96.15), to cover expense for room, board, etc., for the first year. In no case does the school bind itself to secure for its students a position as workers in the cause.
5. Students desiring to enter the school on trial for a shorter term than one school year of ten months may do so by paying in advance the sum of 50 francs (\$9.65), per month, for board, room, and tuition.
6. To secure, if possible, the aid of Dr. Waggoner for two or three months at the beginning of next year, to open the school with a course of Bible study. In case his presence cannot be secured, recommended that the school be opened about Jan. 1, 1893.
7. That the Conference Committee take charge of establishing and directing the school.
8. That a fund to defray the expenses of the school be established, and that a person appointed by the Conference Committee, visit the churches to solicit donations for the fund.

J. D. COMTE,
H. P. HOLSER,
TELL NUSSBAUM,
A. SCHMASSMAN,
H. REVILLY,
GUSTAVE ROTH,
J. CURDY.

Committee.

It is expected that worthy young men who have not the necessary means to attend the school will receive help from the churches recommending them, or from relatives or friends. It was thought that this would be a practical test of the faith of the recommending parties in those recommended. The school fund to be established is to meet the expenses of the school above the receipts for board, room, and tuition, and to assist exceptional cases where worthy young men have no church or friends to render the needed help.

The school is open to the male sex only, and is to continue about ten months in a year. The general plan is to devote the whole day to study until the student is considered qualified for mission work, when a portion of the day will be devoted to labor in the city or surrounding villages, as circumstances may favor, the time thus employed by the students to be remunerated by the Conference, according to the character of the work accomplished.

It is believed that by having brethren only, many of the difficulties will be avoided which were experienced in schools and city missions open to both young men and women. Again, while the expense of education is as great for one as the other, young men can work to much better advantage in Europe, where this kind of work by young women is little known. By making it obligatory for each one to bear his own expenses till he is found suitable for the work, losses will be avoided which are usually met with where young people are supported from the first. Every young person who is really worthy of a position in the cause, will by virtue of that worthiness, have friends who will help him. The same plan will also cut off many of the forward yet unworthy persons, who are always hanging on the skirts of public benefits.

As our numbers are few, for the beginning, a lodging will be rented for the occupancy of those in charge of the school, and the students; and all will be conducted on the plan of a private school. The interest of the French brethren in this enterprise is great and quite general, and it is hoped that it will result in much good for the work in this field.

It was suggested at the Conference that in view of the limited means of our brethren here, our school fund might receive some aid from our

brethren in America, who have in the past so generously given of their means for the work in this field. We had no authority to promise anything definite in this direction; but we felt an inward assurance that many would respond to a call in behalf of this fund. We believe that it will be apparent to all from the recommendations which are to govern the school, that the means devoted to this enterprise will be most carefully used. The fund is now open to all who desire to aid in this direction; and we trust that when offerings are made through the established channels, this part of the field, and this fund in particular, will be remembered.

H. P. HOLSER.

Special Attention.

THE PRESENT CONDITION OF AFFAIRS IN EUROPE.

THERE has been no time for many years when the nations of Europe were each placed in such peculiar and even alarming conditions as they are now. For several years past the Triple Alliance between the three great powers, Germany, Austria, and Italy has without doubt contributed to the peace of Europe. The position of England during this time has also been a strength to the Alliance; for although she did not openly join the Alliance, it was well known that the aristocrats of England who made and controlled the Tory government, and especially Lord Salisbury, the prime minister, were far more in sympathy with the monarchical powers of the Triple Alliance than they were with the Republican sentiments of France, against whom the Alliance was plainly directed. But a great change has come in several ways, and at the present time the Alliance is more of a threat of war than a promise of peace. Of first importance in this change is the alliance lately consummated between France and Russia. The Triple Alliance is really responsible for this alliance; for as the Triple Alliance was at once a menace and a defiance to France, it is perfectly natural that the latter power, seeing herself threatened on every side, should look in every direction for whatever support she might be able to secure. As Russia was the only other great power not included in the Alliance, and as Russia had nothing to lose and everything to gain by an alliance with France, it was certain that the Triple Alliance would surely drive France and Russia into a mutual union for offense and defense. These two nations have therefore been coquetting for some time, each trying in every way possible to show the other some marks of favor, but no open acknowledgment has been made that they were in collusion until lately. Now there seems to be no disposition of either power to deny it, and it therefore follows that in the event of a great European war, the battle would be between the Triple Alliance on one side and Russia and France on the other.

Another thing which has an important bearing in European affairs is the result of the English elections. The Salisbury government was unquestionably in sympathy with the Alliance, and opposed to France. Indeed, the friendly feeling which has existed between England and France since they were allies in the Crimean War had about disappeared, and the feeling between them has rapidly been approaching what it was in former years when England regarded France as her natural enemy, which feeling was fully reciprocated by France. The determination of the Tory government of England to retain its footing in Egypt, was also very irritating to France, who regarded England as under distinct pledges to withdraw from Egypt as soon as the country was pacified, a condition which the French press declares has long been the case. The late elections in England have greatly relieved this tension between France and England; for it is a well-known fact that the Liberals of England, who are now in power, and Mr. Gladstone, the new premier,

are in favor of continuing in friendly relations with France, and the withdrawal of the British troops from Egypt, in harmony with the desires of France, is quite likely to take place at no distant day.

With the present certainty that England will not join the Triple Alliance, France breathes easier, and now looks across the Rhine at her old enemy, Germany, and her allies, with the confidence that with the help of Russia she is ready for the fray. She will not attack Germany, but she is ready and waiting to be attacked. She has now 350,000 more men under arms than Germany has, and the disasters of 1870-71 have taught her to avoid the mistakes of that ill-managed and unfortunate campaign. Russia can bring as many men into the field as France; indeed, Russia, with money which France can supply, can summon vast hosts of cossacks whose fighting qualities have been well known since the time when they checked the career of the great Napoleon.

These facts are not unseen by Germany, and she is busy examining her resources and strengthening her defenses. A new army bill has been introduced into the Reichstag to increase the German army so that it will equal that of France. To do this many difficulties must be overcome. The people feel that they now are taxed all they can bear. Bismarck is about to enter the Reichstag, where he will undoubtedly oppose the government, and it is said that he now has the sympathy of southern Germany, and what causes the government the greatest embarrassment is the fact that the Catholic party, known as the Centrists, and which are the strongest single party in Germany, will not support the government in its new war measures, unless the government grants them many concessions, even to the removing of the disabilities under which the Catholic Church has labored since the May laws were enacted. These concessions being made, the government will rely for support upon a coalition of the Catholics, or Centrists, and the conservatives, or Lutherans. It will at once be seen that this places the Catholic party in Germany where it can dictate its own terms to the government, or withdraw that support which alone establishes the throne of the kaiser. Thus Germany makes another trip to Canossa, and the Catholic Church slowly but surely regains its lost power in the land of Luther and the Reformation.

Such are some of the events that are now transpiring in Europe. What will take place next no one can determine. All the nations are full of unrest. Republicanism is growing in Spain, Portugal, and Italy. The Socialists are growing stronger in Germany; and the anarchists are particularly active in France. With nations plotting and combining together for mutual protection and defense, with ever enlarging armies, and as a consequence, increasing taxation and poverty, and with the low mutterings of the dissatisfied and hungry people who especially have to bear the burden, the outlook for peace in Europe is not very flattering. This condition of things cannot always last. Nations cannot always go on arming and threatening war, and never fight. As clouds charged with electricity cannot always retain it, but are compelled to give it up that the physical heavens may be cleared, so nations after preparing for war, until they have reached the utmost limit of their ability, must fight to relieve the tension which can no longer be endured. At such times small provocation is sufficient to constitute a cause to open the battle. The revelator, describing this time, declares: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

Meanwhile, the winds are being held that the servants of God may be sealed in their foreheads. It is good to know that God by his providence controls the nations, and that he will

restrain the wrath of man until the work of grace is done. M. E. K.

RAILWAY EXTENSION IN CHINA.

E. J. LEWIS and W. S. Hamilton, of the Canadian Pacific Railroad, started July 7 for China, to introduce the Westinghouse air-brake system on the Imperial Railway. They will spend ten days in Japan on a similar mission, and on Aug. 15 they will leave for Tien-Tsin, China. They will be the first Americans to run locomotives in that country. The only men who work at railroading there are English. The Imperial Railway is the only railroad in China, and only 120 miles of it are in operation. This railroad will be extended at the rate of 100 miles per year, the laws of China prohibiting the building of more than this number of miles of railroad in a year. The general manager of the Imperial is Mr. Petchick, who is the only American in the company. It is the intention of Mr. Petchick to Americanize the road as rapidly as possible, the American system being superior to the English. One master mechanic, a bridge builder, civil engineer, and a telegraph superintendent will follow Lewis and Hamilton next spring, all from the Pennsylvania Railroad.—*American Mail.*

A REMARKABLE CASE OF LONGEVITY.

THE Russian journal, *Novoid Obosrenie*, a short time ago reported the death of an old man named Mardenoff, at Tiflis, at the age of 164 years. The Committee on Statistics of the Trans-Caucasus proceeded to get authentic details in this case. Mardenoff, it appears, was born in 1728, in the district of Wladikawkes, and belonged to the family of the Ossetes, whose principal business was to protect the Russian travelers against the attacks of the mountaineers. His memory was very lucid, and he could speak of things that occurred previous to the reign of Catherine II. He leaves a widow 120 years old. He had eighteen sons and several daughters. One of his sons died twenty years ago at the age of ninety-five.

CHURCH AND STATE.

THE *Industrial World* (Spokane, Wash.) of Oct. 7, speaks as follows on the present tendency toward a union of Church and State in this nation:—

"Christendom has had 1,260 years of Church and State, during which time more than fifty million people were put to death for heresy. A return of the Dark Ages is not a pleasant thing to contemplate. Nevertheless the old parties are bringing it about. The Constitution of the United States guarantees to every citizen the right to worship according to the dictates of his own conscience, and any abridgment of that right is a violation of the fundamental law of the land. It is impossible to tell what the courts or legislatures may do in these corrupt times, but it is certain that when they attempt to sustain or recognize religious form in public institutions, or to dictate how, when, where, or what a person shall worship, they violate the spirit as well as the letter of the Constitution."

—It is estimated that Europe will have to import 170,000,000 bushels of wheat this year to feed her people. The wheat will come from America, Australia, and India. And this importation will be made while there is enough fertile land devoted to hunting parks for the nobility to raise double that amount of wheat, and while there are more than enough able-bodied men, in the prime of life, to sow and reap it, who are kept in the idle savagery of camp and barrack life. There are, besides, choice acres enough devoted to the production of wine and beer to bear over 170,000,000 bushels of wheat, and enough men engaged in producing those drinks to raise and manufacture them into flour. It is small wonder that famished thousands are swarming away from Europe, like hungry rats from an empty barn.—*Christian Standard.*

—Two hundred and fifty miles of track have been laid across the Sahara Desert. Trains are running regularly from the Atlas Mountains to the oasis of Biscara. Lake Tchad is proposed for the terminus.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 25, 1892.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, M. E. KELLOGG.

CALLING FOR THE IMAGE.

WHILE the members of the National Reform Association take much comfort from the action of Congress in reference to the closing of the World's Fair, and the general trend of movements in the direction of bringing the State down to the feet of the Church, the efforts are yet too desultory, and the effects too indefinite, to be altogether satisfactory to them. So one of the secretaries of the said association, Mr. F. M. Foster, makes a call for more systematic and decisive action, in a bold and radical proposition, set forth in the following arrogant and pompous words. He says:—

"But one danger lies in this: The church does not speak as a church. The American Sabbath Union has done a good work. The denominations have spoken. But the Christian organized church has not officially gone to Washington and spoken. The work there has been largely turned over to associations. But the voice of God, authoritative, official, is through his church. Should there not be joint action of the denominations in this? They should, it would appear, appoint a joint committee to speak for God, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the very best results. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues." Rev. 11:6. Much is lost by the church failing *officially* to speak at the right time and in the right place. No association is clothed with this authority. They are individual and social; *but the church is divine*. She can and ought to utter the voice of God in the halls of Congress, and as an organized church."

The italics in the above are as we find them; but many other statements are worthy of an equally infernal emphasis. A statement that more clearly outlines the desires and designs that are entering into the hearts of misguided ecclesiastics, it has not been our lot to meet.

"The church," it is asserted, "*is divine!*" This is the very foundation of the bloody tyranny of the Roman Catholic Church through its long career of persecution. Woe to the dissenter who dared to oppose the decrees, or the authority of "the divine Church."

But more, the voice of God, *authoritative* and *official* is through his church. "They should appoint a *joint committee*, to speak for God!"

All the denominations could not of course act as one body, it would be too unwieldy; but a "joint committee," composed of members from all denominations, and representing the whole ecclesiastical element of the land, could be organized to "speak for God!" And the conclusion is not difficult to foresee. If it is a good and desirable thing to have a committee to speak for God on one occasion, why would it not be better to have a *permanent committee*, ready at all times and on all occasions, to speak for God? In other words, why not have an *established ecclesiastical organization*, a *definite body*, acting as God's vicegerent here among men? Then we should have an image to the beast. And when this body speaks *officially* and *courageously*, threatening the judgments of heaven, which they claim to have power to inflict upon all who will not yield to their demands, why would not results follow which they would consider the "very best?"

If Mr. F. had only consulted the prophecy (Rev. 13:13, 14), he might have added, that "these will make fire come down from heaven on the earth in the sight of men, and deceive them that dwell on the earth by means of the miracles which they have power to do." And when these threats are made, and backed up by miracles, will not Congress toady still more subserviently to the demands of the ecclesiastical power?

"They can and ought," says this audacious church spirit, "to utter the voice of God in the halls of Congress." And of course Congress must obey the voice of God! What more presumptuous and tyrannical claim was ever put forth by the papacy? And is this hitherto happy and prosperous nation coming to such a condition? So the prophecy declares; and to this end events are now directly tending.

A CHEERFUL GIVER.

IN 2 Cor. 9:7 the apostle Paul has put on record this remarkable declaration: "For God loveth a cheerful giver."

This places the gift of giving (see Rom. 12:6-8) high up in the list of Christian endowments. He does not say God loves a great orator, a brilliant writer, a fine singer, but he loves "a cheerful giver." It shows also that the act of giving, performed of course with a sincere and loving heart, is particularly acceptable to God. If the cheerful giver is the one singled out and mentioned as the one whom God loves, it is the act of giving on his part that makes the difference. He regards such an individual differently from what he would if he did not perform that service, and differently from what he does those who do not engage in such acts. With this agree the words of John (1 John 3:22), "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And the apostle Paul further says, in Heb. 13:16, "But to do good and to communicate [that is, contribute of our means to help the cause and people of God] forget not; for with such sacrifices God is well pleased."

It is true that when we have done all that we can do, we have only done what was our reasonable service, and are still unprofitable servants, and while, so far from being able to do any work of supererogation, we can do nothing to merit anything in the sight of God, nor bring any reward under the title of debt, yet, inasmuch as God has been pleased to attach his pleasure to certain acts, and has placed on record that they are acceptable to him, and that he is pleased with those who do them, is it not the privilege of the servant of God to feel the comfort and satisfaction of knowing that he is able to do, and that he does do, things which the Lord regards with pleasure?

But how many serve God in a very different spirit,—with a sort of slavish fear, as if everything was on the negative side, and what they might do would be the means of simply averting, perhaps, a certain amount of condemnation and wrath, but would do nothing on the positive side of securing God's favor and pleasure.

We have heard the tithing system urged on this ground, that not to do it was simply to make ourselves reprobates in the sight of God, without any intimation that the doing of that duty could possibly have any bearing on the positive side of securing his favor or approval. But does not 2 Cor. 9:7 apply here as well as elsewhere, "God loveth a cheerful giver"? Does he not love him who cheerfully pays his tithes, doing, of course, what he can with offerings besides? Such would seem to be the legitimate inference from this text.

It is true that the tithe is the Lord's before we give it; and so it may be said of everything which we possess; just as David said with reference to the munificent gifts offered by the people for the temple of the Lord, "All things come of thee, and of thy own have we given thee." Yet the Lord has been pleased to account our offerings as gifts to him. The Sabbath is his, yet he attaches a blessing to the keeping of it.

We are servants of the Lord, literally "slaves;" but our service should not be a slavish service in the sense in which the word has come to be used. The cords which bind us are cords of love; and the service is the voluntary and spontaneous manifestation of gratitude to Him who has done so much for us. And under this impulse of love, the nature of our actions is determined by our knowledge of how the action will be regarded by the one we love. If one truly loves another, he will not do anything to grieve him, because of that love. On the other hand, what a delight it is to do those things which we know will be acceptable and furnish pleasure and satisfaction to the one we love.

Do we then love God? If so, we will refrain from all that we know will displease him, while our feet will be swift to all that service which will give him pleasure. Now he has told us that some things are an offense unto him, and some things please him. Among the latter he has said that he loveth "a cheerful giver." Shall we do those things that are pleasing in his sight, and rejoice in his love?

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.]

255.—PETER'S VISION. ACTS 10.

Does Peter's vision of the sheet let down from heaven, containing all manner of beasts which he was commanded to kill and eat, prove that one may now eat all kinds of animals, healthy and unhealthy, without discrimination? A. M. C.

Answer.—By no means; for, according to the description, there were animals represented in that sheet which none but the lowest and most degraded human beings would ever think of using for food. The vision was not given to regulate the diet question at all, but to teach Peter a lesson which he needed to learn. The Gentiles made use of foods which were forbidden to the Jews, and the Jews consequently esteemed them unclean; and being so, they considered it unlawful to associate with them, and not incumbent upon them to labor for their spiritual good. But God was about to send Peter out to labor for the Gentiles, and that prejudice of his must be broken down. So the Lord showed him the sheet, and told him to kill and eat. When Peter declined, on the ground that he had never eaten anything unclean, the answer came back, "What God hath cleansed, that call not thou common." This did not mean that God had cleansed all those wild beasts and creeping things, but that no man was to be called unclean on account of them, and that God was just as ready to work for the Gentiles whom they considered unclean, as for the Jews who thought themselves clean. And so Peter applied it himself in verse 28. Scarcely had the vision closed, when messengers came for him to go and present the gospel to Cornelius, a Gentile; and when he went down, he said, the first thing, by way of introduction, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." That was the lesson of the vision.

256.—WOMAN'S POSITION. 1 COR. 11:10.

Please give an exposition of 1 Cor. 11:6: "For this cause ought the woman to have power on her head, because of the angels." Something by way of an exposition of this passage is much needed here. W. H. B.

Ans.—This verse stands as a conclusion from what has been said before; and in the preceding verses the apostle speaks of certain things which are decorous and becoming in a woman. The things he specifically mentions are, wearing the hair long and having a covering upon the head. In that country, and in that age of the world, for a woman to lay aside either of these, was a badge of infamy. For this reason, in their gatherings for religious worship, which were ordained by the Lord, and were objects of regard by divine beings, and where, of course, the angels would be present (Heb. 1:14), it was important that no impropriety be tolerated, but that all be properly attired. By the word, "power," is doubtless to be understood the covering upon the woman's head as a token of her subjection, not to a degrading position of servitude under the hand of her husband, but subjection to that rule which the Lord had ordained as order and propriety in his church. The gospel raised women to a spiritual equality with men; and it seems that some of the Corinthian women took advantage of this, to make undue assumptions and go to disgraceful extremes. This accounts for some of the expressions in this chapter, and that much-mooted instruction in chapter 14:34, 35. The principle holds good still; but owing to the lapse of centuries, and the difference in customs between the East and the West, it is not now to be carried out by the same observances.

257.—SPOTTED BY THE FLESH. JUDE 23.

Please explain through the REVIEW, Jude 23, especially the last clause: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." J. B. M.

Ans.—The text doubtless refers to the different ways in which it is often found necessary to deal with different persons in trying to rescue them from sin. With some a more mild, persuasive, course is most effectual; while others it is necessary to move with fear, to arouse them by the terrors of the judgment, and act with all the swiftness and inten-

sity that one would manifest in plucking brands from the burning, exposing sin in its true colors, "hating even the garment spotted with the flesh," that is, anything that would defile the character, here set forth under the figure of a spotted garment; for the church will have her robes washed and made white in the blood of the Lamb, and be presented to God without spot or wrinkle, or any such thing. Rev. 7:14; Eph. 5:27.

"DO IT WITH THY MIGHT."

We are living in a time which above all other times calls upon the Christian for earnest work. The prophet of God, looking down the ages to this time, exclaimed, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." He has come down with the determination to do everything that he possibly can do, to work as he never worked before for the destruction of human souls. Meanwhile, what should those do who profess to be laboring for their salvation? Should not their efforts be marked by a corresponding increase in zeal and earnestness?

Now, if ever, is the time to put in practice the injunction, "Whatsoever thy hand findeth to do, do it with thy might." Time has a value now that it never had before. Never had the world so many inhabitants to be warned as to-day. Never were facilities for work greater, or opportunities more numerous. Never was there so much that needed to be done in all branches of Christian work.

While the Devil has come down in great wrath, to work with all deceivableness of unrighteousness, well knowing that the time is short, and the unseen agencies from above are equally active on the other side, can man, the object of controversy, contemplate the outcome with indifference? Many apparently can; and the fact is only to be accounted for by the knowledge that human hearts become hardened and stupidified by the deceitfulness of sin. It is a strange and fearful thing that at such a time any among the professed followers of Him who "went about doing good" can be insensible to the loud call of Heaven, and the most imperative demand of the times, seeing naught of—

"The good we all may do,
While the days are going by,"

if we would shake off the stupor begotten by the gratification of self.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

L. A. S.

AN INTELLIGENT FAITH.

SAVING faith is intelligent faith. A blind faith will not save anybody. It cannot produce works, for works can only come from a mind acting upon the body with a definite end in view. It is consequently of no use to the individual who has it.

But are there many people cherishing such a "blind faith?"—Yes; and for the simple reason that people are not intelligent concerning that upon which faith is based. "Faith," we read, "cometh by hearing, and hearing by the word of God." So the word of God is the basis of Christian faith. To have faith is to believe that word. But a person cannot believe that which he does not know is there to be believed. His faith cannot include what he does not know that the word of God contains.

One may say he believes God's word, and be sincere in the statement, and yet come very far short of the truth; because every person believes not what the word of God actually declares, as seen by the all-discerning eye of Omniscience, but his own conception of what that word declares; and it would not be possible for him to believe anything else. All Christians, nearly, will say that they believe the Bible, and every part of it; but cite a passage to one, and it becomes evident that it is his own conception, and not the ideal conception, of its truth that he believes. Ask an orthodox Christian if he believes Eccl. 9:5, and he will reply that he does; but at the same time will tell you, if asked, that he does not believe that the dead sleep unconscious in their graves. He believes the text as he thinks it means, and not as it actually does mean. And it

is so with all the rest of us. We get out of the word of God just that which we actually see in it. And if our conception of what any part of that word teaches is wrong, or falls short of the truth, our faith is to that extent of no effect. We may say we believe what the inspired word says, for we know it is the word of the Omniscient, who cannot lie; but if we do not know what it says, there is no force in our assertion that we believe it. It is merely a general statement, meaning nothing.

The gospel, we know, is "the power of God unto salvation to every one that believeth." To the one who does not believe, it is not the power of God unto salvation. There is just as much power in God's word at one time as at another; but without the belief that power is not displayed. There is no other medium through which it can operate. We may read a text which contains power enough to create a universe, and if we do not see that it contains this power for us, it will do nothing for us. It affords us no basis upon which to exercise faith.

It is evident then that the word of God must be studied carefully and earnestly, that its real contents and meaning may become apparent; and then faith can be exercised in it, and the power which it contains to destroy sin in us, to strengthen, encourage, and build us up in Christian life, be derived from it. The power is there—power to work miracles in our behalf and in behalf of others, but no one is ever going to be surprised at a manifestation of this power in himself. He will first have recognized it, and believed that it was his to be exercised according to the will of God. When the church reaches this point, the power that was manifested of old will be seen again working unto salvation.

L. A. S.

THE EVILS RESULTING FROM THE IMMORTAL SOUL THEORY.

THE doctrine of the immortality of the soul has been the fruitful cause of many other errors, which at various times and in different countries have been adopted and believed by mankind. The belief in the transmigration of souls, which forms the main theme of Buddhism, is based upon this doctrine. The barbarous custom of burning the wife with her deceased husband, which was so generally practiced by some of the people of India, and which was kept up until suppressed by the strong arm of English law in 1829, was done in order that the husband might have the attendance of his wife in the other world,—something they would never have thought of doing only for their belief in the immortality of the soul. Slaves were often put to death upon the death of their master, for the same reason.

Had not people believed this doctrine, the Mormon imposture would never have found so many willing hearers. The communications which compose the Book of Mormon, are claimed by the Mormons to have been revealed to Joseph Smith by Moroni, a prophet who once lived in America, but who died hundreds of years ago. Spiritualism, with its foul brood of immoralities and affinities, comes from the same source. Among the Catholics this doctrine establishes purgatory; and prayers for and to the dead as practiced by that church, are the inevitable result of such belief.

Among the so-called evangelical churches, this doctrine has been for some time developing its legitimate fruit. The doctrine of the immortality of the soul, and the resulting beliefs that souls go to heaven or hell at death has, in the minds of the masses of the people, undermined the doctrine of the Saviour's second advent and the literal resurrection of the dead, and robbed them of their glory. These grand Bible doctrines which are both the inspiration and the hope of the church, are rarely mentioned by the popular preachers of the age, and by many they are entirely ignored. A bishop of the Methodist Episcopal Church has written a book entitled "Beyond the Grave," in which he denies the resurrection of the body. This book, which a hundred years ago would not have been tolerated for a day by that church, is now allowed to be printed by the Methodist Book Concern, and no serious protest that we are aware of has yet been made.

It will be seen from the above that we have good

and sufficient reasons for saying that but for this doctrine, there would be no burning of living people as a religious duty, no Mormonism, no Spiritualism, no purgatorial fires, from whence men only escape by the generous donations of money paid into the coffers of a crafty priesthood, and no denial of the true hope of the church, "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

The great errors we have mentioned have certainly grown out of this doctrine; and it is as useless for ministers of the gospel to declaim against Spiritualism, Mormonism, purgatory, etc., while still advocating the foundation upon which all these delusions rest, as it would be to try to destroy a vigorous tree by nipping off a few of its leaves. The immortal soul theory is a bad tree; root and fruit are alike, and the fruit cannot be made good while the root is bad; and the only true and effective way of destroying it is the plan used as an illustration by John the Baptist: "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 3:10. If this plan should be adopted, there might be some hope that this tree of evil fruit would die. But alas! there is small prospect of such thorough work, and it will doubtless thrive and grow until the end.

Not only does it thrive along the old lines of error, but this doctrine seems capable of multiplying new forms. An instance of this kind has lately been brought to our notice. Among some of the Baptists of the southern States, there has arisen another fruit of the immortal soul theory, known as the "two-soul theory!" According to this new idea, the original soul in a man is never regenerated, but the Lord puts a new soul into the individual, the old soul still remaining. These two souls in one body do not live together very amicably, and a battle is the result, each trying to expel the other. This struggle they call the Christian warfare; and they believe this struggle is carried on, each soul trying to expel the other, until the new soul entirely defeats the old soul, and utterly destroys it. We gather these facts from the *Baptist Gleaner*.

Absurd as the above theory is, it is scarcely more so than the *one-soul* theory as it is generally believed. If a man has an immortal entity, separate, distinct, and independent of the body, why cannot he have two of them? If we accept the statements of those who have undertaken to tell what a soul is, they describe it as being so minute that its size would be no serious objection why a man might not have a million all at one time! If it should be objected against the two-soul theory that it would not be right thus to thrust a pure soul right from heaven into a defiled and sinful body, we would remark that the same objection holds good against the commonly received doctrine. We can ask our immortal soul friends several questions, which they find very difficult to answer: 1. Are these souls made by natural causes, or by a direct act of the Creator's power? 2. Did they have a pre-existence, or were they made expressly for each person, just when needed? 3. Do souls come by natural descent, or, in other words, was John Smith's soul descended from the souls of his father and mother, and if not, how is John Smith's soul related to his parents' souls; and how can the consequences of Adam's transgressions by right have any effect upon him, or how can he be redeemed by the blood of Christ, who died only for Adam and his posterity? The two-soul theory may involve serious difficulties, but we cannot see how they can be much greater than those which inevitably follow the popular theory of one soul in every body.

The doctrine taught in the Bible, unlike the one we have been considering, is one of reason and common sense. Man as a whole is the soul. He thinks, reasons, and acts for himself. He needs no other entity, great or small, to think or act for him. The consequences of Adam's sin came down to him by direct and undisputable line of descent; and for the same reason he is included in the salvation which is offered to the fallen race. In death he is unconscious, and needs no help of wife or servant. No prayers can reach him, and he needs not the prayers of the living. He cannot communicate with those who were his friends on earth, nor does

he feel any purgatorial fires. His love, hatred, and envy are now perished (see Eccl. 9:6), and not until the voice of the archangel shall raise the dead, will he know or care aught for all that is taking place on the earth. Job 14:21. Then, and not till then, will the good be rewarded, and the bad receive their punishment. "Thou shalt be recompensed at the resurrection of the just." "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

M. E. K.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Warning Message of the Last Days.

The first feature is a grand announcement, clothed in symbolic language. The book of Revelation is a book of symbols. An angel flies through "the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Another angel follows, proclaiming the fall of Babylon. The third of the series presents a most solemn message, denouncing a fearful threatening against any who shall worship "the beast and his image," or receive his mark. God's peculiar people are then identified as those who have "the patience of the saints," and who "keep the commandments of God, and the faith of Jesus." Then one like the Son of man is seen coming on the white cloud to reap the "harvest of the earth." He is crowned King of kings. Rev. 14:6-14.

That this latter event is the coming of our Lord in glory, none can question. He says himself, "The harvest is the end of the world." Matt. 13:39. He comes upon a cloud as he went away. The angel that then stood by, said he should "so come in like manner as ye have seen him go into heaven." Acts 1:11.

The first one of the series proclaims, "The hour of his judgment is come." It must then be true that when this proclamation is made, it will bring the time when the great heavenly assize begins its session. So solemn a fact must in reason be announced to the world. It is the last phase of the "everlasting gospel," and God orders his servants "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It will go with "a loud voice." Such a message must necessarily make a mighty stir. And such a message was proclaimed by the Adventists in 1843-44, as we have seen.

The second of the series "follows" the first. In point of time the first precedes the giving of the second. The latter also announces a great fact—the solemn consequences of rejecting the God-given light of the first, which is a *moral fall*. This is the first consequence which always takes place from rejecting light, to be followed at last by utter ruin, if not repented of. That such a proclamation was also made in the summer and autumn of 1844, every one knows who is familiar with the history of the advent movement.

When the time passed in the autumn of 1844, founded on the prediction, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," the great advent movement for a time was thrown into confusion, its leaders not being able to understand or explain the reasons for the mistake. And many of them never have become able to do so. But a portion of that body of believers, after the most careful and prayerful study of their Bibles, clearly understood the whole matter, and to them it has become, instead of mystery, one of the most wonderful of God's providences. These have never doubted that at that time prophecy was fulfilled, and great light given to the world. The whole subject opened up to their minds; they clearly saw there was a third most important feature yet to be fulfilled, before the end was reached. The fearful work of the papacy was to be shown up, and a work of reform inaugurated. The commandments of God, one of which that "little

horn" had "thought" to change (Dan. 7:25), were to be set before the people in their entirety, and the spurious Sabbath, thought to be inserted by the "man of sin," was to be exposed, and God's holy Sabbath was to receive its proper position in the great standard of the judgment-day—the law of God—by all who should be translated at Christ's coming. The apostate work to be done by fallen Babylon, in our own government, was to be exposed, and the people thoroughly warned of it. Then Jesus would appear on the white cloud, and all the faithful ones would be gathered home.

The reader will perceive that here was a great and most important work for the "remnant" church to do before Christ would come. The message was to go to all the world. These believers clearly perceived the real unity of this great message, though apparently there were three in number.

The judgment message, embracing the close of prophetic time and the beginning of the investigative judgment in the heavenly courts above, preparatory to Christ's coming, in which the decision would be made as to who were righteous and who were not, was made first; but it would continue to be proclaimed until the close of probation.

The second in order would next be announced. The work of apostatizing because of the rejection of light, would begin with those who were first and most prominent in that evil work, when the churches rejected the glorious doctrine of Christ's soon coming, embraced in the first announcement, which would continue to increase, as more and more light was given, till the end of probation.

Then the third would come in with its solemn truths, and all would form a part in one great message of warning for the last days. It would embrace the evidences of Christ's soon coming, based upon the signs and prophecies fulfilled; as the nature of the closing work of our great High Priest, the consequences of the rejection of light, the peculiar dangers of God's people in the last days, the work of preparation and the solemn duty resting upon the "remnant" church to proclaim this warning to the ends of the world.

We have referred above to the darkness into which large numbers of the advent believers fell, between the proclamation of the second and third features of this message, when the time passed. Many of them have never followed the logical advancement of the light; they have occupied a contradictory and unreasonable position. Nothing is more certain than that the leaders in the great advent movement zealously claimed to be giving the first angel's message of 1844, and also the second. But many of them have rejected the third feature, and bitterly opposed it.

We give here but one or two extracts, though many others might be presented. The *Advent Shield*, a leading Adventist paper in the early days of the movement, says:—

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. 14:6, 7. It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel, or this gospel of the kingdom. In one shape or another this cry has gone abroad through the earth, wherever human beings are found, and we have opportunity to hear of the fact. Within the last six years, publications treating on this subject have been sent to nearly every English and American missionary station on the globe,—to all, at least, to which we have access."

And D. T. Taylor, in that important volume, "The Great Consummation," published in 1891, uses this language:—

"This final warning of the nations is also fully set forth in the symbol of Rev. 14:6, 7. Here a class of messengers represented by the flying angel, announces the presence of the great judgment season. The final publishers of the gospel of the kingdom and the messengers of the judgment are one and the same, and like the first, this last is world-wide. All the great world of political systems hear it. 'Fear God' is the mighty cry that burdens the air,—fear Him, for judgment impends. It is the age-lasting (*aiouion*) glad tidings, but it is shaded with retribution. The angel-bearer of the gospel of the kingly and judgment era, is on the wing, until the very last note of the gospel of the kingdom is sounded. Thus the age ends; the great consummation is reached."—"*The Great Consummation*," pp. 449, 450.

Mr. Taylor has been a prominent Adventist ever since his manhood, and has written much and well in favor of this great doctrine. How strange that when he discerns so clearly the first feature of this great threefold warning message, he fails entirely to see the connection of the third and last feature of the series, which must be proclaimed before the advent of Christ, who comes upon the

white cloud to reap the harvest of the earth. These three go together, and as not a jot or tittle of God's word can fail, each part must have its complete fulfillment. The First-day Adventists, who have failed to keep step with the advancing light of the great message, are to be pitied. They stand on the same ground they did forty or fifty years ago, and have no more light on the subject than then, if as much. But God's truth, which furnishes the path of the just, is "a shining light that shineth more and more unto the perfect day." Prov. 4:18.

The development of the Advent believers by means of the fulfilled signs as given in "Our Saviour's Great Prophecy," is clearly discerned from our Saviour's words in that discourse. He commands them, when they shall see the fulfillment of the signs he mentions, to "know that it [Revised Version, he], is near, even at the doors." Matt. 24:33. He declares that that day will be as the days of Noah were before the deluge (verse 37), and surely there were then two classes. Righteous Noah, then, fully prepared and saved from the flood, represents those who will be looking, and prepared, for Christ's advent. They will be as certain that the event is near as was Noah of the flood.

Our Lord also refers to the two classes of servants who will be on the earth in the last days, the "faithful and wise servant," and the evil servant who shall say, "My Lord delayeth his coming." Verses 43-57. He draws a strong contrast between them. Their course will be exactly opposite. Why should the evil servant be talking about the Lord's coming being delayed, if there were none teaching it was near? Is it a theme such as he would want to think about? This very fact demonstrates that the wise servant has made provision, as Noah did, for the great event, and has prepared to meet his Lord, and is warning others to prepare for it. This causes the evil servant to say his coming is delayed. It also causes the scoffers to say, "Where is the promise of his coming?" 2 Pet. 3:4.

To suppose, as many do, that the solemn signs foretold by our Lord and fulfilled with such wonderful precision and grandeur which startled, alarmed, and confounded a sleepy church and pleasure-loving world, would convince no one, and bring out no real believers in the soon coming of the Lord of glory, is to suppose that God's word and providence have failed to accomplish his own designs. These signs are given for a purpose; that purpose was to warn and arouse the believer, and condemn the unbeliever in the things the Lord had foretold.

Paul declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. There will be in the last days a large body of believers who will be looking for the Lord's appearing. Yea, the great work of God's true people in the last days will be to proclaim with mighty, convincing power the great fact that the coming of the Lord draweth nigh. The majority will scoff, as they did at the flood, and in Sodom. Multitudes will reject the message, as they did that of John the Baptist and Christ. The churches in the last days will be much like the Jewish church at the first advent. But there will be true believers in all of them, and the word of God will not fail; it will accomplish its work, and gather out a people who will say, when he comes, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. We cannot "wait" for what we do not expect. The true church will be a waiting people in the last days.

Our Saviour in this discourse distinctly recognizes the development of such a people and such a work, as the great and important feature of the last days, after the three great signs have been fulfilled. In our next we will show that he foretells the proclamation of this last-day message to the ends of the earth, as the last work the true people of God will do previous to his coming. G. I. B.

(To be continued.)

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

—A sound discretion is not so much indicated by never making a mistake, as by never repeating it. —Bovee.

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.

HE WILL BRING US TO ZION.

BY MRS. P. ALDERMAN.
(Madison, Ohio.)

He who has promised to bring us safe home
Will keep us from falling, nor leave us alone.
Should sorrow befall on our journey below,
He will carry our burden, and lighten our woe

He will banish our sins as the east from the west,
Take all of our sorrow, and give us his rest.
O sweet to my soul is this cup of his love;
He will keep me, that never again I may rove.

Love, joy, and blessing he gave for my sin,
Now his sweet presence is ruling within,
Naught could I give him but tumult and strife;
He took it, and gave me his own precious life.

Now he lives in me; his light and his love
Are my life and my comfort; and looking above,
This earth seems so worthless, the mist seems so thin
That hides from my vision that world without sin.

I long for its purity, long for its rest,
To be clad all immortal in robes of the blest.
He will bring us to Zion. O sweet to our hearts
Is the blessed assurance this promise imparts.

SWITZERLAND.

Our course of study and drill at Tramelan, which began Sept. 4, is now in the past. The meeting was called in the interest of the canvassing work, and most of the time was spent in study and practice. During the first week, Elder Holser gave valuable lessons from the book of Romans, which were of special interest, full of courage and help for the canvassers, as well as for the church-members, most of whom were present.

The church at Tramelan is the oldest in Switzerland, being organized over twenty-five years ago. It contains but thirty members now, some having gone to America, and some to other parts of this field. The ten canvassers in attendance have gone out full of courage and hope, determined by the help of the Lord to make a success of their work.

Elder Holser is now visiting the German churches in eastern Switzerland, holding meetings in each place visited. Brother I. Curdy is in Geneva, following up the series of meetings held here before the camp-meeting in July. At that time, but little if any interest was manifest, but now the seeds of truth sown then and since are beginning to bear fruit. Three have taken their stand, and others are interested in the meetings brother Curdy is holding.

For some time the French brethren in this field have felt the need of a school to educate young men and women who wish to enter the work; hence, at the last camp-meeting, it was decided to start a Bible school at the beginning of the new year, where the common branches,—grammar, general history, arithmetic, etc., may be taught. It is expected that this will give a new impetus to the French work.

At present there are but four ministers at work to carry the message to the 50,000,000 French-speaking people in Europe, and one of these gives much of his time to the Germans. This fact shows that workers are sadly needed in this language. May this school be a means in the hands of God of sending into the French field a goodly number of consecrated workers, whose sole object will be the glory of their heavenly Master.

Geneva, Sept. 25.

E. M. MORRISON.

OREGON.

ASHLAND.—I wish to let the readers of the REVIEW know what good is being done in this part of the country. While but few make real sacrifices for the Master and for the good of the cause, there are some who make great sacrifices which ought to put many of our wealthier brethren to shame, as the following will show: At Drain, a small village about one hundred and fifty miles north of here, lived two brothers by the name of Johnson, formerly of Montana. One of them was once a Methodist minister. After they adopted our views, they went to Drain for a short time, to see what they could do to advance the cause there. Although there was only one Sabbath-keeping man there, there were twenty women keeping the Sabbath. These brothers wished to encourage and strengthen this little company before they went away again, so they bought a lot in a nice shady place, at the north end of the village, also lumber, etc. They then put up

a wall, built a church 26 x 36 feet, and painted it inside and outside, at their own expense.

They seem to rejoice to see how much good they can do for the Lord Jesus Christ. The church building is now all finished, and they desire some of our ministers, when coming that way, to stop and dedicate it as soon as possible. These brothers will not be there, as one of them has gone to Washington. His brother goes to Montana, where he will stay a short time, and no providence preventing, he will go from there to Alaska to see what can be done at canvassing. These men are hard workers, earnest and zealous for the Lord. They helped me at a time when I needed it much, and I hope God will bless them and reward them in their labor of love for the Master.

I am trying to see what I can do to advance the cause here. It is a place of 2,300 inhabitants, and I think it is a good place for missionary work.

Sept. 19.

WESLEY CRITTENDEN.

IOWA.

UNIONVILLE.—We began meetings at this place Wednesday evening, Sept. 21, and have held nine services with a good attendance, the tent being filled almost every night with thoughtful and attentive hearers. The people are quite friendly, and treat us kindly. We are of good courage, and hope to see much good accomplished. Remember us and the work here.

Sept. 30.

MATTHEW LARSON,
F. L. MOODY.

WAVERLY AND CLARKSVILLE.—The opposition to our work at Waverly still continues. Being defeated in an open attack against us, our enemies inaugurated a more successful warfare. A committee visited the owners of the ground, and chided them for permitting us to occupy it, and making threats of what they would do if we were not driven off. Others talked of having us stoned out. Persons who had bought books were told by the minister to "return them, get their money back, and help starve them out." Interested parties were waited upon, and threatened to be boycotted from society. Nameless charges of immorality were made against us by ministers and others professing godliness. One German lady suffered much abuse from her pastor and others. Her husband, who was at first friendly, was persuaded against us. Her children have been taken by compulsion back to the German school, and every effort has been made to prevent her from attending our meetings.

But the hand of God is visible amidst it all. A few faithful souls have taken hold of the truth. Seven were baptized, and we trust soon to be able to organize a church. We have moved the tent to Clarksville, a small town twelve miles away, but will continue to work with and for those at Waverly.

Oct. 4.

J. P. HENDERSON.

WEST GROVE.—We have been holding meetings at this place for twelve weeks, beginning the last week of June, with a large attendance of interested hearers. The people were anxious to hear the word of God, and an effort to oppose our work by public debate was quite thoroughly suppressed by our regular hearers. They stated that they did not favor debate, but wished to hear us quietly through. Two oppositional sermons were preached; but this effort only served to show the weakness of positions that are not in harmony with truth, and had no effect to weaken the force of the teaching of the Scriptures. Our temporal wants were most liberally supplied.

The Lord stood by us in proclaiming the third angel's message, or everlasting gospel. Eighteen signed the covenant, and ten were baptized at the close of our meetings. Others are keeping all the commandments, and endeavoring to live out the truth of God, and still others are almost persuaded. We trust that every honest soul will turn to God with all the heart. We rejoice to see the work of God move on to victory.

C. M. GARDNER,
B. E. NICOLA.

CALIFORNIA.

LEMOORE.—Sept. 14-25 we spent with the Lemoore church. We found the brethren very busy in the midst of harvesting. Some were sorry that we had come in such a busy time, and others said: "The Lord sends help when we need it." But nearly all attended the meetings from the beginning, and so the interest increased, others from the outside came in, so that we had a full attendance. The Lord blessed abundantly in the presentation of his word, and opened hearts to receive it. Many of the brethren gained a new experience, and were much encouraged in the Lord. There were eight additions to the church, seven of them by baptism and profession of faith. One who had formerly joined the Disciple

Church, now fully accepted Christ as his personal Saviour, and the truth for this time, and cast his lot with us. Another man who had been deeply troubled because his wife was a Sabbath-keeper, and who had caused her much grief and sorrow by the opposition he made to her religious life, yielded, we believe, fully to the claims of truth. As he arose from the watery grave, he exclaimed, "I am dead to the world, and alive in Christ."

This entire meeting was one of unusual interest. The Spirit of the Lord was present to convict and cleanse. Nightly two classes were formed at the altar of prayer, one class seeking a connection with God for the first time by conversion, the other seeking an entire cleansing of heart, and overcoming grace.

We left them of good courage. Many were sorry that the meeting was ended, although business was just as pressing as when the meetings first began. But perhaps it was not at first regarded so important, or a higher estimate was now placed on heavenly things. May the Lord abundantly bless and sustain the Lemoore church, and may they battle together as a band of soldiers, having one common interest; then they will be strong in the Lord and the power of his might.

J. H. Cook.

THE KANSAS CAMP-MEETING.

This meeting was held at Herington, Kans., Sept. 15-25. The weather was all that could be desired, and the location good. The meeting was a large one, there being 125 tents, in which 750 people were camped. There were a large number of our German brethren in attendance. Elders Conrad, Shultz, and Shrock labored earnestly for them, and God blessed their labors. Elder Durland and the writer were the only laborers outside of the Conference for the English-speaking people. All were sorry that Elder Underwood was not able to be with us. His labor and counsel were greatly missed.

The business meetings passed off pleasantly. On account of failing health, Elder C. A. Hall felt that it was impossible for him to bear the burden of the Conference and the tract society longer, but received the presidency again on the condition that the Conference ask the General Conference for a President at the next session. This the Conference voted to do.

The work has prospered in Kansas during the past year. The tithe was sufficient this year to pay all back indebtedness, and settle with the laborers. The canvassing work is again coming to the front. Several of the best men in the Conference are entering this branch of the work, and the outlook for the future is good. The word of God found a place in the hearts of the people. From the first there was earnest seeking of God. Elder Durland labored for the young, and his labors were blessed. A large number gave their hearts to the Saviour. Seventy-two were baptized. The closing meeting was good. Many testimonies of praise and thanksgiving were given for this precious season we had enjoyed together.

W. S. Hyatt.

SOUTHERN ILLINOIS CAMP-MEETING.

Our southern camp-meeting, held at Olney, Ill., Sept. 6-19, is now among the things of the past; and that it was a precious and profitable season, I think all who attended will testify. The attendance from the city and surrounding country was large. Many came, desiring to hear upon doctrinal points. But as the righteousness of Christ was presented to them in exchange for their sins, and they beheld the freedom and love of those who had been liberated from the prison-house of the enemy, they began to sense the power of God's word, and many acknowledged that this indeed is the work of God. Deep interest was awakened, which will be followed up by Elders J. W. Bagby and E. A. Merrill, as God may open the way.

As there was no Conference business to occupy a large portion of the time, as at other camp-meetings, the whole time was devoted to the spiritual interests of those in attendance, which was a great advantage. We were favored with the presence of Elder J. N. Loughborough from the 7th to the 15th, and Elder A. T. Jones from the 14th to the 19th. The Lord blessed these tried servants of his with much freedom in presenting his truth, for which we praise his name. As the faith of many doubting, discouraged ones began to grasp the promises of God, and they began to realize that they are accepted in the Beloved, they were led to exclaim with the psalmist: "The Lord hath done great things for us; whereof we are glad."

There were 43 tents on the grounds and 171 campers. This was a good turnout for southern Illinois, since the total membership south of Springfield is not much over two hundred.

The Sabbath-school collections amounted to \$15.98; first-day offerings, \$16.55; pledges to endowment bed, \$51.25; pledges to Illinois interest fund,

\$126. Seven hundred and sixty-three copies of the *Sentinel* of Sept. 22, were taken, also a number of yearly subscriptions for the *Review*, *Signs*, *Sentinel*, *Good Health*, and *Little Friend*.

The following resolution was passed without dissent:—

Resolved, That we request our Conference Committee to appoint a camp-meeting for southern Illinois, to begin about Sept. 1, 1893.

A vote of thanks was extended to the citizens of Olney for the free use of the city park and other favors bestowed through their mayor, also to the city papers for good reports of the meetings.

On the afternoon of the 18th, we had the pleasure of baptizing seventeen. Nearly all of these were converted at the camp-meeting.

We praise the Lord for these droppings of the "latter rain" which we have enjoyed, and expect more copious showers, as our faith grasps his promises more fully. O. J. MASON.

ATLANTIC CAMP-MEETING.

THE second camp-meeting and third annual session of the Atlantic Conference was held at Newark, Del., Sept. 8-18. A beautiful open grove furnished shade for the camp, which was composed of eighty-six tents, pitched in a single row around an oblong area. The weather was delightful, and every one seemed greatly to enjoy the occasion. But little has been known of our people and work in that section, and there was some fear that the distance of the camp from the village (over a mile) would prevent a large attendance. But on each of the two Sundays, over two thousand persons attended the services at the tent, and listened with great interest. Not the slightest disturbance of any kind occurred. Leading men of the town assured us of a much larger hearing if we would hold the camp-meeting there again next year.

Our own people, too, were there in larger numbers than expected. About three hundred and fifty were camped on the ground. God has greatly blessed the work in this field the past year, so that the membership is now over five hundred, a gain of about one hundred and twenty-five. Nearly one hundred more are keeping the Sabbath now than were before one of the tents was located, but they are yet unorganized.

Interesting experiences were related by those who had received the truth and by all who had engaged in the work. Altogether, it was a feast of good things from first to last. The labor and counsel of Elders Olsen, Van Horn, Porter, and brother Mead were greatly appreciated. The ministers of the Conference took an active part in preaching, and in visiting those who were seeking the Lord. Brother E. E. Franke was ordained to the ministry, and three others received license to preach. Elder D. E. Lindsey, who has labored in this field for several years, has now returned to Ohio.

There will be six ordained ministers, five licentiates, and four Bible workers employed by the Conference the coming year. The finances are in good condition, so that a full settlement was made without incurring debt. The Treasurer's report showed that our people have been prospered while returning to the Lord that which he claims. All the business meetings were marked by promptness in attendance and harmony of action. Eleven were baptized while there, and eleven have since followed in the ordinances in different churches.

Nearly five hundred dollars, the sum allotted to this Conference for assisting the South Lancaster Academy, were pledged, and about two hundred and fifty dollars more were pledged on tent fund. First-day offerings and Sabbath-school donations were about seventy-five dollars. All the expenses of the meeting were met by receipts from various sources, and a balance of twenty dollars left in the treasury.

Words fail to express the gratitude felt, by those who have been permitted to share in the work during the year, and in the blessings of the camp-meeting now past. May God direct in the year to come, and spare us all to meet again, and finally to rest forever in our Father's home.

H. E. ROBINSON.

AMONG THE FRENCH IN ILLINOIS.

SEPT. 8-11, as I was returning from Colorado, where I had spent a season in trying to recuperate, after protracted mental exertion, I had the privilege of visiting our French brethren in Illinois. Sabbath, Sept. 10, I spoke three times at St. Anne, to quite a large concourse of French believers, who had assembled from Kankakee, Irwin, St. Mary's, Papineau, etc., a large proportion of whom embraced the message under my labors eighteen years ago.

This was more than an ordinary occasion, as I had visited this dear people only once in about ten years. I had prepared the way for this gathering

by visiting most of the brethren at their homes. This I did largely by going on foot from place to place. Thus doing I had occasion to indulge in profitable reflections on past experiences and past conflicts and victories. As I did this, I could not help cherishing the hope that with advanced light, additional experience, and the inspiration, courage, and power attending the loud cry of the third angel, I, or some other French laborer, aided by a strong corps of drilled missionary workers, might, in the near future, make a thorough and telling effort on this old battle ground.

As I expressed these and other thoughts to the unusually large audience at St. Anne, showing by the thrilling events of the present year, and the recent action of our government in favor of Sunday, and the progress of the cause, that the day of God hasteth greatly, and insisting and laboring for the salvation of perishing men with an earnestness commensurate with the shortness of probationary time, hope and joy beamed on every countenance, and in a social meeting that followed, in which every one took part (a young Baptist preacher being present and catching the inspiration), all expressed the desire that a thorough effort might soon be made for the French in Illinois; and I was invited to take part in such an effort.

Such an effort would be made under circumstances far more favorable than those under which the first effort was made. Then my wife and I were alone, until Elder R. F. Andrews came, as a good reinforcement, to take the principal charge of the American branch of the work; and we met with strong prejudice and most bitter opposition. Now there would be a large number of missionary workers at our disposal, to visit, give Bible readings, and add a strong influence in our meetings. We would also have all the advantages of the good work that our French literature and the lives of faithful believers have accomplished in removing prejudice and preparing the way for a more thorough effort.

There is much more to be done in this and other French fields in America. And why not plan and work for greater results among the French? True, the difficulties are great, as the French are mostly Catholics, and are generally scattered and illiterate. But we have a mighty God and a great and glorious message, and the work would not be more difficult than was that of early Christians among the heathen. Difficulties would vanish away before the earnest efforts of consecrated workers and the mighty workings of the spirit of promise.

Soon after our first effort at St. Anne, and following the fiercest opposition to us and our work on the part of many, and signal victories the Lord had given us in three discussions, the following prophetic utterance, through the gift of prophecy, came to us for our encouragement:—

"I was shown the difficulties you have had to meet, of which your American brethren have but a faint idea. I was also shown that the French who have embraced the truth will not be idle, but will work for others of their tongue until many of them shall receive the truth."

We already see a partial fulfillment of this prediction, in encouraging additions to believers. But greater and far more glorious results are embraced in this prophecy. When the third angel fills the whole earth with his light and glory, he will not pass by the French because they are, in some respects, more unfortunate than others, but will bring more light and power unto them, that they too may be fully represented among the "nations of the saved."

We recommended that our French books, including the French "Bible Readings," be thoroughly circulated; that the tithes still be paid into the Illinois treasury to encourage a general missionary spirit; that the absent ones and those who are on the back ground be visited, and that the young be looked after, encouraged, and kept from going into the world, that they may help swell the loud cry in this and other lands.

D. T. BOURDEAU.

UNION COLLEGE.

THE College opened more encouragingly this year, Sept. 21, with 222 students. Since then the numbers have increased, until now, Oct. 6, we have 323 who have been enrolled. The friends of the College will be glad to know that a general spirit of contentment exists among the students, and that nearly all of them have come here for hard work. Last Sabbath a large number participated in the ordinances of the Lord's house, and in some respects we had one of the most precious meetings we have enjoyed for a long time. The church is in harmony and love, and we expect that God will give us a year of blessing. This will be by far the best and most profitable part of the year's work.

Let all who have the interest of the College at heart, join in the prayer of God's servant: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and

companions' sakes, I will now say, Peace be within thee." Ps. 122: 6-8.

We expect that ten or twelve will be baptized next Sabbath. E. W. FARNSWORTH.

ILLINOIS CONFERENCE ASSOCIATION PROCEEDINGS.

THE third annual session of the Illinois Conference Association convened in Allen Park, Ottawa, Aug. 23, at 5 P. M. President J. N. Loughborough in the chair. In the absence of the Secretary, A. W. Rothwell was chosen Secretary *pro tem*. Four of the seven officers of the association were present, with thirty-five delegates. The minutes of the last session were read and approved. The financial standing of the association as presented by the Treasurer was as follows:—

RESOURCES.	
Real estate,	\$45,000 00
Interest account,	1,810 35
Chicago building fund,	10,202 08
Chicago, Springfield, and Bloomington real estate,	14,657 60
Clear Lake, Wis., and Jefferson Co. real estate,	62 77
Bills receivable,	1,110 00
Office fixtures,	4 00
General expense,	224 96
Total,	\$73,071 76

LIABILITIES.	
Stock estimate,	\$45,000 00
Due Illinois Tract Society,	2,993 85
“ “ Conference,	106 09
Educational fund,	418 82
Bills payable,	22,228 00
Due REVIEW AND HERALD,	2,145 00
“ individuals,	180 00
Total,	\$73,071 76

The Treasurer's report was adopted.

On motion, the association adjourned to call of Chair.

SECOND MEETING, AUG. 29, AT 9:30 A. M.—The committee to make nominations for officers for the coming year, reported as follows: For President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary, A. F. Ballenger; Treasurer, W. T. Hibben; Auditor, Mrs. A. M. Loughborough; Councilmen, A. Craw, R. Vickery.

The report of the Nominating Committee of the unincorporated body as above named was accepted by the association.

Meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, *Pres.*

A. F. BALLENGER, *Sec.*

WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.

THE fifth annual session of the West Virginia Tract Society was held in connection with the camp-meeting, at Berea, Aug. 16-23.

FIRST MEETING, AUG. 17, AT 10:30 A. M.—Elder D. C. Babcock in the chair. Minutes of last session read and approved. The Chair being empowered to appoint the necessary committees, announced the following: On Nominations, D. Haddix, C. W. Bee, P. W. Province; on Resolutions, Wm. Hutchinson, E. C. Buckland, W. R. Foggin; Auditor, U. P. Long.

Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9:30 A. M.—The President gave his annual address, which was a brief review of work done by the society since its last session, and suggested plans for future work. Reference was made to the usefulness of the State paper recently issued by the society in the work in the State.

The Committee on Nominations presented the following report: For President, D. C. Babcock; Vice-President, Wm. Hutchinson; Secretary and Treasurer, T. E. Bowen; Corresponding Secretary, Mrs. G. L. Bowen; State Agent, U. P. Long; Directors: Dist. No. 3, David Engle; No. 4, E. B. Hoff; No. 5, E. W. Metcalf.

The report was adopted, by considering each name being voted on separately, and all were elected to the offices named.

The Committee on Resolutions presented the following partial report:—

Whereas, In the providence of God the tract society has become an important factor in the spread of the third angel's message; and,—

Whereas, The blessing of God has attended this branch of the work in a marked manner; therefore,—

1. *Resolved*, That we express our gratitude to God for the blessings vouchsafed the past year, and that we pledge our hearty support to this part of the cause.

Whereas, Weekly meetings in each church have always proved to be a great help in stimulating to action every one connected therewith; therefore,—

2. *Resolved*, That we recommend the holding of weekly meetings in all our churches.

Meeting adjourned to call of Chair.

THIRD MEETING, AUG. 22, AT 10 A. M.—While Resolution 1 was before the meeting, the State agent

was called upon to give the report of the canvassing work. He responded with an interesting statement of their work since Jan. 1. It was shown that one third of the families visited, gave an order for a book, and that eighty per cent of these orders were delivered, also that the workers, on an average, made for their wages three dollars per day for the actual time at work. Resolutions 1 and 2 were adopted.

The Committee on Resolutions reported again, and after some changes, the report was adopted, as follows:—

Whereas, In the providence of God much good may be accomplished by a judicious use of the papers which come to our homes from time to time; therefore,—

3. *Resolved*, That we endeavor to keep the same in good condition, and circulate them at once.

Whereas, Our people generally are not informed as they should be on great lines of truth which God has given us; therefore,—

4. *Resolved*, That we should as far as possible carefully read our books and pamphlets, so that we may gain a knowledge of the truth for ourselves, and thus be able to fill the mission to which we are called.

Whereas, The REVIEW AND HERALD contains precious matter from week to week, and is food for our people; therefore,—

5. *Resolved*, That we heartily recommend all to subscribe for and read, the same, that we may keep pace with the message.

Whereas, The West Virginia Tract Society is to publish the West Virginia *Monitor* another year; and,—

Whereas, Much good has been accomplished through the zeal and earnestness of its contributors; therefore,—

6. *Resolved*, That all the laborers, ministers, colporters, canvassers, and leaders in our church and missionary meetings, be invited to report regularly through its pages, the condition and results of the labor in which they are engaged.

Whereas, The American *Sentinel*, in the providence of God, and other National Religious Liberty literature have a large and important mission to fill in advocating the entire separation of Church and State in this government; and,—

Whereas, The National Religious Liberty Association has offered to co-operate in assisting to support a colporter in this Conference, if said colporter take an active part in disseminating the above literature; therefore,—

7. *Resolved*, That we heartily indorse the offer of the said association, and do all in our power to speed on the good work in which it is engaged, and to engage in this work as soon as consistent.

Whereas, It is highly important that all who engage in any branch of the work of God should be educated, at least in keeping with the particular branch in which they are engaged; therefore,—

8. *Resolved*, That this society obtain from the Conference Committee the privilege of using the State school building, and that a short term of school be carried on this winter for the benefit of the canvassers, that they may be better prepared to carry forward the great work in which they are engaged.

Meeting adjourned to call of Chair.

FOURTH MEETING, AUG. 23, AT 10:15 A. M.—A lively interest was manifested in the resolutions before the meeting, and they were unanimously adopted. The meeting then adjourned.

The report of labor for the past year was read, also the financial standing of the society. The summary of each was as follows:—

REPORT OF LABOR.

No. of letters written,	559
“ “ received,	180
“ missionary visits,	8,886
“ Bible readings held,	93
“ persons attending readings,	564
“ subscriptions obtained (yearly),	10
“ “ (less than a year),	43
“ periodicals distributed,	2,454
“ pp. books and tracts distributed,	780,004

FINANCIAL STANDING.

RESOURCES.	
Value of property owned by the society,	\$ 106 91
“ merchandise,	494 99
Due on accounts,	1,931 86
Cash on hand and in bank, June 30, 1892,	307 50
Total,	\$2,841 26
LIABILITIES.	
Due offices of publication,	\$1,681 23
“ societies on account,	49 00
“ on funds,	32 07
“ individuals and firms on account,	122 44
Present worth,	956 52
Total,	\$2,841 26

The report of labor shows an increase over that of last year, while the financial report shows a decrease, owing to the fact that some accounts of long standing from individuals were cancelled, also more money was used in the payment of help for the society than heretofore.

The tender Spirit of the Lord was present in all the meetings held, and we trust the good impressions it made on those present will be cherished and put into practice the coming year. After a few touching remarks by Elder S. H. Lane, the meeting adjourned *sine die*.

D. C. BABCOCK, Pres.

T. E. BOWEN, Sec.

ARKANSAS TRACT SOCIETY PROCEEDINGS.

The fifth annual session of the Arkansas Tract Society was held in connection with the camp-meeting, at Springdale, Ark.

FIRST MEETING, AUG. 9, AT 4:15 P. M.—Elder Mc Reynolds in the chair. Prayer by Elder J. H. Durland. It was moved and carried that the reading of the minutes of the last meeting be waived.

The Chair appointed the several committees, which were as follows: On Nominations, N. P. Dixon, W. J. Kerr, S. P. Adams, J. B. McConnell, E. B. Sommerville; on Auditing, W. F. Martin, L. C. Sommerville; on Resolutions, L. C. Sommerville, R. A. Underwood, N. P. Dixon, H. Clay Griffin, W. W. Stebbins.

Elder Mc Reynolds gave a brief synopsis of the work done during the year.

The reports of the Secretary and Treasurer were called for, and read as follows:—

Cash on hand, Aug. 15, 1891,	\$ 121 79	
“ received,	6,378 46	
Total,		\$6,500 25
Cash paid out,	\$6,004 72	
“ on hand,	495 53	
Total,		\$6,500 25
RESOURCES.		
Due from individuals,	\$1,227 92	
Mdse. on hand per inventory,	1,749 42	
“ in hands of leaders,	558 89	
Property and office fixtures,	83 65	
Due from Arkansas Conference,	408 34	
Cash on hand,	495 53	
Total,		\$4,523 75
LIABILITIES.		
Due individuals, etc.,	\$ 14 19	
“ Kansas Tract Society,	268 42	
“ International Sabbath-school Ass'n,	4 50	
“ American <i>Sentinel</i> ,	11 70	
“ Good Health,	287 26	
“ Pacific Press Pub. Co.,	165 71	
“ International Tract and Missionary Society,	2 77	
“ REVIEW AND HERALD,	3,114 15	
Present worth,	655 05	
Total,		\$4,523 75
Net capital, Aug. 15, 1891,	\$290 10	
“ “ 1, 1892,	655 05	
Net gain,		\$364 95

REPORT OF LABOR, FOR NINE MONTHS ENDING JUNE 30, 1892.

No. of members,	57
“ “ reporting,	10
“ “ added,	13
“ “ dismissed,	1
“ letters written,	197
“ “ received,	90
“ “ missionary visits,	1,402
“ “ Bible readings held,	73
“ pp. tracts, sold, loaned, and given away,	13,896

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 11, AT 9:30 A. M.—The Auditing Committee approved the foregoing report. The Committee on Nominations reported as follows: For President, C. Mc Reynolds; Vice-President, W. J. Kerr; Secretary and Treasurer, H. Clay Griffin; State Agent, L. C. Sommerville; Directors: Dist. No. 1, Mrs. E. D. Lamberson; No. 2, W. J. Kerr; No. 3, Jonas Divilbiss; No. 4, John L. Shockey; No. 5, J. W. Hawkins.

The report was adopted. The Committee on Resolutions reported as follows:—

Whereas, The providence of God in the Testimonies and otherwise, has clearly indicated that the *Signs of the Times* is doing a great work as a missionary paper, and should be used by our people as such, disseminating the light whereby many souls may be brought into the truth, as our experience in the past has clearly shown; therefore,—

1. *Resolved*, That we will take liberal clubs of the *Signs* for free distribution, to be followed up by correspondence, and that proper persons be secured to take subscriptions for our periodicals, making the *Signs* and *Sentinel* a specialty; and,—

2. *Resolved*, That a suitable person be employed by the Conference to work up the missionary spirit among the churches.

Whereas, The work of God in foreign lands demands our most earnest attention; and,—

Whereas, Our first-day offerings are for the support of this branch of the work; therefore,—

3. *Resolved*, That we urge upon our people faithfulness in these freewill offerings.

Elder Durland spoke to the first resolution in regard to the *Signs* as a pioneer missionary paper, reading extracts from “Missionary Work by Correspondence,” also from a special testimony to Elder Haskell.

Pertinent remarks were made by W. F. Martin, R. A. Underwood, and J. A. Sommerville.

The President thought best to defer the vote till next meeting, giving time for consideration. He also spoke in regard to the missionary work done by the *Signs* in Clark county.

Adjourned to call of Chair.

THIRD MEETING, AUG. 12, AT 9:30 A. M.—Elder

W. W. Stebbins spoke in regard to the benefit that may be derived from the circulation of the *American Sentinel*, reading extracts from “Testimony No. 33,” p. 246.

Elder Underwood gave some telling facts in regard to the *Sentinel*, the acts of Congress, Judge Hammond's decision, etc., suggesting that we read the *Sentinel* ourselves, and put it into the hands of others.

The second resolution was then read and spoken to by Elder Underwood, who gave a vivid description of the open doors for missionary work in South America and elsewhere, urging the young people to qualify themselves through the medium of education for more efficient labor in home and foreign work, also showing that foreigners are affected by the Sunday law of our country in closing the World's Fair on Sunday.

The report was adopted.

It was moved that the Chair appoint a committee of five to consider the matter of the depository at Van Buren, Ark. Some explanatory remarks were made by the President, and the motion was carried.

The committee appointed was as follows: J. A. Sommerville, P. M. Owensby, N. P. Dixon, William Martin, D. N. Huddleston.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 14.—The President spoke in regard to missionary work in the State, showing how it may be done in an effectual manner; to wit, by procuring a list of names from the State Secretary of persons who are interested in reading our literature, sending out tracts, papers, etc., following up the same by personal correspondence.

Adjourned *sine die*. C. Mc REYNOLDS, Pres.

H. CLAY GRIFFIN, Sec.

VERMONT TRACT SOCIETY PROCEEDINGS.

The twenty-first annual session of the Vermont Tract Society was held in connection with the camp-meeting, at Cambridge Junction, Sept. 6-13.

FIRST MEETING, SEPT. 7, AT 10 A. M.—The President in the chair. Prayer was offered by Elder T. H. Purdon, after which the minutes of the last annual session were read. Remarks were made by the President as to the importance of each member of the society having an intimate connection with the work. He also gave figures showing that the sales in the canvassing work the past year were double those of the previous year. It was voted that the Chair appoint the usual committees, which were named as follows: On Nominations, C. K. Drury, John Maynard, Geo. Litchfield; on Resolutions, I. E. Kimball, C. P. Whitford, R. C. Porter.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 11, AT 9 A. M.—The Committee on Resolutions presented the following report:—

1. *Resolved*, That we still re-assert the resolution of last year, touching weekly missionary meetings to be held, if necessary, in connection with the Sabbath meetings, to stimulate and encourage continuous efforts in missionary work.

2. *Resolved*, That we re-assert the great necessity of carefully selecting canvassers, remembering that it is the work of the Lord, and is equally sacred with the gospel ministry.

3. *Resolved*, That in our present unsettled condition the State agency of the canvassing work be left in the hands of the President of the tract society, who shall be at liberty, acting with the Conference Committee, to appoint a suitable person for this work.

4. *Resolved*, That special effort be made on the part of the society and each individual member, to circulate the new Religious Liberty tract “In the Chain Gangs for Conscience' Sake,” about to be issued, and also the pamphlet “Due Process of Law or Divine Right of Dissent,” that these pamphlets be freely circulated to individuals and families as far as we are able.

5. *Resolved*, That we heartily indorse the action of the last General Conference regarding first-day offerings, which with its preambles reads as follows:—

“*Whereas*, Our contributions to the foreign work should and might be far larger; and—

“*Whereas*, The lack of coming up in first-day offerings is due largely to forgetfulness rather than lack of willingness; therefore,—

“*Resolved*, That we request librarians to keep a list of those having boxes, and solicit their contributions in person or by letter, if they should fail to report each quarter.”

These resolutions were spoken to by Elders Kimball, Porter, Bicknell, and brother Spicer. The question was raised on the first resolution as to the best time to hold the missionary service. The time recommended was at the weekly social meeting, at the beginning of the preaching or social service on the Sabbath, or at the close of the Sabbath-school. It was suggested that the lessons in the *Home Missionary* be used as an introduction to the Sabbath social service. The resolutions were adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 12, AT 9:30 A. M.—The Committee on Nominations made the following report, which was adopted: For President, P. F. Bicknell; Vice-President, W. C. Walston; Secretary

and Treasurer, Lizzie A. Stone; Assistant Secretary, Eva Maynard; Directors: Dist. No. 1, H. W. Pierce; No. 2, Geo. Litchfield; No. 3, C. C. Drown; No. 4, W. M. Yale; No. 5, F. S. Porter; No. 6, John Clayton. F. S. Porter afterward resigned the office of director in Dist. No. 5.

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

Special Notices.

NEBRASKA GENERAL MEETINGS.

It has been decided that four general meetings be held in our Conference in early winter, as follows: In Dist. No. 2, Dec. 7-11; No. 4, Dec. 14-18; No. 3, Jan. 11-15; No. 1, Jan. 18-22.

We are not prepared as yet to announce the places where these meetings will be held, but will do so very soon. These gatherings will be important, and we trust that our brethren and sisters will lay their plans to come. It is especially desired that elders of churches, librarians, and Sabbath-school officers be present. We will give more about these meetings soon.

W. B. WHITE.

A NEW ENGLAND CALL.

THE following resolution having been passed at the late meeting of the New England Tract Society, it is desirable to obtain the names of persons who might attend:—

Resolved, That the officers of this society be instructed to take immediate steps to provide for a course of instruction and training, combined with practical work, for canvassers; and that the society shall aid this enterprise to the extent of paying all expenses, except board, for all persons of promise who will attend with the understanding that they will persevere in the canvassing work."

At a meeting of the Board of Directors, Oct. 11, it was decided to have the course begin about Nov. 15, and continue three months. And it was voted to ask brother C. E. Palmer to take charge of the Home. A city will be selected with smaller places near by, so as to have a variety of territory, and nearly full time will be devoted to canvassing. Bible study, also the study of the several books, and practice in the field, will be the leading features of the course. The canvassers will pay for provisions, fuel, and the wages of a housekeeper. The society pays the rest, including traveling expenses. For further particulars, address me at South Lancaster, Mass.

E. E. MILLS, State Ag't.

The Sabbath-School.

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

DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 1.

The Design of the Sabbath-school.

WHAT the writer has to say in this, and perhaps in succeeding articles, regarding Sabbath-school work, is designed more especially to apply to the Sabbath-schools of Michigan, though there can be no possible objection to workers in other parts of the field appropriating any points adapted to their needs, if any such may appear.

Having been present in quite a large number of our schools the past year, much pleasure has been derived from observing the earnestness and devotion with which many teachers have taken hold of their work. Nevertheless, the thought has been forcibly impressed on my mind, that more efficient service, on the whole, is not only desirable, but absolutely necessary, to accomplish the real design of the Sabbath-school.

But what is the design of the Sabbath-school? It is not simply a place in which to have a social chat, or to while away an hour of the Lord's rest. All the members of the church ought to see in the Sabbath-school one of God's agencies through which they may sit together in holy communion with Him from whom spring their life and every enduring joy. Communion in its true sense is familiar conversation, in which there is an exchange of sentiment or feeling. In other words, the Sabbath-school should be a place in which every member of the church, and all others who can be induced to do so, should assemble for the purpose of receiving from God the expression of his will, in exchange for their longing desires to learn his ways.

Said Moses, when conversing with God: "Show me now thy way, that I may know thee." Ex. 33: 13. And why did Moses desire to know God?—That he might find grace in his sight. Moses well understood that in order to have the favor of God, he must become acquainted with him, and that to become acquainted with him, he must see his way, or manner of dealing. In answer to the prayer of Moses, God did make known his ways unto his servant, and his acts unto the Israelites, who were associated with Moses. Ps. 103: 7. But this was not done in a single day. Theirs was a long, and in some respects, a bitter experience. Had

they gladly followed at all times in the direction God indicated, they would have known more of the righteousness of his way; but as it was, they saw his merciful deliverances in their afflictions, even though they doubted his words, and provoked him with their evil counsels.

It is the same now. Many who have a name with God's people do not trustingly follow him, but "walk in sparks of their own kindling." But he who would fully know God, must know Him who is the way, the truth, and the life of God. John 14: 6. To know him as the "way" is to be in the way with him. This means to walk as he walked (1 John 2: 6), in love and mercy, to suffer and die with him (2 Tim. 2: 11, 12), to be raised with him (Eph. 2: 6; Col. 3: 1), and thus be able to say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

To know him as the "truth" is to walk with him in the truth of God. The word which reveals God as truth, as in Deut. 32: 4; Ps. 31: 5, and similar texts, has the force of *steadfastness*. Hence Christ is the steadfastness of God. To walk with him in truth is to walk in the steadfastness and certainty of God, rather than in one's own false way.

With God is the fountain of life. Ps. 36: 9. But as the Father has life in himself, so he gave unto the Son of God to have life in himself. John 5: 26. His life, then, is just as enduring as that of the Father. So he came down to earth to give life to the world (John 6: 33) which had been forfeited by disconnecting from Him who is the fountain of life. As the way, the truth, and the life of God, he gave himself for the world, that all who will may give up themselves, and take instead, the way, the truth, and the life of God, as revealed in Jesus Christ.

But how may this exchange, so advantageous to man, be consummated?—Easily enough. Christ says, "Who-soever shall receive me, receiveth him that sent me." Luke 9: 48. To receive Christ, is to have God as our Father; for we are told that as many as received Christ when he was here in the flesh, "to them gave he power to become the sons of God." John 1: 12. To have God is therefore to be born of him as his son—to have his life, his steadfastness, and his way. All this through the reception of Christ the Son of God.

But to receive Christ is to believe on him as the manifestation of God in the flesh. 1 Tim. 3: 16. This is the work of God. John 6: 29. To believe on Christ is to believe his words, which are spirit and life. John 6: 63. The reception of his words will therefore impart life. Not that a simple acquiescence in them as his words will give life, but the whole heart must be filled with them. They must be trusted and relied upon as the everlasting truth or steadfastness. They will then be "living water" and "living bread from heaven" to the receiver.

It is all this which is to be considered in Sabbath-school work. Its design is to afford all in attendance the privilege of feeding on the living bread of heaven, and to drink of the water of life, in view of this, no one should think of absenting himself, except on the most urgent necessity. And if obliged to do so, once in a long time, he should double his efforts to regain what he has lost, lest he fail of receiving all of his portion of meat from the Lord.

J. O. CORLISS.

LESSONS FROM THE NEW TESTAMENT.

LESSON VI.—PETER DELIVERED FROM PRISON. ACTS 12: 1-24.

Commit Verses 5-8.

(Sabbath, Nov. 5.)

TEXT.—"The angel of the Lord encampeth roundabout them that fear him, and delivereth them." Ps. 34: 7.

1. Recite briefly the events of the last lesson.
2. What took place about that time? Acts 12: 1, 2.
3. How did Herod further seek to gain the favor of the Jews? Verse 3.
4. How securely was Peter guarded? Verse 4.
5. What means did the church employ for Peter's release? Verse 5.
6. What was Peter's condition the very night before he was to be killed? Verse 6.
7. What words of the psalmist could Peter have spoken? Ps. 4: 8.
8. While Peter was sleeping, who came upon him? Acts 12: 7.
9. Where had the angel of the Lord been all the time? Ps. 34: 7.
10. What did the angel do and say? Acts 12: 7, 8.
11. What did Peter think of all this? Verse 9.
12. How far did the angel lead him? Verse 10.
13. What did Peter then know? Verse 11.
14. What did he do? Verse 12.
15. What took place when Peter knocked at the door where the disciples were praying? Verses 13, 14.
16. How did those assembled receive Rhoda's joyful news? Verses 15, 16.
17. When Peter was admitted, what did he do? Verse 17.
18. What was Herod's end? Verses 20-23.
19. How successful was his attempt to crush out the gospel? Verse 24.

NOTE.—The fact that Herod was not able to keep Peter in prison, shows that he did not have it in his power to grant him any favors. He who has no power to punish, has no power to protect. But the power of Herod represents the power of all civil governments. God's people have nothing to receive of them, and should ask them for nothing. Peter could do much more for Herod than Herod could do for Peter. Even while Peter was in prison, Herod might well have sought his protection. "The angel of the Lord encampeth roundabout them that fear him, and delivereth them," and they who have that protection need no other. Indeed, if they seek any other, they thereby tend to deprive themselves of that, for by so doing they show their lack of faith in the Lord's protection. The Lord says, "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146: 3. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth." Verses 5, 6.

But it may be said that God uses civil rulers to accomplish his purposes. That is true, and he alone knows how and when to use them. None of them have any power over his people except as he gives it to them. John 19: 11. Therefore, if he allows them to be put to death, as in the case of Stephen and James, they may know that it is his will. "He giveth his beloved sleep." And if the Lord has work still for his servants to do, they may rest confident that there is not power enough in the world to keep them in prison.

ADDITIONAL NOTES.

1. PLEASED THE JEWS.—In the providence of God every kind of trial was allowed to come upon the early church. It was to be an example in suffering, patience, and progress under every circumstance, to the church in all the ages that should follow. Therefore God permitted Herod to remove from the church by a violent death, James, the brother of John. The hatred of the Jews was no doubt the cause of Herod's action. Thus John the Baptist, Jesus, Stephen, and James had fallen by Jewish hatred, and God had not openly manifested his displeasure at their conduct and protected his servants. "It pleased the Jews." As this was persecution, it is apparent that those who have the spirit of persecution have the same spirit that actuated the Jews in putting to death Jesus and his disciples. Persecutions in all ages have been carried on by men devoid of the Spirit of Christ. They have been men who practically denied the power of God, and whose trust has been in man. "If any man have not the Spirit of Christ, he is none of his."

2. THE GUARD.—Not only was Peter put in prison, but he was put in charge of sixteen soldiers, four of whom, during alternate periods of six hours, had especial charge of him. Two of them were chained to him constantly during the time of their watch, and the other two kept the door. All human agencies were supplied to keep him safely. But in this case, the extra precautions taken to prevent Peter's escape, like those taken to guard Christ's tomb, but showed in a more unmistakable manner the mighty power of God when he chose to make it known. God had not interposed in the case of John the Baptist; at Jesus' death nothing was done to thwart human wickedness; Stephen and James successively fell, and no hand was stretched out to their rescue. The enemies of the truth rejoice and sneer at the idea that God is with the disciples.

3. "AFTER EASTER."—It is not enough to say that the word "Easter" is an unfortunate translation. It is a wicked perversion of the truth. It should have been translated "passover." The fact that the Romish Church and some other churches that follow her example, keep up the Jewish passover under the name of Easter, is no justification for this "high church" translation. The church in the days of the apostles knew no more of Easter than they did of Decoration day.

4. PRAYER WITHOUT CEASING.—The case demanded more than an ordinary effort. James had already fallen. Could they spare Peter? It seemed to them that the cause of truth would suffer an irreparable loss by his removal. They did not petition Herod to let him go. "but [margin, instant and earnest] prayer was made without ceasing of the church unto God for him." Especially on the night before he was to be brought out for trial and punishment, they gathered together at the house of Mary the mother of Mark to pray that God would release Peter from the hands of his enemies. Their faith prevailed, and while Peter was calmly sleeping, the angel of the Lord appeared to his rescue and delivered him from the "hand of Herod, and from all the expectations of the Jews." Thus the Lord showed his displeasure, not only at Peter's arrest and imprisonment, but at every arrest and imprisonment of his people both before and since that event.

5. "GREW AND MULTIPLIED."—Two very expressive words are here used to describe the rapid extension of the cause of Christ. Persecution was raging, one of the leading apostles had met a violent death, the powers of earth were in array against the truth; but the work of the Lord was not stopped. It grew and multiplied. It grew because those who received it came into direct contact with the source of life. They became branches

of the living Vine. As each one who received the gospel communicated the light to others, it multiplied, and no power of man could stop its growth.

News of the Week.

FOR WEEK ENDING OCT. 22.

DOMESTIC.

The wife of President Harrison is failing rapidly, and no hope is entertained of her recovery. President Harrison has accepted the resignation of Solomon Hirsch, United States Minister to Turkey.

The Trade and Labor Assembly of Chicago has appointed a committee to inaugurate a movement looking toward the repeal of the act passed by Congress to close the World's Fair on Sunday.

On Oct. 12, at Niagara, N. Y., Clifford Calverly of Toronto, rivaled the famous Blondin, by walking across Niagara River below the falls on a wire rope.

Thousands of the people of New York City visited the French, Spanish, and Italian war vessels lying in the harbor, Sunday, Oct. 9, paying twenty-five cents each for the trip out to the ships and back to the city.

President Harrison, by proclamation, Oct. 15, opened 1,800,000 acres of land in Montana for settlement. Only actual settlers can have these lands.

Citizens of Coffeyville, Kans., have asked the government for a company of United States cavalry to protect the town from threatened invasion from the Indian Territory, by the sympathizers of the Dalton gang.

Another blow has been struck at the Reading Coal Combine. The attorney-general of New Jersey has applied to Chancellor McGill to appoint a receiver to take charge of the railroads that are unlawfully in the Combine.

The United States Supreme Court affirms the decision of the supreme court of Michigan, upholding the constitutionality of the Miner law, providing for the election of presidential electors by congressional districts, instead of by the State as a whole.

The long-distance telephone between New York City and Chicago is a complete success. The first sound transmitted was the familiar strain, the "Star Spangled Banner," played on a cornet in New York.

FOREIGN.

General Crespo has been proclaimed provisional president of Venezuela.

The Socialists are very active in Italy, and they declare that they will contest every seat in Parliament from Milan and Turin.

Signor Colombo, formerly Italian Minister of Finance, has resigned as a protest against the demands for fresh taxation for military purposes.

The ameer of Afghanistan has informed his chiefs that he has procured the assistance of two brigades of British troops to defend his country from Russian aggressions.

Many English papers express indignation at the Prince of Wales, because he did not attend the services in honor of Tennyson at Westminster, but instead went to the Newmarket races.

The emigration business has been resumed in England, as the cholera alarm is over. The Allan and Dominion lines are booking British and Scandinavians to Canadian points only.

There has been considerable disaffection among some of the favorite British troops in England, lately, nearly amounting to open mutiny.

At the recent department elections in France, the Socialists elected thirty out of their forty-seven candidates, and in many places gained largely over their majorities of three months ago.

The cholera still continues in several cities of Europe, but not with the violence that characterized it during the summer months.

The German station at Mpwapwa has been attacked by natives, and the German commander was killed, and many of the defenders of the station wounded.

The Peninsular and Oriental Steam Navigation Company's steamer "Bokhara" was wrecked in a typhoon in the China Sea, some time between Oct. 7 and 12. Only twenty-three persons were saved.

A reporter for a California paper declares that there is a regular system of slavery carried on in the South Seas. Men, women, and children are induced to sign agreements binding them to years of service in Guatemala, where most of them die of fever and other diseases.

RELIGIOUS.

Russian Jews are forbidden to call their boys Paul, Constantine, or Matthew, or their girls Mary, Anna, or Sophia.

All Roman Catholics are being dismissed from some Russian railways; only orthodox members of the Greek Church are to be employed.

Mr. Moody, the evangelist, is drawing immense crowds nightly at Spurgeon's Tabernacle, London, where he is conducting a revival.

Oct. 13 a great crowd of priests and women knelt at the tomb of Edward the Confessor, and prayed for the conversion of the English people to the Roman Catholic faith.

The work of the street pavers in Detroit, Mich., on Sunday, has stirred up the ministers of the city to preach on Sunday desecration, and very bitter resolutions against the contractors have been passed in several churches.

Rev. Thos. Spurgeon, son of the great preacher lately deceased, is looked upon as a possible successor to his father in the Metropolitan Tabernacle.

The Bible is henceforth to go into Russia free of duty, when printed in any other language than Russian. But no translation of the Scriptures in the Russian language will be permitted in the country, unless printed by authority of the holy synod.

During a parade of the Catholic societies at Newark, Del., Oct. 17, the question arose as to whether the American flag should precede the papal flag.

Appointments.

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

There will be several general meetings held in our Conference this fall, as shown by the following appointments:—

- Milton Junction, Nov. 16-20
Elders J. N. Loughborough, M. H. Brown, and J. W. Westphal will attend.
Ft. Howard, Nov. 23-27
Elders M. H. Brown and J. W. Westphal, and brother C. J. Herrmann will attend.

These meetings will begin Wednesday or Wednesday evening, as these churches may arrange, and close on Sunday evening.

The meeting at Ft. Howard is held especially for our people in Dist. No. 6. The meeting at Oxford is appointed for the benefit of those living in the western part of Dist. No. 5; the one at Poy Sippi for those in

the eastern part, and at New London for those in the northern part and those living in Dist. No. 7.

We earnestly desire a large attendance at these gatherings, because they will be important meetings, and seasons of spiritual reviving.

M. H. BROWN, Pres. Wis. Conf.

LABOR BUREAU.

WANTED.—Work among Sabbath-keepers in the woods in Wisconsin, this fall and winter. Teaming preferred. Address Geo. Jorgensen, Tustin, Wis.

PAPERS WANTED.

E. G. ALVORD, Mendon, Mich., would be glad to receive clean copies of the REVIEW, Signs, and Sentinel, sent post-paid for missionary work.

PAPERS and tracts on present truth will be used to advantage if sent post-paid to Mrs. E. A. Mitchelltree, Lafayette, Boulder Co., Colo.

SISTER ELIZA BROWN, librarian of the tract and missionary society of Navasota, Tex., would like late numbers of our English periodicals, in good condition, sent to her post-paid, to be used in missionary work.

Will those who can send clean papers and books in English, Swedish, German, and Spanish languages, post-paid, please address them to Frank Jeffers, Box 1521, Fresno, Cal.

Those having Seventh-day Adventist publications, please send them post-paid to the undersigned, to be used in missionary work. H. P. Bryn, 914 Klug St., Sioux City, Iowa.

ADDRESS.

My post-office address is now 136 First Place, Brooklyn, N. Y. J. F. Hansen.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table with columns for EAST, WEST, STATIONS, Day Express, N. Shore Limited, N. Y. Express, N. Fall's & Buffalo Special, Night Express, Detroit Accom'n, and Atlantic Express. Lists stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

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.

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

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, GOING EAST, and Day Exp. Lists stations like Port Huron, Lapeer, Flint, Detroit, Bay City, Saginaw, Grand Rapids, Lansing, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago.

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

The Review and Herald.

BATTLE CREEK, MICH., OCT. 25, 1892.

CONTENTS OF THIS NUMBER.

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

Poetry. —Bow Down Thine Ear, MYRTA B. CASTLE—The Light of God, MARY ALICIA STEWARD—A Big Fizz, WM. BRICKEY—"I Am So Glad," Selected.....	657, 659, 661, 662
Our Contributors. —The Necessity of Co-operation With God (Concluded next week), MRS. E. G. WHITE—Another Crusade to the Holy Land (Concluded), ELDER D. T. BOURDEAU—The Sabbath in Prophecy (To be continued), ELDER WOLCOTT H. LITTLEJOHN—The Preparation of Faith, W. S. RITCHIE—Should Sabbath-keepers Also Keep Sunday? JOHN M. HOPKINS.....	657-660
The Home. —Expound the Scriptures, <i>The Armory</i> —Leaving the Slough Behind, <i>Christian Union</i> —How to Punish Children, <i>Canadian Baptist</i> —Fanny Crosby, <i>Christian Standard</i>	661
The Mission Field. —Pitcairn Island, ELDER E. H. GATES—French Bible School, ELDER H. P. HOLSER.....	662
Special Mentions. —The Present Condition of Affairs in Europe, M. E. K.—Railway Extension in China, <i>American Mail</i> —A Remarkable Case of Longevity, <i>Novoid Obscene</i> —Church and State, <i>Industrial World</i>	663
Editorial. —Calling for the Image—A Cheerful Giver—In the Question Chair—"Do It With Thy Might," L. A. S.—An Intelligent Faith, L. A. S.—The Evils Resulting from the Immortal Soul Theory, M. E. K.—Our Saviour's Great Prophecy (Continued), G. I. B.....	664-666
Progress. —Reports from Switzerland—Oregon—Iowa—California—The Kansas Camp-meeting—Southern Illinois Camp-meeting—Atlantic Camp-meeting—Among the French in Illinois—Union College—Illinois Conference Association Proceedings—West Virginia Tract Society Proceedings—Arkansas Tract Society Proceedings—Vermont Tract Society Proceedings.....	667-670
Special Notices. —Nebraska General Meetings—A New England Call.....	670
Sabbath-school.	670
News.	671
Appointments.	671
Editorial Notes.	672

The National Reform party are to hold a conference in Philadelphia, beginning Tuesday evening, Dec. 6. They claim that it bids fair to surpass any gathering heretofore held in the interest of their work.

The *Christian Nation* of Oct. 12, refers to the speeches that were made in Congress on the closing of the World's Fair on Sunday, as proof that "both Houses of Congress are full of National Reform sentiments. The seed is beginning to grow, and will ere long begin to bear fruit." Then it savagely charges with "moral cowardice" the political parties who refused to take a decided stand on the moral issues of the day,—meaning, of course, voting in favor of Sunday. The editor of the *Nation* is either wondrously obtuse, or very conveniently blind to the fact that it was simply moral cowardice that brought every one of those violators of Sabbath-Sundayism to their feet, to utter their hypocritical speeches in favor of the so-called Lord's day. Yes, the seed has indeed begun to grow; but it is taking its root in "moral cowardice," and the fruits it will bear, will be a harvest of rottenness and death.

Spiritual tyranny is the worst form of slavery ever suggested by the prince of darkness to the heart of man. In the following lines from Pollok, it is well said to overreach in wickedness the terrible wrong of bodily slavery of which he speaks:—

"Unchristian thought! on what pretense so'er
Of right inherited, or else acquired;
Of loss or profit, or what plea you name,
To buy and sell, to barter, whip, and hold
In chains, a being of celestial make—
Of kindred form, of kindred faculties,
Of kindred feelings, passions, thoughts, desires;
Born free, and heir of an immortal hope!—
Thought villainous, absurd, detestable!
Unworthy to be harbored in a fiend!
And only overreached in wickedness
By that, birth too of earthly liberty,
Which aimed to make a reasonable man
By legislation think, and by the sword
Believe."

AN HONORABLE EXCEPTION.

THE New York *Independent* of Oct. 6, 1892, speaks as follows concerning the prosecutions of our brethren in Tennessee, for exercising their inalienable right to regulate their Sabbath observance according to the dictates of their own conscience:—

"We have again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh-day Adventist body, who, after having faithfully kept the Sabbath on the seventh day of the week, worked in their fields on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five, and another sixty-two years of age, were convicted, and

have, during the summer and autumn, been working out their fine, being set to work with criminals at shoveling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We have said before, and we say again, that this is bad law, bad morals, and bad religion."

We term this an honorable exception; for though these facts have been faithfully set before the public during the past summer, the *Independent* is the only religious journal which has uttered a note of condemnation and protest against these iniquitous prosecutions. The more worthy of honor, therefore, is the noble stand it takes in favor of religious liberty. Alas! that Tennessee is now making occasion for still further protests of this kind.

A MORE IMPORTANT ANNIVERSARY.

LAST week was celebrated in Chicago the 400th anniversary of the discovery of America, by the dedication of the Exposition grounds and buildings. But one of the days, Sabbath, Oct. 22, was the 48th anniversary of a more important event than that, the transfer of the ministration of our great High Priest above, from the holy, to the most holy, place of the heavenly sanctuary to enter upon the work of investigative judgment, which is to decide the destiny of all men. This, according to type and prophecy, occurred on the tenth day of the seventh month (Jewish time), Oct. 22, 1844, forty-eight years ago the 22d of the present month. Then the heavenly court began its sitting. Its decisions, passing first upon all the generations of the past, will at length, and soon, reach the cases of the living. How are we to be ready to meet the issue? The true Witness tells us how. "Buy of me," he says, "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." Rev. 3:18. The "white raiment" is the righteousness of Christ, which is freely offered to all who will accept it. Isa. 55:1. It is the "wedding garment," which He who makes the wedding freely provides for all the guests, and in which all must be arrayed to be accepted. Matt. 22:8-11. Thrilling issues are soon to be met by the church on earth, but still more thrilling decisions will soon be made in heaven. Now is the time to heed the counsel of the faithful and true Witness.

THE WEEK OF PRAYER.

FOR a few years in the past, it has been the custom to set apart a week near the close of the year, for prayer and the special seeking of God. These seasons have been very profitable, and have proved a source of great blessing both to churches and to individuals. It has therefore been thought best to continue the practice the present year. If there ever was a time when the people of God were in need of divine light and power in a large measure, it is now. We have reached a very important period in the history of the world, and also in the third angel's message, and if ever divine guidance were needed, it is at the present time.

The General Conference Committee, after carefully considering the question in all its bearings, decided to appoint the coming week of prayer to begin with Sabbath, Dec. 17, to continue one week, including Sunday, Dec. 25.

Although some have suggested other dates, we believe this time will better meet the minds of all our people than any other that we could suggest.

As heretofore, we shall send to our churches and to all our isolated brethren and sisters, as far as we have their addresses, a series of articles, one for each day of the meeting, to be read and studied by those who assemble for worship, or isolated ones at their homes, if they are prevented from meeting with others.

Our week of prayer last year was a season of refreshing from the Lord, and we are sure that if we but seek him with all our hearts, we shall experience greatly increased blessings this year. The time is here when the message is rising, and it stands us in hand to be in earnest that we may keep pace with the advancing work of God.

This is the time for making the annual contributions to foreign missions. We would call especial attention to the necessity of care in the expenditure of means for the holiday season. If money is used in the purchase of unnecessary articles for the table, or for unneeded presents for children or friends, the cause of God will suffer in consequence. Let the

Lord and his work be duly remembered by all. His gifts and his mercies should be kept before our minds as the most prominent of all considerations. If this is done, the work of God will not suffer neglect.

We confidently expect that the annual offerings to foreign missions this year will be very much in advance of those of previous years. It is necessary that this should be so. The rapidly increasing work demands more extensive plans for carrying it forward, making necessary a large increase of funds for the purpose. The message is rising, and the time has come for the truth to go with increased power, and therefore we know that the Lord will move upon the hearts of his people to contribute the necessary funds with which to carry forward the work.

Let us begin at once to arrange for this special season of seeking God, and at the same time, let us plan for the offerings to be made in connection with the occasion. May the Lord move upon the hearts of his people at this time as never before.

All will remember the date, Dec. 17-25.

O. A. OLSEN.

WEST VIRGINIA.

It is with a feeling of pleasant surprise that we notice in the report of the resolutions of the West Virginia Tract Society (p. 669), this variation from the usual tenor of those passed at the annual sessions of our State organizations:—

"Whereas, The REVIEW AND HERALD contains precious matter from week to week, and is food for our people; therefore,—
"Resolved, That we heartily recommend all to subscribe for and read the same, that we may keep pace with the message."

We believe our people in every State need to take the REVIEW, in order to keep pace with the message.

L. A. S.

GENERAL CONFERENCE "BULLETIN."

As the readers of the REVIEW have doubtless already observed from an announcement made by Elder Olsen in the REVIEW of Sept. 13, the next session of General Conference is to be held in Battle Creek, Feb. 17 to March 6, 1893, this to be preceded by a three weeks' Bible institute, the date for which as announced is Jan. 27 to Feb. 16. Both the institute and the Conference will be occasions of interest to our people everywhere, and while all cannot attend these important gatherings, arrangements have been made whereby all will have an opportunity readily to gain direct information in regard to them, and secure to themselves the benefit of the instructions of the one, and the proceedings of the other. This will be supplied by the General Conference *Bulletin*, which is to be issued from the beginning of the institute to the close of the General Conference, and will contain full reports of both. The price of this has been fixed at fifty cents for the entire time.

It is desired that the matter of subscribing for the *Bulletin* be considered and attended to at an early date, that the experience during the last General Conference may not be repeated. Thirteen hundred more copies of the first numbers of the last General Conference *Bulletin* were printed than were called for by the list of subscriptions which had been sent in up to that time; but the subscriptions kept coming in, so that by the time the Conference closed, these were all exhausted, and hundreds had ordered the *Bulletin* who could not be supplied with more than a partial and very incomplete set. To avoid this, we make this early announcement, and suggest that all our brethren who wish the paper, send in their orders soon; the earlier the better.

We would further suggest that the librarian in each church attend to the matter of receiving and forwarding to us the subscriptions for the *Bulletin*, together with a post-office order or postal-note covering the amount for the same. Isolated individuals, and any others preferring to do so, can of course send in their orders direct. Address all orders to A. O. Tait, Battle Creek, Mich., care of REVIEW AND HERALD, who has been appointed to have charge of the subscription list. Remember the price, 50 cents.

W. A. COLCORD, Cor. Sec. Gen. Conf.

LITERARY NOTICES.

QUEEN OF FOUR HUNDRED YEARS.

A New National Hymn. Words and music by F. E. Belden. Written for the 400th anniversary of the discovery of America. A piece of music well adapted to its purpose, combining simplicity with strength. Price 35 cts. For sale by the Bible Kindergarten and Music Co., 211, 213 Wabash Ave., Chicago, Ill.