

The Advent Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

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"I PRAY THEE HAVE ME EXCUSED"

BY MARY C. WILSON.
(Washougal, Wash.)

"AND they all with one consent began to make excuse." Luke 14:18-20.

The royal feast is now prepared,
The wedding banquet of our Lord,
And he has sent the invitation;
Come, sinners, come, and taste my love;
Thus sounds the message from above,
To every kindred, tribe, and nation.

The gracious call the people hear;
But few respond with godly fear
With love themselves to Jesus giving;
While many say, "I know 'tis true,
But then I have so much to do,
It takes my all to make a living.

"My cattle, horses, sheep, and land,
My constant care and time demand;
For other things I have no leisure.
My wife and children, in their need,
My duty 'tis to clothe and feed,
And seek their greatest good and pleasure."

Thus all with one consent do say,
"Have me excused, dear Lord, I pray."
And earthly cares go on increasing,
The Spirit's pleading, which they spurn,
Will leave them soon, ne'er to return,
With heaven's sweet and priceless blessing.

O sinner, break the awful spell
That soon must sink the soul to hell,
And all you have to Christ surrender.
Then soon where sorrows never come,
He'll give you an eternal home,
'Mid scenes of never-ending splendor.

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.

(Concluded.)

"YE see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." It is essential to have faith in Jesus, and to believe you are saved through him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live;" but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than he required of Adam

in paradise before he fell,—perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement he made in paradise,—harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of his child perfect obedience.

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness by faith, we may be qualified to work the works of God, to be co-laborers with Christ. If you are willing to drift along with the current of evil, and do not co-operate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." In looking to Christ, we shall see that his love is without a parallel, that he has taken the place of the guilty sinner, and has imputed unto him his spotless righteousness. When the sinner sees his Saviour dying upon the cross under the curse of sin in his stead, beholding his pardoning love, love awakes in his heart. The sinner loves Christ, because Christ has first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus.

God justly condemns all who do not make Christ their personal Saviour; but he pardons every soul who comes to him in faith, and enables him to work the works of God, and through faith to be one with Christ. Jesus says of these, "I in them, and thou in me, that they may be made perfect in one [this unity brings perfection of character]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The Lord has made every provision whereby man may have full and free sal-

vation, and be complete in him. God designs that his children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of his only begotten Son. The apostle asks, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to co-operate with the divine agencies. Our will has not coincided with God's will.

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work he would have us to do both at home and abroad. He has given to every man his work; and every true worker sheds forth light to the world, because he is united with God and Christ and heavenly angels in the grand work of saving the lost. From divine association he becomes more and more intelligent in working the works of God. In working out what divine grace works in, the believer becomes spiritually great. He who works according to his intrusted ability will become a wise builder for the Master; for he is under the apprenticeship to Christ, learning to work the works of God. He will not shun burdens of responsibility, for he will realize that each one must lift in the cause of God to the extent of his ability, and he places himself under the pressure of the work; but Jesus does not leave his willing and obedient servant to be crushed. It is not the man who carries heavy responsibilities in the cause of God who needs your pity; for he is faithful and true in co-operation with God; and through union of divine and human effort, the work is made complete. It is he who shuns responsibilities, who has no realization of the privilege to which he is called, who is an object of pity.

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained him to come and seek and save that which was lost. But the love of Christ does not seem to constrain those who profess his name; for a deathlike slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven,"

but fail in acting upon this prayer in their lives. The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who do not maintain their consecration to God are blind, and cannot see afar off, and have forgotten that they were purged from their old sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," said Christ, "ye can do nothing."

We are to work the works of Christ, to learn the lesson he presented to his disciples, and reflect his character to the world. Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work? God is working, the agencies of heaven are at work that the prayer may be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Man is the agent through whom God works for man, and yet how few have given themselves unreservedly to work the works of God. Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of salvation, that its great object cannot be consummated without human co-operation. Our work may appear small and unimportant, and yet we are laborers together with God. Jesus has given us every temporal and spiritual blessing; he died to make propitiation for our sins and to reconcile us to God. He has sent forth light and truth, that we should walk in the beams of the Sun of righteousness, and not in the sparks of our own kindling.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." He who hath this hope in him learns from the Scriptures that he must be a worker together with God. There can be no such thing as a slothful Christian. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Those who are waiting to behold a magical change in their characters, without a determined effort on their part, will be disappointed. With our limited powers we are to be as holy in our sphere as God is holy in his sphere. To the extent of our ability we are to make manifest the truth and love and excellence of the divine character, and for this reason we must draw from the living fountain. As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God, and retain the moral image of Christ. We are to become partakers of the divine nature, realizing in our experience the vigor and perfection of spiritual life.

We are to look unto Jesus, and by beholding him, we are to become changed. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Of these the Saviour says, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

Christ came to reveal to the world the knowledge of the character of God, of which the world was destitute. This knowledge was the chief treasure which he committed to his disciples to be communicated to men. The truth of God had been hidden beneath a mass of tradition and error. The sacrificial offerings which had been instituted to teach men concerning the vicarious atonement of Christ, to teach them that without the shedding of blood there is no remission of sins, had become to them a stumbling-block. All that was spiritual and holy was perverted to their darkened understanding. They were blinded by pride and prejudice so that they could not see to the end of that which was abolished. Jesus came to change the order of things that then existed, and reveal to them the character of the Father. He drew aside the veil which concealed his glory from the eyes of mortals, and made manifest to the world the only true and living God, whom to know aright is life eternal.

NOT BY THE MIGHT OF MAN, BUT BY THE SPIRIT OF GOD.

BY ELDER WM. COVERT.

(East Richmond, Va.)

ONCE when the angel of the Lord talked with the prophet of God concerning how an important work was going to be accomplished, he said it was not to be done by might nor by power, but by the Spirit of the Lord. Zech. 4:6.

The immediate work in hand at the time the angel was talking to Zechariah, was the rebuilding of the house of the Lord at Jerusalem. Zerubbabel was chosen foreman and leader in the work. There were many enemies throughout the country who opposed the enterprise. They did all they could to prevent its completion. The important question that Zerubbabel wished to understand was how to meet these adversaries? If he should follow the course that had been pursued by his ancestors, he would raise an army and meet them by physical force. But the Lord spoke to him, telling him not to do so, for he would save by his Spirit. Two hundred and fifty years before this the Lord had spoken of a time when the kingdom of Israel should be utterly taken away; yet he said: "I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Hosea 1:7.

In fulfillment of these promises it is stated that "the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in

writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah." Ezra 1:1, 2. This ruler then arranged for the carrying out of this proclamation. Then the Spirit of the Lord stirred up men of ability to volunteer their help that the work might go forward according to the grant of King Cyrus. When the enemies of the cause succeeded in getting from the successor of Cyrus an injunction to stop the work, the laborers were compelled to desist. But the next Persian king confirmed the decree of Cyrus and hastened and aided the work. During the making of all this interesting history of the Jewish people, they succeeded only when they sought the Lord and stepped in to labor as God by his Spirit opened the way. But by his Spirit he opened the way by moving upon the hearts of heathen kings to favor the work. Later on the great king of Persia granted Ezra all his request, "according to the hand of the Lord his God upon him." Ezra 7:6. The grant thus received, restored fully the kingdom of Judah and the city of Jerusalem.

In this decree there is a remarkable passage, which reads as follows: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" Verse 23. This language shows that the king was writing with the conviction that the wrath of God would be incurred, if he did not make this restorative decree. Again, the ascriptions of praise rendered by Ezra when he had obtained this decree, reveal the source of power that was effecting these wonderful things. He says, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me." Verses 27, 28.

The Spirit of God wrought upon the minds of these mighty rulers of earth to restore and build up a kingdom in the midst of what they regarded as their own realm. All this seems to have been done also largely against the advice and wish of princes and governors. Although these things occurred long ago, and far away, when we study them that we may see an illustration of how the Spirit of God works upon the minds of men to bring about the fulfillment of his word, they possess a peculiar interest. Then when we remember that with God there is no variableness, neither shadow of turning, we are to know that this is not a realm of chance. Had God's people always understood their own weakness, and been willing that God should work by his Spirit to bring about things to accomplish that which was best suited to advance his cause, they would have saved themselves an indescribable amount of sorrow. It is when men are willing to trust God and let him work out the hard problems of life by his Spirit, that they can enter into that rest in the Lord that brings true joy. Those who are wise enough to do this, understand the counsels of the Most High.

—No man can have much of a belief in God who does not also believe in a Devil.

—The Bible is full of promises to show that no one can do anything for Christ and lose anything by it.

—There is no such thing as having much of a growth in grace as long as we insist on keeping our hands in our pockets.

—Whenever you are blessed, it means that God wants you to be a blessing. Water that does not overflow soon stagnates.

THE COMING DAY.

BY JONATHAN SPENCE.
(Nevada, Mo.)

EARTH'S darkest hour portends the day;

The king of error rules the wide domain;
Gross darkness o'er the people holds its sway,
And broods o'er every valley, hill, and plain:
But soon he comes, whose right it is to reign,
The Sun of righteousness, the Prince of peace,
To bring the golden morn of sweet release.

Lo! o'er the eastern hills is seen, afar,

A beacon light, hope's fair and radiant beam,
More splendid than the brilliant morning star
Or than the luster of prophetic dream;
It seems e'en from the heavenly gates to gleam,
Bright token of the coming of our King,
Whose march triumphant soon his saints will sing.

His servants greet and join the royal train,
The glorious marriage supper to attend,
And in the realms of light forever reign
In kingdom blest of joy that ne'er shall end,
With seraphs bright eternal life to spend,
And wonder at redeeming love so free
Through the long cycles of eternity.

THE SABBATH IN PROPHECY;
Or a Sabbath Movement to Take Place in the
Last Days.

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

THE PROPHETIC MOVEMENT OUTLINED.

HAVING seen that the Sabbath has been changed by the man of sin, agreeably to Dan. 7:25, and that the honor of God and the interest of his church demand its restoration, it is time to examine the prophetic scriptures for evidence that such a restoration will take place. Our search will not be fruitless or wearisome. Singularly enough the very passage which has already been cited to prove that the pope was to change the Sabbath, contains within itself the evidence that his action in the premises would be reversed in due time by Jehovah. The text reads on this wise:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25, 26.

From the preceding scripture we learn that the papacy was to wear out the saints, and think to change the law of God. Also that both were to be given into his hands for a certain period, and that after the expiration of that period, the judgment was to sit, and his dominion over the saints and the law was to be taken away. That dominion once gone, the saints would no longer feel his persecuting power, and the law would be rescued from his hands, and its supreme authority as a rule of action be vindicated before mankind. The Sabbath commandment representing as it does one of the features of the law which the papacy has assumed the ability to change, an exposure of his blasphemous pretensions would not be complete until the Sabbath of the Lord was rescued from his hands. This could not be done until the Edenic Sabbath was suitably honored, and the papal Sunday degraded to its original position as a secular day.

Such a reaction presupposes a Sabbath reform movement in the church, since all history teaches us that God brings about such doctrinal revolutions through human instrumentalities, rather than by a display of miraculous power. The great Reformation of the sixteenth century furnishes an illustration in point. That Reformation was a protest against the corruption and false doctrine of the papacy, and yet, from beginning to end it was the product of human industry, research, and courage. It did not spring into being like the fabled Minerva, fully developed, but it commenced in weakness, and gradually attained to its ultimate strength and proportions.

Hitherto the prophecy of Dan. 7:25, 26 has been discussed with reference to the events that it predicts, rather than to the time when those events were to transpire. The next thing in order

is to locate the chronology of the prophecy. That is, to determine the epoch at which the Sabbath reform movement was to occur. The attempt will not be made in this connection to fix upon the exact year when it was to take place, but rather to locate the time approximately. The reader will note the fact that in verse 26 the statement is made that the dominion of the papacy was to be taken away at the time of the judgment. I am aware that in the view of the average student of the Scriptures, the judgment is to transpire in immediate connection with the coming of Christ. Hereafter that doctrine will be refuted at length. At this point it is only necessary to prove that the judgment to which Daniel refers must antedate the advent by a period of time, longer or shorter. The prophecy under discussion (Dan. 7:25, 26) alludes to the judgment as marking the point of time when the dominion of the papacy was to be taken away. In verses 9-14 of the same chapter, the judgment is described at length. In verse 9 the scene opens with Jehovah seated upon his throne. In verse 10 it is stated that the "judgment was set, and the books were opened." In verse 11 the prophet continues: "I beheld then [i. e., at the time that the books were opened, and the judgment was set], because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Several points are worthy of note here: 1. While the judgment was actually in session in heaven, Daniel's attention was attracted by the blasphemous utterances of "the horn," or the papacy; 2. That power continued to shock the ear of the prophet with its "great words" until it went into the burning flame; 3. The expression "even till the beast was slain," etc., implies the continuance of the haughty pretensions of the papal power over a space of time reaching from the session of the judgment to the coming of Christ; 4. These things could not be true if the judgment is not to sit until after the coming of the Lord, as the brightness of that coming is to consume the man of sin utterly (2 Thess. 2:1-8); 5. The judgment therefore must antedate the advent. Farther on it will be made to appear that the space between these two events must of necessity cover a number of years. At the commencement of those years, a Sabbath reform movement will be due, because it is just there that the dominion of the papacy over the law, and consequently over the Sabbath, is to be taken away.

THE TEMPLE OF GOD AND ITS WORSHIPERS.

That the 10th chapter of Revelation brings to view a movement on the part of the church in the last days, needs not to be argued here at length. The angel who had the charge of that work testified with his hand uplifted to God, that time should be no more. The time in question must have been prophetic time, or time marked out in days and years in the prophetic Scriptures. That this is so, is demonstrable from verse 7, where the same angel that took the oath to the effect that time should be no more (verse 6) speaks of the "days" of another angel who was to follow him.

If it be insisted that the time of the angel was literal time, then certainly it would reach to the close of this world's history. As a consequence, all the events that are to take place under the proclamation of the angel of Revelation 10, must transpire in close proximity to the coming of Christ. If the time to which the angel refers is prophetic time, then those events will occur but a brief period before the advent; since it can be shown that prophetic time reaches nearly to that epoch. Whichever position be assumed, therefore, we have to do with transactions that will take place just before the coming of the Lord. Having premised this much, the next thing in order is to determine how the prophecy of Revelation 10 affects the question that we are canvassing; i. e., the restoration of the Sabbath. Verses

1, 2 of Revelation 11 belong properly to Revelation 10. Those verses read as follows:—

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

In this passage St. John represents the church. The angel instructed him to take the reed and "measure the temple of God, and the altar, and them that worshiped therein." It is immaterial whether it is assumed that the temple in question is that of Solomon, or its antitype in heaven. So far as our present purpose is concerned, the result would be the same, as they were constructed upon the same model. To measure the temple, its altar, and its worshipers must mean to obtain an accurate knowledge of the temple and its furniture, and of the moral character of the worshipers as drawn from such knowledge; in other words, to ascertain whether the practice of the church in the last days harmonizes with the doctrines inculcated by a close and critical examination of the lessons taught by the temple and its belongings. The only way in which this can be done is by studying the types of the Mosaic law. From them we learn, among other things, that the ten commandments were kept in the ark, which was located in the most holy place of the temple. As a consequence, it follows, from a correct application of the prophecy passing in review, that the church of the last days will have its attention called to the commandments of God with reference to their compliance with its requirements. The fourth of those commandments enforces the hallowing of the seventh day of the week as the Sabbath. This fact, coupled with the circumstance that nearly all Christendom are now desecrating the Sabbath of the commandment and observing one substituted therefor by the man of sin, renders it certain that there will be a Sabbath reform movement just before the coming of Christ.

THE ARK AND THE TEMPLE OF GOD.

In Rev. 11:15-19 the subjoined words occur:—

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. 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. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The temple alluded to in the foregoing verses is the temple of God in heaven. It will be seen at once that the passage is but another presentation of the work pointed out in Rev. 11:1, 2. The events recorded in these verses take place under the sounding of the seventh trumpet angel. Among other things, we learn that the time had then been reached for the judgment of the dead. This circumstance connects the scenes of the prophecy with the close of this world's history, since the judgment will not transpire until the last days are reached. It seems, therefore, that St. John, who still represents the church, saw in the temple of God in heaven, near the close of time, the ark of God's testament. This can mean nothing unless it means that the attention of the people of God will be directed to the ark of the testament just before the coming of Christ. But the ark contains the law, and the law contains the Sabbath commandment. The Sabbath commandment requires the sanctification of the seventh day of the week, whereas the church generally is hallowing the first day of the week. It is as certain as it is that the last church is a true church, that they will make their practice conform in every particular to the law of God to which their attention is called. To do this necessitates the discarding of the papal, and the acceptance of the Edenic, Sab-

bath. Such a change at such a time by such a church furnishes the most irrefragable evidence that a Sabbath reform movement will be in order just before the second advent.

THE REMNANT CHURCH.

The 12th chapter of Revelation presents a prophetic history of the church from the first to the second advent. The last portion of that history describes a conflict between the persecuting power and the remnant, or last, church. Here is the record:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

It will be noticed that the "remnant" are spoken of as observing *all* (not merely a part) of the commandments of God. But this could not be predicted of them unless they kept the fourth as well as the other nine commandments. To keep that commandment in spirit and in letter would involve the sanctification of the *last* day of the week. Such a sanctification would require the discarding of the first-day Sabbath and a return to the one God ordained in the beginning; or, in other words, a Sabbath reform movement.

(To be continued.)

"SEEK, AND YE SHALL FIND."

BY JESSIE HOCKER.
(College Place, Wash.)

How fixed, how rapt, is the attention of him who has discovered the hiding-place of some precious jewel; how eagerly he works, how ceaselessly he toils to bring to the light of day the treasure he feels sure is buried in the dark depths of the gloomy mines. No matter how great his longings for its richness and beauty, it requires prompt, unceasing *seeking* to find it.

Christ has said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." God has appointed means for relieving our literal hunger and thirst, but it lies with us to apply the means provided. And just so in this hunger and thirst for righteousness, although its bounteous fullness stands ever ready, he has said: "Seek, and ye shall find," and has assured us that "he that seeketh, findeth." If earthly treasures are worth earnest, faithful searching, with what unwavering attention should we seek the heavenly riches!

The dear Lord has shown us it is our privilege and his desire that we take his word into the busy toil of our every-day life, and how sweet is the promise that comes to the tired, earth-worn pilgrim: "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.

Is your field of action bounded by the narrow walls of your home, where the household cares come thick and fast, and the hours of meditation, study, and prayer seem painfully few? Does your heart go out in passionate pleading for more time to search his blessed word, more time in which to satisfy the hunger and thirst for righteousness? O, take him at his word, dear, care-worn sister; for he has promised that "he that seeketh, findeth."

What if the time for research is short, God knows you are seeking, and doubt not that he will send just the comfort you stand most in need of. With earnest, soul-felt prayer, take a moment from the busy cares of the morning, and from his infinite treasure-house of promises bring forth some blessing to lighten and cheer the homely duties of the day.

The psalmist has said: "I will go in the strength of the Lord." Ps. 71:16. "God is our refuge and strength, a very present help in trouble." Ps. 46:1. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. Some such consolation he will without doubt cause you to find, if you but *seek*.

Dear fellow-laborers, let us, whose present

field of duty lies close to the great throbbing heart of humanity, realize the fact that all the world sees of Christ, it sees through those who profess his name.

If the rasping torture of little trials ruffles our soul's sweet calm; if the worries of our daily labor are the burden of our conversation, do we not openly declare, I have found Jesus an inadequate Saviour, incapable of bearing *all* my burden?

God forbid that we should thus crucify him anew. Let us take into our lives all the blessedness of his word and the counsel of the holy Spirit, and we shall ever find him "a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

REJOICING IN THE LORD.

BY W. A. ALWAY.
(Minneapolis, Minn.)

FREQUENT reference is made in the Scriptures to the happiness incident to the Christian's experience, and the privilege every true follower of Christ has of rejoicing in the Lord at all times.

Paul, in his letter to the Thessalonians, thus expresses the Lord's will concerning his people: "Rejoice evermore." Again: when writing to his Philippian brethren, after recounting some of the obstacles encountered in the introduction of the gospel into that city, and how God had overruled all to his glory, he says: "Rejoice in the Lord always: and again I say, rejoice."

From these and many other texts which might be cited, it is clear that God desires his people to be a joyful people. And if God's professed children believed all the exceeding great and precious promises he has made them, it would seem hardly possible that they could refrain from rejoicing with a "joy unspeakable, and full of glory."

It is not the will of God that his children should be oppressed with gloom and sadness; but how often is Christ and his blessed gospel misrepresented by those who, instead of rejoicing in the Lord and the power of his might, as it is their privilege to do, murmur and complain of the roughness of the way, and plainly say by their down-cast looks and melancholy testimony, that they consider their Master a hard one.

What a testimony to bear to the world! and how can they consistently invite their fellow-men to accept a religion that makes its possessor so miserable.

But says one, How can I rejoice at all times? I have trials, temptations, and burdens, grievous to be borne; I meet with disappointments, sorrow, and distress. Yea, even the cruel enemy, death, has visited our home circle, and left a vacant place at our fire-side, and in our hearts. Can I rejoice?

Well, brethren, the Lord has said: "Rejoice in the Lord always." And the Lord does not ask of his children impossibilities. By his servant James, he thus instructs his people: "Count it *all* joy when ye fall into divers temptations." Again: Jesus instructs his followers when all men should speak ill of them and say all manner of evil against them, to *rejoice* and be *exceeding glad*.

From a human standpoint these conditions would seem very unfavorable to the exercise of joyful emotions, and would, in fact, render their existence quite impossible; for the joy of the world is dependent upon favorable surroundings for its existence; and oh how often, how very often, is its joy turned to sorrow and its laughter to heaviness, by a very slight alteration in those circumstances.

It is evident from these considerations, that the joy of the Christian is not dependent upon outward circumstances. It is not produced by them, and is not therefore dependent upon them. Joy, like all the other Christian graces, is a product of the Spirit of Christ. Gal. 5:22.

The possession of this spirit is made the test of our union with him. Paul says, "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

By an exercise of faith we receive Christ into our hearts, to be our all and in all; and by a constant exercise of faith, we make it possible for him to take up his abode there and dwell in our hearts continually. With this agrees the word of God, "That Christ may *dwell* in your hearts by *faith*." Eph. 3:17. And when Christ dwells there, his Spirit will be manifested, one of the fruits of which, is joy.

In John 15:11 Christ speaks of the object sought in giving the precious instruction. He says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Then it is the will of God, that his people should be joyful.

But how is this enjoyable experience secured? Is it secured by working and tugging and fretting to make ourselves fit receptacles for that joy. Must we earn it before God will let us have it? Let us see. In verses 4 and 5 he tells us how to secure it, "Abide in me, and I in you." This is the secret.

Has it not been too true, brethren, with many of us, that we have been over anxious about the works, or fruit, while we have overlooked this important, and I may say, vital, principal of abiding, living in Christ by faith; and is it not equally true that our heavenly Husbandman, though he has often come and searched diligently and patiently, for fruit, has found none? Abiding in Christ means abiding out of self. Christ living in us means that self does not live there, but has been crucified by the cross of Christ. Paul realized what it meant when he said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Then he could say with meaning, "Not only so, but we glory in tribulations also."

Jesus is the joy of his people, and that joy is far beyond the touch of outward circumstances. Thus was Paul enabled to say with exultant joy, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in *all* these things we are more than conquerors through him that loved us."

Thank God for the possibility placed before his people of continued rejoicing. It is no myth, it is no illusion of fiction; it is a glorious reality; its truthfulness and preciousness have been tested. It caused Peter and John to rejoice as they left the council, though their backs were bleeding and bruised with the persecutor's lash, and only further affliction was promised for the future. Its fullness and glory shone out in heavenly radiance upon the countenance of Stephen, as he sank bruised and dying amid those deadly missiles and the jeers of wicked men. That fullness of joy did not come from outward circumstances, neither was it influenced by them. Jesus was in that heart, and where Jesus is, there is joy.

That fullness of joy within inspired the songs of Paul and Silas, as they lay in that dark and dreary dungeon, with their feet fast in the stocks.

That spirit caused the early Christians to take *joyfully* the spoiling of their goods. That is the spirit that God's children need to-day.

We talk about the time of trouble and the awful struggle before us, when earthly powers, inspired by Satan, will unite to crush God's remnant people; but if Jesus is dwelling in the heart by faith, we can with joy say, as did Paul, "In all these things we are more than conquerors."

—The moment a man knowingly does anything wrong, he hates the light.

—The fact that God can be seen in us ought to be enough to make us willing to be unknown and misunderstood all our lives.

—There are people who pray in prayer-meeting that God will bless everybody who are not willing to do a thing to help him do it.

The Mission Field.

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

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

NEW ZEALAND.

[FROM a letter dated Gisborne, New Zealand, Sept. 4, we take the following:—]

Our work is progressing slowly. The weather has been very unfavorable for canvassing this winter, but we expect a change now, and that branch of the work will improve.

Brother Mc Cullagh reports two additions to the church in Kaikoura. Canon Webb of the Church of England seems to be somewhat interested. He attended meeting Thursday evening, and has promised to help our people establish a Sunday-school twelve miles from here, where he preaches.

A commission agent has attended several meetings, was there yesterday (Sabbath), and seems to be deeply interested. A family who keep a book-store have been attending lately, and report that they were very much interested in the explanations of the Scripture. They had previously been much prejudiced by their minister. We hope some seed sown will bear fruit.

I will send you an extract cut from a Napier paper printed some time ago, descriptive of a Maori meeting held about twelve miles from Napier, that may be interesting at your distance from the place. I have visited the dining-hall described, and can say that the picture is not overdrawn. I hope we shall be able to get some of our literature translated into their language before a great while.

There is a settlement of the How-Hows about twenty miles from here, a Sabbath-keeping tribe. A family took up a piece of land near them some time ago, and tried to improve it, but complained that they had rather a hard time of it, between the whites and the Maoris. The Maoris would not let them work on Saturday, and the Europeans would not let them work on Sunday, so they had two holidays in the week. I am going to try to visit this tribe while I am here. I should judge from reports that their religion is rather of a formal character, without much effect upon the life. They are very similar, I suppose, to the natives of the Pacific Islands. It takes time to educate them up to a high standard of morality.

I was glad to receive the little leaflet sent out by the General Conference. It appears from the evidences before us that we are very near the end of time, and that we need more than ever to be faithful, and to have a larger measure of the Spirit of the Master. M. C. ISRAEL.

THE SOUTH SEAS.

OUR missionaries of the ship "Pitcairn," as many will remember, spent a short time in the Hervey Islands, where they found the people of the entire group keeping the Sabbath, instead of Sunday. This came about by reason of the missionaries who early went there, failing to make the necessary change in their reckoning in crossing the day line. On the island of Mangaia our workers were very hospitably received by Mr. Harris, the resident missionary, and in their reports spoke highly of him and his work. Some of our workers spoke to the congregation in their church, and a good supply of publications was left. Our readers will therefore be interested in the following report from this island, which appears in the organ of the London Missionary Society, the society which first began work in the South Sea Islands:—

"The May festivities on Mangaia passed off very happily. The contributions to the society for the year amounted to \$1,420 50, in addition to which the churches have collected \$341 50 for the salaries of three native pastors, etc. A box full of pieces of new dress material had been prepared at some cost for the 'John Williams' to take on to the teachers in New Guinea. The Rev. G. A. Harris has started a White Ribbon Army as a protest against drinking habits. During the twelve months ended last May, he admitted seventy-seven candidates into church fellowship, and has still a good number in the seekers' classes. Never in any previous year have so many young

persons of both sexes come forward to seek the Lord, and Mr. Harris thinks that the introduction, through Mr. Liddiard, of the International Lessons has done good. 'But while these numbers show good progressive work, I do not think the church as a whole is in a very satisfactory state. I can see and feel at times that a great change is going on. The new government from without, with its new laws and regulations, claims attention from the people, for the time, almost like a new gospel. The eyes and the ears of the church have been attracted to see and to hear other words and teaching, by no means wrong in themselves, but for the time somewhat bewildering and dissipating in their general influence upon the native mind. Knowing how necessary it is at the present critical period of our mission to make the gospel truths very attractive and powerful in their delivery, I have taken special pains in the preparation of all my sermons, and, as I have had strength, have laid myself out to accomplish this end. Where our efforts are so discouraging, and where we reap so little fruit, is among the young. Do what we will, there is little or no improvement in the morals and habits of our boys and girls. In an educational point of view, good progress is being made among them, but the moral character of the young people of Mangaia is simply bad, and all religious work among them is quite disheartening.' Mr. Harris adds, with regret, that 'the population of Mangaia has in the last twenty-two years dwindled down considerably. We have lost more than six hundred during that period, and have only 1,700 now on the island. The ratio of decrease is nearly the same throughout every island of the Hervey Group. The 16,000 of John Williams's time is now reduced to a little over six thousand.'"

A MAORI PARLIAMENT.

[THE following is the clipping sent us by Elder Israel. It is an interesting description, and it is certainly to the credit of these nations of New Zealand that alcoholic drinks are prohibited at their parliamentary banquets. We are sure every reader will say with brother Israel that we ought to have some of our literature in the Maori language soon:—]

The Maori parliament, which has assembled at Henare Tomoana's settlement of Waipatu, near Hastings, Hawke's Bay, was formally opened on Tuesday. The proceedings commenced with a religious service, the Rev. Hone Piwhaka officiating. After prayers, a chief approached the big flagstaff, and raised the Union Jack a few yards, pausing as the prayers were resumed, and then raising it slowly till it floated at half-mast. Here there was another pause, and at a signal from the master of ceremonies, the flag was drawn swiftly to the mast-head, the assembled chiefs saluting. The gathering includes representative chiefs from every part of the colony, and there are many European visitors watching the proceedings with interest.

The original Treaty of Waitangi has been brought to the meeting, and in front of the runanga house, specially built for the occasion, are exhibited large portraits of Hapuka and Hara-wira, two Hawke's Bay chiefs now dead, who were among the signatories to the famous treaty. The ceremony of the hoisting of the flag having concluded, Hamiora Mangakahia read an address of welcome to the assemblage, on behalf of Henare Tomoana. There are three Maori brass bands on the ground,—the Otaki band, which performed here at the governor's reception, the Wanganui (Major Kemp's) band, and the Paki Paki (H. B.) band, and after the reading of the address, the Wanganuis marched to the flagstaff, and performed a number of selections.

After this the chiefs re-assembled to elect a speaker, but it was decided to postpone the appointment for the present, and to make Henare Tomoana chairman *pro tem*. The proceedings were then adjourned for a recess of a couple of days. The meeting, which comprises the seventy chiefs constituting the parliament and some two thousand of their retainers, is, like all gatherings at Waipatu, extremely well managed.

At Waipatu there is a great dining-hall, with a kitchen of similar size immediately behind it. A light tramway runs down the center of both these buildings. Many hundreds of guests take their seats on long forms at either side of this tram line, and sit in solemn silence while Henare Tomoana says grace. Then at a signal from the master of ceremonies, the curtains at one end of the building are suddenly drawn aside, and immense tables, covered with snowy table-cloths, and laden with all the good things of a European banquet, decked out with flowers and green-

ery, and tastefully arranged, run silently down the tram line, and the guests, who a moment before were gazing on vacancy, find themselves each opposite his plate and knife and fork, with the young people of the pah clad in spotless white (who had arranged the table out of sight in the big kitchen), hovering behind them, eager to attend to their material wants. Everything is on the table but alcohol, and that is tapu at Waipatu. To bring it in, or come in under its influence to the pah on ordinary occasions, involves its confiscation and a heavy fine, and during the present meeting there will be the addition of three days' imprisonment amid the jeers of the assemblage, a sentence which will be promptly enforced by the body of stalwart volunteer native police enrolled by the chiefs themselves for the occasion.

The writer can answer for the completeness of the arrangements, as he has been a guest at more than one such banquet at Waipatu. The subjects to be discussed by the parliament are the native land laws and matters affecting the race generally. Among those who have gone out from Napier to see the gathering was Mr. Snazelle, and with him his limelight manipulator, Mr. Bishop, who took an excellent series of photographs, with a view to their reproduction by the medium of his lanterns. There are seventy Maori bandsmen on the ground, and they are to be asked to give an open-air concert at Napier for the benefit of the local hospital.—*Evening Post, June 18.*

DO YOU KNOW AS MUCH?

IN Orissa, India, a candidate for baptism said, with tears:—

"I know but little. I am a poor, ignorant man; how can I be expected to answer? If you asked a question about my loom, how I prepare my cotton, how I weave, I could explain it all; but in religion, all that I know is that I am a sinner without salvation or any hope of it in myself, that Jesus has died for me, that he is willing and waiting to save me, and that I have given him my heart; this I know, and nothing more."

—A poor woman in Bengal, when dying, recently, said: "My keeper for eternity is Christ. I have laid all my load upon him." Even were this the one solitary triumph of the gospel in India, would any Christian say that the means and labor and lives expended in missionary work in India during the last hundred years, were too much for the result—one soul rescued for eternity?

—The question of procuring a new Jewish translation of the books of the Old Testament into the English language for the use of the Jews of the United States, is now in the hands of the Jewish Publication Society of America, and a number of rabbis in this city and elsewhere are desirous that the work shall be taken up at once, and that it shall be put into the hands of competent Hebrew scholars and theologians of the Jewish faith.

—The (London) *Daily Telegraph*, Oct. 7, remarks: "It is needless to say that most roads in Russia lead to Siberia, and a tendency to Stundism (Protestant dissent) is usually corrected by ten years in the mines or a period of typhus in a filthy jail."

—A recent letter from brother Castberg, dated Christiania (Norway) says:—

"The work is prospering here. We are soon going to print a 10,000 edition of the 'Great Controversy.' We have just finished a 9,000 edition of the 'Life of Christ.' That is not bad for Scandinavia. Our colporters are having good success. About sixty colporters are at work in the three Scandinavian countries."

—Elder G. T. Wilson and wife sailed from San Francisco, Oct. 13, for New Zealand, which they will make their field of labor, in harmony with the recommendation of the Foreign Mission Board at its midsummer meeting.

—A railway is in contemplation, to run from the northern mouth of the Zambezi River, East Africa, to Lake Nyassa, opening up the country a distance of about four hundred miles.

Special Mention.

CHURCH AND STATE SOPHISTRY.

THE *Christian Statesman*, an organ devoted to principles, which if carried out will result in the practical union of the government of this country with the church, in a late number lays down some propositions of what it considers to be the proper relation of the State and the Church toward each other. We will give them, as a fair specimen of that religio-political sophistry which is so assiduously at work to undermine the religious freedom that has always been the boast of this country:—

"It is the State's duty to suppress open idolatry, as Asa did in Judah; it is the Church's privilege to enforce the worship of the true God within her pale. It belongs to the State to punish blasphemy, to the Church to sanctify God's holy name. It belongs to the State to prohibit all public Sabbath desecration; it is upon the Church to consecrate the day to God."

Let us analyze these statements, and see to what their acceptance would inevitably lead if adopted and carried out to their logical conclusion. We will first notice the statement about King Asa: "It is the State's duty to suppress open idolatry; it is the Church's privilege to enforce the worship of the true God within her pale."

It is a common thing for these zealous National Reformers (?) to refer to the kings of Judah for examples of what the authorities of this country ought to do. But what reason have we for believing that the kings of Judah, good or bad, are to be our examples of government? The Bible certainly does not say so, and the United States Constitution recognizes no authority higher than the people. The Constitution of the American Republic rests no more upon the laws or customs of the Jewish theocracy than it does upon the Justinian code. But suppose the United States should undertake to imitate King Asa and suppress "open idolatry," what would be the result?

The *Statesman* is a great friend of the Chinese in this country. Every step which has been taken by Congress to regulate or prevent their immigration to our shores has been opposed by that paper as being a great wrong. Now it is a well-known fact that the Chinese are veritable worshippers of idols. Their Joss houses are a common sight in San Francisco and other cities where they congregate. Should this government begin, like Asa, to "suppress open idolatry," it would at once interfere with the religious practices of the Chinese in a way actually to drive them out of the country. This would not be treating them as we want them to treat our countrymen who are in China, and certainly would be a departure from the Golden Rule. The spirit manifested in such a law would be anything but Christian. Moreover, if we have a right to force the Chinese to give up their peculiar manner of worship while in our country, and to expel them if they will not do so, because their acts of worship are not in harmony with the generally received religious impulses of the people of this country, how could we blame the Chinese government if it should retaliate by expelling from China our countrymen there who worship Christ,—a worship of a divinity new to their country and not having the sanction of the authorized traditions of their race? If such an aggressive policy in regard to religious matters should be inaugurated by this government, the Chinese here would surely have "to go," and China, acting in the same spirit, and with more show of reason, since she would be the aggrieved party, would have ample justification for a decree of banishment of all American worshippers of Christ within her domain. We suspect that in such a case Christian (?) people here would ask that the United States navy be at once sent to China to protect American citizens in their rights to worship God in that heathenish land!

But why stop at the worshiping of images? Indeed, the *Statesman* did not particularly mention image-worship. An inspired apostle has declared that covetousness is "idolatry." The

same writer also refers to persons "whose God is their belly." This being the case, the man who is openly and notoriously covetous and gluttonous, is just as much an idolater in the sight of God as is the person who actually bows before an image and worships it. Then, according to the governmental policy outlined in the *Statesman*, if we only had a man at the head of this government like King Asa, the covetous and the gluttonous would be promptly arraigned before the courts; and if the covetous man would not agree to forego his covetousness, and the glutton to accept some simple diet recommended to him by the court, condign punishment, either of fine, imprisonment, or banishment, would at once be inflicted upon him.

Again: if "open idolatry" is a crime against the State, why is not secret idolatry also a crime? And as it is the State's manifest duty to ferret out and punish crime, whether it be public or private, such a policy would result in a veritable Inquisition, and every attempt to make it appear less than this, is an attempt to conceal the final results of such a policy. All this, and much that we have not space to mention, is implied in the statement that "it is the State's duty to suppress open idolatry."

Returning to the first principle again, as bowing to an image is an act of worship of what is believed by the worshiper to be the Deity, government has no more right to "suppress" such worship than it has to suppress any other worship, and any attempt to do so would be an infringement upon natural rights. Not that it is *right* to worship an image, but every man has a right to worship one if he wants to; for as far as worship is concerned, he is not amenable to civil law; for he breaks no law of civility by so doing. In matters of worship we are free moral agents, and to our own Master we stand or fall.

We will now notice the next quotation: "It belongs to the State to punish blasphemy, to the Church to sanctify God's holy name." Now while the Church has an undoubted right to discipline a member for profaning the name of God, it does not necessarily follow that the civil authorities are bound to take cognizance of the case, and have the man arrested, and fined, or otherwise punished for so doing. If that should be the rule, the State would be nothing but the tool of the Church to punish her refractory members, and the civil law would be bound to inflict the punishment she should demand. Such an understanding of the relations of the Church and State has caused the death of thousands of noble men. The persecutions of the Baptists and Quakers in the early days of New England was the result of this mistaken idea, which was a relic of the State-and-Church theory of the Old World. While it cannot be the rule that whatever is condemned by the Church should be punished by the civil law, there are many things which the Church condemns that civil law should condemn and punish. The Church condemns murder. The State also condemns it, but not because it is condemned by the Church, but because it is a breach of civility, and an infringement of the rights of man,—of the right of a man to live. So of theft, so of the commission of any act which distinctly trenches upon another individual's civil rights.

But there is a distinction between the duties of civility—duties which we owe to our fellow-men—and duties of worship which we owe to God alone. We are to "render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's." To reverence God's name is an act rendered to God, and civil law should not enforce it; for with it, by right, it has nothing to do. Its place in our laws is a relic of the Church-and-State union of past ages. Public opinion does not enforce it, and if it should be repealed, there would be no more profanity than there is now.

In some portions of our country it is unlawful to deny the doctrine of the Trinity. The District of Columbia has such a law. This law goes so far as to prescribe penalties for those who

worship the same God whom the law-makers worshiped, because their conceptions as to his unity and divisibility did not harmonize with theirs! This shows that such laws are contrary to human rights, and should be repealed.

In the light of the principles above enunciated, let us look at the *Statesman's* third proposition: "It belongs to the State to prohibit all public Sabbath desecration; it is upon the Church to consecrate the day to God." We cannot indorse either of the above statements. If we believe the Bible, we must believe that God himself consecrated the day, and while it is possible for man to profane it, it is impossible for him to consecrate it, or make it more holy than it is already. This is a sufficient reason why no man or set of men can make a Sabbath. The Church cannot *consecrate* a day; it can only accept with gratitude the Sabbath God has appointed.

Now we will look at the other point in question: Does it "belong to the State to prohibit all public Sabbath desecration?" In this case the State would first have to decide what day is the Sabbath,—a purely religious question upon which there is as much dispute as there is as to what is baptism. Government has no right to decide such a question. When it does so, it is transcending the powers granted it in the Constitution. To understand properly this question, it is only necessary to ask, Is the observance of the Sabbath an act of worship to God or an act of civility to our fellow-men? The fourth commandment, which is the indisputable basis upon which all Sabbath-keeping rests, places its observance upon the basis of fealty to God. "The seventh day is the Sabbath of the Lord thy God." The reason is based upon God's work of creation, "for in six days the Lord made heaven and earth."

That Sabbaths are observed as acts of worship to God, and not out of respect to man's rights, is amply proved by the words of Paul, "He that regardeth the day, regardeth it unto the Lord." Although we do not understand that Paul was especially speaking of the weekly Sabbath, the rule of worship here laid down covers all Sabbaths,—they are *to be rendered to the Lord and not to men*. Then what has civil law to do with the enforcement of Sabbath-keeping? Properly, it can do nothing; for it is not within the province of civil law thus to do. And it is easy to be seen that it encroaches upon human rights to enforce such laws. Keeping the Sabbath is of itself an act of worship. Enforced Sabbath-keeping, then, is an act of enforced worship, and enforced worship is as abominable in the sight of God as is any other constrained and heartless service. Such a law, if enforced, robs the conscientious observer of any other day than the one prescribed by law, either of his money or his time; for if he disobeys the law, he is compelled to pay a fine or go to jail, and if he obeys the law, and at the same time carries out his own religious convictions, which he must do to be an honest man, he pays a fine to the constituted authorities of fifty-two days of his time *every year*,—days of enforced idleness, which is a positive damage both to himself and to the State. It therefore follows that a Sabbath enforced by the law is religious tyranny, as has already been amply proved in this country, and while this remnant of church legislation is still upon nearly all the statute books of the States of the American Union, the exemption clauses in many of the States show that there was a doubt in the minds of the law-makers whether they had a right to enforce such a law upon the people, especially upon those whose religious faith led them to observe another day.

Such laws are not in accordance with the genius of American civilization, and the supreme court of California has very properly declared such laws unconstitutional. The action of President Harrison in signing the bill to close the Columbian Exposition on Sunday at the demands of the religious press, who have acknowledged that the press of the country as a whole was

against such closing, is a surrender of the civil power at the demands of the church, and will in all probability be the means of his losing many thousands of votes of laboring men, whose rights are thus cruelly ignored.

Thus does clericalism labor hard to enforce its religious dogmas upon the people, but liberty should be awake to the dangers of such a movement, that the principles of civil and religious liberty guaranteed to us in the Constitution may be preserved.

M. E. K.

THE SUNDAY QUESTION IN CHICAGO.

THE meeting of the American Sabbath Union and the Columbian Sunday Association, recently held at the Auditorium, was, in the minds of the projectors, a great success. About six thousand people were present, and this assembly was presided over by Colonel Shepard, president of the American Sabbath Union. The exercises were introduced by the reading of the following scriptures, which, taken together, ought to have proved to every intelligent person present, that Saturday, the seventh day of the week, and not Sunday, the first day of the week, is, and always has been, the Bible Sabbath.

"And God spake all these words, saying, . . . 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." Ex. 20:8-11.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

It is an important part of the plan of campaign of the American Sabbath Union to ignore the question of the change of the Sabbath, and to take it for granted that every one is satisfied on this point. Evidently this is the wisest course to take, since the mere mention of the change awakens doubts and fears among all those who are incapable of the mental acrobatic feat of believing that the seventh day of the fourth commandment can be observed on the first day, without changing a "jot or tittle" of that commandment. However, on this occasion, Joseph Cook of Boston, feeling that the above Scriptures, if allowed to go before the audience without being "interpreted," might condemn the whole evening's proceedings, undertook, to the great consternation of the management, a discussion of the change of the Sabbath. Mr. Cook could not see the squirming and examining of watches which was going on behind him, and so proceeded to tell his audience that the American Sabbath was the result of the union of the "patriarchal Sunday," the "Jewish Sabbath," and the "Lord's day." He illustrated it by the use of the lower Mississippi and its tributaries. The Missouri, he declared, represented the "patriarchal Sunday," the upper Mississippi, the "Jewish Sabbath," and the Ohio River, the "Lord's day," all uniting to form the Mississippi proper; so all these three days had been merged into one, the American Sabbath. How aptly the muddy Missouri represents the patriarchal Sunday, or rather, the "venerable day of the sun!" And as the Mississippi and Missouri refuse to mingle their waters until long after their confluence, so he said the seventh-day Sabbath and the first-day Sabbath were observed long after the resurrection of Christ. And these were the reasons given for disregarding the plain and emphatic scriptures read as the lesson of the evening.

It was stated by Colonel Shepard in his introductory remarks, and reiterated by Joseph Cook, that "it is as much a violation of the fourth commandment for a person to fail to work six days, as it was for him to fail to rest the seventh." According to this, the American Sab-

bath Union, in securing laws enforcing Sunday observance on seventh-day observers, is attempting to force them to break the law of God by allowing them but five days in which to labor.

Considerable mirth was created at the mention of the weakness of congressmen to be re-elected, and it was more than hinted that it was on account of this weakness that the church had gained its "great moral victory." Resolutions were adopted, asking for the enactment of a more stringent Sunday law for the State of Illinois. All the speakers urged the church to follow up its victory and "carry the war into Africa," which means the demand for more rigid Sunday legislation.

The rejoicing at this meeting over the Churches' union with the State, suggested the words of the prophet in Revelation 18: "I sit a queen, and am no widow, and shall see no sorrow."

A. F. BALLENGER.

THE CYCLONE IN MAURITIUS.

ON the 28th of April, 1892, Mauritius, the old Ile de France, still vied with the Island of Ceylon for pride of place as the most beautiful and the most fertile colony of the British Crown in the Eastern Hemisphere. Its cane crops had weathered the summer gales, which on Feb. 12, and again a fortnight after, had assumed very sinister aspects; and planters, who for some years past had valiantly fought against low prices and beetroot competition, were silently reveling in the prospect that the hurricane season being over, the year of 1892 was likely to mark a new era of prosperity. The garden of Pamplousses, which Mauritians were wont to consider, and with justice, the third botanical garden in the world, was resplendent with tropical vegetation; while that of Réduit, which had been nursed with love and pride by every successive governor for upward of a hundred years, was looking its best in its luxuriant display of palms and flowers and gorgeously colored foliage.

At 8 p. m. on the 29th, all this was no more; the island had lost its beauty, the cane its promise, the planter his hopes, and the gardens their charms. A short twenty-four hours had sufficed to perpetrate this end, and fortunate had it been could the mischief have stopped there; for the soil's fertility cannot be affected by a storm, and the soil of Mauritius is preëminently fertile and recuperative; but 1,100 people had been killed, 2,000 had been wounded; one third of the capital had been leveled to the ground; thirty out of fifty churches and chapels had been demolished or rendered useless; sugar-mills had been wrecked, crushing mercilessly men, women, and children who had sought refuge under their solid walls; every Indian hut had been blown away, whole villages swept from the place where they stood, and some fifty thousand homeless people were left to seek for shelter and food, which a few hours before they were quietly enjoying, through their own exertion and labor.

Nothing could withstand in places the terrible force of the wind on that fatal day of the 29th of April. It will be for scientific men to explain how trees firmly planted more than a century back, and of eight and twelve feet in diameter, were felled to the ground; how the iron-like teakwood branches were snapped and cut and broken as mere brushwood; how girders of iron eighteen inches thick were indented and twisted so as to become useless, as in the case of the great pulley-ladders of a sea-dredger; how, in fine, a column of stones, each weighing more than a ton, and fast riveted with iron girders and with cement, was thrown down like a pack of cards; and it will be for meteorologists to explain how an island of thirty-three miles by thirty-one in extent, through which the center of a cyclone is passing, can escape at all from a wind so violent as the above denotes.

In the tables of observations, the velocity of the wind is set down at 121 miles at its maximum, which corresponds to a pressure of 67 pounds to the square foot. It does seem as if this pressure,

moved at double the rate of an express train, must render house habitation useless as a place of refuge in a storm; yet in my inspection of the island, I have seen a house destroyed, the walls surrounding its yard crushed to atoms, and a pigeon house on four miserable posters saved! Why? Everything was unexpected, singular, and unprecedented, in this calamitous stroke, dealt by nature with a viciousness that savored of a woman's vengeance.

Gales in Mauritius have been known in May and even in June, notably in 1785, when the storm lasted twenty hours, but no hurricane; and though there have been three hurricanes in April since 1773, none were later than the 10th of that month, so that even as to date, the hurricane of 1892 was exceptional, and will probably, on these accounts, modify many accepted principles of the students of the laws of storms, unless, indeed, the new interest in the spots on the sun's disc can explain, by their number and their degree of magnitude, the exceptional variations in the air-currents which revolve about the earth in its whirlwind course around the sun.—Hubert E. H. Jerningham, in *Blackwood's Magazine*.

ST. PAUL'S PHENOMENAL HAILSTORM.

A HAILSTORM which recently passed over St. Paul, Minn., was confined to the city, and was the heaviest ever known there. It was heaviest in the heart of the business portion. It was very severe, and a large amount of damage was done. Probably one of the most serious means of injury was from runaways, there being reported not less than twenty serious runaways within a radius of half a mile of the city hall, all of which were caused by the hard-hitting hail. Although over half a dozen people were seriously injured by the runaways, it is believed none were fatally hurt. The sharp lightning that snapped almost incessantly during the half-hour's hailstorm, not only added to the general terror, but fatally injured Charles Hoppe, a grocery clerk, and killed the horse he was driving. There was not even a light rain outside of the city limits, although Minneapolis people were considerably alarmed at the heavy thunder. Telephone wires suffered severely, not less than two hundred of them being burned out, the hail hitting them down, and bringing them in contact with the electric wires.

INFIDEL LITERATURE.

AN incredible amount of cheap and poisonous infidel literature has been, and still is being, scattered throughout the entire English-speaking world. India, Japan, Australia, Ceylon, and other portions of the world where the English language is spoken, are being infested by this evil literature, which is being sent out in vast quantities from England and America. H. L. Hastings of 47 Cornhill, Boston, Mass., has set himself at work to antagonize this literature by issuing not only a number of respectable volumes on the subject, for thoughtful and careful readers, but an immense quantity of cheap *tracts* and *small pamphlets*, which are furnished at 5 or 10 cents each, and which are peculiarly adapted to meet the difficulties of skeptics, and quell the rising doubts of those who are harassed and perplexed by infidel objections. Persons who wish well to humanity can hardly do a better service than to scatter these cheap publications broadcast among the young, placing them in Sunday-school libraries, and distributing them among their friends, and thus guarding them from the evils which follow in the train of doubt and unbelief. An assorted package will be sent by Mr. Hastings to any address for 25 cents.

—It is the intention of European engineers to store the waters of the Nile to such an extent as to enable a greater extension of the cotton and sugar-cane crops in that region.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 1, 1892.

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

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

REVELATION 20:5.

[So many are calling at the present time for evidence that this passage is genuine, that we reprint the following from the REVIEW of Jan. 28, 1890. It is denied only by certain Age-to-come believers, in the way of whose theories it directly stands:—]

When a text of Scripture stands directly in the way of a person's cherished theory, his first desire is, naturally, to get it out of the way by some means; and if he can find a doubt expressed by some one in regard to its genuineness, or its chances to be omitted in some manuscript, that is enough; he henceforth throws it out as an interpolation.

Rev. 20:5 is one of the troublesome texts to certain Age-to-come theories, and an effort is made to dispose of it in the manner above suggested. The text reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

In this passage and its context the doctrine of two resurrections is plainly taught; first, that of the people of God, and, secondly, that of the wicked a thousand years later. For though only the martyrs and such as gain the victory over the beast and his image are here distinctively mentioned, the first resurrection will include all the saved; for Paul says that all who sleep in Christ are the ones first raised. 1 Thess. 4:16. And again he says, "Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:23.

But Age-to-come theories, which have Christ reigning on this earth, and subduing his enemies during the thousand years (a theory which we showed in No. 1, present volume, to be a whole dispensation one side of the mark), cannot brook the idea that at the end of that period a vast multitude of the wicked are raised from their graves to undo all the good work which their thousand years have accomplished. Hence the desperate efforts made to get this text, by some hook or crook, out of the way.

The author of the "Millennial Dawn" insists that the text in question is an interpolation; and the only ground he presents for the assertion is that it is not found in the Sinaitic manuscript, which, as reported to us, he claims was discovered in 1869-70.

There is some mistake about this; for as early as 1844 Tischendorf visited the convent of St. Catharine, at Mount Sinai, when he discovered a portion of the Sinaitic manuscript. He made subsequent visits, and by 1859 had secured the whole codex for the royal library at St. Petersburg. (See Tischendorf's Sinaitic MS., published by the American Tract Society, 1866, Cassel's Bible Dictionary, McClintock and Strong, etc.)

In regard to the omission of the text, the Emphatic Diaglott says nothing about its being omitted in the Sinaitic, though it does notice its omission in the Vatican MS., but says:—

"These words were probably omitted by oversight in Vat. MS., as they are found in A. B. C.—though not in the Syriac."

Alford, in his New Testament, gives the text in full, but says nothing about its being omitted in the Sinaitic MS., though he consulted that manuscript, for he notes its variations in other places. In his New Testament for English Readers (Lee and Shepard, Boston, 1872), in notes on Rev. 20:5, after quoting the text, he says:—

"I cannot consent to distort its words from their plain sense and chronological place in the prophecy on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days, to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of unanimity which primitive antiquity presents."

If the Dean talks thus of those who simply misinterpret the text, what would he say of those who

presumptuously attempt to throw it out altogether?

But there is other evidence on the genuineness of this passage, besides the early manuscripts; and that is the writings of what are called the Ante-Nicene Fathers. These antedate any manuscript whatever. They quote and comment upon many of the passages of the New Testament; and whatever passage is thus taken up by them, is shown to be one which was accepted as genuine by them. One of these was Tertullian, who wrote about the close of the second century, having been born A. D. 160. In Vol. III, p. 431, of his writings, the text is quoted as it stands in the English version, and recognized as a genuine portion of the book of Revelation.

It is, doubtless, such considerations as these which have led all modern critics, like Meyer, the great German commentator, and the authors of the Revised Version, to retain the passage as genuine. And for one in the face of such evidence to insist that the passage is an interpolation, and try to get rid of it that way, because it interferes with a cherished theory, is not a mark of either candor or scholarship.

But even if it be granted, for the sake of the argument, that the passage should be left out, is the matter made any better even then for the Age-to-come theory?—We cannot see that it is; for it must still be conceded that there are two resurrections, with a space of time between them which cannot be inferred to be any other than the thousand years. It is not claimed that the last clause of Rev. 20:5 (which reads: "This is the first resurrection") should be omitted. Then we have this testimony (verse 4, last clause): "And they lived and reigned with Christ a thousand years. [Verse 5.] This is the first resurrection. [Verse 6.] Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [Verse 7.] And when the thousand years are expired, Satan shall be loosed out of his prison, [Verse 8.] And shall go out to deceive the nations which are in the four quarters of the earth," etc.

When it is said: "This is the first resurrection," it is just as clearly said that there is to be a second resurrection at some subsequent period. When it is said that those who have part in the first resurrection are blessed and holy, it is just as clearly said that they who have part in the second resurrection are unblessed and unholy, that is, the wicked. When it is said that on such; that is, those who have part in the first resurrection, the second death hath no power, it is just as clearly said that on the other class, the wicked, who have their part in the second resurrection, the second death will have power, or destroy them.

Paul also makes the same distinction between the two classes, the righteous and the wicked, in the resurrection, stating that only those who are Christ's are raised at his coming, consequently leaving the wicked to be raised at some subsequent time; for all, both righteous and wicked, are to be raised. Acts 24:15. Thus in 1 Cor. 15:22, 23, he testifies: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." In verse 52 of the same chapter, he says: "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is only the righteous dead who are to be raised incorruptible; therefore the resurrection at the last trump, when Christ appears, is to be confined to this class.

Again: in 1 Thess. 4:16, he says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Here the only ones who are spoken of as being raised when the Lord appears are "the dead in Christ;" and all of that class are, of course, included.

Here, then, we have the facts: 1. The righteous dead are raised at the beginning of the thousand years; the wicked dead are left to be raised at some subsequent period; 2. The righteous live and reign with Christ during the thousand years; but noth-

ing is said about any other class living till the thousand years end; 3. The wicked then again appear as the nations whom Satan goes out to deceive (Rev. 20:8); for we cannot suppose that these are the righteous who have lived and reigned with Christ during the thousand years; they are not to be deceived by Satan at the end of that period; 4. The wicked are to be destroyed in the second death (Rev. 20:14, 15); but, 5. The second death does not come till the close of the thousand years; 6. Will, now, some one tell us what conceivable reason there could be for raising the wicked dead before the time comes for their judgment and destruction? The idea that they will be raised previous to that time is unnatural and impossible. Therefore even if we leave out all but the last clause of Rev. 20:5, calling it an interpolation, the proof still remains that all the righteous are made alive at the beginning of the thousand years, and that the rest of the dead (the wicked) live not again till the thousand years are finished.

The conclusion, then, is this: 1. That Rev. 20:5 is not an interpolation, but is genuine; but, 2. That no one need try to throw it out on account of the doctrine it teaches; for the same facts are elsewhere clearly taught without it.

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.]

258.—HOW LONG IS A DAY ON THE EARTH?

Please explain how long it takes a sunset day to travel the entire circumference of the earth, so that every individual could keep the entire twenty-four hours of that day.

J. M. K.

Answer.—It takes forty-eight hours for a day to come upon, and entirely leave, the earth. That is, when the day begins at the date-line, it takes that beginning of the day twenty-four hours to go around the earth. But between the beginning and the end of the day there are twenty-four hours; and it takes the end of the day just as long to go around the earth as the beginning; namely, twenty-four hours more, making forty-eight hours in all. To illustrate, take a globe twenty-four inches in circumference; then take a strip of paper twenty-four inches in length, attach one end of the paper to any meridian on the globe, and revolve the globe until the paper is entirely drawn on. It takes one revolution of the globe to do this, and the paper then reaches around the globe. This represents a day which has come upon the earth. Now, detach the first end of the paper, and running it off upon a reel or some other receptacle, continue to turn the globe till the paper is entirely run off. This will take another revolution of the globe; and yet that twenty-four inches of paper has been only once around that globe. But it will be noticed that every one of the twenty-four inches has made the entire circuit of the globe, and could have done so in no less time. So it is with the day. Each one of its twenty-four hours must make the complete circuit of the earth, and give to each inhabitant the entire twenty-four hours of that day; and that takes forty-eight hours, as is clearly shown by this illustration.

259.—PROTESTANTS.

Is there any modern denomination which can trace its history directly back to the apostles? I heard a Baptist minister assert that the Baptist Church was not a reform nor a Protestant church, but was the church set up by Christ, and that it had never apostatized, and that it was absurd to talk about the church of Christ apostatizing. Was he correct?

O. O. M.

Ans.—To those who are acquainted with church history, the claim of our Baptist friend will appear not a little extravagant. A church once pure, and so the church of Christ, may become corrupt and apostate under the same organization. And so, looking at it from the standpoint of organization, we can say that the church of Christ apostatized from the truth. This apostasy in the early church is symbolized by the color of the horses in the first four seals of Revelation 6, the color of the first horse denoting the purity and truth of the apostolic church, and then shading down through red and black to the pale horse, bestrode by death and followed by hades, denoting the gradual work of corruption and apostasy, till it culminated in the estab-

lishment of the papacy. Of course, when a church apostatizes, it ceases to be the church of Christ. And his people then consist of those who have separated themselves from the corrupt body, and exist under various names, and perhaps sometimes without any organization. And as truth which is progressive advances, the Lord from time to time, by the power of his word and Spirit, has called out a people to proclaim that truth for their own and coming time. The Lord has always had a people on the earth, those who have held the truth in its purity, observing the true Sabbath and the true form of baptism, and keeping themselves free from the errors and corruptions of the apostasy. And those who hold the truth in these days are their successors, as members of the invisible church of Christ, whose names are written in heaven. But for any denomination to claim to be able to trace its lineage in visible lines back to the days of the apostles, is preposterous.

OUR NATIONAL SUNDAY LAW.

EVER since the presidential signature was attached in August last to the bill, decreeing that the World's Fair should be closed to the public on the first day of the week, the people of our country have been living under a national Sunday law.

As an act of Congress, it becomes, until declared unconstitutional, a part of the supreme law of the land, in which is included the national Constitution, and acts of Congress and treaties passed in harmony therewith. At present there is no indication that this act of Congress will be declared unconstitutional, though it is plainly in violation of the first amendment of the Constitution, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This is not such a Sunday law as we have been accustomed to think of in contemplating the fulfillment of prophecy, and such as we believe will yet be enacted and enforced in this country. It does not compel anybody to keep Sunday, because the World's Fair is only one of a thousand things which may engage the attention of people on that day; but it is compulsory so far as it goes. If visiting the Fair were the only occupation of a secular nature open to people on the first day of the week, it would compel all to keep Sunday. And there is no difference in principle between prohibiting this one of the possible secular occupations of the people on religious grounds, and prohibiting any or all others on the same grounds. The principle of compulsory Sunday observance is there, and the difference from other Sunday laws is in degree rather than in kind.

The present law will of course expire by limitation with the close of the great Exhibition to which it applies, but the principle thus established is more than likely to survive in some other and more oppressive form. For having taken this step, Congress cannot consistently refuse to take other steps in the same direction, unless they repudiate the principle which underlies the first.

A strong effort is being made to get Congress to repudiate that false principle, and while we do not look for it to succeed, the agitation which will ensue cannot fail to bring the truth before many honest minds.

L. A. S.

PROPER OBSERVANCE OF THE WEEK OF PRAYER.

As announced last week, the week of prayer will be held this year from Dec. 17-25. We are looking forward to this occasion with more than usual interest. Everything goes to indicate that we are living in an exceedingly interesting time; that the message is rising, and the truth of God is soon to go with power, that the earth may be lighted with its glory. Great benefits and blessings have been received during these special seasons in the past, as shown by the many letters and good reports that have come to us at the close of each. But this year we are in need of greater blessings, and therefore it is necessary that we so relate ourselves to this occasion that it may be to us all that God would have it.

There are several things that ought to receive consideration on our part, in order that the best results may follow. The blessings to be derived

from this week of prayer will depend upon how we individually relate ourselves to it. If we enter upon it only in a formal way, without any real sense of our need of God and his blessing, we shall not receive much benefit; or if we plan to go right along with our usual occupations during the week of prayer, as at other times, with our minds largely engaged with our daily duties, even though we may desire a special blessing, we shall not receive what there is for us. This idea is mentioned in Isaiah 58. Speaking of the fast not pleasing to the Lord, the prophet says: "Behold, in the day of your fast ye find pleasure, and exact all your labors." While this expression comprehends more than manual labor, I believe it is included. I think it is highly essential that we plan and arrange our business and work beforehand, that we can be as free as possible, and thus have opportunity for personal devotion, meditation, and prayer, as well as for attending services that may be held during that time.

It is well from time to time to retire from the busy scenes and activities of life, from the hurry and rush of the world around us, and, as it were, close ourselves in with God, that we can have a better opportunity to let our thoughts go out after him. Take time to read his word, to study, to meditate upon it; make it the real word of the Lord to you individually. If we give thought to this matter, and begin to plan for it in time, it is possible that we can make arrangements by which we will have more time for personal devotion and for attending public services than we otherwise would have.

Still another thing that would stand in the way of the blessing of the Lord, is, that individually, we might harbor wrong in our hearts, as indicated by the words of the Lord: "Ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voices to be heard on high." Isa. 58:4. Everything like strife and debate, envy, jealousy, or malice should be put far away. Evil surmisings and evil speaking are not conducive to spiritual good; but they make the soul as barren of the Spirit of God as the Sahara Desert is of vegetation. All these things should be put away; for they will as surely hinder the soul from receiving the blessing the Lord has for it, as that they exist. If the week of prayer is entered upon with such feelings indulged and such a spirit cherished, no benefit will be received. Unless the point is reached where sins are confessed and put away, God cannot bestow his blessing. These things should receive careful consideration beforehand, so that in this respect there may be no failure.

In a recent communication, sister White says:—

"The church has long been content with little of the blessing of God. They have not felt the need of reaching up to their high and exalted privileges, purchased for them at infinite cost. Their spiritual life has been feeble; their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's holy word, that would convict and convert souls through the agency of the holy Spirit. The power of God awaits their demand and reception."

It is not profitable to live in the condition described in the above. God wants us to have much more of his blessing than we have, and it is the privilege of the church to-day, and of each member individually, to ask for the Holy Spirit and receive it. This is the power that will work in us to the glory of God.

We would suggest that Conference Committees, ministers, and elders of churches, begin at once to plan for the meetings to be held in connection with this week of prayer. In each place there should be as many services held daily as circumstances will permit, the arrangements, of course, varying according to circumstances surrounding the churches or companies. But what we are desirous for is that this occasion may be made a season of seeking the Lord with all the heart. Never was the church in greater need of the promised power of God than now. Never was there a people carrying greater responsibilities than we who are representatives of God's truth in this time and age of the world. Therefore it is evident that we need to seek God as we have never sought him before, that we, individually and collectively, may be thoroughly consecrated to God and to his work, be prepared to act the part to which the Lord has called us, and finally to share in the victory and triumph that await those who are faithful to the end.

We call attention to these things thus early, that there may be time for thought and preparation for them. Let those who have the responsibility of these matters give them special attention at once. Let one and all prepare to engage whole-heartedly in the exercises arranged for this important occasion. We believe our brethren and sisters will see the necessity of giving earnest consideration to these matters, and we pray that the Lord will most signally lead them at this time. O. A. OLSEN.

A CURE FOR PUBLIC IMMORALITY.

PUBLIC immorality is the result of private immorality, since the public is nothing but private people in the aggregate. Laws may be so vigorously enforced as to check in some degree the outward and visible display of immorality, but outward suppression is far from an inward cure. The plan of the gospel is to cure individuals by the strength received through faith in the Lord Jesus Christ. The tree is to be made good, and then the fruit will be good also. This is the only cure for the sin of immorality in the world. But at this present time, so little is seen of the real power of the gospel, that ministers of religion are depending upon the civil law to cure the world of sin. An appeal can properly be made to the civil law to suppress open crimes against the peace of the community in things that pertain to the affairs of this life, but does any well-informed person suppose for one moment that this will effect a cure? The experience of thousands of years of such enforcement of law, and the fact that crime steadily increases, is sufficient evidence that fines and penalties, no matter how severe, can never change the hearts of mankind from sin to holiness. It is necessary to shut up the murderer, to prevent a repetition of his deed, but the shutting him up rarely makes a better man of him. The strictest enforcement of the law, then, while it will to some extent prevent crime, will never cure it, because the enforcement of law only reaches the outward actions, and has no effect upon the heart of man.

There is only one certain remedy that is warranted to cure sin, and that is the gospel. No one ought to understand this better than ministers, and yet in the *Christian Nation*, a paper edited by a Christian minister, I find an editorial closing up with these words:—

"All rivals of the church, such as the Sunday concert, theater, picnic, and newspaper, should be suppressed by law. There is no other cure for public immorality."

Mark the words, "no other cure." How could any one make a more complete confession that he knows nothing of divine power than by saying that civil law is the "only cure for public immorality?"

There have been thousands of men who have been cured of both public and private immorality. They have lived lives of such beauty and holiness that their fragrance was not lost to the world when they left it, but it continued on for centuries, and still continues. Paul was such a one. From a murderer, he became one who could bear all things, hope all things, and endure all things. He was filled with the charity that never faileth,—such a love that he would gladly spend and be spent for others, although the more he loved them, the less he was loved. Where did he get this mighty, unseen, but unmistakable power which so changed his life and the lives of hundreds with whom he came in contact? Was this change wrought in him by the fines and penalties of the civil law which so often were invoked against him?—No, no; it was the gospel of Christ, which is the "power of God unto salvation to every one that believeth." He believed, and the dreadful disease of sin was cured in him, and he became so well acquainted with the remedy that he knew how to apply it to others, that in them might be effected the same cure.

The gospel never appeals to the laws of States as the source of strength to make men better, but it presents the love of God to soften hard hearts, and the mighty power of the Spirit of God, as seen in the gospel, to change them into the divine image. Here is the only cure for poor fallen humanity, and every other way to effect a cure must be a failure.

The popular churches profess to believe that the world is growing better, and that we are approaching a time when all mankind will be converted, but they do not propose to do it in the gospel way, "by the word of truth, by the power of God, by

the armor of righteousness on the right hand and on the left," but by the might and power of the civil law. Thus ministers, leaving their exalted calling to preach the gospel, spend their nights skulking through the streets of our cities, going into questionable places—not to present the gospel, and beseech men and women to be reconciled to God, but to secure evidence for their arrest and imprisonment, and then they regale their churches on Sunday with the disgusting details of their work. This they consider to be gospel work and the way to bring about a reign of righteousness in the earth! Such ministers show by their actions that their dependence is in an arm of flesh, and that the gospel is an unknown thing to them. We cannot change their methods, but we can cling to the gospel, even the "everlasting gospel," which changes not, which is as powerful now as it ever was, and which in the especial form of the "gospel of the kingdom" is now being proclaimed to the world "as a witness to all nations." In this gospel we rejoice, and in its power we triumph over the evils of human nature. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

M. E. K.

EASTERN MEETINGS.

THE New England Conference was held at South Lancaster, Mass., Oct. 4-11. The attendance was large, and the interest good. New England has not held any camp-meeting the past season, so this was the time of a general gathering from all parts of the Conference. There were also present Elder J. B. Goodrich from Maine, Elder S. H. Lane from New York, and Elder H. E. Robinson from the Atlantic Conference. These brethren were present in behalf of the school interests in the district, and their attendance added much to the interest of the occasion.

The meeting had been in progress several days on our arrival, Friday, Oct. 7. The business proceedings passed off with the greatest harmony. We noted with interest the spirit of courage and confidence that seemed to be possessed by all present. The encouraging outlook for the South Lancaster Academy was a source of much rejoicing. One year ago it was decided to invite the other Conferences in Dist. No. 1, to share the indebtedness and responsibility of the Academy with the New England Conference, and to make it more of a district school than it had been in the past. This idea was received with favor. All the Conferences in the district have taken hold with a good will, and as a result, the future prospects for the school are very encouraging indeed. The attendance this year is large, and the faith and courage of its friends were never stronger.

The Lord gave much freedom in the preaching, which was very practical and calculated to instruct in the things of God, and to open the understanding more fully to the importance of the time in which we are living and the things that are soon to come upon the earth. All seemed to be greatly profited by the consideration of these themes. We never saw the brethren in New England of better courage in the Lord than at this time. One very interesting feature of the meeting was the presence of several from different places, who, mostly through reading, had recently come to the faith. May the Lord continue to bless the work in the New England Conference.

On Wednesday morning, Oct. 12, in company with Elder R. C. Porter, we boarded the steamer "Cumberland," of the International Line, for St. John, New Brunswick; thence we went by rail to Moncton, New Brunswick, the place appointed for a general meeting for the province. Elders H. W. Cottrell and R. S. Webber, who are laboring in the Maritime Provinces, were both there. During the past season they have been conducting a tent-meeting on Prince Edward Island. They had an excellent hearing, and some good souls have taken hold of the truth of God.

While the attendance at the meeting at Moncton was not large, there being only a little more than a hundred Sabbath-keepers in the province, still we had representatives from the different companies, and we were very favorably impressed with the appearance of all who attended the meeting. This was our first visit to this province, and our stay was very limited; but I am sure we shall now have

a better understanding of the work there, and feel a still deeper interest in its progress.

On account of railroad trains not running Sunday night, we had to cut our visit short one day; but Elder Porter remained to continue the meetings two days longer. From our observation, these provinces seem to be an excellent field for labor. While the people may not decide so quickly as they do in some other places, we are sure that when they do move out, they will do so understandingly and with a fixed purpose to be faithful. If the laborers live near to God and hold up Christ in their preaching, and all do their duty faithfully, God will be with them, and his cause will prosper in their field.

O. A. OLSEN.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

This Gospel of the Kingdom.

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The preaching of this "gospel of the kingdom," then, to the ends of the earth, is itself a mighty sign of the end. "Then shall the end come." When the message is thus proclaimed; i. e., at that time (which is the meaning of the word "then" and of the Greek term, as well), "the end" "shall come." What is "the end," of which he is speaking? This term is used at least four times in this discourse. In every instance it has reference to the question asked by his disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Christ's coming and the end of the world occur at the same time. These times really embrace the same events. It is the end of the world, the *oikoumenē*, habitable earth, world, or by metonymy, the inhabitants of the earth.—Greenfield.

Some would have it the end of the age, though this is not the term used. But in that case it would be the gospel, or Christian, age, which would bring the close of probation, or what is really the same thing as the other. In short, when "this gospel of the kingdom" is fully preached in the sense our Saviour intended by that expression, to all the world for a witness or testimony to them, probation will end; there will be no longer a mediator between God and the sinner; this present world as now inhabited will cease to be; Christ will come in his glory, and forever close up human affairs as now constituted, gather his people together in one, and utterly destroy sinners from off the earth. The language is definite, clear, direct, and emphatic. The end will come at the time, then, whenever "this gospel of the kingdom" has gone over the whole globe, and been preached to all the world.

The language and connection and parallel scriptures utterly forbid us to suppose the preaching of it will convert all the world; for the Saviour plainly tells us in this discourse that when that "end" does come, it will be as it was in Noah's time, a multitude will wail and perish; "the tribes of the earth" will "mourn," the mass of mankind will be corrupt, like the carcass which the vulture swoops down upon to devour, and the evil servant will be cut off and have his place with "weeping and gnashing of teeth." Verses 28, 30, 38, 51. The preaching of "this gospel of the kingdom" then fails, wonderfully fails, to convert everybody, and bring a millennium of glory here upon earth with all saved and happy. The great masses are lost, and cry for rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath comes when "the end" is reached. Rev. 6:16, 17.

Why, then, is it so important that "this gospel of the kingdom" should be preached to all the world just before the end comes?—Because it is preached "for a witness." (Greek, *marturion*, literally a *testimony*, so translated in many versions, and so the word is generally rendered in the common version.) When the great day of God's wrath comes, it will be such a day of anguish and horror as the world has never seen. It will affect all men, in every nation and tribe on our globe. All will be interested; all will be either saved or lost. That great day will bring an experience far

different from ordinary life, sickness, and death, surrounded by friends, with gradual loss of sensibility and consciousness. It will be a day of utter ruin, hopeless despair, anguish of soul, remorse, and woes without number to all with no hope in Christ.

It would be inconsistent with the character of a merciful God, a being of justice, love, and pity, to bring such evils upon those who never had a warning of them, and no opportunity to accept Christ. Hence, "this gospel of the kingdom shall be preached in the whole world [*margin*, inhabited earth], for a testimony unto all the nations; and then shall the end come." Revised Version. None will be able then to rise up amid the horrors of that day of doom, and say they had no chance to know of this dire calamity, this fearful ruin. On the contrary, they will know full well that they were warned of these dangers, and scoffed at the warning, and counted those who preached it as cranks, simpletons, credulous fanatics, and wholly unworthy of credit. They would not believe the "testimony" they bore; and now, alas, they find it true. This will add to their sense of guilt, and fill their souls with anguish.

The preaching of "this gospel of the kingdom" to the whole world as a "testimony" or "witness" to the nations is a matter of vast importance, which perhaps none of us have fully comprehended. In every legal court where important matters are decided, the testimony of the witnesses presents the evidence which condemns or acquits. The *testimony* is the principal thing upon which all important results must turn. The ten commandments, or the law of God, were called the "testimony." Ex. 25:16. Hence, the tables of stone and the ark in which they were placed, were often called respectively, "the tables" and the "ark of the testimony." Why were these commandments so called?—Because their purity, their truthfulness, their inherent value, their exalted character, strongly testified that none but God could be their author, and they bore witness to his deep love for the race, and gave the strongest evidence of his desire for their prosperity and eternal good. To all right-thinking people they bear the marks of divinity.

So the proclamation of "this gospel of the kingdom" to all the world in the last days, is in the highest degree an evidence of the Saviour's love for the race and his desire to save them from the terrible day of wrath about to burst upon the world. It will leave a wicked world wholly without excuse. All right-thinking people will be compelled by the facts to admit that the Lord could now do no more for the race. When by his providence and the efforts of his faithful servants through whom he has wrought, and whom he has impressed, upheld, acknowledged, and inspired, "this gospel of the kingdom" has overcome the great obstacles in the way, and gone through the whole earth presenting its burden of hope, joy, and eternal salvation to all, both rich and poor, free and bond, ignorant and intelligent, offering them pardon and everlasting bliss on the honorable and easy terms of the glad tidings of great joy, what more could the Lord of glory do for them, consistently with the heavenly plan? This *testimony* is the weightiest possible evidence of his goodness and desire to save them. All who reject it will be without excuse. How natural, then, that as soon as this evidence is given to the whole world, then "the end shall come" at once! For these reasons "this gospel of the kingdom" is preached to all nations for a "testimony" in the last days.

But what is "this gospel of the kingdom" which is so important? Is it the same gospel, with no change, no addition, or variation, which the apostles preached to the Waldenses, the reformers, and the good people in all ages? It is certainly a last-day proclamation; for as soon as it is preached in all the world, "then" "the end" comes. Will the preaching just before Christ comes the second time to save his people, destroy the wicked, give life eternal, immortality, and everlasting bliss to the saved, be precisely the same as that given centuries before these great events were to occur? If so, why did Christ give this remarkable discourse? Why did he so fully answer the disciples' question? Why did he foretell what great and wonderful signs should just precede his second advent, proving its especial nearness? Why does he tell us that the evil servants in that day would be declaring, "My Lord delayeth his coming," and the good servant be preaching the opposite?

These facts not only render it very probable, but demonstrate the absolute certainty that our Saviour expected and intended that the last-day message would contain an emphatic warning of his soon appearing.

G. I. B.

(To be continued.)

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.

STRIVE VALIANTLY.

BY W. R. PATTERSON.
(Unita, Tex.)

Strive valiantly for what is true,
And heaven will thy cause defend:
Though the friends of truth be weak and few,
Her cause shall triumph in the end.

Strive valiantly for what is right;
For error's ranks at last shall fall;
Though now they're boastful of their might,
The truth shall triumph o'er them all.

Strive earnestly for what is pure,
All else will perish by and by;
What else can future bliss insure,
And peace to all eternity?

Bow not the knee, though sceptered wrong
Demands such homage paid by man,
Though her ranks seem weak, ere long
The cause of truth shall lead the van.

Be not afraid of error's host;
For thou ere long wilt see the day
When her boastful ranks shall melt as frost
Before the burning Sun, away.

ACROSS THE ATLANTIC.

SINCE my last report, which was written from Rio Janeiro, I have not only crossed the Atlantic, but made quite a long journey northward. I left Rio Janeiro, Sept. 14, and after a pleasant voyage of twenty days, landed at Plymouth, Eng. On Oct. 3 our steamer touched at the Cape Verde Islands for coal, but there was a rigid quarantine enforced against all vessels coming from Brazilian ports, so no one was able to land or come on board the ship. We only made three other stops, at Lisbon, Vigo, and Pauillac. I have now been in England about a week, and have enjoyed the association with brethren Robinson, Waggoner, Morrison, and others very much. After having been separated for a year from our brethren of experience, it seemed good to meet with these laborers, and have the benefit of their counsel. We have tried to make some plans for the book business in South America, and the London branch of the Pacific Press will do all in its power to assist and encourage the brethren in that field. I sail from Liverpool on the 15th for West Africa, from which place I will report later. L. C. CHADWICK.

London, Oct. 12.

NEBRASKA.

CURTIS.—I met with the company at this place, Sabbath and Sunday, Oct. 8, 9, and held quarterly meeting. Thirteen united with the church. Some of these had been baptized at the time of the camp-meeting, held here in August. One was baptized on Sunday afternoon. The influence of the meetings which have been held here within the last year or two, is wide-spread. People are rising up in the adjoining communities, and are inquiring about the truth, and some are embracing it. This is very encouraging to the little company. I think that the secret of the whole thing is, that the brethren are not asleep in the missionary work.

The meeting to celebrate the ordinances was exceptionally interesting and profitable. All took part. One person was present who was not of our faith. He was very much affected, and said he thought that he ought to give his heart to God. I expect that ere long he will unite with us.

Brethren Harr and J. T. Wakeham are laboring at Stockville and vicinity. They report interest. A sister of the Curtis company reports an interest at Wellfleet, where they are anxious for a minister to come. Already a small class meets on the Sabbath to study the Sabbath-school lessons.

Take it on the whole, the work in this section of the district looks encouraging. I feel to say, "Courage in the Lord." L. A. HOOPES.

MONTANA.

MILLCREEK, CHICO, AND LIVINGSTON.—I have spent most of the past quarter laboring in the vicinity of these places. I came to Millcreek for the purpose of helping the brethren and sisters already in the truth, and if possible to bring out some others who had been interested by meetings which I had previously held. We have had some very precious meetings, and all seem to be getting a better hold upon God. Three others have also been added to our number, and still others are interested. I have

held some meetings at Fridley with an increasing interest. My wife has been with me and rendered much assistance in the Bible work. The Lord is going out before us and preparing the way.

We were with the Livingston church for quarterly meeting. We held a two days' meeting, and the brethren from Chico and Millcreek attended. I was also with this church about a week before the meeting. A prayer-meeting was held each evening during the week, and we experienced much of God's presence and power. "Surely it is time to seek the Lord, till he come and rain righteousness upon us."

This quarterly meeting was one of the best I ever attended. The spirit of union and love prevailed, and the Lord drew very near. Over ten dollars were collected for first-day offerings, and pledges to the amount of one dollar a week were also taken. A club of twenty Signs is taken by the Livingston church, and they go forth to their work the coming quarter with new courage and zeal.

We thank God for his abundant grace, and more still for his willingness to bestow it when we seek him with all the heart. E. R. WILLIAMS.

ILLINOIS.

COLETA.—Our meetings, which have now been in progress four weeks, still continue with a good interest. As a result thus far, seven have decided to keep the Sabbath, six of whom are heads of families, and others are deciding to obey God. Our courage in the Lord is good. The local paper has noticed us kindly, and the people are friendly. The faithful attendance of our brethren, though some of them lived at a distance, has helped our work greatly. Pray for us. L. D. SANTEE.

WOODBURN AND COLETA.—After Elder J. W. Bagby and I closed our tent-meeting at Kane, I spent several days with the Woodburn church. Though their members are few, the Lord came near to bless, and all felt encouraged. From here I attended our two camp-meetings at Ottawa and Olney. These were seasons of great spiritual refreshing, as all can testify who attended. From the southern meeting I came to Springfield, and spent several days in locating here. My permanent address is 125 W. Monroe St., Springfield, Ill.

I am now at Coleta, Whiteside Co., assisting brethren L. D. Santee and D. N. Loughborough in tent-meeting. Thus far we have been blessed with good weather, and by means of a large stove, keep the tent quite comfortable. Several have begun the observance of the Sabbath, and others are deeply interested. This is an old battle ground. Elder J. N. Loughborough held a discussion here over a quarter of a century ago. As a result of the meetings held then, a number embraced the truth. We are grateful to God for his many rich blessings. We hope all will remember the work here in their prayers. GEO. B. THOMPSON.

Oct. 12.

VERMONT.

BORDOVILLE, BERKSHIRE, AND EAST RICHFORD.—On returning from our good camp-meeting, I spent Sabbath and Sunday morning with the Bordoville church, in company with Elder William Covert. Two precious youths were baptized and united with the church.

Sunday afternoon we drove ten miles to Berkshire, where we held meetings for one week. As the result of the meetings, brother and sister E. J. Miller joined the Bordoville church, and were baptized. We then visited the church at East Richford, where we held meetings for two weeks. Brother Covert's labors were appreciated. An elder and deacon were ordained, and two of the youth were baptized and united with the church. I then returned to Bordoville, where I am at this writing. My courage is good. H. W. PIERCE.

Oct. 11.

BERKSHIRE AND EAST RICHFORD.—When I reported last, I was laboring in connection with Elder Pierce, at Berkshire Center. Seven meetings in all were held at that place. One interested brother and sister who had asked for meetings to be held at this place, fully identified themselves with us, and became members of the Bordoville church. They went over to East Richford, where we next held meetings after leaving Berkshire, and were baptized. Nineteen meetings were held at East Richford. Two were added to the church by baptism during the meetings. An elder and deacon were elected and ordained, as there were no ordained officers in the church, and the ordinances were celebrated. We helped what we could in the Sabbath-school work the three Sabbaths that we were with them. On these Sabbaths quite a number of brethren and sisters who lived in adjoining neigh-

borhoods came in, and the result was that we had good-sized congregations. A part of the members of this church belong to the Quebec Conference.

It had been suggested by the Vermont and Quebec Conferences that a joint canvassers' institute be held at East Richford during the coming winter. The friends at East Richford offer their hearty cooperation, and offered bed room for about fifty persons, free of charge, and other substantial inducements, which testify of their earnestness in seeing the work go forward.

It has seldom been my privilege to hold a series of meetings with a better upward tendency than was noticeable at these meetings. One sister in a wheel-chair attended every service but one, and regretted to have them close. May the friends continue with as great a degree of courage as when we left them. Elder Pierce was with me part of the time at East Richford. He did the baptizing, also assisted in the speaking, and did much in teaching the youth to sing. WM. COVERT.

OHIO.

YELLOW SPRINGS.—We are engaged in the most active work in the tract and missionary branch of the cause that this place has ever been known to experience, and the Lord has come near and blessed us beyond measure. We are sending out a great deal of literature, writing missionary letters, etc. When we find an opportunity to make a visit for the purpose of holding a Bible reading or talking upon some special subject of our faith, in which the individual is interested, we arrange some night convenient for the family to have several of our brethren and sisters call, and participate with them in the reading. It is led by one who is chosen to conduct it, these arrangements all being made at our missionary meetings. We find that the openings are presenting themselves much faster than we can properly attend to them. We endeavor to lead the parties out step by step into the truth.

Last Sunday two sisters followed their Lord's example, and were buried in baptism. They arose from the watery grave shouting praises to his name. It was one of the most solemn occasions I have ever witnessed. There are two more who will soon have advanced far enough to be admitted into the church. The Lord is doing a work here for us that is truly wonderful.

Our aged brother, William Cottrell, was here and gave us a few discourses, and that occasion will long be remembered. He was wonderfully blessed in his old age in giving us such precious truths from the Lord at this point in the message and our work. We are very hopeful in the results of the labor the dear Saviour is giving us to do here. Let every church put forth a strong effort, and may God give the increase, is my prayer.

Oct. 10.

E. B. HAUGHEY.

OKLAHOMA AND INDIAN TERRITORIES.

By recommendation and appointment of the General Conference, I have now entered upon my duties as territorial canvassing agent for this field. This is the first organized effort to scatter the printed message in these Territories. The cause here is young, the country is new, and we have to overcome all the difficulties and inconveniences following these conditions. But the Lord has a people here, and he has already manifested his presence and power by abundantly blessing the ministerial effort put forth the present year.

The camp-meeting just closed at Edmund was a season of refreshing long to be remembered in this field, and we believe it marks the beginning of a great work in this part of the Master's vineyard. We had the privilege of attending the large State camp-meeting in Michigan, and enjoying the great blessings so abundantly bestowed upon it; and while our numbers here were very small comparatively, the Spirit and power of God were felt in no less a degree.

From a membership of about one hundred English-speaking people, there are eight or ten who will engage in the canvassing work within a few weeks; and with God's blessing will be successful in carrying the light of the third angel's message to those who have left their homes and friends in the States, with the hope of improving their condition here. May the Lord grant that through our efforts many of these pioneers may be induced to seek a home in a better land than this, where dug-outs and windowless cabins will be exchanged for mansions of exquisite beauty, and where privation, poverty, and want will be exchanged for the bounties of our Father's house.

This Territory was thrown open to settlement three years ago last April, and since that time a steady stream of immigrants has been pouring into it from all parts of the West, until it has become quite thickly populated with a hardy, energetic, and enterprising people. Those in the north

are largely from the northern and western States, while the southern part of the Territory is settled by people coming from south of this latitude. So the customs and the ways of the people are as different as the sections of the country from which they came.

There are as yet no organized churches here, but it is expected that organization will soon be effected. There are a few companies in different places, but most of the brethren are scattered and alone. The largest class is at Norman, O. T., at which place we will locate for the present, and which will be our address until further notice.

The General Conference has assumed the work of a tract society in this field, for the purpose of carrying on the canvassing work, and all business or correspondence pertaining to this work within these Territories, should be addressed to me as above. Those in the Territories having such business, and others having occasion to write me, will note the directions. Brethren, pray for the work in Oklahoma and Indian Territories.

W. M. CROTHERS.

WISCONSIN.

LA CROSSE.—Since our last report, the work has made steady progress in this city. Sept. 10 seven were baptized by Elder S. S. Smith. These with three who had before been baptized, and two others subject to baptism, were taken into the church. The last two, who live at Trempealeau, were baptized the next Tuesday. Elder Smith left to attend the fall camp-meetings, and Elder J. W. Westphal was with us a week, from Sept. 20-27. The 24th we had our quarterly meeting, which was a happy occasion. God came very near, and greatly blessed both the old and the new members. Sunday, the 25th, Elder Westphal baptized four more willing souls, who united with the church, making our number twenty-six.

The interest is still good, and seems to be increasing. Several new families are now attending the meetings regularly, and are reading. This, we think, is largely the result of the tract work and constant visiting. Sept. 22 we took down the tent and moved into a building in which a saloon had formerly been. It is a very warm and nicely finished room, and centrally located. We hear many complimentary remarks about changing a saloon into a church. This move has helped the work, especially as neither the Presbyterians nor Baptists would rent us their chapels, which stand near by, and which are used only for Sunday-schools and weekly prayer-meetings. We have also been presented with a fine pulpit, intended for one of these chapels, but which they never received.

Several others are keeping the Sabbath, and one (and perhaps more) is to be baptized next Sunday. This trebles the number of members since the church was organized last May. Still there is more work for us to do than we can possibly attend to. We are to have two Bible and tract workers to help us this winter. We praise God for his providence and care for his work, and rejoice that we have a part in this glorious truth. The tithes for the last quarter were \$26.87. Our faith and courage are good. Brethren, pray for the work here.

Oct. 12.

E. W. WEBSTER,
J. B. SCOTT.

INDIANA.

TERRE HAUTE.—We closed our tent work here Oct. 2, after having preached more than one hundred sermons, besides holding many social meetings and Bible readings.

There was but one Sabbath-keeper in the city at the beginning of our meetings in June; now there are about thirty. We organized a Sabbath-school of six members, the first Sabbath we were in the city. The school grew in numbers as well as interest as long as the tent-meetings continued. We received sixteen dollars in Sabbath offerings the first quarter.

We succeeded in perfecting a church organization with twenty-four members. We labored hard to have them understand all points of our faith, presenting quite fully the subjects of tithes and offerings, the gifts of the Spirit, etc., and we feel that they are none behind our older churches, but are even in advance of many of them. We have purchased a lot, the material is on the ground, and the work begun on the building of a new church, which we hope to have up and plastered before winter sets in.

The church-members are united in this effort to build. Until the church is ready for use one of our brethren has kindly granted us the use of a room 18x30 feet, in which to hold our Sabbath-school and meetings. Elder W. A. Young, who has been associated with me in the work this summer, has moved his family here, and will continue the work for a few months at least. I know that if our brethren in Indiana who read this report, could see the needs of the work in Terre Haute as I do,

they would all be willing to lift a little with their means in this important city. I feel sure that God has many jewels here that must be reached with the truth, and we must have a place to invite them to that will command their respect. We have had to hire \$600, in order that the work could be pushed forward. The burden of the work here has been rolled so heavily upon me that I am almost broken down under it, but I feel as I never have felt before, that I could bear anything for the precious truth that will bring souls to Christ.

My address is 154 Lincoln St., Kokomo, Ind.

J. M. REES.

NORTHERN NEBRASKA CAMP-MEETING.

This meeting was held at Atkinson, Holt Co., Sept. 27 to Oct. 3. At the present time we believe there is not a working church in this section of the State, but all along the Elkhorn Valley there are Sabbath-keepers living, who have few religious privileges, and seldom meet with those of like faith, therefore it was thought best that a camp-meeting be held with them.

At the time of the first meeting, Sept. 27, everything was upon the ground and ready but the people. There were only six Sabbath-keepers present, and three of those were ministers.

When the time came for meeting, the people began to come from the city, and we had an attentive audience of about seventy-five. The next day more of our people came in, and in a day or two there had gathered about thirty-five or forty isolated brethren to hear the words of life. They came to hear and receive help, and did not complain if the meetings were rather frequent, or the minister preached a little longer than usual. Some had driven four days over the hills of that northern country to meet with those of like faith, and they seemed to desire to hear every word. It was indeed a pleasure to labor for them. Some came to this meeting who were much discouraged, and had grown careless in the Christian life, but as the love of God and his power and willingness to save all who come to him, were presented, they returned to the Lord and gave themselves anew to him. All seemed greatly encouraged, and we cannot but feel that this meeting was a great help to the work in northern Nebraska. On the Sabbath nine received baptism, some of whom had been waiting for the opportunity for a long time.

About twelve family tents were pitched, and one meeting tent. The weather was all that could be desired, and the outside attendance large, perhaps larger than at any meeting we have held this season. We trust some seeds of truth were sown which may some day bring forth fruit. The ministers present were Elders Nettleton, Jayne, and the writer. May God bless these scattered children, and keep them faithful to the end.

W. B. WHITE.

NEBRASKA, SOUTHERN ILLINOIS, AND MICHIGAN CAMP-MEETINGS.

My last report was of the annual State meeting held at Ottawa, Ill. Having a spare week between that and the workers' meeting of the southern Illinois camp-meeting, by request of the President of the General Conference, I attended the Nebraska State camp-meeting, at Seward, twenty-five miles west of Lincoln. This meeting was held from Aug. 30 to Sept. 6. In the workers' meeting, which preceded it, the spiritual interest of the larger than usual force who attended, was greatly increased; and this, as is usual in camp-meetings, had a marked molding influence on the camp-meeting which followed.

Elders Breed, Farnsworth, O. A. Johnson, brother Shultz, and the writer joined with the home force in conducting the services of the meeting. It was the largest meeting of Seventh-day Adventists ever held in the State of Nebraska. There were 183 tents in the camp, and by actual count, on Sunday morning, Sept. 4, it was ascertained that 1,264 persons encamped on the ground the previous night. On the forenoon of Sabbath, Sept. 3, about three hundred persons came forward for prayers. Many of these were seeking God for the first time; others were desirous of light and liberty which they had not yet found. There were ninety-two candidates for baptism at the close of the inquiry meetings.

The report of the standing and progress of the Conference was encouraging, there being an increase in membership over last year of 226, and an increase in the tithes paid of about one thousand dollars. The Sabbath-school contributions made on the camp amounted to \$124.47. The first-day offerings for foreign missions made on first-day morning, Sept. 4, amounted to \$138, and a pledge of \$500 more was placed in the hat with the contributions. On the same day pledges were made to a tent and camp-meeting fund, of over one thousand dollars. At the closing meeting, on the morning of Sept. 6, brethren C. C. Lewis and J. E. Janes were

ordained to the work of the gospel ministry. In the local camp-meeting of southwestern Nebraska, just preceding the State meeting, twenty-eight were baptized, making 120 thus added to the membership of this Conference which numbers a little over one thousand members. This we called an excellent result of four weeks of camp-meeting, besides being a great strength and encouragement brought to the rank and file of our people in the State.

The southern Illinois camp-meeting at Olney, from Sept. 13-19, was well attended by our people in southern Illinois, 43 tents being on the camp and 171 persons encamped. Our people are not numerous in that part of the State, and it showed a commendable effort on their part to attend so largely as they did. So well pleased were they with the meeting, that they voted unanimously to have another meeting in southern Illinois next year, about the same season of the year. At least, they request the Conference to provide for such a meeting being held. Elder A. T. Jones was with us, and his lessons on the love of God and justification were a source of great good to our people. Near the close of the camp-meeting seventeen were baptized, nearly all of these being persons who sought and found the Lord during the camp-meeting.

The Michigan camp-meeting at Lansing, which I was permitted to attend from the beginning of the workers' meeting to the close of the camp-meeting proper, Sept. 16 to Oct. 3, was such a one as has never before been witnessed by Seventh-day Adventists. Not only was this true of the size of the camp and the number of those encamped on the ground, but in many other features. There were 379 tents pitched, and most of these were of sizes about 12x16 feet. The meeting pavilion was 100x150 feet. One tent 50x70 feet and another 40x70 feet were both filled with campers, as also were one 50 and one 40-foot tent. Another 50-foot tent was used for children's and youth's meetings, and a 40-foot tent for inquiry meetings. Another 40-foot tent was used for a dining tent, and still another of the same size for a book tent. It was estimated that there were about one hundred and ten thousand yards of canvass spread for the camp. It was ascertained by actual count, first-day morning, Oct. 2, that 2,440 encamped on the ground the night before, and that over one hundred went, in the night, to Battle Creek, who lodged in the camp evening after the Sabbath. Counting those who attended the first part of the meeting, and went home to let some other members of the family attend the latter part of the meeting, there were over three thousand different Seventh-day Adventists who had the benefits more or less of this camp-meeting.

Sabbath forenoon, Oct. 1, about five hundred persons came forward for prayers. Many of these were seeking God for the first time; others were reaching out for the light and liberty which in the gospel is so freely offered to the Lord's people. As the result of the inquiry meetings which followed, it was found that there were 148 candidates for baptism, and nearly half of these were persons who had kept the previous Sabbath for the first time in their lives.

Elders Olsen, Jones, Prescott, Dr. J. H. Kellogg, and the writer, joined with the home laborers of the State in conducting the services. The Lord clothed the word spoken with power, and sent it home to the hearts of his people. Every time that liberty was given for bearing testimony and praising the Lord, scores would instantly spring to their feet, sometimes as many as fifty being on their feet at once. Several times the different parts of the vast audience in the great pavilion would be presided over by one of the ministers, perhaps a score being thus distributed over the pavilion, and twenty bearing testimony at once in different parts of the camp, with less confusion than is manifest in the recitations of a Sabbath-school. The mighty power of the Lord was therein a more marked degree than I have ever seen since the time I attended the advent meetings in 1843-44. And so testified older hands in the cause, as brethren Whipple and Gurney. We felt truly that the "times of refreshing" were beginning to "come from the presence of the Lord," and that we were having a few drops of the latter rain. May it be manifested to us more and more, and it will be to all whose faith and consecration shall claim it.

The exact number of members in the Michigan Conference was not reported, but is supposed to be not far from five thousand. The tithe for the last year was reported as considerably in advance of the previous year. In addition to this, the heavy debt which hung over the Conference last year was reported as very materially reduced, with a fair prospect of its being fully canceled with the same prosperity in the management during the coming year. An average of thirty-two canvassers in the field had sold books the past year to the amount of \$22,502.96.

The Sabbath-school contribution on the camp amounted to \$254.92, and the first-day offering, Oct. 2, was \$183.25. In the evening of the same day

there was a collection made for the distribution of Religious Liberty literature, amounting to \$131.50, and another collection to aid our brethren in Ontario in erecting a place of worship, amounting to \$247.96. The camp-meeting closed on the evening of Oct. 2, with a praise service, the like of which I never saw before. While the voice of thanksgiving and praise was ascending to the Lord, wave after wave of his Spirit bore witness of heaven's approval, and so our people parted, to go to their homes, each to "be a letter" in their lives "showing forth the praises of Him who," by his grace, has "called us out of darkness into his marvelous light." So may it be.

Oct. 11. J. N. LOUGHBOROUGH.

VERMONT CONFERENCE PROCEEDINGS.

THE thirtieth annual session of the Vermont Conference was held in connection with the camp-meeting, at Cambridge Junction, Sept. 6-13.

FIRST MEETING, SEPT. 7, AT 9 A. M.—President T. H. Purdon in the chair. Prayer by Elder A. S. Hutchins. Ten churches were represented by their delegates at this meeting. The proceedings of the last Conference were read and approved. On motion, the Chair was empowered to appoint the usual committees, which were subsequently announced as follows: On Nominations, I. E. Kimball, H. C. Mehuron, A. S. Hutchins; on Resolutions, H. W. Pierce, G. W. Caviness, R. C. Porter; on Credentials and Licenses, John A. Clayton, P. F. Bicknell, Wm. Covert; on Auditing, H. C. Mehuron, Edwin Clayton, C. C. Drown, W. M. Yale, H. W. Barrows.

Interesting remarks were made by Elder O. A. Olsen, after which the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 8, AT 9:30 A. M.—The Committee on Resolutions submitted the following report:—

1. *Resolved*, That we recommend that all the ministers, licentiates, and all other laborers under the employ of the Conference, prepare to give instruction on all branches of the message.

2. *Resolved*, That we give our hearty indorsement to the late action of the General Conference Committee, in regard to the duties of State Conferences respecting the adoption of health and temperance principles, and the training of laborers for that branch of the work, which action is found in the year-book, p. 64, and the REVIEW, Vol. 69, No. 17, p. 266, and reads as follows:—

"Whereas, The Lord has spoken plainly regarding the importance of health reform, in testimonies recently received, as is brought to view in the following statement:—

"A responsibility to spread a knowledge of hygienic principles rests upon all who have enjoyed the benefits of the health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist. . . . God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. . . . There must be a revival in regard to this matter, for God proposes to accomplish much by this agency." Therefore,—

1. *Resolved*, That we recognize in this line of work one important branch of the work of God which should receive its due share of attention from all who have accepted the light which God has given us for these last days, and especially from those who stand in responsible positions, as leaders and instructors of the people.

2. *Resolved*, That we recommend the officers of local Conferences to give the health question a reasonable share of attention, and instruct their ministers and other laborers to prepare themselves to instruct the people in the principles of healthful living, and also that they encourage competent persons to take a thorough course in theoretical and practical hygiene, that they may be prepared to teach others.

3. *Resolved*, That we request those who visit camp-meetings as camp-meeting laborers, to fit themselves to give instruction on health reform from the standpoint of the Bible and the Testimonies.

"Whereas, One special object in the establishment of our denominational schools is to fit young men and women for missionary work, by educating them in all branches of the truth; therefore,—

4. *Resolved*, That instruction in health and temperance should be recognized as a part of the regular course in our schools, as soon as competent teachers can be procured, and that such instruction be in harmony with the teachings of the Bible, and the Testimonies on this subject."

3. *Resolved*, That we proceed to raise the amount of money for South Lancaster Academy which was apportioned to this Conference by the District Educational Council held at Lancaster last fall.

The first resolution was spoken to by Prof. G. W. Caviness, Elders I. E. Kimball, O. A. Olsen, and R. C. Porter.

Adjourned, pending first resolution.

THIRD MEETING, SEPT. 8, AT 5 P. M.—Reading of first resolution called for, and no remarks being made, the second resolution was read, whereupon extended remarks were made by Elder Olsen, plainly showing from the Scriptures and Testimonies that it was a very important branch of the work. Elder R. C. Porter also spoke to the resolution, and the resolutions discussed were adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 9, AT 9:30 A. M.—Third resolution called for and spoken to by Prof. G. W. Caviness and Elder R. C. Porter, whereupon about

nine hundred dollars were pledged to meet the requirement of said resolution.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 12, AT 9:30 A. M.—The Committee on Nominations submitted the following: For President, T. H. Purdon; Secretary, H. W. Pierce; Treasurer, A. S. Hutchins; Executive Committee, T. H. Purdon, Wm. Covert, P. F. Bicknell; Camp-meeting Committee, W. M. Yale, Andrew Ladeau, N. V. Leach, Cassius White, Harry Wood.

The Committee on Credentials and Licenses submitted the following: For Credentials, Albert Stone, A. S. Hutchins, T. H. Purdon, H. W. Pierce, Wm. Covert, P. F. Bicknell, I. E. Kimball.

Adjourned *sine die*. T. H. PURDON, Pres.
P. F. BICKNELL, Sec.

OHIO TRACT SOCIETY PROCEEDINGS.

THE twenty-first annual session of the Ohio Tract and Missionary Society was held in connection with the camp-meeting, at Cleveland, Ohio.

FIRST MEETING, AUG. 15, AT 9 A. M.—President H. M. Mitchell in the chair. Prayer was offered by Elder E. J. Van Horn.

Being authorized, the Chair appointed the usual committees, as follows: On Resolutions, E. J. Van Horn, S. G. Haughey, E. M. Swift; on Nominations, H. H. Burkholder, Irwin Edgerton, J. S. Fisher.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 4:30 P. M.—The report of labor, and the report of the Secretary and Treasurer were read, and accepted. The report is as follows:—

No. of members,	1,261
" letters written,	292
" " received,	194
" Bible readings held,	130
" copies of REVIEW distributed,	172
" " Signs " "	235
" " Sentinel " "	350
" " Good Health " "	279
" " Home Missionary " distributed,	97
Miscellaneous,	549
No. copies of " Bible Readings " sold,	3,632
" " " Great Controversy " sold,	405
" " " Patriarchs and Prophets " sold,	59
" " " Two Republics " "	32
" " " From Eden to Eden " "	62

FINANCIAL STATEMENT.

RECEIPTS.	
To balance on hand, July 1, 1891,	\$ 213 36
Annual offering,	802 84
Foreign missions,	525 24
First-day offerings,	385 23
Missionary ship,	5 56
N. R. L. A. membership,	7 00
Tithe fund,	651 35
Tent " "	326 50
City mission fund,	5 00
Educational " "	97 00
Merchandise,	1,206 51
Personal accounts,	8,406 25
Total,	\$12,631 84

DISBURSEMENTS.	
Annual offering,	\$ 827 10
Foreign missions,	521 54
First-day offerings,	507 42
Missionary ship,	8 00
N. R. L. A.,	441 01
Tithe fund,	204 00
Tent " "	46 00
Educational fund,	10 00
City missions,	212 00
Merchandise,	9,012 85
Personal accounts,	397 66
Cash on hand,	444 26
Expense,	
Total,	\$12,631 84

ASSETS.	
Merchandise,	\$1,609 70
Furniture and fixtures,	208 60
Bills receivable,	207 41
Expense,	29 33
Accounts receivable,	4,290 32
Cash on hand,	397 66
Total,	\$6,743 02

LIABILITIES.	
Accounts payable,	\$1,208 96
Present worth, June 30, 1891,	4,394 96
Gain for nine months, March 31, 1892,	1,139 10
Total,	6,743 02

Present worth, \$5,534 66

The report of the State agent from Sept. 1, 1891 to March 31, 1892, is as follows:—

Average number agents, 31
Total value of orders taken, \$14,829 69

The President spoke of the work in general, also of the home, the canvassing, and of the work in which he was especially engaged. Elders Loughborough and Farnsworth gave some cheering experiences of canvassers in foreign fields.

Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 6:40 P. M.—The Committee on Resolutions presented the following report, which was unanimously adopted:—

Whereas, The enemy, death, has taken from us one of our devoted directors, brother J. F. Robbins; therefore,—

1. *Resolved*, That while we bow submissively to these afflicting providences, we tender our sympathy to his dear wife in her bereavement, and express our loss of this beloved brother, and pray the Lord to throw the mantle of his special protection over her.

2. *Resolved*, That we recommend the printing of our constitution as revised, furnishing the same to each local society, so that all may have a copy.

The Committee on Nominations reported as follows: For President, H. M. Mitchell; Vice-President, E. J. Van Horn; Secretary and Treasurer, L. T. Dysert; Corresponding Secretary, Estella Houser; Directors: Dist. No. 1, E. B. Haughey; No. 2, Wm. Woodford; No. 3, C. P. Haskell; No. 4, E. A. Merriam; No. 5, R. A. Boardman; No. 6, J. S. Maxon; No. 7, J. E. Scanlan; No. 8, A. C. Shannon. These nominees were separately elected to their respective offices, except J. S. Maxon, who declined. The vacancy for director of Dist. No. 6 was referred to the Board, which subsequently appointed N. O. Coffman.

Adjourned *sine die*. H. M. MITCHELL, Pres.
L. T. DYSERT, Sec.

TENNESSEE RIVER HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE second annual meeting of the Tennessee River Health and Temperance Association was held in connection with the camp-meeting, at Nashville, Sept. 1-7.

FIRST MEETING, SEPT. 1.—The President, Elder H. W. Reed, in the chair. The Secretary being absent, Mollie Dortch was elected to act as Secretary *pro tem*. Prayer was offered by Elder R. M. Kilgore. The minutes of the last annual session were read and approved. The new constitution was read and adopted.

It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, W. S. Lowry, C. T. Schwarz, I. T. Crockett; on Resolutions, J. A. Parker, R. G. Garrett, W. R. Burrow.

The report of labor during the past year was called for, but only the following partial report was given: Orders taken for *Good Health*, 40; "Ladies' Guide," 3; "Man the Masterpiece," 1; "Home Hand-Book," 1; Health and Temperance manuals sold, 7, also a goodly number of Social Purity pamphlets.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 4.—The Committee on Nominations reported as follows: For President, H. W. Reed; Secretary, Mrs. H. W. Reed. Both were elected.

The Committee on Resolutions reported as follows:—

Whereas, We believe the health and temperance work to be an important one, and as closely connected with the third angel's message as the arm is with the body; and,—

Whereas, This work has been neglected among us to that extent that both the health and spiritual life of our people are being impaired thereby; therefore,—

1. *Resolved*, That the President of this association visit the churches in our Conference in the interest of said work, at his earliest convenience.

Whereas, The Spirit of God through the Testimonies has shown us that as parents and laborers we should be educated in the principles of health reform; therefore,—

2. *Resolved*, That it is the duty of all parents and laborers to inform themselves on these principles, and teach them as opportunity may present itself.

These resolutions were adopted as read.

Adjourned *sine die*. H. W. REED, Pres.
MOLLIE DORTCH, Sec. *pro tem*.

MICHIGAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE Michigan Sabbath-school Association held its fifteenth annual session in connection with the camp-meeting, at Lansing, Sept. 22 to Oct. 3.

FIRST MEETING, SEPT. 25, AT 5 P. M.—After an opening song, prayer was offered by Elder Leland. The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, J. Fargo, J. W. Covert, Wm. Ostrander; on Resolutions, E. Leland, H. C. Basney, Mary Evans.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 30.—After the opening exercises, the Treasurer's report for year ending Sept. 1, 1892, was read, showing the financial standing of the association to be as follows:—

RECEIPTS.	
Cash on hand, Aug. 25, 1891,	\$ 558 61
Cash received in donations to missions,	3,339 59
In tithe,	446 59
For Sabbath-school Worker,	117 06
For supplies for schools,	19 58
Total,	\$4,481 43

EXPENDITURES.

Cash paid to International Sabbath-school Association in donations to missions,	\$3,086 30
In tithe,	44 62
For Sabbath-school Worker,	234 90
For maps,	31 01
On account,	16 25
For Petoskey Mission,	528 00
Supplies for schools,	35 82
Camp-meeting supplies and expenses,	10 44
Moving office furniture,	5 12
Books,	6 66
Postage,	52 32
Printing and stationery,	71 74
Cash on hand, Sept. 1, 1892,	\$358 25
Total,	\$4,481 43

The report of the Committee on Resolutions was called for, and the following presented and unanimously adopted:—

Whereas, There seems to be a great increase in the interest taken in the Sabbath-school work due to the circulation of the *Sabbath-school Worker* among the officers and teachers of the various Sabbath-schools throughout the State, as recommended by the International Sabbath-school Association; therefore,—

Resolved, That the same plan be continued during the coming year.

The Nominating Committee reported as follows: For President, J. O. Corliss; Vice-President, A. O. Burrill; Secretary, Mary Evans; Executive Committee, J. O. Corliss, A. O. Burrill, I. H. Evans, D. E. Wellman, Mary Evans.

These persons were elected to their respective offices.

Meeting adjourned *sine die*.

MARY EVANS, Sec. I. H. EVANS, Pres.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1892.

No. of reports returned,	89
" members dismissed,	2
" letters written,	96
" received,	28
" missionary visits,	64
" periodicals distributed,	107,433
" pp. books and tracts, sold, loaned, and given away,	16,682
Cash received on books, tracts, and periodicals, \$171.49; on sales of subscription books, \$189.23; on fourth-Sabbath and other donations, \$8.73; on membership and special donations, \$1; on first-day offerings for foreign missions, \$54.14. Total receipts, \$424.59.	
LIZZIE A. STONE, Sec.	

DO N'T FORGET THE LITTLE BOXES.

It is with sadness we learn that the amount of first-day offerings is on the decrease in the New England Conference, and the question comes to my mind, Is our interest really decreasing in our foreign missions?

Then I take up the August number of the *Medical Missionary*, and read the selection entitled, "A Touching Call." After showing the earnest desire of some of the natives that a missionary be left with them, and speaking of their loud wailing in their bitter disappointment because the request was not granted, the selection closes with these words: "Yes, Africa is crying out for the gospel. O, how can we sit at home in ease and comfort, while those beckoning hands and wailing cries are bearing witness against us in heaven?"

Then I think of the little boxes which are, or should be, in every home of Seventh-day Adventists. Are they neglected from week to week in any of our homes? While we are constantly receiving blessings from the bountiful hand of our Creator, do we lavish them upon ourselves, and forget to lay by something in store, on the first day of the week as God has prospered us, to be used in the advancement of the gospel in lands less favored than our own?

I was present at the meeting where the plan of first-day offerings to aid in foreign missionary work was first suggested. Elder Butler was overburdened with anxiety in regard to how the means should be secured to sustain the missions already opened, and to open others to spread the truth in other lands. It was with deep interest that I listened, as he went on to tell us how large a sum could be raised by our people, if each person would lay by a little each week, according to 1 Cor. 16:2. No one need be distressed, but if all would act their part, there would be means to carry forward the work. In due time the boxes were distributed, and the offerings thus collected have aided in advancing the work; but are we forgetting the importance of putting in our mites from week to week? If not, why this decrease? We cannot all go personally to carry the gospel, but will we not curtail needless expenses, and so fill up the little boxes with the nickels, and dimes, and even pennies (if we can do no more), and thus help to carry the warning message to those who are in darkness, but who, if they should hear, would obey?

Let us awake, and be in earnest to help push the work, and swell "the loud cry" till it shall be heard

to earth's remotest bounds, and by and by we will rejoice together with our faithful missionaries, when the reapers are gathered home.

MRS. H. M. WILKINSON.

Special Notices.

DEDICATION.

THE church at West Leroy, Mich., will be dedicated Nov. 6, at 10:30 A. M. Meetings at this place will begin Sabbath morning, Nov. 5, and will continue over Sunday. Elder A. O. Tait and the writer will be present. We invite the brethren and sisters from the neighboring churches to meet with us. I. H. EVANS.

The Sabbath-School.

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

DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 2.

Their Sacred Calling.

FROM what has already been shown, the work of the Sabbath-school is an exalted one. But the amount of good accomplished through this agency must be determined largely by the faithfulness of the work performed by the teachers. The interest taken by them, in preparing for their class work, and the earnestness with which they conduct the recitations, will have much to do with directing the energies of their pupils in the performance of their work.

Teachers are, in one sense, ministers. True, they are not expected to be preachers, but they are supposed to minister to the needs of their pupils, just as really as the true pastor does to the needs of those under his charge. And such work can only be done by studying the individual necessities of the pupils. It is very unsatisfactory work indeed, when a minister of the gospel goes to a church, and confines himself simply to repeating something which was written or printed without any reference to the individual wants of that special church. It is true that there may be some general points of Bible doctrine which might be presented to the church with benefit, but every one feels that the minister ought to come so in touch with each member of the church for whom he labors, that he knows the very trend of thought by which they are moved, so that he may successfully labor for their edification. The minister who does not do this is not the preferred laborer. If his name is mentioned as the one who is to be sent to the church, the people feel, even though they may not openly express it, that they desire some one else who, they believe, will more nearly meet the necessities of the case.

The fact is, that people everywhere, old and young, desire *nourishment*; they want to be fed. And he who is most successful in handing out nourishing food will be in the greatest demand. If all that is required of a teacher is to take a question book and read off the questions to his class, there is no necessity for anything in this line beyond an ordinary reader—one person is just as good as another, provided he can read well. In fact, the pupils could do that at home, and so be relieved from the formality of the Sabbath-school altogether.

But one may ask, What are the questions printed for, if not to be asked in their printed form? They are simply designed to prompt the mind by way of suggesting a train of thought for the student, but are by no means supposed to be exhaustive. Each lesson covers various parts of a subject, some points of which it is hoped will be adapted to the wants of those who study them. Every point in a lesson may not be equally adapted to the individual needs of each pupil, but one point may contain a practical lesson for one, and another point, a lesson for some one else. So by touching upon the various points suggested by the printed questions, some morsel of spiritual food may be thrown out to the one most in need of it.

But it cannot be that the teacher's work ends with the class recitation, any more than the minister's does when his sermon has been delivered. As the minister's duty is to visit his flock for the purpose of counsel and prayer with them regarding the lessons of God's word, the teacher ought also to visit his pupils for seasons of counsel and prayer. Why not, if the Sabbath-school is one of God's established means for the upbuilding of his work?

Some may offer the excuse that so much work would require more time than they would care to devote in that line. But have you not had considerable anxiety to be a worker in the Lord's vineyard? And have you not, too, ventured in your secret devotions, to ask God to open the way that you might do something for him? How do you know that this work assigned you was not God's way of answering your petition? You may reply that the Sabbath-school work was not on your mind when you prayed, and that you preferred a larger field of usefulness, one where your powers might expand, and you grow in influence with the people.

Indeed, but did you ever stop to consider that before

one can be well fitted to work in the sphere which your imagination has marked out, he must master the details of the work, by coming into actual contact with its various phases? God proves his workers in what they consider little things, before he ever advances them to handle great things, because, "He that is faithful in that which is least is faithful also in much." Luke 16:10. But if while connected with these smaller duties one is negligent or unfaithful, God cannot say to him, "Go up higher," for the very reason that "he that is unjust in the least is unjust also in much."

The smallness of the work is not, however, the great reason why teachers do so little of that which ought to be done by them. Some are deterred by circumstances. The thought that their pupils are old acquaintances, and well aware of their mistakes in spiritual things, takes away the serious consideration of personal labor. If these were only strangers, they could pray with, and exhort, them with considerable fervor. It is considered a serious fault for the minister to be so low spiritually that he loses his personal influence among those best acquainted with him, and he is therefore exhorted by the Conference to seek that position before God where such a condition does not exist. Then why should the Sabbath-school teacher, who is a minister in no less degree, so far as his work extends, be less prepared to do personal work with those best acquainted with him?

If each teacher would seek that connection with God that would give him the indwelling of the love of God, his standing with his pupils would be assured, and he then would not be satisfied with mere class work. On the other hand, he would seek every opportunity to secure for each member of his class the highest good possible. J. O. CORLISS.

NOTE.—The writer of these articles would be glad to have any questions or suggestions from the Michigan Sabbath-school teachers or officers regarding their work. He will either respond to all such by letter, or make use of them in the articles which are to follow in this series. His address is Battle Creek, Mich.—J. O. C.

LESSONS FROM THE NEW TESTAMENT.

LESSON VII.—CHRISTIAN MISSIONARIES.

ACTS 13:1-15.

Commit Verses 2-4.

(Sabbath, Nov. 12.)

TEXT.—"That repentance and remission of sins should be preached in His name among all nations." Luke 24:47.

1. What steps did the Christians at Antioch take in view of the dearth that was foretold? Acts 11:28, 29.

2. By whom did they send their gifts? Verse 30.

3. When Barnabas and Saul returned to Antioch, whom did they take with them? Acts 12:25.

4. Who were prominent in the church at Antioch? Acts 13:1.

5. What did the Spirit say as they were engaged in the work? Verse 2.

6. How did they obey this command? Verse 3.

7. While thus sent by the church, who was really sending Barnabas and Saul? Verse 4.

8. Where did they first go?—Id.

9. At what town in Cyprus did they first preach? Verse 5.

10. Who assisted them in their work?—Id.

11. To what place did they next go? Verse 6.

12. Whom did they there find? Verses 6, 7.

13. What opposition was here met? Verse 8.

14. How was Satan's agent rebuked? Verses 9-11.

15. What were the immediate results? Verses 11, 12.

16. Whose work was this sharp rebuke? Verse 9.

17. Where did Paul and his company go from Paphos? Verse 13, first part.

18. What took place there?—Id., last part.

19. What was their next point? Verse 14.

20. What invitation did they here receive? Verse 15.

NOTE.—If this lesson was entitled "Paul's First Missionary Tour," it would more nearly express the fact in the case than it now does. That would not be really correct either, for when Paul went into the regions of Syria and Cilicia, preaching the word, he was just as truly on a missionary journey as at this time. Those who, after the death of Stephen, went everywhere preaching the word, were on a missionary journey just as surely as Paul and Barnabas were. Philip was on a missionary journey when he came to Samaria, and it was when he was on a missionary trip that the eunuch was converted. All these men were Christians, and were preaching Christ. And it was before Paul was even converted. So it is evidently a misnomer to entitle this lesson "The First Christian Missionaries."

ADDITIONAL NOTES.

1. ADVANTAGE OF PROPHECY.—The gift of prophecy—the power to reveal the future—is one of the best gifts that God has placed in the church. Peter tells us (2 Pet. 1:19) that the "word of prophecy" is like "a light that shineth in a dark place." This word would be indeed a "dark place" had not the darkness been dispelled by the light of prophecy, which has caused the day-star to arise in many hearts. While the gift of prophecy generally has to do with spiritual things, it

also affects the common interests of this life. Remarkable deliverances of the people of God from great danger are often effected through this gift. The escape of the Christians from Jerusalem at the time of its destruction by Titus A. D. 70, by their knowledge of the prophecy of Dan. 9:26, as explained by the great prophet Christ (Matt. 24:15), is a remarkable instance of temporal safety procured by following the prophetic light. Agabus's prophecy of famine, leading as it did to immediate steps to provide for the wants of those who would otherwise be the sufferers, was an unmistakable evidence of the value of the gift which was "set" in the church. 1 Cor. 12:23. This prophetic gift existed in a marked degree in the church at Antioch. The effects of this gift were soon seen in the extension of the work beyond the borders of their church into the "regions beyond."

2. A DIVINE CALL.—The church at Antioch was not satisfied with the work accomplished in that city, although a great work had been done. With fasting and prayer, they seek to know future duty. The Holy Ghost in an unmistakable manner said: "Separate me Barnabas and Saul for the work whereunto I have called them." They had labored in that city a whole year, and no doubt had formed associations hard to break, but now their duty is to enter another field of labor. The word "separate" that was here used by the Holy Ghost to indicate the entire consecration of the Christian minister, was afterward used by Paul when describing his calling and duty. He speaks of himself as "separated unto the gospel of God." Rom. 1:1. Called thus by the Holy Ghost to the work of the Lord, the act of the church in laying hands upon them was only to give the sanction of the church to that divine anointing which they had already received, and which was the basis of their call to the ministry. There are many churches, which, if the members should seek the Lord as earnestly as did the church at Antioch, might be called of the Holy Ghost to "separate" certain of their number to the work whereunto God had called them. This would be a blessing both to the church that gave them up, and to those to whom they would carry the gospel.

3. A FALSE PROPHET.—There are false as well as true prophets. As the work of the Lord is especially strengthened and carried on by miraculous gifts, Satan has always raised up his agents and endowed them with his power to oppose the work of the Lord. Thus the magicians of Egypt opposed the work of the Lord which was being done by Moses, by using their enchantments. Ex. 7:22, etc. They kept this up until a miracle was performed greater than they could do, when they acknowledged that the power that was working through Moses was greater than that which was being manifested through them, saying, "This is the finger of God." Ex. 8:19. Such men, with more or less satanic power, are always present where the work of the Lord is being proclaimed. Elymas was one of these men, and as the Roman proconsul, or governor, was about to accept the gospel, this "child of the Devil" determined to thwart the work of the Lord, and again, as in many instances, the power of God was invoked, and the One who is stronger than the "strong man armed," vindicated his truth by an overwhelming display of his mighty power. We should be thankful that while we have to meet the enemy, we may have with us One who has overcome him, and who bestows upon us such divine strength that we are sure to come off more than conquerors.

News of the Week.

FOR WEEK ENDING OCT. 29.

DOMESTIC.

—Mrs. Harrison, wife of the President, died at the White House, Washington, D. C., Oct. 25.

—It has been arranged between the United States government and the Vatican that a United States ship of war shall be sent to Rome to convey the papal exhibits to this country.

—Twenty-five human skeletons have lately been unearthed at Crawfordville, Ind., from a gravel pit along the bluffs of Sugar Creek. Some of these skeletons are of large size. One was of a person seven feet tall. Every tooth was perfect. Implements of stone, copper, and a few of shell and bone were also found. Flint spear and arrow heads were found, wrought with much skill.

—The city of Milwaukee, Wis., was visited, Oct. 29, by the most destructive fire it has ever experienced. The fire started in an oil warehouse. Other fires also sprung up at different places, which divided the efforts of the fire companies. A high wind was blowing which made it almost impossible to control the fire. Fire companies from Chicago and other cities went on special trains to their assistance, but the fire was not stopped until property to the value of \$5,000,000 was destroyed, and thousands of people are homeless. Quite a number of persons were killed, but full reports have not yet been received.

FOREIGN.

—In Russia, Oct. 22, railway communications were interrupted by heavy snow-storms.

—Reports from India declare that the tea crop in that country is the shortest on record.

—In three districts in Russia the official reports declare that 77,000 persons have died of cholera.

—Prince Pedro, son of the late Dom Pedro of Brazil, has become insane, and has been placed in an asylum.

—To mark the christening of the infant German princess, 400 women, imprisoned for various offenses, have been released.

—For the first time in months not a single death from cholera is reported in Hamburg. There is only one new case of the disease.

—A severe storm prevailed in Sardinia, Oct. 21. Many buildings were washed away by swollen streams, and several persons were drowned.

—The British steamship "Rumania" of the Anchor Line was wrecked on the coast of Portugal, Oct. 29. But nine persons out of 122 were saved.

—The schooner "E. B. Phillips" of Heart's Content, Newfoundland, is supposed to have been sunk in a gale last August. Fourteen persons were lost.

—Colonel Dodds, commanding the French forces in Dahomey, reports the complete overthrow of King Behanzin, and the entire breaking up of his army.

—During the past four weeks 3,000,000 bushels of corn have been shipped into Mexico, and still there is suffering among the poor at the Mexican capital.

—Heavy snow-storms have prevailed in Bohemia, and also in the Hartz Mountains in Germany, and the rivers and canals of central Germany are covered with ice.

—Andrew Carnegie, proprietor of the iron and steel mills at Homestead, Pa., Oct. 10, laid the corner-stone of Memorial Library, which he is building for the benefit of the town of Ayr, Scotland.

—A revolt has taken place in one of the interior provinces of Argentina. The rebels are in possession of the capital of the province. The governor has asked the national government to help restore order.

—Chancellor Caprivi's Military bill, calling for an expenditure of 57,500,000 marks, has been approved by the kaiser. The chancellor is empowered to dissolve the Reichstag, if it should fail to pass the measure.

—A difficulty between Russian cossacks and Austrian troops on the Galatian frontier, in regard to the crossing of the line by some emigrants, resulted in a battle, in which the Austrian troops put the Russians to flight.

—The Yellow River, which is very appropriately called "China's sorrow" has again broken its banks and caused wide-spread destruction. It is now estimated that in this last flood it has devastated a tract of country 150 miles long by 30 miles wide, and that 50,000 people have been drowned.

—The Canadian Indians are much excited from a report that has gained credence among them, that two new born infants have spoken, predicting that a terrible storm will sweep the country shortly and destroy everything. They are now engaged digging large pits in which to take refuge when the storm comes.

—An abominable traffic in girls has been discovered in Austrian Galicia. They were induced to go to Constantinople into the harems of wealthy Turks. The Austrian embassy at that city has succeeded in liberating sixty of the victims. Twenty-seven persons are now under arrest for participation in this crime.

—The new German Army bill, which is exciting so much attention in army circles in Europe, will raise the effective peace force of Germany to 492,068 men. The strength in time of war will be 4,400,000. France now on a war footing, has an army of 4,053,000, and Russia one of 4,556,000. The full results of the German Army bill will not be reached until 1895.

RELIGIOUS.

—Corbett, the prize fighter, was arrested at Cincinnati, Ohio, Oct. 23, charged with taking part in a theatrical performance on Sunday.

—A new church and monastery for the Carmelite Fathers will soon be erected in Pittsburgh, Pa. Ground has already been purchased at a cost of \$50,000.

—Methodist Ministers in council at Chicago, Oct. 25, deprecate any further discussion of Sunday-opening of the World's Fair. It was suggested by one minister that an appeal be made to the Supreme Court to grant an injunction forbidding the Sunday opening.

—Dr. Minot Savage of Boston, Mass., and one of the most noted Unitarian ministers in the United States, declares in favor of an open Fair at Chicago on Sunday, and seriously questions the constitutionality of the act of Congress which practically closes the Fair that day.

BUSINESS NOTICES.

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

WANTED.—A man to work on a farm by the year. Good wages. Must be a Sabbath-keeper. Address J. H. Vollmer, Marshall, Wis.

WANTED.—A first-class Seventh-day Adventist blacksmith. Address G. W. Pease, Bridgewater, So. Dak.

WANTED.—For Union College, specimens for museum, also books for library. Address James W. Loughhead, College View, Nebr.

LABOR BUREAU.

WANTED.—A place as engineer or fireman where I can keep the Sabbath. Address Friedr. Schmidt, 2,915 Clinton Ave., Minneapolis, Minn.

CHANGE OF ADDRESS.

The address of Elder G. W. Anglebarger is changed from 812 19th Ave., Denver, Colo., to 806 East 21st St., Cheyenne, Wyo.

PAPERS WANTED.

MISS LIZZIE RIDDING, Lagrange, Ind., desires clean copies of the *Signs, Sentinel, Instructor, Our Little Friend*, and health leaflets, sent to her address post-paid.

M. G. SMITH, Upperville, Fauquier Co., Va., would like papers to use in missionary work. Send only clean copies, post-paid.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Y. Falls & Buffalo Special.	Night Express.	Detroit Accom'n.	Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.16
Michigan City.....	11.05	2.05	4.05	6.45	11.19		am 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	5.55	8.52	10.42	4.05	9.45	5.25
Ann Arbor.....	5.25	6.27	9.45	11.27	5.38	10.47	7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55	9.20
Buffalo.....	am 3.00	am 6.25	7.35		pm 7.55	pm 5.00	
Rochester.....	6.50	9.55					
Syracuse.....	8.00	pm 12.15					
New York.....	pm 3.45	8.50					
Boston.....	6.05	11.05	pm 6.15				
WEST.	Day Express.	N. Shore Limited.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.	
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00		am 6.45		
New York.....	10.30	4.30	5.00		9.15	am 8.30	
Syracuse.....	pm 7.35	11.35	am 2.10		7.20		
Rochester.....	9.35	am 1.25	4.20		9.55		
Buffalo.....	11.00	2.20	5.30	am 8.45	11.50	pm 7.45	
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.59	9.59	2.19	5.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm 1.05	10.45	pm 12.02	4.30	8.47	1.20	4.59
Kalamazoo.....	2.05	11.30	12.59	5.05	9.45	2.18	5.85
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City.....	5.20	1.55	2.45	7.20		5.35	8.18
Chicago.....	7.35	3.35	4.30	9.30		7.55	9.55

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

Accommodation Mail train goes East at 1.05 p. m. daily except Sunday.

Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 1.15	Boston.....	am 7.00
pm 3.00	New York.....	am 8.00
pm 4.45	Buffalo.....	am 9.00
pm 6.30	Niagara Falls.....	am 10.00
pm 8.15	Boston.....	am 11.00
pm 10.00	Montreal.....	am 12.00
pm 11.45	Toronto.....	am 1.00
pm 1.30	Detroit.....	am 2.00
pm 3.15	Port Huron.....	am 3.00
pm 5.00	Port Huron Tunnel.....	am 4.00
pm 6.45	Lapeer.....	am 5.00
pm 8.30	Flint.....	am 6.00
pm 10.15	Detroit.....	am 7.00
pm 12.00	Bay City.....	am 8.00
pm 1.45	Saginaw.....	am 9.00
pm 3.30	Durand.....	am 10.00
pm 5.15	Lansing.....	am 11.00
pm 7.00	Charlotte.....	am 12.00
pm 8.45	BATTLE CREEK.....	am 1.00
pm 10.30	Ypsilanti.....	am 2.00
pm 12.15	Schoolcraft.....	am 3.00
pm 2.00	Cassopolis.....	am 4.00
pm 3.45	South Bend.....	am 5.00
pm 5.30	Valparaiso.....	am 6.00
pm 7.15	Chicago.....	am 7.00
pm 9.00	Chicago.....	am 8.00
pm 10.45	Chicago.....	am 9.00
pm 12.30	Chicago.....	am 10.00

Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Meals served in C. & G. T. Dining Cars on all through trains.

W. E. DAVIS,
Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER,
Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., Nov. 1, 1892.

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A private letter from Prof. E. A. Sutherland informs us that the College building at Walla Walla, Wash., is progressing nicely, and they hope to be able to occupy it by Dec. 7.

A private letter received from Elder A. O. Burrill, Abbotsburg, Essex Co., Ont., contains the gratifying intelligence that a sufficient sum of money is now pledged to build the new house of worship there, and that the material would all be on the ground by the time the letter would reach us, and they expect to hold services in the house this winter. The letter closed by saying, "We thank God for the success that has attended the work here." To which we append a hearty amen. Brother Burrill's address will be as above, until further notice.

We are in receipt of a letter from a man in Arkansas who says that he is Christ; that he has come the second time; that he changed the Sabbath from the seventh to the first day of the week. He offers to prove his assertions by stopping the world from revolving on its axis, if we will write to him and specify a time when it shall be done. We have not accepted his offer; for we have no confidence in his pretensions, but we make it public, that those who have so eagerly sought for divine authority for the change of the Sabbath, may know where to refer for evidence. His statement that he changed the Sabbath should supply a long-felt want to the believers in Sunday sacredness.

We heartily sympathize with exposure of folly in every direction. Brother W. D. Chapman, 451 Holloway Road, London, sends us a clipping from the London (Eng.) *Standard*, containing some well-deserved strictures on a disgusting spectacle which is not confined to England. It is that of young people who visit the famous watering-places, presumably to enjoy the fresh air, sea breezes, and exercise, but who, blind to all their sublime surroundings, deaf to the music of wind and tides, and dead to the opportunities of recreation and research open before them, bury themselves up in the perusal of a mess of silly slop in the form of novels prepared for the "holiday season." Besides the killing of precious time, and degradation of taste and sentiment, such a course would seem to indicate the last stages of inane stupidity.

While the resolution approving the action of the United States Congress in closing the World's Fair on Sunday was under discussion in the Pan- Presbyterian council recently held in Toronto, Canada, one member suggested that the name "Lord's day" be changed to "Sunday" since the government to which it was going knew nothing of

the Lord's day, but did know something about the Sunday. On this the *Christian Nation* exclaims, "Isn't it time this government knew something about the Lord's day and the Sabbath?" To this the obvious reply is, that it is time those who ask such a senseless question knew something about the Lord's day and the Sabbath. It is time that they knew that the only day that can be the Lord's day is the day that he has revealed and claimed as his own. And that he has claimed one day, and plainly declared which day that is, by saying that he is the Lord of it, and that day is the Sabbath, the seventh day, and no other; and it is time they knew that the day to which they have falsely given the title of "Lord's day" is an interloper, a deception, and a fraud.

ALL BY LAW.

"LET them educate their conscience by the law of Tennessee," say the courts of that State, of those who choose to educate their conscience by the word of God, in the matter of the Sabbath of the Lord. "We have a law, and the law must be obeyed." But when Pilate said of Christ, "Take ye him and crucify him: for I find no fault in him" (John 19:6), what did the chief priests and officers reply?—"We have a law!" Verse 7. O, yes; Christ was crucified by law! And every persecution that has ever insulted the light of the sun, has put in the same old plea: "We have a law!" Better educate such laws.

LAMP-POST RELIGION.

WILL some one endeavor to analyze the workings of a mind which can wander off into such vagaries as the following:—

"A family may be barbarous and unhappy whose every member is a Christian." "The authority of Jesus extends over the bank, the store, the factory, the railway, as truly as over the individual. A dollar, a lamp post, a game, a school, a legislature, needs to be absolutely subject to Christ."

These quotations are from an article in the *Christian Nation* of Oct. 19, 1892, intended to prove that the State, as a State, must find Christ and become Christian without regard to the individuals that compose it. But we would like to know how much more religion can be found in a family, in society, in a corporation, or in a State, than is to be found in the individuals of which these organizations are composed. The State, as a State, must find Christ, say these enthusiasts; but he who finds Christ, according to the Bible, must repent, believe, and be baptized. Will these political hypochondriacs please get out a State and baptize it? Let us see how they would do it.

MISSIONARY WORKS.

SOME seem to think that missionary work is confined to labor among the heathen and savages. The Seventh-day Adventists are often reproached for working among and for those who live in civilized lands, and who even make a profession of the name of Christ. To those who hold us in this light, we commend the following words, from the *Christian Nation* of Oct. 19:—

"Some feel that they are not doing missionary work unless they are reaching after the heathen. This is a mistake. It is a great mistake. Any new principle propagated, is missionary work. And a grand work it is too. It lifts the community higher. It makes them stronger, and hence better fitted for spiritual work at home and abroad."

This we believe to be the true idea. It is missionary work to introduce and defend a new truth, or lift up one which has been downtrodden, no matter how much other truth those may have among whom we labor.

This is illustrated by the Sabbath question. The denominations of Christendom have almost lost the Sabbath, and the great doctrine of the soon coming of Christ, from their knowledge and belief, and to enlighten them on these great themes, is as much gospel and missionary work as to go to the heathen.

DON'T BE IMPOSED UPON.

IN the REVIEW of Aug. 9, we had occasion to answer some inquirers concerning a person who was sending out cards seeking to obtain the addresses of every family of Seventh-day Adventists in the land. As the author of the card had no con-

nection with our people or work, we knew there must be some chicanery about the matter, and warned our brethren to pay no attention to them. Since then, further developments have come to light. Having obtained the addresses, this man, T. C. Davis, sends out a "Circular Letter," advertising a book for sale. The cards hailed from Marshalltown, Iowa, but the circulars from Des Moines. By a careful and deceitful wording of the circular, and by quoting from "Thoughts on Daniel and the Revelation," and "Bible Readings," he carries the idea that the book in question is in perfect harmony with the views of Seventh-day Adventists, and that it has brought out some further important points which are essential in these last days, and which our people should have at once; while the truth is that the book is only a bitter tirade against our people and faith, and especially undertakes to show that sister White is the woman Jezebel of Rev. 2:20. By the fraudulent mask which he throws over the matter, many of our people are liable to be inveigled into sending 25 cents for a little 64-page pamphlet, which would be dear at 5 cents, supposing it to be in harmony with our faith, but finding it to be a bitter attack upon it. The man renders himself liable to prosecution for trying to obtain money under false pretenses. The whole thing is a deception and a fraud. Brethren, be not caught by any such contemptible imposition.

DIVINE AND HUMAN LAWS.

THE religious press of this country has much to say at the present time about the observance of the American Sabbath. No other Sabbath is worth a straw to them, but the American. That must and shall be preserved. As far as Scripture reasons go, the way they propose to do it is as different as the different churches which these papers represent. Some quote the fourth commandment and other statements in the prophecies of Isaiah, Jeremiah, and Ezekiel, and then apply them to Sunday, the first day of the week! Others do not believe that the fourth commandment is binding now, and so do not quote it nor anything else from the Scriptures which clearly applies to the day specified in the commandment—the seventh day. Such pass over the fourth commandment as of no account; for they see it cannot be made to apply to Sunday. Upon scriptural reasons there is no harmony among them, and only in one way are they agreed: to enforce State laws for the observance of Sunday rigidly upon every one. State law for a Sunday Sabbath takes the place of divine law for the seventh day—God's Sabbath. What is this but arraying the State against God? M. E. K.

LITERARY NOTICES.

"IN THE CHAIN-GANG FOR CONSCIENCE' SAKE."

THIS is the title of a little 8-page tract recently issued by the National Religious Liberty Association. It gives the facts of the recent imprisonment and chain-gang labor, of our brethren in Tennessee, with comments of the press upon these religious persecutions. It will be an eye opener to many to learn that religious bigotry can find laws on the statute books of our States through which it can perpetrate such injustice and wrong upon those against whom they may have enmity on account of their religious views, in this land of boasted religious liberty. The tract should have an immense circulation, to educate public sentiment in regard to the great issues that are now right before us. Price, 50 cents per hundred. Address National Religious Liberty Association, 267 West Main street, Battle Creek, Mich.

"EXPERIENCES OF A PIONEER MINISTER OF MINNESOTA."

SUCH is the title of a neat little volume by Elder William B. Hill of Minnesota, giving an autobiographical sketch of his early life and later history, especially his experience in the Christian ministry. In the narrative, which is written in a very easy, racy style, are interwoven, as occasion makes room for them, arguments on different points of our faith; abstracts of sermons; an experience with Spiritualists and Spiritualism, showing its true nature; conversations; interviews; etc., which are both entertaining and instructive. It shows the sorrows and joys, sacrifices and successes, that attend the work of a minister of the gospel. Others, besides the more intimate friends and acquaintances of Elder Hill in the State where he has spent the most of his life, will be interested and profited by a perusal of this work. Price, \$1. Address W. B. Hill, Osakis, Douglass Co., Minn., or Chas. Emmerson, College, Battle Creek, Mich.