

The Advent REVIEW And Sabbath HERALD

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

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CHARITY. 1 CORINTHIANS 13.

BY THOMAS S. MCCORKLE.

(Spring Garden, Fla.)

COULD I command, with voice or pen,
The tongues of angels and of men,
A tinkling cymbal, sounding brass,
My flowing speech would not surpass,
Unless my tongue inspired should be,
By that sweet grace, fair charity.

Could I the martyr's flame endure,
Give all my goods to feed the poor;
Had I the faith from Alpine steep
To hurl the mountain to the deep,
What were such zeal, such power to me,
Without the grace of charity?

Could I behold with prescient eye
Things future, as the things gone by;
Could I all earthly knowledge scan,
And mete out heaven with a span,
Poor were the chief of gifts to me,
Without the chiefest—charity.

Charity suffers long, is kind;
Charity bears a humble mind,
Rejoices not when ills befall,
But glories in the weal of all;
She hopes, believes, and envies not,
Nor vaunts, nor murmurs o'er her lot.

The tongues of teachers shall be dumb,
Prophets discern not things to come,
Knowledge shall vanish out of thought,
And miracles no more be wrought;
But charity shall never fail,
Her anchor holds within the veil.

The Sermon.

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

"GO FORWARD."*

It is now some time since I have enjoyed the privilege of speaking to you on the Sabbath, and I much desire this morning that the blessing of the Lord may be with us on this occasion. Since I was with you, I have attended a number of very interesting camp-meetings and Conferences. I am glad, brethren and sisters, that the Lord is blessing his work, and that the message is taking advanced ground. Our late meetings, especially, have been seasons of great refreshing, and I never saw our brethren throughout the field of better courage. For these things I feel very thankful.

This morning I thought to base a few remarks on a part of Ex. 14:15: "Speak unto the children of Israel, that they go forward." The entire verse reads like this: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

This congregation is well acquainted with the

circumstances which called forth these words of the Lord; it was indeed an interesting occasion. In following the history of the children of Israel from Abraham to the time brought to view in the text, there are many interesting incidents, but we cannot notice them in particular. During this time they had suffered the greatest servitude, affliction, and persecution; but they cried to God in their slavery, and he sent Moses to deliver them. Pharaoh refused to obey the summons, and the Lord by his great power led them out of the land of bondage; he directed their way; he told them where to go.

At the time when the command in our text was given them, they were encamped before the Red Sea, with steep mountains on either side. When the Egyptians learned this, they doubtless thought it was a very favorable opportunity to capture and bring them back, and so they pursued them. And to human appearances, it would seem that the Egyptians could only be elated with the prospect. To Israel, however, the situation was not so comforting; they appreciated their danger, and began to murmur and find fault. "They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" But Moses took the matter to the Lord, and laid the whole situation before him.

Well, brethren, the Lord knew all about it; he understood the situation in every respect. And while Moses was thus in earnest prayer, the Lord appeared to him, saying, in the language of our text, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." They were not to continue there, neither were they to be simply praying then, but they were to rise and act upon the word of the Lord—move out just as he had instructed them. God had not called them out of Egypt to remain before the Red Sea. That was not the terminus of their journey. The land to which they were going, as well as the object for which he had called them out of bondage, was yet before them.

It occurs to me that at this stage of our work there is a lesson in this for us. Brethren, the Lord is just as much in the third angel's message as he was in the leading out of the children of Israel from Egypt. That was God's work; that was God's arrangement; that was God's order. He had a care for his people then, and watched over them with the greatest interest possible. This, also, as we all acknowledge, is the Lord's work, and God has led in this message from the very beginning.

We often review the situation, the poverty, privations, and difficulties that seemed to meet this work in the beginning. And from the standpoint of the world, we would say that it would be utterly impossible to expect that such a work would grow to strength and power in the earth. We call to mind the poverty under which Elder Joseph Bates started his work, immediately following the great disappointment in 1844; but, brethren, we acknowledge to-day that God has been in the work all the way along, and that that insignificant beginning has become a power in the land, the influence of which is felt much more largely than we really sense it to-day. The fact is, there is power in the truth of God.

Still, when we look over our past history, we see many things there that give us pain. We

find in our own experiences, that the evil heart of unbelief, that heart of doubting and murmuring, that short-sightedness that cannot comprehend God in his wonderful works and in his dealings with the children of men, has hindered our progress, and stood in the way of the Lord's being glorified in the advancement of his truth, as would have pleased him. Yet I thank God that he is still with us, and I thank him to-day for the mercies that are surrounding the work at the present time.

This year that is nearly past, has brought us some very interesting developments, and we do well, brethren, to study our time, to understand the situation, and to realize and appreciate the meaning of all these things. The danger is that the providences of God will bring wonderful things to pass in the earth, and usher us on to the day of the Lord, and we not understand it, and properly relate ourselves to the work. The work may go on, and the message may triumph, and yet we may not have a part in it. God forbid that this should be so in our individual cases! But there is danger here, and for this reason we should keep our eyes open to see what is thus transpiring around us.

We have been looking forward for years to the very things that we now see. Notice this remarkable agitation for religious legislation, and what success has already been achieved in that line, and the spirit that we see abroad in the land. There is not a week that passes by, but it brings up some new developments. It is wonderful, brethren, how fast things are moving in this time of ours; it is wonderful how rapidly history is making, and the word of the Lord going into effect. I fear that in our care for the things of the world, we shall lose sight of these things; we must not do it. The Lord help us to watch and be sober. The Lord help us to keep our eyes on the prize before us, that we may be such men in Israel as have an understanding of the times, to know what Israel ought to do.

We have long been talking about the loud cry of the third angel's message. We read: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Well, has the time come for that loud voice to be heard? Has the time come when that warning should be given with earnestness and power?—It certainly has, brethren, for the situation is ripe for it in every way possible, and we see how remarkably everything is moving. The time has come for the third angel's message to go with a loud voice. Then don't be looking forward to it any longer; don't be expecting it at some place away off; realize that it is here, and that it means something.

There is another point that I want to keep your mind impressed with, and that is the wonderful manner in which the way is opening for the truths of this message to go everywhere. I never saw anything like it, and it is continuously becoming more and more so. Within the last year, especially, the minds of the people of the nations have been turned toward the Bible, to find out the way of the Lord in reference to these

* Sermon by Elder O. A. Olsen, delivered at Battle Creek, Mich., Oct. 29, 1892. Reported for REVIEW by John Greenwood.

times. Wherever our missionaries go (I am speaking now of lands outside of our own country), we find favorable conditions. Almost every day we receive some very interesting letters. Just a day or two ago I had a letter from Elder O. Johnson in Finland. We have not opened up our work in Finland yet; the fact is, we have not had the men and means. This has been the difficulty, and so we have held back. And really, this morning, as I review each of these fields, I feel as though we ought to make a confession for holding back the truth from them.

Elder Johnson went to Finland last summer, which country being under the Russian government, makes it very difficult to enter. He could not go there as freely as he could into Sweden, yet he went with two Bible workers, and in his letter just mentioned, he says:—

"Almost everywhere we go, we meet the most cordial reception. And while I cannot hire a hall and hold public meetings, I hire rooms, and invite the people to come in and attend family worship with me. That is the only way I can hold meetings. I have my apartments, and invite them to come in there; then I instruct them in the way of the Lord, and pray with them. Before going back to Sweden, I wanted to go into the country, and see how the country people were situated, and I received a most hearty welcome; and it seems to me that these people are even more religiously inclined than the Scandinavians."

Brethren, that is the situation. How wonderfully the Lord has prepared the way for the truth to go to the hearts of the people. Brother Johnson visited the home of a rich baron, who was the owner of some large iron works. He first entered the kitchen, and began to talk with some of the servants, on religious subjects. They became much elated, and very happy because he had come to talk with them with reference to their hope in God. By and by a servant came in, and said: "The baron would like to see you; won't you come up into his room and talk with him also?" He went up, and had a long, interesting conversation with the baron, and it ended like this: The baron said: "I want you to come and preach in our school-house next Sunday." So he went there and spoke twice, and after the close of the second discourse, others came to him, saying, "Come over into our neighborhood, and preach to us." So there is a whole community opened to him.

This is the first time any of our people have been on that ground, and that is the condition of things; that is the way in which the field is opening, and they are anxious to hear about the way of the Lord. But yet, to-day, we have not a publication in the Finnish language. "Well," you say, "how does brother Johnson get along?" Many of these people speak the Swedish language. "How does that open the way?" It will give us some one who speaks both languages to preach the truth in the Finnish language itself. We now have one of our tracts translated into Finnish, and it has been sent over there to be printed. But, brethren, it seems to me that we are years and years behind in our work in that field. Years ago the situation would have been more favorable. But here is the work, opened in this remarkable manner, and when I apply the words of the text, "Go forward," shall we stop with simply making this beginning? Shall we stop with only treading upon the borders of the land? Is it not time that we "go forward" and do the work that God intends shall be done for that people?

Yesterday I received a letter from brother Frank Hutchins. About a year ago the Foreign Mission Board voted to send him to the Bay Islands, and we ordained him and sent him off. We found no old experienced man whom we could send, that could be spared from the work here, so we sent this young man, and the Lord has been with him and has blessed him remarkably, and quite a large company have taken hold of the truth since he went there. Writing from Belize, he says: "We did not expect to stay here; but we found our quarters, and began to hold some Bible readings, and the people have just crowded on to us." He also says, "Brother Olsen, I thought we were going away to-morrow, but I cannot see that it is right to leave this in-

terest, and so I will stay another week and follow it up; but send us some one to help in this field; here we are, all alone." And wherever they go, they find hearts to receive the truth, and it is the best class of people who show an interest in it. Thank the Lord for this.

This is the condition in the whole world to-day, even in other countries and in other lands besides our own. Brethren, has not the time come for the truth to go with power, and for the earth to be lightened with its glory?—Certainly it has.

(Concluded next week.)

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.

IMPERATIVE NECESSITY OF SEARCHING FOR TRUTH.

BY MRS. E. G. WHITE.

"AGAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and re-instate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness.

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation.

God has endowed humanity with attributes whereby we may appreciate God; and though man has revolted from God, and has endeavored to supply the place of God with other objects of worship, the true God alone can fill the wants of the soul. Christ said: "I, if I be lifted up from the earth, will draw all men unto me." Christ is to be the great center of attraction, the object to which the attention of the world is invited; and the word of God so portrays him. The Lord has intrusted to his children his written word, in order that they might search the Scriptures, and understand what is truth, and proclaim the truth to those who are in the darkness of error. How diligently should we search this word. The diligent student will be amply rewarded; for gems of truth are to be gathered up, and separated from the companionship of error. The Bible is presented to us as a precious revelation from heaven; but in order to understand it, we must diligently search its pages, with prayerful spirit and humble heart.

The prevailing spirit of our times is that of infidelity and apostasy. The spirit manifested in the world is one of pride and self-exaltation. Men boast of illumination, which in reality is the blindest presumption; for they are in opposition to the plain word of God. Many exalt

human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of antichrist is far more wide-spread than any of us imagine. Among the great mass of professed Christians, the grievous character of the transgression of the law of God is not understood. They do not realize that salvation can be obtained only through the blood of Christ, through his imputed righteousness; but this alone will avail to make fallen man what he should be, and exalt him to become a member of the royal family.

The truth as it is in Jesus is regarded as an old-fashioned doctrine. The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, is of more value than the word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and his apostles. The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants to-day. Even the Christian world refuses to be converted by the Spirit of God, but listen to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of antichrist is prevailing in the world to a far greater extent than it has ever prevailed before. The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloud-bursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily. The Lord is about to reveal the difference between the righteous and the wicked; for his "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire."

The time is upon us when the miracle-working power of the arch deceiver will be more decidedly revealed. And his deceptions will increase in their delusive attraction, so that they will perplex, and if possible, deceive, the very elect. The prince of darkness with his evil angels is working upon the Christian world, inducing those who profess the name of Christ to stand under the banner of darkness, to make war with those who keep the commandments of God, and have the faith of Jesus. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast, and prevail upon the children of God to worship the beast and his image. They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of his word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God! Where now our eyes can discover only rich floors of wheat, will be chaff blown away with the fan of God. Every one who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial. Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and reproach, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees,

but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand.

(Concluded next week.)

FAITH AND PRAYER.

BY A. SMITH.

(Grandville, Mich.)

EVERY good and perfect gift comes from God. He created the resources from which we draw all the real necessities and pleasures of our existence in this world. For his people, whom he loves with all the intensity that a father can know, he has a fullness of blessing ready to bestow for the asking. He is omnipotent, and when we are pressed with sore temptation or bitter adversity, "is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us." Then why are his people sometimes so destitute and afflicted?—Because prayer is too much neglected, and faith not cultivated. When sorrow and perplexity press the soul almost out of life, God's word invites you to cast "all your care upon him; for he careth for you." 1 Pet. 5:7. And again: "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22.

But too often God's people put their burdens into his hand only for a moment, not relinquishing their hold, and thus they carry the weight of their burdens as before, not trusting the Lord.

Why not leave the heavy burden in the hands of the Lord who is so willing to carry it for us, and stop talking or thinking about it, except with thankfulness for the blessed release?

Sometimes we may become unavoidably entangled in business or social relations, and gloomy forebodings may distress us, no avenue of escape seeming to open. If we are not ourselves responsible through mismanagement, it is doubtless a snare of Satan to entrap us. But, from whatever cause, we should take the entire burden to the Lord, and ask him to open the way out of it, and when deliverance comes, compare results with Eph. 3:20, and glorify God by declaring to those interested what he has done for us.

Some people have lost their reason, or are idiotic,—let us thank God that it is not so with us; others have lost their eyesight, or are deaf,—let us thank God that we can see and hear. When the fair maiden views her charms in the mirror, let her consider that her beauty is the gift of God, and thank him from her heart that she is not repulsive and deformed like some of her sisters whom she meets from time to time; and instead of recoiling from such in a selfish way, lighten the burdens of the unfortunate by kindly ministrations.

The business man who is a child of God should acknowledge and exemplify the following Scripture declarations in all his commercial enterprises: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22); also, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18, first clause.

The poor should ask God every morning to bless their labor during the day, and thank him for every good gift of his providence, looking forward a little while to a rich inheritance in the kingdom of God, for, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

Young Christians should submit all their interests, and especially their choice of a life companion, to God in fervent prayer; for the Lord can look down through the vista of human life to its close, and he can save us from lifelong sorrow.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Ps. 37:4.

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

OUR FATHER. PS. 103:13.

BY LETTIE E. BORER.
(Minneapolis, Minn.)

LIKE as a father pities his child,
Thus does the Lord so gentle and mild
Pity the erring who bow in his fear,
By kindness and love he draweth them near.
We are but dust in his holy sight,
Weakness alone, but he is our might.
High as the heavens o'er earth, far above,
So is his mercy toward all, and with love,
Far as is east from the west, he removes
Our transgressions, and then he approves
The efforts we make to walk in his ways,
Blessing us all, to the end of our days.

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 MARK OF THE BEAST.

IN Rev. 13:11-18 the last church are threatened with extermination by the two-horned beast, because they will not receive the mark of the ten-horned, or papal, beast in their right hand or in their forehead. The mark of the beast is that by which he identifies his worshipers. His worshipers are those who acknowledge his authority to do what he claims to have power to do. It was said of him that he should think to change times and laws. His characteristic trait, therefore, was to be his blasphemous claim of ability to change the law of God. To acknowledge his ability to do so would be to receive his mark. To deny that ability would be to deny his authority so to do. Hence we are once more brought to the last generation of Christians, and find them denying the authority of the pope to change the commandments of God. But the Sabbath is one of the prominent features of that law which he claims that he has changed. The last church, therefore, if consistent with its profession, must be a Sabbath-keeping church and actively engaged in a Sabbath restoration movement.

THE JUDGMENT MESSAGE.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Such is the language of Rev. 14:6, 7. That the message which it contains relates to the judgment, will not be disputed. The investigative judgment must commence before the coming of Christ, as those who are to be raised at the instant that Christ descends "with the voice of the archangel, and with the trump of God" (1 Thess. 4:16) must have been previously accounted worthy of a part in the first resurrection, or the resurrection which is to take place at the coming of Christ. Luke 20:34-36; Rev. 20:5, 6. Assuredly they would not be raised to everlasting life first, and then investigation entered upon to see whether they were worthy of such a destiny. That the judgment of Rev. 14:6, 7 will occur before the coming of Christ, can be proved, if additional proof be necessary, from the context. After that message is given, a second and then a third message follows. These are to go to every nation, kindred, tongue, and people. This would require years of time. While these messages are going, the saints are still dying, a thing that will not be true after the second advent. Rev. 14:13.

Subsequently to the proclamation of the third message, Christ is to come on the white cloud. Rev. 14:14. So much by way of settling the chronology of the judgment message. As seen, it must be given just before the coming of the Lord. Now a word regarding its relation to the Sabbath question. The reader will recognize these words as a part of the message: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made

heaven, and earth, and the sea, and the fountains of waters."

Do you inquire what the statements of the angel just quoted have to do with a Sabbath reform movement? I answer, much, every way. You will observe that the angel required men to worship the God who made the heavens and the earth. In making such a requisition he emphasizes the importance of recognizing the God of heaven as the creator of our world, and those worlds that were brought into being at the same time with it. But how shall this be done in the most fitting manner possible? Can God's own method be improved upon? He has established one, and but one, memorial of his creative power. That memorial is the Sabbath of the commandment. Will the last generation of Christians heed the warning of the judgment angel? If so, they will not only keep God's Sabbath themselves, but they will also proclaim its obligation in all the world. This being true, the conclusion is again reached that the last church will be actively and zealously engaged in a Sabbath restoration movement.

THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

In these verses are found what is known as the third angel's message. It is preceded by the messages of the first and second angels, and followed by the coming of Christ. The first message proclaims the hour of his judgment come. The mission, therefore, of those who give the third message covers the territory lying between the opening of the judgment and the coming of Christ. The nature of the work which they are to accomplish is not left in obscurity. It is said of the people giving the message: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." They are in conflict with the papal beast and his image, and they differ from the worshipers of the beast and the image in the facts that they keep the commandments of God and the faith of Jesus, or they unite the law of the Father with the gospel of the Son. No movement based as this is upon the commandments of God, can fail to emphasize the necessity of observing the true Sabbath, since the Sabbath occupies a very prominent place in the decalogue. Once more, therefore, we are forced to the conclusion that the last generation of saints will be engaged in a Sabbath reform movement.

THE SEAL OF GOD.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

Such is the language of Rev. 7:1-4. That it must apply to events to take place in connection with the close of this world's history, is too obvious to require a lengthy argument. Instead, therefore, of showing, as might be done by an examination of the context, that the transactions which it records are to take place between the opening of the sixth and seventh seals, the latter of which covers the return of our Lord, and the former, events to be witnessed by the last generation of Christians, I will content myself by demonstrating that it is identical with another prophecy whose chronology has already been settled.

The holding of the winds by the angel men-

tioned in verse 1 represents the providential restraining of wars and commotions for a time. The object of this restraint is for the specific purpose of allowing the saints of God to be sealed. The forehead being the place where they were sealed, proves that the sealing was brought about by the reception on their part of some article of faith which designated them as the true people of God. Right here is the key to the situation. It being incredible that there should be two companies of saints, each of which bear the "seal" or "mark" of God in the forehead, and each of which numbers exactly 144,000, it is safe to conclude that if there can be found a mention elsewhere of a body of saints bearing these two characteristics, they must be identical with those brought to view in Rev. 7:1-4.

If the reader will examine the following text, he will recognize just such a company as the one for whom inquisition is being made: "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14:1. It will be noticed at once that this company, like the one in Rev. 7:1-4, numbers exactly 144,000. The only difference between the description of the two bodies lies in the circumstance that one is said to be sealed in the forehead, and the other to have the name of the Father (God) in the forehead. This variation, as will be seen, is not material. A seal is defined to be a mark. The name of Jehovah placed upon the foreheads of the saints is also a mark, and therefore a seal. The language in both instances is figurative, and denotes merely that the persons in question are the acknowledged followers of the God of heaven. As already assumed, the placing of the seal or name in the forehead indicates that they are distinguished by some feature of their faith which separates them from the rest of mankind. If it were possible to determine just what peculiar doctrine this is which distinguishes them from the men of their generation, perhaps they could be located beyond a peradventure.

The first point to which attention is called is the fact that St. John saw them on the Mount Zion, that is, in heaven, immediately after he had seen the church in deadly conflict with the beast and his image, as recorded in Revelation 13. Doubtless they represent that same church after its triumph over all of its foes. In Rev. 14:9-12 the same church is mentioned. It must be the same, because it is in conflict with the same beast and the same image, as the church of the 13th chapter were contending with. Heretofore it has been shown that the people alluded to in Rev. 14:9-12 must arise between the session of the judgment and the coming of Christ; but as the company in Rev. 7:1-4 and the one in Rev. 14:1 have been proved to be identical, and as the latter company is the same as the one spoken of in Rev. 14:9-12, they are but different mentions of the same body of Christians. As a consequence, the company in Rev. 7:1-4 must arise at a point of time just before the coming of the Lord. Their chronology having been established, the next labor to be entered upon is that of determining the nature of the seal that they were to bear in their foreheads. Already it has been decided that some peculiar feature of their faith would furnish the means by which they were to be marked or sealed. Their identity with those who give the message of Rev. 14:9-12 gives a clue that will lead directly to the acquisition of the needed information. The latter company were distinguished from the followers of the beast by the circumstance that they kept the commandments of God and the faith of Jesus. They denied the power of the beast to change the law of God.

Among other respects in which the beast, or the papacy, claims to have changed the law of God, is that of the Sabbath. This, by the very necessity of the situation, those who give the third angel's message must deny both in theory and practice. In doing so, they become Sabbath-keepers in contradistinction from the rest of

the world, who are Sabbath-breakers. Sabbath-keeping, therefore, is the peculiarity of their faith, which makes them a separate people, and marks them as the especial worshipers of the Most High. The church of Rev. 7:1-4 being identical with that of Rev. 14:9-12, that which is true of one, must be true of the other. As a result, the 144,000 of the former chapter must be Sabbath-keepers, that is, observers of the seventh day of the week. This peculiarity might, with the most perfect propriety, be styled a seal, or mark. It might also, as in Rev. 14:1, be represented by the name of the Father in the forehead. How fitting that such should be the case when the God of heaven has so often characterized himself as the God who made the heavens and the earth, in contradistinction from the gods who *made not the heavens and the earth*. Jer. 10:11, 12. As the Sabbath is the memorial of Jehovah's creative power, those who solemnize it become his especial worshipers, and therefore may be said to bear his name in their foreheads. Had the Sabbath never before been used as the seal of the living God, the evidence would be conclusive that it is so employed in the present instance. The argument would be strengthened, however, could it be proved that he formerly used the same Sabbath for the same purpose, *i. e.*, as a seal. That he has done so, the following text will demonstrate: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

In the Scriptures the terms "sign" and "seal" are used synonymously. Hence it is clear from the foregoing text that when God took the children of Israel by the hand to lead them out of the bondage of Egypt to the earthly Canaan, he made the Sabbath the seal by which they were distinguished from the nations around them. How appropriate, therefore, that the last church should receive the seal of the same Sabbath, when they are about to be led out of the bondage of mystic Babylon, and translated to the heavenly Canaan.

(To be continued.)

IS THERE A DIFFERENCE BETWEEN OUR SALVATION AND OUR REWARD?

BY CHAS. F. WILCOX.

(Battle Creek, Mich.)

EVERY believer in our Lord and Saviour Jesus Christ feels a deep interest in the salvation of his soul, and looks forward with longing anticipations to the time when just rewards shall be given. Many questions arise touching the theme of salvation; and since some truths unfold slowly, it is not to be wondered at that there are yet points from which a steadier light should be desired.

One of these points is the relation, or rather the difference, between salvation and reward. Many look forward to the coming of Christ for their salvation. There is a salvation for the present, and there is also a salvation to be revealed when Christ shall appear in the glory of the Father, with all the shining hosts of heaven. That salvation saves man from all woe and temptation. It gives him a place among the dwellers in light, where care and anxiety can never come. It is the placing of the promised rewards in his own possession, and forever separating him from everything pertaining to the dominion of Satan.

But the present salvation is of greater moment to us now; for it prepares us for the inheritance to be revealed when Christ comes. If the present salvation is neglected, we shall not be prepared to receive the other, hence its greater importance at this time.

We may consider this subject under two distinct statements,—*Salvation is wholly of faith; Reward is wholly of works.*

There is a difference between salvation and reward, and the distinction must be understood,

or one will be confused about justification by faith without works. The Bible has much to say about works, and many conclude that works are required to insure salvation, whereas they are not, but rather are the result of the salvation of God already received.

Man lost life and immortality through sin. It is on this account that he needs the benefits offered in God's plan of salvation. Life and immortality are again brought to light through the gospel; for the gospel says to the sinner, "You stand accepted in the beloved; salvation is yours if you will receive it; listen to the good report from heaven, and let the living word operate in your soul." This means more than simply to listen to the gospel plan of redemption. It is more than to remember meager outlines of the story of the cross.

The gospel presents facts, and these facts are to be received and held as great riches. The facts presented in God's word are based upon eternal principles, and these principles must be received in their fullness. The mighty principles underlying God's eternal purpose are broad, and deep, and full. The human mind may be exerted to its utmost to grasp them, and yet there will ever remain unexplored fields of wisdom. When the theme of salvation is received in faith, and held in truth, it is all-absorbing, supplanting all desires for the pleasures of this present life. The soul that is born from above is filled with a constant delight and joy, and amid the busy whirl of the world, it knows a "joy unspeakable and full of glory."

The sorrows and disappointments of earth cannot disturb the hope that is born of faith; it triumphs over every obstacle and glories in tribulation. Faith is the victory that surmounts sin and all its evil consequences. It rests alone on the word of God; and to him who stands in the word of God its fullness and power will be revealed according to the good pleasure and wisdom of the Author of that word.

Salvation is of faith "to the end the promise might be sure to all the seed." "If they which are of the law be heirs, faith is made void, and the promise made of none effect."

When it comes to *works*, Christ performed all the works required by the law, for the salvation of the whole world. In his keeping of the law was wrought the righteousness of God, and this is imputed to all who will accept it as a gift from God. Righteousness is a free gift. "For as by *one* man's [Adam's] disobedience many were made sinners, so by the obedience of *one* [Christ] shall many be made righteous." "They which receive abundance of grace and of the gift of righteousness shall reign in life by *one*, Jesus Christ." "The gift of righteousness prepares one to be an heir of salvation. It can only be received by faith; and being obtained through faith, it is to be kept by faith. God 'hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' All who receive this 'lively hope' have 'reserved in heaven' 'an inheritance incorruptible, and undefiled, and that fadeth not away.'"

There will be a remnant waiting for Christ when he comes, "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." God makes the promises, and it is for man to accept them. A promise of God is a fact, and when man accepts God's promise, it becomes a fact to the one who receives it. The act of accepting the promise of God is an act of faith. Man can only have a "lively," or living, hope, in that which God has promised; and a promise can only be received and held by the mind and heart, or by faith.

In another article we will consider works, the result and evidence of faith, and show how they bring a great reward.

(Concluded next week.)

—All mankind acknowledge themselves able and sufficient to do many things which actually they never do.—*South.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

"ALL THE RIVERS."

"ALL the rivers run into the sea; yet the sea is not full."—Eccl. 1: 7.

The mountain torrents hasten,
With cataract and roar,
To reach the moaning ocean,
And break upon its shore.
Their mystery and music,
Their laughter and their leap,
Are lost within the bosom
Of the dark and sullen deep—
Yet the sea is not full.

Athwart the purple moorland
The flashing streams go by,
Now gray beneath the storm-cloud,
Now azure as the sky.
By bracken, gorse, and heather,
By crag, and rock, and plain,
They hurry to the river,
And the river to the main—
Yet the sea is not full.

Amid the quiet meadows
The peaceful rivers glide,
To meet the ocean's murmur,
The tumult of its tide.
They leave the woodland whispers,
Where summer blossoms lave,
To mingle with the ripples
Of the ebbing, flowing wave—
Yet the sea is not full.

How long, how long, wide ocean,
Shall love be lost in thee,
And strength and beauty perish
In death's immensity?
O, when shall ring the music
Of the promise over thee,
The blessed music of the cry:
"There shall be no more sea?"

—Clara Thwaites, in Sunday Magazine.

OUR CHILDREN.

"MAMA, when the persecutions come, and you are put in a dungeon, where will I be? and if I should have to talk against you, what should I say? You know they are inquiring about the women in Tennessee, how they do on Sunday, and your time will come, too!"

I looked at the earnest face of my boy, and mentally repeated his questions. Where, indeed, will our children be, in the times of peril just before us? How are we, as parents, preparing them to stand, without human aid or sympathy? We are told by the spirit of prophecy, that parents and children will be separated, that this will be one of the severe tests God's people must pass through. Have we, as parents, considered this matter as earnestly, as prayerfully as we should? Are we leading our children to Christ, so that in those days of peril he will be no stranger to them, but the One in whom all their trust can be stayed?

We know that just before the time of trouble, the very young children will be laid to rest until the Lord comes, but many of our children will pass through the last days. These dear ones should be taught to have Christ in their daily lives now, and to understand that in him alone is strength, wisdom, present help, and final safety. During the Dark Ages, when those fearful days of persecution existed, children were so trained and prepared, that spies got nothing out of them whatever; they understood the situation. Is it any less important that they understand the situation now? Children will be arraigned in courts to testify against their parents,—to "talk against" them,—and are we so training them each day, that in those times they will know God, and be given of him what to say?

It seems to me a solemn thought, and we should see our duty as parents now, before it is too late. We should teach our children to walk with God a day at a time. "Sufficient unto the day is the evil thereof," is for them as well as for older ones. The young are so apt to look ahead, to the future, and in so doing, forget the

now. We can teach them to realize that from their rising in the morning to their lying down to rest at night is all the time they have—all they know anything about; and to be led of the Saviour just for the day, is all they need to be desirous of. Then as the days pass into weeks, the weeks into months, and the months into years (if it be so), they need feel no anxiety.

"Build a little fence of trust
Around to-day;
Fill its place with loving work,
And therein stay.

"Peer not through the sheltering bars
At to-morrow;
God will help thee bear what comes
Of joy or sorrow.

"Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sins
Just for to-day.

"Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

"So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day."

These lines have been of great comfort to me, and I know the principle is most effectual in producing such results in our lives and characters, as was seen in Enoch—he who "walked with God." Let us as parents do our duty by our children; now is the time to make our "calling and election sure," and mold the characters of those whom God has given us, and for whom he will hold us responsible. We and they can do "all things" in the strength of Christ, but without him can no good be accomplished. Phil. 4: 13; John 15: 5. Our example before them should be an object-lesson of what the religion of Christ really is. They will look to some one for their pattern; if they know not Christ, they will look to those who do profess to know him, and if the picture is contemplated with satisfaction and pleasure; if the power of Christ is manifest in our lives, we need not be anxious as to the result in their lives.

O! let us pray for the power of God in our own lives, with his wisdom for the duties and responsibilities devolving upon us, and, whether separated from our dear children or not, all will be well. "Dungeon walls cannot cut off the connection between their souls and Christ."—"Great Controversy," p. 626. And the guard of angels will be doubled, in those days, about the faithful, whether old or young. Teach these inexperienced and dependent youth, that complete trust and faith in God and his word, as we are instructed in the spirit of prophecy, is all they need. Then whether or not, to mortal eyes, angels stand as guards, we know they are there,— "angels that excel in strength,"—and we can rest confidently, all Israel, old and young, on this word of God: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee." Deut. 33: 27. The day hasteth greatly; let us as little children abide in him, that we may not be ashamed at his coming, but have confidence when he shall appear. 1 John 2: 28.

M. D. C.

Battle Creek, Mich.

FOOD FIT FOR PRESIDENTS.

RICH people are to be pitied; for they often have to live on food that is not only unhealthful, but also unpalatable, often depending on foreign cooks, whose dishes are so concocted, spiced, and seasoned, that no person can have good health while living on them. The writer has sat at a table in a gorgeous mansion where wealth and luxury abounded, where really there was hardly an article on the table that was fit to eat; and the ordinary food of wealthy people is frequently not prepared with anything like the care, and

taste, and delicacy which many a good housewife exercises in feeding her little family in her own quiet cottage. And many a man who is compelled to eat the so-called luxuries that load the tables of the rich, longs for the humbler, plainer, and more healthful fare that reminds him of his childhood's days. Mrs. A. J. Dauds of Canton, Ohio, tells the following story of Washington, as related to her by her grandfather, Nicholas Fringer, a miller of Tarrytown, N. Y.:—

"During the administration of Washington, he found it necessary to take a business trip of a few days' duration, accompanied by his staff. It having become known to the citizens of Tarrytown that he would pass through there, arrangements were made to give him a royal reception, and the proprietor of the village tavern at which he would take supper, prepared to serve a menu fit for a king. Everything, almost, in the line of eatables that one could think of was secured and placed in readiness to be served on short notice. About four o'clock in the afternoon of the eventful day, the distinguished party arrived, and was driven to the hotel.

"Upon being told when to have supper ready, the host sent word to Washington's room, asking him if he would state what he would like best. He was greatly surprised to learn that Washington desired only *mush and milk*. In the attempt to have everything convenient, those in charge had not thought of corn meal. The nearest place where it could be obtained was at the mill of Nicholas Fringer, some distance from the village. However, one of the villagers, a friend of the landlord, offered to go after the meal, and a minute later was astride a horse, galloping toward the mill. The much-desired article was quickly secured, and the horseman was soon back to the tavern. Although the supper was a little late, Washington had his *mush and milk*, and later the party resumed its journey."

General Washington was not alone in his desire for simple food. The following story was told at the Grand Pacific Hotel, Chicago, by Paul Gores:—

"I was steward at the Palmer House, when the ex-President stopped there on his return from the tour of the world. One noon I was all but stupefied at seeing General Grant creep in at the kitchen door, as though escaping from some one. 'I am sorry to trouble you,' he said, as though asking a great favor, 'but may I have a little corned beef and cabbage?'—'Why, certainly,' I replied. 'But shall I not send it to you out in the dining-room?' 'No,' he answered, 'I'll eat it right here, if you will let me sit down at this table.' So I cleared away a place on the rough board table, where the cook had been fixing the meat, drew up a stool, and the way he got away with that corned beef and cabbage made my eyes bulge. When he had finished, he laid down his knife and fork with a funny sigh of satisfaction, put one hand on my shoulder, and said: 'Young man, I suppose you don't care for that at all, but if you had had to eat what I have for the past few months, it would taste like a dinner for the gods.' The poor fellow had dined with everybody from the queen down, and that cabbage in my kitchen did him more good than all the rest together."

There are some excellent women who take great delight in feeding ministers with all sorts of richly cooked and highly seasoned food; cakes, puddings, pies, pastry, and everything of that kind is spread before them, till they grow sickly, and dyspeptic, and often would be glad to exchange the whole of it for a cold potato or a dish of *mush and milk*. Dear friends who preside in the kitchen, give us something plain and healthful, that we may eat and give thanks. And remember that men are likely to eat quite enough without being coaxed and tempted. Trouble came into the world at the first by a woman coaxing a man to eat, and it has been kept up pretty steadily to this day. Let our prayer be like that of Agur: "Feed me with food convenient for me," and such food as that will be not too rich, nor too costly, but plain, simple, and healthful.—*The Safeguard*.

WHEN AND WHAT TO READ.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend awhile with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to the Revelation and get a glimpse of the promised land.—*Golden Censer*.

The Mission Field.

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

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

CENTRAL EUROPE.

SINCE our camp-meeting in July, the workers in this Conference have all been in the field. In German Switzerland, A. Keller has held a short series of meetings near Basel, where a number had been interested, and some had already begun to obey the truth. As a result of these efforts, four were baptized, and united with the Basel church. Since then brother Keller has worked in eastern Switzerland.

Brethren Erzenberger and Comte visited the valley where the camp-meeting was held, with the intention of holding tent-meetings; but the good results of the camp-meeting led the ministers of the vicinity to fear the results of a tent-meeting, and so they effectually worked with the officials of the villages where application was made for permission to hold our meetings, and the result was, no permission could be obtained. One or two, however, have taken a stand for the truth.

Brother Erzenberger has since obtained free use of a school-house in a French village in the Juras, where he has an attendance of fifty. Brother Comte went to southern France, and is there holding a series of tent-meetings, in company with A. Vuilleumier. The attendance varies from forty to seventy.

Beginning Sept. 4, brother Morrison held a two weeks' drill with the French canvassers at Tramelan. Nine attended the class. Nearly all in the class attended the drill last winter, so the work could be taken up where it was then left, and carried on. The class did much better work in the drill, was greatly encouraged by it, and has had better success than before, so that now the number of books sold in French Switzerland is quite up to the average per agent in other fields.

Sept. 15 to Oct. 5 I spent with the German churches, some of which I visited for the first time. At St. Gallen, our young church is in a prosperous condition. There is quite an outside interest here, and good hope for the future. St. Gallen was one of the most famous centers of learning in Europe, during the papal supremacy. From this place, I went to the little church of seven at Azmoos, in the upper Rhine valley, in plain sight of the Austrian border. Here is where brother Erzenberger was attacked by a mob in the night, and in part evaded the violence intended, by escaping from a window in the third story, and going to a neighboring village. Also about two years ago, the Baptists were attacked while in meeting, and the building stoned, and the proprietor taken and thrown into the village fountain. In both cases the mob was composed of Protestants, and nothing was done by the authorities to punish them.

Our meetings here were of interest, quite a number from the outside attending. Not far distant, on the Lake of Constance, lies Constance, the home of brother Conradi, and the place of the martyrdom of Huss and Jerome. The next churches visited were those at Zurich and Schaffhausen. The latter place is situated on the Rhine, a short distance from the Rhine Falls, in point of volume, the grandest in Europe. Our church here numbers but five, and is rather weak. While here, I visited the Old Catholic minister, who has learned of our faith through the elder of our church here. He is an open-minded man, and is examining the truth with much interest. It might be of interest to some to note that the Old Catholics are those that seceded from the Catholic Church when the pope was declared infallible. They are quite active, and are perhaps the greatest enemies that the pope has. Being Catholics, they know better how to work for Catholics, and they make it their special mission to build up churches among the Catholics; in this, they are

quite successful. In Switzerland they have seventy-four ministers, and a membership of about sixty thousand.

The Old Catholics not only reject the pope as the head of the church, but have made many other useful reforms. In point of doctrine, they compare very favorably with the Protestants of Europe in general. They make free use of the Bible, taking pains to place it in the hands of the children. They send ministers into Catholic communities, where, in many instances, they soon draw off from the mother church respectable congregations. They also have learned that the mother church knows how to persecute. Recently, they held an international congress at Lucerne, Switzerland, which was quite largely attended from various parts of Europe, both by their own people and Protestants.

From the German churches I expect to go to the churches in France and French Switzerland, with the intention of visiting all before the holidays. Thus far the work has been a precious privilege to me; the great need of us all is more of the word of God. Its study is the leading object in all these meetings, and we know that just in proportion as we get hold of this word, we shall be strong and prosperous in the work.

Basel, Switzerland.

H. P. HOLSER.

SEEKING AND FINDING.

AT a recent missionary gathering in England, Dr. A. G. Parrott, a missionary to China, who was about to return to his work, related an interesting incident to illustrate how many of the darkened heathen are reaching out for help. There are many of these honest-hearted ones, we doubt not, whom the Lord is fitting for labor under the third angel's message. We surely cannot wait much longer before making earnest efforts to discharge the debt we owe these people. Dr. Parrott spoke as follows:—

"One man, a Buddhist priest, wanted something, he knew not what. He had, at the age of ten, been given into the hands of the priesthood, in fulfillment of a parental vow. While still young, he heard that the true religion was known in the West, and that by it men were saved from sin. A dream to the same effect convinced him that Buddhism was not God's truth. With another man, he studied the gospel according to St. Mark; they bought a New Testament which had been left [by Mr. Parrott] at an innkeeper's three years previously. The companion reader sought a missionary, and came to a knowledge of the truth. This man then went to the priest and told him of his discovery—that Jesus Christ was still alive, and had the same power as when on earth, to forgive sins. The priest also accepted Christ, and both have since been faithful disciples. In the course of a year or so, the ex-priest was the means of leading more than fifty other Chinamen into the light of the gospel, in a region where there were no missionaries. In his spare time he has visited neighboring villages and hamlets with the gospel, and has been the means of having preaching begun in many market towns and one walled city. The incident shows how God can use native Christians in China."

THE BAY ISLANDS, CENTRAL AMERICA.

[VERY encouraging reports come from the Bay Islands, where Elder F. J. Hutchins and wife have been laboring for a year. Our work started on Ruatan, the largest island of the group, but has spread to other points. Writing, Sept. 12, Elder Hutchins says:—]

We have just been to Bonacca again, and can say that success has again attended our efforts there. We had meetings with them for about ten days, and several meetings a day, beginning each day with an early morning meeting. There was a genuine seeking of God among the people, and it was a precious season to us all. At the close of the meetings nine were baptized, all of whom are beginners in the truth this year. We organized a Sabbath-school of twenty-six members, and left them as happy as any little company need be. We expect to return in a day or two, and do some work on some of the upper cays, where there seems to be a good opening for something more to be done. Four more signed the covenant there the last trip, and the work seems onward.

There is one brother to whom I sold a copy of "Bible Readings" when we were there in April, and who studied it thoroughly till the

time we went there in June to hold meetings. He was prompt in attending all the meetings, and accepted the truth as fast as it was unfolded to him. He is one of those who went forward in baptism. He has taken a quiet stand but a firm one, and every one can see that there is a decided change in him.

How true it is that Christ is the power and the wisdom of God, that through the power of Christ all good is accomplished, and that by the wisdom or words of man, no good is accomplished.

Previous to the last trip to Bonacca we had a general meeting of all the members here in Ruatan, which was a success in every way. We began the 5th of August, and continued till the 15th. After this meeting, eight were baptized. The same spirit was noticed here that was manifest in the meetings at Bonacca, and there was a general breaking down of self, and sins were forsaken by confession to God and confessing faults one to another. We can say that the Lord is indeed with us, and to him be all the praise. We expect to go to Belize in about four weeks from this; we will go to Bonacca and spend a week or two more, shortly, and as we return from there, we will go to Belize at our first opportunity. Our health was never better. Pray for us and the work.

F. J. HUTCHINS.

STEWARDSHIP.

OUR brethren and sisters who are reading and thinking about foreign missions, and keeping in touch with the progress of the work abroad, are doubtless bearing in mind the annual contribution to the foreign work which is taken up during the week of prayer. Therefore, in connection with the reports of progress which appear on this page, the following paragraphs on "Stewardship" will be fitting and timely.

They were written many years ago by Mr. Müller of England, whose long life of usefulness has exemplified the principle which he lays down. For many years Mr. Müller has carried on an orphanage in Bristol, Eng., having at the present time from two to three thousand children in his charge:—

"Our Lord, however, does not merely bid us not to lay up treasure upon earth; for if he had said no more, this his commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have, or can obtain, upon themselves. It does not mean, then, as is the common phrase, that we should 'live up to our income;' for he adds, 'But lay up for yourselves treasures in heaven.' There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterward, so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord's sake, and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, he marks down in the book of remembrance, he considers as laid up in heaven. The money is not lost, it is laid up in the bank of heaven; yet so, that whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money which is thus secured in heaven cannot be lost.

"But this is by no means the only difference. I note a few more points: Treasures laid up on earth bring along with them many cares; treasures laid up in heaven never give care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth, in a dying hour cannot afford peace and comfort, and when life is over, they are taken from us; treasures laid up in heaven draw forth thanksgiving that we were permitted and counted worthy to serve the Lord with the means with which he was pleased to intrust us as stewards, and when this life is over, we are not deprived of what was laid up there; but when we go to heaven, we go to the place where our treasures are, and we shall find them there.

"Often we hear it said, when a person has died, he died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth 50,000 pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one pound sterling, because he was not rich toward God, he did not lay up treasure in heaven. And so, on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless rich toward God; in the sight of God he may possess 5,000 pounds sterling, he may have laid up that sum in heaven.

"Dear reader, does your soul long to be rich toward God, to lay up treasures in heaven? The world passes away, and the lust thereof. Yet a little while, and our stewardship will be taken from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. O, how shortly may it cease! Before ever this is

read by any one, I may have fallen asleep; and the very next day after you have read this, dear reader, you may have fallen asleep; and, therefore, whilst we have the opportunity, let us serve the Lord."—*Müller's Life of Trust*, pp. 261-263.

Special Mention.

GOVERNOR CHASE AND THE WORLD'S FAIR.

In a recent sermon delivered at the yearly meeting of the Christian (Campbellite) people of Howard county, at Middletown, Ind., Governor Chase expressed his views on the closing of the World's Columbian Exposition on the first day of the week. The discourse was delivered ostensibly in the interest of the foreign missionary work, but particularly relating to the work of those denominations who observe Sunday. In the course of his "remarks," as stated by one of the papers referring to the sermon, "he waved a splendid tribute to the effort of the Young People's Society of Christian Endeavor" to secure the action of Congress in closing the Fair on Sunday, eulogizing their activity in the "effort," assigning as a reason why it should be so, that "when the people of those countries where our missionaries have gone, and carried the message of the gospel, shall attend the Exposition, they will understand that we practice what we preach. Yes, the people who have been converted under our preaching are 'coming over,' and 'will see us at home;'" and since we have taught them that Sunday is the Sabbath, if we do not observe the day, they will conclude that we have no regard for it ourselves, and that we do not believe what we have taught them. And they might infer from the fact that we do not believe that which we have taught them in regard to the sacredness of the day, that there is no scriptural authority for its observance; therefore in order to disabuse their minds of such erroneous ideas, we'll have the Exposition closed on that day! This action on our part will answer all their inquiries as to why we have taught them that Sunday ought to be regarded as a sacred day. This will forever put an end to all interrogation!

Brethren, these words from the governor of our own State are not without meaning; while the fact that the ministers who sat on the rostrum and clapped their hands (and this at a religious meeting too) at such remarks, has its signification also. Shall we manifest any hesitancy in warning the world of what is coming on the earth? Shall we not exhibit the same degree of activity as our opponents?

Russiaville, Ind.

L. F. ELLIOTT.

BAPTISTS GOING BACK ON THEIR PRINCIPLES.

Mass-Meetings to give Approval of the Action of Congress in Closing the World's Fair on Sunday.

In the *Examiner* of Sept. 29, 1892, the Baptist organ of New York City, we notice an article under the heading "Sunday and the Fair," as follows:—

"A mass-meeting as previously announced, was held in the Calvary Baptist church of this city on Friday evening last, to give expression to the approval with which Christian people everywhere received the action of Congress in regard to the Sunday-closing of the World's Fair. The meeting was presided over by Colonel Elliot F. Shepard, the president of the American Sabbath Union, an organization which has played a leading part in bringing public opinion to bear on Congress, and in persuading, or, to be more accurate, in compelling, that body to make the appropriation of \$2,500,000 conditional on the observance of the Christian Sabbath. The speakers included several prominent men of various denominations in New York, among them Dr. R. S. Mac Arthur and Major-General O. O. Howard."

"Tell it not in Gath, publish it not in the streets of Askelon," that a mass-meeting has been held in a Baptist church to jubilate over the prospect of binding the fetters of religious tyranny upon the people of this nation, and thus driving in an entering wedge by the Sunday-closing of the World's Fair which will not only culminate in a complete union of Church and State, but will also, if unmolested by the power of God, widen

out into the horrors of the Inquisition. It is remarkable that the Baptists who have so nobly stood in defense of religious liberty in the past history of our country (a branch of which church intends next May to celebrate the centennial of the separation of Church and State in our land), should now trample underfoot in mass-meetings the very principles they have formerly advocated. But this only shows the drift of things. We have reason to thank the Lord that all "Christian people everywhere" do not approve of this action of Congress.

The writer of the article is quite truthful in stating that Congress has been *compelled* by public opinion to make the appropriation of \$2,500,000, conditioned on the observance of the Christian Sabbath. These agitators, and so-called reformers, believe in compulsion, and not content with compelling Congress to shut the gates of the Fair on Sunday, they will also compel the people to keep it, and will imprison them (as they have already done in several States), if they do not.

Again: the writer says:—

"The proposition spoken to was that the opening of the Fair on Sunday was a desecration of the American Sabbath, which came to us from our fathers, and was the command of God."

We would like to inform the editor of the *Examiner* (as we think he is the author of the article) that the *American Sabbath* is man-made, and can no more be *desecrated* than can the Mohammedan Sabbath. There is but one that is genuine, and that is *the Sabbath* which the Lord made. It is certainly a new departure in theology that the *American Sabbath was the command of God*. It seems that one object of the meeting was to arouse the people to greater vigilance, lest Congress should disannul what it had done, as we learn from the following:—

"Congress may change its mind; the present is no time for jubilation; but is (and we beg pardon for the phrase) a time for wire pulling and hard fighting."

We hope Congress will "change its mind." We give the writer credit for begging pardon for "wire pulling;" for this rather implies getting a thing "by hook or by crook."

We give one more quotation:—

"The law-makers at Washington did not vote for Sunday-closing from personal preference, but so to say under the beck of an indignant public."

Perhaps we should give the law-makers some credit, but the indignant public will not only use the lash in Congress, but when they get the power, they will use it on all who *desecrate the American Sabbath* (Sunday).

WM. PENNIMAN.

MODERN SELFISHNESS.

[The following article, under this heading, is from the September number of the *Spectator*, London. The use of the word "modern," would imply that the editor regards what has recently taken place, as an outburst and strange phase of selfishness which is peculiar to these last days. This is true; and it therefore becomes a striking verification of the prediction by Paul that "in the last days perilous times shall come, for men shall be lovers of their own selves."—Ed.]

It is frequently alleged by well-meaning men that the world is now governed by pity and feeling and consideration for the weak, that the maintenance of fleets and armaments indicates an unwarrantable distrust of neighboring nations, and that the maintenance of a strong police is a great and unnecessary expenditure. We wish all those who believe these smooth things would carefully study the case of the "Normannia's" passengers as reported in recent telegrams. The "Normannia" arrived in New York with cholera on board, and was placed in quarantine, that is, was compelled to remain in the harbor, without communication with the land, in complete isolation. After the healthy passengers had endured extreme misery, the governor of New York, a humane and wide-minded man, proposed that Fire Island,

an islet opposite Long Island, with a large hotel on it, should be purchased as a quarantine station, and the passengers be landed there where they could have some comfort, freedom of motion, and immunity from the danger of infection. He himself purchased the island and the hotel, the healthy passengers were transferred to a small coasting steamer, the "Cepheus," and it was supposed that their sufferings from imprisonment, at all events, would be happily terminated. Those who thought so, however, mistook their epoch. The reign of the "law of love" has only commenced for those whose sufferings disturb the comfort of the lookers-on. The inhabitants of the shore of Long Island, which is behind Fire Island, rose in arms to prevent anybody from the "Cepheus" landing on the island. They threatened to drown the officer appointed by the governor to look after the passengers, and when implored to allow only the old women and children to land, sullenly refused. Mr. McPherson, a New Jersey senator of the United States, appealed to them in the name of God. "I appeal to you in the name of God," urged the senator, "not to be longer led on to heartless cruelty by this attorney, but to give your consent to the women and children being taken from the boat, where they have nothing to eat, and no place to sleep in, where the common decencies of life can no longer be observed, and where the surroundings are foul from sea-sickness. Before you answer, think what will be done. Don't bring everlasting disgrace upon your names. Be men!"

The appeal was in vain, and although the crowd was assured by competent health officers that there was nothing to fear, they preferred the sufferings of others, which they fully realized, to the smallest modicum of risk to their own persons; and it was not until they were overawed by the arrival of the militia, that they left the island to the unfortunate passengers. There was no pity for the feeble, while for the sick there was only abhorrence.

This selfishness is not confined to America. There is hardly a country of southern Europe where sickness, if it is of an infectious character, is not regarded with angry loathing, leading often to active cruelty; while in Hungary the peasants openly declare that they will inflict death, rather than incur the risks of it for their wives and children. Even in many places in Germany, the people absolutely refuse the sick admittance, and drive out crowds of Russian Jews to starve or perish beyond the frontier, because sickness may be among them. Nor are they wholly exempt from the same selfishness even here. We do not refuse admittance into hospitals, but after moaning loudly over the oppressions practiced on the Russian Jews, we, to avoid their competition as well as to avoid their disease, take advantage of the first excuse to declare that they shall not enter our ports. The "law of love" in our minds applies to any but the dangerously miserable. They are below the scope of Christian charity.

The law educates as well as coerces, and the people of Fire Island, who became humane under the coercion of soldiers, will forever after regard their inhumanity with a certain distaste as a tendency which they are bound to keep down. Their natural instinct was to shoot the weak rather than expose themselves to any risk of danger. Man in "a state of nature" is an exceedingly dangerous brute, quite capable, if his father has got scarlet fever, of shooting him down "to prevent the spread of infection;" that is, in fact, to keep it from himself.

—The youth of friendship is better than its old age.—*Hazlitt*.

—In Brocton, Mass., there is a woman who can boast of having lived under the administration of every President of the United States. She is Mrs. Hannah Harmon, and she was born the day preceding Washington's retirement from office.

The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 8, 1892.

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THE HIGHER CRITICISM.

THAT the irreligious and skeptical, who are the enemies of the Bible, should seek to find discrepancies and contradictions in the sacred volume, is not strange; but that those who profess to revere and defend it, should do the same thing, or at least so readily admit, as some do, that the charges of the unbeliever are well sustained, is a matter of no little astonishment. The more natural and rational ground would seem to be to give the Scriptures the benefit of all doubts, and any supposition which would not be unreasonable, to make their testimony harmonious. And such would seem to be the course which every professed friend of the Scriptures should pursue; hence the surprise occasioned by an opposite course. Thus, a recent issue of the *Christian at Work*, in an article to prove that the Scriptures contain errors, produces this as a sample, and proof, of its assertion:—

"In Matt. 27:9 we read, 'Then was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.' The fact is, this passage is not found in Jeremiah at all, but it is in Zech. 11:12, 13."

We beg the critic's pardon, but the passage is not found in Zechariah, nor any other part of the Old Testament. What Zechariah does say is this:—

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

There is of course some similarity in this language to that of Matthew; and for this reason the critics at once jump to the conclusion that this is what is referred to; but there is no evidence of it.

It will then perhaps be said that Matthew made a quotation from Jeremiah which Jeremiah never uttered. By no means does this follow. Matthew does not say that it was from the book of Jeremiah that his quotation was made, or even that it was anything that Jeremiah had ever written. He simply says that Jeremiah was the author of that declaration. He may have had other writings then in existence, in which this was recorded, or different sayings of his may have been preserved by others. There were many ways in which that saying could have been preserved, so as to be well understood by the people of Matthew's time. And does the *Christian at Work* know that Jeremiah never uttered those words?

As an exact parallel in the New Testament, see Acts 20:35. Here is recorded a passage from a speech by Paul, in which he says, "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." On this the critics might just as well say that Paul has made a mistake; for we do not find any such words recorded in the gospels from the lips of Christ. Very well, but that does not prove that Christ never said them, and that Paul is not correct in quoting them. Christ said them, and Paul correctly quoted them; and thus they are preserved for the benefit of all readers of the Scriptures, in all time.

So Jeremiah spoke the words attributed to him, and quoted by Matthew, though we have no record of them elsewhere. Matthew can no more be charged with a mistake than Paul could be so charged in the case last referred to; and we prefer to believe that both are correct, and that the *Christian at Work*, and its confreres, the infidels, are wrong.

Two other cases about like this are mentioned, and then the paper adds, "So far as proving the fact of error, three instances are as good as thirty." Yes, we reply, but thirty, or three hundred, if they are no better than this, we respectfully submit, would amount to nothing.

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.]

260.—DEUTERONOMY 33:2.

Does this scripture refer to the giving of the law on Sinai, or to the second coming of the Saviour? O. S. F.

Ans.—Inasmuch as more places are named than Sinai, the text is supposed to have reference to various manifestations of God's power to Israel at different times. Thus, in the song of Deborah (Judges 5:4), we find mention of the Lord's manifestation of himself to his people at Seir. And in Num. 13:3; 14:10, we see how the Lord manifested himself at Paran. Sinai, as the most important place and occasion, is mentioned first. The "fiery law" from his right hand doubtless refers to the ten commandments, which God wrote with his own finger; and the ten thousand saints are the holy angels mentioned by David in Ps. 68:17, when describing the same scene.

261.—FOOLISH QUESTIONS. TITUS 3:9.

Please explain Titus 3:9, which tells us to avoid foolish questions, genealogies, and contentions, and strivings about the law, and oblige. J. C. R.

Ans.—The things mentioned in this verse were such things as troubled the churches among whom Titus labored. Hence Paul instructs him how to meet them. What the "foolish questions" were which then troubled the churches, we do not now know.

The "genealogies" were questions which greatly interested the Jews, and the strivings about the law must have had reference to the ceremonial law, as there was no question whatever about the moral law. But in regard to the ceremonial law, meats, drinks, carnal ordinances, etc., they were not to cultivate a spirit of strife and debate; for the apostle had elsewhere told the converts to receive those who were weak in the faith, but not to "doubtful disputations." Rom. 14:1. If one weak in the faith was still clinging to ceremonial distinctions in meats and festival days, he should be permitted to do so till he was better enlightened in regard to the passing away of those things, and that, too, without strife and contention.

262.—LUKE 22:35-38.

A Methodist minister requests some explanation of this portion of Scripture. From the fact that Christ points his disciples back so definitely to the time when he sent them forth without purse or scrip, and asked if they then lacked anything, it is evident that his words on that occasion had reference to their immediate circumstances. He was about to be taken from them, as stated in verse 37, to "be numbered among the transgressors," that is, to be crucified. They were no longer to have his personal presence, with the advantages to be derived therefrom. So verse 36 intimates that they would be thrown more upon their own resources; but they were not to rely upon worldly means or carnal weapons; for when some of them, taking his words more literally than he intended, said: "Here are two swords," he answered, "It is enough." And even one was found more than enough on the occasion of the betrayal, when Peter drew the sword he had, and cut off the ear of the servant of the high priest. And Christ took occasion then to teach this lesson: "Put up again," he said, "thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. So the lesson that it seems to be left us to draw from it, is that, while we realize our own responsibility, and the necessity of using our own efforts, we are not to depend on earthly or carnal support, but still on the help of the Lord Jesus.

263.—REPLENISH THE EARTH. GEN. 1:28.

It is argued by some here that the earth was peopled before the days of Adam, because the Lord told Adam and Eve to be fruitful and multiply and replenish the earth; and "replenish" means to fill up again, which would indicate that it had been inhabited before. What is the meaning of that word in that passage? M. C. V. E.

Ans.—The translators of the Bible were unfortunate in using a word, which in the English has the meaning of refilling, or filling up again. But that is not the sense of the passage in Genesis. The

Hebrew word is *male*, which means simply, "to fill up," "to make full," without any reference to any preceding act of the kind. There is nothing in the record, nor in this word, to indicate the previous filling of the earth before the days of Adam.

264.—RECEIVING THE SEAL.

If one cannot receive the mark of the beast, as intended in the prophecy, till the crisis comes on the Sunday question, how can one receive the seal of God till the issue comes between the authority of God and that represented by the beast, in reference to the commandments of God? H. W. C.

Ans.—He cannot. It seems very clear from the prophecy that when one has received either the mark of the beast or the seal of God, his case is decided, and his destiny is fixed. The issue is but once presented; and on the decision hang eternal consequences. We do not read of one who has once deliberately received the mark of the beast, ever changing his position, nor of one who has once received the seal of God, ever falling from that condition. This being so, it follows that deciding to receive the seal on the one hand and the mark on the other, is the act that draws the final line of division between the righteous and the wicked. Sunday keeping is the mark of the beast, and the Sabbath is the seal of God; but the crisis has not yet come which affixes either of them to the right hand or forehead, as the distinctive mark of those who are worshipers, or the servants, of the Most High, or of the beast.

265.—THE BAPTISM OF FIRE. LUKE 3:16.

Please explain the last clause of Luke 3:16, and oblige. J. P. Z.

Ans.—The reference to the baptism of fire is undoubtedly explained in the next verse, "But the chaff he will burn with fire unquenchable." In its all-important features, every life may be condensed into these few conditions and experiences: First, existence given us in this world; secondly, life and death set before us, with the power to choose which we will receive; thirdly, choosing life, we are promised the baptism of the holy Spirit and eternal life; but choosing death, we are threatened with utter destruction in the lake of fire. Christ will execute for each class their choice. The latter follows upon the rejection of the former. In the company whom John was addressing, there were undoubtedly some of both classes, and he could properly say, "you" with reference to both ultimate conditions: "You" (who receive him), he will baptize with the holy Spirit, and "you" (who reject him), he will destroy in the lake of fire as chaff. With this accords the testimony of verse 9: "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Trees bearing good fruit would of course represent those who receive Christ and the baptism of the holy Spirit. Those bearing poor fruit, would represent those who reject the truth, and who are to be "hewn down and cast into the fire;" just as is said of the chaff in verse 17. It is hardly possible that fire could be used in verses 9 and 17 as an agent of destruction, and in verse 16, between the two, in any other sense, unless that change of meaning was in some way indicated, which is not the case.

266.—SIGNS TO FOLLOW. MARK 16:17.

There is in my mind, as well as in the minds of others, considerable mystery in regard to the promise made in Mark 16:17, 18, "And these signs shall follow them that believe," etc. Will you therefore please give us a little comment on this in the Question Chair, and oblige? D. C. P.

Ans.—We think it would help to relieve the mystery, which in many minds attaches to this and similar texts, to consider under what circumstances they evidently were *not* designed to apply. First, they give no warrant to believers to go around making an exhibition of themselves, taking up serpents, drinking deadly acids, speaking with tongues, and healing the sick; secondly, evidently these signs are not promised to gratify curiosity and amuse the people; thirdly, they are not promised to meet the challenge of the skeptic, or to defy the powers of opposition; fourthly, they cannot be promised for the personal and selfish gratification of believers themselves. Then what conditions are left in which it may be expected that these signs would appear? Just these: Whenever the circumstances of God's people are such that it would be

best for the interests of his cause, and the good of any whom it might concern, and consequently for the glory of his name, for him to work in the manner indicated, then we might expect, according to the promise, he would manifest his power in behalf of his people. And such has been the case. All along through the gospel age, when people have been in a condition such that God could consistently work for them, and the circumstances have made it desirable that such work should be accomplished, these very signs have been manifested. The word of the Lord has not failed.

"ACQUAINT NOW THYSELF WITH HIM."

THESE are the words of a text of Scripture familiar to all students of the sacred word, inviting and exhorting us to become acquainted with God. And in immediate connection is set before us the result of such acquaintance, in the words, "and be at peace."

Who would not desire an opportunity to become acquainted with so exalted a Being? Who would not feel honored by such an invitation, from one so much higher than himself? Yet how few seem inclined to avail themselves of the opportunity.

To become acquainted with earthly superiors is usually a matter of great difficulty. Access to them is difficult, and few of them are willing to come down to the social level of ordinary people. They desire to be acquainted only with persons of equal or superior rank with themselves. And when all these difficulties have been overcome, there remains frequently but an empty honor as the reward of the efforts that have been put forth. The benefit derived from an acquaintance with one like ourselves is always something uncertain, and very sure to be more or less mixed with that which is a positive detriment.

Not so with that acquaintance to which we are invited in the words of the text. To that the way is always open, and He who gives the invitation does not withdraw it when we fail to please him. Though so far above us, he is anxious that we should know him; and so desirous was he of this that at an infinite cost he himself removed the one great obstacle that stood in the way of fallen man, and is ready to meet him in his very lowest estate. Only man himself can interpose an obstacle which effectually bars his way to the good which God has invited him to obtain.

No road of infinite length, no impassable gulf, no unattainable height, separates us from the One with whom we are thus invited to commune. "Say not in thine heart," is the language of the righteousness of faith, "who shall ascend into heaven? (that is, to bring Christ down from above), or, who shall descend into the deep? (that is, to bring up Christ from the dead) but what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:6-9. By faith we have access to the grace of God (Rom. 5:2) and find him "not far from every one of us." Acts 17:27. When we draw nigh to him, he also draws nigh to us (James 4:8), and when the door of the heart is opened, he never fails to enter in and make it his abode.

Nor are we separated from him by any considerations of our own unworthiness and insignificance in our low and fallen estate. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. No guarded fortress of a czar, no palace halls, where the wealth and splendor of royalty overawes the person of humbler rank, no throne, surrounded by the haughty favorites of earthly fortune, must be encountered ere we can find access to the great Being who invites our acquaintance. He brings himself to us, and lifts us to the high plane of communion with him, which we could never attain by our own efforts.

We get acquainted with God through the revelation of himself to us. This revelation is found in his word. In that word is the power of God and the wisdom of God. In it is Christ himself; for "in

the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. Hence, to become acquainted with God is to study his word and receive it into our hearts. Thus Christ is taken in, and dwelling in our hearts will continually reveal himself to us, and the acquaintance will be formed with Him whom to know aright is everlasting life.

The benefits derived from such acquaintance are infinitely greater than can be gained from any earthly source. By it we gain access to all the treasures of wisdom and knowledge, which are hid in Christ. Col. 2:3. This wisdom and knowledge is not of the kind that benefits only the intellect, but is intensely practical in its nature; for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17. It takes hold of the character, and shapes it after the pattern of divinity. It shows us that which is perfect, in contrast with the earthly and human, which is imperfect. It throws the bright light of truth upon the pathway into eternity, revealing all the by-ways which lead aside from the straight path of righteousness and peace. It reveals to us "wisdom, and righteousness, and sanctification, and redemption," and enables us to make them our own. 1 Cor. 1:30. In short, it does for us all that God can do for us in this present state, to elevate, instruct, and strengthen us in the Christian life. And this acquaintance is not anything of a distant and formal nature, but is close and personal, so that we have fellowship with Him who has shown toward us such marvelous condescension. 1 John 1:7.

But aside from all these considerations, acquaintance with God is a necessity because we are going to meet him. Can any one expect to meet with confidence the Creator of heaven and earth, coming in all his terrible majesty to execute his high decrees, without having any acquaintance with him? Who would not wish, if possible, to have some knowledge of his own standing with him, upon which he may confidently rest? In the sight of that majestic countenance before which the earth trembles and the mountains flee away, who will not desire the ability to look up with the assuring thought, I am acquainted with him and he with me, and we are friends?

Who can expect to enter heaven feeling himself a stranger to the One who is its chief attraction? Who can expect to sing the "song of Moses and of the Lamb" before he has learned anything about it? He who expects to begin an acquaintance with his Creator in the world to come, will find himself among the company who "know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:8), and to whom the latter will profess, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23. "Acquaint now thyself with him," and for all time "be at peace."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

THAT "this gospel of the kingdom" is the last edition of gospel light, the last form in which the glad tidings of great joy will be given to the world, must be evident from many considerations. The expression occurs nowhere else in the Bible in exactly this form. Let us note a few of the different translations of this passage:—

"These glad tidings of the kingdom will be published in the whole habitable, for a testimony to all the nations."—*The Diaglott*.

"And this good tidings of the reign shall be published throughout all the world for the information of all nations."—*Mc Knight and Campbell's Version*.

"And this announcement of the kingdom shall be published in all the world for a testimony to all nations; and then will come the consummation."—*The Syriac Version*.

"Then shall come the consummation."—*Catholic Version*.

"And there shall be proclaimed these glad tidings of the kingdom in all the habitable earth for a testimony to all the nations."—*Englishman's Greek New Testament, Interlinear Translation*.

For brevity we leave off the last clause of the verse in several instances where it agrees with our common version. We submit to the reader the statement that in every instance, in our common version, as well as all these others, the thought as expressed by our Saviour clearly implies that he

had in view the ushering in of the kingdom of God. The glad announcement to all the nations of our world was the final triumph of the gospel, united with the immediate and complete establishment of the kingdom of God so long foretold. This proclamation is Christ's last "testimony" to the nations of the world. It is emphatically a last-day message. It is a message of joy to the people of God alone. The world and the worldly professor will not love it. This proclamation contains not only the gospel in the general sense of salvation from sin by Christ's death on the cross, but coupled with it the glorious announcement of his personal reign *at hand*. This is presented as a source of great joy to his people.

As Luke records Christ's words, when the signs of his coming should have been given: "Know ye that the kingdom of God is *nigh at hand*?" (Luke 21:31) so when the message of warning is preached, founded upon these signs, it must surely embrace this knowledge of the immediate commencement of his reign. Such a message could not have been truthfully preached before the fulfillment of the signs of his coming. The great commission given to the apostles and all of Christ's ministers in past ages did *not* say, "Go ye into all the world, and preach 'this gospel of the kingdom' to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16. But it was the gospel *alone* that all Christ's servants were to preach. All who would believe on Christ, repent of their sins, and obey his word could and would be saved by it ultimately, though some might lie in their graves for centuries. But when the signs should be fulfilled, "the kingdom of God is *nigh at hand*," they were to "*know*" this. His servants at that time would not only preach the gospel still,—the same gospel his servants had always preached,—but would join with it the glorious theme, "*He cometh*." The kingdom is about to be ushered in. The long reign of sin and Satan is almost ended. The mourning, the wailing, the sorrow, the toil, and sacrifice, soon cease forever. Our King appeareth. The world must be warned of it.

That kingdom has been a matter of hope for long ages. Abraham looked for its capital. "For he looked for a city which hath foundations, whose builder and maker is God." He was a pilgrim and stranger on earth. But he looked for a "city" and a "better country," a "heavenly," even a "world" redeemed, of which he was "an heir." Heb. 11:10-16; Rom. 4:13. All the patriarchs looked for it also. David beheld his promised "seed" sitting at the Father's right hand. In the fullness of times, he would ask of the Father an inheritance which had been purchased by his own blood. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." No wonder, in view of this fact, that the psalmist should give good counsel to the kings and judges of the earth, when this final message of love should be proclaimed as a "testimony" to them. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:8, 9, 12.

Daniel beheld the very moment when this transaction in God's holy temple on high should occur, just as probation was about closing, and the final decision of the grand assize was being reached, who were saved and who were lost. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Then he comes crowned "King of kings and Lord of lords," and takes possession. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27; Rev. 19:11-16. This must embrace the whole earth.

Isaiah beheld the same kingdom: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7.

And when Gabriel announced the birth of Jesus to Mary, he said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Jesus has never yet had the throne of his father David. David's kingdom and throne were never in heaven, but upon this earth. When God through Ezekiel the prophet, addressed Zedekiah, the last wicked descendant of David who ever occupied his throne, he plainly told him that throne should never more be occupied till the rightful heir—the true "seed" of David—came to receive it: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. 21:25-27.

The Medes and Persians, Grecians and Romans managed that throne to suit themselves, after Babylon received it at Zedekiah's fall. It has never yet been occupied by the rightful heir; but it will be received, occupied, established, and endure forevermore, when that "stone" smites the image of iron, brass, silver, and gold, grinding it to powder. That stone represents our Lord Jesus Christ. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44, 45. For the establishment of that immortal kingdom of glory we are now looking. It is the same as that one our Saviour calls "this gospel of the kingdom." A message of its nearness goes to all the world, when the signs are fulfilled. We are then to "know" it is "nigh at hand." That kingdom has never yet been ushered in, and cannot be till Christ comes in his glory.

G. I. B.

(To be continued.)

A RESOLUTION, AND WHAT IT AMOUNTS TO.

At the recent Pan-Presbyterian Council held in Toronto, the council expressed its satisfaction with the action of the United States Congress in closing the World's Fair on Sunday, by the following resolution, which was offered by Dr. Kerr of Glasgow:—

"This council declares its admiration of the recent action of the Congress of the United States in favor of closing the gates of the Columbian Exposition on the Lord's day; expresses the ardent hope that there shall be no reversal of this action, and as a council holding the consensus of the Reformed churches, specially rejoices in the decision, as it illustrates the great scriptural doctrine of the binding obligation of the Lord's day on all peoples, and prepares the way for other action and reforms which would recognize the supremacy of the Lord Jesus Christ over nations, and promote civil and religious prosperity of all communities."

The most noticeable thing about the above resolution is the expression that what Congress has already done "prepares the way for other action and reforms which would recognize the supremacy of the Lord Jesus Christ over nations, and promote civil and religious prosperity of all communities."

As far as the statement that this action of Congress "prepares the way for other action," etc., we have no doubt the resolution tells the truth,—a truth too that is fraught with the most disastrous results to the nation. To legislate in regard to religious duties always has had for men a strange fascination. The history of Rome since the days of Constantine, and the history of the various kingdoms into which western Rome was divided, amply proves the strength of this tendency to recognize the "supremacy of the Lord Jesus Christ," which has invariably been done by recognizing some church or religious body as representing Christ on the earth, and then shaping the laws so as to make it exceedingly uncomfortable, to say the least, for those who could not agree with them in matters of faith and practice. Acts of Parliament against Nonconformists in England, and the revocation of the Edict of Nantes in France, were considered by

the blind rulers of these countries as steps which would "promote civil and religious prosperity of all communities." It is now known that they were wicked attempts to coerce men in their relations to God, and that evil and only evil came from it. And as sure as similar causes produce similar results, this unwarranted action of the United States Congress in the matter of Sunday legislation, amounting as it does to downright governmental interference in religious things, which this resolution upholds and commends, is as wicked and flagrant a wrong upon the people as were those to which we have referred. The enemies of religious liberty have promptly stepped upon this vantage ground, so recklessly granted them by Congress, and are actively preparing for greater conquests. And, if, as Senator Hawley said: "It is not wise statesmanship" to resist the demands of the churches, and as other leaders of this religio-political movement declare that they can have in the way of religious laws whatever they are a mind to ask for, what is there that these self-constituted judges and censors of religious opinion want, however abominable and oppressive, that they will not seek to gain?

Does any one say that these are good men, and that therefore they will do nothing wrong, it is sufficient to answer that Annas and Caiphas were considered good men. Saul of Tarsus was one of these good men. When filled with religious zeal for the religion of his fathers, which he saw was in imminent danger of overthrow, he "breathed forth threatening and slaughter," and "persecuted unto the death" those who had departed from what he was sure was right. The persecutions which have disgraced the history of nearly every branch of the Christian church, have been perpetrated by "good men,"—popes, cardinals, bishops, and elders,—men who spent much time in prayer, and in various religious exercises. Is not human nature the same now as in past generations? Are good men better now than good men of the past have been? We have no reason to believe that they are. As long as the test of goodness is to belong to the church, to preach, pray, exhort, and to be filled with a burning zeal to propagate a certain line of opinions, leaving out the gentleness and meekness of Christ, "who, when he was reviled, reviled not again," so long will good men persecute. Thousands of professed Christians have an abounding zeal to propagate Christianity, but they are strangers to the spirit of Christianity. If the thousands of ministers of religion who are seeking for the help of the law to propagate Christianity, could exchange their Saul of Tarsus spirit for the spirit of Paul the apostle, a great and true reform might spring into life on every hand.

M. E. K.

FROM AUSTRALIA.

THE Australian colonies in general, and Melbourne in particular, are learning by sad experience the truthfulness of that scripture which says that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Three or four years ago the spirit of speculation ran very high, and there seemed to the unthoughtful observer no limit to the possibilities for wealth. Immense fortunes sprang up hypothecated upon a fictitious value of property, and this value was increased at pleasure. Men were raised out of the ranks of toil, and placed upon the list of wealthy men. Fortune seemed to smile on everybody, and thousands fell down at her shrine. There were numerous banks started, and very many more numerous speculative enterprises, syndicates, and combinations, into which the best men of the country entered and to which they gave their names. Private and public fortunes shot up like bean stalks. But there came a change, the storm of adversity arose, and the poor, withering growth of a day, looking about for some support, found none, and soon fell groveling to the ground. There was but little real financial strength, and that depended largely upon the precarious business of mining. Agriculture was but feebly developed; the land was in the hands of a few, and over it roved immense herds of cattle and sheep.

The country is now reaping the sad fruits of its

rashness, and they are sad indeed. Every branch of business is nearly paralyzed; there is no confidence in any undertaking. As a consequence, many thousands of men are out of employment, and the suffering among the poor is intense. Drinking and smoking are very universal habits, and of course must be maintained whether there is any bread or not. The result is that charities are taxed to their utmost, and the good and evil are alike affected. The suffering is not confined to the poor classes, by any means; for there is a terrible downfall of those whose names have been written high. Men with several titles before their names, and a long string of letters after them, are now floundering in the morass of financial ruin. The ex-lord mayor of Melbourne is bankrupt, with a large deficiency. The Victorian agent-general at London has been recalled to explain his connection with disreputable financiering, and he acknowledges that if the calls upon him were enforced, he would have to go through the bankruptcy court. The ex-speaker of the Lower House of Parliament has very ignominiously failed. The bank of which he was managing director came to grief, and it now turns out that it was wrecked by loaning money recklessly to speculative companies in which he was interested. Associated with him were a large number of our prominent men, and the people placed the most implicit confidence in their integrity, so that their ruin involves hundreds of heretofore prosperous families. There is strong talk of criminal prosecution being instituted against them. More than half a score of Melbourne's prominent business men, heretofore honored and respected, now see daylight through prison-bars; while scores of clerks and managers, encouraged by the bad example, and drinking in the spirit of covetousness have been led to embezzle, steal, and gamble, and some of them already suffer the punishment of their crimes, while new crimes are continually being brought to light.

As a national result, the public credit is suffering, and at present indications of improvement are not apparent. We have in these things an illustration of the real nature of covetousness, and a revelation of the cause of its being classed by inspiration with the foulest and most revolting sins. Covetousness is mammon worship, it is idolatry, it is a grievous sin against God, and it leads man to transgress every principle of equity toward his fellow-men.

Steps are being taken by the present government to improve matters by retrenchment, increase of taxation, and encouragement in the different branches of agriculture. Irrigation on the Californian system is being largely introduced and encouraged by the authorities, so that after a time a better state of things may be expected.

We are glad to say that so far this extraordinary state of things has affected our work as slightly as it could be expected that it would. Our commercial printing has largely fallen off; but the selling of our books and the subscriptions to our papers have kept up remarkably well, and people seem more willing to listen to the truth than they were. But they all have their significance in fulfilling the signs of the times. The laboring classes complain of the oppression, and are becoming discontented and uneasy, and although the strikes have not been attended with any sanguinary consequences, still the laboring conflicts are bitter, and talk of violence is frequently indulged in.

The Christian Endeavor movement has already been established in this country, and has received an impetus by the visit of Dr. Clark, president of the association in America. Conventions are now being held in different cities, and there is strong ground for believing that this movement will form an element in the religio-political party which is rapidly forming.

The Australian Bible school, under the charge of brethren Rosseau and Starr, is progressing very satisfactorily. The attendance is small, but the best of feeling prevails, and the Spirit of God seems to be attending the work, and we confidently expect that succeeding terms will be much more largely attended. It is thought best to continue the school for another year in the same premises.

Sister White has removed with a portion of her family to Adelaide, for a short period. She is so far but slightly improved in health, though hopes are entertained that the recent change will prove beneficial.

It having been decided that I should attend the next General Conference, I expect to start for America Oct. 10, and will be pleased to report progress from point to point through the columns of the REVIEW.

The brethren in Australia are all of good courage. Although there are but few workers, the prospect of having educational advantages placed within the reach of those who desire to labor, gives us hope for the future. With the blessing of God and devotion on the part of the workers, there appears no reason why a good work should not be accomplished in these colonies. To this end we pray, and solicit the prayers of those who have the cause at heart.

G. C. T.

Editorial Notes.

No deeds are more beautiful or more Christian than *little* deeds.

It is impossible to "get on the good side" of a Christian. Why?—Because you are there already. A Christian is good on all sides,—good to his enemies as well as to his friends.

However much men may be the enemies of God, God is not the enemy of any man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those who have attended our camp-meetings the past season would do well to keep in mind that the good which they have received will certainly be lost if they sit down to enjoy it themselves. "The only way to keep the blessing of God is to give it away."

According to the advocates of the Sunday Sabbath, it makes no difference which day of the week is kept, so far as God is concerned, but a great deal of difference, so far as men are concerned, so much so that they have to have laws to make everybody keep Sunday. Is God less particular than man?

The Christian religion is a religion of realities and not of uncertain theories and far-off expectations. It is a religion of works and not of talk. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The faith of this religion is "faith which worketh,"—not faith which talketh. A multitude of words without *experience* counts for nothing. The former must be based upon the latter, or they have no force.

If this government is a Christian government, as we now often hear it said, it ought to act in a Christian manner and obey the golden rule, which would require it to deal with other nations as it would be dealt with. This would require the repeal of all tariff laws, for these impose a burden upon other countries. The truth is that the United States government, like every other government, is run solely in its own interests, without any reference whatever to the welfare of any other country in the world, and yet we continue to be told that this is, or should be, a Christian government!

There is a great virtue in *not hesitating* when an evil presents itself against which we should take our stand in opposition. Balaam, when called to go and curse Israel, although he knew perfectly well that such a course would be wrong, told the messengers of Balak to wait while he should inquire about it of the Lord. In contrast with this, mark the words of the three Hebrew worthies who said to King Nebuchadnezzar: "We are *not careful* to answer thee in this matter. . . . We will not serve thy gods, nor worship the golden image which thou hast set up." How much better was the result in the last case than in the first!

L. A. S.

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.

SECURITY.

BY JESSIE HOOKER.
(College Place, Wash.)

"CASTING all your care upon Him; for he careth for you." 1 Pet. 5:7.

The myriad voices calling for aid;
The souls that never the gospel heard;
The hearts that never to God had prayed;
The lips that utter no holy word;
The piteous cries of the poor and weak;
The woe and the crime of the slums of earth;
The eager guest of the rich who seek
The gaudy baubles of worldly worth:—

Ah, me! what an avalanche hangs above
Thy servants who strive thy truth to give,
To inculcate the witness of Jesus' love,
And teach the multitude how to live;
Are these akin to your thoughts to-day,
As you labor with hurried, careworn air?
Beware lest you leave your appointed way,
And shoulder God's work with its breadth of care.

Ah, truly the weight of the world's vast woe
Would crush to the earth humanity;
For it caused e'en the Son of God to go
Through the rayless paths of Gethsemane.
Leave the burden with God; his care upholds
In majesty awful the countless spheres,
And the mighty scope of his wisdom holds
A recompense for earth's sin and tears.

Because the workman knows not the place
In the temple, his workmanship will fill,
Does he fashion its parts with less of grace,
Or give it less of his inborn skill?
Do the duty God daily giveth thee;
For it is a block in his master-piece,
And faithful performance of it will be
A service of love that ne'er will cease.

IOWA.

RANDOLPH.—We began meetings at this place Sept. 1, and since that time we have delivered fifty-one sermons. Donations amounting to \$8.76 have been given us, besides eatables, such as potatoes, apples, bread, etc., too numerous to mention. Book sales have amounted to \$5.75. We gave away about two thousand pages of tracts and one hundred periodicals.

The people at first received us very cordially, and nearly filled our 40-foot tent every night, till one who was opposed to our work came and warned his friends. Since then quite a number have used the stay-away argument. However, many do acknowledge the truth, but think there is an easier way to get to the kingdom; but they would unite with us, if we should succeed in organizing a church. Six dared to be like Daniel, and amid opposition, took a stand to honor God, by keeping his commandments and the faith of Jesus.

During the time we labored together, we have enjoyed the sweet Spirit of God. We praise his holy name for what he has done for us. One of us will follow up the interest in the country, while the other goes to other points. We closed our meetings last night.

Oct. 17.

G. F. WATSON,
H. J. SCHNEPPE.

MARYLAND.

FORD'S STORE.—Since reporting last for the REVIEW, we were privileged to attend our good camp-meeting, from which we returned to our field of labor. We have now spent about thirteen weeks' labor with this people, and in this time many have accepted the truth. God has been with us, and from the first we have felt his power. We organized a Sabbath-school, which now has over one hundred members, and the work still goes on. When we first came here, men and women were using tobacco and snuff, but thank God, these filthy habits have been abandoned by most all of them.

Last Sunday was the day appointed for baptism. For twenty rods or more the shore of Winchester Creek was lined with people, while a circle of thirty or forty sail boats inclosed the place of baptism. In all, there were about fifteen hundred people present, when forty-one willing souls were buried with Christ in the watery grave. Many of these came forth with shouts of praise, which melted many in the audience to tears. Before this event a close preparation had been made, and family and neighborhood quarrels were amicably settled. Fashionable adornments and jewelry were left off, and were replaced by the adorning of a meek and

quiet spirit. We have presented all points of our faith, including health and temperance, spirit of prophecy, tithing, the ordinances, etc., and God has wonderfully blessed in presenting these subjects.

We now have names of twenty-four more who wish to be baptized as soon as possible. We have fixed on next Sunday as the time, and expect many more to go forward who have not yet given their names.

The work here is onward, and we expect to organize a good, strong church. We expect to break ground in a week or two for our church building, which will be 50x32 feet. We thank and praise God for all the success. We have learned to shout the victory, and let God do the work. Brethren, continue to pray for us.

Oct. 17.

E. E. FRANKS,
J. H. NEALL.

BROOKLYN AND NEW YORK.

As others have made mention of my return from Denmark, where I so much desired to labor, I will say that we have now reached the point in our labor here, that we can have public meetings among the Scandinavians.

Last Sunday, the 16th, at 7:30 p. m., we had our first public meeting, in a hall on the corner of Union and Court streets, Brooklyn. About seventy grown persons came together, and with a good interest listened to the words presented. The subject for the evening was, "The Bible is its Own Interpreter." God helped us, and the people were blessed. At the close of the meeting a collection was taken to the amount of three dollars.

We have at present about twenty-five Sabbath-keepers here, in the two cities of Brooklyn and New York, who speak the Scandinavian language, and we hope that many more will join us before long. Last Sabbath I preached for the first time to them (until the present time we have met with the American friends on the Sabbath), from the words in 1 Tim. 6:12: "Lay hold on eternal life, whereunto thou art also called." And we had a good meeting together.

We ask the prayers of God's people to help us in this branch of the work in these large cities.

Oct. 18.

J. F. HANSON.

NEBRASKA.

ARLINGTON AND BLAIR.—The teachings of Seventh-day Adventists were first introduced in the Arlington community by copies of periodicals sent by one of our tract societies. Later, a number of copies of "Bible Readings for the Home Circle" were sold by one of our canvassers. This literature left a good impression upon the people, and exerted an influence that was of much value when, at a later date, the faith was preached.

Late in the winter of 1892 the first Sabbath-school was organized. Soon after this, steps were taken to erect a house of worship, brother W. C. Sisley submitting the plans. This was completed at a cost of about one thousand dollars, is free from debt, and August last was dedicated to the Lord.

At this time Elder W. B. White organized the church. Since then two other members have been received into the church upon profession of faith. It is reported to us that others in the community are much interested in the truth that has been presented.

Much opposition of a character more intolerant than is usually observed in this State, has been manifested. These experiences have caused us to meditate upon scenes that await us, and the results seen have been an open demonstration of the truth of the declarations of the word of God, wherein it says, "For we can do nothing against the truth, but for the truth," and, "All things work together for good to them that love God."

We know that the Lord loves his children, and will send us such experiences as he sees will be best calculated to help us. During the tent-meeting season Elder G. E. Langdon, brother C. S. Anderson, and myself labored about six miles northwest of Blair. The people of this community did not receive the message favorably. The attendance was very good, however, and six families have recently expressed themselves as being unsatisfied, and desirous of further instruction. This work is unfinished. I have more recently seen the brethren of Blair, Orum, Fort Calhoun, Arlington, Jackson, Lime Grove, and Decatur, and in each of those places interest in the tract and missionary work is increasing. Plans for larger and more systematic work are being considered.

I am confident the Lord will bless in this movement. I expect soon to be in a new field.

J. E. JAYNE.

OKLAHOMA CAMP-MEETING.

This meeting was held at Edmond according to appointment, Oct. 4-11. The grounds for the camp were about one-half mile from the village, and pleasantly situated for a camp-meeting. There

were about one hundred of our people encamped on the ground. This was a better attendance than we had any reason to expect. This country is new, and but little labor has been bestowed in the way of public presentation of the message. Brethren have moved into the Territory from other Conferences, until there are several companies now holding Sabbath-schools and meetings.

Elders Brock and Page have been laboring in the Territory the past season with a tent, and the Lord has blessed their efforts. They have two companies that meet regularly, and will soon be ready for organization.

Elders Shultz, Shrock, and the writer were the laborers from abroad. Brethren Shultz and Shrock labored mostly for the Germans. There were four companies in the Territory that the brethren expected to organize into churches after the camp-meeting.

The Lord blessed in the preaching and Bible study. In the social meeting it was a very common expression, "This is the best meeting I ever attended." This is as it should be at every camp-meeting, until the work is over. Then when all the Lord's people are gathered in the city of God, they can truthfully say, "This is the best meeting I ever attended."

There was no water near enough for the ordinance of baptism to be administered, so those who offered themselves for baptism, will be baptized at the earliest opportunity.

The canvassing received considerable attention. Brother Dixon, the district agent, was present, and also brother Crothers, from Battle Creek, who came to act as State agent. These brethren organized a class of canvassers, and will soon send workers all over the Territory, selling our publications. After considering the Sabbath-school work, it was thought best to organize an association for this Territory. Elder Brock was chosen president, and sister Inez Stoops, secretary, with brother Scheffler as an assistant, to look after the German work. There were ten schools, with a membership of 150. The appointment of sister Brock as secretary and treasurer for the Territory, by the General Conference, was heartily approved by the brethren. Brother Scheffler was appointed to act as an assistant, as the German brethren cannot correspond in the English language. He will collect the tithes and offerings from the German companies and brethren, and forward the same to sister Brock, who has been authorized by the General Conference Committee to receive all tithes and offerings, and give a receipt for the same. Her address will be Oklahoma City, O. T.

All expressed themselves as receiving much of the blessing of the Lord at this meeting, and were desirous of having another meeting next year. They showed that they wanted another season like this, not by words only, but by taking hold and raising the necessary funds to meet the expenses. We believe God will bless the work in this new country, so that it will not be long until their camp-meetings will be among the larger ones.

J. H. DURLAND.

SOUTHEASTERN IOWA CAMP-MEETING.

This meeting was held at Birmingham, Van Buren Co., Oct. 11-18. When the meeting was appointed, it was thought that it was rather late in the season for a camp-meeting, but no inconvenience was experienced from the weather. The grounds occupied were very fine, being high and dry, covered with a beautiful grove of timber, and hardly one-half mile from the town. There were 51 tents pitched, and 175 campers. Everything was in readiness for the first meeting, which was held Tuesday, at 7:30 p. m. Elder C. A. Washburn, President of the Conference, was present, and took charge of the meeting.

Elders A. T. Jones, E. G. Olsen, and H. F. Graf did the greater part of the preaching, assisted by Iowa laborers. The discourses were calculated to lead to a full submission to God, who would work in the believer to will and to do of his good pleasure.

It was made very clear from God's word, and from our own personal experience as hearers, that there is nothing good in us, and consequently we are utterly powerless to do good, and that with all our vows and resolutions made, we are still unable to serve God aright. The better, happier, and only true way was pointed out,—that of giving up to God, and letting him perform in and through us that which we desire, yet cannot do.

On Sabbath day special efforts were made for the backslidden and unconverted, which were crowned with success before the meeting closed. Sunday afternoon and evening, the camp ground was crowded with people from the town and adjoining towns and the country around, who gave marked attention to two discourses by Elder Jones, on "The Image of the Beast." Many expressed surprise at the evidences of a union of Church and State in our own nation.

At the close of the afternoon discourse, a collection was made for the families of those who are persecuted and imprisoned for the truth's sake, in the State of Tennessee, and the people responded liberally, contributing sixty-five dollars. It was very evident from the remarks made and donations given by outsiders, that the spirit of religious liberty has not entirely died in the hearts of the good people of Iowa. What they will do in the future, remains to be seen.

Competent instructors were provided by the Sabbath-school and Health and Temperance Associations to instruct the people in these branches of the work. Special meetings were held with the youth and children, which resulted in much good to them. Monday afternoon fourteen were baptized. Others expect to be baptized upon their return to their home churches. Closing services were held the following evening. Tuesday morning the brethren and sisters returned to their homes with courage and faith in God, and with a better understanding of the work before them.

J. M. WILLOUGHBY.

THE SCANDINAVIAN DEPARTMENT OF UNION COLLEGE.

THINKING that the readers of the REVIEW might be interested to hear a few words from Union College, and especially in regard to the Scandinavian department, I will say a few words about this department. There are now about three hundred and twenty-five students in Union College, all departments included. There are nearly forty in the Scandinavian department, besides a few Scandinavians in the English department who study some of the branches of the Scandinavian language. Considerable interest seems to be manifested in the study of the Bible in the English department, as well as in other branches. Elder Farnsworth, the Bible teacher, finds all that he can do, and one class is so large that it must be divided into two classes. The prospects are very good for a successful school year.

Those in the Scandinavian department have a separate chapel and recitation rooms. They have also their own Home, run independently of the Home for the English, yet upon the same principle; they also have their own kitchen and dining-room. The German students eat in the Scandinavian dining-room. The only difference between the Foreign department and the English departments is that they occupy different rooms; for as far as it has been possible, the American brethren have tried to arrange it so that there would be no difference in the school-rooms of the American or the foreign Home, kitchen, dining-room, or the board. They have, it seems, done all in their power to run all things on an equality, and the Foreign department appreciates the kindness of our American brethren in this arrangement. Union and love prevail between these different departments; it is all one school, with different departments, all run on the same principle.

But there is one thing we feel like asking our American brethren to do for the Foreign department, and that is to encourage young men and women, whether they be Norwegians, Swedes, Danes, or Germans, to attend school; for we feel sure there must be persons of these different nationalities among our American brethren, with whom we have never become acquainted, and we feel very anxious that where there are promising young men of these nationalities, they should be induced to attend school and receive instructions given here that will fit them for greater usefulness in life. Occasionally we hear of foreigners among the American brethren, who would like to attend this school, and some of these find their way to the school; but we only wish that there were many more. Dear brethren, may we not ask you to bear this in mind? The cause is all one, and the truth must be preached in these different tongues, wherever they are found. But who shall do this, if it is not those who have from childhood learned to speak these different languages.

The interest our American brethren have manifested in this is evident from the Foreign department which they have established in Union College. For this we are very thankful, but we would like more students, and hence we ask our American brethren to work for this department by encouraging proper persons to attend it. The prospects are good for quite a number more Scandinavians to come to our school this year, but in order that others might be induced to come, of whom we have no knowledge, we would ask our American brethren to bear this in mind and help us all they can in this matter.

We have already had some very good meetings at the College. Last Sabbath a Swedish lady in the school took her stand for the Sabbath of the Lord. She was induced to come to the school by her cousin, and she has now decided to obey the truth. We are very grateful to God for the presence of his holy Spirit and blessings that he has

given us thus far. Our greatest desire is so to live and work that we can have his approval and his blessing throughout the school in all its departments and in every class during the entire year. To this end we would ask our brethren to remember Union College in their prayers.

I would be pleased to hear from those who may know of any Scandinavians who they think ought to come, and who might be induced to come. Address me at College View, Nebr., Box 357.

O. A. JOHNSON.

MAINE CONFERENCE PROCEEDINGS.

THE first meeting of the twenty-sixth annual session of the Maine Conference was held on the camp-ground in the city of Auburn, Aug. 25, at 9 a. m. The President, Elder J. B. Goodrich, in the chair. Prayer was offered by Elder M. G. Huffman. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, P. B. Osborn, H. C. Giles, J. W. Kenniston; on Resolutions, R. C. Porter, M. G. Huffman, B. F. Davis; on Credentials and Licenses, E. C. Taylor, J. W. Hazeltine, A. R. Moody; on Auditing, Wm. Morton, Amos Rowe, G. B. Umberhind, J. L. Prescott, I. C. Choate, W. J. Dunscombe.

Adjourned to call of Chair.

SECOND MEETING, AUG. 29.—The most of the churches were represented by delegates. The Committee on Resolutions offered the following report:—

1. *Resolved*, That we express our heart-felt thanks to our heavenly Father for the spiritual and temporal blessings we have received during the past year, and to show our appreciation of the same, we will consecrate ourselves anew to God and his service.

2. *Resolved*, That we recommend all our ministers, licentiates, and Bible workers to prepare to give instruction in all branches of the message.

It was voted to accept the report.

Adjourned to call of Chair.

THIRD MEETING, AUG. 30.—The Committee on Resolutions offered the following further report:—

3. *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.

The report was accepted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 31.—The Committee on Resolutions not being prepared to give any further report, brother Olsen occupied the hour, giving much encouragement to the camp.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 1.—The Committee on Nominations presented the following report: For President, J. B. Goodrich; Secretary and Treasurer, B. F. Davis; Executive Committee, J. B. Goodrich, E. C. Taylor, A. R. Moody; Camp-meeting Committee, E. C. Taylor, A. R. Moody, R. A. Umberhind. The Committee on Credentials and Licenses presented the following report: For Credentials, J. B. Goodrich, M. G. Huffman, P. B. Osborn; for Licenses, H. C. Giles, G. W. Howard.

This report was accepted.

It was voted that the Monticello church be dropped from the records of the Conference.

The Committee on Resolutions presented the following further report:—

4. *Resolved*, That we take immediate steps to raise the amount of money for South Lancaster Academy, which falls to this Conference by the recommendation of the district council, held in Lancaster last fall.

The report was accepted.

Cash in treasury after the Conference bills were settled, \$213.26. J. B. GOODRICH, Pres.

B. F. DAVIS, Sec. and Treas.

VIRGINIA CONFERENCE PROCEEDINGS.

THE tenth annual session of the Virginia Conference convened on the camp ground at Luray, Aug. 23-30.

FIRST MEETING, AUG. 23.—President F. M. Roberts in the chair. Elder G. A. Stillwell offered prayer. The roll of churches was read, and twelve delegates responded, representing the following churches: Stanleyton, Quicksburgh, and Winchester.

The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, T. H. Painter, R. T. Foltz, Peter Painter, R. A. Hyatt, W. A. Lewes; on Resolutions, G. A. Stilwell, C. E. Neff, C. D. Zirkle; on Auditing, R. A. Hyatt, G. H. Pettifish, C. W. Donnell, W. A. Lewes, W. H. Zirkle.

Adjourned to call of Chair.

SECOND MEETING, AUG. 25.—It was voted that we invite our visiting brethren to participate in the deliberations of the meeting. The report of the Committee on Resolutions was called for, and the following resolutions were submitted:—

Whereas, There has been a greater addition of members to our churches and Conferences the past year than in any previous year of our history; therefore,—

1. *Resolved*, That we express our gratitude to God for his blessing on our labors, and that we acknowledge our obligation renewedly to dedicate ourselves and our means to the work.

Whereas, The school at South Lancaster, Mass., has reached a degree of success obtained by but few schools; therefore,—

3. *Resolved*, That we urge the young people among us as far as possible, to attend this school.

Whereas, There has been some perplexity in the minds of some of our laborers as to the time the Conference year ends; therefore,—

4. *Resolved*, That we make July 31 the close of the Conference year, and that all our laborers send in the report of their labor to the State secretary, between Aug. 1 and 10.

Whereas, Next to the blessing of the Lord our Conference needs means to carry on its work; therefore,—

5. *Resolved*, That we urge upon every member of the Conference faithfully to tithe, and also to make donations to aid the Conference in the work.

Whereas, It is important each year at our camp-meeting to expedite business, and in order that such may be accomplished it is therefore,—

6. *Resolved*, That this Conference empower the Conference Committee to appoint the Auditing Committee previous to the camp-meeting.

Whereas, Your committee believes it to be for the advancement of the cause to have our brethren locate in new fields; therefore,—

7. *Resolved*, That we recommend that Elder A. C. Neff move to Winchester, and T. H. Painter to Norfolk.

Remarks were made by brethren Lane, Van Horn, Roberts, and others, on the importance of carrying out these resolutions, and they were unanimously adopted.

According to the request of the delegates of the Winchester church, it was voted that that church be received into the Conference.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26.—The Secretary then read the report of the last meeting, which was accepted after one correction.

The Committee on Resolutions brought in another report, which was as follows:—

Whereas, Brother J. H. Watson (colored) of Thoroughfare Gap, Va., has brought out a company of thirty-five of his people into the truth; and,—

Whereas, He and his company are strangers to us; therefore,—

8. *Resolved*, That we recommend the President of the Conference to visit this company soon, and if he sees proper, to organize a church and license brother Watson to preach; or, if the President cannot go, to send two others, one of whom shall be a member of the Conference Committee. Carried.

The State Treasurer then gave a statement of the Conference finances, as follows:—

Cash received on tithes,	\$567 18
“ received on pledges,	36 83
Total,	\$604 01
Amount paid to laborers,	\$400 01
“ paid on notes,	29 88
“ of tithes sent to General Conference,	49 34
“ on hand, Aug. 1, 1892,	124 78
Total,	\$604 01

Elder Roberts then reported that he had used the tithe he received from brethren Lewes, Whitehead, and Garget, for camp-meeting expenses. As objections were raised to any one receiving the tithes but the State treasurer, it was voted that all the money belonging to the Conference be sent direct to the treasurer.

Elder Lane gave some general remarks to the effect that the best mode of doing business was to pay the laborers enough and let them care for themselves.

The report of the Committee on Licenses and Credentials was called for, and given as follows: For Credentials, F. M. Roberts, A. C. Neff, G. A. Stilwell; Missionary Credential, T. H. Painter. The report was accepted.

The Committee on Nominations then reported as follows: For President, F. M. Roberts; Secretary, T. H. Painter; Treasurer, W. H. Zirkle; Conference Committee, F. M. Roberts, A. C. Neff, R. A. Hyatt; Delegates at large, F. M. Roberts, A. C. Neff. Voted that we accept the report.

Adjourned *sine die*. F. M. ROBERTS, *Pres.*
T. H. PAINTER, *Sec.*

ATLANTIC CONFERENCE PROCEEDINGS.

THE third annual session of the Atlantic Conference was held in connection with the camp-meeting, at Morrow Park Grove, near Newark, Del., Sept. 8-18. The visiting brethren were Elders Van Horn, O. A. Olsen, R. C. Porter, and brother F. L. Mead.

FIRST MEETING, THURSDAY, SEPT. 8, AT 10:30 A. M.—President H. E. Robinson in the chair. The Secretary called the roll of churches, and delegates from the following churches were present: Baltimore, Md., Brooklyn, N. Y., Burlington, Camden, Paulsborough, and Vineland, N. J., Washington, D. C. The Hollandville (Del.) church reported later in the meeting.

The companies of Sabbath-keepers in Rock Hall, Md., Wilmington, Del., and Mt. Holly, N. J., having been organized since the last annual meeting, it became necessary formally to admit them into the Conference, which was done upon motion. The brethren from abroad were invited to participate in the deliberations of the meetings.

The annual report of the Secretary was read, showing the present status of the Conference to be as follows:—

No. of church organizations, Sept. 1, 1892,	11
Total church membership, Sept. 1, 1892,	498
No. of meeting-houses,	3

Besides this there are a large number of Sabbath-keepers not organized, and another meeting-house will soon be erected.

The Treasurer's report was as follows:—

RECEIPTS.	
Cash on hand, Sept. 20, 1891,	\$ 832 34
“ received on tithes,	5,887 70
“ “ “ first-day offerings,	361 50
“ “ “ annual “	554 91
“ “ “ account,	110 00
“ “ “ tent and camp-meeting fund,	276 34
“ “ “ donations,	236 00
Total,	\$8,258 79
EXPENDITURES.	
Paid out on tithe to General Conference,	\$ 557 56
“ “ “ first-day offerings,	361 50
“ “ “ annual “	554 91
“ “ “ to Conference laborers,	6,438 40
“ “ “ on expense,	9 84
“ “ “ tent fund,	126 03
Cash on hand,	210 55
Total,	\$8,258 79

This report was accepted. The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, D. E. Lindsey, H. Hayton, S. B. Horton; on Resolutions, C. P. Bollman, J. H. Neall, E. E. Franke; on Credentials and Licenses, R. D. Hottel, J. F. Jones, I. D. Van Horn; on Auditing, G. A. King, H. W. Herrell, W. W. Coleman, H. B. Walker, J. W. Munc, J. H. Howard. The Conference then adjourned subject to call of the Chair.

SECOND MEETING, MONDAY, SEPT. 12.—The Committee on Resolutions submitted a partial report, as follows:—

1. *Resolved*, That we gratefully acknowledge the blessing of God which has attended the laborers in this Conference during the past year, and unitedly invoke the divine guidance for the year to come.

2. *Resolved*, That we heartily approve the plan of encouraging the faithful payment of tithes, by furnishing our people throughout the Conference, small envelopes for that purpose.

Whereas, We believe the Lord, through the church at Washington, D. C., has enlisted the interest of no inconsiderable number in present truth; and,—

Whereas, The desire is expressed by those interested, to hear the truth preached by some one of this faith; therefore,—

3. *Resolved*, That the General Conference be asked to send some one of experience to the Washington church to forward the interest and work in that place.

Remarks were made upon these resolutions, and pending the adoption of Resolution 2, the Conference adjourned, subject to call of the Chair.

THIRD MEETING, TUESDAY, SEPT. 13.—The further consideration of Resolution 2 was taken up and adopted. Resolution 3 was spoken to by the brethren, and adopted.

The Committee on Resolutions submitted a further partial report, as follows:—

4. *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.

Whereas, We have seen the blessing of God on the work in fields where special donations were made by some who had a burden for the work in those localities; and,—

Whereas, There are many places where a good work can be done if the means can be had to send laborers; therefore,—

5. *Resolved*, That we recommend to our brethren and sisters the plan of making special donations for the work in fields where God's providence is opening the way.

6. *Resolved*, That an appeal be made to our people to contribute to the tent and camp-meeting fund for next season.

Elder O. A. Olsen spoke at length to Resolution 4. After further remarks of approval by others, it was adopted. On motion, further consideration of this report was deferred to a future meeting.

The Committee on Nominations submitted their report, recommending the following persons for officers during the ensuing year: For President, H. E. Robinson; Secretary, S. B. Horton; Treasurer, T. A. Kilgore; Conference Committee, H. E. Robinson, R. D. Hottel, J. F. Jones, C. P. Bollman, W. S. McFarlan; Delegates to General Conference, H. E. Robinson, C. P. Bollman.

These recommendations were considered, and the nominees duly elected.

Meeting adjourned to call of Chair.

FOURTH MEETING, WEDNESDAY, SEPT. 14.—Further consideration of the report of the Committee on Resolutions was declared to be in order, and

Resolution 5 was taken up and adopted. To Resolution 6 Elders Van Horn, Robinson, and Lindsey spoke, and some good advice was given concerning the pitching and caring for tents in the field. It was moved and carried that contributions and pledges be invited at this time, and accordingly, brethren Hottel, Bollman, Franke, and Horton were delegated to solicit the same. The result was encouraging, there being \$244.50 subscribed, of which \$51.50 was paid in cash.

Adjourned to call of Chair.

FIFTH MEETING, THURSDAY, SEPT. 15.—The Committee on Credentials and Licenses reported, recommending for Credentials, H. E. Robinson, D. E. Lindsey, S. J. Hersum, R. D. Hottel, J. F. Hansen; for Ordination and Credentials, E. E. Franke; for Ministerial Licenses, C. P. Bollman, S. B. Horton, E. E. Pennington, J. H. Neall, A. J. Howard, C. L. Taylor; for Missionary Licenses, Mrs. Mary A. Neale, Miss L. M. Slocum, Mrs. Mattie C. Robinson, J. F. Jones.

The report was adopted, and credentials and licenses were granted accordingly.

The Committee on Resolutions submitted as its final report, the following:—

7. *Resolved*, That we approve the action taken at Lancaster, Mass., last November, in regard to aiding the South Lancaster Academy, and that we take steps as soon as practicable to raise the amount apportioned to this Conference.

Remarks were made upon this resolution by Elders Robinson, Porter, and others, and in reply to invitation to subscribe to the stock, etc., nine shares were subscribed for, and \$212.60 pledged.

Adjourned *sine die*. H. E. ROBINSON, *Pres.*
S. B. HORTON, *Sec.*

MICHIGAN TRACT SOCIETY PROCEEDINGS.

THE twenty-first annual session of the Michigan Tract Society convened at Lansing, Mich., Sept. 24, at four o'clock P. M., Elder I. H. Evans, the President, in the chair. The minutes of the last session were read and approved. The President being authorized by vote of the society, announced the committees as follows: On Nominations, J. Fargo, O. A. Olsen, J. L. Edgar; on Resolutions, I. D. Van Horn, D. E. Wellman, E. S. Griggs.

The following is the Treasurer's report, which was read and approved:—

Cash on hand, July 1, 1891,	\$ 7,070 43
Received during the year,	36,423 04
Total,	\$43,493 47
Cash delivered for year ending Sept. 20, 1892,	\$40,284 71
Cash on hand, Sept. 21, 1892,	3,208 76
Total,	\$43,493 47
RESOURCES.	
Cash on hand,	\$3,208 76
Property,	468 59
Merchandise,	971 97
Accounts,	5,964 69
Bills receivable,	380 15
Michigan Conference loan,	4,000 00
Total,	\$14,994 16
LIABILITIES.	
Due Pacific Press,	\$ 296 15
“ International S. S. Association,	28 70
“ “ T. and M. Society,	142 31
“ Good Health Pub. Co.,	275 08
“ American Sentinel,	96 79
“ reserve fund,	7,631 52
“ worthy poor fund,	127 13
“ canvassers' “	167 15
Balance present worth,	6,229 33
Total,	\$14,994 16
J. S. HALL, <i>Treas.</i>	

REPORT OF LABOR FOR YEAR ENDING JUNE 30, 1892.

No. of members,	4,452
“ “ added,	1,398
“ reports returned,	1,342
“ letters written,	5,050
“ “ received,	1,702
“ missionary visits made,	22,984
“ Bible readings held,	6,662
“ subscriptions for periodicals,	2,274
“ periodicals distributed,	154,146
“ pp. books and tracts distributed,	1,330,172
Value of subscription books sold,	\$22,510.96.

The Committee on Resolutions presented the following, which was adopted:—

Whereas, Our missionary paper, the *Signs of the Times*, has been an efficient means in disseminating the truths of the third angel's message; therefore,—

1. *Resolved*, That we recommend and earnestly appeal to all our local societies to take clubs of this journal, to be used for missionary purposes, and that they circulate them faithfully.

2. *Resolved*, That the tract and missionary society of the Michigan Conference recognize in the literature of the National Religious Liberty Association a power and influence to enlighten the public mind concerning the present development of the third angel's message, and we recommend that the members of this society furnish means and circulate this literature extensively into every part of the Conference the coming year, as the officers of the society may plan and direct; and,—

3. *Resolved*, That in view of the great need of a more thor-

ough preparation of our canvassers for their work, we recommend that a canvassers' school be held during the coming winter at such time and place as seems most advisable, said school to continue six weeks or more, and be under the direction of the Conference Committee.

4. *Resolved*, That we recognize in the *American Sentinel* a journal established by the providence of God, and that it fills a place in the third angel's message not especially occupied by any other periodical, being adapted to reach the officers of the government, legislative bodies, lawyers, and other professional men, and all the rank and file of the remnant people of God; and that we cheerfully take upon us the responsibility of giving it a much wider circulation by taking clubs in our churches for missionary purposes, and by our means, and to work for this object as the officers of this society and the Conference may direct.

The Committee on Nominations recommended the following for officers: For President, I. H. Evans; Vice-President, D. E. Wellman; Secretary and Treasurer, J. S. Hall; Canvassing Agent for Ontario, Byron Hagle; Canvassing Agent for Michigan, A. J. Olsen; Directors: Dist. No. 1, F. S. Clarke; No. 2, O. F. Campbell; No. 3, H. C. Goodrich; No. 4, E. Van Deusen; No. 5, E. I. Beebe; No. 6, L. N. Lane; No. 7, E. L. Sanford; No. 8, D. E. Wellman; No. 9, W. C. Hebner; No. 11, T. Harri-man; No. 12, Samuel Midgley. The office of Corresponding Secretary and Directors for Districts Nos. 10, 13, and 14 will be supplied by the Conference Committee. The names reported were considered separately, and elected as recommended.

There being no further business to come before the society, the meeting adjourned *sine die*.

I. H. EVANS, Pres.

J. S. HALL, Sec.

Special Notices.

NOTICE TO WISCONSIN.

WE wish again to call the attention of our brethren in Wisconsin to our general meetings. Through a mistake, the dates were not all given correctly in the REVIEW, or in the November number of the Reporter.

The dates given below are correct:—

Milton Junction,	Nov.	16-20
Oxford,	"	18-20
Poy Sippi,	"	23-27
Ft. Howard,	"	23-27
New London,	"	30 to Dec. 4

These meetings will all begin Wednesday or Wednesday evening, as the brethren may arrange, except the one at Oxford. That will begin Friday evening. The meetings will all close on Sunday evening. We trust all who can, will arrange to come at the beginning and remain till the meetings close, and if the Lord's cause requires it, to remain over till Tuesday to receive instruction in doing work for the Lord. Let all who desire such instruction plan to remain for that purpose.

We would suggest that those attending the meetings from surrounding churches, bring with them some bedding and provisions, that the burden may not fall too heavily on the churches where the meetings are held. Let none stay away, however, fearing they cannot be accommodated, even if it is not convenient for them to bring bedding or victuals; for all can be cared for.

The busy season is now over, and these meetings are designed especially for spiritual reviving and instruction in the truth and work of God, hence they should be largely attended.

M. H. BROWN.

The Sabbath-School.

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

DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 3.

Necessary Qualifications.

EVERYBODY must admit that any teacher of a secular school ought to be in advance of his pupils in the studies to be taught. In fact, this consideration is of so much importance, that no one would think for a moment of employing another as teacher of his children who had not such qualification. The reason is obvious. His children are to be fitted for the several stations in life to which they are naturally called, and must therefore have the advantage of efficient mental training as a necessary pre-requisite. But should their school-days be spent under a person incompetent to teach them, an irreparable injury has been done, and they must spend the remainder of life as the veriest menials, when, if they had but secured proper training, they might have wielded a leading influence in the affairs of the country.

Such a consideration is certainly good ground upon which to refuse occupation as teacher to any applicant for the situation. But suppose the applicant does have

a fair amount of intelligence, yet after securing the position, it is found that he has not enough interest in his work to exert his powers in behalf of the prosperity of his pupils. What would be the verdict concerning him, when impartially tried? Would not a just decision deprive him of his position? There can be but one answer given to this, and all must certainly unite in saying that the name of such an impostor upon the public confidence ought to be retired from the roll of teachers until he could give good evidence of a thorough reform.

But if it is justifiable thus to treat a person who is disqualified to teach a public school, where worldly interests are the principal consideration, why is it not, at least, proper to ask a teacher of the Sabbath-school, in some measure to qualify for that position upon which depends infinitely greater results?

If, as before stated, no qualification is necessary to teach in the Sabbath-school, then the question need not be further discussed. Any one, without regard to his ability or knowledge of the lesson, may stand and read off the questions, noting at the same time whether or not the answers given are as printed in the lesson book. But it cannot be that such work would meet the demands of the class. The average mind craves something more than this. Some text of Scripture quoted, may not be fully comprehended by the class; or perhaps some practical point, not stated in the printed lesson, should be dwelt upon. How can these wants be met if the teacher has no further knowledge of the lesson than the printed questions and answers?

It is just as true of the Sabbath-school as of the week-day school, that no teacher can impart information or knowledge to another, which he himself does not possess. It follows, therefore, that the first thing necessary to thorough class work, is for the teacher to have as complete an understanding as possible of the lesson, so that if demanded, extended information may be given, and that in a way which will stimulate the class in their own researches after truth.

But the ability to do this can only be acquired by close application, earnest study, not only of the lesson itself, but of its practical bearing upon the needs of those who compose the class. And in making the application of the lesson, one needs the discernment which can only be bestowed by the holy Spirit. This makes another demand upon the teacher; namely, the necessity of earnestly seeking God for the enlightenment of the understanding that his work before the class may be such as will bear the impress of the seal of God.

When this course is taken by any teacher, he will not only know that a certain text is in the lesson, but he will have some knowledge of its purpose, and be able also to impart a knowledge of that purpose to any needy one before him. There are many teachers who aim to do just such work, but there are others who do not seem to understand these requirements, and so either do not have the lesson, or, if having studied it some, teach it in a way that does not accomplish what ought to be done.

From what has been said, it is not designed to convey the idea that a teacher should act the part of preacher, and take the time of the class, in expounding texts of Scripture. Far from it. If any teacher has such a tendency, he should consider it a hindrance to successful class work, and immediately set about correcting the fault. The true teacher does not do all, or even the greater part, of the talking during recitation. He is not a teacher in the truest sense, who does not train his pupils to think for themselves. Then let no teacher suppose that his work is to harangue his class, but let each forget self, in his absorbing desire to elevate Christ.

Could teachers all come to feel the importance of the work to which they are called, and exert their powers in its behalf, they would be surprised beyond measure at the results which would quickly follow. The lessons would not only be a benefit to themselves, but the interest of the duller pupil would be quickened, and the work of grace would be seen in all the school. Thus not only would the burden of teaching be lightened, but an abundance of holy joy be caused to spring up in the hearts of both teachers and pupils.

And why should we expect less from our Sabbath-school work? Is that not a branch of the Lord's cause, and are not teachers servants of the Lord? Is not therefore Christ the head Teacher of all, and we his pupils? Does he not give us of his Spirit according as we yield ourselves to do his service? And why does he do this? He tells us just why: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1: 3, 4.

Is any pupil of the Sabbath-school out of Christ? If so, he is in trouble, and needs the comfort of the holy Spirit. Are any discouraged? They need words of cheer. These may be administered by the teacher, who has first found comfort and joy in the promises of God. But if he has not himself tasted of these sweets, how will he know where to direct the weary one to find needed rest? How necessary that the teacher have Christ constantly dwelling within, "the hope of glory," that he may be a true teacher of the word of God.

J. O. CORLISS.

LESSONS FROM THE NEW TESTAMENT.

LESSON VIII.—PAUL'S SERMON AT ANTIOCH. ACTS 13: 26-43. Commit Verse 38.

(Sabbath, Nov. 19.)

Text.—"To you is the word of this salvation sent." Acts 13: 26.

1. In response to the invitation to speak in the synagogue at Antioch, what familiar history did Paul rehearse? Acts 13: 16-22.
2. What did he connect with the mention of David? Verses 23-25.
3. What encouraging word did he speak to those present? Verse 26.
4. How had the dwellers in Jerusalem condemned themselves? Verse 27.
5. What story did Paul next rehearse? Verses 28-31.
6. What glad tidings did Paul now declare? Verses 32, 33.
7. In what words is the resurrection of Christ spoken of in one place in Isaiah? Verse 34.
8. Where are these words found? Isa. 55: 3.
9. In what other way did Paul show from the Scriptures the resurrection of Christ? Acts 13: 35-37.
10. What glorious gift is assured by the resurrection of Christ? Verses 38, 39.
11. To what does the apostle Peter say that we have been begotten by the resurrection of Jesus Christ? 1 Pet. 1: 3, 4.
12. But in what condition only can we have a hope of that inheritance? Rom. 5: 1-4.
13. Then what must we know of the resurrection of Christ, in order to have this hope? Phil. 3: 10; Eph. 1: 18-20.
14. How can we know the power of his resurrection? Rom. 6: 3-5; Col. 3: 1.
15. With what exhortation did Paul close his discourse? Acts 13: 40, 41.
16. What request followed? Verse 42.
17. What did Paul and Barnabas do after the meeting? Verse 43.

NOTES.

1. STOCK OF ABRAHAM.—Although the apostles now labored for the Gentiles as well as for the Jews, their work began among the Jews whenever they were in a place where they found their countrymen. "To the Jew first, and also to the Gentile" (Rom. 2: 10), was the apostolic manner of speaking of the order in which the blessings of Christ are bestowed. Wherever they found a Jew, they could tell him: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3: 26. Although the rulers at Jerusalem had condemned Christ, and brought condemnation upon themselves, this did not bring his displeasure upon those Jews who had not rejected him. But now the gospel was to be carried to all the world, and every Israelite in every country was to have the opportunity to accept the Saviour or to reject him, and by rejecting him to sanction the work of the rulers at Jerusalem who had condemned and put him to death. The same responsibility is in a certain sense thrown upon every individual of the human family. Will we reject him, as did the scoffing Jews? Jesus offers himself as the Saviour of the world, and we all must decide for ourselves whether we will accept or reject him,—must ask ourselves as did Pilate: "What shall I do, then, with Jesus which is called Christ?" Matt. 27: 22.

2. JUSTIFIED.—They had sought justification by the law of Moses. The sacrificial offerings which should have led them to have faith in the great Sacrifice who alone could save them, had not had the effect upon them which God designed it should have. They did not see Christ in the sacrifice; they only saw the animal sacrifice. They relied upon these sacrifices for justification, instead of the Lord Jesus Christ. A mere belief in these shadows, without a knowledge of the substance to which they pointed, could not take away their sins, nor afford them justification. Therefore it was the work of the apostles, and of every minister of the gospel since their day, to hold up Christ as the only justifier of the sinner; and this justification is only for those who believe in him. The shadows are now past; the substance has come, and now the word of the Lord is, "Believe on the Lord Jesus Christ; and thou shalt be saved." Acts 16: 31.

3. THE GENTILES.—The especial time allotted to the Jewish nation had expired some time before this, and the Lord, by the remarkable conversion of Cornelius, brought about by direct visions given to both Peter and Cornelius, and attended by such a manifestation of the Holy Ghost as perhaps had not been seen since the day of Pentecost, had clearly indicated that the message of the gospel should no longer be limited to the Jewish people. The apostles were slow to recognize this fact, and while no doubt there were occasional cases where they labored for the Gentiles, this occasion at Antioch in Pisidia appears to be the first time when the apostles addressed a large number of Gentiles. Here they preached to "almost the whole city." The envious Jews refusing to receive the gospel, in contrast with the willingness of the Gentiles to believe, produced a strong effect upon the minds of the apostles, and they determined to labor where there was the greatest prospect of success. They therefore exclaimed, "Lo, we turn to the Gentiles." They did not after this labor exclusively for the Gentiles, but they labored alike for both classes.

News of the Week.

FOR WEEK ENDING NOV. 5.

DOMESTIC.

—Herds of reindeer are being introduced into Alaska with great success.

—The Ute Indians have left their reservation in Colorado, and trouble is feared.

—Since Jan. 1, 17,020 aliens have been naturalized in the courts of New York City.

—The insurance on the property destroyed by fire at Milwaukee amounts to \$2,478,725.

—Miss Frances Willard has been re-elected president of the Woman's Christian Temperance Union.

—Money for the relief of the sufferers from the great fire in Milwaukee, is being contributed by generous people all over the country.

—The British steamer "Oramore," which arrived at Boston, Oct. 31, had on board the crew of the wrecked bark "Supreme," which they had very gallantly, and with much difficulty, rescued at sea.

—Lieutenant Schwatka, of Arctic exploration fame, died Nov. 2, from an overdose of laudanum. He was particularly noted for his exploration of Alaska, and was widely known as a lecturer and writer.

—Heavy forest fires are raging near Uniontown, Pa. Much valuable timber has been destroyed, and many isolated farms are threatened with destruction. Hundreds of men are out in the mountains fighting the fire.

—The Pennsylvania railroad system has decided to light up the whole length of its line with electric lights. They will be put upon the telegraph poles beside the tracks. They will dispense with the head-light upon the engine.

—A lighted match carelessly thrown upon the oil-covered waters of the Schuylkill River, by a boatman at Point Breeze, Pa., turned the surface of the river into a sheet of fire, burning the boatman to death, and destroying property to the amount of \$15,000.

—The most appalling disaster that ever happened on the Great Lakes took place during the terrific gale, of Oct. 28. The Steamer "W. H. Gilchrist" and the schooner "Ostrich" were both wrecked off South Manitou, Lake Michigan. Thirty-one persons were lost. No one was saved.

—The condition of things at Homestead, Pa., is still far from satisfactory. Assaults on non-Union men frequently take place. The non-Union men are lodged and fed inside the works, and are practically prisoners. The strikers are still being supplied by their friends with the necessities of life.

—The Vermont building at the World's Fair is now in process of construction. The walls of the building will be constructed of rock-faced blue, white, and variegated marble, from Rutland, Vt. It will be built in the Queen Anne style, with a round tower at the right of the main entrance.

—A man from Ohio has lately filed a claim in the United States court of Santa Fé, New Mexico, which involves a tract of land thirty-three miles square in the southwest corner of Colorado. He claims to be the lineal descendant and heir of a man to whom the king of Spain granted the land 214 years ago. The land is worth many millions, and his claim will be contested by many defendants.

FOREIGN.

—The home of Burns, the Scotch poet, is to be reproduced at the World's Fair.

—Ex-Premier Mercier of Quebec, who has been undergoing trial for embezzlement of public funds, was acquitted Nov. 4.

—Germany claims to possess a composition that has far greater power of resistance than steel. It will be used for vessel armament.

—The unemployed workmen in Paris made a demonstration in the garden of the Tuilleries, Oct. 22, but were dispersed by the police.

—The work of draining the Zuyder Zee has already begun. The preliminary steps indicate that the work will not be so difficult as was supposed.

—The Jewish rabbis in Russia are now being directed to curtail their services in the synagogues, to prevent the spread of cholera, but no restriction is placed on the orthodox priests.

—A serious railway accident occurred near Thirsk, in Yorkshire, Eng., Nov. 2. An express train ran into a freight train, and immediately took fire. Thirteen persons were killed.

—The finance ministers of Austria and Hungary have ordered the minting on a large scale of the new gold coins. The mint at Kremnitz is turning out 10,000 twenty-crown pieces daily.

—The people of Spankia, a province in the island of Crete, have again attacked the Turkish troops, and two more companies of soldiers have been sent to re-inforce those already on the island.

—The great strike at Carmaux, France, is ended. The differences between the miners and their employers were submitted to M. Laubet, prime minister of France, and his decision has been accepted.

—The populace of Grenada, Spain, were incensed at Queen Christina's failure to visit the city, Nov. 3, after great preparations had been made to receive her and the infant king. A mob smashed windows, started fires, and demolished the stand that had been erected for the royal family. A strong Republican sentiment was discerned among the people.

—France has spent 1,800,000,000 francs on her army since 1871, and an enormous sum upon her navy. This is the sort of armed peace that the German victory of 1870 has forced all Europe to pay for. It is hard to say which is the most astonishing, the size of the figures or the wonderful development of France which has enabled her to pay such a sum and steadily prosper.

RELIGIOUS.

—A grand celebration in honor of Luther was held at Wittenburg, Germany, Oct. 31. The emperor was present, and much enthusiasm was manifested.

—Professor Hechler of Vienna, says recent discoveries in Egypt and Assyria have vindicated in a remarkable degree the accuracy of the historic portions of Scripture, that the Assyrian inscriptions completely corroborate the chronology of the Bible. He declared that the attempts made to verify or rectify the chronology of the Old Testament by reference to the Septuagint, are vain, as the dates of the Hebrew Bible are found to be more trustworthy than those of the Greek version.

LABOR BUREAU.

WANTED.—A place to work in the lumber woods, or at cutting wood, sawing or chopping preferred. Address Geo. H. McConnell, North Branch, Mich.

PAPERS WANTED.

THE Young People's Missionary Society would like clean copies of *Signs, Sentinel, Instructor*, or *Little Friend* to use in missionary work. Address Lottie Mullin, Cottage Grove, San Jose, Cal.

J. M. NICKEY, Oakley, Ill., would like post-paid copies of the *Review, Signs, and Sentinel*.

DISCONTINUE PAPERS.

M. G. SMITH, Upperville, Fauquier Co., Va., has sufficient papers for the present.

CORRECTION.—In the article entitled "The Sabbath in Prophecy," as found in *REVIEW*, No. 42, p. 659, third column, in the fifteenth line from the top, read "by blandishments and coercion," instead of "by blandishments and conversion."

W. H. L.

Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

BABCOCK.—At Denver, Colo., Sept. 30, 1892, of typhoid fever, George Babcock, aged sixteen years.

G. W. ANGLERBARGER.

DAINES.—At Birmingham, Mich., Oct. 12, 1892, of pneumonia, Alice H. Daines, aged 68 years and 4 months.

T. M. STEWARD.

PHISTER.—At Denver, Colo., Aug. 16, 1892, of heart failure, Jacob O. Phister, in the seventy-third year of his age.

G. W. ANGLERBARGER.

BENT.—At Lincoln, Nebr., Oct. 9, 1892, of cancer, Belle E., wife of O. W. Bent, aged thirty-nine years. Discourse by the writer.

E. W. FARNSWORTH.

OLIVER.—At Soquel, Cal., Oct. 17, 1892, of heart-disease, Mary Oliver, aged fifty-two years. Funeral discourse by Methodist Episcopal minister.

H. A. KENISON.

OLSON.—At Mason, Idaho, Oct. 16, 1892, Orville Victor Olson, youngest child of C. H. and Esther V. Olson, aged 1 year and 1 month. Funeral services by the writer.

D. T. FERO.

DAY.—At Monterey, Mich., Oct. 13, 1892, of abscess of the lungs, Ruth Day, wife of John S. Day, aged 61 years and 4 months. Discourse by the writer.

W. C. GAGE.

NEWCOMB.—At Akron, New York, July 12, 1892, from injuries received by being thrown from a load of hay, Gorham Newcomb, aged 69 years and 9 months.

S. H. LANE.

HOWELL.—At Columbus, Ohio, of diphtheria, Elmira, daughter of Wm. and Hannah Howell, aged 15 years, 7 months, and 8 days. Funeral services by the writer, from John 11: 25, 26.

J. G. WOOD.

NICHOLS.—At Graydon Springs, Polk Co., Mo., Sept. 18, 1892, of heart trouble and pneumonia, Harriet A. Nichols, aged 55 years, 5 months, and 10 days. Funeral services by Rev. F. P. Augir (Freewill Baptist). Text, Rev. 14: 12, 13. SELDON A. NICHOLS.

WALTERS.—At Westerville, Ohio, Sept. 22, Eliza J. Walters, member of the Columbus church, and her husband, W. F. Walters, aged respectively about fifty-six years, were both killed by railroad train at Columbus, Ohio. Funeral services by the writer. J. G. WOOD.

A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Falls & Buffalo Special.	Night Express.	Detroit Accom'n.	At'l'ntic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City	11.05	2.05	4.55	6.45	11.15		am 12.25
Niles.....	pm 12.35	2.57	5.48	7.38	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.30	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	6.38	8.52	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.22	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.....	5.50	9.55					
Syracuse.....	8.00	pm 12.15					
New York.....	pm 3.45	6.50					
Boston.....	6.05	11.05					
WEST.	Day Express.	N. Shore Limited.	N. Y. Express.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00		pm 6.45		
New York.....	10.30	4.30	6.00		9.15	am 8.30	
Syracuse.....	pm 7.30	11.35	am 2.10		am 7.20		
Rochester.....	9.35	am 1.25	4.20		9.55		
Buffalo.....	11.00	2.20	5.10	am 8.45	11.50	pm 7.45	
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	am 4.45	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.39	9.59	2.19	5.10	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	4.3	7.47	1.20	4.59
Kalamazoo.....	2.05	11.30	12.19	5.05	9.45	2.18	5.35
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City	5.20	1.15	2.45	7.20		5.35	8.10
Chicago.....	7.35	3.30	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

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

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	Boston.....	am 7.00
am 9.45	New York.....	pm 8.00
am 12.10	Buffalo.....	pm 9.00
am 1.35	Niagara Falls.....	pm 10.00
am 3.10	Boston.....	pm 11.00
am 4.40	Montreal.....	pm 12.00
am 6.10	Toronto.....	pm 1.00
am 7.40	Detroit.....	pm 2.00
am 9.10	Port Huron.....	pm 3.00
am 10.40	Port Huron Tunnel.....	pm 4.00
am 12.10	Lapeer.....	pm 5.00
am 1.40	Flint.....	pm 6.00
am 3.10	Detroit.....	pm 7.00
am 4.40	Day City.....	pm 8.00
am 6.10	Saginaw.....	pm 9.00
am 7.40	Durand.....	pm 10.00
am 9.10	Lansing.....	pm 11.00
am 10.40	Charlotte.....	pm 12.00
am 12.10	BATTLE CREEK.....	pm 1.00
am 1.40	Vicksburg.....	pm 2.00
am 3.10	Schoolcraft.....	pm 3.00
am 4.40	Ossawatimie.....	pm 4.00
am 6.10	South Bend.....	pm 5.00
am 7.40	Valparaiso.....	pm 6.00
am 9.10	Chicago.....	pm 7.00
am 10.40	Dep. am	pm 8.00

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 O. & G. T. Dining Cars on all through trains.

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

OREGON, WASHINGTON, AND THE NORTHWEST PACIFIC COAST.

THE constant demand of the traveling public to the far West for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers.

These cars are built on the same general plan as the regular first-class Pullman Sleeper, the only difference being that they are upholstered.

They are furnished complete with good, comfortable hair mattresses, warm blankets, snow white linen curtains, plenty of towels, combs, brushes, etc., which secure to the occupant of a berth as much privacy as is to be had in first-class sleepers. There are also separate toilet rooms for ladies and gentlemen, and smoking is absolutely prohibited. For full information, send for Pullman Colonist Sleeper Leaflet. E. L. LOMAX, General Passenger and Ticket Agent, Omaha, Nebr.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 8, 1892.

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A press of other matter has prevented our giving this week reports for the Progress department, which the writers may be expecting to see in this paper. Next week we will give the reports the precedence. We are glad to receive reports from all parts of the field, and will try to give them to the readers of the REVIEW at the earliest possible time.

The latest news from the State where Sunday laws are being enforced, is that fourteen members of the Seventh-day Adventist church of Springville have been indicted by the grand jury for Sunday labor, and would probably be arrested within a few days. Trial on such a charge in Tennessee means conviction and imprisonment, with the possibility, if not the probability, of a place in the chain-gang. This is the way religious persecution in Tennessee is dying out, as has been claimed by some who did not believe in our interpretation of the prophecy of Revelation 13. Those of us who live in more favored parts should in every way possible make the cause of these indicted brethren our own; for such in reality it is. Only the accident of location makes our experience different from theirs. We are no better in the sight of God nor less guilty in the eye of Tennessee law.

RATHER LATE.

THE *Interior* begins to hold up its hands in alarm over a state of things which the religious apostasy of Protestantism is bringing about in reference to the World's Fair. In its issue of Oct. 27, a little editorial paragraph says:—

"It is a very serious question, now that the gates of the Fair are to be closed on the Sabbath, what is to be done with the half million or more strangers who will be in our city. Our churches will not hold a tenth of even those who would like to attend public worship."

The *Interior* and its co-workers should have thought of this before. It is rather late now for these people to raise a cry of alarm over a state of things concerning which they were most earnestly warned before the act of closing the Fair was secured. There will be, as every one might easily see, ten times more crime, debauchery, drunkenness, and evil of every description committed in Chicago on Sunday with the Fair closed than there would be if it was open. But so frantic were they for Sunday-closing that they could apparently see nothing else. And we apprehend that even now all this increase of evil will not weigh much with them in comparison with the satisfaction of being able to shout themselves hoarse with the cry that "Great is [the Sunday] Diana of the Ephesians."

THANKSGIVING.

The President has issued the accustomed annual Thanksgiving proclamation, which reads as follows:—

"The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our doors; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous; he has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distress in other lands; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth and a wide diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

"Wherefore, I, Benjamin Harrison, President of the United States, do call upon all our people to observe, as we have been wont, Thursday, the 24th day of this month of November, as a day of thanksgiving to God for his mercies, and of supplication for his continued care and grace.

"BENJAMIN HARRISON.

"By the President.

"JOHN W. FOSTER, Secretary of State."

It may require considerable effort on the part of some, with the facts of the past year before them, to see just how "a deeper reverence for law" has been awakened in our land during the last twelve months, granting that the other blessings enumerated have been realized, though we should be glad to believe that such is the case. We wish it might also be said that the past year had developed a deeper respect among law-makers for the rights and liberties of the people, but the record of Congress forbids such a supposition as that. We have all of us enough to be thankful for, but we do not always seem able to know what our blessings are. L. A. S.

TORCH-LIGHT RELIGION.

ONE of the funniest incidents, so far as anything connected with religion can be funny, that has come to our notice of late, is reported in the *Christian Statesman* of Nov. 5, as follows:—

"A Republican torch-light procession in Pittsburgh, on a recent Saturday night, when the clock struck twelve in the midst of the march, and ushered in the Sabbath, turned itself at once into a 'sacred concert,' and the bands struck up—

"Here on the earth as a stranger I roam,
Here is no rest, here is no rest."

This ludicrous spectacle is only a drop in the bucket to what will be witnessed in the same line when the ideas of the *Statesman* are realized in this country, and politics and religion have become thoroughly mixed together. L. A. S.

"THE LITTLE ANARCHIST."

SUCH is the title the Rev. W. F. Crafts, in a late *Christian Statesman*, gives a little newsboy whom he saw selling papers. What had the boy done to merit such a name? Was he distributing anarchistic literature?—He was not. Did he have dynamite bombs to sell?—O no. What *could* he have been doing to bring down upon his childish head such a term of reproach from the reverend gentleman?—He was simply engaged in the honorable and legitimate calling of selling newspapers. And for so doing he was called an anarchist! Yes, because he was doing it on Sunday! The reverend gentleman does not say whether he purchased one or not. We sincerely hope he will never do anything worse. But we are really sorry for the little boy. Perhaps he had a widowed mother to support, and Sunday being a day when Christians throng the streets on their way to church, that is the best day of all the week for him to gather in a few pennies to buy coal and food. We hope all who saw him did not treat him as one very reverend gentleman appears to have done, calling him a name that has become a synonym for all that is wicked.

"Alas for the rarity
Of Christian charity
Under the sun."

M. E. K.

ORGANIZED FOR AN OPEN SUNDAY FAIR.

THE *Chicago Daily News* of Oct. 31 contains the following:—

"An association has been organized, known as the 'World's Fair Sunday-opening Association.' Upon its Advisory Committee are the following gentlemen: Colonel James A. Sexton [postmaster of Chicago], Hempstead Washburne [mayor of Chicago], the Rev. Minot J. Savage of Boston, the Hon. Frank Hatton of Washington, Samuel Gompers of New York [a leader

in the labor movement], the Rt. Rev. Bishop Spalding of Peoria, Ill., and the Rev. Robert Collyer of New York. Among its sympathizers, it is claimed, are His Eminence, Cardinal Gibbons, the Rt. Rev. Bishop Potter of New York, Mrs. John A. Logan, the Rev. David Swing, the Most Rev. Archbishop Brennan of Dallas, Tex., and the Rev. J. T. Sunderland of Ann Arbor, Mich. The association has appointed Robert J. Thompson secretary, and has temporary quarters at 160 Adams street, Chicago. After Dec. 1 its headquarters will be the Willard Hotel, Washington, D. C. Its object will be to devise all ways and means to induce Congress to revoke its recent action, and give to the Fair an open Sunday. A circular has just been issued setting forth the views of the association, and urging the people to have their representatives in Congress work for the repeal of the Sunday-closing clause."

It will be seen by this that determined work is proposed in favor of opening the World's Fair on Sunday, as well as in the direction of having it closed on that day. Judging from the attention that this Sunday question is receiving just now, it would seem that it is rapidly coming to be one of the most fully discussed topics of our times, and while it may seem that this discussion is caused by the efforts to secure the closing of the World's Fair on Sunday, we know from the sure word of God that if the World's Fair had never been heard of, it is time for this Sunday question to be receiving marked attention from all the people. And we believe that the agitation that is now being created because of the efforts to close the World's Fair on Sunday, is only an index to what we are to see from now on till the end of time.

Some may think that after the World's Fair is past, there will be nothing to create so much stir over this Sunday question, and that it may drop for a while. But we do not believe that such will be the case. The time is ripe for this movement to go, and it will go, and as we see these matters being discussed so energetically, it should cause every one of us to be thinking continually what we may do to spread the truth. In a recent special testimony from sister White, she says, "Intensity is taking possession of every earthly element." And as these men of prominence are arraying themselves in favor of Sunday-opening, and as men equally prominent are arrayed on the side of Sunday-closing, can we not see in this a marked instance of the "intensity" that is taking possession of things? If men of no prominence were on one side, and prominent men on the other, it would not make the discussion so intense. But influential men are on both sides, hence the intensity.

And as these agitations thus become so intense, it furnishes us great opportunities to present the truth before the people, and we should not allow ourselves to be indifferent to the situation. We trust that our brethren all over the field are planning for an active campaign in the circulation of our Religious Liberty literature this winter. This discussion will reach a high degree of earnestness with both the advocates of the Sunday-closing and those who are opposed to it, and while the opening or closing of the Fair in itself may not be of much consequence to us, it brings up the whole Sabbath question, and our people should be ready to step in and give the message. The *Sentinel*, as well as other important reading-matter, should be placed in the homes of many thousands of people where it has not gone as yet. Some one is going to do this work. Will you have a part in it?

A. O. TAIT.

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